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Editor in Chief

Dr. Manoj Kumar

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FOREWORD

I am pleased to put into the hands of readers Volume-4; Issue-5: 2019 (Sept-Oct, 2019) of **"International Journal of English Literature and Social Sciences (IJELS) (ISSN: 2456-7620) " ,** an international journal which publishes peer reviewed quality research papers on a wide variety of topics related to English Literature, Humanities and Social Sciences. Looking to the keen interest shown by the authors and readers, the editorial board has decided to release print issue also, journal issue will be available in various library also in print and online version. This will motivate authors for quick publication of their research papers. Even with these changes our objective remains the same, that is, to encourage young researchers and academicians to think innovatively and share their research findings with others for the betterment of mankind. This journal has DOI (Digital Object Identifier) also, this will improve citation of research papers.

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

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

With warm regards.

Dr. Manoj Kumar
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Covert influence of politics on the lives of Jhumpa Lahiri's characters in *The Lowland*

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Abstract— *Many have categorized Jhumpa Lahiri's oeuvre as the "immigrant genre", in which the immigrants search for a location where they can feel at home in their new homeland. All her works explore this element of diaspora where there is a generational tension between immigrant parents and their children, clash of cultures, the conflicts of assimilation, and displacement in their new societies. The Lowland, to some part, deals with this usual immigrant experiences, but what sets the novel apart from all her previous works is that it has the complexity of a political novel whereby the writer uses and explores the Naxalite political movement in India as the background on which the main plot of the book drifts. Such subjects have never been covered by Lahiri before. One of the protagonists of the novel joins this movement, and its repercussion on his family members forms the core of the novel. While the writer does not delve into a political discussion of the movement itself, it forms the basis of the whole plot of the novel. It talks about how a person's engagement in the naxalite movement affects a grueling three generations of his family after he is killed by the police. This paper shall therefore focus on the political aspect of the novel by presenting the political and personal side by side and by analyzing how politics affects the personal lives of the characters.*
Keywords— *Personal, political, Naxalism, revolutionary.*

I. INTRODUCTION

Winner of the Pulitzer Prize in 2000 for her debut short story collection, Interpreter of Maladies (1999), Jhumpa Lahiri was born in London in 1967 to Indian parents who were from West Bengal. When she was two years old, they migrated to the United States.

The Indian-American writer, Lahiri fits comfortably in the pantheons of Indians writing in English which includes established writers such as Anita Desai, Arundhati Roy, Amitav Ghosh, Vikram Chandra, Kiran Desai, Aravind Adiga and Salman Rushdie.

Lahiri earned her B.A in English literature from Barnard College in 1989, and M. A. in English, M. F. A in Creative Writing, M. A. in Comparative Literature and a Ph. D in Renaissance Studies from Boston University.

In most of her writings, Lahiri talks about the Indians who have migrated to America and the experiences of these migrants in the new land. Lahiri is thus agreed by many to be a writer of immigrants and their experiences. Lahiri's writing is distinguished by her simple language and her characters, mostly Indian migrants to America who must strike a compromise between the cultural values of their original homeland and their adopted new homes. Lahiri's fiction is mostly autobiographical and frequently includes her own experiences as well as the experiences of her parents, friends and acquaintances in

the Bengali communities which she is familiar with. Lahiri examines her characters' struggles, apprehensions, and biases to account the nuances and details of immigrant experiences and behavior. *The Lowland* is a familiar territory in which she is back to telling the story of generations of Indian-American immigrants just as in her earlier books.

Lahiri wrote *The Lowland*, her fourth book in 2013. It was shortlisted for the National Book Award and the Man Booker Prize in 2013, and the Bailey's Women's Prize for Fiction in 2014. The book, Lahiri says is based on a real tragic incident she first heard about in India during one of her visits there. She says that an incident in which two young brothers were executed in front of their family for getting involved in a revolutionary political movement was described to her. This story, she says troubled and haunted her ultimately inspiring her to write the book.

Lahiri has artistically presented the Naxalite movement of the 1960s and 1970s by perfectly blending fiction and reality, that is, while the Naxalite movement is a true occurrence, it is presented through the lively fictional characters that Lahiri had created just as Rushdie presents the historical events of India through his fictional characters in his *Midnight's Children*. Lahiri has said in an interview that the story is based on a true account in which two brothers joined the movement and are then

killed by the police right in front of their family. But she deviates slightly from the original story in *The Lowland*. While both brothers join the movement and are both killed in the story Lahiri was told, in *The Lowland*, only the younger brother, Udayan, joins the movement and is killed. The elder brother, Subhash lives, yet he bears the brunt of his brother's involvement in the movement. He marries his brother's pregnant widowed wife. The marriage never works. Besides, he also has to raise Udayan's child all alone when Gauri runs away. This forms the main exciting plot of the novel.

The novel noticeably presents political and personal side by side which makes the plot of the story more interesting. Anita Felicelli (2013) maintains that:

> The pleasure of *The Lowland* is the tension between the political and the personal, the novel's consistent demonstration that the moment may be all that is, but that our individual choices matter intensely, that the knitting together of our relationships through both personal and political actions are crucial to the stories of our lives.

Naxalism started in 1967 as a dispute between a sharecropper and a landlord. But like wild fire, it quickly spread and became a full-scale militant insurgency where the farmers, armed with their primitive weapons, bows and arrows came together in collaboration with communist activists and revolted against the centuries of oppression by the rich landlords, marking the beginning of an organized armed struggle and the beginning of the political movement. The conflict is named Naxal movement because it started from a small village called Naxalbari in West Bengal.

Rancière Jacques, in his article "Politics, Identification, and Subjectivization" states that the political is the encounter between two heterogeneous processes. The first process is that of governing, and it entails creating community consent, which relies on the distribution of shares and the hierarchy of places and functions. He calls this process policy. The second process is that of equality. It consists of a set of practices guided by the supposition that everyone is equal. However in Jhumpa Lahiri's *The Lowland*, both these processes are broken or non-existent, which ultimately led the farmers to revolt in demand of equal share of wealth.

On the birth of the Naxalite movement, Raman Dixit in his article "Naxalite Movement in India: The State's Response" writes "The young and fiery ideologies of the Marxist-Leninist movement in India formed the CPI (M-L), envisioning a spontaneous mass upsurge all over India that would create a liberated zone." He further maintains

that the government initially viewed the uprising as a normal law and order problem which could be put to end in a short span of time. It did not analyse the causes of the movement or its scope. But when the government realized the grave danger that the movement posed to the whole nation, it acted out to put the revolution under control immediately. Through her fictional characters, Jhumpa Lahiri highlights the suppression of the uprising:

> In July the central government banned the carrying of bows and arrows in Naxalbari. The same week, authorized by the West Bengal cabinet, five hundred officers and men raided the region. They searched the mud huts of the poorest villagers. They captured unarmed insurgents, killing them if they refused to surrender. Ruthlessly, systematically, they brought the rebellion to its heels (Lahiri 22).

Yet the fact remains that even after four decades, the movement continues to be one of the greatest threats to the Indian nation state. The movement was never truly brought under the control of the state, let alone wipe it out in its entirety. In his Naxalism: The Maoist Challenge to the Indian State, Bendfeldt (2010) asserts that:

> the Naxalite armed movement is a serious threat to the Indian state and that it is based on Maoist ideology and gains its strength through mobilizing the poor, underprivileged, discouraged and marginalized, especially in rural India.

He figures that they are now active in 223 districts in 20 states and the strength of their armed cadres is estimated between 10,000 and 20,000.

In a way the Naxalite movement in India was an Indian variant of a number of political upheavals that were going on in some other parts of the world around the same time, noticeably the new wave of feminist movement in America. With the publication of an essay titled "the personal is political," by Carol Hanisch in 1969, feminist movement gained a new momentum. This feminist movement in America emphasized on the personal problems of women being political and the need to address those problems through larger political participation and willingness. Talking about the 1969 essay by Hanisch, Behrent (2016) in *The personal and the political: Literature and feminism* writes:

> 'Personal is political' transformed consciousness by insisting on the need to understand the social, economic, cultural, and political oppression of women as the basis for all personal problems that afflicted individual women. At its most extreme, however, it could

also lead to a rigid understanding of feminism that insisted that no person could fight a form of oppression he or she did not personally experience.

Put simply, the feminist movement in America demanded that the oppression of women in any form was the basis of all problems. But in India though the Naxalite movement rose on a similar principle as the feminist movement in America, that is, the demand for equality by the peasants in West Bengal, the discussion shall focus not on the movement itself but on the engagement of Udayan, one of the principal characters in the novel who took the political uprising to be personal, and the consequences he brings upon the three generations of his family because of this involvement.

The Naxalite movement of the 60s to 70s is shown in the novel through its main characters that get themselves involved directly or suffer the agony of someone they love being killed for getting involved in the movement. The characters of the story live in Calcutta where the movement has become well known by the late 1960s: "On Lenin's birthday, April 22, 1969, a third communist party was launched in Calcutta. The members called themselves Naxalites, in honor of what happened in Naxalbari. Charu Majumdar was named the general secretary. Kanu Sanyal the party chairman." (Lahiri 23). The official name of the party was CPI (M-L) the acronym of Communist Party of India, Marxist-Leninist. So it was only natural that Naxalism was at its peak during this period in West Bengal, Calcutta in particular where all the leaders of the party were based. Perhaps it was the only place in India which saw the repercussions of Naxalism at its worst, and so the setting of the novel is perfectly chosen by the writer to depict the experiences of the movement through the characters who actually lived the movement.

Udayan, the younger of the two brothers in the novel was always radical in his outlook. When the brothers first hear about the movement in Naxalbari on the radio in 1967, Udayan felt himself already taking part in the movement. To him, it was an opportunity to turn the country for the better by fighting against injustice and unequal distribution of wealth. The readers can only assume that Udayan is the representation of thousands other young and zealous people who have been swayed to take part in the movement and do something worthwhile for the country in their lives. In a rally in Calcutta, Kanu Sanyal pronounced these words:

> By the year 2000, that is only thirty-one years from now, the people of the whole world will be liberated from all kinds of exploitation of man

by man and will celebrate the worldwide victory of Marxism, Leninism, Mao Tse-tung"s thought. (Lahiri 33)

Like thousands other young blood, ready to do anything for a cause they thought was worth fighting for, Udayan was deeply involved in the movement.

By 1970, the Naxalites started operating underground. Their tactics was guerrilla warfare. They took Mao Tse-tung as their ideological leader for the movement which advocated the overthrowing of the government and upper classes by force and the uprising became violent. The author, once again shows her sentiments towards these revolutionaries and describes their tactics and murky practices in her authorial voice:

> They intimidated voters, hoping to disrupt the elections. They fired pipe guns on the streets. They hid bombs in public places, so that people were afraid to sit in a cinema hall, or stand in line at a bank. Then the targets turned specific; unarmed traffic constables at busy intersections, wealthy businessmen, certain educators, and members of the rival party, the CPI (M). The killings were sadistic, gruesome, intended to shock (Lahiri 87).

In one such act, Udayan is directly involved in the killing of a police constable and is thus pursued by the police. And to counter such act of terrorism, an old law that authorized the police to enter any homes without a warrant and arrest young men without charges was reinstituted. The law had been introduced by the British to counter any freedom movement. Reinstituting the law was felt necessary to cut off the legs of the naxalite movement. In one such raid, Udayan is arrested from his hiding place near his house and is executed by the police right in front of his family. And in presenting this, Lahiri describes the struggles of three generations of Udayan's family to come to terms and navigate through the hollowness he created in their lives with his death.

After Udayan's death, Subhash marries Gauri, to save her from the torture of his parents and the frequent police questioning regarding Udayan's revolutionary activities. He takes her away to America where she gives birth to Udayan's child, a daughter they name Bela. The marriage doesn't seem to reverse the fate of Gauri. Somehow she never appears to come out of the doldrums created by the death of her first husband. Perhaps she is never capable of loving someone ever again like she loved Udayan. Subhash could never fill the space left by Udayan. Not even the birth of Bela brings complete joy in her life. Perchance Bela only served as a reminder to her painful past. Gauri thus goes away for good from the lives

of Subhash and her daughter Bela when the two had gone to India to attend the funeral rites of Subhash's father. When Subhash and Bela returned, they found only a note telling them of her choice to go away.

Subhash has his own share of legacy of his brother. By marrying Gauri, the widow of his brother, Subhash had hoped to give a new life, a new beginning, but things don't work out and he is left to bear the responsibility of raising his brother's daughter alone when Gauri leaves them for good in silence. And expectedly, he has to endure the ordeal of having to raise a child in absence of the mother. But he is never deterred in bringing up Bela responsibly.

Bela is the next generation to face the impact of Udayan's revolutionary fanaticism. First, growing up with her mother and Subhash (whom she only thinks of as her father), Bela has only witnessed hollowness in the relationship between her parents. She didn't have the fortune of growing up in loving environment. The relation between Gauri and Subhash had only been like a contract in the most literal sense. There was no emotion attached in their relation. Second, after her mother ran away, Bela had to face the emotional and psychological turmoil of not having both parents by her side. This takes an adverse toil in her life. She doesn't do well in school, and often Subhash is called to the school to discuss matters concerning her behavior. But she lives through them and completes high school. And perhaps in a matter of sheer coincidence, just like her late father, she believes in the equal distribution of wealth and the possibility of improving the world if we worked together. She is a revolutionary just like her father. She believes she had learned enough and doesn't go to college. Instead she said she would do something that would help the poor. Having witnessed the hollow relationship between her parents, she doesn't believe in committed relations. She thus comes home one day, pregnant. When Subhash asks, she doesn't name the father of the child. Thus, Udayan's involvement in revolutionary politics and its covert effects on a grueling three generations of his family are vividly visible till the end of the story, affecting everyone, one way or the other. Talking about the negative consequences of the Naxalite movement on Udayan's family for his involvement in it, Lahiri, in her authorial voice comments,

> "Udayan had given his life to a movement that had been misguided, that had caused only damage that had already been dismantled. The only thing he'd altered was what their family had been" (Lahiri 115).

The writer makes clear her thoughts on the actions of Udayan and the burden that his family has to carry because of his actions. But Udayan was aware of what he was doing and the possible consequences that his involvement in the movement would bring on himself and his family. However, he was ready to take that risk for a larger cause. Udayan thus, one day tells Gauri, his wife that certain friends of his have left Calcutta to be among the peasants for the cause of the movement. He asked "would you understand, if I ever needed to do something like that?" (Lahiri 59). He also makes his intentions clear when he tells his brother "if we don't stand up to a problem, we contribute to it, Subhash." (Lahiri 29). In this way, Udayan had already dedicated his life to the movement from which there was no turning back.

II. CONCLUSION

In conclusion, Lahiri speaks about the Naxalite Movement, its founding members Kanu Sanyal and Charu Majumdar as only felt necessary for the plot of the novel to move forward. She stays away from giving any superfluous information from the perspective of her main story, that is, she only wants to talk about the consequences of the movement on a certain family and not on the movement in its entirety. And she is successful in presenting the covert influence of Udayan's political radicalism on his family. Udayan may have thought of changing the country but little did he achieve by joining the revolution. What he did change beyond repair was the fate of his family, especially of his wife Gauri, his brother Subhash, his parents and to a lesser extent even of his daughter Bela, who was yet unborn when he died. This was his legacy to the family. Udayan's family, most importantly his wife Gauri bears the personal punishment of his involvement in the revolutionary politics, for Gauri never gets over Udayan's death, and it affects the rest of her life. Thus almost every member of Udayan's family bears the brunt of his actions which can be felt till the end of the novel.

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Developing attitude, love and value of art Education at the Secondary Stage

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Abstract— *The aim of this paper is to show about the development of feelings, respect, discipline, honest are the essential requirement of all round personality development for learner through art education at secondary stage.*
Keywords— *Cognitive, Affective, Psychomotor, Attitude, Love, Value.*

I. INTRODUCTION

Art is all about developing a sense of beauty or study of aesthetic sense in normal teaching learning process, the 3 domain are kept at top priority they are

1) Cognitive domain: Thinking ability skills.
2) Affective domain: The feelings, attitude, emotion and value.
3) Psychomotor domain: The development of skill use of hand.

The three dimension of art education for achieving all round personality developed the learner are love, attitude and values.

The present education system demands for a system where children need to develop and grow both physically and mentally at the fullest. According to Mahatma Gandhi, "*education all about bringing out of best from individual mind, soul and body".*

The sole aim of including the art education in national curriculum is to develop the learner love, attitude and value toward things, others, environment and nature.

The UNESCO at the same time lays down 10 life skills for the children and adolescent. The life skills aim at enhancing the certain skill based on love, attitude and value. For any society to grow and develop positively these three core area of love, attitude and value is very essential.

LOVE: Love is one of the human beings feeling, affection and emotion. Love could be negative and positive. Through art education one can express his/her love painting, poem, song, video, films etc. It can also help the children to love each other and not to hurt others. These feeling will help in building a good society. At the same time will enhance in overall development of the learner. The ability of art to inspire from many perspectives draw and emotion, not merely out life through our involvement with its certain and

by energizing our spirit beyond this involvement. The existence of uncommonly valuable human beings such as excellent artist increase our love of life.

ATTITUDE: Attitude means how a child sees and understand an object. Attitude is the very focal point of the respect and value. It is also another feeling in human being that developed gradually with the maturity level. The attitude towards other is very important because without this one cannot grow and develop. These can be again positive and negative. The teachers should help the children in converting the negative attitude towards a positive attitude while appreciating any form of art such as attitude is taken care.

VALUE: The teaching of art education emphasis on the value based learning, Value means the important of a thing. The children should have value for him, parents, teachers and his like and dislike too. The judging and valuing the art is very important in art education. Because the performer improve by the comment and observation made by viewer. Valuing the feedback and appreciation of the art is the very core of art education.

II. CONCLUSION

The 3 dimension of art education overlapped with the 2nd domain of learning i.e affective domain. The domain indicates about the development of feelings. Respect, discipline, and honest are the essential requirement of all round personality development for learner. But this can be achieved when we inculcate the feeling if love, attitude and value in school system. The National Curriculum Framework 2005 in the present system of continuous and comprehensive. Evaluation (CCE) gives emphasis developing and enhancing these 3 dimensions. In the CCE, these areas of love, attitude and value are evaluated point in

the co-scholastic manner. Because many educationist and thinker believe that these three dimensions help the children and learner to grow and develop fully without any fear. These help them to think positively and have positive outlook in life.

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Right to Intimacy as an Expression of Feminism in the Works of Writer Manju Kapur

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This paper analyses the right to intimacy and love in the novels of Indian writer Manju Kapur, considering it as a strong dimension of Feminism. Being bold and audacious enough to break the barriers of orthodox prudery, Manju Kapur gives voice to the hitherto subdued feminism in Indian English fiction.

The twenty first century fiction firmament has seen the rise of certain brilliant stalwarts like Khaled Husseini and Paulo Coelho but when it comes to Indian writing in English, we find Jhumpa Lahiri, Kiran Desai and Manju Kapur, making a distinct place for themselves. But my focus is on Manju Kapur as she resides in India and especially because she has graduated with more poise and panache in the cosy canopy of intimacy in her last three novels. It is a psychologically proved fact that Intimacy is beneficial for individual health and well being. Individuals who perceive their spouses to be supportive confidantes are buffered from the pathogenic effects of stress. In contrast, people whose intimacy needs are not met feel lonelier (Rubenstein and Shaver 1982) and their relationships are more prone to dissolution (Hendrick 1981). Its course can be seen working in the marital journey of Astha and Hemant, Nina and Ananda, Virmati and Professor Harish and the families of Sona and Rupa. We have to look at intimacy from the marital point of view because of the socio-cultural context of India where Manju Kapur writes. **"**Even marriage, in the true religious sense of Holy Matrimony, does not depend on a romantic attraction to hold it together; instead it derives its meaning as an unbreakable act of family and societal *service* between a man and a woman to a mutual divine love."3 But then peeping deep into the philosophy of intimacy and especially the politics of marital intimacy, we fathom how difficult it gets to achieve that much-idealised and over-hyped divine love as the stark individuality of both husband and wife starts coming to the fore. Hemant in A Married Woman is busier in his business of making TVs while Astha keeps pining for his attention. Similarly, Ananda in The Immigrant tries to camouflage his sexual impotency by being busy in his work, not realizing the fact that how much Astha missed Anand especially because he was his anchor in this country. Neena needed more of this intimacy as she left her career and her country for him. And no doubt things get aggravated when in a foreign country. She confesses, "I don't know what I want. At home it was much clearer. I feel so lost here.'

'Feeling lost is inevitable in a new place-and if you are a woman without a job, far away from your own friends and family, it must be doubly hard. I thought of you when I read this.' Here Lore flipped open her copy of Shulamith Firestone's, The Dialect of Sex, page 101, 'Every person in his first trip to a foreign country, where he knows neither the people nor the language, experiences childhood.'

These words are resonant of Ashima Ganguli of Jhumpa Lahiri's The Namesake: "

"For being a foreigner Ashima is beginning to realize, is a sort of lifelong pregnancy -- a perpetual wait, a constant burden, a continuous feeling out of sorts. It is an ongoing responsibility, a parenthesis in what had once been an ordinary life, only to discover that previous life has vanished, replaced by something more complicated and demanding. Like pregnancy, being a foreigner, Ashima believes, is something that elicits the same curiosity of from strangers, the same combination of pity and respect."

Talking of marriage, Kapur says that marriage was a social institution she reminded herself. A certain amount of presence was necessary for its successful functioning. Emma Goldman writes in her article 'Marriage and Love' in "Feminism: The Essential Historical Writings", "Can there be anything more outrageous than the idea that a healthy, grown woman, full of life and passion, must deny nature's demand, must subdue her most intense craving, undermine her health and break her spirit. Must stunt her vision, abstain from the depth and glory of sex experience until a 'good' man comes along to take her unto himself as a wife? This is precisely what marriage means." We find

the resonance of these words in the female protagonists of Kapur's novels.

Manju Kapur has a non-commonplace gift for writing about commonplace people without exaggerating their dullness for effect or falling into dullness herself. "Deceptively simple" is an overused term from the critic's lexicon, but it sits very well on the works of Manju Kapur. Beneath the veneer of acute understanding of social hypocrisies, she is delving deep into the poetics of intimacy. So far, she has written four novels: Difficult Daughters, Home, A Married Woman, and The Immigrant. In all four, there are different dimensions of intimacy explored. In Difficult Daughters, it is clandestine physical encounters between Virmati and the already married professor, in Home, it is the mingling of man-woman bodies by virtue of being married and also there is this heinous sexual abuse of a young girl by his cousin, in A Married Woman, it is the lesbian relationship of Astha who "felt strange, making love to a woman took getting used to. And it also felt strange, making love to a friend instead of an adversary." In The Immigrant the lack of intimacy between Nina and Ananda creates havoc in their marital life. Here sexual inadequacy turns to insecurity, then infidelity and finally irreconcilability as Nina's inner feminist emerges.

Winning the Commonwealth Prize for the debut novel, Difficult Daughters explores the ebb and tides of a young student Virmati's life who succumbs to the infatuation of a much married Professor and this infatuation gradually turns into an obsession with professor's intelligent pleas winning against Virmati's reluctant inclination. After a number of vicissitudes, including a period as a school principal in a small Himalayan state, she finally marries the man she loves (or thinks she loves), and returns to Amritsar to live with him. However, he refuses to leave his first wife, and the consequences for Virmati are harsh indeed: she ends up being marginalised by her own family and despised by her husband's. Virmati's tale is told, from a present-day perspective, by Ida, her only daughter, who seeks to reconstruct her late mother's life-story, against the background of the Independence movement of the 1940s and the subsequent trauma of Partition.

Her second novel A Married Woman came in May 2004 and starts with its first line as ""Astha was brought up properly, as befits a woman, with large supplements of fear." But as the novel unfolds, we witness the changes in her life and gradually she breaks the taboos and leads life

on her own terms, becoming a rebellion. Her American University educated husband Hemant is all she cares about as she thinks he is very liberal in thinking but somewhere down the line he succumbs to the stereotypical authoritarian role of an Indian husband. She pushes her frustrations aside and focuses on her duties as mother, wife and daughter. Her children, husband and increasingly –passionless marital sex take up her life. But the tensions continue to simmer, surfacing from time to time as paralyzing migraines. Then she meets Pipeelika, the striking widow of a political Street theatre actor. A rapport is quickly established between them, Pipeelika keeps his wife busy, he thinks smugly to himself, and she even seems to have fewer headaches nowadays. And besides, another woman couldn't possibly be a threat to his relationship.

Hemant couldn't be more wrong; against all odds, the relationship grows and the two women become intense lovers. But then she is caught between the terrible dilemmas as she feels guilty about her marital responsibility. She goes through a whirlwind of emotions as she's torn between her duties as a wife and mother and desires as a lover. Finally, Pipeelika leaves her to carry on her with her own life and she goes back ding her mundane life only decorated by her paintings.

She even desires to lead the day twice, once with Hemant and kids and once with Pipeelika. But then probably the writer herself couldn't muster up the courage to give this lesbian relationship a perfect culmination in Indian settings. Astha and Pipee have shared tender moments together during their love making; the relation is not allowed to travel the expected trajectory. The author making Pipee abruptly leave for the US to pursue her Ph D is a narrative strategy which Patricia Juliana Smith calls 'lesbian panic'.

Home is the third novel by Manju Kapur that came in 2006. This is the story of a large joint family of Delhi that has a flourishing business in the clothes trade. The household of Banwarilals have a fancy garments showroom — selling bridal clothes etc. — in the bazaar of Karol Bagh, Delhi's chief shopping destination for middle-class Indians. It starts off with the story of two sisters Sona and Rupa and treads very delicately on the margins of sibling rivalry, with a beautiful blend of sisterly intimacy and jealousy. But then the novel shifts to focus on Sona's daughter Nisha who as a young little girl becomes the target of sexual abuse by her cousin Gopal and has nightmares. Then she has her share of romantic bliss with Kabir but then again she has her share of heartbreak also as Kabir doesn't stand up to the confrontation by Nisha's family. Then the search for a

suitable boy for her starts but just like Lata of Vikram Seth's A Suitable Boy, she ends up marrying the most unsuitable boy for her, or so it seems to me.

Kapur's latest novel is The Immigrant. It is about a 30 year old spinster Neena who is eventually married to Canada based Ananda, leaving her edifying career at Miranda House. Having a thunderstorm love affair with Rahul in her pre-marital life where physical passions ran wild, she confronts Ananda with his inability to keep her sexually satisfied. Her experiences in a foreign country are very much similar to Ashima's experiences in Boston. She is lonely and feels dejected to see her education and teaching experience go wasted. Then she joins a Library School where she meets Ashton with whom she feels at home and enjoys his love making too. But then one day he crosses his limits and imposes himself on her against her wishes. Thus her relation with him comes to an abrupt halt. In the meantime, she discovers about her husband's sleeping with a foreigner in her absence. After her mother's death and her defeat at both Ananda and Ashton's fronts, she decides to come back to her country, the place where she truly belonged to.

Studying these novels from the point of view of intimacy, the novel that comes out as a rebel against the socio-cultural norms seeped deep into the middle class sensibility is A Married Woman. Initially the husband who boasted that he wants to have a daughter and keeps on ranting against stereotypes of Indian husband, starts showing his true colours when she conceives the second time. And then starts developing an emotional lacuna that is filled by the love offered by Pipeelika. "From time to time she brooded about her own sexual nature, but her desire for Pipee was so linked to the particular person, that she failed to draw any general conclusions." The sociologist Jeffrey Weeks writes, "Social processes construct subjectivities not just as categories but at the level of individual desires." Although even in India also it is legal to have a homosexual relation but still it will take time for this community to get accepted in the society with respect. Recent theorists, such as Fred Klein, author of "The Bisexual Option" (1978), have expanded upon such commentary to validate bisexuality as a legitimate sexual orientation; one that Klein even argues is psychologically healthier than others because it gives freest reign to innate desires for intimacy.

Paula Rodriguez Rust, one of the foremost researchers on bisexuality, argues that the process of coming out is shaped by multiple dimensions , including not only sexual attraction and behaviour, but also political commitments, emotional ties, and community involvement. This is what is true of Astha's involvement with Pipeelika. Astha is not a woman whose sexual desire is focused on another woman. Astha's bonding with Pipee is not a choice exercised by a woman who would take the initiative to start and sustain a lesbian relationship. It could be interpreted in a certain sense, as an act stemming from resentment of her particular situation: "When she was with Hemant she felt like a woman of straw, her inner life dead, with a man who noted nothing." while with Pipee she felt like a woman and enjoyed the sexuality with her. "They had been skin on skin, mind on mind with nothing in between" and (Pipee) closed her hands over me, and I could scarcely breathe with pleasure," effuses Astha. This meandering into the arch of bisexuality is , thus, a refuge taken by Astha into the cosy canopy of Pipeelika, out of the dry and sublunary marital tie with Hemant. " In between they talked, the talk of discovery and attraction, of the history of a three month relationship, the teasing and pleasure of an intimacy that was complete and absolute, expressed through minds as much as bodies." And in the next page comes a substantial defiance, "Hemant should be pleased," said Astha to her lover, "he says women are always mind-fucking." They both laughed at wife's revenge."

After she makes love with Pipee the first time, she initially succumbs to panic realising that she is a wife too but then she argues "… not much of her was required there. A willing body at night, a willing pair of hands and feet in the day and an obedient mouth were the necessary prerequisites of Hemant's wife."

Its parallel can be seen in Deepa Mehta's movie "Fire" where the two sisters- in- law Radha and Sita are drawn into a sexual relationship as both are utterly neglected by their husbands.

In his 1973 book "The Colours of Love", John Lee compared styles of love to the colour wheel. Just as there are three primary colours Lee suggested that there are three primary styles of love. These three styles of love are 1) Eros, 2) Ludos, and 3) Storge. Continuing the colour wheel analogy Lee proposed that just as the primary colours can be combined to create. Three primary styles are:

Eros, meaning loving the ideal person, Ludos, meaning Love as a game and Storge, meaning Love as friendship. Three secondary styles are

Mania (Eros + Ludos) = obsessive love

Pragma (Ludos+ Storge) =Realistic and practical love.

Agape (Eros+Storge) = Selfless love.

Reviewing Manju Kapur's characters through this "colours of love" lens, we can categorise love of Pipeelika as Mania and love of Veermati as Agape as she renounced her academic career as well as an enlightened life just because of her devotion towards the love of her life Harish, no matter how hard she suffers.

"For the first and only time, she has her own place to live, Virginia Woolf's famous 'room of one's own'; and yet she falls. She believes she needs a man, and she makes the wrong choice, returning to a relationship that had already brought her nothing but suffering. The repeated clandestine visits of the fatal professor lose Virmati her employer's confidence and she is obliged to quit her school, house and employment. ("Women on the Margins: Reflections on Manju Kapur's "Difficult Daughters"-Christopher Rollason, Jan 2004)

According to psychologist Elaine Hatfield and her colleagues, there are two basic types of love: compassionate love and passionate love. Compassionate love is characterized by mutual respect, attachment, affection, and trust. Compassionate love usually develops out of feelings of mutual understanding and shared respect for each other.

Passionate love is characterized by intense emotions, sexual attraction, anxiety, and affection. When these intense emotions are reciprocated, people feel elated and fulfilled. Unreciprocated love leads to feelings of despondence and despair. Hatfield suggests that passionate love is transitory, usually lasting between 6 and 30 months. According to Hatfield, passionate love arises when cultural expectations encourage falling in love, when the person meets your preconceived ideas of an ideal lover, and when experience heightened physiological arousal in the presence of the other person. Manju Kapur's novels are replete with various instances of passionate love where the protagonists are instantly drawn to their lovers. And these wild passions barely held in check and the uncertainty of surging passions are so overarching that they keep reverberating in their hearts even after they are married. Probably this comparison arises because of the insatiability of their intimate encounters with their marital counterparts. Astha recalls the clandestine smooches of Rohan while on her honeymoon with Hemant and even finds her maiden marital lovemaking with Hemant a complete letdown. "Later in the privacy of the bathroom, Astha allowed herself to wonder whether she had been misled about the magnitude of the act." and instantly think about Rohan who had abandoned her in a cavalier manner and didn't show any kind of mutual respect and trust that are associated with compassionate love. But

there are certain times when some thoughts are inevitable. "Unbidden thoughts of Rohan came. How slow his kisses had been, how infinitely long, how thorough.". Similarly Neena also thinks about Rahul, her exflame, just after her bridal night coital routine with her husband Ananda. "Involuntarily comparisons arose. Rahul, with his obsessive talk of sex, endlessly curious about what she felt in what position, this technique versus that." "Virginal or not, what she had felt with Rahul was alive."while Rahul was introduced in the novel as a serial lover and he moved on non-chalantly after his blandishments.

Even Virmati of Difficult Daughters also succumbs to professor's pleas every time they are making love while being an educated girl she should have moved on choosing a rightful place for herself in the society. "How does she know of the difficulties I face at home? How do you know of them, Viru? I come to you as a heaven. Except for this, my life is hell! Tantrums, sulks, sly accusations. My mother, my sister, daughter, all she has turned against me. And now you are doing the same thing.' He turned away and dropped his head in his hands. Virmati felt trapped. What had she been saying, was it so unreasonable? How could she leave him like this? Slowly she moved towards Harish, and slowly she took him in her arms." I would like to keep professor's love also in the category of passionate love. He is always springing out the tentacles of his syrupy cobweb of intimate billet doux language. Every time Virmati tries to gather herself together and be resilient in her inclination towards the Professor, he comes with more skill and beauty in his letters. And this cloying sweetness is perceptible to everybody other than the wide-eyed blindness exercised by Virmati.

Nisha, the daughter of Rupa in Home also falls in love with Kabir and gets completely bowled over by him. Their affair is given ample space and Nisha feels so strongly about their relationship that she is ready to take cudgels against the whole of the world. But then Kabir leaves her in the lurch after having a good time with her.

From the standpoint of intimacy, there is a remarkable increase in the exploration and explicitness of physical tête-à-tête between the counterparts in Kapur's last novels than the first. And also noticeable are the demanding libido of the wives and consequently, the desperate endeavours of the husbands to keep their organs and self esteem erect. In A Married Woman, we have Hemant who immersed himself in sex manuals with graphic illustrations and in The Immigrant, we have Ananda who initially sprayed anesthetic on his penis to delay the climax and then went on

to undergo the couple sex therapy to improve this important front of his. Manju Kapur is comfortable flaunting off the intimate desires of both Astha and Neena.

"Astha had not imagined that sex could be such a master. Slightly ashamed, she kept hidden that she longed to dissolve herself in him, longed to be the sips of water he drank, longed to be the morsels of food he swallowed. The times he was away she was focused on one thing, the moment of their union. When he came through the door, she wanted to jump on him, tear his clothes off, thrust her nipples into his mouth, and have him charge his way through her. One with him, one with all that mattered.

I haven't really lived, thought Astha, till now I did not know what life was all about.

She felt a woman of the world, the world that was covered with the film of her desire, and the fluids of their sex."

She even starts having a relationship with a woman Pipeelika. In this relation also she reveled into her own delirium of thoughts with her lover.

"Astha was in love. All day she thought of her, visualizing the turn of her neck, long, sloping, unornamented, the collar bones on either side of the small hollow t the base of her throat, the screws of her hair latticed, as she had once seen them against the dark, heavy, green of the trees of the Tagore Arts Centre. …..

Meanwhile her best time at home was when she fantasizing about the one she loved without interruptions, lost in her thoughts, wallowing in her feelings."

If A Married Woman is daunting enough to showcase lesbian ventures of Astha, The Immigrant is pretty unabashed about self gratification by Neena, again because of her husband's inability to quench her sexual thirst.

"She wondered whether she needed to be more emphatic, but the state of permanent sexual frustration she was in made it difficult. It grieved her that Ananda had no notion of how she felt. Her idea of matrimony was a husband who was a little more alert to the discreet clues she let drop. Long moments were spent gazing at herself in the mirror, in her underwear or sexy nightie. In the soft glow of the pink tiled bathroom, she looked dazzling. Her bare skin, the curves of her body, her black hair falling over her shoulders, all were delectable. Desire rose in her as she communed with her reflection. She pushed her breasts up, and gazed at the seductive cleavage that would surely drive any man to fondle. Having a husband should not have meant such lonely desperation."

Another thing that is very pertinent in Kapur's novels is the room given to another very interesting and inevitable

dimension of intimacy and that is infidelity in the matrimonial relationships of the protagonists. Difficult Daughters has the already married Professor vying for the much younger student Virmati, HOME, A Married Woman has Astha straying into a lesbian relationship with Pipeelika and there is a passing mention of a condom found in her husband's suitcase, implying his sexual vagaries. The Immigrant has both the husband and wife getting their sexual cravings fulfilled with foreign counterparts. Explanations for sexual infidelity have been dominated by an evolutionary psychological theory of jealousy that finds its strongest support in research that employs a forced-choice hypothetical infidelity paradigm wherein participants imagine experiencing infidelity and choose whether sexual or emotional infidelity would be more distressing. As Astha comes to terms with this when she sees a condom in Hemant's suitcase or Nina catches a yellow hair on her marital bed that was used by Ananda with somebody in her absence.

Elaine Hatfield and G William Walster quote A. Ellis's maintaining the fact that adultery may be beneficial, in their book "A New Look at Love".32 Ellis maintains that though there are dangerous repercussions of extra marital affairs but he points out at least three reasons why it is beneficial.

Frustration Reduction- Many individuals find monogamous mating limiting and frustrating, particularly when their mates do not have sexual appetites similar to their own. (Neena is one such wife who had to reciprocate the sexual insinuations of her Library School class mate who was involved with her purely on physical basis as her husband Ananda was inadequate in sustaining his erection for long.)

Improved Marriages- Either or both married partners may feel less sexually and generally frustrated after an extramarital affair and thus less resentful towards each other…They may be more open and honest with each other. Sex relations may be improved along with greater appreciation of the partner. (Here again we can quote Ananda's case as he gets involved with a foreigner Mandy. See the irony in the words:

"His wife was so trusting, so easy to deceive that his love for her increased exponentially. 'Any time you want my help just let me know,' he frequently said, as he watched her painstakingly go through Library School prospectus, tick possible courses, and double check her choices with Berth on the phone."

Improved sex in marriage- Just as humans learn about sex in their premarital affairs, they will tend to learn about their own and others' sex proclivities in their extra marital

relations…This is especially true if the individual's premarital affairs had severe limitations. Earlier sexual knowledge can be used to bring a more efficient and more enjoyable degree of sex to marriage.

It is very perceptible in the case of Ananda who undergoes a sex therapy also and later on gets involved with Mandy. But then Ananda gets obsessed about his sexual performance and this in turn, irritates Neena. "When it came to counting his thrusts inside her, she rebelled. Ananda, it is about love, it's not only about performance."

The last thread that caught my fascination reading Kapur's works is an interesting similarity amongst all her heroines. Virmati, Astha, Nisha, and Neena: all are students of English Literature. Does being associated with literature, bring certain sensibilities that make a person more inclined towards intimate passions? Or just being women mean allocating higher rung on the ladder of priorities? More often than not, it is men who are erratic lovers while women are steadier at love. But what is it about these men that fascinate women so? What is it about a wayward love that is so fascinating for Manju Kapur heroines? Why do they repeatedly forgive and accept back into their lives and hearts men whose constant infidelities torment them?

I guess it is the elusive charm and fascination of unfulfilled love; infinite passion and the pain of finite hearts that yearn for more and more…More love and more pain.

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The Bullet and the Language were the means of Subjugation- Ngugi's Approach to Study the Phenomena of Enslavement: A Close Study of the Decolonizing the Mind

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Abstract— The African literature abounds with the rich contextual theories of post colonialism conglomerated by the genres of poetry, fiction, drama and pure theoretical works which breathed their life give synergy through the continent's experience of brutal colonization. The heart of darkness is not heartless. The darkness does not pervade the inner core of humanity of the Dark Continent, it is darkness of the West masters which made them to see it with their blind eyes - for a blind man everything seems dark. Ngugi Wa Thiongo hails from Kenya as a critic of post colonial literature and politics. His vivid narrative of protest against the maneuvers of suppressive nature of neo colonization where white masters are replaced by the black native masters who were just shadows of the colonizers devoid of any pride or sense of dignified identity. He triumphantly wielded 'Gikuyu' against alien linguistic domination to express the local aura of Africanism. He experienced the horrors of communal violence between Christians and non-Christians the despondency of which made him remove the surname James and prompted to become Ngugi Wa Thiongo.

'Decolonizing the Mind: the Politics of Language in African Literature' which urges for ideological as well as linguistic decolonization is a milestone in African literature which focuses on the prospects of using native tongue instead of colonizer's language to represent the essence of African living experience. Chinua Achebe and Ngugi stand apart from each other on the idea of language for initiating the process of decolonization. My paper would discuss the various aspects of language and ideological framework of the African colonialism which is present in 'Decolonizing the Mind', and the difference between post colonialism and the process of decolonization. I also strive to construe 'Language the suitable' for protest, for realization and for creation of self.

Keywords— Decolonization, Empathy, nativity, the gap in the expression, mental servitude, The Subjugation, Phenomenon.

JEAN PAUL SARTRE - A DISCOURSE OF MARXIST PHENOMENOLOGY

"When you did remove the gag that was keeping these black mouths shut, what were you hoping for? That they would sing your praises? Did you think that when have raised themselves up again did you read adoration in the eyes these heads that our fathers had forced to bend down to the very ground?" (Sorte)

The passage thrives to state that when the black man regains his sense he would be born as a rebellion, he would raise their heads up against the tyranny of the colonizer. The submissive tendency will be replaced by the authoritative questioning. The head would not remain bent to the ground for long. It will surely raise the optimism of change runs through the passages of Black Orpheus. The question of the medium of expression remains unanswered as it is not easily surmountable as the question of existential struggle to secure the lost selves. Phenomenology as it is envisages by Edmund Husserl is the 'study of the structures of human consciousness in the realms the formation of human experience'. Empathy is a one of the major concepts present in the study of phenomenology which notates that

one's own body as another. Generally, it does mean that we identify and experience the subjectivity the body sense gives to us and in the relations of inter-subjectivity we identify others as the body which bears the ownership by them. The Phenomenological Empathy makes the subjectivity of the one's own body to be subdued to the thought of losing ownership on one's own self which sprouts because of ideological subjugation and hegemonic dominance leading the subjectivity to get obliterated in the created fiasco of the colonizer. 'Our sense of self does not guarantee the existence of such a self. Rather than the sense of self being grounded in an actual self which purports to be the originator of experience.....thoughts, feelings and sensations'.(Zahavi)

Aime Cesaire - a denotative voice in the Discourse of colonialism:

In the gamut of creating ideas and provoking feelings the colonizer for whatever mechanism he has put to operation, the remnants of those self centered, economically exploitative methods that were imposed would hardly become delible from the post colonial mind. there has been a constant mimic and feeling it as the reflection of the self goes on uninterrupted till the component of the mindful expression-the language- is changed as the mode of truthful experience. 'The Civilization that proves incapable of solving the problems it creates is a decadent civilization' (Cesaire) begins the essay 'Discourse on Colonialism' which has become the torch bearer for the millions of the activists to seek the justice and redemption from the impact of colonization. Cesaire sincerely discusses the equation proposed by the colonists which runs as '*Christianity = Civilization, Paganism=Savagery'*. It starkly reflects the conspiracy that crafted the civilized process. He actually argues that colonial process decivilised the colonies instead of uplifting them. Civilization process involves imparting the dignity to the identity which is already there, the process shall nurture self rule and privileging the honest labor over undue supervision- the job the colonists assumed. The bullet instilled fear, the religion incarcerated the soul with uncommitted, imposed sin. To spread the religion, the element of fear comes handy as very few will be left who are fearless even for the eternal damnation as concocted by the colonial mechanism of religious chauvinism. One can overcome the fear of bullet but hardly one can overcome the fear of heaven or hell because it is un experienced and unseen, whatever is unseen un experienced it holds the key of psychological subjugation and enslavement. Therefore it is not the Eastern civilizations which are decadent as it is

purportedly shown by the west but it is the Western Civilizations which are decadent and debased as they are not able to solve the problems they created against Eastern counterparts.

How in reality the process of decolonization begins? :

The pertinent answer to the above question, as we can see, well furnished in the pages of the path breaking essay 'Decolonizing the Mind'. for body it is very easy to get rid of the malignant tendencies of the colonial impact, but the mind the inflexible, hallucinatory, and biased, never submit to the change which the times and sacrifices bring to the fore. Ngugi's very attempt to turn the mechanism of deceptive decolonization inside out begins with the sardonic use of language in the context power creation.

We can surmise the essay for feasibility of a quick look at it in the following points:

i) The Understanding the context is important to understand the greatness of the literature of a place.

ii) Self determination is essential to weigh the greatness of one's living experiences in the circumstances in which one lives.

iii) The fate of Africa cannot be decided over the conference tables located in the cities of Europe/ The fate of any colonized country cannot be decided by the perfunctory attitude of the colonizer.

iv) The Bible (religious) wielding diplomats cannot understand the pain and anguish that is the result of colonialism.

v) Even today the African continent is defining itself on the lines of the colonizers. The blow hazardously penetrated the soul of the continent.

vi) Writers of the freed colonies still entrapped in the linguistic encirclement and inclined to define themselves within the purview of imperialistic parameter.

vii) The choicelessness of the language selection pervades the core of literature in post colonial era.

viii) Nativisation of colonial language as Indianising the English can be a better alternative as the adamant colonial language in its nascent form would fail to express native experiences/structures feelings (Williams).

ix) The Physical violence of the battlefield is followed by the psychologically inflicted trauma in classroom.

x) The bullet was the means of the physical subjugation and the language was the means of the spiritual subjugation.

Mere physical deliverance in manner of political transfer of power between the individuals does not qualify to be called ultimate independence. Independence shall

invoke the freedom from all the subjugation both voluntary and involuntary, the partial freedom which is generally cherished as beckoning light of hope and self determination can only lead towards the imbalance of chaos. If the language of the colonizer is not de-privileged and the literature of the colonists de-canonized, the choice of selecting the subject and language to forge ahead the themes of literature which has to be, otherwise, bolstering the true experiences of the colonized would never be found expressing in its true substance.

According to Italian Marxist Antonio Gramsci, the hegemonic forces would always found to be working to steer its power over the subjects not only by imposing crude physical or psychological punishments by making the subjects believe that the protecting the hegemonic powers of the ruler is actually for the own benefit of the colonizer as the rule to which they subjugated is the rule which can bestow them with security, welfare and progress. The ideological mechanism crafted by the colonists would never think for give true self rule for the colonized until the decolonizing process would achieve its zenith nullifying the multifarious tentacles of its stratagems.

Ownership of the self- a true emancipation:

T S Eliot in his poem 'Hallow Men' states the dark truth of vacuity and the moral bankruptcy of the self in the following lines..

'*Shape without form, shade without colour,*
Paralysed force, gesture without motion;'
(Eliot)

The self, when it lost a sense of being intact with the physical existence, it becomes regenerated into the insolvency of moral turpitude. To be called a human being, one needs his sense of self as his own and as his true condition of being the part of this vast cosmos, if the sense of self is dismantled and left in a hopeless state for no reconstruction, the individual would become a living dead- a hollow men the head filled with straw. One of the most dangerous consequences of colonial process on its subjects is leaving them to their fate- self-less, identify- less and robbing them of their very creative force that is language. The celebratory sense of self the exaltedness of identity are essential ingredients when they are burnt with the fire of language consciousness, the true sense of freedom can be gained by any one which ultimately prosper and form a national identity.

CONCLUSION

The literature wherever it is created whenever it voices its reformative protest, the truth finds its expression in its venerable form. Africa is the land birth for multitude of dialects, languages and cultures. It is rich not only with soil but also in terms of human expression ranging from Paleolithic paintings to modern post colonial literature. Ngugi Wa Thiongo vetoes for the use of native tongue to be used in the literature which is considered to be the finest and best expression of human mind. But if we look Kwame Anthony Appaiah and Chinua Achebe's views on language they take English as it given to them to express their protest and concerns so as to make it intelligible to the oppressor. Whatever the parity or disparity among ideas exists, the revolutionary tone against the deliberate oppression by the alien forces shall be dealt with vehement protest.

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Hostility and Violence as Consequences of Turbulent Partition in Khushvant Singh's *Train to Pakistan*

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Abstract— *The present paper is an attempt to study the violence and hostility in Khushwant Singh's Train to Pakistan. To achieve the aim of the study, the violence and hostility which emerged from the partition of British India are evaluated by the parameters: Sikhs and Muslims, India and Pakistan, People and Government, Men and Women, and Peace and Conflict. How the partition affects the people of Mano-Majra? This has been evaluated through these parameters of the study. Here the study is an attempt to explore the consequences which affected the people of both side of the borders; India and Pakistan. The rise of violence and hostility among the dwellers of Mano-Majra, the neighbors of centuries are affected due to this phenomena. Partition shook their roots of togetherness and created fear and anxiety. At the end they got nothing except suffering, human and property lose, woman were raped and shattered their faith against violence and hostility prevailing everywhere in the crisis of identity, individuality and liberty. What factors lead the consequences primarily hostility and violence, have elaborated in the paper.*

Keywords— *violence, hostility, Sikhs, Muslims, India, Pakistan, consequences, Mano-Majra.*

I. INTRODUCTION

Train to Pakistan is a novel based on the partition of India, first published in 1956. It describes the whole atmosphere of partition of India. Partition was a political move and it has not only affected two countries but also played an important role in violence, women oppression, and displacement of people. Independence divided the British India into two parts; India and Pakistan. Here this study is an attempt to explore the consequences which affected the people on both sides India and Pakistan. The purpose of the paper is to evaluate these consequences violence and hostility by measuring relations between: Men and women, Sikh and Muslim, India and Pakistan, people and government, and peace and conflict. The paper will analyze *Train to Pakistan* in light of above parameters. The novel is divided into four different parts: Dacoity, Kalyug, Mano-Majra, and Karma. All these parts of the novel describe the different aspects of partition. The first part of the novel is titled Dacoity, starts with a tragic note, "The summer of 1947 was not like other Indian summers. Even the weather had a different feel in India that year. It was hotter than usual". (K. Singh 1) The novel begins with the

description of daily routine of residence of Mano-Majra, a fictional village near India-Pakistan border.. In the first part of the novel all most all characters are introduced in Mano Majra, there is a mixture of many religion. All the people whether they were Hindus-Sikhs or Muslims lived peacefully in the village. First of all the murder of Lala Ram Lal, is the first act of violence were presented. Lal Ram Lal's family was the only Hindu family in Mano Majra. In next part of the novel, the gradual change in the schedule of the trains created sense of fear and curiosity in the heart of people living in Mano-Majra. Their sense of fear came true when a train from Pakistan carried corpses brutally killed; women were raped and dragged by Muslims from Pakistan. The District Magistrate and Commissioner named Hukumchand tried to maintain law and order in Mano-Majra and District as well. There is a character named Juggut singh, a dacoit, known as badmash number 10, truly loves a Muslim girl Nooran. At the end of the novel when government failed to maintain law and order, and to resist violence and hostility, Juggut Singh sacrificed himself to save his lover and refugees from the killing by Sikh fanatics. He represents an example of savior of humanity.

Sikhs/Hindus and Muslims:

Train to Pakistan is set as the backdrop of the partition of India which shook the roots of human existence in India. The novel is set in a fictional village Mano-Majra, a tiny village, situated near India Pakistan border. In the early part of novel partition has not yet affected Mano-Majra. But very soon the violence and hostility between Hindu/Sikh and Muslim deeply affected the peace of Mano-Majra. The trains regulated daily routine of the villagers. One train in the morning and one in the evening mark their beginning and end of the day.

> The Novel is also about the simple and innocent life of the people (Hindu, Muslim and Sikh) of Mano Majra. The people witnessed the horror of Partition of 1947, in which number of innocents meet to their death. Being a Sikh & a writer, Khushwant Singh has very well recorded the faithful & silence reactions of the people. According to William Walsh, *Train to Pakistan* is a tense economical novel thoroughly true to the events and the people in the story. As a novelist, Khushwant Singh has freely expressed the true realities / incidents of the time of Partition without any partiality, attachment and subjectivity Mano Majra, the center of all happening was totally silent. And the important thing is the people of the village are very happy and sound, they don't have any jealous or hatred towards anyone. Everyone in the village was busy in their work and the priests and Mullah's were busy in the praying (Ramrao 3)

But the sudden change in the timings of the trains was realized by the villagers, which makes people scared. One day, the train loaded with corpses arrived at Mano Majra, Hindus and Sikhs brutally killed by the Muslims from the Pakistan side.

> From Calcutta, the riots spread north and east and west: to Noakhali in East Bengal, where Muslims massacred Hindus; to Bihar, where Hindus massacred Muslims. Mullah roamed the Punjab and the Frontier Province with boxes of human skulls said to be those of Muslims killed in Bihar. Hundreds of thousands of Hindus and Sikhs who had lived for centuries on the Northwest Frontier abandoned their homes…. (K. Singh 1)

Above description at the beginning of the novel presents the violence and hostility prevailing in Sikhs/Hindus and Muslims. But still the people of Mano Majra don't know about all these riots and turbulence outside the village going

on. Very soon the violence and hostility affects the people of Mano Majra and Muslims are forced to evacuate Mano Majra by the army and government to refugee camp. The partition affected all of them whether they were Muslims, Sikhs or Hindus. Khushwant Singh remarks in the beginning of the novel, "According to the Hindus, the Muslims were to blame. The fact is, both sides killed. Both shot and stabbed and speared and clubbed. Both tortured. Both raped". (K. Singh 1)

Men and women:

Khushwant Singh has vividly presented the picture of hatred and women violence in *Train to Pakistan*. In this political move, women were subjugated. They were raped in the crisis of value at the time of displacement of people from both the side of Pakistan and India. This hostility in the hearts of people emerged from the move of government that is partition which only caused lose of human values and the dignity of women and men from both sides.

Women are considered as things not only to use but also for insult, revenge, etc. Army officer listed women with property and goods as land, house, etc. However, stress on women is more highlighted in the descriptions. Women abuse is not only taken as the tool to suppress the society but also the revenge. Army officer used women abuse to irrupt Sikhs against Muslims efficiently as: One should never touch another's property; one should never look at another's woman. One should just let others take one's goods and sleep with one's sisters. The only way people like you will understand anything is by being sent over to Pakistan: have your sisters and mothers raped in front of you, have your clothes taken off, and be sent back with a kick and spit on your behinds. (Nehere and Bhabad 393)

As decided by the government after the independence of British India that the western part mostly Muslims is known as Pakistan and opposite side of that is known as India mostly Hindus and Sikhs. Violence and hostility to each other for example Muslims vs. Sikhs, another example is India vs. Pakistan, creates turbulent in the live of people from the both the sides. And this turbulence aroused the feeling of fear and people from either side become more animal. All these turbulences and communal riots in Mano-Majra, forced women to sacrifice dignity and life. When the trains from Delhi to Lahore and Lahore to Delhi carrying corpses from either side and mostly women were subjected to satisfy their vengeance. Many a time women are killed, raped, and dragged in this war of ego which is created by partition of India. When people of Mano-Majra assembled to discuss what they had

to do in this crisis Imam Baksh, a mullah in the village spoke,

> All the neighboring villages have been evacuated. Only we are left. If you want us to go too, we will go' ….one of the younger men spoke. 'It is like this, uncle Imam Baksh. As long as we are here nobody will dare to touch you. We die first and then you can look after yourselves.' 'Yes' added another warmly, 'we first, then you. If anyone raises his eyebrows at you we will rape his mother'. Mother, sister and daughter, added the others. (K. Singh 133)

Peace and conflict:

In the beginning of the novel, the peace was everywhere. The trains from Delhi to Lahore and Lahore to Delhi and some other expresses make Mano Majran's day awake. In the first part of the novel as described by Khushwant Singh that trains regulate the lives of Mano Majra's people. This is how schedule of trains awake the people of Mano Majra and regulate their lives at daily basis. "Hindus and Sikhs are fleeing from their homes in Pakistan to shelter in Mano Majra. Now a train load of Sikhs massacred by Muslims has been cremated in Mano Majra. This is the clear example of cultural confrontation". (K. Singh 223) But these trains gradually become less punctual and this change in the schedule of trains creates the sense of fear and anxiety about something bad may happen. And the time comes when one of trains from Pakistan carries a number of dead bodies brutally killed from Pakistan side. This is the first taste of hostility and violence among Muslims and Shikhs. Khushwant Singh describes,

> Before daybreak, the mail train rushes through on its way to Lahore, and as it approaches the bridge, the driver invariably blows comes awake. Crows begin to caw in the keekar trees. The mullah at the mosque knows that it is time for the Morning Prayer. By the time 10:30 morning passenger train from delhi comes in, life in mano majara has settled down to its dull daily routine. Men are in the fields. Women are busy with their daily chores. When the evening passenger from Lahore comes in, everyone gets to work again. The cattle are rounded up and driven back to be milked and locked in for the night. The women cook the evening meal. The mullah again calls the faithful to prayer by shouting at the top of his voice, 'God is great. (K. Singh 4-5)

By the conversation between Hukumchand, district Magistrate and Commissioner and constable; it is informed that though the communal riots and turbulence created disturbance in most of the region, Mano Majra was the only exception. Hukumchand inquired, "What is the situation in Mano Majra?" (K. Singh 24) Constable replies, "All is well so far. The *lambardar* reports regularly. No refugees have come through the village yet. I am sure no one in Mano Majra even knows that the British have left and the country is divided into Pakistan and Hindustan. Some of them know about Gandhi but I doubt if anyone has ever heard of Jinnah". (K. Singh 24)

India and Pakistan:

Partition is a very sensitive issue which divided India into India and Pakistan. This partition was made by the majority of the religion of people. Most Hindus and Sikhs were transferred to the west which is known as India and the most Muslims are forcefully transferred to the east which is known as Pakistan. This issue is elaborately depicted in the novel *Train to Pakistan*. To quote from the novel, "By the summer of 1947, when the creation of the new state of Pakistan was formally announced, ten million people- Muslims and Hindus and Sikhs- were in fight. By the time the monsoon broke, almost a million of them were dead, and all of northern India was in arms, in terror, or in hinding". (K. Singh 2)

As far as violence and hostility are concerned, belongingness to that particular country creates disturbance in the lives of people. For example, the trains between Delhi and Lahore were scheduled to run on daily basis. As it is informed that the partition is on its height and the Muslims are forced to leave India by the trains to Pakistan. But some fanatics provoked innocent people to kill Muslims and in turn Muslims fanatics do the same things by provoking people. As a result, India and Pakistan were caught up in the swirl of partition- the stigma in the history of both.

People and Government:

When the corpses were going to burn, government took over the situation. People wanted to know what was going on. Imam Baksha tried to inquire, "Salaam, sardar sahib. The officer looked away. Imam Baksha started again, 'everything is all right, isn't it, Sardar Sahib?' The officer turned around abruptly and snapped, 'Get along. Don't you see I am busy?' Imam Baksha, still adjusting his turban, meekly joined the villagers" (K. Singh 87). People were forced to evacuate from Mano Majra those who were Muslim. In the novel characters like Hukumchand, head constable, Iqbal are bureaucrats. They tried to maintain law

and order in the village but failed in it. In one of incidents when people and government's representative army officer tried to evacuate muslims, "You can say what you like and you can be angry with us, but we will not touch our brothers' properties. You want us to become enemies?' 'wah, wah, Lambardar sahib', answered the Muslims laughing loudly ….yesterday you wanted to kill them, today you call them brothers. You may change your mind again tomorrow" (K. Singh 142) and in the replied to this officer said, "The only way people like you will understand anything is by being sent over to Pakistan: have your sister and mothers raped in front of you, have your clothes taken off, and be sent back with a kick and spit on your behinds''. (K. Singh 143)

II.   CONCLUSION

Though the novel *Train to Pakistan* is controversial in nature but it depicts the true picture of human sufferings from both the side of partitioned British India. Sudden change in the attitudes of people of Mano Majra is the effect of partition. The communal riots and turbulence which created the sense of fear and anxiety among people and they led to violence and hostility between Sikhs and Muslims, India and Pakistan, Men and Women, People and Government. As novel starts with peaceful description of Mano Majra, later on, the place became the battlefield of religion as partition's effects; violence and hostility came into action. In the first part of the novel, these effects were found when dacoit Mali and his gang of nearby village killed Lala Ram Lal, a only Hindu and his was the only Hindu family in mano majra. This is the first taste of violence. Later hostility and violence were found when a train from Lahore Pakistan stopped at Mano-Majra with full of corpses, women were brutally killed and raped. Both these consequences are measured by the parameters; Men and Women, Sikhs-Hindus and Muslims, people and government, india and Pakistan, peace and conflict. People were lived their lives like brothers in Mano-Majra but violence and hostility created by turbulent partition of India led to human suffering and lose of human dignity.

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Frederick Delius (1862-1934)- His Music as a Tone-Painting[1] Creation among different Cultures

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Abstract— In this text the work of Frederick Delius is presented in the context of English musical culture at the turn of the XIXth and XXth century. His life is also very interesting because he, as a composer of Dutch origin, became active among different cultures, English and French and more, he took his education in Germany. In my opinion, his music reveals the type of tone-painting due to fact of his method of treating music in the romantic mood and using technical procedures of that time. I managed also to discover and define many topics in his art. These topics that are connected with nature, feelings and the Europen culture help us to understand his music since it can not be examined by commonly known analytical methods.

His work one can be outlined as a kind of romantic sensual impressionism. In addition, a picture of the work of Frederick Delius is completed by the descriptions of his best works. This article is based on the large list of documents respecting the life and the work of this composer. An author of the book concerning the French impressionism, Michel Fleury, has included the work of Delius in the circle of the impressionistic composers altogether with Claude Debussy and Maurice Ravel.

Keywords— Frederick Delius, English musical culture, romantic sensual impressionism.

INTRODUCTION

This story about flowing and sounding pictures has moved me since the first time I encountered it. Such an underestimated and unknown project has inspired me to create my own intepretation of it. Thus, I have written it in order to make this music and its author accepted by others. This musical picture is astonishnig, existing between English and French cultures. If one wants to evaluate it as an exemple of English postimpressionism[2], one can see it also as a heritage of French and English models. Moreover, it reveals sign of German air because of composer's origin, although it is in fact Dutch, and the fact that he studied in Leipzig[3]. This „nature-poet", a citizen of Europe, with his fascinating work, which is full of expression, contemplation, colour and a perceptible climate of rethinking the past, seems to be a very original artist. These are the reasons for my examining of some of his musical images, especially because of his remnants of different cultures [4].

Delius was an impressionistic English composer, a son of a merchant, educated in Germany (Leipzig 1886-1888[5]), settled in France, in Grez-sur-Loing near Fontainebleau (since 1897) having lived in Paris before (1888-1892) – it isn't a typical way of life, even for artists [6]. In the remote centuries there were many Italian artists who lived in France (Jean Baptiste

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1 Deryck Cook, *The Language of Music*, London – Oxford – New York – Toronto 1960.
2 Michel Fleury, *L'impressionism et la musique*, Fayard 1996, passim.
3 His baptized name is Fritz. Fritz Teodor Albert, his German family domesticated in England: W. A. Hadow, *English Music*, London – New York – Toronto 1931, p. 166-167.
4 Sarah Collins, *The Composer as Good European Musical Modernism. Amor fati*, *Journal of the Musical Association*, 139/1, 2014, p. 178-183; Sarah Kirby, *Cosmopolitanism and Race in Percy Grainger's American Delius Campaign*, *Current Musicology* 2017/101, p. 25-52; Ryan Weber, *Burgeoning Modernismus and Multisonant Gestures: Cosmopolitan Identities in Turn-of-the Century Scandinavia*, *Ars Lyrica Journal of the Lyrica Society for Word-Music Relations*, 2013, vol. 22, p. 179-227;
5 He studied under the direction of Samuel Jadassohn and Carl Reinecke.
6 David Grimley, *Delius and the Sound of Place,* Oxford 2018; Martin Lee-Browne, Paul Guinery with a Foreword by Sir Mark Elder, *Delius and His Music*, Woodbridge 2014; Lionel Carley, Delius: *Music, Art and Literature*, Ashgate 1998; Lionel Carley, Robert D. Threlfall, *Delius. A Life in Pictures. A Catalogue of the Compositions of Frederick Delius,* Oxford 1977; Arthur Hutchings, *Delius: A Critical Biography*, London 2010 (reprint); Christopher Palmer, *Delius. Portrait of a Cosmopolitan*, London 1976; Lionel Carley, *Delius, Paris, Grez*, in: *Discovering Music: Early 20th Century*, www.bl.uk/20thcentury music (31.05.2019); *Mark Morris's Guide to Twentieth Century Composers*. The United Kingdom: www.musicweb-international.com/Mark Morris/UK/htm (30.05.2019); Daniel M. Grinley, *Delius's workshop*, in: *Discovering Music...*, op. cit.; Anthony Payne, *Frederick Delius*, in: *The New Grove Twentieth-*

Lully), as well as musicians of other nationality, such as Frederic Chopin or Igor Stravinsky. George Friedrich Haendel or the famous 'London Bach', Johann Christoph lived in England but this seems to be a rare case of English composer accepting French culture. It is necessary to mention also another artist, a postimpressionist painter who lived in Paris at that time – Alfred Sisley.

This musical picture narrative, swiftness of mood, musical continuity, pointillist style   attracted to the idea of dance and also ingrained in the thoughts of Nietzsche[7] is not an easy subject for analytical research; it does not fit conventional manners of regarding musical canonic forms and rules of harmonic sets. If its work is closely allied to the French painting in the late nineteenth century, especially Barbizon school[8] and his pictorial sense is akin to philosophy of pantheism and feeling of delight, one has to take another point of view, when examining it. To stress the importance rather impressive regards of Michel Fleury, one needs to note the one concerning the mental state of hedonism: that is of antiChristian type[9], as the author perceives it. It would be in accordance with the ideology of Delius and his unwillingness to follow any religion. This pagan element is evidently apparent in all his achievement, in his praise of nature and ever recurring life, in his inclinations to the symbol of spring.

The composer himself was known to claim that the technical problems did not matter to him. For this reason, my analytical way is built upon the semiotic methods[10], I would like to seek for the idiomatic musical shapes connected with his vision of art, with his idea of music being an emotional and pictorial art. Moreover, I would like to articulate certain topics in his artwork, concerning specified general concepts and – the characteristic structures, that he often used. This aproach can be defined as a type of contextual, 'cultural musicology'[11] and can also be compared to the theory of gesture of Robert Hatten[12].

1. At the beginning of my essay, I shall point to fixed cultural orientations important at the turn of the centuries in England[13], that is modernism with its prominent personalities and thoughts (J. Conrad, S. Freud, R. Kipling, F. Nietzsche, A. Strindberg, R. Wagner, H. G Wells, W. Whitman, O. Wilde). In the nineteenth century, some important ideas for the historical research were manifested by Thomas Arnold, a conservative scholar Thomas Carlyle and a liberal thinker Thomas Macaulay. An intense debate in England concerning European orientations followed the *Vorticism movement* with Ezra Pound as the leader who preferred an artistic approach connected with cubism and expressionism[14]. At the end of the Victorian periode and the beginning of the Edwardian time (1901-1910), there were considerable transformations of public and artistic life - circulation of far-reaching revolutionary ideas, especially those connected with literary and scientific modernism based on disillusionment and fragmentation of narrativity and images.

The influence of the new philosophy of Henri Bergson as well as the post-symbolist French aesthetics, was apparent. The idealized classicism of Thomas Ernest Hulme and his allegiance to Henri Bergson and Friedrich Nietzsche was the source of a general tendency towards intuitionism and subjectivity in the early English modernism. For Clive Bell, who wrote a book on Art (1914), 'the relationship between the parts in significant form may be due to an intuition of rhythm'[15]

Century English Masters, London – Basingstoke 1986, p. 69-94; Richard Capell, in: *The International Cyclopedia of Music and Musicians*, ed. Bruce Bohle, New York 1985, p. 547-550; Ernest Walker, *History of Music in England*, 2. edition, Oxford 1945, p. 367-368; Ralph Hill, *Frederick Delius*, in: *British Music of our Time*, ed. A. L. Bacharach, New York – Middlessex England 1946, p. 30-43; *Frederick Delius 1862-1934. A Reprint of the Catalogue of The Music Archive of the Delius Trust (1974) with Minor Corrections by Rachel Lowe, rev. Robert Andersson*, *The Musical Times*, October 1987, vol. 128, no 736, p. 565.

7   W. H. Haddan Squire, *Delius and Nietzsche*, *Tempo*, Spring 1948, no 7, p. 27-30; Hubert Foss, *The Instrumental Music of Frederick Delius*, *Tempo* no 26, *Delius Number*, Winter 1952-53, p. 30-37 (32). op. cit., p. 33.

8   H. Foss, op. cit.

9   Michel Fleury, op. cit., p. 334. The author depicts this problem as „l'impressionnisme paien" (op cit., p. 340-341).

10 *Musical Semiotics in Growth*, ed. by E. Tarasti, Bloomington 1996; Patrick McCreless, *Music and Rhetoric*, in: *The Cambridge History of Western Music Theory*, ed. by Thomas Christensen, Cambridge 2007, p. 847-879; Irena Poniatowska, *Sur les interpretations polysemiques des Preludes opus 28 de Frederick Chopin*, in: *Chopin and His Work in the Context of Culture*, Warsaw 2003, vol. 2., p. 204-220; Kofi Agawu, ; *Rethinking Music*, ed. Nicolas Cook and Mark Everist, Oxford 2010 – Kofi Agawu, *The Challenge of Semiotics*, p. 138-160, Scott Burnham, *How Music Matters: Poetic Content Revisited*, p. 193-216.

11 Joseph Kerman, *Contemplating Music. Challenges to Musicology,* Cambridge, Massachuttes 1985, p. 163-175.

12 Robert Hatten, *Interpreting Musical Gestures, Topics and Tropes*, Bloomington Indianapolis 2004.

13 Michael Allis, *British Music and Literary Context: Aristic Connections in the Long Nineteenth Century (Music in Britain* 1600-1900 Series), Boydell Press 2012 and review by John France:
    https://www.academia.edu/2242111/Allis_Michael_British_Music_and_Literary_Context_Artistic_Connections_in_the_Long_Nineteenth_Century (29.05.2019).

14 Christopher Butler, *Early Modernism. Literature, Music and Painting in Europe 1900-1916*, Clarendon Press – Oxford 1994, s. 209-240 chapt. 5.: *London and the Reception of Modernist* Ideas, p. 230-232.

15 Christopher Butler, op. cit.

and so it is a conclusion that fits to Delian in music, as I take it into consideration. It is worth saying the forceful influences of French postimpressionism that shaped English modernism[16].

Some important orientations of that time were the liberal and progressive ones of Leonard T. Hobhouse, understood as rational common good and also the aesthetics of beauty of George Edward Moore who had his own aesthetic empiric theory and introduced the argument of the concept of pleasure. His views founded the intellectual positions of the *Bloomsbury Group*.

The awareness of the tranformation of the world was universal[17]. The romantic values, reinforced after the Great War[18] as a result of English particular modernism at the turn of the twentieth century, reached the point of critical mass at that time. English modernism developed intensely as a religious movement within the Catholic Church in England and France and presented ideas which opposed its previous character. It was the groundwork for the dying liberalism, which was typical in the English intellectual traditions at that time[19]; liberal modernity that had endured since 1500 as essential in public was disappearing then. At that time we find imaginative literature[20] and … music.

Considering that James Joyce and William Faulkner were the representative figures of that time, the artistic atmosphere of the music of Delius seems more understandable. Liberal England was destroyed because of war – the prewar liberalism might have never returned. The great importance of the poetry of Virginia Woolf, Ezra Pound and Thomas S. Eliot in maintaining the English modernism, "as representatives of a vanguard awareness" is also vital for the arguments of this article. Nevertheless, the art remained in opposition to the bourgeois public and political life. All these representations were full of vitality, though the modernist achievements in England before 1914 were less impressive than the ones in other countries. Even though, the English contribution to European Modernism could be observed clearer after the War[21].

Another idea that was popular in the second half of the nineteenth century that could be connected with the music of Delius, was Victorian sentimental realism. The kind of specific English landscaped painting (Grimshaw Atkinson) was regarded as the study of space, light and sun. As his music is full of pictures of sea, gardens, birds, waves and the colours of the day and night, this ideology became a base for his art. He lived in the French garden, though he remembered the English sea. Not only were these suggestions important for him, what mattered also was his lack of religious belief, strictly speaking. From that points of view we are getting nearer to Delian music, because we can observe his original relationship to the problem of God to religion – his convictions were of pantheistic kind[22]. So these are the main components of the music of Delius.

„Arts and crafts" signed by William Morris was one of the important trends in England in the end of the nineteenth century and after that a new realism was born with its mottos contrary to the Victorian mentality (Gilbert Keith Chesterton, John Galsworthy, Somerset Maugham). There was a great influence of English and American poets (E. Pounds, Th. S. Eliot)[23] before the one of James Abbott McNeill Whistler. In the aesthetic circle of George Edward Moore, Virginia Woolf remained a member of the famous and greatly influential *Bloomsbury Group*. The ideas of postimpressionism, quite new in the first decade of the twentieth century in England, were advertised by Roger E. Fry. The New *English Art Club* was a platform of the movement of the opposition to the impressionism (Walter Richard Sticker, Wilson Steer), though a new group *Camden Town Group* (1911) represented the tendencies of romantic impressionism.

A person of the great influence, especially on art, was John Ruskin whose admiration of medieval art had affected the noted movement of *Prerafaelites* (1848)[24]. In the second half of the nineteenth century *The Movement Aesthetic* orientation had formed up with an explanation „art for art's sake" whose main representative was Walter Horatio Pater. Thus, what can be observed is the beginning of the late romantic kind of English concept – aestheticism.

In this context, one has to remind the art of James Abbott McNeill Whistler, one of the outstanding 'musical painters' of the nineteenth century (1843-1903), American painter living in England (1834-1903)[25]. His great number of references to music and musicians, the titles of his pictures and his style were significant for the decadent art. The harmony of colours,

16 Christopher Butler, op cit., p. 215-220.
17 https://www.britannica.com/art/English-literature/The-20th-century (7.06.2019).
18 Vincent Sherry, *The Great War and The Language of Modernism*, Oxford 2003, p. 7.
19 Richard Tarnas, *The Ideas That Made The Modern World. The People, Philosophy and History of The Enlightenment.* The Britannica Guide, 2008.
20 Vincent Sherry, op. cit., p. 16-122.
21 Christopher. Butler, op. cit., p. 233-234.
22 Https://www. Merriam-webster. Com/dictionary/pantheism (26.05.2019).
23 Vincent Sherry, op. cit.
24 Ch. Butler, op. cit., p. 233.
25 Peter Vergo, *The Music of Painting. Music, Modernism and the Visual Arts from the Romantics to John Cage*, London 2010, p. 72-81.

vagueness of emotions, his play of light and shadow, nocturnal mood and liberty from narrative - are what makes his landscapes trully musical. It can be argued that this thought is a one of the basic ideas in the work of Delius.

Another notion that can facilitate the understanding of the atmosphere of Delius work, is the idea of the stream of consciousness of Virginia Woolf, it means a modern narrative technique. The concepts of imagism[26] and misticism at the beginning of the twentieth century were (as I see them) in the collection of circulating thoughts that created a good climate for the work of Delius. The demand for the renovation of the native traditions were also meaningful as can be observed in the work of Ralph Vaughan-Williams. Nevertheless, though Delius's living outside his homeland, all his life he was considered as an English artist and he was not quite accepted in France[27]. All those intellectual and aesthetic movements are worth stressing as an important origin of the music of Delius.

2. In order to present a perspective of English music at the turn of the centuries, one first has to design a sketch of cultural conditions of musical life there. Through ages, Great Britain did not have many individual talents but there were many choral and concert associations[28]; music occupied always an important element of everyday life because of choral singing in Anglican church, especially during the Victorian epoch (catholic *Oxford Movement*)[29]. Music was understood as a social mission, as a thing for all people, for the well educated amateurs and their active participation. The famous concert halls that were built at that time are well known: *Crystal Palace* (1851) and *Queen's Hall* (1895) as well as the *Royal College of Music* (1882) where George Grove was placed in the position as the first director.

There were not regular concerts in London until 1862 when the *Royal Philharmonic Society* began organizing them about seven times a year[30]. But even at that time the modern music was not played often. Like George Friedrich Haendel who lived in London a century earlier, there was another eminent musician who inspired a revival of an English opera in the XIXth century: Carl Maria von Weber who came to London in 1826.

Starting with the works and activity of Arthur Sullivan (1842-1900, opera *Ivanhoe*, 1891), that is the time of the first musical acts, institutions[31] and intensificaton of musical life, the English music entered into the new era connected, yet faibly, with the European artistic thoughts. They were presented in a variety of late romantic pictures although with lesser emotional signs; the English liberalism was constantly significant despite the strong influence of the Church. Music was treated as a kind of entertainment, and included popular forms: ballads, opera, religious oratorio and choral music. The German influence on musical techniques and aesthetics were accepted in general all that time with the romantic style at the forefront of Mendelssohn whose music was quite appreciated. The Wagner's technique of leitmotifs was also popular and esteemed (E. Elgar) as well as the ideas of the great German visionary[32].

The new currents could be observed in Bantock Granville's works (1868-1946, drama orchestrale *Fifine at the Fair*, 1901). The Celtic legends were also treated as an important material for composing music (A. Bax *In the Faery Hills* 1909).

Among important personalities, two composers proved to be very inventive in the beginning of the organisation of musical life, and were distinguished pioneers of the English modern music: Hubert Parry (1848-1918[33]) and Charles Villiers Stanford (1852-1924[34]). Other figures worth mentioning are Alexander Campbell Mackenzie (1847-1935), Arthur Benjamin (1893-1960) and Eugene Goosens (1893-1962), the composers of the first generation of the starting point of the English music as well as the artists of secondary positions (Frederic Hymen Cowen[35], 1852-1935).

Like the English painting, English modernism in music was not firmly connected with the European movements; it was created by artists and composers who wanted to collect old folk-songs and to use them in their art-work. One person worth suggesting in this context is Ralph Vaughan-Williams[36] who was one of the main people involved in the revival of

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26 Ch. Butler, op. cit., p. 213-214.
27 J. A. Westrup, *British Music*, London – New York – Toronto 1945; Eric D. Mackerness, *A Social History of English Music*, Great Britain and Canada 1964.
28 Colin Mason, *Music in Britain 1951-1962*, London 1963.
29 https://www.britannica.com/event/Oxford-movement (28.05.2019).
30 Scott Goddard, *The Roots and the Soil: Nineteenth Century Origins*, in: *British Music*, ed. A. L. Bacharach, op. cit., p. 11-29.
31 Educational Act 1870, *National Training School of Music* 1876-1882, *Royal College of Music* 183, *Royal Academy of Music* closed 1866, *Wigmore Hall* (1901).
32 William Wallace (1860-1940) – his opera based on Tristan's motifs *The Passing of Beatrice* (1892).
33 *English Symphony* 1887, *Scenes from Prometheus Unbound* 1880. His books on J. S. Bach (1906) and *The Style of Musical Art* (1911) were considered as the beginning of the musicological researches, he edited also English hymnes.
34 His disciples: E. Elgar, G. Grove (1820-1900), H. Parry, Henry Wood (1869-1944), founder of the famous *Promenade Concerts* in 1895. He also studied in Leipzig and in Berlin.
35 *Scandinavian Symphony* 1880.
36 1909 *Sea Symphony*, in 1906 he edited *English Hymnal*, 1912 *Fantasia on Christmas Carols*, Hugh Ottaway, *Ralph Vaughan-Willaims*,

collecting of national folk songs and carols and is well known throughout Europe.

Considering the late Victorian era Ernest Walker[37] notices three main figures in English music of that time: Elgar, Parry and Stanford who represented the modern orientation of this important English renaissance. The first symphony of Elgar was produced in 1908, his the best known variations *Enigma* – in 1899[38]. A detailed portrait of the English music at that time of revival, the first since the Golden Age of the sixteenth and seventheen centuries, can be found in works of Jeremy Dibble who discusses the achievements of many composers and examines the essence of this orientation [39].

Frederick Delius is known today as the member of the group of young composers with Arnold Bax (1883-1953), Frank Bridge (1879-1941), Gustav Holst (1874-1934)[40], John Ireland (1879-1962), Cyril Scott, and others with the most eminent Ralph Vaughan-Williams (1872-1958). Delius took part in the popularization of new English music (*Frankfurt Gang*) and later *The Musical* League (1908)[41]. This awakening would not emerge without a folklorist Cecil Sharp, and a world-known conductor Thomas Beecham, a great admirer of the music of Delius [42]. Later on, the English scene honored also the music of Richard Rodney Bennet (1936-2012), Peter Maxwell Davies (1934-2016) and Francis Burt (1926-2012).

Michael Tippet (1905-1998) was well renouned as one of the artists of this musical risorgimento (operas *The Midsummer Marriage*, *King Priam*) as well as William Walton (1902-1983), composer of opera *Troilus and Cressida*, and an old-fashioned Italianate romantic, and others: Lennox Berkeley (1903-1989) and the most popular in Europe – Edward Elgar and Gustav Holst[43].

What was also a prominent asset of that era was precise musicological thought: an outstanding musicological project that was the *Grove's Dictionary of Music and Musicians* (1. edition 1879, in 1954 5. edition), the ten-volume *New Oxford History of Music* (1954) as well as *Musica Britannica* (1951) that also today matters as the awarded authority in musicology. The epoch brings also first significant musicologists, Mosco Carner and Wilfried Mellers. The musicological preferences were enunciated in accordance with the theories of Charles Darwin and Herbert Spencer (Ch. Stanford, *Musical Composition*, 1911).

Just like in the music of the rest of Europe, the French impressionism had a great impact on English music. In this late Wagnerian climate, in this decadent time, what mattered the most was the romantic style. In England one can observe a different way of thinking than in the continent where the stream of neoclassicism outgoing from Paris was very popular.

3. Frederick Delius was a composer about whom Elgar had said in their conversation: „You are too much of a poet for a workman like me"[44]. Eric Fenby remarked: „Music, for him, to use his own words, was simply and solely the means of expressing 'the imminent, unchanging realities of nature and humanity'"[45]. His colourful passion and cosmopolitan achievement[46] inspired by the English landscape and heritage make him a trully local artist. To a certain extent, Delius remains a romantic composer with his inclination to folk song, his sensitivity to nature, and his introspective relationship to music.

To support the theory of his late romantic idiom[47] with the complex texture and chromaticism of harmony in many works, I would like to draw a conclusion that his music can be defined as a **romantic impressionism**. It will be elaborated on in the later part of this article.

Hubert Foss accents the specific factors of the music of Delius: the feeling of hedonism, Nordic purposefulness, perseverance, his ability to retain golden moments and recall past delights [48]. Considering that Ernest Walker points to his little sens of drama, subtly imaginative style and broodingly thoughtful sensitiveness, and considering further his personality,

in: *The New Grove...*, op. cit., p. 97-144. He was a student of Hubert Parry and Charles Stanford.

37 Ernest Walker, , op. cit.

38 Oratoria *The Light of Life* 1896, *The Apostles* 1903, *The Kingdom* 1906.

39 Jeremy Dibble, *British Composers in the Early 20th Century*, in: *Discovering Music...*, op. cit.

40 His exotic researches, he used the modal, polytonal sets, his the best known *Planets* (1914-1918), Imogen Holst, *Gustav Holst,* in: *The New Grove...*, op. cit., p. 145-169.

41 Delius was on the top of this League (vicepresident) together with Robin Legge and Henry Wood, Elgar was the president, the first festival of the group ccurred in 1909. Elgar visited Delius in 1932.

42 Martin Lee-Browne and Paul Guinery: if this famous conductor didn't interest in his music he would become unknown (op. cit., p. 163). He gave an enormous support the composer for over fifty years.

43 Colin Mason, *Music in Britan 1951-1962*, Plaistow 1963.

44 Eric Fenby, *Delius as I knew him*, London – Liverpool 1948, p. 124.

45 Eric Fenby, op. cit., p. 192.

46 Mark Morris, op. cit.

47 Anthony Payne, op. cit., p. 83.

48 Hubert Foss, op. cit., p. 36-37.

and the fact that he „belonged to no school, nor did he derive from one"[49], the very personal path of the composer can be better understood.

Another aspect of his work to be observed is the mood: late romantic, pictorial, a bit sentimental that one can depict as pastoral, utopian[50] - characteristic for this new generation of English composers. They were deeply connected with the pictures of nature, impressionistic techniques[51] of different types, essentially emotional approach to music and without the German conflicts of themes and keys. Ralph Hills quotes Edwin Evans's words concerning this astonishing technique: „it owes little or nothing to any particular tradition or country and it is uninfluenced by the current technical and aesthetic movements of his time"[52].

In his young years Delius played violin and used to go to London to listen to concerts. It is also this moment when a remark can be made about two crucial points in his life – his months spent in Florida, in Jacksonville (1884-1885)[53] where he remained completely alone and where he met his most important music teacher and organist – Thomas Ward who taught him about counterpoint and harmony. It was exactly this moment that he decided to became a composer, against his father's will.

He used to say that studies in Leipzig were a „complete waste of time"[54]. His conclusion about the necessity to study can be found rather strange nowadays – in his opinion „learning kills instinct". His remarks concerning the resonance between the composer and the listener[55] sound related rather to the nineteenth century thought. It was his understanding that music can be listened to without any knowledge about its rules and details, music should not be complicated, as the intellect is not necessary for two souls to meet. Thus, all his life his work was critised for lacking form[56].

Such statements could have been brought by the rhapsodic flow of his own, with several themes and their similarity, and lack of clear division. His preference for the ideas rooted in the past and unattained[57] indicate he had a romantic personality, and emotions were his lead concern.

The way music feels and vital harmony in the composition were his priority, with his sound and pictorial imagination being a distinctive feature of his style of writing music. Furthermore, in his system he was also careless with the words used in his works, for him they were an unnecessary burden in musical work. Going further in this examination, what is astonishing is the opinion of Eric Fenby that Delius had poor literary taste, with one exception – English political and artistic autobiographies. On the contrary, his wife, Jelka Rosen (they met in 1896, and got married in 1903[58]), was a painter, connected with the artistic circle of Paul Signac and was educated in the high culture at her family home in Belgrad (her mother was a daughter of Moscheles). For a long time, Delius was ignored by his native artists. He showed no interest in becoming acquainted with the musical circles while in Paris, and surrounded himself mainly with painters.

The second decisive event in his life was getting to know the works of Nietzsche[59]: his words and ideas had affected Delius very deeply; it was the philosopher's words that Delius used for his, paradoxally, *Mass of Life*. Atheist[60], as he defined himself, Delius shared the way of thinking of the famous philosopher. At the same time, he was devoted firmly to another fundamental idea – perpetual renewal of the world, and life – spring returning every year is a symbol he also introduced to his music. He understood the world as the place of the restauration of pagan antiquity, and the joy of remote gods[61]. His connection with nature was intense and, consequently, all his life he was anticlerical and anti-Christian. One has to remark also that his first works often were used as a material for later music, they are today recognized as sketches or remain unfinished.

This is the case of an eccentric, isolated, almost self-taught man who lived like an anchorite, with a difficul character[62], and always complained. He had a complex personality, was self-centred and self-sufficient, he did not expect

49 Ralph Hill, op. cit.

50 Eric Saylor, *English Pastoral Music: From Arcadia to Utopia 1900-1955*, Univeristy of Illinois Press 2017.

51 Mark Morris, op. cit.

52 Ralph Hills, op. cit., p. 34.

53 In Solana Grove near Jacksonville. William Randel, *Frederick Delius in America*, *The Virginia Magazine of History and Biography*, July 1971, vol. 79 no 3, p. 349-366; Philip Jones, *Delius and America: A New Perspective*, *The Musical Times*, December 1984, vol. 125, no 1702, p. 701-702.

54 Eric Fenby, op. cit., p. 168.

55 Eric Fenby, op. cit. p. 196-197; Martin Lee-Browne and Paul Guinery: „remarkably little sense of dramatic writing" (op. cit., p. 127).

56 Eric Fenby, op. cit., p. 198.

57 Hubert Foss, op. cit., p. 32.

58 Then he left his apartment in Paris.

59 He learned of Nieztsche's writings in 1889, they never met.

60 About his attitude to religion: Eric Fenby, op. cit., p. 164-183.

61 Eric Fenby, op. cit., p. 170.

62 .Eric Fenby, *Delius as I knew him*, op. cit.

much from people and was reluctant to offer them much. But he managed to gain some generous and notable friends: Thomas Beecham[63] and Percy Grainger[64]. Thomas Beecham's role was unique: his desire was for Delius's music to be played[65] . Eric Fenby, his friend and companion during his late five years (1928-1933[66]) played a great role as his secretary, his amanuensis reading, noting and preparing the last scores for him. Delius's illness unabled him to work in the later years , as he lost his sight and partly paralysed.

Another important person in his life was Philip Heseltine (nick name Peter Warlock[67]) who was his friend since 1911, and his disciple in composing and the man helping him with his work in the later years [68].

He also remained in very good relations with famous artists of that time who influenced his mental construction: August Strindberg[69], Paul Gauguin, Alfred Sisley and Edward Munch[70], as well as Edward Elgar in the last years of his life. He was also acquainted with such composers: Gabriel Fauré, Maurice Ravel and Florent Schmitt[71]. He and Henry Balfour Gardiner were friends, they were both the authors of rhapsody *Brigg Fair*. He was made a Companion of Honour (1929) and in 1925 he was awarded the gold medal of the Royal Phiharmonic Society. His first recording was made in 1927 (*Columbia Gramophone Company*), another event of great importance for him that took place that year was the concert organised to celebrate his 69. birthday. Later on, his concert was also held in London in 1946.

His favourite work of Chopin was Sonata B minor[72], he loved Grieg's songs[73], his favourite painting was Gauguin's *Nevermore*[74]. Moreover, his beloved musical works were : *L'apres midi d'un faune* and *Pelleas and Melisande.* He admired Georges Bizet, considered Verdi's *Falstaff* a masterpiece and showed appreciation for the music of Spanish composers of that time[75]. It is also significant that he wrote his quite advanced work for which he became recognised when he was thirty -seven – orchestral poem *Paris, the Song of a Great City* (1899[76]) with melodies from demi-monde in the Montparnasse style. The same year, the first concert of his works was organised (among others American opera *Koanga*, 1897).

Additionally, we have to take into account Delius's parallels with the of impressionistic style which is accented in the captivating book of Michel Fleury. His comment concerning three artist (Debussy, Ravel and Delius) being connected at that time with this orientation is basic for me – according to his conclusion the English composer is essentially affiliated with the art of Monet and others because his works were inspired by nature[77]. Going further, Michel Fleury neatly associates impressionistic art with Debussy and Delius, introducing the „trilogie impressioniste" which also included Ravel and identifies Delius as a member of the circle of the founders of the impressionistic art.

At this point an explanation of the specific method used by this author is needed. His analytical design is original and based on arguments of aesthetic kind; regarding Delius's music from this point of view it is specified as an impressionistic for the reason of its atmosphere „esthetique du rêve et des lointains"[78]. The prohetes and forerunners of impressionism depicted in this way were for the author: Charles Baudelaire, Edgar Allan Poe and J. M. William Turner. Thus,

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63 This famous conductor organised the first Delius's Festival in London in 1929, the second in 1946. He arrived to England in 1907 and since this time he devoted very deeply to popularize Delius's works within many years.

64 Their first meeting was in 1907 in London. Many times in: E Fenby, op. cit.; Christoph Palmer, *Delius and Percy Grainger*, *Music and Letters*, October 1971, vol. 52, no 4, p. 419-425. It was Percy Garinger who supported Delius in America where he came in 1914.

65 Eric Fenby, op. cit., p. 89.

66 He returned to Grez in May 1934, few weeks before Delius's death and lasted with him to the end.

67 His friendship lasted till 1929 with an interruption in 1925-1929, in 1929 he participated in the preparing the Delius's festival. Heseltine commited suicide in 1930.

68 Jeremy Dibble, *Barry Smith*, *Frederick Delius and Peter Warlock: A Friendship Revealed*, review, *Music Library Association*, September 2001, vol. 58, no 1, p. 97-98. He wrote the Delius's biography (London 1923), he was also a composer, the author of *Serenade for Frederick Delius* for string orchestra (1922).

69 He met him in 1894 when famous playwright in 1894 came to Paris.

70 John Boulton Smith, *Frederick Delius and Edvard Munch. Thier Friendship and their Correspondance*, *Scandinavan Studies*, Autumn 1987, vol. 159, no 4, p. 461-462. He met the painter in 1890.

71 He met the musician in 1892.

72 Eric Fenby, op. cit., p. 78.

73 They first meeting was in 1907, his music got to know in 1887.

74 Eric Fenby, op. cit., p. 91; Midori Komachi, *Delius and Gauguin. A Conversation*, *Delius Society Journal*, Spring 2013. He met the painter in 1894.

75 Eric Fenby, op. cit., p. 195.

76 In this work Mark Morris sees the shapes can be compared to the ones written by Strauss (op. cit.) and also he would like to call the Whistler's mood. Also other other authors, Anthony Payne and Michel Fleury make a comparison with Straussian virtuosity (Anthony Payne, op. cit., p. 75; Martin Lee-Browne nd Paul Guinery, op. cit., p. 105, 107) and Michel Fleury: to *Alpen Symphonie* (*A Song of the High Hills*, op. cit., p. 252).

77 Michel Fleury, op. cit., p. 10-11,13, 79.

78 Michel Fleury, op. cit., p. 62.

everything above can pose as a proof of the opinion of Eric Fenby that the music of Delius shows French inspiration rather than English[79].

Grieg was his friend just to his own death in 1907, mentor, second teacher, his guide of composing music and of evoking a romantic, pictorial, contemplating mood[80]. He was the one who encouraged Delius and convinced his father Delius should be a composer[81]. They were both the „country dreamers"[82] and that characteristic only intensified with age.

But there was also another source of inspiration for his art – Norwegian landscape, culture and folk-song[83]. He used to wander there many times, it was the essential place for him, a beloved space for meditation and inventing his works which provided the melodies for his works (*Brigg Fair*[84]).

The harmonic arrangement of Delius is actually of late Wagnerian one, full of chromaticism, founded fundamentally on relics of the tonal system. On the other hand, we have to define his kind of harmonic set as settled firmly in the impressionistic system[85] – it means that the accords are arranged according to their sonoristic qualities. The system of chords linking is free, depends on their sound quality (chords of perfect fourths, perfect fourths with thirds or with fifths, or nineth chord, added seconds and sixths are a particular figure for him as for the impressionistic artists[86]). Values that were very important for him include added seconds and sixths. Therefore, his world of sounds evokes so many marvellous impressions and pictures, musical landscapes of night, sea and river. His maxim, even his religion, was rafinement[87].

In the case of the harmony of Delius Michel Fleury describes it as an example of the postimpressionistic harmony[88] placing it in the circle of „musique de la couleur" (p. 65-138)[89]. The works of Delius have also a specific climate which Michel Fleury defins as „extase pantheiste" associated with the idea of vision and wide space[90]. What he has in mind are the idea of „musical silence" (*On Hearing the First Cuckoo...*, *In a Summer Garden*) and the effect of far distance[91].

His musical form - rhapsodic, meditative, with slow narrativity[92] - is not allied to traditional rules, as it shows no noticeable frameworks. He did not respect contrapunctal methods, prefering the principle of variation. Sometimes, the composer used the known forms (sonata form) but with modifications (main themes with secondary ones, lack of differentiation of themes, no developping segment and frequent recapitulation at the end). He also did not follow the German rule of dialectic conflicted themes, therefore a regular form of a sonata cannot be found in his work. One of the characteristic courses of Delius in composing music was his autocitation, his repetition with modificaton of his previous motifs and shapes[93]. He matured as a composer for a very long time. One often can find remarks concerning his similarity to the Wagner

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79 Eric Fenby, op. cit., p. 209.

80 Eric Fenby, op. cit., passim.

81 Lionel Carley, *Delius, Paris*..., op. cit.

82 It is Grieg who is mentioned as a foreunner of the imaginative way of composing for Debussy, Delius and Ravel when telling about the atmosphere of Delius's opera *Fennimore and Gerda* (Michel Fleury, op. cit., p. 117).

83 He visited Norway in his young years on the his father's wool firm business, the first time when he went there was in 1880 .

84 Christopher Butler compares this work to the famous *Rite of the Spring*: Christopher Butler, *Innovation and avant-garde 1900-1920*, in: *The Cambridge History of Twentieth-Century Music*, ed. Nicholas Cook and Anthony Pope, Cambridge 2004, p. 69-89.

85 Michel Fleury, op. cit., passim.

86 Michel Fleury, op. cit., p. 124.

87 Eric Fenby, op. cit., p. 191.

88 Michel Fleury, op. cit., p. 113: *A Song of the High Hills*.

89 As I have already put it down the author divides his book on chapters in the innovative way as follows: 1. part: II. L'esthétique des lointains, III. La musique de la couleur, IV. La musique de la suggestion, V. L'instant suspendu, 2. part: VI. La nature: une source d'inspiration privilegiée, VII. Temps lointains, terres lointaines, VIII. Mythes paiens: Faunes, naiades et dryades, IX. Brumes celtiques, X. Mysteres chrétiens, XI. Palais d'Orient.

90 Michel Fleury, op. cit., p. 122; this interpretation is connected also with the Vaughan-Williams's work – *Pastoral Symphony* and going further in the researching Delian harmony M. Fleury finds (op. cit., p. 160) of Debussy *Nuages* (1899) and of Delius *Summer Night on the River* (1912) as similar works. When he tells about the Oriental mysticisme in the Delius's works he mentions also other English composers: A. Bax and G. Holst (op cit., p. 214). Also another example of pantheistic mood in his book: *A Song of Summer* (op. cit., p. 287-288).

91 Michel Fleury, op. cit., p. 192 in the chapter *La musique du silence*, p. 196, 198 – his regards concerning Delian music are presented very often in his book, Delius is evaluated as one of the main composers of impressionism.

92 Hubert Foss said about him that Brahms is a composer of argument, Delius – of narrative (op. cit., p. 36), Michel Fleury records it as „figuration etendue", as „l'impressionisme sous-etend un élan vers l'universe, une communion" (*In a Summer Garden*, op. cit., p. 168-169).

93 Melody in *Paris* and in early tone poem for orchestra *Hiawatha* , material in his opera *A Village orf Romeo and Juliet* was used later (E. Fenby, op. cit., p. 68), melody from *Brigg Fair* in *Cello Sonata*; par example: melody in *Brigg Fair* is similar to this one in *Song before Sunrise* written in 1918 for small orchestra, material in *Appalachia* anounce this in *North Country Sketches* in 1914, motifs from *North Country Sketches* in *A Song of Summer,* motif from *Romeo and Juliet* in Sea Drift.

methods or gestures[94] but in my regard they are not quite appriopriate because his work remains deeply embeded in the tonal circle, and has a different level of chromaticism and conception.

We can describe also his texture as thick, late romantic in style also in the sense as Eric Fenby depicted it: „the placing of the chords was so sensitive, so pregnant with suggestion"[95].

In this paper I draw a conclusion dealing with his evolution from the romantic technique to an impressionistic one, from the late romantic harmony[96] towards a free one. But at the same time, I will insist on the stable components of his music that are not known from the musicological texts.

Having explored his way of life and composing his musical world, what should be mentioned are his most known and appreciated pieces of music. Pointing at his initial works, one has to think first of all of symbolic, pictorial and pastoral ones: *The Songs of Sunset* for mezzosoprano, baritone, choir and orchestra (1906-1908, text of Ernest D. Dowson), *In a Summer Garden* for orchestra (1908[97]), *Summer Night on the River* for orchestra (1912-1913[98]), and the best known piece of Delius *On Hearing the First Cuckoo in Spring* (1912-1913[99]) for a small orchestra with a popular Norvegian symbol of the beginning of spring, *The Song of the High Hills* with wordless chorus and orchestra (1912[100]), *Eventyr Once upon a time* (1917, based also on the Norwegian folk-song - a ballad of Asbjörnsen - presenting Norvegian folk fairy-tales and landscapes), *A Song before Sunrise* (1918 for small orchestra and wordless choir), *A Song of Summer Poem of Life and Love* (1929).

Furthermore, his later greater works include: *Cello Concerto* (1921[101]), *Cello Sonata* (1916), *I Violin Sonata* (1914), *Double Concerto for Violin and Cello* (1915-1916)[102], *Violin Concerto* (1916[103]), *Songs of Farewell* (1920-1930) for two choruses and orchestra with the words by Walt Whitman (poems *Leaves of Grass,* which woud not be created had it not been for help by Eric Fenby), second (1922-1923) and the third (1930) *Violin Sonatas* and also his fourth opera *A Village of Romeo and Juliet* (1901) portrayed as a series of tableaux.

Requiem (1913-1916) for soprano, baritone, chorus and orchestra with the original text by Heinrich Simon is written „To the Memory of all Young Artists fallen in the War", and is based on text excerpted from the Bible (*the Book of Ecclesiastes*) and from Nietzsche, although they have been changed by Delius. Its mood is not characteristic for this kind of music but pantheistic according to composer's ideas[104]. This work is also a representative depiction of Delius's main idea of perpetual returning: spring rhapsody placed at the end can be understood in a symbolic way as opposing the pessimistic message of the whole work. A very impressive description of this work can be found again in Fleury's book who estimates it

94 Mark Doran, *Wagner and the 'Paradise Garden': An Inter-Operatic Reference in Delius*, *Tempo*, *New Series*, April 2001, no 216, p. 24-29.

95 Eric Fenby, op. cit., p. 23.

96 David W. Bernstein, *Nineteenth-century harmonic theory: the Austro-German legacy*, in: *The Cambridge History of Western Music Theory*, ed. by Thomas Christensen, Cambridge 2007, p. 778-811.

97 With the words of Dante Gabriel Rossetti at the head of the score. Impressionistic kind of workshop, example of tone-painting, prevailing diatonicism, without tension, slow narrativity, climax in the three fourth of length (golden breakdown), a picture like the French painting, middle section sub-titled „The wide far distance – the great solitude"; Anthony Payne sees here a ternary form with recapitulation (op. cit. p. 86). Emil Młynarski performed this work in Edingurgh in 1913. In this year Delius was present at the first famous performance of the *Rite of the Spring*.

98 All the dates of the Delius's works are presented after his biography: Martin Lee-Browne and Paul Guinery, op. cit.

99 On a modal folk melody *Ola-Dalom, Ola-Kjonn,* Delius took a Grieg's version of arrangement (transcritpion made by Grieg's neighbour Frants Beyer – Lionel Carley, *Delius, Paris...*, op cit.) from op. 66/14 with an inspiration of Grainger, and made it a bit more chromatic in inner parts:, in Grieg's work In *Ola Valley* there isn't a cuckoo motif, there is a motif of perfect third and in the Delius's work there is a minor third*:* Trevol Hold, *Grieg, Delius, Grainger and a Norvegian Cuckoo*, Tempo New Series, no 203, January 1998, p. 11-19: Grainger acted as go-between Grieg and Delius; Grieg's flavour from op. 66/14 in Delius's *Nineteen Norvegian Folk Songs* (1896: Trevol Hold, op. cit., p. 14); this motif of cuckoo also in Delius's *Idyll* for small orchestra (1912 – Trevol Hold, op. cit., p. 14); the first motif of this Delius's work is familiar to a melody of Grieg in his *Serenade* op. 73 no 6 (Trevol Hold, op. cit., p 17); Trevol Hold says once more: (op. cit., p. 19): „Delius heard his cuckoo in his composer's 'inner ear', it is an emotional call he is hearing, a spiritual bird, telling him (and us) something far deeper than any exact"; Hubert Foss, op. cit., p. 32); Eric Fenby, *Delius*, 1971, p. 68-70; Lionel Carley, *Grieg and Delius: A Chronicle of their Friendship in Letters*, 1993. They are the parts of *Two Pieces for Small Orchestra*.

100 Michel Fleury poses this work among the greatest masterpieces of impressionism (op. cit., p. 289).; Daniel Grimley, *Music, Landscape and the Sound of Place. On Hearing Delius's Song of the High Hills*, *Journal of Musicology*, vol. 33 no 1, Winter 2016, p. 11-44.

101 This was a last work written by himself without help.

102 Hubert Foss, op. cit; Jerry Dubins, *Delius Concerto for Violin and Cello*, *The Magazine for Serious Reword Collectors*, March/April 2012, vol.135, issue 4, p. 297-298.

103 Harmony posttonal, tone-painting, harmonic bitonal set, parallel motion of chords, without dramatic effects, romantic narrativity, romantic construct of climax, one movement in three segments.

104 Anthony Payne, op. cit., p. 81; Mark Morris compares it with the Polish composer Karol Symanowski's *Stabat Mater* (op. cit.)

as „un acte de foi de l'atheisme", making a further explanation about inspiration dating from the age of war. This extensive and rather moving portrait of the art of Delius reaches the deep layers of composer's mentality when the author accents his ecumenism – invocation to God deriving from two religions, Islam and Christianity (Alleluia and Allaf-il-Allah). The biographers of Delius present the author' own description where he told clearly that Requiem[105], found by Eric Fenby as the most depressive choral work[106], has no religious connotation.

Delius's *A Mass of Life* (1904-1905[107]), based on the conclusions from Nietsche's *Zarathustra* is interpreted by the composer's biographers[108] as a hymn of joyful life. This mysterious and difficult for the audience work presents a symbolic night-death pair design, a philosophical relationship between music and its message and a concept of an intuitive drama. Anthony Payne finds its mood to be „profoundly hypnotic and static calm"[109], while Ralph Hills accepts it as a confession of faith in Zarathustra's idea[110], of a praise of life.

Two of his works which in my opinion are his best pieces can be perceived as examples of maturity of the music of Delius[111]: *Appalachia American Rhapsody for chorus and orchestra* (1902) with baritone solo[112] and *Sea Drift* (1903). With regard to the first of these pieces, I find the title to be a symbol or the composer's own feeling – isolation and disregard. The orchestral variations with a chorus *Appalachia* based on an old American slave song *Ol' Man River* which the composer heard on the tobacco plantation in Virginia[113] is to my mind an example of the kind of the neoclassical impressionism where the extended diatonic system without the leader tones lays in the centre of the composition; this kind of diatonic set appears without tension.

Processes of bitonality, parallel motion of chords and swinging ostinato can also be observed there; chromaticism appears as an element added to diatonism, as colourful figures and transitions. The main themes contain fourth up and swinging thirds where thirds can be considered as a symbol of nature and the perferct fourth as a prayer. Thus for these reasons, I would propose to define this work as mixed sacrum and profanum.

Ralph Hills describes its mood as inspired by the „tropical nature in the great swamps bordering on the Missisipi river which is so intimately associated with the life of the old Negro slave population"[114]. What should be stressed is that the rhythmic structures used in this work were inspired by the Negro dances; I would propose that there also is an influence of the jazz music, which was popular at the turn of the century[115] (also in *Dance Rhapsody 1*, *A Song of Summer*[116]).

Its flow of variations (14 parts without numbers as a rhapsodic entity) with introduction and epilogue which became more and more unlike the main theme, cause the piece not to retain a classical scheme. There is an original method of using the wordless choir (la la), whereas words without the orchestra are sung as an epilogue segment. The chorus has an accompanying function, as a member of the orchestra - they are combined into a whole (the chorus only sings a cappella in the 13. variation and in the end).

This impresive and nostalgic image, pastoral mood of the countryside, and the portrait of wide-open spaces recalls again his main idea – renewal of life and nature. Anthony Payne while talking about the atmosphere of his work used a very

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105 Martin lee Browne and Paul Guinery, op. cit., p. 330.

106 Eric Fenby, op. cit., p. 102.

107 In the collaboration with Fritz Cassirer in the sphere of words, this work is dedicated to him.

108 Martin Lee-Browne and Paul Guinery, op. cit., p. 197-224.

109 Anthony Payne, op. cit., p. 78.

110 Ralph Hills, op. cit., p. 39-40.

111 As Anthony Payne sees it (Anthony Payne, op. cit. p. 76).

112 1896 the first version, second version 1902 with final chorus, baritone from the chorus.

113 This title is taken because of the former Indian name for all continent (Ralph Hill, op. cit.); this name is referred today to the central and southern parts of the United States, in the late XIXth century it was considered as a distinctive source of enduring myths and distortions, was recognized as a poor land with uneducated people, prone to impulsive behaviour, isolated in cultural level (https://en.wikipedia.org/wiki/Appalachia, 4.06.2019). The author of the Indians' origin and history, Peter Farb, described this people living in this part of America as „The French Romantics"(Man's Rise to Civilization as Shown by the Indians of North America from Primeval Times to the Coming of the Industrial State, New York 1968, p. 192-204), determining their social system as theocratical chiefdom, together with the other Indian people from the NorthWest coast, this organization is understood by the author as intermediate between the highest state and the minor tribal. Delius has composed also two early operas connected with the American culture and songs of Florida – the youth suite for orchestra *Florida* (1887), *Hiawatha* for orchestra (1888), operas *The Magic Fountain* (1895) and *Koanga* (1897). Martin Lee-Browne and Paul Guinery, op. cit., p. 138-164.

114 Ralph Hills, op. cit., p. 35-36.

115 Also one can find Straussian troops: after Martin Lee Browne and Paul Guinery, op. cit. (*Don Quixote*, 1897, in 11. variation). In their analyses the authors pay attention to the mirror technique of motifs, recapitulation of previous material.

116 Adding M. Fleury's notices is needed here to mention: about „scotch snap" (rhythm iambique): *A Song of Summer*, *Violin Concerto*, *In a Summer Garden* (op. cit., p. 236).

accurate term noticed above in this article: „eternal renewing"[117]. Specific feeling of impressionistic technique in American spirit – it can be interpreted as a romantic orchestral poem with a human voice, as a symbolic message concernig his faith and personality.

Sea Drift (1903-1904) for baritone solo, chorus and orchestra based on the words of Walt Whitman words (from his best known 14 collection of poems *Leaves of Grass - Out of the Cradle Endlessly Rocking* from the group *Sea Drift*)[118] is a beautiful, deeply impressive musical story about symbol of love and death, love and loss which were vital to the composer[119]. Its impressionistic technique[120] (ostinato figures, static plans, multilayer harmonic plans with romantic violin solo) is strongly emotional and put forwards a slow passage of pictures in one movement with an Introduction and Epilogue in the arch construction with recapitulation of the known material. In his opinion, that was his best work[121].

This moving love story full of erotic atmosphere talks about a bird missing his female mate and crying for her. Delius presents the story in a profoundly touching way. The figure of the lonely bird is symbolised by the voices of the chorus and the young boy observing this situation is pictured by the voice of the baritone. Those sad tears released into the wind and stars to return his mate are presented in an extremely impressive mood. The swinging figures, nocturnal passages, dance elements, dim colours, form of the AB A' arch with epilogue, chromaticism in the secondary function in the more intensive moments, romantic development of climaxes – all that shapes are characteristic for Delius's style which can be defined as a **technique of significant structures**.

Tender calls of a desolate bird, a cappela chorus with a solo at the climax intensifying for a long time, narration expanded to a focal point and fading away into silence at the end – these are the unusual moments in their emotional message. Delius tells a story about physical love that is over and the only one that remains is spiritual one. Again, it cannot be denied that Delius's works present a symbol of perpetual movement, a design of full cycle of life[122].

It is a portrait of a different reality, evoking the inner world as well as the wide distance understood literally and figuratively. Dealing with this subject, I would like to accent the process of illustrating words, and harmonizing them with the message using motifs dicussed further in the article. To my mind, this work is an exemple of the evolution of the composer from the romantic starting point to the impressionistic profile, a process of turning composer's thoughts in another way by using pictures differently than according to generally acknowledged rules. The first performing of this work was the beginning of a firmly established success in Europe. In my opinion, this explanation can be related to his resultless studies in Leipzig, as he described this time himself.

With these three mature works, *Appalachia*, *Sea Drift* and *A Mass of Life* Delius began to be heard and performed in England. I wholly appreciate the statement of Mark Morris who expressed his opinion about the composer: „his importance to British music is generally underestimated … he is one of the first composers of the English revival to raise English music" (op. cit) though he never wanted to be considered an English composer[123].

4. The following part of this article will be devoted to the topoi of Delius which can be noticed in a great number in composer's works. I shall focus on the most popular Delius's works – *Appalachia* and *Sea Drift*. In a word, these special rhetoric structures function as the most important factor in his technique because of his disregard for the canonic rules of composing the musical form, due to the lack of main themes usually transformed in the musical process and his impressionistic and modern way of constructing and juxtaposing the chords. Therefore, the sense of his work is meditative, impressive, poetic and sound is treated as the main idea I see the sens of focusing on the rhetoric figures.

If Delius preferred using „the orchestra after the manner of great painter"[124], I would like to pay an attention to this problem from this point of view. It is worthy mentioning now that Delius refers also to the topic of love, especially the symbol of Liebestod[125] from famous Wagner's masterpiece *Tristan and Isolda* in his *Sea Drift*, *A Village of Romeo and Juliet*

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117 Anthony Payne, op. cit., p. 74.
118 Martin Lee Browne and Paul Guinery, op. cit., p. 167-196. These words are taken also by Ralph Vaughan-Williams to his I *Sea Symphony.*
119 Krzysztof Kozłowski, *Salvation in Love. "Tristan und Isolde" by Richard Wagner*, in: *Interdisciplinary Studies in Musicology VI,* ed. Maciej Jabłoński and Ryszard J. Wieczorek, Poznań 2007*,* p.109-128; whole chapter of Constantin Floros's book *Der Mensch, die Liebe und die Musik*, Zurich-Hamburg 2000 „*Affinität von Liebe und Tod*" is a description of the Tristan myth.
120 Martin Lee-Browne and Paul Guinery, op. cit., p. 182.
121 Martin Lee-Browne and Paul Guinery, op. cit., p. 180.
122 Martin Lee-Browne and Paul Guinery, op. cit., p. 180.
123 Martin Lee Browne and Paul Guinery, op. cit., p. 274.
124 H. Foss, op cit. p. 30.
125 Constantin Floros, op cit., p. 217-250. This problem is dealt also by Michel Fleury as one of the main in the impressionistic music

and *Fennimore and Gerda*[126].

The selected examples of his conception are as follows:

- chords in the high strings as a picture of the clear sky (*A Song of Summer*),
- flute in high registers suggesting birds effects (seagull – *A Song of Summer*, *In a Summer Garden*, *Requiem*, *Sea Drift*),
- rollig movements of chords as a symbol of the sky (*A Song of Summer, Songs of Farewell*),
- tremolo effect moving up and down as a symbol of the wind (*Songs of Farewell*),
- many repetitions of 'horn themes' as a method of suggesting a far distance, that is rooted in the romantic practice,
- an A major chord - „nothing but sea and sky"(*A Song of Farewell*)[127],
- an C major chord - „eagle's beak" (*A Song of Farewell*)[128],
- minor sixth and key E sharp major as a worldknown symbols of love (*Sea Drift*[129]),
- fourth up as a symbol of loss (*Sea Drift*),
- melodic line moving down to represent sorrow,
- water motif (*A Song of Summer*, *Summer Night on the River*, *In a Summer Garden*, *A Village Romeo and Juliet*, epilogue),
- pastoral topos (*In a Summer Garden*, *On Hearing the First Cuckoo...*[130], *North Country Sketches*),
- mountain topos (*A Song of the High Hills*),
- topos of the garden,
- topos of the changes of seasons (*North Country Sketches*[131]),
- nocturnal topos (*Summer Night on the River*),
- topos of the far distance effects (*Fennimore and Gerda*, *A Song of the High Hills*),
- melodic topos of arabesque („divine arabesque"[132]),
- topos of marching (*Paris*), also in the figure of funeral design (*Appalachia*),
- *Appalachia*: con grazia – metrum 6/8, giocoso – eighth-notes ostinato, the words „don't you fret and cry" - perfect fourth up and melody going up, the solemn mood of the beginning of the funeral march – perfect fourth up, chromatic figures in a scale as a portrait of the wind, fourth up by a horn as a hunting symbol, misterioso topos – parallel chords, Missisipi theme as a long and peaceful line, a BACH motif reversed and modified (1 3 2) as a composer's protest against contrapunctal canonic rules, a sign for the word „awaiting" is sixth up, chord in passage figure as a symbol of joy and happiness, motif of fanfare,
- in *Sea Drift:* Liebestod motif, water and vague motifs, sentimental topos of violin solo, melodic topos of gospel way of singing.

Epilogue

Let's face the necessity of conclusion: **I would like to present a statement about the most characteristic features of the music of Delius: slow narrativity, lack of clear-cut segments and decided tension thus his free concept of musical form. His music has a romantic feeling of respect for tonality and arch construction, shaping of the climaxes, building thick harmonic figures and long-wide themes.**

His style remains close to impressionism, although his emotional design is associated with the late romantic type. In general, his musical picture is guided by the tone-painting and intuitive harmony. So I would define this style as the romantic impressionism, as the result of mixing of the French and English influences.

(op. cit., p. 376-379).

126 Opera in 1908-11 with the words of Danish poet Jens Peter Jacobse after German translation by Niels Lyhne.

127 Eric Fenby, op. cit. p. 148.

128 Eric Fenby, op cit., p. 148.

129 P. 80 in the score: UE Leipzig Wien no 8886.

130 Michel Fleury: „la celebre aquarelle orchestrale" (op. cit., p. 321).

131 Four segments: *Autumn: The Wind sough in the trees*, *Winter Landscape*, *Dance*, *The March of Spring-Woodlands, meadows and silent moors*).

132 Considering this style, Michel Fleury also puts forward the works of Debussy and Cyril Scott (op. cit., p. 430).

Furthermore, I would accentuate the English origin of his art: nostalgia, melancholy, calm without stormy tension. Examining further his technique one needs to emphasize impressionistic methods: modalism, processes of harmonic organisation, free design of musical form, intertextual connections in his works (selected texts, Nordic and American influences, relationship with impressionistic painting, Nietzsche as a model, using folk songs). As an argument, I woud like to recall the specific titles of his works – pastoral, imaginative, impressionist and suggesting his most favourite places, like gardens, landscapes and wide open spaces. This argument also supports the thesis that his mood was romantic, whilst his technique is impressionist one. All this allows for treating the music of Delius in its symbolic and poetic function.

I try to follow here the concept of Michel Fleury who considers impressionism as a continuation of romantic orientation in view of its extramusical themes, its literary and artistic contexts and moods [133]. Thus, I find his term „paysage impresssionniste" quite accurate to demonstrate in general the work of Delius as he does so [134].

One more remark can be made here: concerning the whole image of his life and ideas, **cohesion of his music and faith in certain main beliefs in spite of his cosmopolitan mentality**. What is interesting is the fact that he never used any German patterns in spite of his studies in Germany.

Therefore, having finished the examinations of Delius's works it is high time to display my conclusions, to indicate the crucial points of my review and to try to describe this technique despite few opinions made in some books, many articles and other materials on his art. Reaching the last points of my paper and having constructed my thesis I would like to formulate them as follows:

- tone-painting as his method of understanding music as a form of communication from one soul to the other, in the type of arabesque, English tone-painting treated as a pictorial way of composing, unlike the French kind realised as a draft of sound shapes,
- for him music was like an impression [135], poetry, was to be accepted emotionally, this is an imaginative art, a kind of artistic impression, not an expression,
- it is English pastoral music with a specific for Delius sacral profanum music - sacral music created as a profane one, without the religious contexts,
- it is an example of the late-Wagnerian style, without the known leitmotive method of famous German master [136],
- it is an exemple of the cosmopolitan compound art – English calmness, liberty and symbol of the English countryside with French picturesqueness, freedom in the sphere of construction and variation form, with the rejection of German sonata form, English kind of slow narrativity based on the technique similar to the French kind, and the French understanding of polyphony – juxtaposition of independent lines without the contrapunctal rules, spiritual roots and project of melodic contemplation suggesting the Nordic mists,
- Delius's art is similar to a great extent to the music of French composers in the pre-impresionistic time (Emmanuel Chabrier, Ernest Chausson, Henri Duparc, Gabriel Fauré),
- his aestheticism is revealed in his freely composed musical form, rhapsodic character of the piece, lack of dialectic conflicts between themes, evolution of themes, rare climaxes, romantic mood and slow narrativity, and is compared by Ralph Hill to the painting of John Constable [137],
- evolution in Delius's thinking of music can be noticed: from his neoromantic point of depart (*Piano Concerto*, 1897-1907 [138] marked by virtuosity and complex chromaticized harmony) to the impressionistic and symbolic style in his mature [139], later, suggestively entitled works written at the beginning of the XXth century,
- the picture of his works can be summarised as a complex of the impressionistic, symbolic and pointillistic [140] methods, that, of course, are connected with the art of painting, as his musical art was influenced by, mainly French,

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133 Michel Fleury, op. cit., p. 9-23, 169.

134 Michel Fleury, op. cit., p. 201.

135 Mark Morris puts up a these abut the similar efects in Delius's music and Polish composer writing at the same time Karol Szymanowski (1882-1937, op. cit.).

136 He got rid of this method: Martin lee-Browne and Paul Guinery, op. cit., p. 125.

137 Ralph Hill, op. cit.

138 The first version in three sections 1904, the second one in one movement from 1907, revised, in 1897 *Fantasy* for piano and orchestra in one movement, Martin Lee-Browne and Paul Guinery, op. cit., p. 86 like a Tschaykowsky's style; James Palmer, *Delius Piano Concerto*, *Musical Opinion*, November/December 2013, vol. 136, issue 1497, p. 143.

139 Michel Fleury, op. cit., p. 277 (*In a Summer Garden*, *Summer Night on the River*).

140 Hubert Foss, op. cit., p. 33; Anthony Payne, op. cit., p. 86.

paintings,

- his specific method of using the effects of half-lights, emerging shapes with the characteristic French phenomenon – music fading at the end of the piece (almost all his works - *Paris*, *Song of Sunset*, *The Song of the High Hills*, *Double Concerto*, *Violin Concerto*, *Cello Concerto*, *A Song of Summer*, *Song of Farewell*),

- the changing mood in his art is essentialy of decadent kind, full of melancholy, nostalgia, state of dreaming, lack of strong emotional contrasts[141],

- his harmonic layout is built as a draft of sound events, with emphasis on their sonoristic qualities[142], though their construction is often ingrained in the tonal system[143] - „the gently undulating chromatic harmonies"[144], this is the tonal system with its late romantic discords,

- Delius's harmonic system can be defined as polyharmonic, that means juxtaposition of different and unrelated chords deriving from tonal or chromatic spheres which is accented by added intervals (sixth, seconds) to the tonal chords and also in the successive flow, without the traditional linking methods[145]; harmonic system organized as a drift of keys, not in the sense of changing tonal centres[146], harmonic system shaped to create the feeling of euphony, to please the listener, harmony of nuances, chiaroscuro – parallel chords, shifting tonality, static planes of chords and chordal sequences what is one of the fundamental process in the impresssionistic music[147], next to using the modal and whole-step scales (*Appalachia*, *In a Summer Garden*, *North Country Sketches*, 1913-1915, *Sea* Drift, *The Song of the High Hills*, *On Hearing the First Cuckoo...*, *Requiem*, *A Song of Summer*, *III Violin Sonata* (with folk songs),

- the melody is a result of the harmonic flow, it sparecely built as an independent and meaningful line (*Violin Concerto*, 1915-1916; *Cello Concerto*), but it is placed on the second place in the whole construction,

- he used the melodic lines not as themes but as motifs, they were numerous in one piece, dependent on the momentous mood, it seems like a mosaic of motifs, Michel Fleury provides an explanation of this relationship for shaping themes in the impressionistic art mentioning also Delius's music: it occurs because of the change of attitude towards harmony and thematic elaboration where the domination of harmony rules as an axiom; while dealing with this problem one has to evaluate the melodic element at that epoch as of the lesser importance[148],

- his kind of polyphony is organised like a dialogue of voices, not in the German and baroque form built on the basis of the contrapuntal project,

- variation remains as his main method of composing, he does not lean towards the evolution of German origin, variation that enables swinging of moods and understanding the musical form as a catalogue of pictures, not as a logical course of primary and secondary themes - he did not abide the conventional musical form,

- concerto treated by the composer like a rhapsody, in the ternary shape with a recapitulation of previous themes and motifs in a coda, one movement in several segments, capricious, amorphous form[149],

- the dance sets are important for him (*Paris*, *Brigg Fair, 1907*[150], *Appalachia*, *The Dance Rhapsody 1*, *North Country Sketches*), and also his sets often used (triples, H. Foss),

- special type of impressionistic orchestration is also evident in Delius's works (*Summer Night on the River*)[151],

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141 Mark Morris, op. cit.

142 H. Foss, op. cit., p. 30: „He thought the sounds first, and set them down as a second creative step".

143 P.: Joseph Straus, *Remaking the Past, Musical Modernism and the Influence of the Tonal Tradition*, Cambridge Mass. London 1990.

144 Robert P. Morgan, *Twentieth Century Music*, New York – London 1991, p. 129-130.

145 P.: Carl Dahlhaus, *Nineteenth-Century Music*, translated by J. Bradford Robinson, Berkeley – Los Angeles 1989. p. 368-389: *Linguistic Character and the Disintegration of Tonality*.

146 Martin Lee-Browne and Paul Guinery, op. cit., p. XVII: „feeling of never setting for too long in any particular key-centre".

147 David W. Bernstein makes a statement: „In Europe, aside from the dualistic systems of Hermann Erpf (1891-1969) and Sigfried Karg-Elert (1877-1933), harmonic dualism ended with Riemann" (*Nineteenth-century harmonic theory: the Austro-German legacy*, in: *The Cambridge History of Western Music Theory*, ed. by Thomas Christenssen, Cambridge 2002, p. 778-811 (801).

148 Michel Fleury, op. cit., p. 69.

149 *Double Concerto* in 3 movements placed in one segment, two themes, recapitulation of the material of the introduction, *Violin Concerto* also in 3 sections A B A with the fourth as a coda that is linked in its material with the whole work, 2 themes and others, *Cello Concerto* also in 1 movement, 3 sections A B A and coda.

150 Variation on the folk song *Unto Brigg Fair* in the form of passacaglia. The tune of this work was taken from *An English Rhapsody* written by Percy Grainger in 1907 and noted by Joseph Taylor in 1906. Brigg is situated in a county Lincolnshire. As a reminiscence of the Nietzschean idea treating a life as dance (Hubert Foss, op. cit., p. 33).

151 Arps in their important functions, numerous and quick scales, orchestre divided into small groups, tremolo effetcs, drums very important and differentiated in kinds, wood wind instruments on the first plane, figuration structures, chromatic shapes in the sonoristic

- there are semiotic shapes that are significant in the overview of his works, they have a constructive function in the narrativity of the musical piece, but they do not derive from the old classic rhetoric canon, they are of romantic, sensitive kind,

- Delius's music is intertextual, understood as a romantic term, his art is connected with many extra-musical notions, first of all with portraits of nature[152], landscapes, play of light, all that is related to his atheistic and pantheistic ideology; Michel Fleury concluded: „Chez Delius ou Debussy, la communion avec la nature en reste le pretexte primordial"[153],

- in the process of examining his music Bachtin's idea of dialogue, of polyphony understood as a complex of different plots is often present and I see this point not as a recalling literature but different cultures which he belonged to during his life, because of many travels he had,

- Norwegian culture is also one of his area of interest, he used this musical, folk material in his works, and cherished the culture, it was suitable for him, for his mental formation[154] (*Song of the High Hills,* the opera *Fennimore and Gerda*),

- if one was to make a comparison between his style and another in Europe at that time I could propose the postimpressionist artists: Ottorino Respighi (without his skill of melody[155]), an Englishman Ralph Vaughan-Williams (without his inclinations to canonic forms), a French composer André Caplet who was a disciple of Debusssy, impressionistic composer (without his religious message),

- it is necessity to present here a concise comparison between the music of Delius and of the English composers at that time, omitting the best known music of Benjamin Britten and Edward Elgar: similar to the music of Delius were the works of Michael Tippett, whose preferences were rather the polyphonic methods of texture, together with the neoclassical style of William Walton, who was recognized as an English equivalent of the French *Les Six*; it is the music of Gustav Holst that had influenced both Britten and Tippett, he was also interested in English folk and medieval songs and his skillful counterpoint with the bitonal models of harmony was one of the patterns for the artists to follow,

- to conclude all these statements I would regard Delius's music as a sort of watercolour in the circle of impressionistic art with all its differences and the French mentality[156].

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function, abundant articulation used as a source of astonishing sonoristic effets.

152 Daniel M. Grimley, *Music, Landscape and the Sound of Place: On Hering Delius's Song of the High Hills*, *Journal of Musicology* 2016, vol. 33, issue 1, p. 11-44; Mark Morris, op. cit.

153 Michel Fleury, op.cit., p. 247.

154 Rachel Lowe, *Frederick Delius and Norway*, in: *A Delius Companion*, ed. Christopher Redwood, 1976, p. 167-186. Delius with his wife bought a cottage in Norway near Bergen (1921).

155 So does Michel Fleury (op. cit., p. 312)

156 I do agree with Hubert Foss in terms of his main French influences (op cit., p. 37).

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The Causative Factor of Semantic Error in the Students' Assignment Papers at Widya Mandala Madiun Catholic University-Indonesia

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Abstract— *This study aims to explain and describe the causative factors of language errors in semantic on the students' assignment papers. The subjects of this study were students who had taken MKU-BI (Indonesian General Course) courses at Widya Mandala Madiun Catholic University, who came from various disciplines. This research uses descriptive qualitative research, and observation and field note techniques as data collection techniques. The results of the data are documents (in the form of students' assignment papers) and students' interviews. Data analysis techniques used in this study is sharing methods or distribution methods with advanced techniques in the form of extension (expansion) techniques and changing forms. The conclusions of the study are the causative factors of language errors at the syntactic level caused by (1) Affected by the language that was mastered first, (2) Language users' lack of understanding over the use of the language, (3) Language teaching that is less precise or imperfect.*
Keywords— *Causative Factor, Semantic Error, WIMA Madiun*

I. INTRODUCTION

The important role of MKU-BI (Indonesian General Course) here is strongly felt; MKU-BI is trying to develop the ability of students' writing with expectation that they can use the correct Indonesian rules. Therefore, the quality of scientific work is created (fulfilling the requirements: objective, cohesion and coherence, effective, and efficient). On the other hand, in fact there are still many mistakes made by students in writing papers. Whereas, making papers like making other scientific works must meet the systematic and logical elements. Systematic can be seen from the structure or continuous sequence of chapters, while logical is seen from each word choices arranged together to form a cohesive and coherent sentence.

Freyhofer (2008: 47) explained that learners do not really like paper writing skills lesson. They feel bored when writing a paper. Even though the ability of writing a paper is a benchmark for students' success in writing other scientific works such as: journal articles, researches, theses, and dissertations, because a paper is the first scientific assignment given by a lecturer to a student before going to another scientific work. Thus it has become a necessity if this ability needs to be considered by all parties.

Zaenal and Tasae (2000: 2) explained that the paper presents an issue whose discussion is based on empirical-objective data in the field. Paper prepared by a person or group that discusses a subject that is the result of research is in the field of education and culture. Papers are usually a form of lecture assignment or requirement for discussion and seminar (Bungin, 2014: 226).

This research is different from the research conducted by Sutarsih (2017: 89), Parwati (2015: 37) and Masfufah (2018: 251) who focus more on phonological problems. Phonology is the field of linguistics that studies, analyzes, and discusses the sequence of sounds of language (Chaer, 2008: 102). Otherwise research conducted by Nurhayatin, et. al (2018: 102) and Dewi, et.al (2014) who found errors in students' scientific work, especially in the field of sentences that included structure, alignment, spelling, diction, and logic is also different. This research is almost the same as research conducted by Kurniawati, (2014: 133) which highlights the problem of micro linguistics, especially in semantic. However, in different views if Kurniawati's research highlights the problem of reduplication noun in the semantic field, this research highlights the causative factors that cause errors in the semantic field.

Semantic position in linguistics is as a component contained in linguistics, as well as components of sound and grammar (Palmer, 1981: 5). Semantics is generally defined as the study of meaning (Lyons, 1971: 1). Mulyono (1964: 1) explained more detail that semantics is a branch of linguistics whose task is to study the word, how it starts, how it develops, and what causes changes in

meaning in the language history. Semantics in a slight intelligence is distinguished on two points, namely (1) reference theory (denotation of extension) and (2) theory of meaning (connotation, intention) (Suwandi, 2011: 4).

Language errors according to Setyawati(2017: 13) mean the use of language both verbally and writing that deviates from the determinants of communication or deviates from social norms and deviates from the rules of Indonesian grammar. Meanwhile, Pranowo (1996: 58) explained the analysis of language errors that have an understanding as a theory used to analyse the language between language learners (interlanguage). Corder (1981: 274) explained three reasons for the importance of carrying out error analysis. First, the results of error analysis play an important role for learners because they can know the extent to which learning objectives are achieved and the things that must be done to improve the quality of learning outcomes. Second, by the results of error analysis, teachers can find out how learners learn or obtain language and the strategies or processes used by learners in languages learning. Third, as the most important aspect, error analysis needs to be done because it can help learners learn and understand language through mistakes and learn them. This study uses the linguistic taxonomy presented by Dulay, Burt &Krashen (1982: 163). In this taxonomy it discusses micro linguistics (phonology, syntax, morphology, and semantics) as well as macro linguistics (discourse). However, this research focuses more on the semantic field.

It is important to analyze the errors on the semantic field in students' scientific work, because at this semantic field the meaning of each word, sentence or discourse can be understood completely by the reader. Like the research conducted by Agu, Et. Al (2018: 948-954) who explained that there is a connection between linguistic systems in every sermon study in Nigeria, where semantics allow preachers to adopt simple words and sentences which are expected by adherents to understand the meaning of words and sentences and absorb them into positive teachings. This research proves that the importance of semantics in the transfer of meaning between speakers and listeners or between writers and readers.

This research was conducted at Widya Mandala Madiun Catholic University or commonly called WIMA. The basis for choosing WIMA is because the researchers still found many language errors at semantic in the students' assignment papers and this happened probably due to the students' background who obtained their mother tongue, especially each student's local language is not Indonesian. Based on observations, Widya Mandala

Madiun Catholic University students are from various ethnic groups in Indonesia, so Indonesian was not the first language that they mastered. Furthermore, it will be known whether there is an error factor after being reviewed in the discussion. The discovery of many language errors at the semantic field in the Widya Mandala Madiun Catholic University illustrates that the ability to write scientific papers in Widya Mandala Madiun Catholic University students is not entirely good.

The problem statement in this research is what the causative factors of language errors at the semantic field in the students' assignment papers at Widya Mandala Madiun Catholic University are. The purpose of this study is to explain and describe the causative factors of language errors at the semantic field in the students' assignment papers at Widya Mandala Madiun Catholic University.

II. METHOD

This research uses descriptive qualitative research. Qualitative research is a research conducted by assessment methods or research methods on a problem that is not intended or designed using statistical procedures (Subroto, 1992: 5). The method used in this research is descriptive method because researchers want to illustrated or describe the result of the data. This means that the data obtained is explained using words, or sentences and not in the form of numbers or counts. This is in accordance with the opinion of Moleong (2012: 12) which says that the data collected is in the form of words, pictures and not numbers. The data source of this research is students' papers and informants. The student papers and informants were randomly drawn from various study programs and faculties of students who had received MKU-BI lectures.

The data collection technique in this research is observation methods continued with field note techniques. The observation methods is done to observe the use of the language. The term observation here is not only related to the use of language verbally, but also the use of written language (Mahsun, 2005: 92). Verbal data obtained from the interviews and written data obtained from the students' scientific work. The first thing that the researchers do is look at all the results of student papers, and then record all types of errors. After knowing the types of errors in the syntax field then it will be interviewed to the concerned students, to find out the causative factors of the error.

The analytical method used is distribution method. The distribution method or the sharing method is an analytical method where the determinant is inside and

being the part of the researched language (Sudaryanto, 1993: 15).

III.   RESULT AND DISCUSSION

It is important to analyze language errors at the semantic level in students' scientific work, because at this semantic level the meaning of each word, sentence, or discourse can be fully understood by the reader. Research conducted by Rahmiati (2014) found internal factors that caused language errors in students' scientific work as follow: (1) laziness; (2) have no mood; (3) lack of understanding; and (4) have no ideas. Another case described by Setyawati (2017: 15), factors that cause language errors generally occur due to thestudents' scientific work are as follow: (1) Affected by the language that was mastered first, (2) Language users' lack of understanding over the use of the language, (3) Language teaching that is less precise or imperfect. Meanwhile, Jain (1985: 71); Fisiak (1985: 190) stated the factors as follows: (1) learning strategies, (2) teaching techniques, (3) second language folklore, (4) bilingualism age, (5) students' sociolinguistic situation. The results of this study will be presented as follows:

Affected By The Language That Was Mastered First

According to Setyowati (2017: 15) this type of error means that a language error caused by interference between the mother tongue or first language (B1) against the second language (B2) that is being studied by the learner (student). In other words, the source of the error lies in the difference of the linguistic system B1 and the linguistic system B2. Indonesia is a rich country, there are thousands of islands, tribes, races, religions and languages. Indonesian children are mostly taught by parents, the first language is the language of their own regions of residence. Thusthe B1 of Indonesian children are Regional Languages. Then, for the Indonesian language will usually begin to be obtained at the time of association outside the home or at school. This often causes confusion that makes mixing language.

Widya Mandala Madiun Catholic University students come from various tribes, islands and races in Indonesia. Of course, their regional languages are also different. This study also found errors caused by the use of local languages.

Sample of the data:
(1) Tetapi, masih banyak orang yang belum memahami kaidah-kaidah dari Bahasa Indonesia itu *sendiri* ...

(2) Di Indonesia *sendiri* memang sudah banyak bank yang menggunakan akutansi syariah meski tak sebanyak bank konvensional..

The sentences in extracts 1, 2 are sentences that are affected by local languages, especially Javanese. It can be seen from the sentence structure. The influence of Javanese is very strong in the formation of Indonesian sentences. Example sentences in Javanese:
- "kowe ki pancen ayu *dewe*" (You are the most beautiful woman)
- "Omahe Deri apik *dewe* neng desone" (Deri's house is the best in his village).

The word "*dewe*" (itself) is always used in Javanese as anemphasising. In Indonesiansentenceformation is often influenced by the Javanese language, especially the use of the word "*dewe*". The authors of the papers in this case are also students from Java with Javanese ethnicity. The word *dewe*should not appear in extracts 1, 2 because it will overwhelm the word and make the sentence ineffective. Correction for sentence (1, 2) is:
- Tetapi, masih banyak orang yang belum memahami kaidah-kaidah dari Bahasa Indonesia...
- Di Indonesia memang sudah banyak bank yang menggunakan akutansi syariah meski tak sebanyak bank konvensional..

consider the next example:
(3) Bimbingan dan konseling adalah sebuah proses interaksi antara konselor dengan konseli baik secara langsung maupun tidak langsung dalam rangka untuk membantu konseli agar dapat mengembangkan potensi dirinya ataupun memecahkan permasalahan yang di *alaminnya*....

The word *alamin* is a non-standard word. The basic word is not *alamin* but *alami* which explains (things that have already happened). The word *alamin* is appeared because it was influenced by local languages, namely Batavia and Sundanese. Many of us often listen to people from the Bataviause this accent, for example in the discourse *"yang guealamin"*, the word *menjalankan* becomes *njalanin*, etc. The Batavia language itself is divided into 3 main sub-dialects, namely: Betawi Kota, Betawi Udik, and Betawi Ora. The author above is also a person who comes from the Bogor. The author's B1 is Batavia Language, because his environment is also the environment of the Batavia people. Correction for sentence (4) is:

- Bimbingan dan konseling adalah sebuah proses interaksi antara konselor dengan konseli baik secara langsung maupun tidak langsung dalam rangka untuk membantu konseli agar dapat mengembangkan potensi dirinya ataupun memecahkan permasalahan yang di *alaminya....*

Language Users' Lack Of Understanding Over The Use Of The Language

Errors that reflect the general characteristics of the language rules are learned, ror example: generalization errors, imperfect application of language rules, and failure to learn the conditions of applying language rules. Those errors are often referred to as intralingua errors (Setyowati, 2017: 15).

Sample of the data:

(4) Di Indonesia wacana mengenai CSR mulai mengemuka pada tahun 2001, namun sebelum wacana ini mengemuka telah banyak perusahaan yang menjalankan CSR dan *sangat sedikit sekali* yang mengungkapkannya dalam sebuah laporan..

(5) Kiranya tidak berlebihan jika dikatakan bahwa satuan pengajaran (*disain)* instruksional, perencanaan pengajaran) ….

(6) Sebagai hewan yang berdarah dingin, amfibi *tidak aktif* dalam kondisi dingin...

In the sentence (5) there are two adverbs at once to explain the adjective, hence there is an excessive superlative form. It should be enough to choose one of the adverbs to explain the adjective. In sentence (6) there is an error in writing the word *"disain"*. Referring to Alwi (2014: 11) in a word choice it must also meet the truth requirements. The correct word is a word that is spoken or written according to the correct form (both basic form and invented form). In sentence (7) refered to Alwi (2014: 11) in a word choice it must also meet the requirements of the word prevalence. Common words are words that are commonly used to express certain ideas. The word *tidak aktif* selected in the sentence above makes the sentence is incomprehensible. It would be better if the word *tidak aktif* replaced with the word *hibernasi*. The word *hibernasi* is more commonly used in scientific terms. Correction of the sentence above is as follows

- 5a. Di Indonesia wacana mengenai CSR mulai mengemuka pada tahun 2001, namun sebelum wacana ini mengemuka telah banyak perusahaan yang menjalankan CSR dan sangat sedikit yang mengungkapkannya dalam sebuah laporan.
- 5b. Di Indonesia wacana mengenai CSR mulai mengemuka pada tahun 2001, namun sebelum wacana

ini mengemuka telah banyak perusahaan yang menjalankan CSR dan sedikit sekali yang mengungkapkannya dalam sebuah laporan

- Kiranya tidak berlebihan jika dikatakan bahwa satuan pengajaran (*desain)* instruksional, perencanaan pengajaran) ….
- Sebagai hewan yang berdarah dingin, amfibi *hibernasi* dalam kondisi dingin.

Language Teaching That Is Less Precise Or Imperfect

It is related to the material being taught or trained and how to implement the teaching. Teaching material concerns to the source, the selection, the arrangement, the ordering, and the emphasis. The way of teaching involves the problem of choosing the presentation technique, steps and sequence of presentation, intensity and continuity of teaching, and assistive devices in teaching. Based on the results of the interview with a MKU-BI lectures student, it was considered to be imperfect due to various causes:

1. Lecturers who are often absent during lectures.
   "iya bu, dosen Bahasa Indonesianya sering gak datang, mungkin karena dosen luar prodi jadi sering lupa..." ("Yes ma'am, the Indonesian Language lecturer often does not come, maybe because lecturers outside the study program often forget ...")
2. Lecturers lack of creativity in giving lectures, so students often feel bored. This makes what the lecturers taught cannot be kept long by students in their memory.
3. Students are confused if there are some errors in making papers, in this case the semantic errors, because usually lecturers only give assignments and submit into the lecturers without further review.
4. The factor of lazy students, in learning and reading books, also causes many errors.

IV. CONCLUSION

Causative Factors of Language Errors in Students' Papers at Widya Mandala Madiun Catholic University at the syntactic level include: (1) Affected by the language that was mastered first, (2) Language users' lack of understanding over the use of the language, (3) Language teaching that is less precise or imperfect. Solutions to overcome these problems include: (1) Lecturers must be more innovative in lectures and always review the results of student assignments, and (2) the participation of all parties in efforts to improve the ability to write papers is needed, especially in the semantic field, such asthe campus organizesa writing competitions paper.

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Assessing Intercultural Sensitivity: A Case Study of Indonesian EFL Students

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Abstract—*The aim of this paper is to assess Indonesian students' intercultural sensitivity after taking 600 hours of Intercultural Communication course. The second year students of English Education Department of IKIP Siliwangi have to join Intercultural Communication course for two credit hours. About 36 students were involved in this research. They filled out an Intercultural Sensitivity questionnaire which investigates five dimensions of intercultural sensitivity competence: 1) interaction engagement, 2) respect for cultural differences, 3) interaction confidence, 4) interaction enjoyment and 5) interaction attentiveness. The result of this research reveals that despite the improvement of students' intercultural sensitivity after taking the 600 hours of Intercultural Communication course, there is still some room available for improvement in terms of the general level of Indonesian students' intercultural sensitivity. The improvement of intercultural sensitivity will also influence the improvement of intercultural communicative competence.*

Keywords— *Cultural Sensitivity, Cultural Differences and Intercultural Communication Competence.*

I. INTRODUCTION

In this modern world, intercultural communication is unavoidable. People from different regional backgrounds and different culture often interact in many different settings, namely business setting, educational setting, tourism setting and so on. Therefore, possessing intercultural competence nowadays is very crucial.

In relation to this phenomenon, Chen and Starosta (1996) have developed a model of intercultural communication competence. This model consists of three aspects of intercultural competence, namely*: intercultural awareness, intercultural sensitivity* and *intercultural adroitness.*

Indonesia is a country which consists of people from different tribes and languages. Moreover, in many parts of Indonesia, people from different countries also live and work in Indonesia. Therefore, interaction among people from different cultures happens in Indonesian context.

In the aspect of intercultural sensitivity, research about students' intercultural sensitivity in Indonesian context is relatively unexplored. Therefore, this research is trying to fill the gap by assessing students' intercultural sensitivity after joining 600 hours of *Intercultural Communication* course in English as Foreign Language (EFL) setting.

II. LITERATURE REVIEW

As the experts in the field of intercultural communication, Chen and Starosta (1996) have

developed a model of intercultural communication competence. It consists of three dimensions: *intercultural awareness, intercultural sensitivity* and *intercultural adroitness*. The model can be seen in the figure 1 below:
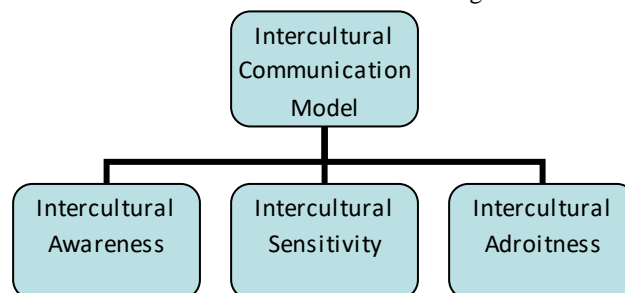
Fig.1: Model of Intercultural Communication Competence (Chen and Starosta, 1996)

The first dimension of intercultural communication competence is intercultural awareness. It can be defined as an understanding of one's own and others' cultures that affect how people think and behave (Chen and Starosta, 1996). Specifically, Hanvey (1979) proposed global perspective idea which becomes the framework for intercultural awareness. Hanvey (1979) also elaborates four levels of intercultural awareness: (1) awareness of superficial or visible cultural traits, such as isolated facts or stereotypes; (2) awareness of significant and subtle cultural traits that contrast markedly with one's own and interpreted as unbelievable and irrational; (3) awareness of significant and subtle cultural traits that contrast markedly with one's own but can be understood

cognitively; (4) awareness of how another culture feels from the standpoint of the insider.

The levels of intercultural awareness proposed by Hanvey (1979) can be seen clearly in the table 1 below:

Table.1: Level of Intercultural Awareness (Hanvey, 1979)

LEVEL	DESCRIPTION OF INTERCULTURAL AWARENESS
1	Awareness of superficial or visible cultural traits, such as isolated facts or stereotypes
2	Awareness of significant and subtle cultural traits that contrast markedly with one's own and interpreted as unbelievable and irrational
3	Awareness of significant and subtle cultural traits that contrast markedly with one's own but can be understood cognitively
4	Awareness of how another culture feels from the standpoint of the insider.

The second dimension of intercultural communication competence is intercultural sensitivity. According to Pourakbari (2015) intercultural sensitivity is the affective dimension of intercultural communication competence that refers to the emotional desire of a person to acknowledge, appreciate, and accept cultural differences. This dimension consists of six components: self-esteem, self-monitoring, empathy, open-mindedness, nonjudgmental, and social relaxation.

And the last dimension is intercultural adroitness. It is the behavioral dimension of intercultural communication competence that refers to an individual's ability to reach communication goals while interacting with people from other cultures. The dimension contains four components: message skills, appropriate self-disclosure, behavioral flexibility, and interaction management (Chen & Starosta, 1996).

Students of English Education Department in IKIP Siliwangi are assigned to join *Intercultural Communication* in the second year of their study as compulsory subject. The subject lasts for two credit hours. The textbook used is *Intercultural Communication* written by Patey. After 600 hours (six weeks) of learning *Intercultural Communication,* students then were given a questionnaire to assess their intercultural sensitivity.

Based on the background of the research above, the writers would like to know whether the participants Siliwangi have already possessed intercultural sensitivity after taking *Intercultural Communication* course for 6

weeks. Then the result of the survey will describe the present condition of students' intercultural sensitivity.

III.   METHODOLOGY

Research Design

This qualitative study was conducted in the framework of case study. According to Yin (1994) a case study research is an empirical enquiry about a contemporary phenomenon or a case set within the real world context especially when the boundaries between phenomenon and context are not clearly evident (Yin, 1994). In addition to this inquiry, Dornyei (2007) also states that a case study is the study of the particularity and complexity of a single case. Specifically, according to Miles and Huberman (1994), a case or a phenomenon here refers to a program, an institution, an organization, or a community.

By employing a case study approach, this research has several advantages: First, as case studies are qualitative in nature, thus they have the advantage of qualitative research. Johnson (1992) claims that a case study is primarily naturalistic which relies on the collection of naturally occurring data. In other words, the data of a case study is high in reliability for the naturalness in terms of behavior, environment and all related aspects of the events investigated. According to Yin (1994), a descriptive case study is "allowing an investigation to retain the holistic and meaningful characteristics of real-life events." Zonabend (1992) cited in Tellis (1997) states that "case study is done by giving special attention to completeness in observation, reconstruction, and analysis of the cases under study." A case study researcher focuses on a single entity as it exists in its natural environment (Johnson, 1992). McMillan and Schumacher (2001) also state that a descriptive research using a descriptive mode of inquiry simply describes an existing phenomenon by using numbers to characterize individuals or a group. It assesses the nature of existing conditions.

Qualitative research methods are used to examine questions that can best be answered by verbally describing how participants in a study perceive and interpret various aspect of their environment (Crowl, 1996). Qualitative research provides opportunities for researchers to study social phenomena in relation to people's everyday lives. Through a process of data interpretation, qualitative research provides information about what, why and how a phenomenon in a society happens. This is line with what Denzin and Lincoln (2005) say that qualitative research also involves an interpretive, naturalistic approach to the world. Yin

(1994) also elaborates that employing qualitative method provides researchers with opportunities to represent the views and perspectives of the people/participants in a study.

Research Site

This research took place in IKIP Siliwangi Bandung. Thirty six students of English Education Program were involved in this research. They are assigned to take *Intercultural Communication* course which has two credit hours as compulsory subject when they are in the second year of their study.

Participants

As has been mentioned earlier, the participants of this study are 36 students of the forth semester. There were 28 female students and 8 male students. The age is between 17-22 years old. They did not follow any courses related to *Intercultural Communication* course before. They joined the *Intercultural Communication* subject for 6 (six) weeks (600 minutes). The detailed percentage of participant is summarized in table 2 below:

Table 2: Profiles of Participant

Students	*N*	*Age*
Female	28	17-22 years old
Male	8	17-20 years old
TOTAL	36	

Procedure & Instrumentation

There were two steps in this research. The first step of the research is the teaching learning process of *Intercultural Communication* course which lasted for 6 weeks (600 minutes). Then after the course was over, the students were given a set of similar questionnaire about *Intercultural Sensitivity*. It consists of 24 items of questions covering five factors of *Intercultural Sensitivity:* self-esteem, self-monitoring, empathy, open-mindedness & nonjudgmental, and social relaxation.

The first part of the questionnaire elaborates the introduction of the authors and the aim of instruments. The second part of the questionnaire comprises 24 questions about *Intercultural Sensitivity Scale (ISS)* using Likert Scale. The participants are asked to filled out the

choices worth 5=strongly agree, 4=agree, 3=uncertain, 2=disagree, and 1=strongly disagree. The questionnaire covers the five dimensions of intercultural sensitivity. It can be seen in table 3 below:

Table 3: Dimensions of Intercultural Sensitivity

NO	DIMENSION OF INTERCULTURAL SENSITIVITY	NO OF ITEMS
1	Interaction engagement: participants' feeling of participation in intercultural communication	7 items
2	Respect for cultural differences: how participants orient to or tolerate their counterparts' culture and opinion	6 items
3	Interaction confidence: how confident participants are in the intercultural communication setting	5 items
4	Interaction enjoyment: participants' positive or negative reactions toward communicating with people from different cultures	3 items
5	Interaction attentiveness: participants effort to understand what is going on in intercultural interaction	3 items

Data Analysis

The next step after collecting the data is data analysis. Burns (2000) states that the purpose of analyzing the data is to find meaning in the data and this is done by systematically arranging and presenting the information. It has to be organized so that comparisons, contrasts, and insights can be made and demonstrated. Specifically, thematic analysis was used in analyzing the data. Boyatzis (1998) elaborates thematic analysis as a strategy in qualitative research to analyze information in a systematic way in order to make the data understandable. It organizes and describes the data in detail according to emergent themes. In doing thematic analysis, the researcher used the phases by Braun and Clarke (2006) as the guidance. Figure 2 below displays the phases of thematic analysis process:
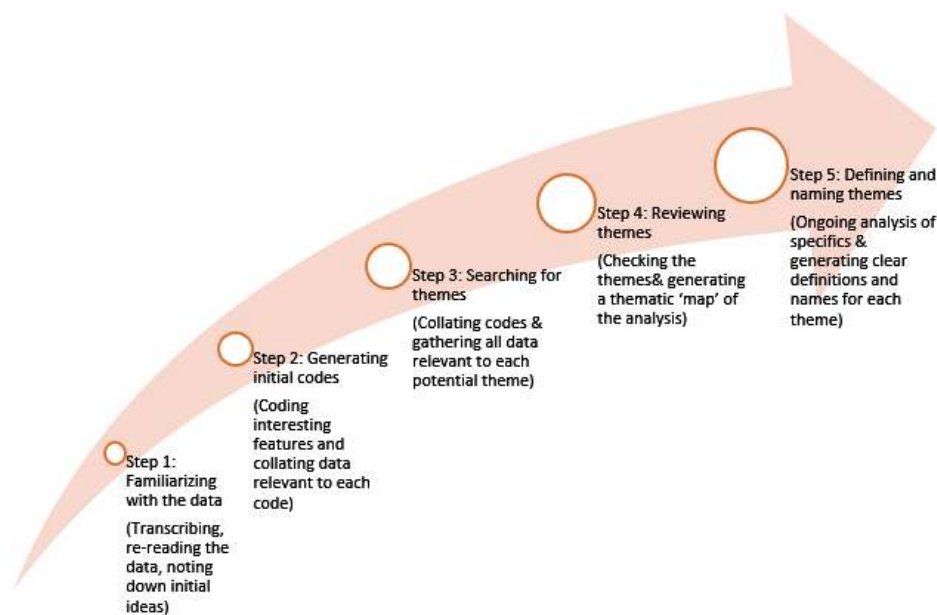
Fig.3: Phases of thematic analysis (Braun and Clark)

The first step in the data analysis is organizing the data. The researchers transcribed the data gained from students' questionnaire. After transcribing the data, the second step is labeling the data. The researchers labeled the data based on the data resources. The data then were analyzed by reading the transcription text repeatedly. The next step was coding. Coding process is to make sense out of data, divide it into text or image segment, label the segments with codes, examine codes for overlap and redundancy and collapse these codes into broad themes (Creswell, 2009). Coding was intended to identify certain ideas in the data that represented the same meanings. In the final step, the data were categorized into the aspects related to students' intercultural sensitivity.

IV. RESULT AND DISCUSSION

In this part, the writers analyzed the result of the questionnaire based on the five dimensions of *Intercultural Sensitivity* competence based on Chen and Starosta (1996): 1) interaction engagement, 2) respect for cultural differences, 3) interaction confidence, 4) interaction enjoyment and 5) interaction attentiveness.

4.1. Dimension 1: Interaction Engagement

The beginning part of the questionnaire is about the first dimension of *Intercultural Sensitivity* competence, which is *Interaction Engagement*. This dimension investigates participants' feeling of participation in intercultural communication. This dimension is investigated by delivering seven statements, they are:

1. *I enjoy interacting with people from different cultures*
2. *I think people from other cultures are narrow-minded*
3. *I am pretty sure of myself in interacting with people from different cultures*
4. *I find it very hard to talk in front of people from different cultures*
5. *I always know what to say when interacting with people from different*
6. *I can be as sociable as I want to be when interacting with people from different cultures*
7. *I don't like to be with people from different cultures*

The result of the questionnaire can be seen clearly in table 4 below:

Table 4: Interaction Engagement

ANSWERS	STATEMENTS						
	1	**2**	**3**	**4**	**5**	**6**	**7**
Strongly Agree	28	0	42	0	28	28	0
Agree	56	0	42	0	56	56	0
Uncertain	14	14	11	1	14	14	14
Disagree	2	30	5	20	2	2	30
Strongly Disagree	0	56	0	5	0	0	56
TOTAL (%)	100	100	100	100	100	100	100

From table 4 above, it can be seen from statement no.1 that 84% (28% + 56%) of participants agree that they enjoy interacting with people from different cultures. While from statement no.2, it reveals that 87% (56% + 31%) of participants disagree that people from other cultures are narrow-minded. For statement no.3, 84% of participants (42%+42%) feel sure of themselves in interacting with people from different cultures. The other finding from this questionnaire is that for statement no.4, 70% (56%+14%) of participants disagree that talking in front of people from different cultures is hard. And for statement no.5, it can be seen that 84% (28% + 56%) of participants agree that they always know what to say when interacting with people from different cultures. For statement no.6, 84% (28% + 56%) of participants agree that they can be as sociable as they want when interacting with people from different cultures. And the last statement is no.7, it is clear that 87% (56% + 31%) of participants disagree that they do not like to be with people from different cultures. However, there are 14% of participants who are uncertain for statements no.1,2,5,6,7 and 11% are uncertain for statement no.3 and 3% are uncertain for statement no.4.

The result of this research indicates that more than half of participants posses relatively high degree of interaction engagement in intercultural communication. They will not make any conclusions in intercultural communication setting before listening to their counterparts patiently. They also hold positive attitude and are willing to explain and accept differences in intercultural communication settings. .

4.2. Dimension 2: Respect for Cultural Differences

The next part of the questionnaire deals with the second dimension of Intercultural Sensitivity, which is *Respect for Cultural Difference*. This dimension investigates how participants orient to or tolerate their counterparts' culture and opinion. It consists of six statements, they are:

8. *I respect the values of people from different cultures*
9. *I get upset easily when interacting with people from different culture*
10. *I feel confident when interacting with people from different cultures*
11. *I tend to wait before forming an impression of culturally-distinct counterparts*
12. *I often get discouraged when I am with people from different cultures*
13. *I am open-minded to people from different cultures*

Table 5: Respect for Cultural Differences

ANSWERS	STATEMENTS					
	8	**9**	**10**	**11**	**12**	**13**
Strongly Agree	28	0	28	28	0	28
Agree	56	0	56	56	0	56
Uncertain	14	14	14	14	14	14
Disagree	2	31	2	2	31	2
Strongly Disagree	0	55	0	0	55	0
TOTAL (%)	100	100	100	100	100	100

From table 5 above, the result of the questionnaire reveals that 84% (28% + 56%) of participants agree for statements no.8, 10, 11, and 13. They respect the values of people from different cultures. They also feel confident when interacting with people from different cultures. Moreover they always tend to wait before forming an impression of culturally-distinct counterparts, so they are always open-minded to people from different cultures. Moreover, 87% (56% + 31%) of participants do not get upset and discouraged easily when interacting with people from different cultures. However, there are still about 14% of participant feel uncertain to the conditions stated in statements 8-13. The result of the second part of this questionnaire indicates that majority of participants are open-minded and willing to appreciate cultural differences in intercultural communication settings.

4.3. Dimension 3: Interaction Confidence

The next part of the questionnaire is related to the third aspect of Intercultural Sensitivity which is about *Intercultural Confidence*. This dimension deals with the condition about how confident participants are in the intercultural communication setting. This dimension is investigated by posing five questions, they are:

14. *I am very observant when interacting with people from different cultures*
15. *I often feel useless when interacting with people from different cultures*
16. *I respect the ways people from different cultures behave*
17. *I try to obtain as much information as I can when interacting with people from different cultures*
18. *I would not accept the opinions of people from different cultures*

Table 6: Interaction Confidence

ANSWERS	STATEMENTS				
	14	15	16	17	18
Strongly Agree	28	0	28	28	0
Agree	56	0	56	56	0
Uncertain	14	14	14	14	0
Disagree	2	30	2	2	45
Strongly Disagree	0	56	0	0	55
TOTAL (%)	100	100	100	100	100

The result of the questionnaire shows that 84% (28% + 56%) of participants agree with statements no.14,16, and 17. The majority of participants are very observant when interacting with people from different cultures. They also respect the ways people from different cultures behave. They will also try to obtain as much information as they can when interacting with people from different cultures. Moreover, 59% (56%+3%) of participants disagree with statements no.15. They do not often feel useless when interacting with people from different cultures. And 100% (45%+55%) of participant disagree with the statement that they would not accept the opinions of people from different cultures. It means that despite the cultural differences, they would still accept the opinions. However, the result of the questionnaire also shows that 14% of participants feel uncertain to the conditions stated in statements 14-17. They doubt if they are observant when interacting with people from different cultures and also doubt if they can respect the ways people from different cultures behave. They also feel uncertain to obtain as much information as they can when interacting with people from different cultures.

The result of the third part of this questionnaire implies that more than half of participants have interaction confidence during intercultural communication. Only minority of participants have problems with interaction confidence. This interaction confidence problem is usually related with linguistics problems (Coleman, 2002). Moreover, Rodgers and Mc Goven (2002) also stated that individuals must meet the challenges of language barriers, unfamiliar customs and practices, and cultural variations in verbal and nonverbal communication styles in order to achieve successful intercultural understanding. As a result, linguistic and cultural barriers often carry evaluative and affective consequences for interactants in an intercultural context, resulting in their lacking of confidence.

4.4. Dimension 4: Interaction Enjoyment
This part of the questionnaire is about *Interaction Enjoyment*. It deals with the participants' positive or negative reactions toward communicating with people from different cultures. Through three questions below, this dimension is investigated:

19. *I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.*
20. *I think my culture is better than other cultures*
21. *I often give positive responses to my culturally-different counterpart during our interaction*

Table 7: Interaction Enjoyment

ANSWERS	STATEMENTS		
	19	20	21
Strongly Agree	28	0	28
Agree	56	0	56
Uncertain	14	0	14
Disagree	2	45	2
Strongly Disagree	0	55	0
TOTAL (%)	100%	100%	100%

Table 7 above shows that 84% of participants (28% + 56%) agree with the statements no.19 and 20. It means that they are sensitive to their culturally-distinct counterpart's subtle meanings during intercultural interactions. They also often give positive responses to their culturally-different counterpart during intercultural interaction. Moreover, all of participants (100%) stated that they do not think that their culture is better. However, about 14% of participants are uncertain with statements number 19 & 21. They doubt if they are sensitive and can give positive responses to their culturally-distinct counterpart's subtle meanings during intercultural interaction. From the result of the questionnaire, it can be inferred that majority of participants have relatively high degree of interaction enjoyment. The enjoyment in intercultural communication can be shown by the joy of the interaction, productiveness of the interaction, enjoyment of the interaction, and cooperative nature of the interaction (Jettmer and Nass, 2002).

4.5. Dimension 5: Interaction Attentiveness
The last part of the questionnaire investigates the participants' effort to understand what is going on in intercultural interaction. It is the last dimension of Intercultural Sensitivity, which is about *Interaction Attentiveness*. The questions are:

22. *I avoid those situations where I will have to deal with culturally-distinct persons*
23. *I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues*
24. *I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me.*

Table 8: Interaction Attentiveness

ANSWERS	STATEMENTS		
	22	23	24
Strongly Agree	0	28	28
Agree	0	56	56
Uncertain	0	14	14
Disagree	45	2	2
Strongly Disagree	55	0	0
TOTAL (%)	100%	100%	100%

Table 8 above shows that 100% (45%+55%) of participants in this research disagree with statement number 22. They never avoid those situations where they will have to deal with culturally-distinct persons. While 84% of participants (28% + 56%) agree with statements number 23 and 24. They often show culturally-distinct counterpart their understanding through verbal or nonverbal cues and have a feeling of enjoyment towards differences between their culturally-distinct counterpart and them. It can be inferred that majority of participants are attentive enough in intercultural interaction so they could catch the meanings in intercultural interaction settings, either verbally or non-verbally.

V. CONCLUSION

From five dimensions measured, more than half of participants show positive answers related to 24 statements in the questionnaire. It means that, the second year students of English Education Department in IKIP Siliwangi have already possessed intercultural sensitivity during intercultural communication settings. They can manage themselves well in interacting and communicating with people from different cultures in intercultural communication context. However, the result of the study also reveals that despite the improvement of students' intercultural sensitivity after taking the 600 hours of *Intercultural Communication* course, there is still some room available for improvement for all dimensions of intercultural competence, especially in the aspect of *Intercultural Sensitivity*. The improvement of intercultural sensitivity will also influence the improvement of intercultural communicative competence.

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APPENDIX: INTERCULTURAL SENSITIVITY SCALE
(Adopted from Chen and Starosta, 1996)

Hello. I hope you don't mind filling out this questionnaire. Please read the series of statements concerning intercultural communication below. Remember that there are no right or wrong answers. Please put the number corresponding to your answer in the blank before the statement. *SA = Strongly Agree, A = Agree, U = Uncertain, D = Disagree and SD = Strongly Disagree.*

Thank you for your cooperation.

NO	STATEMENTS	ANSWERS				
		SA	A	U	D	SD
	INTERACTION ENGAGEMENT					
1	I enjoy interacting with people from different cultures					
2	I think people from other cultures are narrow-minded					
3	I am pretty sure of myself in interacting with people from different cultures					
4	I find it very hard to talk in front of people from different cultures					
5	I always know what to say when interacting with people from different cultures					
6	I can be as sociable as I want to be when interacting with people from different cultures					
7	I don't like to be with people from different cultures					
	RESPECT FOR CULTURAL DIFFERENCES					
8	I respect the values of people from different cultures					
9	I get upset easily when interacting with people from different cultures					
10	I feel confident when interacting with people from different cultures					
11	I tend to wait before forming an impression of culturally-distinct counterparts					
12	I often get discouraged when I am with people from different cultures					
13	I am open-minded to people from different cultures					
	INTERACTION CONFIDENCE					
14	I am very observant when interacting with people from different cultures					
15	I often feel useless when interacting with people from different cultures					
16	I respect the ways people from different cultures behave					
17	I try to obtain as much information as I can when interacting with people from different cultures					
18	I would not accept the opinions of people from different cultures					
	INTERACTION ENJOYMENT					
19	I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.					
20	I think my culture is better than other cultures					
21	I often give positive responses to my culturally-different counterpart during our interaction					
	INTERACTION ATTENTIVENESS					
22	I avoid those situations where I will have to deal with culturally-distinct persons					
23	I often show my culturally-distinct counterpart my understanding through verbal or nonverbal cues					
24	I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me.					

Review the Role of the Transparency Commitment of Human Resource Practices in the Employee's Satisfaction in Banking Sector

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Abstract— The services in the banks are performed by the employees, and these services should be conducted affectively. The Bank should assure the employees satisfaction in order to enhance the employees' engagement level and motivate the employees to do their best in the working environment. The economic benefits of human resource practices (such as promotions and rewards) play important role in motivate the employees in the working environment through satisfy their extrinsic needs. The main challenge of HRP management is the employees' trust of leaders toward these practices in the organization. This paper aims to reviews the role of HRP manages in the employees' satisfaction in the bank. The review of literature is conducted to address the main aim of this paper. The paper result indicates that in order to enhance the level of employees' satisfaction and working engagement, the leaders should provide effective economic benefits of HRP, the HRP policies should transparent and clear for the employees, and the leaders must honest in apply the HRP policies as real actions in working environment. A conceptual model is suggested to fill the research gap, and the contribution of the suggested model is the presentation of various dimensions of HRP management in the context of employees' satisfaction.

Keywords— economic HRP; transparent polices; leader commitment; employees' satisfaction; working engagement.

I. INTRODUCTION

Banking industry is one of the most booming industries in countries. Banking sector of any country plays very important role and help to increase the economy growth of any country. Basically, bank is an institution which has deal with cash and instrument related cash. Banks are always giving facilitation like lending, distribution and consumption of wealth (Ahmad et al., 2015). Hence, the services performance in the banks should be improved continually. The effectiveness of perform the services by the employees is the success key of services performance, which clarify the importance of employees' satisfactions in the banks.

The employee satisfaction is a pleasurable or positive emotional state resulting from the comfortable in job environment (Chughati&Perveen, 2013). When the institution meets job expectations, the individual experience positive feelings, so, these positive emotions indicate job satisfaction (Green, 2000). The employees who have positive attitude towards the company, co-workers, and the job are able to perform their jobs tasks effectively more than the employees of low satisfaction level (Sypniewska, 2014). Thus, the employees' satisfaction is important factor to enhance the job performance in the organizations.

If the employees have negative and unpleasant feelings in work, their attitudes to the work are defined as dissatisfaction (Zhu, 2012). In this context, job satisfaction is that how much the employees like or dislike their work and the extent how much their expectations concerning work are fulfilled. According to Wright and Kim (2004), Job satisfaction represents an interaction between workers and work environment and between what they want from their jobs, what they perceive and receive. Thus, the satisfaction level of the employees is different according to individuals' cases and situations.

According to modern human resource management practice, establishing a proper relationship between human resource and strategic objective of the organization is the base for organizational success. This practice mostly

emphasizes the importance of the human aspect of the organization as most valuable asset. Hence, the motivational factor of human elements of organization has the power to determine the success or failure of an organization. Fitting human resource practices enhance motivational levels and organizational performance, because they influence employee satisfaction in meeting their expectations and encourage high work performance (Ahmedabad, 2005). The employees' satisfaction can be achieved through motivate them using extrinsic benefits.

The extrinsic benefits are classified as Human Resource Practices (HRP) in the organization. The human resource practices are one of the major basics of Human Resource Management (HRM). HRM practices include analyzing and designing work, determining human resource needs attracting potential employees, choosing employees, teaching them how to perform their jobs and preparing them for the future, rewarding employees, evaluating their performance and creating a positive work environment (Mathur, 2015).

To assure the employees' satisfaction, there are two procedures of HRP should be managed. Firstly, the policies of HRP must transparent for employees and clarified by the leadership. The employees need to understand the available HRP, and the responsibilities to receive the available HRP (Kernis& Goldman, 2006; Kaptein, 2011; Palanski&Yammarino 2011). Secondly, the leaders or organization must commitment in applying the HRP policies inside the working environment (Leroy et al., 2012). Thus, the transparency commitment of human resource practices can be defined as the clearness and understandability of human resource practices by leaders and employees and the commitment of applying these practices by the leaders inside the working environment.

The transparency commitment of HRP is under the umbrella of the leadership authenticity, which is about the truth of execute the promises as a real action in working environment. The lack of transparency commitment of HRP could decrease the trust of relationship between the leadership and the employees. Thus, the level of employees' satisfaction will be decreased, and the job performance will be decreased. In other words, if the HRP polices are clear and the leadership are honest in applying these policies, then the emotions of employees will be positive, and they will be satisfied. The employees' satisfaction will encourage them to do quality and

accurate working tasks, which improve the overall job performance of the organization.

This paper aims to reviews the role of transparency commitment of HRP in enhance the employee's satisfactions in the banks. The next section discusses related works to transparency commitment of HRP, employees' satisfaction, and the connection between these factors. Section 3.0 suggests the conceptual model based on the literature review. Lastly, section 4.0 presents the conclusion and the future works.

II. LITERATURE REVIEW

This section present explains the study factors (Transparency Commitment of HRP and employees' satisfaction) and the relationship between these factors.

III. TRANSPARENCY COMMITMENT OF HUMAN RESOURCE PRACTICES

Successful companies no longer see employees as a recourse whose primary function is to provide goods and services. Instead employees are seen as critical to the capability of service organization (Omar & Shehada, 2015). Wright and Kim (2004) study shown that the human resources can be a source of competitive advantage because they meet the criteria for being a source of sustainable competitive advantage. A firm HRM practices refers to as involving "people practices; it refers to the policies, practices, and systems that influence employees' behavior, attitudes, and performance (Noe et al., 2003).

HRM practices include analyzing and designing work, determining human resource needs attracting potential employees, choosing employees, teaching them how to perform their jobs and preparing them for the future, rewarding employees, evaluating their performance and creating a positive work environment (Mathur, 2015).

There are many studies focused on HRM practices as a title, but implemented some of the whole practices. The study of Gidado et al. (2014) used training, salary & wages, and directors' emolument as functions of human resource development, and found that their investment has a positive and significant relationship with the bank performance in Malaysia and Nigeria. Also,Al Azaam and Jaradat (2013) represented (job analyses and design, recruitment, training and development and employee's performance appraisal) as HRM practices

by found its impact on achieving CA for 40 industrial companies at al Hassan industrial Estate in Jordan. Where the HR training and development dimension show that there is no significant impact on achieving CA. Pahuja andDalal(2012) reviewed how competitive advantage is developed using HR practices in the State Bank of India from the employees' perspective, and identified five key factors as recruitment and reward system, training and skill development practices, organization climate, employee participation and empowerment; and effective communication system. Suifan(2015) used a sample of 500 employees working for public and private organization in various industries in Jordan to examine the impact of (training, person-organization fit, and rewards) as HR practices on organizational commitment, and found that there are significantly and positively associated with each other. Suifan(2015) measured training using a scale developed by Yahya and Goh(2002) where rewards construct was measured by a scale adopted from Sejjaaka and Kaawaase (2014).

Based on the above works, it can be concluded that the effective benefits of HRM could motivate the employees to do their best in working environment. However, the leaders should be committed toward the HRP in order to build trusted environment. The trust between the employees and the organization is very important to motivate the employees to do their best in the working environment. Hence, the leaders should show the self-true commitment toward the employees in order to construct effective relationship in working environment. This idea becomes important ethic in any business under the scope of leader integrity (Driscoll & McKee, 2007; Verbos et al., 2007). The leader integrity is about the truth level of leaders' words towards their employees (Palanski and Yammarino, 2007; Palanski&Vogelgesang, 2011).

Avolio and Gardner (2005) mentioned that the matching between the leaders' behaviors and their actions in working environment could indicate the one-self true of leaders towards their employees. Similarly, the idea of ''being true to one's word when dealing with others'' has established itself as behavioral integrity, the perceived alignment between the leader's words and actions (Simons, 2002).

With regards to the idea of leaders' integrity, two important fundamentals are involve the leaders or behavioral integrity in HRP (Simons et al. 2015; Palanski&Yammarino 2011;Leroy et al., 2012); (i)

the transparency of leaders' words and behaviors toward the employees, and (ii), the commitment of produce these words as actions in the working environment.

The transparency of leaders' words and behaviors can be defined as the clearness of communication between the employees and the organization. Many policies such as the working roles, responsibilities, rights, and duties should be clear for leaders and employees (Kernis&Goldman, 2006;Kaptein, 2011; Palanski&Yammarino 2011). Therefore, the communication between leaders and employees can be simplified based on known and defined policies.

On the other hand, the leaders or organization commitment can be defined as the truth of applying the working policies by the leaders inside the working environment (Leroy et al., 2012). The lack of honesty in applying the organization policies by leaders could decrease the trust and satisfaction level of employees toward the organization (Walumbwa et al., 2011).

Hence, the transparency commitment of human resource practices can be defined as the clearness and understandability of human resource practices by leaders and employees and the commitment of applying these practices by the leaders inside the working environment. The transparent of human resource practices like training, salaries, bounces, rewards, and social security is important to clarify the rights and duties of employees and leaders. On the other hand, the leaders should commitment to apply these practices based on the transparent actions and roles. In other words, the leaders should be authentic in explain and apply the human resource practices inside the working environment.

IV. EMPLOYEES SATISFACTION

The most-used definition of employee or job satisfaction is by Locke (1976) as "a pleasurable or positive emotional state resulting from the appraisal of one's job or job experiences" (A. Judge &Klinger, 2008). Locke, who is the leading academician among many researchers, states that there are important points in above definition of employee satisfaction: an emotional state implied that there is an effective component to the job satisfaction; an appraisal process implied that there is a cognitive or evaluative component to the job satisfactions. In other words, Locke's definition consists of three elements: effective, cognitive and job-focused.

There are various definitions of job satisfaction as mentioned, first of all, it can be defined as concerning one's feeling or state of mind related with the work (Chughati&Perveen, 2013) and "an employee's positive attitude towards the company, co-workers and, finally, the job" (Sypniewska, 2014). When the institution meets job expectations, the individual experience positive feelings, so, these positive emotions indicate job satisfaction (Green, 2000).

Another definition of the employee/job satisfaction concept is "the extent to which people like satisfied- or dislike/dissatisfied with their job" (Spector, 1997). In fact, job dissatisfaction reduces individual's performance and causes some negative effects such as low productivity, absenteeism, and quitting the job and it is hard to prevent job dissatisfaction (Altuntas, 2014). In this context, "the evaluation of individual's assessment level that how the work environment fulfils their needs" (Dawis and Lofquist, 1984), and "general attitudes of employees towards their jobs" (Wickramasinghe, 2009) are the other definitions of job satisfaction. Simply stated, the more employees' work environment fulfills their needs, values, or personal characteristics, the greater the degree of job satisfaction (Ibrahim et al., 2012).

According to Koyuncu (2006) the working engagement is one of the most important dimensions of employees' satisfaction. Work engagement has received increasing research attention over the past years, reflecting this emphasis (Leiter & Bakker, 2010; Schaufeli et al., 2009). Engaged workers are energetic, are positively connected to their work and feel they are doing their jobs effectively. It is a persistent and broad affective cognitive state. Schaufeli et al. (2009) view it as a positive, fulfilling work related state of mind that is characterized by vigor, dedication and absorption. Vigor is characterized by high levels of energy, the willingness to invest energy in one's work and persistence in difficult times; dedication is characterized by high levels of work involvement and feelings of pride and challenge from one's work; and absorption is characterized by deep concentration in one's work the sense that time passes quickly and one is reluctant to leave their work.

The employee engagement is very depending on the employees' satisfaction (Federman, 2009; Leiter & Bakker, 2010; Zigarmi et al., 2009). Employees' satisfaction has been defined as "the primary affective reactions of an individual to various facets of the job and to job experiences" (Igbaria&Buimaraes, 1993, p. 148). As contrasted to job satisfaction, employees' work engagement is considered a voluntary emotional commitment that can be influenced by organizational support, mutual trust among team members, and personal enthusiasm and willingness (Schaufeli et al., 2009).

Under this perspective, trustful leaders and supportive peers could increase the level of employees' work engagement and ultimately lead to organizational performance improvement. Thus, employees' work engagement includes involvement with the organization that goes beyond the affective focus of job satisfaction (Leiter & Bakker, 2010).

In addition, organizational commitment and engagement are similar concepts in terms of expected outcomes. However, many engagement researchers have emphasized that the concept of engagement is related to employees' voluntary behavioral aspects (Macey & Schneider, 2008; Saks, 2006) whereas organizational commitment appears to be more attitudinal in nature including affective, continuance, and normative domains. Generally, engagement is viewed as a more holistic construct than commitment. Organizational commitment and job satisfaction are subsumed within the construct of organizational engagement (Bakker &Schaufeli, 2008; Saks, 2006).

V. RELATIONSHIP BETWEEN TRANSPARENCY COMMITMENT OF HRP AND EMPLOYEES SATISFACTION

Absar et al. (2010) explored the impact of HRP on the employees' satisfaction in 20 manufacturing firms in Bangladesh. The findings of the questionnaire survey that collected from 60 employees showed that there is significant relationship between HRP and the employees' satisfaction. The researchers founded that the level of employees' satisfaction could be increased through many practices such as offer extensive training and development programs for the employees, introduce proper performance appraisal systems, and offer at least reasonable compensation to the employees.

The study of Hunjra et al. (2010) was focused on the management role of the HRP in the employees' satisfaction. The study data was collected using questionnaire survey from 295 employees in Pakistani banks. The significant results showed that the HRP such as training and compensations are important to enhance working engagement of the employees. The

leadership behavior toward the management of HRP is necessary for effective implementations of these practices. The leadership should honest in distribute the HRP based on clear policies according to employees working performances.

Kaya et al. (2010) presented the importance of manage the HRP to address the employees' satisfaction in Turkish banking sector. Kaya et al. (2010) surveyed 346 employees from 19 banks in the turkey. The study founded that the ideal written policies of HRP is one of the main success keys to improve the working engagement of the employees. The employees could expend more working efforts and time to receive the expected compensations based on the written policies.

Zaitouni et al. (2011) focused on the HRP effect on the working motivation of the employees in banking sector in Kuwait. The data that collected from 100 employees showed that the extrinsic HRP like rewards and allowances have greater effect on employees' motivation more than other HRP like competence development and information sharing.

In the same context, Shafiq et al. (2011) conducted a research on topic of relationship between compensation and motivation of employees, taking interviews of 226 banks employees of different banks in Pakistan. Shafiq et al. (2011) concluded that de-motivated employees early quit from current organization as compared to motivated employees due to weak and unclear implementations of HRP in the banks.

Majumder and Hossain (2012) focused on the impact of HRP on the employees' satisfaction in banks environment. The study used a questionnaire survey to collect data from 88 employees in Bangladesh banks. The study revealed that the HRP practices plays important role in the employees' satisfaction in the banks in developing counties due to low levels of salary and other economic benefits in these countries. Mainly, the study shows that the employees in the study area are not satisfied due to two main reasons; (1) the HRP policies are not clear for the employees, and (2) the HRP like compensations and training not satisfy the extrinsic needs of the employees.

Bowra et al. (2012) studied the relationship between the HRP and employees' performance in the banks. The study data were collected from 235 employees in banking sector of Pakistan. The results show that there positive and significance relationship between the HRP in the bank and the improvement of

employees' behaviors toward enhance the performance level of their working tasks. For effective management of HRP, the compensations such as rewards and promotions should be provided according to performance level of the tasks that accomplished by the employees. This requires effective evaluation of the tasks performance that accomplished by the employees. The performance evaluation involves many performance dimensions such as tasks quality and accuracy. Bowra et al. (2012) explained that the employees should understand the HRP policies to motivate them to enhance their working performance in order to receive the possible HRP.

Mochama(2013) examined the effects of awarding equal employee benefits on employees' level of job satisfaction, also explored the link between equal employee benefits and job performance based on a study conducted at the Kenya Pipeline Company, Eldoret Branch in Kenya. The study established that there is a positive correlation between equal employee benefits and level of job satisfaction among employee. There was also a significant correlation between equal employee benefits and increased efficiency as well as profitability. Conversely, there was no significant relationship between equal employee benefits and corporate image, employee retention, cost reduction and staff morale.

Ibrahim, Subramaniam, and Shamsudin (2014) explored the role of HR practices in influencing cyberdeviance. It also seeks to examine whether job satisfaction mediates the link between HR practices and cyber deviance. The study uses four dimensions of HR practices i.e. performance appraisal, compensation practice, career advancement, and employment security, while job satisfaction yielded two dimensions i.e. satisfaction with pay, and satisfaction with workload. Results showed that all four dimensions of HR practices were significantly able to explain 68.8% of the variance in cyber-deviance. Satisfaction with pay was found to partially mediate the link between performance appraisal and cyberdeviance. On the other hand, satisfaction with workload was a partial mediator between performance appraisal and cyberdeviance, and between career advancement and cyberdeviance.

Ahmad et al. (2015) explained that the retention of the employees in the banks would be improved through various HRP such as free training, salary, bonuses, leave benefits, and insurance. One of the

min retention elements is the employees' satisfaction, which can be enhanced through motivate the employees using various economic benefits. The leader commitment and honesty of provide the compensation according to clear policy is important to improve the positive emotions of the employees. Approximately, the same explanations were presented by Mahmood et al. (2014) study which surveyed 150 employees in Pakistan banks.

Ijigu (2015) studied the effect of manage the HRP on the employee's satisfaction in Ethiopian public banks. To study this effect, a questionnaire survey was conducted with 333 banks employees. The results show that the HRP like training and compensations are importance to enhance the motivation level of working engagement. The provided HRP should be managed effectively to ensure the employees satisfaction, which lead them to do their best to accomplish the working tasks. The HRP management could be improved though structure policies that clarified by the leaderships.

Based on the above studies, it is clear that the effective HRP practices are important to increase the satisfaction level of the employees, which encourage them to engage their working activities using more efforts. The management of HRP through ideal and effective policies is necessary to motivate the employees to do their best in order to receive the expected HRP based on clear roles. However, there are few evidences (research gap) that provided by the past studies about the importance of HRP transparency, and the leadership commitment toward the HRP policies.

VI. CONCEPTUAL MODEL

Regarding to the gap in literature review, Figure 1 illustrates the conceptual model as a result of this paper. The HRP management is important to improve the employees' satisfactions. There are three dimensions should take in the account of HRP management; (i) provide effective economic benefits of HRP based on the employees performance, (ii) the HRP policies should be transparent, understood, and clear for all employees in the bank, and (3) the leaders should be committed in apply the HRP policies as real actions in banks environment. These three dimensions would enhance the working engagement level of the employees in the bank through increase the level of employees' satisfaction.
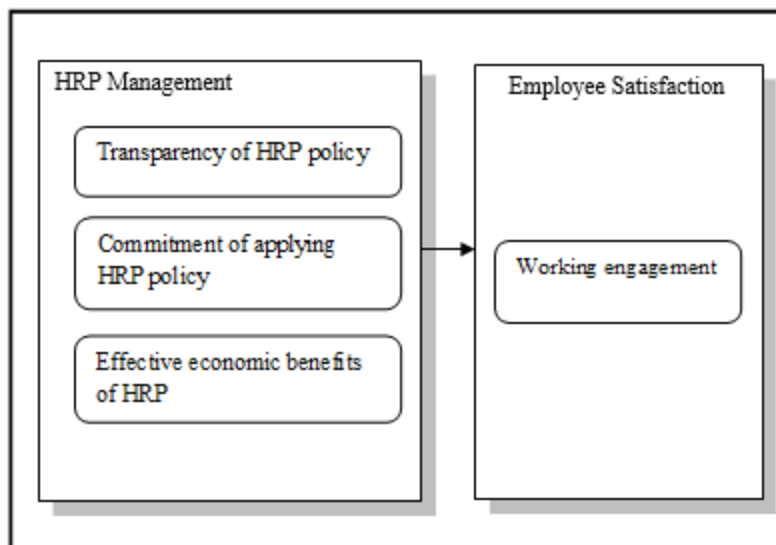
Fig.1: Conceptual Model

VII. CONCLUSION AND FUTURE WORKS

This paper reviews the role of transparency commitment of HRP in employees' satisfaction in the banks. The most important dimensions of the transparency commitment of HRP are the effective HRP (such as training and compensations), transparency of HRP policies, and leadership's commitment toward the HRP policies. On the other hand, the main dimension of the employees'

satisfaction is the level of working engagement. The management of HRP dimensions is important to enhance the level of employees' satisfaction and working engagement. In the future, several works could be conducted such as develop research hypotheses based on the conceptual model and test it using questionnaire survey with banks employees. Another important future works is the relationship between the HRP management

as independent factor, Employees satisfaction as mediating factor, and job performance as dependent factor.

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Spatial-Based Information System for Early Precaution of Dengue Hemorrhagic Fever

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Abstract— *Dengue hemorrhagic fever (DHF) case in Tegal is quite high. In recent years (2016-2018), there has been an outbreak of dengue hemorrhagic fever which resulted in 24 deaths. In this regard, a fast and accurate control system is needed. One of them is spatial-based interactive information system for DHF. This study aimed to develop a spatial-based DHF information system that produced complete, accurate, easily accessible, and punctual information. DHF information system developed was website-based. This research was a research survey with qualitative approach. Qualitative data were collected by observation and interview methods. Sampling based on purposive sampling method. System development using the FAST method. Pre and Post data collection time approaches by assessing respondents' perceptions of the quality of information produced by the system before and after the development of the information system. The result of this study was a spatial-based interactive DHF information system with output map of the location of DHF cases according to the patient's address and DHF risk factors in the form of ABJ and altitude. Testing the quality of information before and after the development of the DHF information system, showed a weighted average increase in five aspects of information quality.*

Keywords— *Information system; Dengue hemorrhagic fever; Spatial; FAST.*

I. INTRODUCTION

Dengue Hemorrhagic Fever (DHF) is a disease caused by *Aides Aegepty* mosquito bites.(Republik Indonesia, 2013, 2017)The total case of DHF in Indonesia in 2018 was 65,602 cases with an Incidence rate (IR) of 24.73 and Case Fertility Rate (CFR) of 0, 70%.(Ministry of Health Indonesia, 2019; Republik Indonesia, 2019)Compared to cases in 2017, there was a decrease in the number of IRs and CFRs (IR = 26.10 and CFR = 0.72).(Kementerian Kesehatan, 2018)

Tegal regency, which mostly consists of coastal and lowland areas, is a DHF endemic area. In 2015, the DHF incidence rate (IR) reached 30 per 100,000 populations, and then increased to 43 in 2016. In 2016,Tegal regency got the highest number of DHF cases Central Java with 610 cases (IR = 43) and 18 deaths (CFR = 2.95%).(Dinas Kesehatan Kabupaten Tegal, 2018)DHF cases decreased in 2017 (IR = 18, CFR = 1.1%) and 2018 (IR = 4.6, CFR = 1.5%) with peak of DHF cases occurred in January.(Jateng, 2018)

Based on these conditions, Tegal regency government prioritizes prevention and control programs to prevent the increase in DHF cases.(Dinas Kesehatan Kabupaten Tegal,

2019) Prevention and control of DHF has been done by conducting epidemiological surveillance activities. Epidemiological surveillance is a systematic and continuous monitoring of data and information about pathological events or health problems and conditions which affect the occurrence of a disease or health problem.(Kesehatan, 2014) DHF epidemiological surveillance is carried out actively and passivelyby tracking cases and compiling DHF case reports from the health service facility. Case tracking has been carried out with epidemiological investigations in 20 houses around the houses of DHF patients who were treated in hospitals and public health centers (*Puskesmas*).(Suroso, 2010)

The implementation of DHF surveillance in Public Health Office Tegal regency had a problem in data management. It was less informative and incomplete (recording, reporting, and presenting surveillance data). The database management system for DHF had not been implemented, resulting in difficulties and more time in searching, storing and accessing data.(Yulianti, 2019)It caused the difficulty of detecting areas in the context of early precaution.(Republik Indonesia, 2017)

The development of spatial-based DHF information systems was an action to solve existing problems. Information systems can input, store and analyze DHF data while presenting reports in the form of tables, graphs and maps.(Prahasta, 2001) Spatial-based information systems display DHF case data together with DHF determinants (risk factors), so they can provide more complete, fastand informative information for early precaution.(Budiyanto, 2002)

The purpose of this study was to produce spatial-based DHF information system by website in Tegal regency.

II. RESEARCH METHOD

This research was an action research with a qualitative approach. The method used was in-depth interview observation and distribution of questionnaires. Observations were made to see the flow and performance of the existing system. In-depth interviews were conducted to explore the problems and needs of users. Whereas, the questionnaire was used to assess the quality of the information system before and after the development of the system (pre and posttests).

Sampling was based on purposive sampling method, which is sampling with a specific purpose. In this case the sample was the official or officer who handled the prevention and control of DHF.(Sugiyono, 2015)

The subjects of the study were the head of department, section head, DHF programmers, DHF surveillance officers at the public health service, and DHF data officers at the hospital. The study was conducted in March-June 2019 in Tegal regency.

System development was carried out using FAST (Framework for the Application of System Techniques) method. It is chosen since it can adapt to the current technology changes and development, so it will be more flexible if the developed information system will be renew in the future. FAST method has seven stages: a preliminary study, problem analysis, needs analysis, decision analysis, design, construction, and implementation.(Arif M, 2017; Jeffrey & Kevin, 2004)

III. RESULT AND DISCUSSION

DHF case report at the Tegal regency Public Health Office have been carried out through WhatsApp groups and recorded by using Microsoft Excel program. Case reporting was started from Public Health Center and hospitals which treated DHF patients to the Public Health Office. Then, it was followed up with an order to the Public Health Center staff to carry out epidemiological investigations (PE) around the patient's residence. The results of epidemiological investigations were recorded in the PE form and reported back to the office (hardcopy). The results of PE included larvae free rate (ABJ), additional DHF patients, case location, and altitude.

3.1Informative Spatial-Based DHF Information System
The first stage is preliminary study. It employed properness study, an assessment of whether or not a DBD information system is appropriate to develop. Researchers implemented the assessment of technical, economical, operational, and scheduled properness. In the preliminary study, it was concluded that DHF information system was feasible to be developed.(Indrajid, 2000; Jogiyanto, 2005)

On the second stage, the researchers conducted the investigation on the problems and weakness of the recent system.(Masrochah, 2016)The problem found during the interview and observations was the difficulty of the officers to entry, save, edit and print the data of DHF report. DHF data and information were incomplete, especially PE data where the paper base had not been inputted into the system. Often, there was a double entry of patient data in which the data that has been reported by the Public Health Center was reported back by the hospital. In addition, data and information could not be accessed at all because they needed to open the officer's laptop to obtain it. Finally, the problem was punctuality, where the reports were often late so decision making for the prevention and control of DHF was not done in time.

The third stage is need analysis. The problem found from the user was that the current system could not accommodate the needs of the user. Users needed a system that was easy to operate, complete, appropriate, accurate and punctual.

On the fourth stage. The decision analysis, it was decided to make a DHF web-based information system design with multiuser. It is recently needed because it is online. The systemcan be accessed anytime and anywhere. The system developed has three users, Public Health Office, Public Health Center, and hospitals.

The next stage was to design the information system based on user needs. Data sources in the DHF information system were case reports from hospitals, inpatient Public Health Center (KDRS forms) and reports of the results of epidemiological investigations (PE forms). The following is the context diagram of DHF information system:
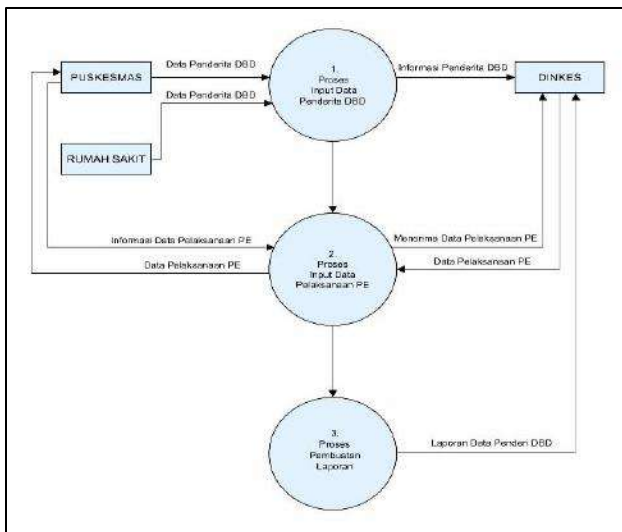
Fig.1: The context diagram of DHF information system

Fig. 1 explained about the input, process, and output of spatial-based interactive DHF information system. The users of this system were Public Health Centers, hospitals and Public Health Office. Public Health Center and hospitals had the duty to input data into the system. Public Health Center input the data of DHF patients treated (specifically for inpatient Public Health Center) and PE results (inpatient and outpatient). In contrast, hospitals only entered the data of patients with DHF who were treated in hospitals. The Public Health Office was in charge of receiving DHF patient's data reports from Public Health Center and hospitals, ordering Public Health Center to carry out PE, and receiving reports from the system.

There were three processes in the spatial-based DHF information system, the patients data input, the input process for implementing PE, and the process of making reports.

The sixth stage, system construction had four menus namely the menu of DHF patients' data, reports, user management, and changing passwords. Patient data menu included patient data according to the KDRS form and data from the implementation of PE (ABJ, patient location, and altitude). The report menu contained DHF case reports based on age, gender, occupation, healthcare location, and a map of case locations. Next, there was the user management menu which functioned to add, change, and deactivate user accounts. The last was the menu to change the password to maintain account security. Passwords which were often changed would make it difficult for others to break into the systems.
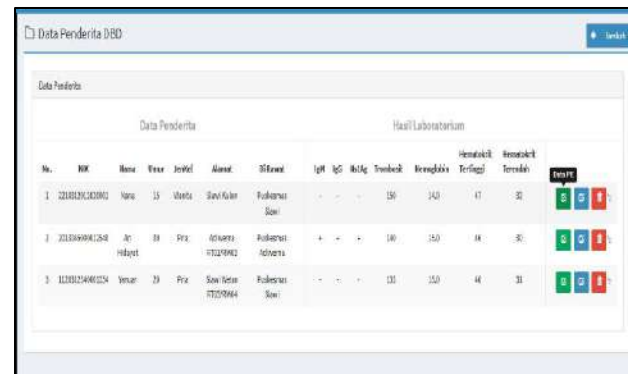
Fig.2: Menu of Patient's Data

Fig.2 showed the menu of patient's data which consisted of identity, result of laboratory, and PE data. Entry data of the patients and PE data resulted in case reports. The case reports could be downloaded in the form of table, graphic, and map.
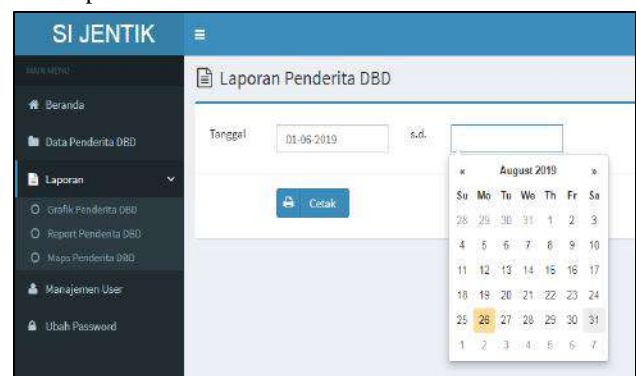
Fig.3: Menu of DHF Patient Report

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Fig.3 showed the menu of DHF patient report which could be downloaded based on the time needed, which were weekly, monthly, quarterly or semester in pdf form.

One of the outputs in DHF system information was the location map of the case which included ABJ, altitude, residence, and PE follow-up. The map shows exactly the case point, so it can be used for the early vigilance of DHF Special Occurrence. The location map is shown in the following figure:
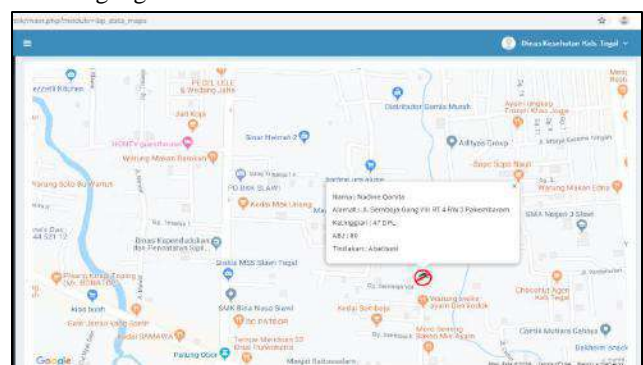
Fig.4: Location Map of DHF Case

The seventh stage in developing the system according to the FAST method is implementation. The system made was implemented at the Public Health Office, two Public Health Centers and two hospitals. Users were first introduced and trained on spatial-based DHF information system. Then the user was given a username and password to be able to login and use the system access rights.

3.2 Information Quality Test

Information quality test was carried out twice, which were done before the system was developed and after the system was finished. After the system could be operated according to its function, a test was done to the system. The test was carried out for one month which included socialization, training and application of the system to the Public Health Office, Public Health Center, and sample hospital. Users filled out a questionnaire about aspects of convenience, completeness, availability, accuracy, and punctuality.

The average score of the five aspects before the development of the system was 1.41. The results of the assessment after using the system were 4.49. Difference in average value before and after using the system was 3.08. There was an increase in the quality of information compared to the system that had been used. Problems faced by users could be overcome by implementing spatial-based interactive DHF information system.

IV. CONCLUSION

Based on the research, it can be concluded that:

1. The problem of the DHF information system in the Tegal Regency Public Health Office consisted of completeness, availability, convenience, accuracy, and punctuality of data and information.
2. Development of aspatial-based interactive DHF information system with a web base at the Tegal Regency Public Health Office was in accordance with the FAST stages.
3. Spatial-based interactive DHF information system created a map of environmental risk factors for DHF according to patient's location.
4. The quality of information on spatial-based interactive DHF information system had average value of 3.08, where the system was considered better and able to solve data and information problems.

V. ACKNOWLEDGEMENT

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The Application and Reflection of PAD in College English Teaching

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Abstract— *PAD is the abbreviated form of presentation, assimilation and discussion, which is "The Original Teaching Mode in China". It is mainly a new teaching method proposed in view of the current situation of the classroom in colleges and universities in China. It can improve the teaching effect by enhancing students' learning initiative. Starting with the connotation of PAD, combining the current situation of College English classes and the author's experience, this paper analyses the feasibility of PAD in College English teaching and discusses the existing problems. The author believes that the method provides a new model for college English teaching reform, which is innovative and worth further exploration in practice. It is expected to be more widely used in teaching activities at all levels and disciplines.*

Keywords— *PAD, College English Teaching, Classroom Activities.*

I. INTRODUCTION

Since 1999, the enrollment scale of colleges and universities has been expanding, and the education of colleges and universities has gradually transformed from "elite education" to "mass education". This change has caused a series of problems, and the quality of classroom teaching in colleges and universities has generally declined. Most schools attach importance to scientific research rather than teaching. As the main teaching backbones of colleges and universities, both young and middle-aged teachers are under great pressure in scientific research tasks and life, and so they often neglect the training of basic teaching skills. As for the students, their learning utilitarianism is serious, their learning motivation is not strong, the rate of their attendance in class is low, the number of "cellphone addicts" in class increases, and the success of passing examinations becomes the aims of the majority of students. With the development of internet and new media, the drawbacks of traditional classroom teaching are increasingly exposed, and the voice of reform of classroom teaching in colleges and universities is rising.[1]

In January 2016, the author first attended the lecture on the PAD teaching method delivered by Zhang Xuexin, Professor of Psychology, Fudan University of Shanghai.

Professor Zhang conducted on-site training of the attendees. Fascinated by the method, the author tried it in the classroom teaching in the spring semester of 2016 so that the atmosphere of classroom teaching changed significantly, the enthusiasm of students to participate was very high, and most students hoped to continue to use this teaching mode. Since it was a trial phase to use the new method, the author's familiarity with the process was not satisfactory, and the students were burdened with the academic tasks, and also some students, especially non-English majors were worried about the delay of their study because of more class discussions, and also were worried about the impact on the test scores and the study of other courses, therefore they showed no great interest in PAD teaching method. The preparatory work they needed to do in advance was only temporarily completed in the discussion class in a hurry. It was difficult to guarantee the quality, the quantity, the effect of classroom discussions, and the students' grasp and breakthrough of the key and difficult language points were not satisfactory. Based on these factors, the author had to suspend the teaching mode. Fortunately, after I participated in the training, I ever joined the related communication group. I got the helpful guidance of Professor Zhang Xuexin, the advice from the volunteers of the PAD model and the

teachers from .other universities. The idea of trying this innovative teaching mode was always in my heart, so in the next few semesters, I continued to try to use the PAD, though in the actual teaching process there were still such problems, and I constantly encountered some doubts or even blows, I was not discouraged. I persisted in trying the method, constantly reflecting on, adjusting, and eventually I achieved satisfactory results. Now the author will analyze this kind of teaching method detailedly in the following sections.

II.   BRIEF INTRODUCTION TO CORE IDEA OF "PAD CLASSROOM"

As we all know, "the core of reform of classroom teaching at university is curriculum reform, and the core of curriculum reform is classroom teaching mode.[2]

PAD is a new mode of classroom reform put forward by Professor Zhang Xuexin of Fudan University in view of the main problems existing in the current classrooms in China. It can be called the new wisdom of Chinese education.[3]and is known as "the original teaching mode of China". Its core idea is to allocate half of the classroom time to teachers for teaching, and the other half to students for interactive learning in the form of discussion. The key point in the implementation is to separate the teaching and interactive learning (one week apart), so that students can have sufficient time between the two processes to assimilate knowledge according to their own learning rhythm. In this way, the mode depicts the process of teaching and learning as three processes which are clearly separated in time but interrelated in content: Presentation, Assimilation and Discussion, which can also be referred to as PAD class.[4]

The connotation of PAD is not to overturn and negate the traditional teaching mode and the later discussion mode, but to integrate the two modes reasonably, giving full play to their respective advantages and making up for their shortcomings at the same time. It emphasizes the interaction between students and students, teachers and students, encouraging autonomous learning. Compared with the traditional teaching mode of lecturing and discussing, the key innovation of PAD lies in staggering the time of lecturing and discussing so that students have time to arrange their study independently

after class in order to absorb and assimilate knowledge on their own..

The emphasis on students' independent learning and thinking in PAD is not only conducive to the cultivation of students' autonomous learning ability, but also considerate to the students' individual differences. As a psychological process, an important feature of knowledge internalization is that different students have different internalization speed and modes. Students should have their own learning rhythm to complete the internalization process. Independent learning after class not only gives students time and space to understand the content of the class, but also provides rich content for group discussion in the next class. It can be said that presentation, assimilation and discussion are three interlinked and progressive links, each undertaking different tasks. In addition, in terms of assessment methods, process evaluation is emphasized in the mode, and students' performance and homework completion are included in the assessment scope, so that students can determine their input to the curriculum according to their individual learning objectives, needs and interests.

Since the promotion and practice of PAD in colleges and universities nationwide in 2015, the number of teachers trained offline has reached more than ten thousand. Through the propaganda and exchange of online platforms (QQ group, Wechat group), more college teachers are beginning to understand and practise this teaching method.

III.   PROBLEMS EXISTING IN THE CURRENT COLLEGE ENGLISH CLASSROOMS

1. Most students do not attach much importance to college English. In many universities, only freshmen and sophomores are taught college English. Some students do not realize that English will bring them more work and life opportunities in the future. After losing the external stimulus of college entrance examination, some students also lose their motivation, interest and enthusiasm in learning English. Even some students are tired of English and think it is a waste of time.

2. Because of the need of employment, some students regard the ultimate goal of learning English at college as passing CET-4 and CET-6 only, thus

underestimating the cultivation of English application ability and considering vocabulary, grammar and problem-solving skills as the most important ones.[5] As we all know, the teaching goal of College English is to cultivate students' practical language competence. The classroom should be mainly composed of communicative activities. Therefore, students' different expectations of English classroom teaching and actual classroom contents make them unwilling to participate in classroom discussion activities. They think that it is a waste of time, or even do not listen to the teachers, mostly they only pay attention to reciting English words with their heads down, or mobile phone games, which leads to the dull atmosphere in the classroom discussions and low enthusiasm for students to participate in these activities.

3. Communicative Language Teaching (CLT) and Task-based Language Teaching (TLT) both advocate the use of language learning, but in the process of English classroom implementation in China, there is often a lack of discussion. Part of the reason is that Chinese students are influenced by the introverted implicit thought when they were educated young, so they are not as outgoing as European and American students in such public places as classrooms. Another reason is that the objective situation leads to the low level of students' oral English. It is difficult for many students to carry out topic discussion activities. The fact that the ability of students' English oral expression is relatively weak can be said to be one of the most deficient aspects of Chinese students. In the process of discussion, teachers will find that students' language proficiency greatly limits the smooth progress of topic discussion. The purpose of discussion activities is to provide opportunities for students to use English to express their ideas and improve their English proficiency, which can be restricted to situations where they have ideas but can not express them in English. In many cases, they only express their views in Chinese or simply ignore or chat in silence, which makes the meaning of discussion activities meaningless.

IV. RATIONAL ANALYSIS OF THE APPLICATION OF PAD IN COLLEGE ENGLISH CLASSROOMS

As a college English teacher, it is necessary for

him/her to explore the feasibility of this teaching mode in College English class.

4.1. Accord with foreign language acquisition theory and foreign language teaching concept

Over the years, the study of foreign language acquisition and foreign language teaching methods has made amazing achievements, and the introduction of PAD can be said to be an icing on the cake. This kind of teaching mode conforms to the rule of foreign language acquisition and is also helpful to the implementation of foreign language teaching methods.

Krashen's Affective Filter Hypothesis in the Monitor Hypothesis (1981) points out that learners' emotions have positive or negative effects on learning outcomes.[6] Group discussion can alleviate students' anxiety, it can be carried out in a relaxed and harmonious atmosphere, and also gives full play to students' potential. At the same time, the mutual recognition among group members can also enhance their self-confidence, obtain a sense of pleasure and fullness from activities, and then improve their interest in English learning.

In the traditional teaching mode, the lack of language environment seriously limits the improvement of students' English proficiency, while the PAD teaching mode can increase the contact time between students and the curriculum, and the enthusiasm it arouses will also encourage students to study independently after class, which can improve their learning initiative. The process of assimilation after class helps students to have enough time to grasp knowledge points and get more useful information, so that they can come prepared to the class, and the discussion in class will no longer feel laborious.

4.2. Promoting the transformation from passivity to initiative in learning

In the traditional classroom, students are passively inculcated, while in the PAD class, students are actively engaged in their study. As far as the content of College English teaching is concerned, PAD classes make college students gradually change from passive and mechanical learning to active and happy learning; from skipping class to enjoying class. For example, in the traditional teaching model class, teachers often spend a lot of time explaining

words, grammar and so on, and students just wait to receive relevant information. However, during a longer time, they will feel dull and boring, and they will only negatively treat the knowledge emphasized by teachers. As a result, even if the teacher is exhausted, the effect is often negligible. Why so? Because in this process, students have been in a passive state, teachers can not stimulate their enthusiasm, let alone develop their potentials. In the PAD class, as contemporary college students, the era of highly developed science and technology can enable them to complete some learning tasks independently, and in this process, everyone will have their own learning experience. In class discussions, members can share their experience from independent learning after class, exchange good learning methods, broaden their knowledge, deepen understanding and form a deep impression. Group members also enhance mutual understanding, promote friendship, and cultivate their teamwork ability.

4.3. Giving consideration to the realization of teaching objectives and the needs of examinations.

Limited class time makes students feel that the teaching content in the PAD class may not be helpful for the exam. The traditional English class is based on the purpose of cultivating students' pragmatic competence. And students are still very unfamiliar with the new content, and it is difficult for them to apply it into practice immediately. In addition, the time for preparation is very short, and the students are nervous and insecure, and their preparatory work are time-consuming and laborious. All this will make the discussion difficult to proceed smoothly, leaving the students the impression of a waste of time. As for the PAD mode, students have enough time to understand and master the new content after class. In fact, the classroom can become a place for students to apply the new knowledge they have learned. When they are fully prepared, students will talk and discuss confidently. Effective discussion activities can help improve students' language application ability, achieve teaching objectives, and keep in mind new knowledge. Of course, they can also help to improve test scores and meet the test-oriented psychological needs of students.

V. THE OPERATING STRENGTHS AND PROBLEMS OF THE PAD TEACHING MODE

1. Compared with traditional teaching method, teachers using PAD teaching mode do not need to explain language points too systematically, too completely, too comprehensively, too profoundly, too thoroughly, too clearly, too detailed , too vividly, too interestingly and too wonderfully.

2. PAD lectures do not encourage teachers to ask questions and students to respond to them. The reason is that such interaction is inefficient. As teaching time is limited , interaction time will be specially scheduled.

3. The core goal of the present teaching mode is to promote students' autonomous learning after class. Teachers are only guiders and promoters. The whole teaching process of PAD is quite different from the traditional teaching mode. One of the characteristics is that students do not need to do any preparatory work, that is, students are not required to preview.

4. Homework is no longer scored according to right or wrong, but according to completion, attitude and innovation. Teachers' speed of correcting homework has been greatly accelerated, and the burden of correcting homework has been significantly reduced. Teachers no longer correct students' errors in their homework one by one, but put them in group discussions to discover, correct and solve them.

Now, according to my practical experience in the use of PAD method, I will elaborate on the implementation of the method

1. Liangkaobang（亮考帮）Model

There is also a new part of the assignment module in the PAD class, which is called "Liangkaobang 亮考帮". In the process of autonomous learning, such as attending class, reading after class, and consulting materials, students should sum up what they feel most deeply, benefit from most and appreciate most, which is called "Liang 亮"（means glittering）. This part is similar to the reflection after reading. In the process of autonomous learning, you understand what you think others may be confused, and express it in the form of questions to

challenge others, which is called "kao 考"(means to test you). This part is similar to the role as a teacher. Express what you don't know, what you want to know in the form of questions. When discussing, you turn to your fellow students and ask them to help you, which is called "bang 帮(means to help me). It is similar to treating the other members of the group as teachers who can help you solve your confusion. In short, to share personal learning gains is to shine; to challenge your learning opponents is to test you; to help me is to ask for help from those who can. In order to stimulate students to prepare the homework carefully, teachers will tell students in advance that the discussion link will take it as an outline for discussion, which can standardize ideas and improve efficiency, and then register it as the homework. In formative evaluation, it will be used as a scoring basis, directly linked with the usual results, so it will be greatly improved to increase the enthusiasm of students to conscientiously complete the "liangkaobang 亮考帮" part.

The main mode of discussion used in PAD is "interval discussion", that is, the discussion of the contents of the last class proceeds in the present class, which is the core feature of PAD. In the phase of discussion, the teacher does not give any lectures or involves in the discussion activities for the students, but only tours to urge all students to participate seriously. Students can discuss in groups (grouping before class), usually four in a groups during the given time that is usually 15-20 minutes. The discussion mainly centers on the students' learning contents prepared before the class. In order to save time, express ideas clearly and improve the efficiency of discussion, students are allowed to refer to the homework content of "Liangkaobang" which has been prepared. Remind each student to share his or her own experience, harvest and confusion earnestly, answer questions and enlighten each other, note the unsolved problems, and do not allow individual students to dissociate from the group, in a word, everyone has the opportunity to express their ideas. Of course don't forget to require the leader of the group to observe each group member.

At the end of the group discussion, teachers can select three or four groups to make public reports. They can recommend representatives to summarize their ideas

on behalf of their group. Teachers can also randomly check students and reproduce the contents of the group discussion. They can spotcheck outstanding students to motivate others. They can also spotcheck students with poor attitudes to warn those who are not active in discussion. Instruct students to ask for help across groups for unsolved problems. If they can't solve the common problems, teachers will organize the whole class to discuss and answer them. Finally, for group and individual performances, teachers make comments and summarize the discussion to ensure the quality of classroom teaching.

2. Information-based Teaching Platform (duifenyi 对分易)

The "duifenyi 对分易" teaching platform system is a free network platform specially designed for the teachers who have used PAD classes. It is very convenient for both the computer version and the mobile version. At present, this platform has been extended from the original function of only submitting homework to many functions, such as class management, homework submission, curriculum resources, transcripts and so on. It is more convenient to use, especially the attendance function, which has become a sharp weapon as one of the most important functions for college English teachers to monitor the class attendance .Its use standardizes classroom discipline and helps teachers solve attendance problems that have plagued them for many years. This function can not only use computer scanner to check class, but also rely on Wechat platform to use check-in code to check class. The use of this function helps to increase dramatically the students' attendance rate in English class. This system also has the function of curriculum resources. Teachers upload a large number of relevant curriculum materials to the system. Students can download them at any time and anywhere by themselves, as an extension of extracurricular learning. Especially, the newly developed optimized curriculum function of this system has abundant resources, which can meet various needs of students, such as foreign languages study, personal promotion, certificate examination, workplace skills, etc. This function is favored by students.

Thanks to this platform, teachers can arrange

homework online and offline. Students can submit homework online. Teachers can download homework online to correct homework, and they can also correct homework online. In today's era when mobile phones are so popular, it becomes very convenient to use mobile phones to correct homework. It is not limited by time and space, and can be operated at any time and anywhere. The function of timely feedback of the results of corrections to every student in the form of Wechat becomes a strong link between teachers and students.

The application of the model of " liangkaobang" and the platform of "duifenyi" makes the teaching mode of PAD more distinctive and becomes a banner of the tide of English classroom teaching reform in colleges and universities in China.

However, in the process of PAD practice, many English teachers also encounter various problems, such as PAD design, operating principles, students' differences, disciplines' differences and so on, which more or less affect the effect of the practice , and even fail to find solutions in time after meeting some difficulties. The enthusiasm of class innovation has been blocked, and eventually it has to return to the traditional teaching mode. The following problems will be faced:

1. It is difficult to predict the completion of homework

The completion of homework after class is the key to the implementation of the PAD effect. It is not only a test of the mastery of content of classroom teaching, but also provides specific content for classroom discussion to improve classroom efficiency. The theory of Professor Zhang mainly restricts students by scores, but college English for more college students is not a professional course. Students themselves do not attach enough importance to it. Our university values science and technology, and the Academic Affairs Department of our university has a clear stipulation on the proportion of the normal marks in the total scores. Under such circumstances, it is hard to predict whether students can conscientiously complete the assignments after class. For a long time, students have been accustomed to the traditional teaching mode of full classroom instruction and note-taking learning mode. Students follow the

teachers passively, they can't actively interact and construct knowledge actively, they have weak learning motivation, and even some students are afraid of English learning. These factors will make some students just copy the answers and can not actively and conscientiously complete their homework.

2. It is difficult to predict the effect of improving students' language application ability.

PAD classes may make the classroom lively and encourage students to actively participate in classroom activities, but it faces the same problem with the application of communicative teaching method in English classrooms in China, that is, in the face of a large number of classes, it is difficult for teachers to correct the mistakes made by each student in language application. This will easily lead to repeated mistakes in the future, and may leave a deep-rooted permanent impression in the mind, even to spread errors one after another.

VI. CONCLUSION

As a new thing, PAD teaching mode can be used in every class, several times in a semester, or even only in individual chapters; it can be used separately, in class, in interval class or in combination of the two, and it is very flexible. The teaching principle of this kind of teaching mode for teachers is to explain intensively and at the same time make room for students to think hard by themselves, without the need for teachers to explain too systematically, too completely, too comprehensively, too profoundly, too clearly, too detailed, too vividly, too interestingly and too wonderfully. The starting point of PAD is to mobilize students' initiative in autonomous learning [7]. It has universal applicability and is suitable for all kinds of disciplines.

As a part of higher education, College English teaching, like many disciplines, has many problems, such as students' academic burnout and inactivity in class. Through the analysis, it can be seen that the theory of PAD teaching mode is helpful to solve many problems existing in the current college English classes, but we can not ignore the more problems that may be encountered in the practical application of the mode in the future. This requires every college English teacher to seriously

consider how to improve the PAD in practice in order to adapt to the particularity of College English classes, to achieve the teaching objectives of College English, to pool their wisdom, and to find out the best solutions to these problems. We sincerely hope to have more college English teachers and teaching managers concerned who can seriously study and attach importance to this teaching mode, and simultaneously we should further publicize it widely and vigorously advocate the use of the mode. Generally speaking, PAD provides a new way of thinking for the teaching reform of higher education in China, and it is also one of a few operable teaching models in recent years. It is worth further exploration in practice[8]

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On Emerson's Poem *The Sphinx* from the Perspective of Humanism

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Abstract— *The Sphinx was one of Emerson's most enigmatic poems, in which Emerson presented questions in voices of the Sphinx and the great mother, and the poet's response to the questions. This article was a tentative study of the poem in terms of its meaning by analyzing the images of the Sphinx, the great mother and the poet from the perspective of Humanism.*

Keywords— *Emerson, the Sphinx, image, Humanism.*

I. INTRODUCTION

The Sphinx was originally published in the third issue of *The Dial* (January 1841). Emerson regarded it as his favorite poem, and placed it at the head of his collected poems. Saundra Morris called it a threshold poem, which set a keynote for further understanding of the canon of Emerson's poetry. "Its notable degree of undecidability and the richness of the mythological material upon which it draws combine to make 'The Sphinx' a highly suggestive choice for what I have called a 'threshold poem'"(Porte & Morris, 2004: 220). However, in those years after its first publication, the poem did not attract the attention of readers and critics mainly on account of its obscurity in meaning. Thoreau once said: "You may find this (exegesis) as enigmatical as the Sphinx riddle—indeed I doubt if she could solve it herself."(Guthrie, 2001:191). In a note Laurence Buell said: "when Emerson assumed the role of editor of his father's work, he removed the poem from its lead position for fear that its obscurity would frighten the readers away from the volume." (Guthrie, 2001:191). Many readers and critics were bewildered by the identity of the Sphinx, the great mother, and the poet in this poem. As time went by, more and more readers and critics came to realize the literariness and artistry of this enigmatical poem. Ralph L. Rusk presented a positive affirmation of the value of this poem. He held that this poem represented the essence of Emerson's thought. Thomas R. Whitaker also said: "It was Emerson's favorite poem—and for good reason: it reflects in

miniature the full scope of his thought and literary method."(Whitaker, 1955). As for the meaning of the poem, scholars at home and abroad have done meticulous researches, but have not reached a consensus. This paper is a tentative analysis of *The Sphinx* from the perspective of humanism embodied in it in order to present a new approach to better understand and appreciate this poem.

II. AN OVERVIEW OF THE PROCESS OF HUMANISM

The word "humanism" derived from the Latin word "humanus" which meant human-centered. According to Wikipedia: "Humanism is a philosophical and ethical stance that emphasizes the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence (rationalism, empiricism) over established doctrine or faith". Tony Davies once said: "Humanism is saluted as the philosophical champion of human freedom and dignity, standing alone and outnumbered against the battalions of ignorance, tyranny and superstition"(Davies, 2001: 5). From here we can see that although there is no definite definition of the term Humanism, one thing is certain, that is Humanism stresses Man's dignity, worth and capacity for self-realization. It originated from ancient Greece. At that time, Ancient Greek philosophers advocated the idea of freedom and equality for all. They held that humans were the centre of the world, and the measure of all things, and the core of Humanism was to emphasize values and needs of human

beings. Their ideas were the origin of Western Humanism. In broad sense, personal interest, dignity, freedom of thought, tolerance and non-violent coexistence among people were all the connotations of Humanism. Later, with the rise of religion, people's attention turned to the worship of God, and no longer to the situation of human beings themselves. Humanism then turned to a low ebb. No wonder that Sophocles designed a riddle of the Sphinx in his play *Oedipus the King*. His real intention for that was to warn people to continue to pay attention to such problems as the existence of Human Beings.

The Renaissance Humanism originated in Italy in the 14th and 15th centuries, the main features of which were as follows: increasing concern with the beauty of nature, Man's earthly life and their values; growing interest in classical literature and arts; restoring the grandeurs of Greek and Roman past; attempting to recover Greek and Roman texts which were lost or ignored in the past; holding human-centered viewpoint and opposing God-centered idea. Representative Humanists were Dante(1265-1321), Boccaccio(1313-1375) and Petrarch(1304-1374). Humanists at that time believed that all the wisdom and cultural achievements belonged to the creation of human beings, not from the oracle of God, and that the suffering of the present world was not a ticket to eternal Heaven, because Heaven was originally the product of human imagination. The following words excerpted from Shakespeare's *Hamlet* best reflected Humanists' praise of nature and Man: "This goodly frame the earth, this most excellent canopy the air, the brave o'erhanging firmament, this majestical roof fretted with golden fire. What a piece of work is a man! how noble in reason! how infinite in facilities! in form and moving, how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!"(II. 2).

The Enlightenment of the eighteenth century ushered in the second climax of the Humanist movement, which was regarded as the second cultural movement. Rationalism was the guiding ideology of this movement. Humanists in this period regarded human reason as the yardstick of judging everything. They believed that reason was the only friend of human beings and that religious fanaticism and superstition were their eternal enemies.

They criticized autocracy and religious ignorance, and propagated freedom, equality and democracy. As Richard Norman said: "They (Humanists) appeal to reason and experience against tradition, in order to criticize prejudice and superstition"(Norman, 2004: 11). In the 19th century, the emergence of Darwin's evolutionism had a great impact on creationism. Darwin's theory of evolution enabled Humanist thinkers to see the world anew. Emerson was one of them. The difference between Emerson and the Humanists in the past was that while he believed in religion, he also emphasized the importance of the individual. In Emerson's eyes, the sacredness of the individual was not allowed to be challenged or violated by anyone. It was important for the individual to have their own personality, and they should not sacrifice their personality to cater to society. Emerson believed in the infinite potential of the individual, and he called on individuals to give full play to their potential in all aspects, especially their intellectual potential. He also called on people to be self-reliant. He thought that the ideal type of man was the self-reliant individual. His standpoint of self-reliance advocated the dignity of life, the equality of all living beings, and encouraged the full play of the great potential of human nature, which conformed to the tradition of capitalist democracy and equality. Emerson's standpoint of self-reliance pushed the Humanist thought in Europe for centuries to a new level. As was known to all, in Emerson's time, the quick development of capitalist economy and industrialization of New England turned men into nonhumans, which worried Emerson greatly. In this context, Emerson paid attention to the survival and development of human beings, which coincided with the concerns of Humanists. As for Emerson's humanistic concern with the problem of Man's existence, we will give a detailed analysis in the following sections of this article.

III. HUMANISM REFLECTED IN THE POEM

3.1. The image of the Sphinx

As is well-known to all, the Sphinx is a large ancient statue of a creature with a human head and a lion's body that stands near the pyramids in Egypt. Many legendary stories are sparked by the Sphinx. In mythology, the sphinx gives people puzzles to solve, and so a person who is mysterious or puzzling is sometimes referred to as a

Sphinx. And also the Sphinx is often used to describe complex, mysterious, and incomprehensible problems. In literary works, the Sphinx originally appeared in *Oedipus the King* (430B.C-425B.C) written by an ancient Greek tragedy writer Sophocles (496B.C- 406B.C). In the play, the Sphinx presented a riddle for passers-by to solve, and it happened that Oedipus solved it. Now people have already known the answer to the riddle: mankind. The problem lied in the fact that why Sophocles designed such a riddle concerning mankind, but not other creatures. To answer the question, it is necessary to know what was going on and what hot social problems worried Sophocles. Sophocles was born in a wealthy family, in the golden age of the city-state Athens. Athenians lived in an age of self-confidence. Their philosophers believed that "man is the standard of everything". But in his time, many Athenians were arrogant and enthusiastic about fame and wealth. Sophocles was deeply worried about this trend. In the script, he repeatedly gave his advice and warnings. In his plays, the most important concern was the issue of humanity and interpersonal relations. Most of the tragic heroes in his plays had their own personality defects which led to the occurrence of their tragedies. Though Humanism as an ideological system emerged in the Renaissance period, many years after the death of Sophocles, yet in his time, he began to probe into the problems concerning man's existence. Therefore, in this sense, the Sphinx in *Oedipus the King* represented Sophocles himself. The riddle he designed suggested the problems concerning human cognition of the world and the society, man's progress, their survival and so on. In the play, when Oedipus solved the riddle, the Sphinx dived from the cliff into the sea and committed suicide, which represented Sophocles' lofty spirit of dedication for man's awareness of their survival problems, that is to say, Sophocles wished to lay down his life to awaken the numb consciousness of his fellow countrymen, and he would rather die than live to see man's degeneration.

Emerson, inspired by Sophocles' the Sphinx's riddle, wrote the well-known poem *The Sphinx*. He, like Sophocles, wrote the poem with the intention to awaken his fellow countrymen to continue to pay close attention to the problem of man's survival as was suggested in the riddle of the Sphinx. All the time, Emerson had a preference for the image of the Sphinx. And on the door of Concord's "Old Manse", where Emerson once lived in (from1834-1835), there was a brass Sphinx-head knocker. It was clear that the reason why he set the Sphinx-head knocker there was to remind the passers-by like Oedipus not to forget man's dilemma of survival suggested through the Sphinx's riddle. So in the poem *The Sphinx*, most possibly, the Sphinx was referred to as Emerson himself, for "his (Emerson's) work has always been taken as sphingine; and in his lectures, we might recall, Emerson was capable of indicting audiences in the voice of his Sphinx."(Porte & Morris, 2001: 780). In the first stanza of the poem, though "the Sphinx is drowsy, her wings are furled, her ears heavy," yet still "she broods on the world." Emerson, Like the Sphinx, was always brooding on "the fate of the man-child" and "the meaning of man". As a Transcendentalist, Emerson valued the importance of the individual. He held that a person's first concern of his life should be his self-improvement, self-cultivation, self-reliance and self-perfection, which was the intrinsic value of life, and not the frenzied and avaricious pursuit of wealth. In Emerson's time, with the rapid development of capitalist economy, it was money not man that became the standard of everything. "The industrialization of New England was turning men into nonhumans. People were losing their individuality and were becoming uniform."(Chang, 2011: 57). Through all his life, Emerson's main concern was such problems as the emancipation of individuality, man's self-culture, the promotion of man's spiritual perfection, and man's pursuit of happy earthly life. In this sense, to say Emerson was a Humanist was not much exaggeration.

Emerson voiced his dissatisfaction with the numbness of modern people through the mouth of the Sphinx: "Who'll tell me my secret, /The ages have kept? / I waited the seer, /While they slumbered and slept;". In the following stanza, he expressed his concern of the growth of the child and the self-perfection of the adult. Though Emerson was extremely worried about the state of man's survival, yet he was an optimist and did not lose hope for man. He pointed out a proper way for man to go along: go back to nature and learn from nature. From stanza 3 to stanza 5, he presented us a vivid depiction of such animated things in nature as the upspringing palm, the

undaunted and calm browsing elephant, the wing-plying thrush, the unashamed waves, the mild breeze, and the journeying atoms and so on. All these things including "sea, earth, air, sound, silence, plant, quadruped, bird" were enchanted by one music and stirred by one deity. In stanza 15, Emerson, through the mouth of the Sphinx, warned "the poet" not to depend on Time in his quest for the answer, because Time sometimes was unreliable. He should go back to nature to search for the answer. "So take thy quest through nature, /It through thousand natures ply; /Ask on, thou clothed eternity; /Time is the false reply." Through all his life, Emerson attached great importance to man's position in the universe. He once said: "He(man) is placed in the centre of beings, and a ray of relation passes from every other being to him. And neither can man be understood without these objects, nor these objects without man."(Emerson, 2010: 112). In his work *Self-Reliance*, Emerson also said: "A true man belongs to no other time or place, but is the centre of things. Where he is, there is nature. He measures you, and all men, and all events."(Porte & Morris, 2001: 126). According to him, nature was a teacher who provided man with knowledge. "The happiest man is he who learns from nature the lesson of worship."(Emerson, 2010: 138). All this reflected his humanist thought.

3.2. The image of "the great mother"

Mother is one of the most important artistic images emerging in many literary and artistic works in the West. For example, in the history of art, the different images of mothers in Raphael's *Sistine Madonna*, Albrecht Durer's *Mother* and Henry Moore's *Mother Sculpture Series* are the expression of the artist's personal sincere feelings and artistic pursuit, and gave us the enjoyment of beauty. And in the history of British and American literature, such positive images of mothers as Eve in *Paradise Lost*, Mother Earth in *Prometheus Unbound*, and Mother in *The Grapes of Wrath* all gave us deep impression. The concept of "mother" is the product of human collective unconsciousness, not just the specific image or image of one's mother features. In the poem *The Sphinx*, the image of the mother first appeared in stanza 6, then in stanza 8. This mother was not a mother in general sense. She transcended the general concept of mother, and symbolized

the lofty universal love. Here in stanza 6, the babe in arms was bathed in joy under the protection of this fraternity embodied in the mother. The child was happy on account of his mother's love and protection, and the pleasant environment. In such a case, everything was beautiful in his eyes, and therefore he was certain to become joyful and innocent. "The babe by its mother /Lies bathed in joy; /Glided its hours uncounted, /The sun is its toy; /Shines the peace of all being, /Without cloud, in its eyes; /And the sun of the world /In soft miniature lies." Here, Emerson showed his satisfaction with the healthy growth of the baby who lived in a warm and peaceful environment full of humanistic care. Actually through all his life, Emerson valued the importance of the education of children, for the child was the hope of the future of mankind. Wordsworth, in his poem *My Heart Leaps Up*, wrote: "The child is father of the man.", emphasizing the importance of the education of the child. Emerson devoted much time and energy to educating children. He often told his children about the creed of self-reliance in life. In Emerson's eyes, "every child and baby is a transcendentalist, and everyone is attracted by the charm they radiate."(Cabot, 2017: 249). As for the education of the child, he held that education was not a game, and the future of the child could not be used as a test. For him, education could make them break through their inner limitations and constantly improve themselves. In this sense, Emerson looked like a caring mother, and thus his humanistic thought could be affirmed.

In stanza 7, Emerson, through the mouth of the Sphinx, expressed his dissatisfaction with all that "the man" did. He employed many such derogatory words as "crouch, blush, abscond, conceal, creep, peep, palter, steal, infirm, melancholy, jealous, oaf, accomplice and poison" to present "the evil deeds of "the man". Emerson did this with the intention to remind people to probe deeply into the reason why the man degenerated from an innocent child to a person harmful to society. In stanza 8, Emerson, in the voice of "the great mother", put forward his questions: "Who has drugged my boy's cup? /Who has mixed my boy's bread? /who, with sadness and madness, /Has turned my child's head?".It was these questions that had beset Emerson all the time. They reflected Emerson's anxiety about the severe social problems which affected his fellow countrymen of his time. Stanza 6 and Stanza 7

constituted a striking contrast in terms of the healthy growth of the child and the harrowing degeneration of the man. Emerson thought that there must be something wrong with family education, school education and social education, etc. According to James E. Cabot, Emerson strongly opposed the competitive approach to education in New England in his time. Emerson called this approach "poison of civilization" and "therapy of the quack"(Porte & Morris, 2001: 251). In addition, the bad social living environment had a negative impact on the growth of children and the progress of adults. An Arabian proverb says, "A fig tree, looking on a fig tree, becometh fruitful." (Porte & Morris, 2001: 60). This proverb implied that external environmental factors had a great influence on people's lives. In Emerson's time, in the wake of developing capitalism, the process of dehumanization emerged, and the relationship between man and nature, man and society, and man and man was severely alienated from one another. He was one of those who were concerned with the problem of the alienation of man. He once said: "The state of society is one in which the members have suffered amputation from the trunk, and strut about so many monsters, ___a good finger, a neck, a stomach, an elbow, but never a man." (Porte & Morris, 2001: 57). Because of men's avaricious pursuit of power and wealth, men were degenerated into nonhumans, which worried him greatly as a conscientious humanist. Thankfully, Emerson pointed out the proper way for "the man" to be redeemed in the next few stanzas (from stanza 9 to stanza 13).

3.3. The image of "the poet"

"The poet" first appeared in stanza 9. Hearing what the Sphinx and the great mother said, he expressed his satisfaction with their words and questions, because what they were concerned with about man's state of survival was just the same as his concern. So the poet loudly and cheerfully asked the Sphinx to say on. He even regarded the Sphinx's dirges as pleasant songs. Here, the poet could be regarded as the implied author (Emerson) or his second self, as was called by Wayne C. Booth who was a famous contemporary American novelist and theorist. In his book *The Rhetoric of Fiction*, Booth pointed out that when the author wrote, he would create his own "implied stand-in.".

"This implied author is always distinct from the 'real man'---whatever we may take him to be---who creates a superior version of himself, a 'second self', as he creates his work"(Booth, 1983: 151). According to Booth, the poet in the poem was a dramatized figure, as he had a dual identity, that is to say, he acted as both a character and a narrator. And he was reliable, because he spoke and acted in accordance with the implied author's values and codes of action. Therefore, in the next few stanzas, "the poet", instead of the author Emerson, replied to the questions put forward by the Sphinx and the great mother.

In stanza 9, the poet pointed out that deep love imperceptibly "lied under these pictures of time". He called on people to find love and value it in pictures of Time. However, in Emerson's time, a number of people could not tell right from wrong because of their profound indulgence in the crazy pursuit of material wealth, which blinded their eyes. They could neither see the rays nor feel the love from the Best. They even regarded love of the Best as the monster. "The fiend that man harries /Is love of the Best.". In Emerson's eyes, it was the loss of love between man and nature, man and society, and man and man that brought about the deterioration of Man. Emerson, through the mouth of "the poet", expressed his view that love played a vital role in enhancing the spiritual realm of Man. Love rays from the Best could illuminate "the pit of the Dragon", and could also protect Man from being tranced by "the Lethe of nature". According to Emerson, love was omnipresent in nature, and was the noblest word and a synonym of God. One's soul represented his own life, and he must follow the call of the soul. It had creative energy, full of vitality and beauty. Love dwelt in the abode of soul. And "Love works at the centre". If one's soul was devoid of love, he would soon be withered. So the garden of the soul needed to be watered with the water of love. "The one thing in the world, of value, is the active soul. This every man is entitled to; this every man contains within him, although, in almost all men, obstructed, and as yet unborn" (Porte & Morris, 2001:59).. Therefore the poet strongly warned people to elevate their souls to a higher level, because "Soul sees the perfect, / Which his eyes seek in vain".

In stanza 11, the poet continued to warn people to pay close attention to the elevation of their spiritual life,

and at the same time warned them not to keep their eyes just fixed on material things all the time. "To vision profounder /Man's spirit must dive; /His aye-rolling orb /At no goal will arrive". According to the poet, the prosperity of life did not lie in constantly working for people to meet their animal needs, but in acquiring new spiritual power, experiencing pleasure of high-level life. "And we are now men, and must accept in the highest mind the same transcendent destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, redeemers, a benefactors, obeying the Almighty effort, and advancing on Chaos and the Dark" (Porte & Morris, 2001:121).. Next the poet called on people to explore the mysteries of the universe. For him, man must have the spirit of pursuing novelty and innovation. "The heavens that now draw him / With sweetness untold, /Once found, -for new heavens /He spurneth the old". In fact, Emerson, as always, insisted that creativity and initiative were the source of the development of world civilization. "Whatever talents may be, if the man create not, the pure efflux of the Deity is not his; ---cinders and smoke there may be, but not yet flame"[4]59-60. Then the poet warned people to guard against arrogance and rashness and to reflect on themselves frequently, because "pride ruined the angels, / Their shame them restores; /And the joy that is sweetest /Lurks in stings of remorse".

Stanza 14 and stanza 15 were conversations between the Sphinx and "the poet". As was mentioned above, the Sphinx represented Emerson himself, and "the poet" represented the implied author or his second-self. In this sense, the two stanzas could be regarded as a monologue of the author, through which his true inner thoughts could be externalized. Here actually, Emerson, in the voice of the poet, expressed his ambivalent psychology. On the one hand, he complained about his vague vision though he had "five wits" kept by Jove, and on the other hand, he expressed his self-confidence as he still had the staunch spirit and brilliant eyebeam given by the Sphinx, which showed his optimistic attitude toward life. In Sphinx's tone, he warned people to broaden their horizons and quest for answers in nature so that they could enhance their cognition of the world. Stanza 16 had a strong symbolic meaning. Instead of depicting the Sphinx's traditional

association with death, Emerson eventually presented the Sphinx's soaring and dispersing into nature. Finally the Sphinx completed her metamorphosis from "the drowsy, heavy and brooding" Sphinx to the merry and thousand-voiced Sphinx. "She melted into purple cloud, /She silvered in the moon; /She spired into a yellow flame; /She flowed in blossoms red; /She flowed into a foaming wave; /She stood Monadnoc's head". She became ubiquitous as was the Over-soul or God, which symbolized Emerson's idealism for higher spiritual life. Though the Sphinx was not very satisfied with the poet's reply to her, she still felt merry, because what the poet talked about involved such problems of humanity as man's nature, survival, love, spirit, soul and creativity, etc. Emerson ended his poem with a quatrain, which was different from other stanzas containing 8 lines. It seemed that he deliberately left room for people to meditate on the meanings suggested in the secret of the Sphinx, and also the meanings of their lives, which showed Emerson's continuing concern for human destiny as a conscientious humanist.

IV. CONCLUSION

The Sphinx was unanimously acknowledged as the most enigmatic and controversial poem among Emerson's poetry though he regarded it as his favorite poem. "As befits its subject, Emerson's 'The Sphinx' has always been considered especially puzzling, even for the notoriously enigmatic Emerson. Despite the abundance of critical attention the poem has received, scholars continue to debate precisely what the Sphinx is supposed to represent, what her question is, and whether the poet's reply to her is astute or absurd" Porte & Morris, 2004: 221). In fact, what puzzled readers and scholars was the meaning implied in the riddle of the Sphinx. In response to this, this article attempted to give an analysis of the images of the Sphinx, the great mother and the poet in terms of their identity and their concerns from the perspective of Humanism. If the Sphinx in *Oedipus the King* stood for Sophocles, then the Sphinx in the poem *The Sphinx* represented Emerson himself. In the first stanza of the poem, in the Sphinx's tone, Emerson asked the seer who "slumbered and slept" to tell the secret kept for ages. All sorts of signs indicated that the secret referred to the meaning of life for mankind.

As a Transcendentalist, Emerson stressed the importance of spirit, or the Over-soul in the universe, and also valued the importance of the individual in society. In his view, man should strive to enhance their spiritual life, rather than frenziedly pursue material wealth. The meaning of man's life lied in their self-perfection. "If man depends upon himself, cultivates himself, and brings out the divine in himself, he can hope to become better and even perfect"(Chang, 2011: 61). In this sense, it is rational to say Emerson was a genuine Humanist. In the poem, the great mother had no specific name. Obviously she represented the universal love - true maternal love. Although only once did she appear in a single stanza, yet her three-who questions concerning the child's growth crisis "shuddered the sphere". Here Emerson, in the mother's voice, expressed the anger at the ill social ethos at that time, which exerted bad impact on the growth of children. All this showed his humanistic concern for children's growth. As for the identity of the poet in the poem, he might well be regarded as the implied author, or the second self of Emerson, that is to say, in the poet, we could see Emerson's silhouette. The poet, in response to the questions put forward by the Sphinx and the great mother, pointed out a proper way forward for man. The way was to value true love, to elevate spiritual life, to perfect individual soul, to exert due creativity, to explore unknown mystery, and etc. In a word, Emerson, through the portrayal of the Sphinx, the great mother and the poet, discussed the significance of life from the philosophical point of view, which showed his humanistic concern for human destiny.

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Construction of an Indian Literary Historiography through H.H. Wilson's "Hindu Fiction"

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Abstract— Postcolonial scholars are largely in consensus that the modern Indian literary historiography is a gift of our colonial legacy. Most of these scholars have looked at the classical Sanskrit texts and their treatment by the Orientalists. One genre that is often ignored, however, by them, is that of fables. Fables formed a significant section of the Indian literature that was studied by the orientalists. The colonial intellectuals's interest in selected Indian fables is reflected in H.H. Wilson's essay entitled "Hindu Fiction". The essay not only helps in deconstruting the motive behind British pre-occupation in the genre but also is significant in deconstructing the colonial prejudices which plagued the minds of the nineteenth century European scholars in general and colonial scholars in particular regarding the Asian and African communities and their literature.

Keywords— Colonial literary histography, Indian fables, Panchatantra, Post-colonialism, Hindu fiction.

Postcolonial scholars, beginning with Edward Said, have exposed the project undertaken by the Orientalist scholars to study the history, culture and literature of the colonies in order to further their imperialist ambitions. Bernard Cohn, Aamir Mufti and Rama Sundari Mantena focused on the construction of Indian nationalism by the late eighteenth century and early nineteenth century Orientalists like William Jones, Colebrooke and Wilkins.[1] Cohn discusses ancient Sanskrit religious literature like the *Vedas* and *Dharmashastras* which scholars like Jones translated and utilized in order to control the colonised. Mufti elucidates upon the process of formation of Indian literary historiography by the Orientalists. His focus too was on the classic Sanskrit texts like the *Vedas*, *Upanishads* and Kalidasa's plays. While most critics of colonialism have looked at the classical Sanskrit texts to elucidate how these were appropriated by the Europeans, few have noticed that another genre was gaining popularity among the Orientalist scholars of eighteenth and nineteenth century, both in Europe and India. The genre of fables became integral to the formation of Indian

literature and was widely analysed and institutionalised. This paper is a study of a crucial essay on Indian fables; H.H. Wilson's essay entitled "Hindu Fiction", which discusses the genre of apologues, its origin in India and its circulation all across the world.[2] The paper delves deep into the text in order to examine the treatment given to the genre by the scholars during colonialism. Why did Indian fables attract them? Was the study of fables like Panchatrantra and Hitopadesha also a part of their agenda of better effective governance over the natives? Moreover, how relevant is the literary historiography formulated by them with respect to the fables of India in the twenty first century?

Discussion:

Wilson's essay, "Hindu Fiction" is a discussion on three collections of Indian fables, namely, *Panchatantra*, *Hitopadesha*, also a part of *Panchatantra* but discussed separately in the essay, and *Katha Sarit Sagara*. Drawing from the works of three contemporary scholars, Sylvestre de Sacy, M.L. Deslongchamps and Hermann Brockhous, he seeks a connection between the *Fables of Pilpay* and *Panchatantra*, and between the fables of La Fontaine,

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[1] Bernard Cohn's *Colonialism and Its Forms of Knowledge: The British in India* (1996), Aamir R. Mufti's *Forget English!: Orientalisms and World Literatures* (2016) and Rama Sundari Mantena's *The Origin of Modern Historiography in India: Antiquarianism and Philology, 1780-1880* (2012) study the construction of Indian historiography and how it shaped Indian nationalism.

[2] Wilson's "Hindu Fiction" was published along with his other essays including "Analytical Account of the Panchatantra" posthumously in a book called *Essays Analytical, Critical and Philological on Subjects Connected with with Sanskrit Literature* (1864), edited by Dr. Reinhold Rost. The essay was originally published in *the British and Foreign Review*, Vol.- XXI, in July 1840.

Decameron, *Cent Nouvelles* and Indian fables of *Katha Sarit Sagara* and *Panchatantra*. (1864, pp. 141-42) He states that it was definite that Indian apologues, depicting interactions between humans and animals, were transmitted from the subcontinent to Persia. From Persia, Arabic writers translated and emulated these works. Gradually, they were transmitted to Spain and Italy from where the rest of the European countries came under the influence of these fables. He further compares the mythical Pishachas, Vetalas, Vidhyadharas, Yoginis and Dakinis to Geniis and Peris of Arabian nights. (1864, p. 133) Wilson believes that the Spanish Jew Petrus Alfonsus borrowed material for his "Disciplina Clericalis" from Arabian writers who, in turn, had turned towards Hindustan for their inspiration. (1864, p. 124)

Philology, a tool generously employed by the Orientalists like Jones and Colebrooke is also utilised by Wilson to reach his inference that the European apologues have a connection with the Indian ones. Citing de Sacy and other scholars, he concludes that the popular European *Tales of Pilpay* indeed is a version of *Panchatantra*. He recites the story told by Firdausi in *Shah Nama* and by Masudi in "Golden Meadows". It is believed by both these scholars that Noushirvan in the sixth century sent his physician Barzuya to India in order to procure Indian fables. The latter brought a copy of *Panchatantra* and translated it into Pehlavi. However, what had puzzled the scholars was the name of the author, which according to the Muslim writers was "Bidpai". In the European works, he was known as Pilpay. The author of *Pancha Tantra* and *Hitopadesa,* as is widely known, is Vishnu Sarma. Jones was disposed to believe that Bidpai might refer to Baidya-priya or "friendly physician" and thus refers to Barzuya who brought *Panchatantra* to the Persian court. Comparing Sanskrit's "Baidya" to the Persian "Baidya-i", Wilson believes Baidya-i might have been converted into Baidpai owing to "the mistake of a copyist" which then became "the source of the perplexity" among the scholars. (1864, pp. 90-91) Similarly, *the Book of Sendebad*, the Arabic tale of a king, his son and seven vizirs, which was immensely popular in Europe and Asia, is said to have emerged out of an Indian work ascribed to a chief of Indian Brahmanas, Sendebar. (1864, p. 96) Philology, thus, comes to the rescue of scholars like Wilson and Jones in their scholarly ventures.

In order to make connections between the Indian and European fables more palpable, he compares certain motifs found in *Katha Sarit Sagara* with those found in European fables. He recounts the story of Guhasena, a young merchant in *Katha Sarit Sagara* who leaves his wife Devasmita and goes abroad for a season for his trade. However, his wife fears her husband's inconstancy. Before the husband leaves, the couple obtains divine red lotus flowers which would fade if either proved untrue. Wilson draws parallels with Aristo's work where a cup of wine is taken as a test for the loyalty of the lovers. The wine would spill if an unfaithful lover tried to drink it. Further, he states that similar incidents can also be seen in *Morte d'Arthur* and *Amadis de Gaul*. (1864, p. 122)

Wilson, in ascribing the origin of certain type of fables to India, not only seeks to construct the historiography of Indian literature based on specific features, but also constructs an Indian identity for the natives. This Indian literature and identity is of course based on selective institutionalisation of texts and recognition of certain features as "Indian" in those texts. Throughout the essay, he stresses upon the "national" character of these fables. "The stories are always characterised by the features of Hindu nationality, and are illustrative of Hindu opinions, usages, and belief. They exhibit, in a striking and interesting manner, the peculiarities of the social condition of India". (114) Earlier in the essay, he asserted that apologues were a "national contrivance, devised by them [Hindus] for their own use, and not borrowed from their neighbours." (83) He repeatedly stresses upon the exclusive and unique nature of the certain Indian fables which had been transmitted to other nations. The reason Wilson believes that apologues with interactions between human beings and animals originated in India was because of the Hindu belief in transmigration of the soul. "With the Hindus it is but the second step in the doctrine of metamorphosis, as the belief that men and women become animals in a future life readily reconciles that they may assume brute forms even in this [life]. (136) He further discusses another feature of the Indian fables. He notices in certain fables the phenomena of leaving one's body to enter into another's and is quick to connect it to the Hindu philosophy of Yoga. (1864, p. 131)

He also attributes to the nature of the Hindus their inability to show dignity towards women. Hindus, for Wilson, unlike the Europeans, even in their fables "demonstrate the depravity of women". This, he believes, is the difference between the fables of "domestic manners" of Hindus and the chivalric romances of Europe which "pay homage to the virtues and graces of the female sex". The chivalric romances, then, owe their "parentage" to Northern European countries, "women being even held in higher honour amongst the Teutonic nations than among those of the south of Europe or the East." (115) Aamir Mufti observes that the Orientalists created a national literature using "certain Brahminical

texts, practices and social and cultural imaginaries from ancient times". However, he further states that a "unique national civilization" was constructed through the reinterpretation of certain texts. (2016, p. 111) Wilson, in this essay, not only canonises fable collections like *Panchatantra* and *Katha Sarit Sagara* into "Indian literature" but also reinterprets them in order to emphasize what he believes are distinctive Hindu and "Indian" characteristics.

Within this project of formulating a national literary historiography is also another project of allocating places to the various nations on the ladder of civilisation. It is not a simple "East" versus "West" binary as Edward Said in his theory on Orientalism would have us believe. Wilson's essay reflects that the colonisers had created a spectrum with various shades occupied by various societies on the basis of how civilised or barbarous they are. The Northern European countries being "the most civilised" came at the top. They respected their women and had produced more sophisticated literature in the form of chivalric romances. Although they emulated some of the Indian fables, they "make the [borrowed] examples more effective". (125) The countries in the south of Europe appear below North since they had been soiled by their proximity to "Near East". There is an inherent glorification of Northern Europe. Since the southern countries of the continent came under the influence of the "Near East", they too seem to come down in the hierarchy of civilization. The Arabs are at the bottom since they are seen as a barbarous and brutal race with no creativity who only imitated the Persian and Indian works. In Wilson's words, Arabs were "not a story-telling, not a literary, not a scientific people." They possessed some rudimentary poetry but it contained nothing like the "rich and diversified pictures of the social life which at first evidenced the more advanced civilisations of Persia and India" (111) The Arabs are also accused of destroying the literary culture of Persia following their conquest of the latter.

While the role of religious Sanskrit literature consisting of the *Vedas*, *Upanishads* and *Dharmashastras* in the formulation of Indian literature and Indian nationalism has been thoroughly investigated by Partha Chatterjee, Piyali Sen Ghosh and Bernard Cohn, the role of fables in this formulation has seldom caught the eyes of the post-colonial scholars. However, as Wilson's essay clearly reflects, fables, primarily *Panchatantra, Katha Sarit Sagara* and *Jataka* tales, were equally crucial to the construction of Indian literature and identity and had attracted the Oriental scholars. *Hitopadesha*, a collection of fables within *Panchatantra*, was first translated in 1787 by Charles Wilkins, the founding member of the Asiatic Society of Bengal. It was then modified and commented upon by William Jones in 1789. Wilson too provides a list of translations made in the nineteenth century. In 1804, a translation of *Hitopadesa* with an introduction by Colebrooke by the Serampore press. The text was also reprinted twice in Europe, in 1810 in London and in 1829 in Bonn. In the nineteenth century, a lot of European scholars like Deslongchamps, Silvestre de Sacy, Theodore Benfey and Max Muller too dedicated themselves to the study of *Panchatantra* and *Jataka* tales. (Muller, 1881) The introduction to an 1885 edition of *Kalilah and Dimnah* or *Tales of Pilpay* claimed that there were rarely any books, ancient or modern which were "so widely circulated or rendered into so many languages as the collection of tales known as 'The fables of Pilpay or Bidpai', 'The Book of Kalilah and Dimnah'..". (Keith-Falconer, 1885, p. XIII) Several editions of these collections were published in India. *Hitopadesha* was introduced to the Kannada people in the nineteenth century. The missionaries too published and circulated these fables. *Katha Saptati* comprising of tales from *Panchatantra* and *Aesop's fables* was published by Wesleyan Mission Society in Mysore between 1830 and 1840. Rev. F. Kittel and Rev. Garret of the Basel Mission edited and published stories from *Panchatantra* in the years 1864 and 1865 respectively. (Datta, 2005, pp. 1253-54)

What was the reason for the preoccupation of the Orientalist scholars with the ancient Sanskrit fables? Fables were seen as documents on "the science of Niti or Polity". In Wilson's own words, these apologues constituted "the system of rules necessary for the good governance of society in all matters not of a religious nature". The tales dealt with education of the princes, the future rulers, and instructed them "both in those obligations which are common to them and their subjects, and those which are appropriate to their princely office". (85) As Bernard Cohn has reflected, the project of the Orientalist scholars was not just motivated by their desire for knowledge through ancient Sanskrit texts. This knowledge "was to enable the British to classify, categorize and bound the vast social world that was India so that it could be controlled". (1996, p. 4) Fables were a way of knowing how the earlier rulers had controlled their subjects so that the present administrators could effectively rule them. Wilkin's translation of *Hitopadesa* is entitled, "The *Hitopadesa of Veeshnoo-Sarma*, in a series of connected Fables, Interspersed with Moral, Prudential and Political Maxims". This title clearly reflects the agenda of the Oriental scholars. The interest

of the nineteenth century scholars in the collection of fables was, therefore, not purely intellectual, but was also guided by their political motives. The didactic and the moral tone of the tales would perhaps have appealed the missionaries who actively propagated them. These fables suited the civilising mission which the British had undertaken upon themselves under the fervour of the eighteenth century European Enlightenment.

Further, the nineteenth century British scholars believed that these ancient apologues were an integral part of the lives of the people in the Indian subcontinent. It was through these tales that the Indians understood the world around them. An article entitled "Native Society in India" published in the *Asiatic Journal* in London illustrates how fables formed a part of the lives of the natives. The example provided is that of a state trial in Jaipur where Sunghee Tola Ram defends his stand in a case against him by reciting the tale of a Rajput and a lion. The thirsty Rajput seeks the help of a lion to find some pure drinking water. Lion tells him where to find it. The Rajput then drinks his fill, kills the lion and uses its skin to store water for his journey ahead. Another instance is provided by Lieutenant Boileau who recounts how during his tour through Rajputana, the villagers used a fable to talk about the barrenness of a desert between Bikumpoor and Poogul and discouraged him from crossing that patch of desert. (pp. 270-271) Such incidents perhaps encouraged the British scholars to delve deeper into the study of Indian fables.

So, fables were translated, analysed and published widely across India and Europe. However, it was not all the fables which attracted the Orientalists. Since most of the scholars only devoted themselves to ancient Sanskrit texts, only a few collections of ancient Indian fables were looked at. Did India not produce any such tales after *Katha Sarit Sagara*? Or was it as the British authors suggested that "all the works which give lustre to Hindoo literature are of very high antiquity" while no works after that aimed "at the same lofty objects"? (Hugh Murray, p. 358) Even now, *Panchatantra* continues to hold a pivotal position in the realm of fables with newer translations and interpretations. Interestingly, Wilson's historiography of fables was not just accepted but also widely circulated all across the world. It still holds an inevitable position in the historiography. *Princeton Encyclopedia of Poetry and Poetics*, for instance, published in 1965 and republished several times in the following decades, provides almost an exact account of the history of Indian fables as that provided by Wilson. (Alex Preminger, p. 269). As G.N. Devy in his

work *After Amnesia* suggests, the modern literary historiography is still hugely indebted to the western theories since the nineteenth century. (pp. 6-55)

Conclusion:

Therefore, the essay is crucial not just to investigate the nineteenth century scholarship on Indian fables, but is also instrumental in providing as assessment of a genre largely ignored in the post-colonial scholarship. This paper was an attempt to just reflect upon how fables, usually considered trivial and categorised as Children's literature, gained an invaluable position in the nineteenth century. The contemporary scholarship, however, is content to accept the knowledge handed down by the nineteenth century Orientalists. There is a need to look at this historiography with scepticism and realise its linear construction as that created to suit the needs of the colonisers. If looked at with this perspective, perhaps the scholars will stop taking the word of the Orientalists in the case of fables as the word of Gospel.

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The Role of Strategies on Developing Iraqi Learners' Usage of Request in EFL Classroom

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Abstract— This study described English learners' pragmatics development, learners' pragmatics competence in the selected speech act of request as a one of the most impotence aspects of pragmatic, request strategies that they utilized in gaining pragmatic ability. The study was presented by a public curriculum lead that prioritizes the necessity for English students to develop their ability to utilize request strategies positively in academic and cultural communications. Moreover, Many English students fail to present pragmatic aspects on how to understand different strategies by relating utterances to their meanings, knowing the intention of language users, and how request strategies are utilized in specific locations. There is developing material of studies on awareness-raising of the value of pragmatic competence and request strategies for EFL schoolroom teaching. However, researchers have pointed to concentrate on the traditional methods rather than how English learners require or understand request strategies to develop the students' production of request in the EFL schoolroom. The request strategies and methods of teaching English to these Iraqi learners have been deliberated in details of the existing paper.

Keywords— Pragmatics growth, Request strategies, Pragmatic competence, and EFL learners.

I.   INTRODUCTION

Nowadays, the learning of a foreign language is a great challenge not only for an English student but also for an English trainer in EFL locations. Students need to be equipped with the fitting communicative ability to accomplish successful interaction among the students to master a foreign language. As one of the features of a language is to provide appropriate meaning in process of learning, it is needed for language students to know how to use lexical units or grammatical structures for achieving efficient communication (Kurdghelashvili, 2015). Earlier studies (Canale, 1983; Krasner, 1999; Kurdghelashvili, 2015; Hussein & Albakri, 2019) confirmed that understanding only vocabulary or grammar is insufficient to be a competent language learner. A student considered as an excellent language learner may not be able to connect with students of the target language. Hence, English students need to have communicative competence which contains both language competence and pragmatic competence for accomplishing communication among students in diverse situations. Language competence includes pronunciation, vocabulary, spelling, word formation, and sentence rules while pragmatic competence concerns students' use of language and picking the appropriate utterance in the given situation (Leung, 2005).

Moreover, pragmatic competence is considered as one of the main components in the training of communicative language (Hymes, 1972), and it plays a vital role in acquiring diverse cultures of the foreign language. In the same vein, a research by Bataineh and Hussein (2015) stated that pragmatic doesn't focus on grammatical knowledge, but it emphases on the meaning of learners' language use in the acts of communication, in addition it focuses on helping the student to create meaning rather than improve perfectly grammatical structure. A study by Hussein and Elttayef (2018) indicated that EFL students' pragmatic which is an aspect of communicative competence. Such pragmatic should be successfully and purposefully chosen in such a way that they should be more testable, teachable, interesting, motivating in FL classroom language. Hence, through teaching pragmatic aspects, English learners can obtain diverse cultures of language. EFL learners display pragmatic competence when the written or spoken language produced is polite and culturally suitable. Besides, pragmatic competence is defined as the students' use of language and utilizes suitable rules and politeness dictated by the way it is understood by the student and express speech acts such as request strategies (Koike, 1989). In order to achieve the goals of students' communication, and improve students' pragmatic ability in

the EFL schoolroom. Therefore, students should recognize pragmatic aspects such as speech acts, specifically request strategies that students employ in their utterances and find out strategies employed by the students to achieve their communication objectives in diverse countries. This may help foreign learners become more pragmatically and culturally aware of their own utterances, and offer insight into language trainers in order to improve EFL students' pragmatic competence in EFL situation.

II. THE RESEARCH PROBLEM

From experience of previous studies, and our experiences in teaching English language as a foreign language, it was found that EFL learners in a college in Iraq, they seem to sometimes lack pragmatic competence when trying to communicate or speak in English language in the classroom, which is their foreign language. Additionally, our experience in teaching English as a foreign language in universities, and other educational institutions in Iraq has led me to believe that English language majors/graduates in Iraq have problems in using English for communication, not only in academic expressions but also even in situational conversions of street (Hussein & Albakri, 2019). Moreover, a study by Hussein & Albakri, (2019) stated that increasing interest in teaching pragmatic in many forms of researches, a little in-depth study has been conducted on the effect of teaching pragmatic on Iraqi EFL students, where most of the foreign language teaching lacks adequate teaching pragmatic. As a result, Iraqi learners seem less request polite when connecting in the English language; more specifically when performing face-threatening acts (FTA) such as request in the EFL classroom. As well as, a study by Cohen (1996) stated that language learners can have all of the syntactic setting and lexical items and still not be able to communicate their message because they lack the necessary strategies to communicate their intent. Although some Iraqi learners seem pragmatically competent when speaking in the Arabic language in their communications, this competence is not necessarily reflected in their foreign language when communicating in the EFL classroom (Hussein & Albakri 2019). Consequently, they need to learn request strategies to permit them to make the request suitably.

III. THE AIM OF RESEARCH

Lately, there has been a little empirical research into explanation the importance of strategies on increasing EFL students' usage of the request in academic settings within the Iraqi environment, also explain the usage of request strategies

among EFL learners through using teaching pragmatic. A part of a Ph.D. dissertation, the current study aims to describe the role of strategies on developing Iraqi students' usage of request in EFL classroom. The request is one of the major speech acts that are standard in the part of pragmatics as it is more usually found in everyday students' utterances in diverse situations (Hussein & Albakri, 2019). It is the most produced utterance in the foreign language classroom situation. Therefore, identifying the role of strategies made in the class may help Iraqi EFL learners to be aware of their politeness level and a suitable usage of request in the EFL contexts. Furthermore, teaching pragmatic by using strategies put forward by Iraqi EFL students are also essential to EFL teachers as it can help them comprehend utterances produced by students and respond appropriately. Therefore, findings of different studies (Ellis, 1992; Hill, 1997; Jalilifar, 2009; Hussein & Albakri, 2019) that focused on the importance of request strategies on developing English learners' ability to use request in diverse cultures.

IV. REVIEW OF THE RELATED LITERATURE

4.1 Earlier Studies on Role of Pragmatics in EFL Learning and Teaching

Before of all, the researcher want to explain the definitions of pragmatics in different studies. Pragmatics is defined "a general cognitive, cultural, and social viewpoint on language phenomena in relation to their usage in forms of behavior in various contexts" (Verschueren 1999: p.7). In other words, He also defined pragmatics as a part of linguistics, presents a different perspective, which includes a radical departure from the recognized component view that tries to assign to pragmatics its own set of linguistic characteristics in contradiction with morphology and semantics. Of particular interest to this study is the idea of the speech act of request as a part of pragmatics aspects in the English language. Moreover, request means that "by each utterance a talker not only says something but also does certain things: giving information, expressions, stating a fact or hinting an attitude" (Byram, 2000, p.477).

In the same vein, various studies have shown the main role of teaching pragmatics on developing English learners' usage of request in the EFL classroom (Bachman, 1990; Schmidt 1993; Bardovi-Harlig & Hartford, 1997). As well as, Bardovi-Harlig & Dörnyei, (1997) stated syntactic development does not confirm an equivalent level of pragmatic growth, and even excellent learners may not be able to comprehend or convey their intended objectives and contents. For instance, a language learner may pass an exam, but they are not able to

convey the same language suitably in real-life situations because of the lack of pragmatic ability in the classroom. In addition to this view, Kasper (1989) revealed that excellent learners' communicative acts usually had pragmatic failures and proposed that there was a need for pragmatic instruction with assist usage of strategies to include the application of pragmatic aspects in different situations (Bardovi-Harlig & Hartford, 1997). Besides, a study by Hussein and Elttayef (2018) and Hussein and Albakri (2019) stated that EFL learners' pragmatic which is an aspect of communicative competence in the classroom. Such pragmatic should be effectively selected in such a way that they should be more testable, teachable, interesting, appealing in the FL classroom. More essentially, an empirical research by Bataineh and Hussein (2015) and Hussein & Albakri (2019) specified that pragmatic doesn't focus on grammatical knowledge, but it emphases on the meaning of students' language use in the acts of communication when they learn language. Therefore, pragmatic instruction has been identified as one of the important instructions that help language students become successfully competent in the application of request in different environment.

As well as, concerning pragmatic developing in the instruction of language, a number of activities are beneficial for pragmatic progression and can be classified into two main classes: activities to increase learners' pragmatic awareness and usage of request, and activities providing opportunities for communicative drills (Bardovi-Harlig & Hartford, 1997). Both of classes help to develop students' pragmatic aspects especially speech act of request. With regard to awareness-raising activities are those that have been intended to grow recognition of how learners' language forms are utilized appropriately in situations (Eslami- Rasekh, 2005). For instance, a study by Schmidt (1993) states a consciousness-raising method that includes paying conscious attention to related forms, their pragmalinguistic purposes and the sociopragmatic constraints these specific forms include. On the other hand, other activities that provide opportunities for communicative exercise may contain group work, in-class consultations and cultural communications outside the lesson. Therefore, those two activities help to develop EFL learners' pragmatic aspects such as request.

4.2 Earlier Studies on **the Role of Strategies in EFL Learning and Teaching**
Request strategies played a vital role in developing students' knowledge of the requests in diverse contexts. Besides, they are described as actions and procedures utilized in learning

English language (Oxford, 1993). A study by Oxford & Nyikos (1989) indicated that strategies are frequently referred to as actions or practices that learners utilize to remember what they have learned in the schoolroom, and they also help learners promote their own achievement in language production (Bremner, 1998; Hussein & Albakri, 2019). Therefore, learning strategies put forward by English students are also crucial to English teachers as it can help them understand request produced by students and respond properly.

As well as, prior studies have been conducted to discover the implication of request strategies on language learning and teaching, the findings of studies revealed that significance of strategies on increasing learners' usage of request in post-test (Alcón-Soler, 2005; Rueda, 2006; Hussein & Albakri, 2019). A study by Green and Oxford (1995: p.285) maintained that "more proficient language learners use more learning strategies and more kinds of strategies than less proficient language students". Thus, language learning request strategies not only help learners become competent in learning and utilizing a language in classroom, but they also improve learners' usage of request (Hong-Nam & Leavell, 2006).

In the same vein, numerous studies had provided that the students were aware that learning request strategies were a portion of their language learning and pragmatic competence (Yang, 1999; Hong-Nam and Leavell, 2006; Tuncer, 2009; Li, 2010; Hussein & Albakri, 2019). In addition to this view, request strategies were the most prioritized actions that helped in directing, organizing language, and learning pragmatic aspects in the EFL classes. Students at the intermediate level applied more request strategies than beginning or advanced level learners regarding instructor interference in the learning procedure. Essentially, various studies explained the major role of request strategies in developing students' usage of request in EFL environments (Bardovi-Harlig & Hartford, 1997; Bremner, 1998; Tuncer, 2009; Hussein & Albakri, 2019). More request strategies learners progressed along the production continuum quicker than less strategic ones. Consequently, this study highlights the learning and teaching of request strategies and its relation with the language production to better know Iraqi students learning situations.

Additionally, it was noted that practical request strategies helped language students develop their communicative languages and pragmatic aspects in the EFL situations (Shridhar & Shridhar, 1986, 1994; Sheorey, 1999; Hussein & Albakri, 2019). It was also observed that request strategies helped EFL students become more effective in their communicative contexts mainly in-class discussions, group

communications. Moreover, the students' social and cultural backgrounds influenced some of the request strategies they utilized when thy communicating in classrooms. A study by Yang (1999) indicated quantitative proof to discover English students' learning request strategy in the context of an indigenized form of English. The findings of study uncovered that the important role of request strategies relevant to cultural and educational backgrounds used in learning English language and pragmatic aspects such as request. Furthermore, many studies focused on learning request strategies in language learning have shown that language learning strategies are essential to students in developing their language production, especially in EFL situations (Griffiths, 2003; Ersözlü, 2010; Li, 2010; Purdie & Oliver; Hong-Nam & Leavell, 2006; Yılmaz, 2010; Hussein & Albakri, 2019). Therefore, the researcher tries to focus on the learning of request strategies for developing Iraqi students' communicative language in EFL schoolroom.

V. CONCLUSION

To conclude of the study, this paper has addressed the major role of strategies as a system in a new field of EFL, as well as its descriptions and characteristics. It has shown studies on pragmatic aspects in EFL learning as well as learners' language request strategies in EFL learning. The studies display a consensus that pragmatic knowledge can be taught request strategies in EFL learning and teaching helps language learners in their progress of pragmatic aspects. Moreover, it has been mentioned that learners' different language request strategies may have served them obtain fruitful language learning findings. However, this summary also reveals that more investigation needs to be conducted in diverse situations to recognize elements that may affect the way learners go about pragmatic development as well as the request strategies they utilize to obtain pragmatic competence. Finally, the researcher tends to put an appropriate strategies and resolve the problem of Iraqi learners' communication in EFL classroom.

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Effects of using Contextual Clues on English Vocabulary Retention and Reading Comprehension

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Abstract— Vocabulary is one of the most pivotal but complex aspects to English language students. To achieve the knowledge of English vocabulary requires students to have specific learning strategies.Using contextual clues is considered one of the essential strategies that can guide students to figure out the meanings of unknown words. This study, therefore, aims at exploring the effects of using contextual clues on English-majored students' vocabulary retention and reading comprehension at Bac Lieu University, Vietnam (henceforth called BLU). Sixtytwo second-year English majored students were randomly selected for the study and divided into the experimental and control groups. Quantitative data were collected through three instruments namely, pre-test, experiment and post-test. The results revealed that using contextual clues positively affected students' vocabulary retention and reading comprehension. This study is expected to shed light on students' vocabulary and reading's improvement through the use of contextual clues in Vietnamese context and in other similar educational contexts as well.

Keywords— vocabulary learning strategies, contextual clues, vocabulary retention, reading comprehension, Vietnamese context.

I. INTRODUCTION

In the recent development of English language, the primary goal of English teaching curriculum is to develop students' communication skills. Hence, to achieve this goal, the effective integration of the four macro English skills and language elements can be considered as a core task in English language teaching in which vocabulary is of paramount importance in developing these skills. Meanwhile, mastering all English skills is a very complicated task unless the students possess good knowledge of vocabulary. Nation (2001) claims learning vocabulary plays a critical role in all English language skills (i.e. listening, speaking, reading, and writing. Folse (2004), furthermore, argues that a sizable possession of vocabulary knowledge enables students to acquire what they read or hear; and without vocabulary, no communication is possible. Also, it is undeniable that

vocabulary is an essence of reading comprehension. Biemiller (2005) says that teaching vocabulary will not ensure success in reading, just as learning to read words will not ensure success in reading.

Nonetheless, in order to gain good knowledge of vocabulary in the second language effectively, it is necessary for students to have practical vocabulary learning strategies to learn new words more effectively and contribute to their reading capacity more positively. Many researchers have agreed that using contextual clues is one of the most effectively used strategies to learn new words. Mart (2012) stresses that learning through context is very much meaningful for students' vocabulary learning. Besides, using contextual clues along the line of the Oxford's (2011) Strategic Self-Regulation Learning (S2R) Model indicates students are more independent and active when they apply strategic learning.

However, not many language teachers can recognize the importance of using contextual clues on vocabulary and reading acquisition. In addition, there are still a large number of language students facing problems in mastering academic vocabulary and reading by the lack of effective vocabulary learning strategies. Therefore, this study was conducted to find out the extent to which using contextual clues enhances students' vocabulary and with an attempt to answer the research questions:To what extent does using contextual clues affect English-majored students' vocabulary retention and reading comprehension?

II. LITERATURE REVIEW

Contextual clues are clues pedagogically or naturally put in to the texts to support for students to understand the meaning of novel words. According to Nagy and Scott (2000), students use contextual clues to infer the meaning of a word by looking closely at surrounding text. It means the unknown words can be guessed through the reading context where these words exist. Contextual clues provide information about how a word fits in a sentence and with the ideas discussed in it.

Over the years, the significance of contextual clues in learning vocabulary and reading has been recognized by linguists. The context which contributes to vocabulary learning has intuitively made sense to and has been taken for granted by educators (Beck, McKeown &Kucan, 2008). As Pennock (1979) states, context clues are a hint for the meaning of an unfamiliar word (p.36). By studying these surrounding words and their relationships to the unknown word, readers may be able to gain the meaning of that word. Learning form context is an important avenue of vocabulary growth (Nagy, 1988, p.7). Clues extremely play a very powerful role in reading comprehension and they are the key factors to comprehend a text widely and learn new words specifically. It is very significant for students to learn a new word from a context to improve their vocabulary and understand the message in the text.

There are many types of contextual clues according to some researchers:Langan (2014); Tompkins (2016); Robb (2013); (Gerace, 2001) which can be summarized as several commonly used types: definition, example, synonym, antonym, contrast, logic, general

sense of sentence, part of speech, grammar and root word and affix; and all these types were used in this study.

In both international and Vietnamese context, the effects of contextual clues on language students' vocabulary retention and reading comprehension have been conducted by many researchers. Concretely, Rokni and Niknaqsk (2013) carried a study to investigate the effect of context clues on Iranian EFL students' reading comprehension. The participants were 60 intermediate students taking 3- credit General English course at Golestan University divided into two groups: the context group and the control group. The researchers gave the individual background questionnaire for groups, English proficiency test and a reading test as pre-test. Then, the context group practiced different kinds of context clues as treatment for duration of eight sessions, while the control group has no training. At the end of the project, a post-test was given to both groups to evaluate the effect of the clues on the learner's reading comprehension. The findings displayed that the experimental group outperformed the control group in the post-test. Besides, the research of Trinh Quoc Lap (2017) was employed to figure out the extent to which contextual clue instruction improves students' capacity to infer the meaning of words from context as well as exanimate students' perceptions towards this strategy. Twenty six eleventh English graders in an upper-secondary school in Can Tho city were instructed to apply contextual clues to guess meanings of novel words. Quantitative and qualitative data were collected from achievement tests and students' reflection. The results indicated an outstanding improvement in students' ability to guess meaning of unknown words using this strategy and it also showed students' positive perception towards using this strategy.

III. METHODOLOGY

3.1 Participants

This current study is a quantitative research with a pre-test–experiment–post-test design which was carried out at BLU, Bac Lieu Province, Vietnam. It involved 62 second-year English majors who were learning the module of Reading 4 in the second semester of the academic year 2018-2019. They were randomly divided into two treatment groups: Experimental group (2 males

and 29 females) and Control group (3 males and 28 females).

3.2 Research instrument

In order to collect the quantitative data and answer the research question, the instruments employed in this study were the pre-test on students' vocabulary knowledge and reading comprehension ability before the treatment, the experiment and the post-test on students' vocabulary retention and reading comprehension ability after the treatment.

3.2.1 Pre-test

It was a self-constructed test consisting of two parts administered by the instructor (researcher). In the first part, the researcher designed 20 short sentences in which participants of two groups guessed the meanings of words bold in these sentences based on the contextual clues. The first ten questions were in the form of multiple choices. There were four options for them to choose the meaning of the words from A to D. However, for the last, they were required to write down the meanings of the words by themselves. In the second part, two reading selections with 10 multiple-choice questions in total were given the participants. The two reading texts were selected from TOEFL®iBT (Test of English as a Foreign Language, Internet-Based Test).

3.2.2 Experiment

The experiment is one of the steps in conducting the experimental research. During the experiment, researchers must endeavor to follow tested and agreed-on procedures (Cohen, Manion and Morrison, 2007). In this study, for the teaching procedure of the experimental group, there were five different topics related to five different reading selections in the Reading 4. For each topic, the instructor introduced a list of vocabulary taken from the reading selection to students in advance. The responsibility of students in this group was to put a check mark next to the words they had already known. To the unknown words, they were not permitted to use dictionary to find their meanings. Instead, students were instructed the strategy of guessing meaning from contextual clues. Also, they had a chance to practice this strategy by doing some vocabulary and reading tasks. Finally, they worked with the reading selection and then applied this strategy to

do some tasks related to the reading including exploring the topic, main idea and answering information questions. One of the tasks the students required to do was guessing the meanings of the unknown words from the list of vocabulary introduced at the beginning of the lesson. For the control group, they have similar learning procedures; however, the only difference was that instead of being instructed with the contextual clue strategy, they used dictionary to look up the meanings of the words in the vocabulary list before reading.

3.2.3 Post-test

The post-test is similar to the pre-test in terms of format, types of tasks and numbers of tasks with 20 questions for guessing meanings of words from contextual clues and two reading selections with 10 question.

3.3 Data collection and analysis procedures

The study was conducted in fourteen weeks. On the first week, a pre-test was conducted to examine students' vocabulary and reading level before starting the treatment. From week two to twelve, the instructor (also the researcher) instructed the reading module for two groups, but the experimental group was instructed with the strategy of guessing the meaning from the contextual clues while the control group received no treatment. At the end of the module, both groups took the post-test to find out whether there were any differences between the two groups. All in all, after the above steps had ended, the results were analyzed by using the software SPSS via tools of Descriptive Statistics, Independent Samples T-test and Pair Samples T-test.

IV. RESULTS AND DISCUSSION

4.1. The comparison of the mean scores of vocabulary and reading test between control group and experimental group before the treatment.

To compare the mean difference and to prove the homogeneity of the control group and the experimental group in their ability of using contextual clue strategy before the treatment, the Descriptive Statistics and Independent Samples T-test were run to analyse the scores of the pre-test. The results were displayed as follows:

Table 1. Descriptive Statistics of the mean scores of the control and experimental group in the pre-test

Conditions	N	Minimum	Maximum	Mean	Std. Deviation
Control	31	3.70	6.80	5.4258	.99732
Experimental	31	3.80	6.70	5.3774	.91057

With the results shown in Table 1, the total mean score of the control group (M=5.4258) and that of the experimental group (M = 5.3774) were just above the average on the scale of "1 as minimum" to "10 as maximum" which indicates that before the treatment, the participants had a little capacity of guessing word meanings from contextual clues in their vocabulary learning and reading comprehension. Furthermore, the mean difference between two groups (MD= .04839) was very low. It highlights that two groups had the same initial level of using contextual clue strategy on their vocabulary and reading learning.

Moreover, the results in the Independent Sample t-test signify that the Levene's Test for Equality of Variances is non-significant. The Sig (2-tailed) value as .843 was much higher than .05. It means the homogeneity of the control and experimental group in vocabulary learning and reading comprehension before the treatment was confirmed. In other words, before the treatment, the levels of vocabulary and reading learning of two groups were the same.

4.2. The comparison of the mean scores of vocabulary and reading test between control group and experimental group after the treatment.

Table 2. Descriptive Statistics of the mean scores of the control and experimental group in the post-test

Conditions	N	Minimum	Maximum	Mean	Std. Deviation
Control	31	4.20	7.20	5.9839	.82869
Experimental	31	5.30	8.80	7.2645	.89314

With the results shown in Table 2, after the treatment, the total mean score of the vocabulary and reading test of the experimental group (M=7.2645) was very much higher than that of the control group (M = 5.9839) with the mean difference between two groups (MD= 1.28065). In addition, an Independent Samples T-test was also conducted to evaluate whether there is a significant difference between two groups in the ability of using contextual clues in vocabulary and reading test after the treatment. The results also signified that the Levene's Test for Equality of Variances is statistically significant. The Sig. (2-tailed) value is .000 which indicates that after the treatment, the participants' ability of using contextual

clues between two groups was significantly different: the level of using contextual clues in vocabulary and reading learning of the experimental group was greater than that of the control group.

4.3. The comparison between the results of pre-test and post-test within each group.

To compare the mean scores of the participants' ability of using contextual clues in vocabulary learning and reading comprehension within the control group and the experimental group before and after the treatment, the Descriptive Statistics and Paired-Samples T-test were run to gain the participants' performance. The results were reported as follows:

Table 3. Descriptive Statistics of the mean scores within the control group and the experimental group before and after the treatment

Groups	Tests	N	Minimum	Maximum	Mean	Std. Deviation
Control	Pre-test	31	3.70	6.80	5.4258	.99732
	Post-test	31	4.20	7.20	5.9839	.82869
Experimental	Pre-test	31	3.80	6.70	5.3774	.91057
	Post-test	31	5.30	8.80	7.2645	.89314

From these two tests, it can be shown that after the treatment, both different treatment conditions' performance, the control group and the experimental group, on vocabulary and reading learning increased from the pre-test to the post-test. Concretely, for the control group, the mean score creased from the pre-test (M = 5.4258) to the post-test (M= 5.9839) with the mean difference (MD = .55806). Furthermore, the Sig. (2-tailed) value as .000 indicates there was a significant difference of the participants in the control group before and after the treatment. For the experimental group, the mean score creased from the pre-test (M = 5.3774) to the post-test (M= 7.2645) with the mean difference (MD = 1.88710). Moreover, the Sig. (2-tailed) value as .000 indicated there was a significant difference of the participants in the experimental group before and after the treatment.

However, when considering the values of mean difference between the control group and the experimental group, it can be clearly observed that the mean score of the experimental group was much greater than that of the control group after the treatment. In other words, the mean score of the experimental group was significantly developed after the treatment.

The students' improvement of vocabulary retention and reading comprehension when using contextual clues could be explained by some reasons. First, using contextual clues can be considered as a beneficial strategy to promote students' ability of seeking the information and making prediction of unfamiliar words in context. (Clarke & Nation, 1980). In other words, students who were treated by contextual clue strategy had the better performance on word meaning's prediction Moreover, in reading process, sometimes the students are unable to acquire the information from the text because they cannot use their ability of prediction to identify the meaning of unfamiliar words in the text (Brown, 2015). This finding reinforces the study done by Karbalaei, Amoli and Tavakoli(2009) that when the use of contextual clues could be effective in improving college students' abilities to determine the meaning of unknown words while reading. It also supports Nash and Snowling's (2006) study. They drew the conclusion for their study that using context clues to identify meanings leads to an improvement for students in reading comprehension.

V. CONCLUSION

The results have indicated that students' vocabulary retention and reading comprehension could be enhanced by using contextual clues. It was proven by the better performance in the post-test of the experiment group in comparison with the control group. In other words, after treated with contextual clues, students' vocabulary retentionand reading comprehension has been improved even though they adapted some contextual clue types more dominating than others.

The findings of the study have shed the light on following implications and recommendations for college English teachers and college English-majored students. The students' improvement of vocabulary retention and reading comprehension implies that the utilization of contextual clues could lead to the successful achievement in vocabulary and reading learning. In fact, using contextual clues is a major element in enhancing vocabulary retention and reading comprehension as Kiani (2011) stipulates that contextual clues positively influence on students' comprehension of texts. Student's own

knowledge and skills of exploring new words from different contexts play an important role in the comprehension of new concepts, ideas and principles; and by studying these surrounding words and their relationships to the unknown word, students may be able to gain the meaning of that word (Nagy, 1988). Therefore, it is strongly recommended that both teachers and students should make good use of contextual clue strategy on teaching as well as learning vocabulary and reading.

Although the study has reached its aims, there are some unavoidable limitations due to the limited numbers of participants and the shortage of time.

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A Stylistic Analysis of Chinua Achebe's *Things Fall Apart*

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Abstract—*The present research aims to analyze the writing style of Chinua Achebe in his novel Things Fall Apart. The focus of this research is a stylistic analysis of figures of speech, as classified by Leech and Short as one of stylistic categories, in connection with the author's purpose of delivering his message to the readers. The findings of the research confirmed that some figures of speech, such as metaphor, simile, personification, and onomatopoeia, are foregrounded by the author to convey meaning and heighten effect so that they helped transmit the author's purpose. They were used to describe the characterization of the protagonist, the description of the white men as the antagonist, the description of the Igbo's traditions, and the description of the setting of place. Chinua Achebe has successfully made use of the figures of speech to clearly describe the unique life of the native Africans.*

Keywords— ***author's purpose, figures of speech, stylistics.***

I. INTRODUCTION

Albert Chinualumogu Achebe (November 16, 1930 – March 21, 2013) was a Nigerian writer. He was called "the father of modern African writing" and played a pivotal role in the African literature. He wrote more than 20 books of different genres: novels, short stories, essays, and collections of poetry. For his literary career, he was presented the Man Booker International Prize in 2007. ("Chinua Achebe Biography") He is also acclaimed as "the writer who invented African literature" (Gikandi, 1996, p. ix).

Things Falls Apart (1958) was his debut novel and one of the first African novels originally written in English that acquired worldwide acclaim. It has sold 12 million copies worldwide and has been translated into more than 50 languages. It tells about a culture on the verge of change; about the traditional Igbo life at the time of the advent of missionaries and colonial government at the turn of the twentieth century. The protagonist of the novel, Okonkwo, cannot accept the new order and commits suicide. The novel itself was written in response to

European novels that depicted Africans as uncivilized and uneducated who needed to be enlightened by the Europeans (Achebe, 1978 , p.9). Through *Things Fall Apart*, Achebe wanted to give insights to the world that Africans have their own traditional and cultural identity in order that Europeans become more appreciative of Africa. Being a native African and a conscious artist, he also "penetrates through the root cause of the problems of his native fellow beings" (Maleki and Navidi, 2011, p. 12). In order to better understand what the author wants to convey, his style of writing is worth analyzing.

Style, according to Wales (2011), is the set of features peculiar to, or characteristics of an author: his or her language habits or idiolect. David Lodge in *The Language of Fiction* (1966) has made his significant statement: "The novelist's medium is language: what he does, *qua* novelist, he does in and through language" (p. ix). It reveals how a writer effectively delivers his ideas through language. Leech and Short (2007) elaborate that style is "the linguistic characteristics of a particular text" (p. 11).

There have been many researches and reviews by critics and readers of *Things Fall Apart*. However, most of the researches focused on post colonialism and few of them were done on the linguistic features and literary devices, that is, the stylistic features. Jweid (2016), for example, focused on deteriorating national identity of the Nigerian society. The life of the protagonist was examined through postcolonial concepts, namely aboriginality, hegemony, subaltern and identity (p. 531). The death of the protagonist due to his committing suicide reflected the fall of the Nigerian indigenous identity.

Salami and Tabari (2018) also discussed the novel from post-colonial discourse by using some theories from Homi Bhabha and Michael Bakhtin. The research comes to the conclusion that "*Things Fall Apart* can be taken as a postcolonial discourse drawing on the pre-colonial as well as the colonial Nigerian on an objective manner in order to help the Nigerian readers find how to piece together what once fall apart" (p.27).

The present research tries to analyze *Things Fall Apart* by means of literary stylistics. Stylistics, according to Verdonk (2002), is defined as "the analysis of distinctive expression in language and the description of its purpose and effect" (p.4). Widdowson (1975) defines stylistics as "the study of literary discourse from a linguistic orientation" (p.4). It is the link between literary criticism and linguistics. According to Leech and Short (2007), stylistics is simply defined as the (linguistic) study of style and it has the goal of explaining "how language serves a particular artistic function" (p.11).

This research will deal with the stylistic analysis of Chinua Achebe's novel entitled *Things Fall Apart.* The researcher would like to find out how the linguistic features, in this case the figures of speech, used by the writer in the novel perform their artistic function to help delivering the writer's message. In order to understand and appreciate the artistic function better, this research will answer the following questions:

1. Which figures of speech are used by Chinua Achebe in his novel *Things Fall Apart*?
2. How do these figures of speech help transmitting the writer's message?

II.   LITERATURE REVIEW

Cacciari and Glucksberg (2007) stated that "figurative language is no longer perceived as merely an ornament added to everyday, straightforward literal language, but instead viewed as a powerful communicative and conceptual tool" (p. 448). They can serve as a medium to bridge communication and to deliver concepts. Leech and Short (2007) considered figures of speech "the incidence of features which are foregrounded by virtue of departing in some way from general norms of communication by means of language code" (p. 63). They stated that traditional figures of speech (schemes and tropes) are often useful for identifying such features as "exploitation of regularities of formal patterning, or of deviations from the linguistic code" (p.63). Figure of speech is simply defined as "a form of expression used to convey meaning by comparing or identifying one thing with another that has a meaning or connotation familiar to the reader" ("Figure of Speech"). The following definitions and examples are taken from an article written by Wheeler (2018). Figures of speech are divided into two types:

1. **Tropes**: Figures of speech with an unexpected twist in the *meaning* of words. Some figures of speech which are included in tropes are:
    (a) **Metaphor**: When something *is* something else.
        - The office is a bee-hive of activity on Mondays.
        - This is your brain on drugs.
    (b) **Simile**: When something is *like* something else.
        - Her skin was like alabaster.
        - He was as unpleasant as a wart.
    (c) **Synecdoche**: Using a part of a physical object to represent the whole object.
        - Twenty eyes watched our every move.
        - All hands on deck!
    (d) **Personification**: Giving human qualities to inanimate objects
        -The ground thirsts for rain; the wind whispered secrets to us.
    (e) **Onomatopoeia:** Words that sound like what they mean.
        - buzz, rattle, click, clatter, crackle, and pop.

(f) **Hyperbole**: Exaggeration.

- His thundering shout could split the rocks.

2. **Schemes**: Figures of speech that deal with word order, syntax, letters, and sounds. Some figures of speech which are included in schemes are:

(a) **Parallelism**: When the writer establishes similar patterns of grammatical structure and length.

- King Alfred tried to make the law clear, precise, and equitable.

- Her purpose was to impress the ignorant, to perplex the dubious, and to startle the complacent.

(b) **Anaphora**: repetition of beginning clause

- "We shall not flag or fail. We shall not go on to the end. We shall fight in France, we shall fight on the seas and oceans . . .," declared Churchill.

(c) **Diacope**: uninterrupted repetition or repetition with only one or two words between each repeated phrase.

- "Oh, horror, horror, horror!"

III. METHODOLOGY

This research is qualitative descriptive. According to Sandelowski (2000), "Qualitative descriptive study is the method of choice when straight descriptions of phenomena are desired." The phenomena were described by interpreting the data collected, which were in the form of words rather than numbers (Bogdan and Biklen, 1997, p.10). Concerning the instrument of the study, purposeful sampling technique was used to obtain cases deemed rich in information for the purposes of completing the data (Sandelowski, 2000). The researcher has chosen Chinua Achebe's novel *Things Fall Apart*, which deals with native Nigerian protagonist's experience of coping with new culture and order brought by European missionaries. Data collection was focused on discovering the nature of the specific events related to the research problems. Thus, while reading the novel she focused on the foregrounded figures of speech used in the novel. The theories of figurative language were used to make sure that the data were valid and relevant. The writing style of Chinua Achebe in his *Things Fall Apart* was then identified based on the results of the analysis.

IV. DISCUSSION

The stylistic analysis will focus on the figures of speech used in the novel in connection with their roles to serve the author's purpose. The story itself is narrated in a third person omniscient point of view. The narrator is the focal character who provides the reader with much information about what happens in the story. In narrating the story, several figures of speech are used, such as simile, metaphor, personification, onomatopoeia, and parallelism. They are used to describe almost all the characters and events but the researcher will only choose those which play a great role in the characterization of the protagonist, the description of the white men, the description of the setting of place, and the description of the Igbo traditions. These things are in accordance with the purpose of the author, Chinua Achebe, in writing the novel.

4.1. Characterization of Okonkwo

Okonkwo is the protagonist of the novel. In the beginning, he is portrayed as a great warrior of the Umuofia clan, a lower Nigerian tribe, but in the end he is nothing. In describing the development of his characteristics, the author, through the narration of the narrator, uses simile, metaphor, and hyperbole.

At the age of 18, Okonkwo has brought honor to his village by defeating Amalinze Cat, the great wrestler who for seven years is undefeated, from Umuofia to Mbaino.

(1) Okonkwo was **as slippery as a fish in water**. (Achebe, 1995, p.1)

(2) . . . he was **a fierce fighter**. (p.10)

The words used as a comparison to Okonkwo's character are effective. In wrestling, to win the game, one has to be difficult to hold and he fights fiercely; and Okonkwo has these characteristics to be the winner. Since then, Okonkwo is famous all over the area for years,

(3) Okonkwo was **the great wrestler and warrior alive**. (p.50)

(4) . . . whose fame had grown like **a bush-fire in the harmattan.** (p.1)

(5) They treated Okonkwo like **a king**. (p.11)

From the simile and metaphor used, it is clear that Okonkwo is described positively. The nouns used as comparison, a fighter, a wrestler, a warrior, and even a

king, give an impression that Okonkwo is manly, famous, and respected.

Another proof that Okonkwo considers strength important in a man can be seen when he talks about Nwoye, his eldest son.

(6) I am worried about Nwoye. **A bowl of pounded-yams** can throw him in a wrestling match. His two younger brothers are more promising. (p.27)

Here hyperbole is used to describe that Nwoye is so weak that a bowl of pounded yams can throw him in a wrestling match, not necessarily his opponent. Exaggeration is used to give dramatic effect. Okonkwo's comment on Nwoye's being a weak child implies that he actually wants a brave boy to be his son.

Simile is also used when Okonkwo feels guilty about killing Ikemefuna, which he actually ought to do to avoid being thought weak. He does not eat anything for two days and just drinks palm-wine.

(7) He drank palm-wine from morning till night, and his eyes were red and fierce like **the eyes of a rat when it was caught by the tail and dashed against the floor**. (p.25)

(8) Once he got up from bed and walked about his compound. But he was so weak that his legs could hardly carry him. He felt like **a drunken giant walking with the limbs of a mosquito**. (pp.25-26)

The author describes the condition of Okonkwo by using familiar animals such as a rat and a mosquito as the objects of comparison. Being given the explanation of the rat's eyes, the readers can easily grasp the idea of how red and fierce Okonkwo's eyes are (data 7). And in data (8), the readers can directly understand how Okonkwo feels at that time. Although he is compared to a drunken giant, that is believed to be strong, his limbs are compared to the limbs of a mosquito that cannot support the body of a giant. So, the figure of speech helps the readers in knowing clearly the condition Okonkwo is in. His guilty feeling has caused him to be drunk and too weak to walk.

Simile is also used when Okonkwo comes back to Umuofia after being exiled to his mother's village, Mbanta

for seven years in order to make amends due to his killing a clansman. Killing a clansman is a serious crime against the earth goddess. He has to start from the beginning, and work very hard to plant a new farm.

(9) It was like **beginning life anew** without the vigor and enthusiasm of youth, like **learning to become left-handed in old age**. (p.53)

The words used in the simile give a clearer picture of what is explained, that life is very hard for Okonkwo. Beginning a new life and learning to become left-handed in old age are not easy things to do. Besides,

(10) Okonkwo's return to his native land was not **as memorable as he had wished**. (p.73)

Umuofia does not appear to have taken any special notice of the warrior's return as the thoughts of the people is occupied by the missionaries – their church, government, and trading stores. On returning to Umuofia, Okonkwo finds out that the white missionaries have gained a lot of ground.

(11) He mourned for the clan, which he saw breaking up and falling apart and he mourned for the warlike men of Umuofia, who had so unaccountably become soft like **women.** (p.74)

From the simile, the reader can conclude that Okonkwo is upset with their fellow clansmen who become weak in dealing with the coming of the new religion to their village and breaking them up.

Another simile and metaphor are used when Okonkwo is enraged and greatly troubled by his son Nwoye's betrayal of becoming a Christian.

(12) To abandon the gods of one's father and go about with a lot of effeminate men clucking like **old hens** was **the very depth of abomination**. Suppose when he died all his male children decided to follow Nwoye's steps and abandon their ancestors? Okonkwo felt **a cold shudder run through him at the terrible prospect**, like the prospect of annihilation. (63)

The simile shows that Okonkwo considers Nwoye's new religion weak and effeminate, characteristics that are

opposite to his. For Okonkwo, manliness is very important. Through the metaphor, it is shown that Nwoye's abandoning the gods of his father and joining the weak Christians are disgusting. Moreover, the personification that follows strengthens how he feels about the prospect of his clan being destroyed completely once his children become Christians after his death. His attitudes clearly show that Okonkwo resists the new religious order.

The narrator uses another simile which clearly described how Okonkwo, who is at the beginning respected by the people, is in the end despised by them. This happens when he commits suicide. After he kills with his machete one of the court messengers sent by the District Commissioner, he finds it no use to live as he knows that people in Umuofia are cowards; they are not willing to go to war against the white men, who bring the new religion to and destroy the native culture of Umuofia.

> (13) "That man was one of the greatest men in Umuofia. You drove him to kill himself and now he will be buried like **a dog** . . .." (p.84)

The above statement is stated by Obierika, Okonkwo's best friend, Okonkwo's death is tragic because white men have caused a good man to kill himself (Achebe, 1996, p.84). The reader will give empathy to this particular character: The greatest and respected man in Umuofia has to end his life by committing suicide, which is an unforgivable sin, and thus, does not deserve a proper burial. The simile is effectively used to give a clear picture of the condition: The respected man is eventually compared to an animal. The death of Okonkwo reflects the defeat of the Igbo tradition against the new culture brought by the white.

4.2. Description of the White Men

The antagonist in this novel is the missionaries, the white men who bring the new religion, new government, and trading stores. They bring changes to the culture of the Igbo people. In describing the missionaries, the author also uses figures of speech, such as simile, metaphor, anaphora, and hyperbole.

> (14) And so they killed the white man and tied his iron horse to their sacred tree because it looked as if it would run away to call the

man's friends . . . .. It said that other white men were on their way. **They were locusts**, it said, and that first man was **their harbinger** sent to explore the terrain. (p. 57)

> (15) At first, a fairly small swarm came. They were **the harbingers** sent to survey the land. And then appeared on the horizon a slowly-moving mass like a boundless sheet of black cloud drifting towards Umuofia. (p.23)

In data (14) the white men are compared to the locusts, which come to Umuofia after being absent for many years. Their coming has the same characteristic as the locusts'. At first the locusts come in a small group, and they are sent to survey the land (data 15) before a much larger group come; so the same as the first swarm of locusts, the first missionary who came to Umuofia is the harbinger, "a sign that something bad is going to happen soon" ("Harbinger"). He will be followed by other missionaries who will spread the new order in Umuofia and convert the clansmen to Christianity. That is why the native people kill the first white man to prevent the other white men's coming.

In connection with the coming of the white men, the events about the coming of the locusts are presented allegorically.

> (16) And at last the locusts did descend. **They settled on every** tree and on **every** blade of grass, **they settled on the roofs** and covered the bare ground. Mighty tree branches broke away under them, and the whole country became the brown-earth colour of the vast, hungry swarm. (Achebe, 1996, p.23)

In data (16) anaphora is used. The repetition of the words 'they settled on…' and 'every' is to give emphasis to the fact that the locusts' presence is inescapable. The word 'settle' usually refers to the people who want to take control of other people's area. This foreshadows the inevitable arrival of the missionaries, which will settle in Umuofia and bring changes socially and politically to the Igbo people.

Another figure of speech is used to show how the people of Igbo see the first converts and the white men.

> (17) Chielo, the priestess of Agbala, called **the**

converts the excrement of the clan, and **the new faith was a mad dog that had come to eat it up**. (p.59)

The words used to make a comparison in the metaphor show that the priestess has a negative impression about the new faith and the people who are converted to it. The new faith and the converts are of no value in the eyes of the clansmen, which shows how the clansmen see the new faith brought by the missionaries.

One of the negative impacts of the new religion is the destruction of the bond of kinship among the Igbo people:

(18) An abominable religion has settled among you [young men]. A man can now leave his father and his brothers. He can curse the gods of his fathers and his ancestors, like **a hunter's dog that suddenly goes mad and turns on his master**. (p.68)

The simile is used to clearly describe the situation. The converted young man who curses the god of his fathers and ancestors is compared to a hunter's dog that suddenly goes mad and unexpectedly attacks his master; traditions are shattered by the new religion.

Reverend James Smith comes to Umuofia to replace Mr. Brown, the missionaries' leader. Mr. Brown never incites the vexation of the clan in preaching. His successor, however, is a different kind of man.

(19) He condemned openly Mr. Brown's policy of compromise and accommodation. He saw things as **black and white**. And **black was evil**. He saw the world as **a battlefield** to which the children of light were locked in mortal conflict with the sons of darkness. (p.74)

The metaphors clearly show Smith's perspective about black people and how he will deal with them. He considers black people to be evil and Umuofia a battlefield. In this case Achebe wants to criticize white writers who portray the African world "as a metaphysical battlefield devoid of all recognizable humanity, into which the wandering European enters at his peril" (Achebe, 1978, p. 9). The white man has no tolerance for traditional Igbo

practices or beliefs in their own land. This makes more ardent converts get complete freedom to act on their extreme behavior. One of them is Enoch, who commits a great crime: he unmasks an *egwugwu* (masked spirit) in public, which is similar to killing a god. His deed leads to the clansmen's burning the church where Enoch is hiding. This event causes direct confrontation between the church and the villagers.

4.3. Description of the Setting of Place

The setting of the novel is in the Umuofia and Mbanta villages of the Igbo tribe in Nigeria, Africa around the turn of the 19th century. In order for the readers to get a clear picture of the nature of the setting of place, the author makes use of simile, metaphor, personification, onomatopoeia, and parallelism.

(20) The earth burned like **hot coals** and **roasted** all the yams that had been sown. (p. 9)

(21) For two or three moons the sun had been gathering strength till it seemed **to breathe a breath of fire on the earth**. (p.53)

(22) All the grass had long been scorched brown, and the sands felt like **live coals to the feet**. (p.53)

(23) Evergreen trees **wore a dusty coat of brown**. (p.53)

(24) The birds were silenced in the forests, and **the world lay panting under the live, vibrating heat**. (p.53)

From the simile used in data (20) combined with personification, the readers can feel how hot the weather is. Hot coals are used as a comparison, and it is personified as a thing which can roast the yams. In data (21) personification is also used to describe the sun, which for two or three months has consistently spread its heat on the earth. In data (22), the sand is compared to burning coals and thus it is also very hot to the feet. Because of the brown dust, the evergreen trees are personified as wearing a dusty coat of brown (data 23). Hyperbole is also used to exaggerate the impact of the hot weather. Instead of saying all the creatures in Umuofia, the author uses 'the world' that lies panting because of the great heat (data 24). The figures of speech strengthen the effect of the very hot

weather to the environment during dry season.

(25) And then came **the clap of thunder**. (p.53)

(26) It was **an angry, metallic and thirsty clap**, unlike the deep and liquid rumbling of the rainy season. (p.53)

In data (25) onomatopoeia is used to create an auditory effect similar to the sound they represent. The word clap creates a sound effect that mimics the sudden and loud sound of the thunder that comes. To strengthen the effect, the author also uses parallelism (data 26); the sentence has parallel structure in the use of adjectives. The clap is not just an ordinary clap but an angry, metallic, and thirsty clap, compared to the deep and liquid sounds in the rainy season. The clap is obviously very loud as it is angry; it sounds unpleasantly; and it has a strong desire for water after two or three months of dry season.

(27) A mighty wind arose and **filled** the air with dust. (p.53)

(28) Palm trees **swayed** as the wind **combed their leaves** into flying crests like **strange and fantastic coiffure**. (p.53)

In data (27), the wind is personified as a thing that can fill the air with dust. It is also personified as a thing that can comb like human being (data 28). Palm trees with their leaves blown by the wind are also personified as a thing that can move slowly from side to side and the flying leaves are compared, in the use of simile, with strange and fantastic hairstyle. The readers can visualize the movement of the palm trees more clearly.

From the explanation above, it is obvious that the use of figures of speech gives a great effect in providing clarity of the things explained to the readers. The nature is important as it has a close connection with the setting of place.

4.4. Description of the Igbo traditions

As the Igbo traditions are unique and unfamiliar to the reader, the author makes use of figures of speech to provide emphasis or clarity about them. They are simile, repetition, personification, anaphora, and synecdoche. One of the Igbo traditions is the unique function of drums, which represents the physical connection of the community in Umuofia.

(29) The drums were still beating, persistent and unchanging. Their sound was no longer a separate thing from the living village. It was like **pulsation of its heart**. It throbbed **in the air**, **in the sunshine**, and **even in the trees**, and **filled the village with excitement**. (p.18)

(30) Dusk was already approaching when their contest began. The drums **went mad** and the crowds also. (p.20)

Simile is used in data (29); the sound of the drums is compared to a heartbeat that beats in simultaneously, uniting all the village members. Repetition is also used to emphasize that the sound of the drums is everywhere, all over the village and gives excitement to the village. The drums are also given human attribute in data (30). They are personified as a thing that can go mad. Thus, the figures of speech used are effective in giving a clear picture to the readers and involving the readers' emotion in the actions of the inanimate objects.

Beside drums, other instruments such as ogene (an iron gong), ekwe (hollowed-out wooden instrument), flute, and cannon have their own role in the Igbo tradition.

(31) . . . he heard the ogene of the town crier **piercing** the still night air. **Gome, gome, gome, gome**, boomed the hollow metal. Then the crier gave his message, and at the end of it beat his instrument again. (p.3)

(32) An iron gong sounded, setting up a wave of expectation in the crowd. Everyone looked in the direction of the egwugwu house. **Gome, gome, gome, gome**, went the gong, and a powerful flute **blew a high-pitched blast**. Then came the voices of the egwugwu, guttural and awesome. The wave **struck the women and children** and there was a backward stampede. (p.36)

In data (31) the ogene is personified so that it can pierce the still night air. The repetition of the word "gome" is a diacope, which gives auditory effect to the readers as the sound of the hollow metal. The ogene with its sound is used to attract attention of the people to the message the crier wants to announce. In data (32), again the sound of

the gong, combined with the flute which is personified to be able to blow a high-pitched loud noise, is used to attract the people to something important that is going to happen. In this case, it is the sign of the coming of the egwugwu (the masked spirit of the clan).

> (33) The drum sounded again and the flute **blew**. The house was now **a pandemonium of quavering voices**: Am oyim de de de de! **filled** the air as the spirits of the ancestors, just emerged from the earth, greeted themselves in their esoteric language. (p.37)

> (34) Am oyim de de de de! **flew** around the dark, closed hut like **tongues of fire**. The ancestral spirits of the clan were abroad. (p.37)

A metaphor is used in data (33). The house is in a chaos, "a situation in which there is a lot of noise, activity, and confusion, especially because people are feeling frightenend" ("Pandemonium") as the greetings of the spirits of the ancestors fill the air. In data (34) the greetings in esoteric language used by them are given human quality to fly around the dark closed hut and are compared to tongues of fire. The repetition of the spirits' greetings makes the readers feel the auditory effect whereas the simile gives a clear picture of their movement in the dark hut.

> (35) **Go-di-di-go-go-di-go. Di-go-go-di-go**. It was the ekwe **talking to the clan**. One of the things every man learned was the language of the hollowed-out wooden instrument. **Dum! Dum! Dum! boomed** the cannon at intervals. . . . Somebody was dead. The cannon seemed **to rend the sky. Di-go-go-di-go-di-di-go-go floated** in the message-laden night air. (Achebe, 1995, p.50)

> (36) . . . the ekwe **carried the news to all the nine villages** and even beyond. It began by naming the clan: **Umuofia obodo dike!** "the land of the brave." **Umuofia obodo dike! Umuofia obodo dike!** It said this **over** and **over** again, and as it dwelt on it, anxiety **mounted** in **every heart** that **heaved** on a bamboo bed that night. (p.50)

In data (35) diacope is also used; the repetition of the sound of the ekwe, the wooden instrument, and the sound of the cannon create rhythm that affects the reader's auditory senses. The ekwe is also personified so that it can talk to the clan through its rhythmic sounds, giving information of what is happening. Together with the repetition of the sound of the cannon, the ekwe is used to spread a message that somebody is dead. The cannon is also personified as it can tear the sky apart with its powerful sound. The ekwe can also carry the news like human being to all the villages (data 36), mentioning the name of the clan over and over again. At this point, repetition of the words "Umuofia obodo dike!" and "over" is to emphasize the frequency and expected effect. It is followed by a personification: anxiety is given quality of a human being to be able to fix its position in every heart. Another personification is also used; the heart is personified as a thing that can heave on a bed. Synecdoche is also used when the heart, as a part of a person, actually represents the whole person, not just the heart.

The sounds of all the instruments precede a warrior's funeral led by an ancestral spirit.

> (37) "Ezeudu!" he called in his guttural voice. "**If you had been** poor in your last life **I would have asked you** to be rich when you came again. **But you were** rich. **If you had been** a coward, **I would have asked you** to bring courage. **But you** were a fearless warrior**. If you had** died young, **I would have asked you** to set life. **But you** lived long…." (p.51)

The anaphora, the repetition of the beginning of each clause, is used to give emphasis on the fact that Ezeudu, when he was alive, was a rich and courageous man who lived a long life. From this event, the readers can also understand the unique tradition of the Igbo people better.

V. CONCLUSION

From the discussion, it is obviously shown how the linguistic features used by the author in the novel perform their artistic function to help delivering the author's message. The figures of speech play a great role in helping

to transmit the message the author wants to convey. The figures of speech give a more accurate picture to the readers what kind of a man Okonkwo is; why he resists the new order brought by the white men; and how he decides to commit suicide. In other words, the readers can grasp what the author wants to convey by creating such a protagonist. They are also involved emotionally and thus sympathize with him.

The figures of speech used also give a clear description about the white men, the missionaries who bring Christianity and new government to Umuofia. They come, settle down, and bring changes to the Igbo's social and political life, which break up the Igbo clansmen by their way of converting some of the native to Christianity. By using figures of speech, the author describes clearly the condition of the place the Igbo people live. Situated in Africa, Umuofia is described as having a very hot weather in dry season, which influences everything that lives there. The readers can grasp the author's description about the setting of place which is not familiar to the readers.

Last but not least, the figures of speech are also used to describe the Igbo traditions in details. The author wants to give a clear picture of the unique Igbo traditions which are unfamiliar to the readers. Due to the figures of speech used, the readers can comprehend their traditions clearly.

Chinua Achebe has skillfully made use of a set of figures of speech, such as simile, metaphor, personification, hyperbole, and anaphora in accordance with his purpose. He wants to expose the life of the native Africans so as to be understood better, especially by the whites.

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Spatial Analysis of Breeding Place and Larva Density Existence with DHF (Dengue Hemorrhagic Fever) Incidence Rate in Pringsewu District, Indonesia

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Abstract— *Dengue Hemorrhagic Fever (DHF) is a type infectious disease that often causes extraordinary events in Indonesia. Pringsewu District is one area that has experienced an increase in dengue cases every year. One of the risk factors for the occurrence of DHF is the presence of breeding places and vector density. Vector density can be measured through ABJ, HI, and CI values. This research aims to determine the region's level of vulnerability against DHF incidents, the relationship of Breeding Place existence, ABJ, HI and CI with DHF incidents in Pringsewu District. This research uses an observational analytic method with a cross sectional approach, data are analyzed using overlay map and correlation statistical tests. The results showed that there was a relationship between breeding place (p=0,000), ABJ (p=0,000), HI (p=0,000), and CI (p=0,000) with the incidence of DHF.*

Keywords *— DHF, breeding place, ABJ, CI, HI.*

I. INTRODUCTION

Dengue Hemorrhagic Fever (DHF) is an infectious disease caused by dengue virus that belongs to the genus *Flavivirus* and *Flaviviradae* family and its transmission occurs through the bite of *Aedes* mosquitos, especially *Aedes aegypti* species.[1] Cases of DHF in Indonesia were first reported in the city of Surabaya, in 1968. Since the beginning of the DHF case was discovered until 2015 there has been a significant increase in the number of provinces and districts/cities that have DHF cases. In 1968, only 2 provinces and 2 cities that had DHF cases, but in 2015 it increased to 34 provinces and 436 districts/cities that had DHF cases.[2]

The number of DHF cases in Lampung Province tends to fluctuate each year. Based on the number of DHF cases per year, it is known that three districts/cities with the highest number of DHF cases in Lampung Province are Metro City, Pringsewu Districts and Bandar Lampung City.[3] Pringsewu District is one of the dengue endemic districts in Lampung Province. The number of DHF cases in Pringsewu District during the last five years has always been above the national target of DHF cases, which is less than 49 per 100.000 population.[4]

The DHF control target that has been set by WHO is to reduce the mortality and morbidity due to DHF by 50% in 2020. In order to achieve this target, strategies that must be implemented include sustainable vector control.[5,6] In implementing sustainable vector control, sustainable epidemiology data are needed so that data analysis can be done both temporally and spatially. Spatial analysis is used to map epidemiological, entomological and environmental stratification. Spatial analysis is useful for stratifying the area based on the characteristics of larval habitat in the area, so that it can help to determine the appropriate vector control efforts and can reduce the occurrence of outbreaks.[7]

Spatial analysis was obtained using the data of Geographical Information System (GIS). Spatial analysis is done by overlaying or combining data from two or several initial maps so that a new map is produced from the analysis.[8] GIS capabilities can be used for DHF vector observations that can provide information about areas that are vulnerable to DHF cases.[9]

Based on this, the researcher is interested in finding out the region's level of vulnerability to the incidence of DHF, the relationship of the Breeding Place existence, ABJ, HI and CI with the incidence of DHF in the Pringsewu District which is a DHF endemic area. In obtaining a description of areas that are vulnerable to DHF, a spatial analysis is carried out on areas vulnerable to DHF cases, so as to

determine operational steps in the prevention and eradication of DHF.

II. MATERIAL AND METHOD

The research design is analytic observational with Cross Sectional approach. The use of GIS is done to identify and analyze the occurrences of DHF, the existences of larvae Ae. aegypti and the region's vulnerability level to the occurrences of DHF, so that it can be explained visually about the environmental conditions that affect the occurrences of DHF as well as vulnerable areas of DHF cases. Correlation test is performed to determine the relationship between the independent variables and the dependent variables.

The population in this study is the population of the area (Area Population) in the work area in the Pringsewu District Health Office. All cases of DHF in February – March 2019 were studied (total population). DHF cases are the number of the DHF occurrences in the Pringsewu District Health Office in February –March 2019.

The research instruments used were, a map of the Pringsewu District Health Office area, DHF victims data forms, larva surveying tools, *Global Positioning System (GPS) Test*, and GIS software.

III. RESULTS

Pringsewu District has 9 sub-district territories consisting of Pagelaran, North Pagelaran, Pringsewu, Banyumas, Sukoharjo, Adiluwih, Gadingrejo, Ambarawa, and Pardasuka. The area of Pringsewu District is 625 km^2 with altitudes between 100 – 200 meters above sea level.

Table 1: Frequency Distribution of Breeding Place Types

Breeding Place Types	Total			
	Checked	%	Positive	%
1. Inside the House				
Bathtub	795	32,02	180	54,22
Plastic Bucket	1.620	65,24	126	37,95
Dispenser Reservoir	68	2,74	26	7,83
Total	**2.483**	**100,00**	**332**	**100,00**
2. Outside the House				
Used tires	109	19,02	29	28,16
Secondhand goods	51	8,90	11	10,68
Water Vessel	66	11,52	6	5,83
Plastic waste	144	25,13	37	35,92
Bird Drinking Places	142	24,78	19	18,45
Fish pond	61	10,65	1	0,97
Total	**573**	**100,00**	**103**	**100,00**
3. Natural				
Bamboo Pieces	275	29,30	88	80,00
Coconut Shell	355	38,34	4	3,64
Chocolate Shell	296	31,97	18	16,36
Total	**926**	**100,00**	**110**	**100,00**

Based on Table 1, it is known that the highest percentage of *breeding place* inside the house is plastic bucket (65,24%), the highest percentage of *breeding place* outside the house is plastic waste (25,13%), the highest percentage of natural *breeding place* is coconut shell (38,34%). While the highest percentage of positive *breeding place* inside the house is bathtub (54,22%), the highest percentage of positive *breeding place* outside the house is plastic waste (35,92%) and the highest percentage of natural positive *breeding place* is bamboo pieces (80,00%).

Spatial Analysis

Based on the research conducted, the following results are obtained:
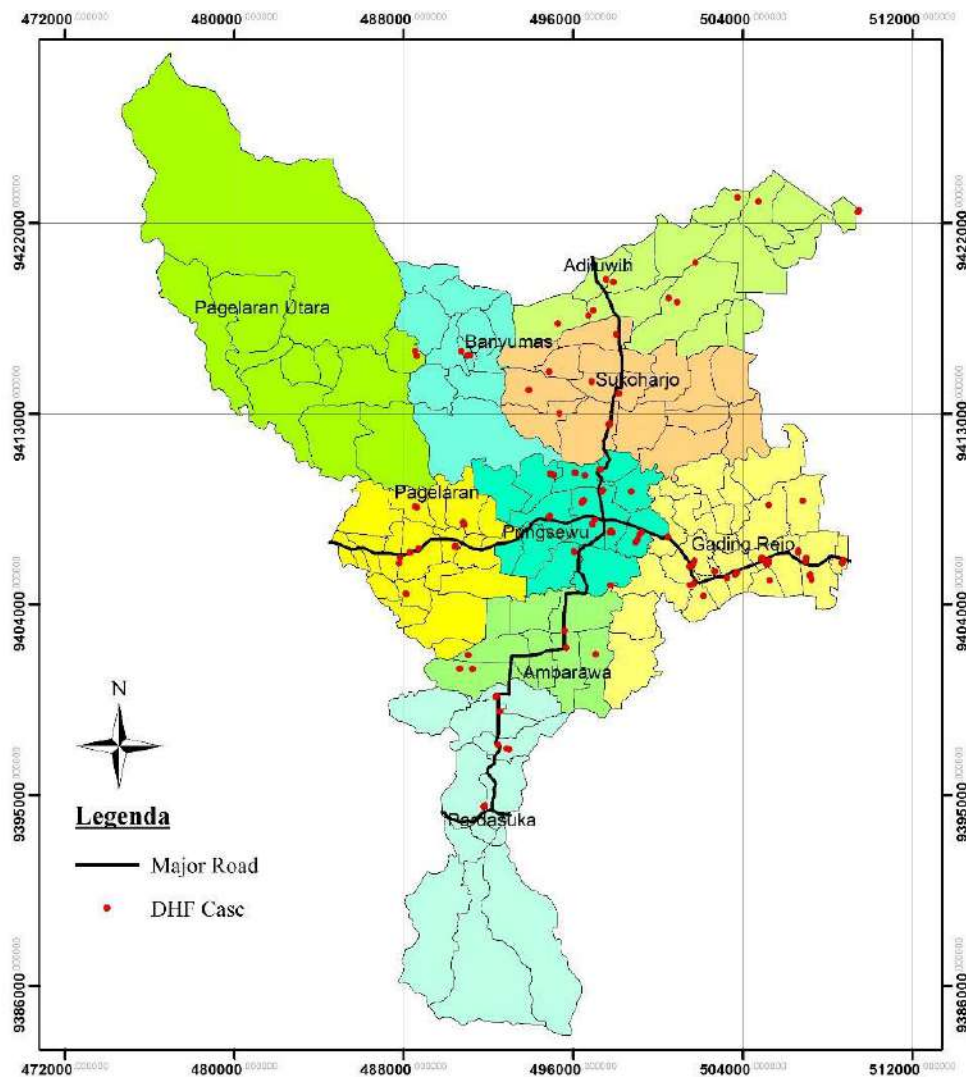
Fig. 1: Distribution of DHF Patiens in Pringsewu in February – March 2019

Based on the *Average Nearest Neighbor* analysis, the results show that the distribution of DHF cases in Pringsewu District has a *clustered* pattern with *NNRatio* =0,301 (*NNRatio* <1). Based on *Observed Mean Distance* values, obtained values 325, 98 meters, meaning that in Pringsewu District, every 325, 98 meters found one DHF victim. The distribution of DHF cases is around the main highway in Pringsewu District, especially the main road that connects Lampung Province and Bengkulu Province.
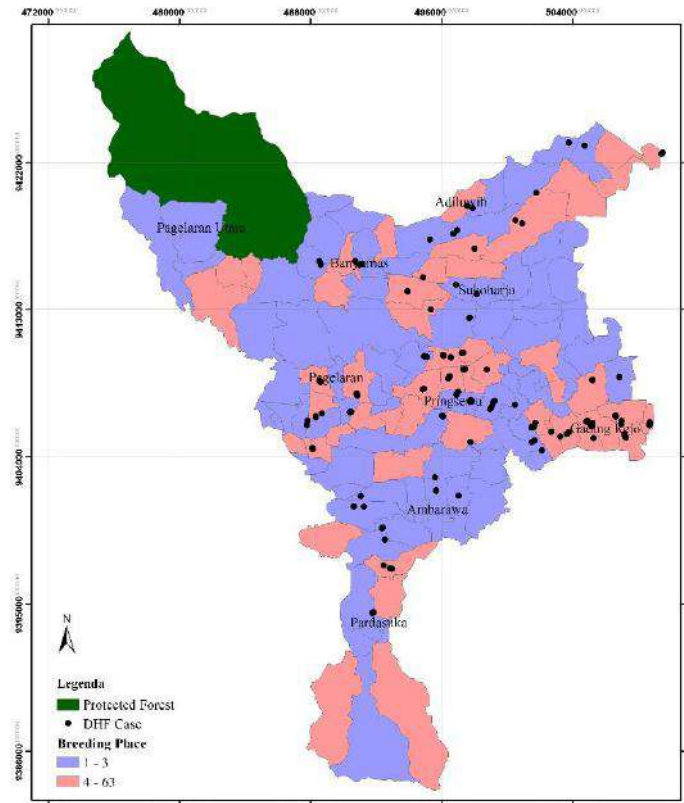
Fig 2: Map of Breeding Place and Distribution of DHF Cases
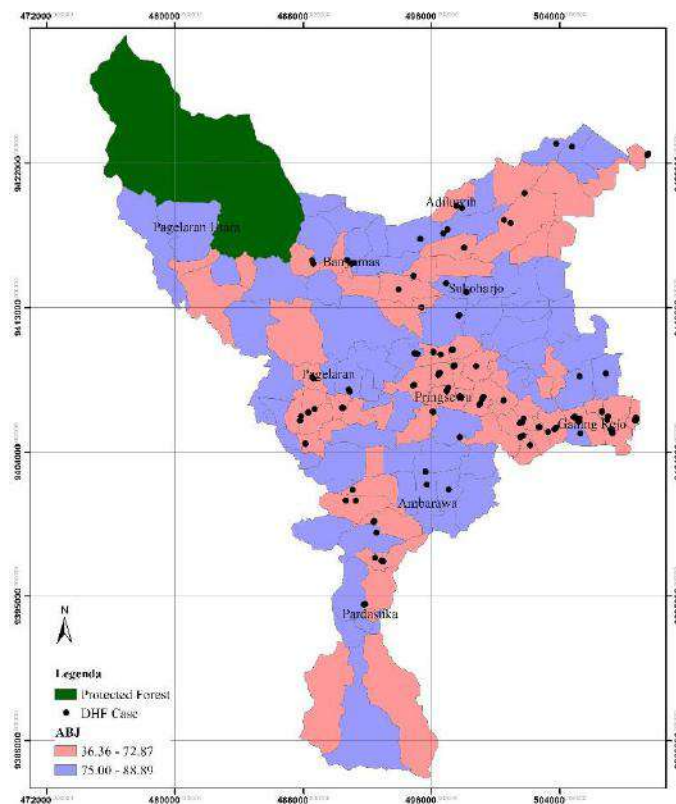
Fig. 3: Map of larvae-free numbers and Distribution of DHF Cases
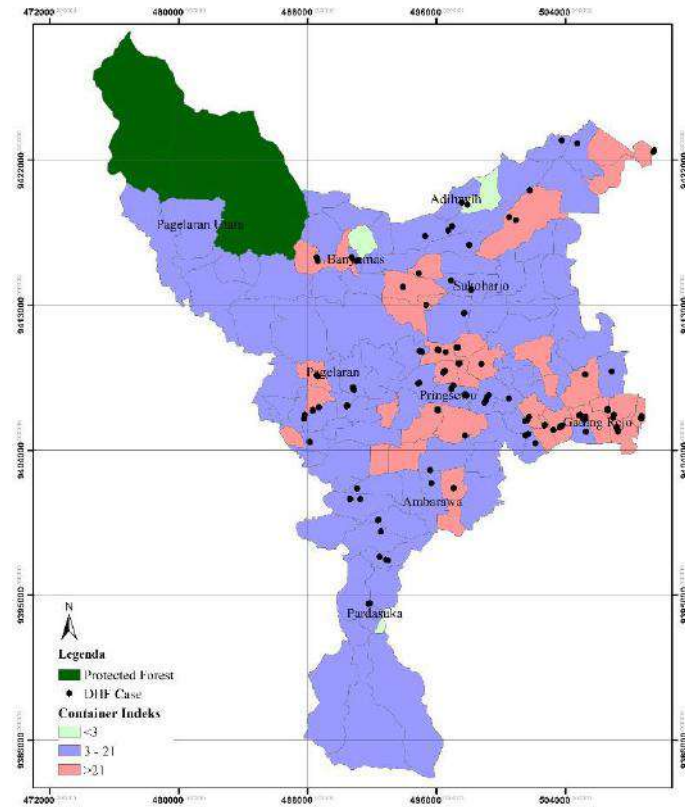
Fig. 4: Map of Container Index and Distribution of DHF Cases
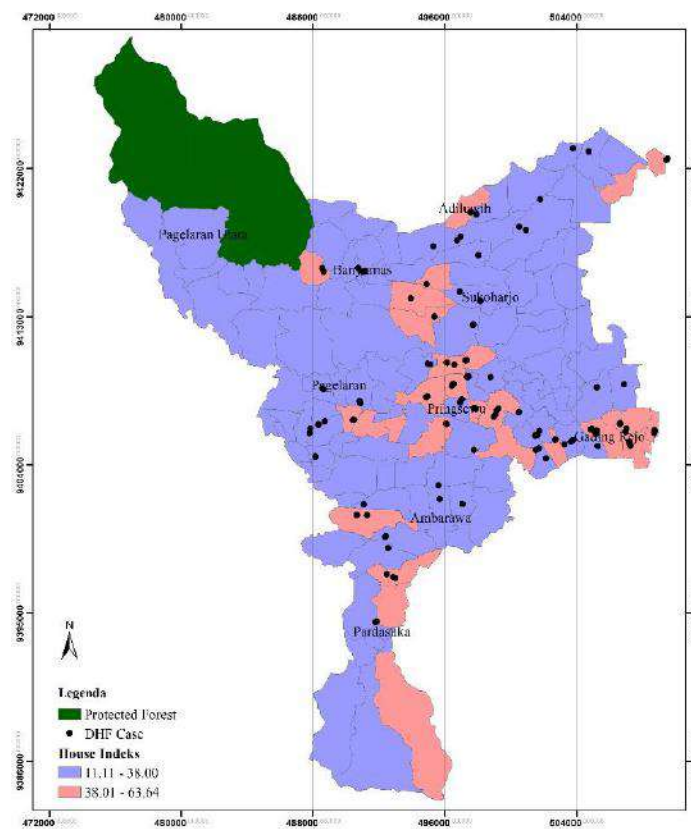
Fig. 5: Map of House Index and Distribution of DHF Cases

Fig. 2 shows that the number of *breeding place* in Pringsewu District varies between 1 – 63 pieces. There are many DHF cases in areas with more than 3 *breeding places*. Based on Fig. 3 it can be seen that there are no areas in Pringsewu District that have ABJ >95%, ABJ in Pringsewu District ranges between 36, 36% - 88, 89%. The pattern of DHF cases distribution in Pringsewu District is more common in areas that have low ABJ, which is between 36, 36 – 72, 87%. CI categorization uses the Stegomyia indicator established by WHO. CI categorization is high (CI>21), moderate (CI = 3 – 20) and low (CI <3).[10] Based on Fig. 4 it can be seen that most of the areas in Pringsewu District have moderate CI and there are 2 regions that have low CI. The distribution of DHF cases in Pringsewu District is more common in areas that have high CI compared to regions that have medium or low CI. Categorizing HI uses Stegomyia indicator established by WHO. The categorization of the HI variable is as follows: high (HI>38), moderate (HI = 4 – 37), and low (HI = 1 – 3).[10] Based on Fig. 5, it can be seen that no region in Pringsewu District that has low HI. Most areas in Pringsewu District have moderate HI. The distribution of DHF cases in Pringsewu District is more common in areas that have high HI compared to regions that have moderate HI.

Bivariate Analysis

Table 2   *Bivariate Analysis Results of the Correlation between Breeding Place, ABJ, Container Indeks, House Index and DHF Occurrence Rates*

Number	Variable	Correlation coefficient (r)	*p-value*	Interpretation
1	*Breeding Place*	0,357	0,000	The positive coefficient is weak, significant
2	ABJ	-0,441	0,000	The negative coefficient is strong, significant
3	*Container Index*	0,544	0,000	The positive coefficient is strong, significant
4	*House Index*	0,441	0,000	The positive coefficient is strong, significant

The results showed that there was a significant relationship between the total presence of *Breeding Place* and the DHF occurrence rate (*p-value* = 0,000), there was a significant relationship between ABJ and the DHF occurrence rate (*p-value* = 0,000), there was a significant relationship between *Container Index* and the DHF occurrence rate (*p-value* = 0,000) and there is a significant relationship between the House Index and the DHF occurrence rate (*p-value* = 0,000).

IV. DISCUSSION

DHF cases in February – March 2019 were 274 cases, with the occurrence rate of 68, 47/100.000 population. From 131 villages in Pringsewu District, 70 villages were not infected with HDF or 0 (zero) cases in February – March 2019. The region with the highest number of DHF cases was Gadingrejo village with 15 DHF cases. However, the region with the highest DHF occurrence rate is East Gadingrejo village with the DHF occurrence rate of 691, 82/100.000 population. The occurrence of DHF in Pringsewu District for two months is already above the Minimum Service Standards set by the Republic of Indonesia Ministry of Health, which is 49/100.000 population per year.

The sub-district with the highest number of DHF cases is Gadingrejo sub-district with 90 cases with DHF occurrence rate of 118, 23/100.000 population. Gadingrejo sub-district has a population density of 1.103 population/km^2 and is the area with the second highest population density in Pringsewu District.

The sub-district with the lowest number of DHF cases is North Pagelaran sub-district with 2 cases with the DHF occurrence rate of 12, 5/100.000 population. North Pagelaran sub-district is a rural area where most of the area is protected forest. The village in North Pagelaran sub-district is a rural area around a protected forest. Population density in North Pagelaran sub-district is 227 population/km^2 and is the area with the lowest population density in Pringsewu District.

Based on spatial analysis, it is seen that DHF cases in several regions have a clustering pattern and are spread around the main roads. This is consistent with research conducted by Asmahani (2010) in Selangor, Malaysia that the DHF case pattern occurs in groups of NNRatio 0,518 using the *Average Nearest Neighbor* analysis.[11] The pattern of DHF cases distribution in groups shows that the environment is heterogeneous, so DHF cases are concentrated in particular places and there is an increase in cases in that place. Mosquito habitat concentration

probably occurs so that there is an increase in the number of cases with cluster distribution patterns.[12]

Based on spatial analysis, it can be seen that DHF cases in several regions have a clustering pattern and are spread around major roads, especially on roads that connect Lampung Province to Bengkulu Province. People who live close to main national road are likely to contract DHF from viremic individuals who pass through that area.[13] Based on field observation, there are many workshops around the main road for buses and trucks, and so in those workshops there are many used tires that are stacked without being covered. Those used tires have the potential to become breeding places for mosquitoes when the rainy season arrives. In this research, of the 109 used tires examined, there were 29 that larva positive (28, 16%). The existence of mosquitos breeding places is a risk factor for DHF occurrence.

Breeding place can be found both inside and outside the house. The main *Breeding places* inside the house are the bathtub, water reservoirs, plastic containers and flower vases. Whereas the main *breeding places* outside the house are tree holes, bamboo pieces, leaves base of several types of plants (palm, banana), coconut shell and piles of used objects.[14] The results if this research indicate that there is a significant relationship between the existence of *breeding places* and the DHF occurrence rate (*p-value* = 0,000) with a correlation coefficient of 0,357. The results of this research are consistent with Husna's (2016) research, that there is a relationship between *breeding places* and the DHF occurrence rate (*p-value* = 0,016).[15]

Observation results indicate that the type of *breeding places* inside the house are bathtub, plastic bucket, and dispenser. *Breeding places* outside the house are used tires, used goods, water barrels, plastic waste, drinking places for birds and fish ponds. Whereas the natural *breeding places* are in the form of bamboo pieces, coconut shell and chocolate shell. The existence of *breeding places* associated with vector density in an area. The more places where mosquitos can breed, the more vectors in that area will be. The increase in number of *breeding places* increases the risk of the increase in number of DHF cases. Zuhriyah's research (2012) states that bathtubs and tanks for drinking water are the most common places where larvae are found in both urban and rural areas.[16] Babita's research in India (2019) states that in summer, larvae are more commonly found in *breeding places* inside the house, whereas in the rainy season, larvae are found mostly in *breeding places* outside the house and natural *breeding places*.[17]

Vector density is a risk factor for DHF transmission, the higher the vector density, the higher the risk of people getting DHF. The vector density of DHF can be known by examining ABJ, CI and HI.[10,18] An area is said to be safe if ABJ ≥ 95%, CI ≤ 5%, and HI < 5%.[10,19] The results of the research show that there is a significant relationship between ABJ and DHF occurrence rate (*p-value*=0,000) with a correlation coefficient of -0,441. This means that the increase in the value of ABJ is accompanied by a decrease in the DHF occurrence rate, a strong relationship level. There is a significant relationship between CI and the DHF occurrence rate (*p-value* = 0,000) with a correlation coefficient of 0,544. This means that the increase in *Container Index* value is accompanied by an increase in the number of DHF occurrence rate, a strong relationship level. There is a significant relationship between HI and DHF occurrence rate (*p-value*=0,000) with a correlation coefficient of 0,441. This means that the increase in *House Index* value is accompanied by an increase in occurrence rate of DHF, a strong relationship level.

In this research, the highest ABJ value was 88, 89%, the lowest HI value was 11, 11%, while the highest HI value was 63, 64% and the average CI value was 14, 25%. Based on the ABJ, HI and CI values, it can be concluded that Pringsewu District has a high vector density. The more dense the population of *Aedes aegypti* mosquitos is, the higher the risk of becoming infected with DHF virus is, with a faster spread time so that the number of DHF cases rapidly increases which ultimately results in outbreaks of DHF. In order to reduce vector density, it is necessary to eradicate mosquito nests and check larvae periodically. Nurrochmawati 's research in Indonesia (2017) states that DHF occurrence rate is affected by periodic larvae examination (*p-value*<0,001).[20]

Based on observations done in the field, containers with larvae are often found in houses that have bathtubs, because they rarely drain the tubs, but in houses that do not have bathtubs, they rarely find larvae because they store water in plastic buckets where water stored up is used up within a day.

V.   CONCLUSION

The existence of breeding places associated with the number of DHF occurrence rate (*p-value* = 0,000), the more the number of breeding place in an area is, the higher the occurrence rate of DHF. The vector density measured through ABJ, CI and HI is related to the occurrence rate of DHF (*p-value* = 0,000) and Pringsewu District has a high vector density. Based on the results of the research, the Pringsewu District Health Office should

be more active in the eradication of mosquito nests through PSN 3M+ and periodic larvae monitoring.

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K. Sello Duiker's *Thirteen Cents:* An Indictment of South Africa's Post-Apartheid Society

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Abstract— *Thirteen Cents is set in Cape Town, South Africa following the 1994 democratic election of Nelson Mandela which formally marked the end of apartheid. While Duiker does not comment on government affairs directly, the social and political context of post-apartheid South Africa as it applies to the individual constitutes a major part of the novel. The child narrator witness's crime, violence and misery upon his arrival in Sea Point. Soon enough, the reader realizes that this witnessing initiates further exploration of crucial aspects of post-Apartheid life in the city—how and why, for example, Cape Town, the inhabitants, and certain neighbourhoods, Sea Point in particular, are poorly considered. This study investigates the complications of freedom. A racial divide once enforced by law has become an economic divide that falls mostly along racial lines. Scholarly interpretations on Duiker abound but some measure of novelty in this work, though, is the way in which Sea Point is mapped in a very detailed manner, providing a clear, physical sense of the city. The study alternates between the realist and surrealist traditions as the protagonist experiences different realms of consciousness in other to stimulate the author's critique of South Africans society. Duiker provides an excruciatingly realistic description of the dislocation and breakdown of communities and families in post-liberation South Africa. However, the apocalyptic ending as perceived through Azure's eyes indicates the possibility for the growth of a more hopeful future.*

Keywords— *Indictment, Sello Duiker, South Africa, Society, Thirteen Cents.*

I. INTRODUCTION

South African society continues to undergo an array of societal changes, thereby forcing South African authors to adapt the style and themes of their texts in order to incorporate these socio-political changes into their writing. Post-apartheid literature is a genre of literature that has evolved concurrently with post-apartheid South Africa, as this field of literature presents the problems of a more modern South African life. In response to the socio-political changes writers have logically shifted their focus from apartheid political issues to a wider dimension of other issues faced by South Africans in the era of democracy. Killam and Kerfoot sum up the characteristics of post-apartheid writing in the *Student Encyclopedia of African Literature*:

> Just as apartheid defined South African writing during its predominance on the political scene, so post-apartheid writing is influenced and defined by the political past experiences after apartheid that led to a more forward-looking perspective. Post-apartheid writers focus both on

the past, on the present, and the new challenges and promises of the post-apartheid era (24).

The transition in the South African political landscape has ushered in a period of change in the focus and writings of South African authors, as they now had more freedom with regard to the choice of themes and content of their texts. This point is emphasised by Attwell and Harlow: "Under apartheid, writers were expected to address the great historical issues of the time, whereas now they are free to write in a more personal key" (4). According to Attwell and Harlow, the period of transition challenged writers, but it did not silence them. Instead, these literary critics continue to argue that:

> South African literature since 1990 emphasizes the imperative of breaking silences necessitated by long years of struggle, the refashioning of identities caught between stasis and change, and the role of culture – or representation - in limiting or enabling new forms of understanding (3).

South Africa today is a grand experiment in multicultural democracy, where the leadership is black, money largely

white and the line between empowerment and exploitation ever shifting. The preamble to the 1996 Constitution — perhaps the most significant document to emerge from the post-apartheid period, if not the country's entire history — says, in the words of Rachel Donald that, "South Africa belongs to all who live in it, united in our diversity"(Retrieved Dec. 3). The unity is willed: not quite a facade but not quite a foundation, either. Because of a unique socio-political history, the majority of South Africans are trapped in a culture of violence and intolerance which is manifested in family, social and community violence. The current South African society is characterised by a high level o f frustration, anomie and normlessness. These phenomena coupled with poverty, unemployment, overcrowding, increasing urbanisation, lack of health, educational and welfare facilities, give rise to what Schurink calls, "the intensifying of a problem already posed by street children in the South African society" (276). K. Sello Duiker has produced works of extraordinary range and diversity. De Vries says, "Duiker is a post-apartheid remix of South Africa. Self-assured, confused. Energetic, searching. Those are also the themes that re-occur in his novels" (23). Described as "a post-apartheid remix of South Africa" by de Vries above, K. Sello Duiker, even in his short stint as a writer, is to date, arguably, the most prolific of the new generation of post-apartheid South African writers. It is regrettable that Duiker died at such a young age and at the time when he was beginning to gain wide recognition as a writer of note who had begun spearheading the new direction that post-apartheid writing would take. His novels demonstrate an extraordinary range of diversity in their form, themes and characters. In analysing Duiker's novels one acquires a better understanding of this author and his purpose in writing these three texts, an understanding of the world that contributed to the creation of his texts as well as his valuable contribution to South African literature generally. Insight into the fictional worlds of these texts allowed for a careful investigation of the prominent societal issues prevalent in Duiker's work - a world riddled with violence, issues of sexuality and psychological distress. Thus, Duiker is an author who has embraced the transition in South Africa and used it to his advantage as a writer, especially with regard to the content and characters portrayed in his texts. The Cape Town of *Thirteen Cent*s is not the world the cities designer architects would have us thinking it is. There's an Azure, the book's main character, on every corner. All of Duiker's novels were written before his death in January 2005, but they are a hotbed of the fires that are burning fiercely now around race, identity, corruption, molestation, marginalization, inequality and the psychological dysfunctionality of characters. According to Mark Heywood:

> Today the forces affecting us are centripetal rather than centrifugal; we are attaching ourselves to surfaces rather than something deeper. The growth of evangelical religions seems to suggest many people have given up on the present and will rally around an identity forged in the invented past and impossible future. Much of this anxiety is linked to growing inequalities and different experiences (Retieved Feb. 18).

In his young life, Duiker was a rising star, anointed as a spokesman for his vexed generation. At the tender age of 28, he has had two novels published and is well into his third. Duiker is regarded as one of the post-apartheid writers who depict the actualities of living in democratic South Africa and presenting the societal evils that accompany democracy. Duiker reiterates this when he discusses the purpose of a writer: "The writer, he says, is writing for the other. He wants to show what he's like and open eyes that have never been seen" (13). Although Duiker was clearly contending with mental illness, his suicide has come to seem a result of external as well as internal pressures

II. REVIEW OF LITERATURE

Scholars have interpreted *Thirteen Cents* as a critique of South African society and, more specifically, of the issue of the helpless in the society. Mamadou Abdou identifies the novel as "an indictment of South African society" (44). *Publishers Weekly* opines that, " *Thirteen Cents* is an extraordinary and unsparing account of a coming of age in Cape Town". Every city has an unspoken side. Cape Town, between the picture Postcard Mountain and sea, has its own shadow: a place of dislocation and uncertainty, dependence and desperation, destruction and survival, gangsters, pimps, pedophiles, hunger, hope, and moments of happiness. Living in this shadow is Azure, a thirteen-year-old who makes his living on the streets, a black teenager sought out by white men, beholden to gang leaders but determined to create some measure of independence in this dangerous world. *Cape Times* opines, "*Thirteen Cents* goes to the core of what has been a clear subject of avoidance for writers: the astonishing rate at which children are now victims of a (violent) society intent on turning a blind eye to the plight of its weakest members". Zakes Mda's novel *Ways of Dying* is centred on similar themes, based on the issues prevalent

in post-apartheid South African society. Like Duiker, Mda also incorporates dreams, fantasy and violence into some of his texts. His character Toloki is also a street dweller dealing with the complexities of functioning as a well-balanced individual. The author constantly refers to violence throughout the text: "All it means is that we engage in an orgy of drinking, raping, and stabbing one another with knives and shooting one another with guns. And we call it a joll" (25). Another post-apartheid author to delve in dysfunctional society is Phaswane Mpe. *Welcome to Our Hillbrow* addressed to Refentše reads as a reflection on his life as well as on the issues prevalent in the post-apartheid South African society. This novel is similar to Duiker's *Thirteen Cents* with regard to the particular societal issues explored by the author. Poverty, drug abuse, violence and corruption are the major themes examined in this text and how these impact the various characters in the novel. The society depicted by Mpe is emphasised in the first chapter of the novel:

> Five men were found with their ribs ripped off by what appeared to have been a butchers knife. . .Two women were raped and then killed in Quartz Street. . . Three Nigerians who evaded arrest at Jan Smuts Airport were finally arrested in issues affecting the post-apartheid era in South Africa. In both authors' texts the lives of the characters are portrayed as being a continuous struggle for survival. Pretoria Street for drug dealing. . . Street kids, drunk with glue. . . (5).

From this quote one can see the parallels between the content of Duiker's and Mpe's novels, where both authors have shifted their focus from race concerns to the issues affecting the post-apartheid era in South Africa. In both authors' texts the lives of the characters are portrayed as being a continuous struggle for survival.

III.   ANALYSIS

In *Thirteen Cents* Duiker presents the world through the eyes of his main character Azure, a teenager facing the dangers of living on the streets of Cape Town. For Azure, every day is a struggle against the social problems prevalent in modern South African society. It was this experience in Cape Town that contributed to the themes portrayed in this novel based in Sea Point. Duiker states:

> The people on the streets of Sea Point always had something to say, something to gossip about, even something to warn one against. There were 13-year-old drug pushers, undercover cops, pickpockets, even members of the Moroccan and Russian mafia. There they all were, part of a vibrant and ever-changing Sea Point; some in

business, some out, some suffering extortion and others bribing cops (9).

Here Duiker highlights themes of violence, sexuality, dreams and a search for identity. Azure has to fend for himself against the physical and psychological abuse of the gangsters and drug lords, the powerful characters who dominate this fictional world. Duiker's focus on violence and abuse in the text is reiterated when Azure is physically assaulted by one of the more powerful characters:

> He kicks me in the ribs as I'm about to get up. The sun is hot, hot. "Get up," he tells me. I get up, holding my broken ribs. He punches me again with a strong left hook. I stagger and land on my face. He kicks me in the head and stamps on it, grinding me into the tar road. (38-39)

Shaun Viljoen identifies three conventional boundaries of fictional representation which Duiker crosses in *Thirteen Cents* - "he graphically depicts sex between child and adult, he does so specifically in relation to homosexual acts, and he uses expletives and the language of insult in a sustained manner that goes beyond inflecting the prose with local colour"(xxv). Duiker himself said "I don't go out intentionally to shock. A lot of what I said could have been toned down. But violence is so much a part of our culture that if I had toned it down it wouldn't have been authentic" (xxv). In general, Duiker approaches diverse social issues from an unusual angle, an angle not often taken by other authors. Clive Hanekom remarks this in his article:

> For many aspiring South African writers he was a role model – someone who fearlessly tackled unconventional themes and explored new terrain. For an older generation of writers, Zakes Mda and Lewis Nkosi in particular, his work epitomized the best of post-1994 South African black writing (30).

In *Thirteen Cents* Duiker creates awareness and he alerts the reader to the struggles of living in post-apartheid South Africa, where one of his main focus is on street children. In an article titled "The Streets and the Gods of Truth" Duiker highlights this point:

> Among the bustle of people making a living by any means necessary, I noticed another ignored member of street life: the street child. For some reason street children seem to stand out more in Cape Town than elsewhere. . . So I couldn't but notice a number of them on my way to college every morning, sleeping huddled together under threadbare flea-infested blankets, neglected and left to fend for themselves (9).

It is inferred that Duiker was both concerned and somewhat intrigued with the life of the street child and the struggles faced by these members of society. Duiker's empathy and intrigue is evident in the fact that he became actively involved with the street children - an "ignored member of street life". Duiker recalls his involvement with the street children of Cape Town:

> And then one day I followed a small circle of street children into their world. . . Time enough for me to discover, that when you live on the street, the world is often a harsh, cold pavement with greedy pigeons competing for food with you, and a dangerous bully around the corner, ready to bludgeon you (9).

Duiker then goes even further in his description of life on the street for children when he contrasts the lives of these children with those of more privileged children in society. He states: "While the world sleeps and other children lie snugly in their beds, these kids sniff glue, smoke buttons and anything else that would make them forget that childhood is passing them by. They are aggressive as a matter of course, tough and streetwise" (9). It can be inferred that the point of this distinction is to encourage one to see the inequalities still prevalent in post-apartheid South Africa and how the lives of children, depending on their social status, differ drastically.

In an interview with Diane de Beer Duiker says: "I know street children exist in other cities, but with Cape Town, a relatively small city, one is always aware of them" (13). This novel focuses more on the social and emotional problems that affect many individuals living in the period after democracy. This point is emphasised in the following comment:

> Through blue eyes which shine strangely against skin so dark that he is "almost a *makwerekwere*" (a foreigner), Azure slices through to the rotten core of Cape Town's underbelly, exploited by men who have too much money and jism and no shame. In its realistic portrayal of racism, stereotyping and the sexual exploitation of children by adults, *Thirteen Cents* represents the worst of South African life (18).

Duiker's purpose of creating the novel is first, to highlight the plight of life on the street for children/adolescents and how these children are often at the mercy of the dangers that lurk within this environment, like the bully that he mentions in the quote. It is through the eyes of Azure that the reader experiences the world of living on the streets of Cape Town and he provides the reader with an understanding of the post-apartheid society depicted in the novel. In her article "Read this and see street kids with new eyes" Bronwen Müller describes the impact of the characterization in the novel on the reader:

> *Thirteen Cents* is a muscular read; it requires and demands a response from the reader. The gauntlet thrown down by the author is to see humanity in lives lived on the street. You will never look at a street person in the same way after you have read the book (28).

In the beginning of *Thirteen Cents* Azure begins the story by providing the reader with a description of his physical features. He says: "I have blue eyes and a dark skin. I'm used to people staring at me, mostly grown-ups. When I was at school, children used to beat me up because I had blue eyes. They hated me for it"(1). From this quote one is able to note that from an early age Azure is seen as being different from others and is deemed and treated as an outcast by others in the society. This brings us to the second focus of life in post-apartheid South Africa: racism. David Callenberger further emphasises this point when he compares Azure to Frieda, the protagonist in Zoë Wicomb's *You Can't Get Lost in Cape Town*. He argues:

> Azure, like Frieda, lives in a world of constant racial indeterminacy because his black skin contrasts with his deep blue eyes; therefore, Azure cannot live as a typical black person because black people only notice his eyes, while white Capetonians only notice his skin. Also like Frieda, he too seems metaphorically lost in Cape Town, existing in a raceless purgatory because his body precludes him from embracing specific racial ties (91).

Azure's constant struggle to find his place in society is compounded by the constant judgement and criticism that he gets from the other members in society. This point is again emphasised when Gerald, the bully in the text, addresses Azure:

> No, I mean you have to be more black . . . like more black than all of us. You must watch what you wear. Like those shoes. Things like that give you away. Like if people see you and they don't know you right, the first thing they look at is how you look. Right? "Right." "So now they look at your blue eyes and your shoes and they think blue eyes, veldskoene, he's trying to be white. That's how people think (35).

The effect of this continuous social ridicule on Azure is evident when he states: "I wear my blue eyes with fear because fear is deeper than shame" (19). Thus, these two emotions, namely, fear and shame continuously haunt Azure and are contributing factors to his emotional turmoil. Unbridled violence in post-Apartheid South

Africa is exemplified in the murder of Azure's parents. Azure does not actually witness the death of his parents; however, he is confronted by the gruesome scene when he discovered the bloodied bodies of the parents: "I lost my parents three years ago. Papa was bad with money and got Mama in trouble. The day they killed them I was away at school. I came back to our shack only to find them in a pool of blood. That was three years ago"(2). The vivid description of the murder scene provides evidence that this is a traumatic event that has a drastic psychological effect on the character. After this experience there is a violent rupture of the order on both the personal and social level as this experience seems to change Azure and his behaviour in society. In his discussion about death, not his parents' death but death in general the past traumatic experiences seem to have numbed his feelings. He has experienced death so often that it has somewhat desensitized him to it. Furthermore, it is as if death is a normal everyday occurrence to him. He states:

> I've seen too many kids die and disappear. There's no point in getting too close. Just now he gets an overdose from his stupid drugs. And then what? Now I must walk around crying because this stupid boy who has a home ran away to kill himself with drug (7).

Still on violence, Duiker also depicts it is as an everyday occurrence in the novel, as the characters seem to accept this as common practice. In one incident in the novel Azure again informs the reader of his first-hand experience of witnessing Allen, a pimp in the area, killing someone. He casually states: "He's [Allen] killed someone before and I saw the whole thing happen" (13). This again reiterates that death is a recurring theme in the novel and is something that most of the characters have grown accustomed to – it is almost portrayed as a normal part of their everyday lives.

Furthermore, the reader is also provided with a first-hand account of the various negative elements surrounding the characters in the novel, issues such as drugs, murder and suffering. This point is reiterated in a conversation between Vincent and Azure: "Look, I know he [Gerald] does drugs and everything." "Fuck the drugs. Word is he killed some people. Well, let me say he killed a family. Two kids and the wife and husband"(58). This quote reveals the reality of the everyday struggles and predicaments faced by the characters in the novel. Their lives are marked by violence, trauma and drug issues. One can immediately detect the mood created by the text by reading only these few sentences from the novel. The vulgar language and lexis choice give the stark reality of the conditions in which the characters lived. This is as the

researcher has stated earlier, quoting Duiker himself "I don't go out intentionally to shock. A lot of what I said could have been toned down. But violence is so much a part of our culture that if I had toned it down it wouldn't have been authentic" (xxv)."

Moreover, Duiker describes post-apartheid South Africa, more specifically Cape Town, as a dark, destructive place with many negative characteristics. This point is evident in Oscar's conversation with Azure. Here Cape Town is personified as he goes as far as to describe the city as an evil woman. He says: "She's bad, Cape Town. She takes you in, in the beginning, but be careful. She'll destroy you if you're not watching" (116). Thus, he portrays the idea that people are almost captured by the city and once they are captured it is very difficult for them to escape the powerful grip/ influence of the city. Here the city is a destructive force and it is also an instrument of change of most of the characters.

The notion of the city as an instrument of change is evident in many instances throughout *Thirteen Cents,* as evil is constantly emphasised and in most cases Duiker illustrates how society seems to make people evil. The first reference to evil is at the beginning of the novel when Azure is providing the reader with background details of himself and of his living conditions. He argues that the fruit-sellers are evil and he portrays these characters as continuously trying to spite other characters, like himself. This is evident when he says: "I can smell their evil. I know a few kids who are under their evil spell" (1-2). Thus, Azure is convinced that other characters in society, like the fruit-sellers, are part of society's evil influence.

Azure shows signs of being somewhat obsessed with evil and the negative effect thereof on other characters in the novel. He states:

> And some of them are so deep in their evil they can change shape. They can become rats or pigeons. Pigeons are also rats, they just have wings. And once you become a rat they make you do ugly things in sewers in the dark. It's true. It happens. I've seen it (2).

This statement reaffirms the fact that Azure has a negative outlook on society and the people therein. It also emphasises how the negative aspects of society are an inescapable part of the characters' lives as they are continuously influenced by the evil/wrongdoings in society. One such character that is negatively influenced by societal issues is Gerald. He is an angry, aggressive and brutal character, one who no longer shows any sign of emotion, remorse or sympathy. Gerald is one of the powerful characters in the novel – he is almost portrayed

as the kingpin in the society. Most of his actions are marked by violence and he continuously torments the other characters in the novel in order to reinforce his superiority and position in the society. Azure suffers the brunt of Gerald's violent and oppressive ways as Gerald seems to constantly reinforce his powerful position in society by utilising bully tactics to oppress and frighten the other characters. One such incident where Azure suffers the wrath of Gerald is when he goes to meet with Gerald and is severely assaulted by one of his gang members. Sealy actually apologises after punching Azure and says: ""Sorry, I have to do this," he says, "he's watching"" (38). Therefore it is clear that Gerald is like a puppeteer and his allies are his puppets as he is the influential character controlling the actions of the other characters; they are merely doing what Gerald instructs.

This point is further emphasised when Sealy is assaulting Azure:

> I get up, holding my broken ribs. He punches me again with a strong left hook. I stagger and land on my face. He kicks me in the head and stamps on it, grinding me into the road tar. I start screaming and grab his leg. He fucks up my face with his fists. My nose starts bleeding and snot runs (38-9).

Survival of the fittest seems to be the order of the day in the Cape Town street life. Each character has to fend for him/herself as the other characters are so consumed with their own well-being that they fail to take into cognizance the struggles of others. This idea is reinforced in the novel when Vincent advises Azure: "You must look after yourself, bra. Do you understand that? No one's going to help you in Cape Town. You must do everything yourself" (98). With regard to Azure's emotional turmoil, Azure, after seeing the effects of violence for himself when discovering the bodies of his parents, continues to be a victim of violence in the novel. This is evident in all the violent and graphic scenes pertaining to violence that he has witnessed. The severity of the violence he has witnessed is evident when he states:

> I've seen a woman being raped by policemen at night near the station. I've seen a white man let a boy of Bafana's age into his car. I've seen a couple drive over a street child and they still kept going. I've seen a woman give birth in Sea Point at the beach and throw it in the sea. . . I have seen enough rubbish to fill the sea (142).

Another theme that interrogates Post-Apartheid South Africa is Prostitution. It is apparent that Azure is not naturally attracted to members of the same sex; however, this is a way to ensure a generation of some sort of income. He is merely involved in prostitution because there is a demand for male sexual partners/prostitutes and this makes it easier for Azure to meet some of his basic needs, for example acquiring clothing and food. The fact that he does not enjoy sexual relations with men and just uses this as a method to acquire an income is evident when he describes a sexual scene between him and one of his clients: "He lies on top of me and just grinds his hips against mine. "Why aren't you getting an erection?" he says. I think of Toni Braxton and my dick rises. "That's better," he says and carries on rubbing himself against me" (91). Here Azure actually has to imagine a woman in order to become aroused; thus the only driving force here is the idea of acquiring money to fulfill his physical, not sexual needs. In an article titled "The Price of Pleasure: K. Sello Duiker's *Thirteen Cents* and the Economics of Homosexuality in South Africa" Timothy Johns reiterates this point. He states:

> *Thirteen Cents* depicts how a banal economic rationale can lie behind forms of sexual experience; which is to say, market forces can have more to do with the determination of sexual orientation than free choice or 'authentic' cultural practice, especially for the most vulnerable. In fact, as the novel indicates, in contemporary South Africa pleasure can only be had at a price: Azure, the hero, a desperate thirteen-year-old street urchin living without any kind of state support or safety net, offers sexual favours to other (usually White and wealthy) men in order to survive (250).

Hence it is out of pure desperation that Azure resorts to prostitution, as if he did not partake in this practice he would have no economic income whatsoever. Azure's clientele base is made up of amphigenic inverts as most of them are married men. Amphigenic inverts can be equated to the modern term of bisexual, as they are interested in partners of the same sex, but are also equally interested in partners from the opposite sex. As already mentioned, all of Azure's clients are men and most of them are, in fact married to women. This is apparent in the statement: "It worries me that I have never done it with a woman and that I've only been doing it with men even though I don't like them" (147).

Another point worth mentioning is how Azure portrays himself as being "captured" by madness. On few occasions in the novel he mentions that he is mad. Firstly, he states: "The madness is inside me" (105) and in another instance he actually comments that other people can see that he is mad: "I suck my teeth and he sees the madness in my eyes" (105). Here, he is commenting that a

passer-by walking his dog can see his madness; hence Azure sees his madness as being so blatant that others in society can easily detect this. His torment is further emphasised when he personifies the sun, the insects and the birds. He seems convinced that the sun, the insects and the birds can also sense his madness: "I get to the rocks and the sun seems to smile. I can hear insects, birds whispering. He is mad, they say. He is mad. I keep going"(106). Azure's internal conflict is also reiterated by the fact that he almost battles to distinguish between his dreams and reality towards the end of the novel. Furthermore, Azure's behaviour, especially at the end of the novel, can be said to be border-lining psychotic as he has been scarred by trauma, but he is also showing signs of drug-induced psychosis. In a chapter on "Psychosis" Jessica Gören includes a table titled "Signs and Symptoms Associated with Drug-Induced Psychosis" which list the symptoms of this condition as:

> Hallucinations (visual, tactile, auditory), paranoia, delusions, anxiety, agitation, grandiosity, disorganized speech and/or behaviour, feelings that events have special meaning related to self and thought blocking/insertion/broadcasting (348).

A symptom that Azure displays towards the end of the novel is hallucinations. This is evident when Azure says: "Later in the night I get so drowsy and tired that sleep drugs me. I start seeing things. I see Gerald burning in the fire and rub my eyes but there is nothing there" (159). This again illustrates that Azure has almost lost touch with reality as there is a blurred distinction between what he thinks he sees and what is actually there. Other symptoms of drug-induced psychosis that Azure also displays are anxiety, disorganised behaviour and thought blocking. Duiker's includes dreams in his work. In this way, thoughts, feelings or experiences that have been repressed by his protagonist can become conscious in a less threatening way – in the form of a dream. It is also important to note that the dream content does not only stem from the unconscious, but it can also emphasise reality and other insignificant events that occur. In Azure's last dream in the novel an important point comes to the fore. Throughout the novel Azure seems to battle to find his place within society as he is treated as an outcast by most of the other characters. The death of his parents also seems to aggravate this situation as, since their deaths, he battles to come to terms with his environment and his identity as his blue eyes have made him an outcast in society. Azure's last dream highlights an important point regarding his identity or lack thereof. This is apparent when he is asked who he is by another character

in his dream: ""Now tell me who you are!" "I'm not sure," I tell him, "but they call me blue"" (127-8). Azure's response here indicates how he is uncertain about who he really is, also the fact that he says "they call me blue" illustrates how he almost relies on the others in society to reassure him of his identity. This lack of identity must bother Azure as this issue is now even presenting itself in his dreams. Azure's inability to cope with the trauma that he has endured becomes apparent when he decides to journey up Table Mountain. Here it is as if life has just become too much for him and this is his method to escape from life's everyday pressures, it is as if he has gained a new perspective on life, or so he thinks. This is evident when he is starting a fire and mentions: "I work silently. For the first time I work like I know what I'm doing. I don't think too much. I choose wisely"(107-8). Even though Azure seems to feel as if it is the first time that he knows what he is doing, it is evident to the reader that this is the point where his ordeals become more prominent. Another point worth mentioning is how this experience seems to also empower Azure as when he is close to the top of the mountain he remarks: "When I look back down I can see the now-quiet city. It lies weak beneath me. I spit. I'm going to crush you, I tell myself and step up" (105-6). Azure mentions that the city lies weak beneath him, hence the city that destroyed him now lacks the power as he sees it as being beneath him. Instead, the roles seem to be reversed here as he sees himself as the powerful "destroyer". This is like his method of retaliation; the person who is destroyed by society is now the cause of destruction.

Lastly, Duiker concludes the novel with Azure stating:

> I breathe in deep and hold it for a while. When I let go, I open my eyes. I have seen the centre of darkness. I have seen the slave-driver of darkness and he is a mad bastard. I know his secrets. I know what he does when we sleep. My mother is dead and my father is dead (164).

The fact that Azure mentions that he has seen the centre of darkness highlights the unhappiness and gloom in his life; this being all the negative aspects that he has endured. Furthermore this quote also reiterates the impact of the societal issues on his psyche and the fact that he mentions "My mother is dead and my father is dead" so many times again emphasises Azure's inability to cope with the trauma of losing his parents at an early age. These factors are responsible for his resultant dysfunctionality.

In conclusion Duiker focuses on controversial topics in the novel which is admirable, as he is willing to reveal life and living in Post-Apartheid South Africa especially the

dangers faced by children on the street. In examining the themes and characters in the novel one can applaud Duiker for painting a picture of society as he sees it; furthermore, the text makes one feel as if the reader is physically being placed in the world of Azure. In the reader's interaction with this character Duiker forces the reader to experience life in his world and witness the difficulties that he faces on a daily basis. In consideration of this Duiker accomplishes his intention of creating awareness, as this novel sheds light on the hardships faced by the minors in post-apartheid society.

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Perceptions of Communicative Behaviour of Schizophrenics by Relatives in Nakuru Level Five Hospital in Nakuru County, Kenya

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Abstract— *Limited knowledge and devastating perceptions about mental illness remain a concern in various countries of the world, especially in developing countries. This lack of knowledge has been found in studies as a key cause of weird beliefs people have about mental illnesses (particularly schizophrenia). Generally, schizophrenics are widely misunderstood and stigmatized in Kenya. They are made fun of, blamed and criticized for their sickness. There is a dearth of information in the Kenyan context. This study sought to find out the cultural attributes associated with deviant language among trilingual schizophrenics in Nakuru Level Five Hospital. The study adopted a phenomenological qualitative design underpinned by the Multilingual Production Model. The main instrument of data collection was questionnaire and group focus discussion.Data were drawn from six health personnel and six relatives of the schizophrenics obtained through purposive sampling. The data were analyzed descriptively. The transcribed data were evaluated for social attributes linked to schizophrenia. The study's findings indicate that superstitions; family living condition; stressful life events and divine are some of the cultural and belief systems associated with the trigger of schizophrenia for those predisposed to the condition. This study will enlighten linguists, psychologists, relatives and kin of the patients and teachers in all institutions of learning.*

Keywords— *Belief systems, social world, spirits, superstitions, local expectations, symbols.*

I. INTRODUCTION

This study endeavored to explain how schizophrenia is manifested in Mother Tongue, Kiswahili, and English which in essence reflects the influence of culture in schizophrenic language. Anthropologists commonly use the term 'culture' to describe shared patterns of meaning that are learned within a particular social world: that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society or patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols. It has been suggested that schizophrenia is a disorder that has evolved along with the human ability to use language.

Cultural factors affect the cause and pattern of symptoms in schizophrenia. Some cultural differences are also apparent in the kind of delusions that occur in schizophrenics. Often, the delusions tend to reflect the predominant themes and values of a person's culture. Considering that Kenya is a conglomerate of tribes with an estimated 42 different communities with Bantus (67%) and Nilotes (30%) and

84.8% Christians, 11% Moslems and the rest being Buddhists, Hindu, and traditional religion, it can be expected therefore, that the people's beliefs about mental illness, particularly schizophrenia, will be a reflection of their cultural belief systems.

One of the most significant factors in how culture affects the recognition of the experiences of hallucinations rests in understanding of reality in the culture in question. Basically, hallucinations are described as 'false perceptions. This definition can seem to depend on a specific understanding of reality alien to most humans, who accept some degree of supernatural reality. An ethnographic approach to hallucination, therefore, becomes essential in understanding how members of particular societies identify and understand sensory events that would be recognized by secular observers as hallucinations and how they distinguish between unusual sensory events they regard as appropriate and those they identify as signs of illness. The richness of the ethnographic method captures meaning that experimental approaches will miss. This is important because research on hallucinations

usually involves asking people about experiences that are explainable, have no obvious source or are not shared by others. Differing views of what constitutes reality may affect how these experiences are reported. At least, these cultural issues should shape the way researchers frame both their assessment methods and their research questions.

Persons with psychosis often hallucinate many times each day. These hallucinations may be unpleasant, even horrific. In the schizophrenic spectrum, hallucinations are primarily auditory, and they are often accompanied by strange, fixed beliefs (delusions) not shared by other people. It is also true that the voice-hearing experience of persons with the psychotic disorder is varied. It has been clear for many decades that serious psychotic disorder is recognized across cultures with a similar pattern of symptom, despite increasing awareness that culture may shape content, meaning, and the severity of symptoms.

Various disciplines have concluded that to some extent, the hallucinations associated with serious psychotic disorder are shaped by local expectation and meaning. Certainly, the content of hallucinations is influenced by local culture. In recent decades the influence of culture on symptoms profiles, cause and outcome of schizophrenic disorders has been demonstrated in systematic comparative research. Most prominent was the international collaborative research project was undertaken by the Mental Health Division of World Health Organization. These studies confirmed that the syndrome exists in very diverse ethnic and cultural groups. Pathoplastic effects i.e., illness shaping, effects of socio-cultural factors are co-determinants of form, cause and final outcome of schizophrenic disorders, appear to shape the system profiles manifested by sufferers from schizophrenia differently in developed and developing countries. Schizophrenic patients in Western developed countries showed a higher frequency of depressive symptoms, primary delusions, thought insertion and thought broadcasting, while non-Western developing countries visual and directed auditory hallucinations were more frequent (Sartorious et al. 1986; Jablensky et al. 1988).

In a special comparative study conducted in Agra, India, and Ibadan, Nigeria, important differences in the manifestations of schizophrenia were found, which led the researchers to conclude that the content of psychotic symptoms tends to identify critical problems existing in a particular culture

(Katz et al. 1988). The predominance of persecutory delusions and of auditory hallucinations also non-schizophrenic disorder suggested to the African researchers that these symptoms are not necessarily indicative of schizophrenia in persons of African cultural background (Ndetei&Vadher 1984; Ndetei 1988). That the influence of ethnicity and culture on psychopathology weighs more than geographical proximity, historical relations and racial similarity, became evident in studies which demonstrated significant differences in the symptoms of schizophrenia when comparing patients in Malta and Libya, Japan and China, Korea and China (Maslowski, 1986; Fujimori et al. 1987; Kim et al. 1993). Ethnic and cultural differences are reflected in the schizophrenic symptom profiles even if the populations adhere to the same religion, as revealed in the findings of a comparative study of patients in Pakistan and Saudi Arabia (Ahmed &Naeem, 1984). In a global evaluation of the World Health Organization, the influence of culture was mentioned as an important determinant of differences in cause and outcome of schizophrenia, but the specific cultural factors could not be defined (Jablensky et al. 1992). We can confidently assert that the situation was more or less the same in the current study.

II. METHOD

Two group focus discussions were used to understand at a deeper level the topic of the current study. The first group focus discussion was with the four health personnel in the psychiatric ward and the second one with relatives of the schizophrenics (7 in number) at the same venue. The researcher asked broad questions to elicit responses and generate discussions among the participants. The researcher's goal was to generate maximum amount of discussion and opinions within the duration of discussion (70 minutes for each group focus discussion). The group focus discussion was helpful for adding meaning and understanding to the existing knowledge or getting at the 'why' and 'how' of the research topic.

Table 1.1 below highlights some important information social characteristics of relatives of the patients in the study. Majority of these relatives were aged between 29 and 68 years. It came to the fore that though many of them professed to be Christians they were still affiliated to different cultural-religious conversions.

Table 1.1: Social, Religions, Education and Age Data of Patients Caregiver Relatives

Patient	Interviewed Relatives	Age	Religion	Education
1	Sister	38	None	High School
	Mother	67	Catholic	University
2	Brother	48	Pentecostal	University
	Father	68	Pentecostal	Junior High
3	Mother	56	Anglican	University
	Brother	30	Catholic	University
4	Sister	34	Pentecostal	High School
	Spouse	39	Anglican	University
5	Father	52	Catholic	High School
	Mother	46	Catholic	High School
6	Brother	34	Anglican	University
	Sister	29	Anglican	High School

III.   RESULTS AND DISCUSSION

The results indicate that superstitions; family living conditions; stressful life events and certain divine inclinations are some of the cultural belief systems associated with the trigger of schizophrenia for those predisposed to the condition.In this study, we noted that culture and language are interconnected and one has an influence over the other – a reciprocal relationship between both. Further, we observed that there is a direct relationship between culture and deviant language associated with schizophrenia. We established that different cultures display markedly different symptoms and the manifestation of schizophrenia often due to the cultural norms and socio-eccentricity of a culture. This study revealed that deviant language resulting from schizophrenia among trilinguals in Nakuru Level Five Hospital was a reflection of their cultural belief system which include1) supernatural 2) family / living condition 3) societal influences 4) stressful life events 5) religious/divine – regardless of level of education.

Supernatural Causes

Results from our analysis did show that knowing a respondent was with schizophrenia was associated with recognizing hallucinations and delusions as signs of schizophrenia which culminated to deviant language. Some of the supernatural causes noted from respondents and mentioned by their relatives (sister, brother, husbands wife etc) included: a) envy b) bad/evil eye c) witchcraft and sorcery d) spirits e) the Devil.

Envy

In the course of this study, the term envy acquired a broader semantic, meaning the same as greed, hate, rancor or malignity. There was a perception that envy was the cause of schizophrenia. For instance, the relative of Mogaka* (one of the respondent) stated that the patient found it difficult to relate with anybody at home. The patient had delusions about people dispossessing what he had (shoes, clothes, foods etc.) As a result the patient developed poverty of speech which had made them to seek medical help for him.

Bad/Evil Eye

In our study, the most typical way through which envy is seen to cause evil is the bad/evil eye. Evidence from this study shows that the association between looking and envying is common to several cultures also bearing in mind that 'envy' comes from Latin '*invidia*' ('*in*,' into; '*videre'*, look) to envy is 'to look into something'. In one example, a relative to Mogaka* said that the patient persistently had delusion that people with bad/ evil eyes wanted his possessions since they start by looking with bad eyes what he has before wishing to dispossess him at last.

Sorcery and Witchcraft

We found out from our study that sorcery is differenced from bad/evil eye because the person who wants to do evil to another makes use of his or her special power and knowledge or hires a sorcerer (also called **murogi**(Gikuyu), **mundumulosi**(Luhya) among other ethnic names). The term 'witch' in this study was observed as being a synonym 'for sorcerer', but it is also understood as someone with intrinsic evil powers who 'eats' people (steals their vital organs) cunningly. Occasionally, the respondent Nafula*, deviated from answering some questions and in a circumlocution expressed her disdain for witchdoctors for persistently bewitching her.

Spirits

From findings in this study, we can ascertain the belief that spirits are afloat and plays a role in schizophrenia which results to deviant language. These spirits wander in the earth and can speak to people and provide a protective force or attract negative forces.

For instance, in a heightened non- verbal reference, the respondent (Otis*) presents background information or assume more knowledge on the part of the interviewer than is realistic. The interviewer was forced to prompt him for additional information in order to contextualize the referent. The referent (JaKombewa – a man from Kombewa) was a paternal uncle (now deceased) of the patient. According to information from a relative of the schizophrenic, the uncle and the respondent had had a serious disagreement over a debt that the respondent had refused to pay and this had culminated to the respondent falling sick.

The Devil

To some extent in this study, there was reference to the Devil or to Satan whom by way of possession could take one to behavioral changes or whom could plot a series of misfortunes – among these, the disease (schizophrenia) – leading to a deviant language. Some relatives opined that sometimes their relative lost track of the thread of discourse and in the hallucinations stated that the patient heard the voice of God (which was a good experience). The voice told one to ignore the mean or demonic voices (Satan) which are associated with terrible inflictions that make people to be sick.

Stressful Life Events

From this study we observed that people prone to schizophrenia when subjected to a stressful or emotional life event might trigger a psychotic episode. Some of these stressful life events noted included: 1) demise of someone close, 2) subjection to abuse or harassment, 3) homelessness, 4) loneliness and isolation, 5) financial problems, and 6) dismissal from work

Demise of Someone Close

Death, according to the findings in this study, has serious effects on the bereaved (family members, relatives, friends and even acquaintances). It appeared that it is a separation that many members found difficult to accept whether unexpected, for instance in an eventuality of an accident or expected like in the case of suffering from a terminal ailment. For some patients, the death of someone related closely to them triggered off the psychotic episode.

Subjection to Abuse or Harassment

It emerged from this study that when some people are subjected to situations that make them feel less human (for instance, being abused – physically or mentally), there is a tendency for those predisposed to schizophrenia to offset the psychotic episodes. The excerpt below illustrates this:

Loneliness and Isolation

From the study's finding, it emerged that respondents who were devoid of socialization (by choice or design) experienced hallucinations and delusions if they were vulnerable to schizophrenia. One relative asserted that the curtailment of studies by a father made the schizophrenic to become lonely and isolated which ultimately triggered the schizophrenic episodes.

Homelessness

It emerged from this study that some respondents who were rendered homeless due to one reason or another triggered off psychotic episodes if they are predisposed to schizophrenia. A sister to one patient who had his house burnt to the ground by arsonist had tried to console him and alleviate his fears and had volunteered to accommodate him and his family until he got an alternative place to settle but that did not subside his sense of loss of his home. The loss was so great that it had resulted to psychotic episodes to the patient.

Financial Problems

The problem arising from lack of finances was also noted to trigger psychotic episodes in respondents' predisposed to schizophrenia in the current study. This situation could arise if an individual is used to a certain income and gotten used to it but the finances do not seem to support his/her lifestyle (whether for basic needs or wants) resulting to some pressure which will ultimately lead to the disease.

Dismissal from Work

It emerged from the current study that work (whether employed or self-employed) is an important feature in structuring: personal and social identity: family and social bonds: ways of making money, and thereby accessing a number of essential and non-essential goods; services and activities; daily routines; level of activities; physical and mental wellbeing; self-confidence and self-esteem; a sense of self-worth provided by a feeling of contributing to society or the common good. We acknowledged that work plays a positive role as a source of wellbeing and societal integration. It is not surprisingly then that in the eventuality of one being out of work can lead to some sense of 'an overwhelming deprivation' that could easily trigger psychotic episodes for those vulnerable to schizophrenia.

Family Living Conditions

It emerged from this study that a family can be construed as an institution which like all other human institutions undergoes constant changes. Sometimes a family undergoes periods of change, that is, a period of transition from one type to another creating a period of confusion. This confusion might lead to disorganization and disintegration. We noted that some of the challenges that exist in some dysfunctional families include: poor communication or absent of communication at all among the members; no open and honest communication with one another; general mistrust of one another; potentiality of domestic violence, and poor balance of work and family. One or a combination of these challenges can take a toll in a family member to an extent of triggering psychotic episodes that yields to deviant language if they are predisposed to schizophrenia.

Table 1.2 below summarizes the cultural factors attributed to deviant language in schizophrenics.

Table 1.1: Cultural Factors Attributed to Schizophrenic Language by Subjects' Relatives

Cultural Factors	Observations
Supernatural (attributed to some forces beyond scientific understanding or the law of nature). These included: - Envy - Evil eye - Sorcery and witchcraft - Spirits - The Devil/Satan	 - Feeling of greed, hate, rancor or malignity. - The most typical way through which which envy causes evil eye. - Use of special power or knowledge to do evil to others. - Spirits that wander in the earth and can speak to people or attract negative forces. - By way of possession could take one To behavioral changes (what wouldn't be properly a disease), or Whom could plot a series of misfortunes – among these the disease
Stressful Life Events These include: - Demise of a loved one. - Loneliness and isolation. - Homelessness - Financial problems - Dismissal from work	 - The death of someone too close. - Lack of human company. - Losing a home. - Lacking money to facilitate life. - unexpected dismissal from work
Family living conditions	Changes or transitions that the family faces e.g. divorces, separations etc.

IV. CONCLUSION AND RECOMMENDATIONS

It was evident that cultural undertones are inherent as manifested in hallucinations and delusions that is the norm with schizophrenics. Culture is a major element in as far as deciphering the symptoms and subsequent trigger of schizophrenic episodes in those prone to the condition. Since this study focused on Nakuru Level Five Hospital it is recommended that further studies be carried out in other hospitals which offer psychiatric in-patient services. At the same time, a study involving a large number of trilingual

schizophrenics in the same institution might give more information on the cultural attributes associated with the deviant language of schizophrenics.

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The Significance of Modern Writers of Turkey and Their Influence on Contemporary English Novel

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Abstract— Nazim Hikmet (1902 to 1963) and Yasar Kemal (1923 -) were regarded as significant modern writers of Turkey. They have contributed to the literary significance of Turkish poetry in the world literature. The literary contributions of these authors have revealed Turkey's vibrant literary scene and legacy within the world literature. The works delivered by them have influenced the literary lovers and even contemporary writers of Turkey with their resemblance of literary style. The works delivered by these writers have nominated them for the noble prize. The poetry and literary contributions of these modern writers of Turkey are significant with unique writing style mixed with romantic flavor and humorous touch. The modern writers have narrated the culture and fiction of Eastern and Western heritage. The versatile writing style was enriched with fiction combined with romantic flavor with vibrant literary scene with magical realism and folklore. In this paper we are presenting the trends of modern writers of turkey influenced the narrating and writing style of contemporary writers. The writing style, culture, fiction and romantic touch of modern writers are inherited by Nazim Hikmet and Yasar Kemal. The influential factors of these writers have discussed in this paper.

Keywords— Modern literature, romantic communism, Uniqueness in writing style, the influence of modern writers.

INTRODUCTION

Nâzım Hikmet Ran was famed as Turkish poet, play writer, novelist, screenwriter, director and memoirist. He studied in University of Moscow and adopted the Marxist doctrines. He was famed as a romantic communist and romantic revolutionary writer. His poetry was very famous and translated into more than 50 other national and foreign languages. His famous works are "I come and stand at every door", "On the soldier worth 23 cents" and "Atomic bombings of Hiroshima and Nagasaki". Apart from this literature, he contributed more than 124 literary works and poetry. He wrote plays, Ballet Libretto, Novels, Poems, Poetry and translated works from English. His poetry has fascinated the people of Turkey and translated to other foreign languages. He became a revolutionary hero of the Turkish literature.

Yasar Kemal was a Kurdish writer wrote many English novels, children Novels, Epic Novels, Novels and short stories and memories. He received nearly 38 awards and nominated as a candidate for noble prize for his famous literary works "Ince Memed" and "My Hawk". These two novels have reflected the common man exasperation and hopelessness of mankind. He depicted these literary works with solvation of human problems from the myths and legends. His literature was reflecting the traces of Anatolian folk literature. His stories and works are reflecting the lifestyles and culture of Anatolia. His works are reflecting the reality of lifestyles, prolonged descriptions of nature, surroundings, culture and predominant flavor of humanity and mankind. Most of the novels are reflecting the nature, culture, sentiment and victory from the innocent nature with great belief on the myths and legends of village background. His children stories were enriched with adventurous myths, fiction, and supernatural events with village background. His novels give great relief to the readers when they are in depression and havoc. The novels used to generate an unstoppable interest and great relief to the readers by narrating the

supernatural concepts and romance mixed with myths and legends around the angels and princes.

The writers highlighted the social cause, social responsibility, human equality, moral values and mankind were the predominant in their literary works.

RELATED WORK

In the novel "A Portrait of the Artist as Filipino" The author gives more stress on Feminism. Most of the scenes in this novel are reflecting the freedom for women and the importance for social responsibility and honor to women. This book has illustrated the socio-economic conditions of the women who did not get married. This book has illustrated the struggle and fatigue what the women in society is facing individually. This novel has represented the social status of two sisters when they are assuming without their father's support. (Nick Joaquin (1950))

The novel from Modern writers was "Voyeurs & savages". This novel has illustrated the view and behaviors of men towards women. This book has illustrated the polished nature of reputed men in society. This novel has depicted the peeping tom culture of the polished men in society with reputation. This novel represented a woman who can argue with her hand uncle about the equal rights and opportunities in society. This novel has illustrated the scenes with great human and generated the interest in the story. Alfred A. Yuson (1998)

The latest novel named "Twentieth-Century Women's Literature: Exploration of Female-identity and Expressions of Independence, Autonomy and Self-assertion" is the novel which has narrated the importance of the women in the developing society. In this novel the author has focused the supremacy of women in every field. The importance of women in every competition politically, economically, technically and in the field of entrepreneurship. This novel has won several awards for representing the Feminism in a beautiful manner to attract more readers. (Raisa Tamanna Khan (2012))

The latest and famous book "Feminism in Literature the Feminist Movement in the 20th Century" has directly illustrated the Feminism in her literature. This book as exemplified the status of the women with predominant positions in the word. This book has illustrated the prime minister to entrepreneurs in the society with proven track record. This book has illustrated the importance of women with predominant history and victorious track record. (Bella Abzug (2018)).

The award-winning book named "A Companion to Modernist Literature & Culture" has beautifully described the importance of women in the family front, business front, political stature with outstanding performance. This book has illustrated the women culture and behavior with neat and clean description. The books generated the great interest in the readers with spontaneous interest. This novel is a best replication of literature with feministic culture and equality of women. (Lavoine, Samantha. (2006))

Lexical Bundles are another predominant feature of modern literature writer. In the modern writers of English literature developed from Turkey have replicated the lexical bundles. These novels and works have replicated lexical bundles while illustrating the fiction, hummer and socio-economic conditions. The students have learned the statistical analysis to find the significant use of lexical bundles in their works (Yusuf et.al (2016)).

These novels developed with the fiction, adventure, realistic incidents, deception, exploitation, humor, romance and feminism. The literary works of Nazim Hikmet and Yasar Kemal have influenced the readers with great deal of interest and favoritism. The novels of these writers were depicting the story with heartbreaking twists, revolutionary democracy, adventurous actions, strikingly direct to the minds of the readers. The predominant writing style was influenced the modern writers of Turkey and created many novels and short stories with novel themes.

INFLUENCE OF MODERN WRITERS

The most significant nature can be seen in the contemporary writers are humor and romantic touch in writing. Most of the famous contemporary writers are framing their literary works with feminism, great deal of human equality, humor and romantic touch to attract the readers. In addition to that the modern writers of Turkey have inculcated the critical approach with new and useful world concepts. Nazim Hikmet (1902 to 1963) and Yasar Kemal belonged to the pre-independence period. The modern writers are post-independence period and writing the literary works which can reflect the contemporary trends of the world. The following works of the contemporary writers can reflect the facts.

The best seller of English novel from Turkish writers is "Madonna in a Fur Coat". This book has represented a shy woman brought up from turkey and moved to Berlin. The young and shy women have experienced the great pressure to give up her shy and developed as the famous star in the world. This novel has attracted most of the readers in the world and become the best seller of the decade. This book has illustrated the boldness and leadership qualities of a rural women from turkey and learned the lessons to take supremacy in the segment of pop singers of the world. (Sabahattin Ali (2017)). The award-winning quality has been acquired from the writing style of Nazim Hikmet and

Yasar Kemal, the English Novelists of Turkey. The feminism flavors have been adopted by the writings of Nazim Hikmet and Yasar Kemal Turkish and demonstrated in the novels. The feministic thoughts and culture have been imported from these writers and their outlook. The success of the books is basically happened with the hummer mixed interest generation writing in the contemporary world is predominant in this book. The contemporary English novelists from Turkey have replicated the flavors of modern English writers vies and ideology. Predominantly Feminism is represented in the latest novels and achieved outstanding sales with remarkable quality.

CONTEMPORARY TURKISH NOVELISTS

Pelin Batu is an actress, poet, historian of Turkey born in 1978 and producing several works with quality. Her novels are representing the equal rights of women. Pelin has reflected the humor and romantic flavor in her writing (Pelin Batu (2012)). She was also influenced by the writing style and influenced by the themes of the writers Nazim Hikmet and Yasar Kemal.

Attilâ İlhan is a contemporary significant Turkish poet, novelist, essayist, journalist and reviewer born in 15 June 1925 and died on10 October 2005. Wrote many award-winning novels in English. The novels and works have replicated the feminism and socio-economic growth of the women. The Man on the Street, Black Men Don't Look Alike and Tip of the Knife are predominant among the works delivered by the author. Attila has been influenced by the modern writers of turkey and resembled the writing style with humor and social status of Eastern and Western culture. Attilâ İlhan was also influenced by the writing style and themes of Nazim Hikmet and Yasar Kemal. Nazim Hikmet and Yasar Kemal writing style was reflecting the humor, romance, great democratic thoughts and human values. The same were influenced the modern author Attilâ İlhan. Basically, he was influenced by the writing style and theme depiction of Yasar Kemal.

Yasar Kemal was a famous novelist from Turkey died on 28th February 2015. His remarkable works are Ballads debut, Memed My Hawk, the Drumming-Out, They Burn the Thistles. In his works and novels, he never hesitated to express his opinion on the sensitive issues of society. He is regarded as the strong feministic culture writer who has equal gender opportunities in the socio-economic status. In his novels the flavor of romantic touch and humor are associated to generate the interest of the reader (Kemal, Memed (2005)).

Aşık Mahzuni Şerif (2002) was a famous folk musician, ashik, poet and composer born in1940 and died in 2002.

His remarkable works have replicated the rural folk culture and gender equality. Though he wrote a small number of books his books were famed in the society for its versatility with the flavor of humor and romantic touch (Aşık Mahzuni Şerif (2002)).

The writing style of Asik Mahzuni Serif was reflecting the versions of Nazim Hikmet and Yasar Kemal. He adopted the rural culture and village background from Nazim Hikmet and Yasar Kemal and depicted the fiction in rural folk culture. Basically, Nazim Hikmet and Yasar Kemal gave predominant importance for Feminism and gender equality. The same can be found in the writings of Aşık Mahzuni Şerif.

Ahmet Hamdi Tanpınar is a predominant writer of modern Turkish literature. He was famed as an English Poet, Novelist, scholar and good essayist. His famous contemporary book the time regulation institute has been regarded as the best books of the decade by the culture trip. In his novels, the feminism and gender equality are highlighted. The novels have attracted the readers with great following. The novels are written with the humor, romantic and fantasy flavor (Ahmet Hamdi Tanpınar (2012)).

The writing style of Ahmet Hamdi Tanpinar was influenced by the writing style and narrative swiftness of Yasar Kemal and Nazim Hikmet. The romantic touch. The style of depicting the story, comprised with democratic feelings and human values are inherited and adopted from Yasar Kemal and Nazim Hikmet.

Hakan Günday (2012) is a famous writer in Turkish and English literature. His predominant book "More "has been selected as the best book of the international literature. The book has represented the hardworking nature of women who inspired the son to become famous. This book has represented the heroic works of the men but inspired by the women in the society. His works are predominantly identified as the best sellers of the international readers. The great following has been observed with these books are enriched with the flavor or romantic and humorous touch (France, P., (2016)).

His writings were exemplifying the writing style of Nazim Hikmet and Yasar Kemal. His predominant themes in short stories were enriched with human themes and human values. This kind of writing style and elevation of human values and women equality were influenced by Nazim Hikmet and Yasar Kemal themes of their novels and short stories (Osman Sahin (2003)).

WRITING STYLE OF NAZIM HIKMET AND YASAR KEMAL

It is clearly observed that the writing style of Nazim Hikmet and Yasar Kemal were enriched with the national culture with a revolutionary and criticizing eye. The literature works have influenced broadly with the human values and mankind were predominantly be raised in the readers. This culture generated a change in the human perceptions and life style change. Especially Nazim Hikmet was famous for folk poetry and classical Turkish poetry. He adopted the trends of world poetry and used to depict the elements of the eastern and western poetry. His literature works were reflecting the doctrines of Russian futurists and constructivists. He crystallized the sources of his writings and refined the concepts with a critical eye and injected into his poetry. The themes of his literary works were creating the social responsibility and human values with the writings of his novels and stories. This writing style was predominantly influenced the modern writers of English literature. The modern English writers of Turkey were developing the characters with the moral values and humanism and universalism (Marian Aguiar (2007)).

The Turkish literature was influenced in three periods. These are namely adoption of Islam, the Islamic period and the period under western influence. The writings of Nazim Hikmet and Yasar Kemal were considered to be the literature works of the third period of influenced by western influence and Islamic period. But the works given by these two authors reflected the strong need for democracy and human values. The writings of these authors were strongly demanding the reader to have a social responsibility to react for the evil in the society and betrayal (Marian Aguiar (2007)). The writing style was mixed with adventurous twists combined with the social, economic and political reforms. The revolutionary-democratic reflections ware probing to achieving social change until the proclamation of the Republic. It can be seen obviously in the literary works of Nazim Hikmet and Yasar Kemal. In their literary period Turkey achieved the Republic and the democratic thoughts were inherited by the modern writers could adopted the humanitarian grounds, feminism, gender equalism and moral values combined with Western culture and Eastern culture (Qaisar Abbas (2013)).

CONCLUSION

The contemporary English Novelists from Turkey have predominantly famed with the story and outlook presentation of feminism in their novels. The modern writers of Turkey have presented the fantasy and rural ambiance, representation of nature and realistic life of the rural life. The modern writers have predominantly elevated the feelings and thrust of equal participation in society with their strength and vigor. Feminism was exemplified in the works of modern writers. The influence of feminism, humor, fantasy and equal participation in the society are represented in the contemporary writers and generated award-winning books in the 21st century. The winning concepts have been taken from the ideology of modern writers like Nick Joaquin (1950), Alfred A. Yuson (1998) and other modern writers. The theme and story represented in the works presented by Raisa and Bella are representing the feminism and elevated culture of women in their works. The books have selected for the best sellers of the decade. The influence of feminism and women equal rights have been appreciated in their novels which are taken from the modern writers of English from Turkey.

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Utilizing Greimas Semiotic Square in the Analysis of Binarism in Some Selected Fables of 'Kalila wa Dimna'

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Abstract—'Kalila wa Dimna' fables are tales which include short tales revolving around two human-characterized animals which are often in opposition. This opposition gives rise to the existence of a binary implying two contrasting concepts ascribed to these two animals. (positive and negative terms), which in turn are linked to further semiotic relationships constituting the oppositional binary. To arrive at the meaning of a binary, it must be analyzed to show how the fable's meaning is constructed. The most workable model is that of Greimas' Semiotic Square which can be utilized to distinguish the types of opposition involved and to explore the types of the relationship underlying the oppositional relationship constituting the fable's binary. Two fables of 'Kalila wa Dimna' have been selected to be analyzed in terms of Greimas' square

The study concludes that the two animals in Aesop's Fables generally represent two opposing terms (positive and negative) which are semiotically further analyzed into two implicit relationships (contradiction and implication). In other words, the componential meaning of a binary is based on the interrelations between these contrasting terms.

Keywords—Binarism ٫fable ٫folktale, Greimas٫Kalila Wa Dimna٫semiotics

I.   INTRODUCTION

A fable is a folk-saying which entails short tale concerned with stories and experiences related to humans and animals, envisioned to give a moral lesson. Animals "play the role of the characters", and thus, fables are "characterized by animals behaving in human way" (Chlopek and Nekvapil, 1993:129). Fables set up a very vibrant part of "human communication and interaction". They form stories basically derived from the truthful portrayal of animals, i.e. "nature and morality". For Calder (2001: 83) a fable is perceived to notify "moral lessons to humans about identifying and controlling their weaknesses; to account for authority characters in humorous and anonymous ways; to poke fun". From another angle, a fable has some characteristics combine "natural and supernatural" stories, and even the characters' names are not real but imaginative such as "Dog, Boy". However, the fable habitually ends with a moral lesson intended to instruct people through wisdom or a common

statement (ibid). One collection of the most famous fables in the eastern world is that of Kalila wa Dimna.

Further, a fable is recognized to be built on a tale consisting of two opposing concepts, ideas or images represented by the two contrasting animals; one signifies the positive attribute while the other signifies the negative one. Then, these fables must be based on binaries (representing the positive/negative sides) which in turn are linked to further semiotic relationships constituting this opposition. Thus, this paper tends to investigate the type of the oppositional binary and the semiotic relationships leading to this opposition.

II.   KALILA WA DIMNA

The most well-known fables in the eastern world are the collection of Kalila wa Dimna, collected in a book and translated by Ibn al-Muqaffa'. This collection becomes one of the most popular books ever written in Arabic by two charcaters Kalila and Dimna. Kalila Wa Dimena is an "old Castilian collection of tales from 1251, translated

from the Arabic text by the order of the future King Alfonso while he was still a prince" (Basharin ,2007:12).

Kalila wa Dimna was originally written in Sanskrit, nearly probably in 4th century. It was written for three young princes who had driven their teachers to desolation and their father to disruption. Afraid to entrust his kingdom to sons unable to master the most elementary lessons, the king turned over the problem to his wise Wazir, and the Wazir wrote the stories, which concealed great practical wisdom in the easily digestible form of animal fables. Six months later the princes were on the path to wisdom and later ruled sensibly. Two hundred years after that, a Persian shah sent his private doctor, Burzoe, to India to find a certain herb thought to confer everlasting life upon him who contributed to it. Burzoe returned with a copy of the Panchatantra instead, which he claimed was just as good as the astounding herb, for it would bequeath great wisdom to the reader. The shah had Burzoe translated it into Pehlavi, a form of Old Persian, and liked it so much that he preserved the translation in a special room of his palace. Three hundred years later, after the Muslim conquest of Persia and the Near East, a Persian convert to Islam named "Ibn al-Mukaffa' chanced upon Burzoe's Pehlavi copy and translated it into Arabic in a style so smooth; it is still considered a model of Arabic prose (Penzol, 1931:42). However, Klila wa Dimna fables exploit binarism which is composed of two conflicting terms representing positive and negative side of the story which ends in a moral lesson.

III.   BINARISM

Binary system comprises a couple of related notions or words that are conflicting in meaning. This system relates language to thought. In this sense, "two hypothetical opposites are strictly defined and set off against each another. It is the contrast between two mutually exclusive terms, such as (on and off) ,(up and down), (left and right)" (Baldick, 2001: 27).

With reference to de Saussure theory, the binary opposition is considered to be the ways by which the elements of language have significance or meaning; each element is "defined in reciprocal determination" with another element, as in "binary code". In this sense it is seen as "structural, complementary relation" rather than a contradictory one. Further, de Saussure confirmed that "a sign's meaning is derived from its context (syntagmatic dimension) and the group (paradigm) to which it belongs". An illustrative instance is that one cannot recognize the meaning of 'good' unless he/she knows 'evil' (Chamberline and Thombson, 1998: 102).

The term binary is associated with the semiotician Greimas (1983:25) who confirms that "a structure is said to be binary when it is defined as a relation between two terms". Cognitively, in Denise's (2007: 31) words, binarism refers to "an epistemological concept which holds that the structure of binary opposition is one of the characteristics of the human mind". In fact, this term 'binarism' had been borrowed from the "work of Roman Jakobson". Later, binarism was taken to be used in syntax and semantics (ibid:130).

Oppositional terms (or simply opposites) are also found in lexical semantics; "opposites are words lying in an inherently incompatible binary relationship, like the opposite pairs" big /small, long/short and precede /follow. In other words, this type of relation which is often known as "incompatibility" can be illustrated as "one word in an opposite pair entails that it is not the other pair member". For instance, something that is 'short' implies that it is 'not long'. It is called a 'binary' relationship for two elements are put in a "set of opposites". The relation between "opposites" is referred to as "opposition" (Crystal, 2003:429).

IV.   GREIMAS SEMIOTIC SQUARE

Before embarking on illustrating what is meant by Greimas Semiotic Square, it is necessary to give a short account on what semiotics is. Semiotics can simplybe defined as "the theory of signification of the generation or production of meaning". Opposing to semiology which deals with the study of sign systems and their organization (e.g. traffic codes, sign language), semiotics deals with how meaning is created. Placed another way, semiotics deals with "what interests the semiotician is what makes an utterance meaningful, how it signifies and what precedes it on a deeper level to result in the manifestation of meaning" (Martin and Ringham, 2000: 117)

Etymologically, the word 'semiotics' comes from the Greek origin "seme" as in the term "semeiotikos" which indicates "signs". As a system, semiotics is identified as "the analysis of signs or the study of the functioning of sign system. The idea that sign systems are of great consequence is easy enough to grasp". Hitherto, the requirement to investigate 'sign systems' is to a great extent an updated phenomenon (Cobley and Jansz, 1999:4).One of the applications of the semiotics is the binarism or the binary opposition in the meaning implied in the text. One of the important topics in semiotics is the one related to Greimas Square.

Greimas semiotic square is one of the most important theories of semiotics to explicate binarism. The semiotic square is given as the combination of two kinds of "binary

oppositions in a single system, which governs at the same time the simultaneous presence of contrary traits and the presence and absence of each one of these two traits". Further, it can be thought that the semiotic square is "concerned at the same time with the internal organization of the category and with the delimitation of its borders" (Fontanille, 2007:27). To give a more obvious account of semiotic square, it is necessary to focus on Griemas' contribution in this respect.

Courtés defines this square as "the visual representation of the logical structure of an opposition" (cf. Courtés, 1991, 152). The semiotic square is a means of refining oppositional analyses by increasing the number of analytical classes stemming from a given opposition from two (for instance, life/death) to four (for example, life/death, life and death (the living dead), and neither life/nor death. Here is an empty semiotic square, as presented by Greimas:
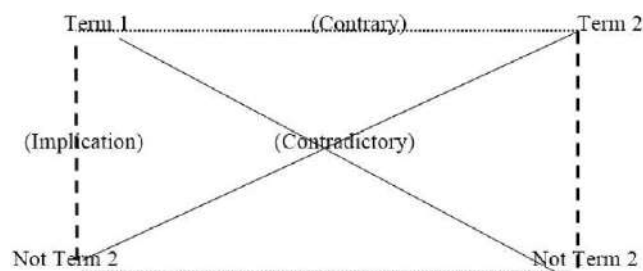
Fig.1: Greimas Semiotic Square

The semiotic square entails primarily the following elements (we are steering clear of the constituent relationships of the square: contrariety, contradiction, and complementarity or implication). The first two terms form the opposition (the contrary relationship) that is the basis of the square (Herbert,2019:18) , and the other two are obtained by negating each term of the opposition. The second relation is between the term and its negation is a contradictory relation. The final relation is the implication relation between the term and the negation of the other. This means a term is implied in the term of the other.

V.   METHODOLOGY

To provide a semiotic analysis of binarism in fables of Kalila Wa Dimna a descriptive- qualitative method is followed. It is concerned with the investigation of the types of semantic-semiotic relations observed in the binaries constituting the stories of these fables. Greimas semiotic square is utilized as a model for the analysis of semiotic meaning of binarism in the fables. The aim of applying this square is to explore the type of relations (e.g. implication and contradiction) involved in constructing a binarism. That is this model aims at "mapping opposites"

and their "implications, intersections and contradictions" found in fables.

VI.   DATA ANALYSIS

Based on Greimas s square, this part is mainly dedicated to the semeiotic analysis of the binaries found in KAlila Wa Dimna fables. Three different subjects are chosen to represent the data for this study. In order to give a satisfactory analysis, it is necessary to begin each analysis with the background of the fable to provide the story comprising the involved binary. Then, an identification of this binary is made in terms of Greimas semiotic square to arrive at the relationships between the conflicting elements in the binary. The first topic to begin with is concerned with Strong and Weak binary.

6.1 THE SNAKE AND THE FOOLISH FROGS

Once a snake who had grown weak with old age came across a pond where many frogs lived with their king, queen and little prince. The snake had not eaten for many days. He tried to catch some of the frogs, but was too weak to catch any of them. "I will have to think of some solution or I will soon die," the snake thought.

Just then he saw the frog prince and his friends. They were busy in their game and did not notice the snake. When they came very close, one of them saw the snake and jumped up, "Oh, a snake," he shouted in fear. All of them ran for their lives. But when the snake did not move, the frog prince went up to it. The snake still did not move. "Let me see if he is dead?" said the frog prince and knocked on the snake's head and jumped away quickly.

The snake slowly opened its eyes and said, "Do not worry. I will not get angry no matter what you do."

The frogs were very surprised. "I once bit a sage's son," explained the snake. "The sage got angry and cursed me that I would carry frogs on my back for the rest of my life."

Hearing this, the frog prince jumped up with joy. "Then I will ride on your back," he said. So the frog prince jumped on top of the snake and commanded, "Take me to my parents."

The king and the queen were amazed at the sight. "Father, look, I am riding a snake," shouted the prince. "Let us also ride the snake," the queen urged the frog king. So they all sat on the snake.

"You are moving very slowly," complained the prince. "What can I do," answered the snake sadly. "I have not eaten for several days." "Why have you not eaten? The royal mount should be fast and strong," said the king.

"I can eat only with your permission," answered the snake. "Your subjects are my food."

"How can I permit you to eat us?" asked the king. "Not the royal frogs," explained the snake. "I cannot permit you to eat my subjects," said the frog king. The prince was upset and cried. "Father, please permit him. I don't want to lose him." Even the queen spoke up. "Do permit the snake. How many frogs can he eat anyway? We have many subjects." At last the king had to grant permission. The snake began to eat many frogs every day. Soon he was very strong and healthy. Now, he moved very quickly. The prince was thrilled to ride a snake that moved so fast.

One day the snake went to the frog king. "I am hungry O king. There are no more frogs left in the pond. So now I am going to cat you all."

And the wicked snake pounced on all the three royal frogs and ate them up.   (Atıl, 1981:20)

The fable carries the tale that there was once an old snake, who had grown weak and could no longer hunt. So one day he lay down near a pond, which was home to an army of frogs. The ruler of the frogs approached the snake and asked him why he looked so down. The snake replied that he had bit the finger of the son of a pious man, resulting in the boy's death. The pious man had then chased him out and cursed him to be the mount of the frog king and that he could only eat the frogs that were gifted to him by the king. The king frog, eager to ride the snake to show off his status, took the snake's word and made him his mount, and would feed the snake two frogs daily. Thus, the snake lived happily amongst his former prey (Tales of Panchatantra, 2010)

The theme of foolishness is dominant on the universe of the fable and the ready can catch the idea from reading the title "The Snake and The Foolish Frogs". The foolish king and his family paid for their foolishness when they started to feed the snake their food for the sake of being joyful.

Logically, two contrasting semes are recognized: 'Foolishness and Intelligence'. They are in opposition, yet, these two semes are hyponyms and are related back to one larger semantic universe involving having intelligence or not. The left side of the square represents the positive element (assertion of Intelligence), and the right side represents the negative element (lack of Intelligence).
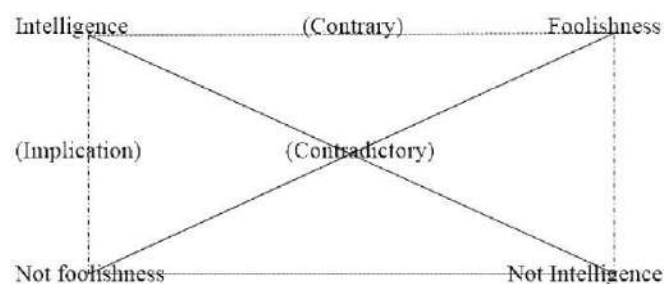
Fig.2 : Greimas Square for the Opposition in "The Snake and The Foolish Frogs"

According to Greimas' analysis, the binary opposition between 'Foolishness and Intelligence' generates two other semantic relations: (1) implication represented by the association between 'intelligence' and 'not foolishness' and the association between 'foolishness' and 'not intelligence' and (2) contradiction signified by the association between 'intelligence' and 'not intelligence' and the association between 'foolishness' and 'not foolishness'. In this respect, 'intelligence' implicates the meaning of 'not foolishness', and 'foolishness' implicates the meaning of 'not intelligence'. Notably, the existence of this binary relies on the historical, conventional and contextual circumstances of a fable.

6.2 THE CARPENTER AND THE MONKEY

There was a group of monkeys who resided together close to a small, carpenters' village. They would feed on the peanuts and bananas that the carpenters and their families would throw out to them from time to time. But there were one monkey who has been very curious. He would always be informed by his friends, who would tell him, "Don't allow your curiosity get you into problem! " But the monkey would always respond, "I am more smart compared to all of you. I like to learn about new things which is not bad at all! " The other monkeys would shrug and move on.

One day, the curious monkey sat observing a carpenter who was dividing a log of wood with two wedges. He first forced the smaller wedge into the crack, so as to keep it open. Then when the crack has become larger, he put in a bigger wedge by hammering it in. And then, he pulled out the smaller wedge that he had put in. The monkey thought to himself, "How exciting is that! I wish I really could do it as well. " But , how could he when the carpenters were around? So he sat with patience, waiting for the carpenters to go away. Soon it was lunch break and the carpenters decided to go home for their meal. The monkey was happy. He jumped on to the carpenter's seat. Unfortunately for him, his tail slipped into the crack in the wood, without his knowledge. He put in the first wedge, just the manner the carpenter had done. However he had neglected the other steps and pulled out the first wedge before hammering in the second one. The two sides of the wood immediately sprang together, and trapped the monkey's tail between them! The monkey was now trapped and in pain! Soon he could see the carpenters walking in direction of him. But he could do nothing! The carpenters spotted the caught monkey and realised what he had done. They

gave him a strong beating and then let him go. The monkey ran back to his friends, but had learned never to meddle with other people's things!

(Atıl,1981:71)

This fable is about a carpenter who had a pet monkey that watched him work all day. The monkey dreamed of using the hammer and pegs of the carpenter, and so one day when the carpenter went for a break he seized the opportunity. The monkey grabbed the hammer and went to hammer a peg into the piece of wood, but unwittingly his tail had got caught in the gap without him noticing, so when the hammer came down the peg was driven into the monkey's tail and he fell unconscious from the pain. However, when the carpenter returned to find the monkey's handiwork, the monkey became victim of an even more painful punishment for his foolishness (Himmelreich, 2013:8)

The theme of foolishness is dominant on the universe of the fable. The reader could implicitly find foolishness in the sentence 'he had neglected the other steps' and the word neglect means 'not pay proper attention to' and that mentions to the foolishness of the character of the monkey. Logically, two contrasting semes are recognized: 'Foolishness and Intelligence'. They are in opposition, yet, these two semes are hyponyms and are related back to one larger semantic universe involving having intelligence or not. The left side of the square represents the positive element (assertion of Intelligence), and the right side represents the negative element (lack of Intelligence).
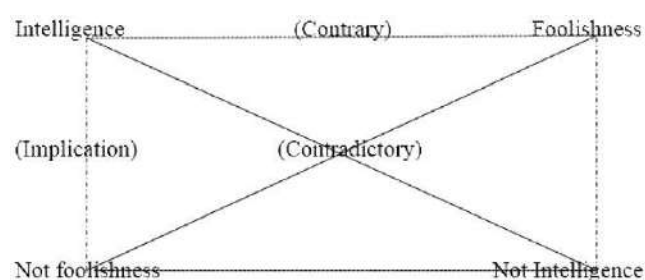
Fig.3: Greimas Square for the Opposition in "The Carpenter and the Monkey"

According to Greimas' analysis, the binary opposition between 'Foolishness and Intelligence' generates two other semantic relations: (1) implication represented by the association between 'intelligence' and 'not foolishness' and the association between 'foolishness' and 'not intelligence' and (2) contradiction signified by the association between 'intelligence' and 'not intelligence' and the association between 'foolishness' and 'not foolishness'. In this respect, 'intelligence' implicates the meaning of 'not foolishness', and 'foolishness' implicates the meaning of 'not intelligence'. Notably, the existence of this binary relies on

the historical, conventional and contextual circumstances of a fable.

VII. FINDINGS

The semiotic investigation of these two fables has shown that animals in fables are publicly recognized as having either good or bad motivation and intention which are reflected in the binary by the positive and negative terms. The positive and negative meaning in a binary is comprised of two opposing terms (intelligence/foolishness). These binaric terms further lead to the existence of two main implied relationships (contradiction and implication) which can be semiotically analyzed utilizing Greimas Semeiotic Square. The implication relation is represented by the association between positive and not negative and the association between negative and not positive. In this sense, 'Intelligence' implicates the meaning of 'not foolishness' and 'foolishness' implicates the meaning of 'not intelligence'.

VIII. RECOMMENDATIONS

In EFL teaching classrooms, teachers are required to give their students a clear idea about semiotics and how to translate the human signs into meaningful messages used in social life. Kalila Wa Dimna fables can be used as good teaching aids as they involve simple structures with simple vocabulary. In addition, stories in fables can motivate students to learn language as they offer an interesting material connecting between imagination and reality. Fables are short narratives often ending in moral lessons which help teachers to guide their students towards the good.

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Magical Feminism: The Female Voices of Magic Realism in Isabel Allende's *The House of the Spirits* and Laura Esquivel's *Like Water for Chocolate*

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Abstract— *Magic realism is a distinct subgenre of writing that works on the mechanism of paradoxes of placing two opposites together to make a rich and complex meaning – the fusion of real and fantastic as Angel Flores calls it 'amalgamation of realism and fantasy'. Magic Realism can also be read as a Postcolonial weapon as it fight backs the traditional tendencies and the staunch realism of western literature. Female voices have also employed magic realism to say aloud the problems of women across the globe. Magic Realism has thrived well in the hands of women writers across cultures and continents. Toni Morrison, Isabel Allende, Laura Esquivel, Chitra Divakaruni Banerjee, Arundhathi Roy, Sarah Addison Allen, Yaa Gyasi, Raja Alem etc. This paper proposes to bring into limelight the Latin American Women Writers who are often left out to be mentioned along the list of men Latin American writers.*

Keywords— *magic realism, women writer, Latin women writers, themes, food, feminism, cooking, postcolonial, subaltern.*

Just as realism was a response to romanticism, magical realism was a reaction to realism. Latin American novel, with its overt keenness for its experimental verve and an explicit preoccupation with form and style has got a rightful place in World Literature. Though, Latin American literature was once considered as the backwaters of the West, now, it has become the mainstream literature is no ordinary thing. Magical realism became popularly known during the Boom Period of 1962-1967 when Latin American literature started flourishing internationally. Latin America was undergoing a period of political turmoil during the 1960s and 70s because of political schemes created by the Cold War. This brought a unity among the writers of this region based on a common plea for nationalization. After the Cuban Revolution in 1959, the eyes of the world turned to Latin America. It was with the use of magic realism that the Latin American writers were celebrated and their novels reached the heights of popularity within this time period.

Ever since, many writers across the globe have started using magical realism in their writings, but the most popular alluring works of this genre continues to be from Latin American boom. With the advent of the boom of magic realism, which the Latin American claim to be their own, when the westerns term it a postcolonial voice, French Surrealism, the Latin American writers call it their own and Though many non-Latin American writers have attempted at using magical realism in their works, Latin Americans, claim this movement as the original, the origin, the home and the only true birthplace of magic realism. As magic realism was propagated from the pulpit of colonized countries, Western philosophers try to group magic realists as postmodernist writers, and many other writers categorize them both as postmodernists and magic realists. But the foundational literary identity of Latin America hinges on magic realism exclusively. With all these arguments, magic realism can be at once, philosophical, cultural, historical and political. It is also religious in its strain as it is grounded on Catholic faith of believing in miracles. A critic, Bowers points out the variety of themes of Magic Realism thus:

> What unites these writes is the political nature of the magical realism …whether from an overtly anti-imperial, feminist or Marxist approach, or a mixture of all of these, or whether the form reveals its political aspect more covertly through the cultural politics of post colonialism, cross-

culturalism, or the friction between the writing of pragmatic European Western culture and oral, mythic based cultures. What locates these writers politically is their narrative position outside the dominant power structures and cultural centres (48)

Many debates centre on whether a given work should be recognized as magical realism or really fantastical, thereby should the work be called literature as opposed to entertainment. But, magic realism has been given a lofty status of literary fiction instead of calling it fantastical or commercial or a genre fiction making it more reputable in the academic landscape, and more likely to win awards. Unlike in fantasy novels, authors in the magical realism genre deliberately withhold information about the magic in their created world in order to present the magical events as ordinary occurrences, and to present the incredible as normal, every-day life. Magic Realism purports to be more real than reality itself.

Women writers such as Isabel Allende from Chile and Laura Esquivel from Mexico have become part of this movement's later developments, contributing a focus on women's issues and perceptions of reality. Laura Esquivel, along with Isabel Allende, is one of the female forerunners of the post-boom literary movement in Latin America.

Isabel Angelica Allende was born on August 2, 1942, in Lima, Peru, the daughter of a Chilean diplomat and the cousin of the Chilean president Salvador Allende, who was assassinated in 1973 as part of a military coup. This event heavily influenced Allende that she has made use of this in her first novel, *The House of the Spirits*, published in 1982, which has won a number of international awards in Mexico, Germany, France, and Belgium.

Laura Esquivel, when attempted to write this magic realist novel, it was a new niche in the literary front in the early 1990. It marked the rise of the female versions of magical realism, the type of narrative style popularized by male writers like Gabriel García Márquez, and which rendered depictions of everyday life suddenly uncanny and fantastical through the intervention of supernatural elements that did not faze the inhabitants of such fictional small towns.

Women novelists like Chile's Isabel Allende finally captured the global limelight, putting their own feminine and feminist spin on these tales of enhanced reality by suggesting that those tasks we traditionally read as part of "women's work" may not be quite as banal as they may appear at first glance. Among this group of writers, Laura Esquivel, author of *Like Water for Chocolate*, achieved cross-over success by emphasizing the inherent magic in

vernacular knowledge—such as kitchen lore—which had been disdained by women of means as well as the rising number of women now employed outside the home who were turning to prepared or fast food to feed their families rather than spend hours in the kitchen after a busy day at work. By using her fiction to conjure visions of an earlier time - the Mexican Revolution (1910-20) - when the modern nation was taking shape and women still possessed the traditional culinary secrets passed down the generations, Esquivel suggests that even those subject to unfair and sexist rules can exercise some measure of power by wielding the tools available to them, in this case, the kitchen, to achieve their own ends.

The Magical elements that are present in these two novels are discussed in this paper. The notable magical elements in *The House of Spirits* by Isabel Allende is the character Clara the Clairvoyant possessed supernatural qualities. She was one who could interpret dreams. It was an inherent nature in her that she could foretell the occurrence of earthquakes. The writer remarks that her unusual qualities are never considered as hindrance at home.

> The child's mental powers bothered no one and produced no great disorder; they almost always surfaced…within the strict confines of their home. It was true there had been times, just as they were about to sit down to dinner…when the saltcellar would suddenly begin to shake and move among the plates and goblets (7)

As Clara grew up, she became more experienced and her ability became a part of her everyday affair. In a moment of an exalted state, she went into a condition of trance when she would move around the room sitting in her chair.

In Laura Esquivel's *Like Water for Chocolate,* Esquivel relates the story of the protagonist, Tita's, birth. The book remarks how she is very talented in the kitchen, and in fact was born in the kitchen. However she is very sensitive to onions. So much so that while she was still in utero and her pregnant mother was chopping onions, the baby's eyes began to water. And water, and water. "Tita was literally washed into this world on a great tide of tears that spilled over the edge of the table and flooded across the kitchen floor". After the house eventually dried out, the housekeeper swept up the salt from the tears— enough to fill a 10 pound sack. When Nacha, the indigenous cook at her home, who was more loving towards her than her biological mother, dies, Tita felt completely depressed. But very soon she finds that she is able to communicate with Nacha. "All at once she seemed to hear Nacha's voice

dictating a recipe, a prehispanic recipe. . . . So skilful was she that it seemed Nacha herself was in Tita's body doing all those things" (46 -47)

Thus these novels present the intervention of the supernatural ghosts in the physical world's setting. The abilities of Clara to interpret dreams and Tita to converse with the ghosts are very essential to the plot. The interaction between spirits and humans, as well extraordinary phenomena are presented in the text in a coherent way, and all magic events are perceived by characters and readers as it were absolutely natural.

The term „magical feminism" was coined by Patricia Hart in 1987 with purpose to describe Isabel Allende's narrative. "I define „magical feminism" as magical realism employed in a femino-centric work." (Hart 30).

The narrative that runs through these two novels taken for study are overtly female. All the character who are portrayed to possess extraordinary qualities like communicating with ghosts, who practice magic, who can convert an emotional condition to a physical condition, and who are ghosts themselves – are all women. To substantiate this idea more specific instances of supernatural events connected with women are shown.

In *The House of Spirits*, Clara, a female character could predict the sex of the children who were yet to be born. ' . . . I hope this time it will be a boy so we can give him my name . . . It's not one, it's two' (115).

In *Like Water for Chocolate*, Tita was able to quiet her hungry new-born nephew by feeding him even while she was a virgin. 'She saw the boy´s face slowly grow peaceful and when she heard the way he was swallowing…, she removed the boy from her breast: a thin stream of milk sprayed out'.(70)

These instances from these two novels show not only how magic realism is used by these women but also utilize these supernatural happenings to express a specific women's experience which make them magical feminists.

The two novels taken for study can be studied under the light of femino-centric texts, which Elaine Showalter terms as 'gynocriticism'. The thematic study of these novels concentrates on women and the female experience and it can be rightly called as feminist criticism. Some parallels can be drawn between feminist approach and magic realism.

There are some parallels between the feminist approach and magical realism. First, the feminist criticism, in all its many and various manifestations, attempts to free itself from naturalized patriarchal notions (Selden at al 115); at the same time, magical realism also participates in the process of "patriarchal culture's disenchantment with itself" (Faris 4).Second, as critics indicate, the characteristic of magical realism is its transgressive and subversive qualities (Bowers 67), that remind us, to some extent, the characteristics of a style of writing described as l'écriture feminine. L'écriture feminine is the practice associated with French feminism and a discourse concerned with subjectivity, sexuality and language (LeBian 134); and women had an interest in writing it because of its subversive qualities which could counter their oppression (Liladhar 378).

Since we deal with novels written by female authors, it is worth to remember another feminist critical practice, gynocriticism. This term was coined by Elaine Showalter and this kind of practice studies women's writing with the aim of tracing a specifically female literary tradition. To some extent, this practice could be applied to the Esquivel's novel. As Taylor points out, the novel evokes a genre that is traditionally coded as feminine: the novella por entregas which means, a work of fiction usually published in instalments in magazines (184). The other principal popular form which is reworked in the novel is that of the recipe. Each chapter begins with a list of ingredients and „ manera de hacerse"(185).

In reference to Allende's novel and l'écriture feminine, Swanson indicates, that this narrative does not in any real sense seek to re-create a supposedly 'feminine language', but it does in some ways offers a feminine discourse against a masculine one (162).In similar vein is the opinion of Faris:"while works by women authors such Isabel Allende, Toni Morrison, Laura Esquivel, [and others], have used magical realism in novels that are centred on women's experience and women's problems, there is no single definable feminist ideology that joins them " (172).

The two novels that are taken for study could be read as postcolonial discourse. There can be many characters who stand against the dominant power structures. As magic realism has parallel terms with feminist criticism, it has also got associations with postcolonial criticism. When Slemon proposed the theory that engaged magical realism in postcolonial discourse, he explained that "in the language of narration in a magic realist text, a battle between two oppositional systems takes place" (409) and this structure reflects the tension between opposed discourses of colonized and colonists (410).

Critics often link postcolonial perspectives of magical realism with two postcolonial critics: Gayathri Chakravorthy and Homi Bhaba The two postcolonial critics who link postcolonial perspectives and magic realism are Gayathri Chakravorthy Spivak and Homi. K. Bhabha. 'Can a Subaltern Speak'? is the famous postcolonial essay, where Gayathri Spivak formulates postcolonial theories for the study of subaltern voices. Very truly, magic realism can also be partially viewed as representation of subaltern voices.

Homi. K. Bhabha's idea that after the Latin American Boom, magic realism has become the literary language of the postcolonial world has added importance to magic realism.

Esquivel's novel, *Like Water for Chocolate,* though it does not concern much about postcolonial issues, mention is made about the Kikapu Indian woman, whom Doctor Brown's grandfather had married. She was never acknowledged as a legal wife and continuously treated disrespectfully. The Yankee family addressed her always as 'the Kikapu' rather than using her original name. 'For the Browns, the word Kikapu summed up everything that was most disagreeable in the world.'(101)

In Allende's novel, representations of postcolonial voices in the form of class struggles and the supressed voices who were the victims of political repression are explicit. Senator Esteban Trueba had an obsession to destroy what he call the 'marxist cancer' but when the political police came for Alba, he could not do anything and his granddaughter entered into the nightmare.

This paper has attempted to study the characteristics of magic realism manifested in the two novels *The House of the Spirits* and *Like Water for Chocolate* by the most poignant Latin American women writers, Isabel Allende and Laura Esquivel respectively. Convincingly, the two novels demonstrate all the characteristics of magic realism and have established the definition of magic realism. This paper has also navigated the peculiarities of these writers in the usage of magic realism distinctly to arrive at the desired result. the novels as sharing feminine experience . The two women writers have employed magic realism to focus female characters and a specific female experience.

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An Evaluation of the Maintenance of Peace and Order in Nueva Ecija Provincial Jail

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Abstract— The study was conducted in the Nueva Ecija Provincial Jail (NEPJ) located at Caalibangbangan, Cabanatuan City, Nueva Ecija. Ninety (90) inmates and ten (10) jail personnel served as respondents of the study. The NEPJ provides the strict implementation of the rules and regulations in the custody and security of inmates. Both provincial personnel and inmates know that all the security procedures in the jail activities are highly implemented. A prisoner accused of breaking the rules does not have all the rights during the trial because a prison disciplinary proceeding is not the same as in criminal prosecution[1]. Among other things, the researchers recommended that the administration of NEPJ should continue the way and manner on how they provide very effective security operation, as well as in maintaining the activities that help the inmates make a better relationship with the provincial jail and other inmates.

Keywords— inmates, peace and order, provincial jail, security procedure and strict implementation.

I. INTRODUCTION

The correctional institution is the 4th pillar in the Philippines Criminal Justice System to address the growing concern of jail management and penology problems. Primarily, its clients are detainees accused before a court who are temporarily confined in such jails while undergoing investigation, waiting for final judgment and those who are serving a sentence promulgated by the court three (3) years and below [2].

The Bureau of Correction has four major areas of the rehabilitation program, namely; Livelihood, Educational and Vocational Training, Recreation and Sports, and Religious Activities. These Programs are being continuously implemented to eliminate the offender's pattern of criminal behavior and to reform them to become a law-abiding and productive citizen.

The Bureau of Jail Management and Penology was created on January 2, 1991, pursuant to Republic Act 6975 otherwise known as the "DILG ACT OF 1990"[2]. It is mandated to replace its forerunner, the office of Jail Management and Penology of the Philippine Constabulary/integrated International Police. The BJMP has jurisdiction over all-district, cities and municipal jails. It is a line bureau of the Department of Interior and Local Government (DILG). As such, it ensures the establishment of secure, clean, adequately equipped and sanitary facilities and provision of quality service for the custody and safekeeping and development of district, city, and municipal inmates, and fugitive from justice or person detained, awaiting or undergoing investigation or

trial and/ or transfer to the national penitentiary, and/ or violent mentally ill person who endangers himself/herself or the safety of others as certified by proper medical officer pending transfer to a mental institution.

The Philippine government, despite many difficulties, has taken and continuously takes concrete moves towards the improvement of its prison/jail conditions and the treatment of the offenders [3]. The author in [3] says "the government cannot do this alone. It needs the cooperation and active involvement of all sectors in our society/media, academy, business, etc. prison reforms can only achieve through the active participation of all the members of society. Each one has a responsibility in making these reforms possible."

Decent and humane prison conditions can be realized, and prisoners can be successfully rehabilitated if every sector of society will work together [4]. An offender must afford his or her rights throughout the different stages of the criminal Justice System from the commission of the offense, to investigation and apprehension, to prosecution, trial and conviction and finally punishment and correction. The Community, specifically, plays a significant role in the administration of criminal justice as it functions even before the commission of the offense.

The primary agency tasked to enforce the laws of the Philippine prison is the Bureau of Prisons under the Department of justice. The Prison law, which is implemented by the Bureau of Prisons, is found in section 1705 to 1751 of Revised Administrative Code, which renamed the Bureau of Prison as the Bureau of Corrections under Executive order

292 passed during the Aquino administration. To maintain peace and order inside the Bureau of Corrections, different measures were implemented by the department.

In Nueva Ecija, the agency tasked to implement the law of the Philippine prison is the Nueva Ecija Provincial Jail. In this regard, the researchers look into the implementation of the said law in their province. They aimed to evaluate the peace and order being implemented in the jail which was not investigated by other researchers in the province. Thus, this study finds meaning and relevance.

II. METHODOLOGY

This study used a descriptive research design.According to [5], as cited by the authors in [6] and [7], "descriptive research systematically describes a situation, problem, phenomenon, service or program, attitudetoward an issue or simply, it provides information on a subject". This study described the true picture of the maintenance of peace and order in Nueva Ecija Provincial Jail.

The respondents of the study were chosen purposively based on the following criteria [8]: they must be Jail Personnel and Detainees in Nueva Ecija Provincial Jail, Caalibangbangan, Cabanatuan City, at least 3 years working as jail personnel and at least three years as an inmate.

The picked respondents were ninety (90) inmates and ten (10) personnel.

The data came from the researchers-made questionnaire answered by the respondents.

The study was done from September 2018 to February 2019. It did not include personal reasons of inmates how and why they are in Nueva Ecija Provincial Jail.

III. RESULTS AND DISCUSSION

1. Crimes Committer by the Inmates

Table 1 shows the crimes committed by the 90 inmate respondents. 35 inmates committed drug-related cases and another 35 under the category of "others" with 38.89 percentages, 13 inmates committed estafa with 14.44 percentage and 7 inmates who committed robbery with 7.78%. The highest number of crimes committed by inmates are drug-related and under the category of "others".The finding proved that drug-related cases are one of the serious problems of the province of Nueva Ecija which is also the major crime concern in the country.

Table.1: Crimes Committed by the Inmates

Inmates (Crimes Committed)	Frequency	Percentage
Drug-Related	35	38.89
Estaffa	13	14.44
Robbery	7	7.78
Others	35	38.39
TOTAL	90	100%

2. Rights and Privileges of Inmates

Table 2 shows the rights and privileges of inmates in Nueva Ecija Provincial Jail. The table clearly showed that the rights and privileges of the inmates were respected and implemented particularly the "right to receive visitors during visiting hours" with a weighted mean of 3.73 and verbally described as strongly agree.

Table.2: Rights and Privileges of Inmates

Item Statement	Weighted Mean	Verbal Interpretation
1. The right to be treated as a human being	3.68	Strongly Agree
2. The right to avail medical and other health services	3.68	Strongly Agree
3. The right to practice his/her religious belief and cultural perception	3.68	Strongly Agree
4. The right to vote unless disqualified by law	3.45	Strongly Agree
5. The right to receive visitors during visiting hours	3.73	Strongly Agree
OVERALL WEIGHTED MEAN	3.64	Strongly Agree

3. Custody, Security and Control

Table 3 depicts the custody, security and control being implemented in Nueva Ecija Provincial Jail. The table clearly depicted that they have highly implemented specifically the"conduct of regular counting of inmates at least four (4) times in twenty four (24) hours period" and "the security of firearms and anti-riot equipment in the armory".

Table 3. Custody, Security and Control of the NEPJ

Item statement	Weighted Mean	Verbal Interpretation
1. Never allow the jail officer to open the inmate's quarters alone	3.57	Strongly Agree
2. Maintain a system of key control, inmates are not allowed to handle keys.	3.65	Strongly Agree
3. Maintain strict control of firearms.	3.63	Strongly Agree
4. Secure firearms and anti-riot equipment in the armory.	3.74	Strongly Agree
5. Conduct regular counting of inmates at least four (4) times in twenty-four (24) hours period	3.80	Strongly Agree
OVERALL WEIGHTED MEAN	3.72	Strongly Agree

4. Security Procedures during Jail Activities

Table 4 shows the weighted mean of 3.46 and a verbal interpretation of strongly agree. it can be said that there is tight security in the provision of Inmates Welfare and Development Program (IWDP).

Table.4: Security Procedures during Jail Activities

Item statement	Weighted Mean	Verbal Interpretation
1. Inmates are supervised by jail personnel during a meal.	2.96	Agree
2. Individual mess utensils of an inmate are made of plastic.	3.46	Strongly Agree
3. Supervise inmates during livelihood, educational, religious, sports and recreational activities	3.52	Strongly Agree
4. Inmate's letters are censored by authorized jail personnel	3.59	Strongly Agree
5. Personnel search and identify inmate's visitors upon entry to jail	3.77	Strongly Agree
OVERALL WEIGHTED MEAN	3.46	Strongly Agree

5. Movement/Transfer of Inmates and Security

The security measures in terms of movement and transfer of inmates given in Nueva Ecija Provincial Jail are highly implemented. Inmates being moved are properly handcuffed before transfer. All inmates are not allowed to use personal vehicles for their movement or transfer. They are not allowed to go to a washroom or toilet alone.

IV. CONCLUSIONS AND RECOMMENDATIONS

The lowest average in rights and privileges of inmates is the right to vote unless disqualified by law. In custody, security and control, the NEPJ never allow the officer to open the inmate's quarters alone. Among the five-item statements under the movement/transfer of inmates, the lowest weighted mean is under the statement of "any movement of inmates to another penal establishment shall be treated confidently", which implies that there's a possibility of escaping if it is known by the public. While in security procedures during jail

activities are the item which stated about the supervision of inmates by the NEPJ Personnel during a meal, therefore we conclude that this item statement is not well supervised inside the Nueva Provincial Jail.

In the light of the above findings the following recommendations were drawn: 1.the management of Nueva Ecija Provincial Jail should inform and explain to all inmates about their rights to vote during elections even they are inside the NEPJ; 2. give orientation to all NEPJ Personnel about the opening of inmates' quarters alone, for the purpose of their safety and to avoid any harm and disturbances that can possibly occur; 3. the management of Nueva Ecija Provincial Jail should set techniques and plans on how they transfer inmates without the knowledge of public people; 4. strengthen the policy of Nueva Ecija Provincial Jail in security and discipline of inmates during mealtime to avoid problems regarding meal; 5. Conduct seminars and trainings about the new concept of rehabilitation of inmates; and 6. For

future researchers, increase the number of respondents and extend the scope of the study for more accurate result and to make accurate decisions given available information [9] in running the NEPJ.

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China's Population Aging, Human Capital and Economic Growth -Comparison with the United States, Japan, and Korea

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Abstract— This paper focuses on the status quo of China's population aging , that is, the current Chinese society is faced with the characteristics of aging: (1) the age structure of the labor force is aging, and there is a tendency to catch up with Japan and South Korea ; (2) the old-age dependency ratio and the child-rearing ratio rise simultaneously that brings double pressure to society ; (3) China's process of enrichment in the old process is also accelerating ; (4) The rapid rise of aging is slowly coming. At the same time, the related researches on the aging of the population in this field are discussed, and the relationship between population aging and human capital is complicated. The aging of the population affects the human capital transmission on economic growth, positive for economic growth or negative. At the same time, this paper compares the status quo of China's population aging with the three typical aging countries: the United States, Japan, and Korea.
Keywords— population aging, human capital, economic growth.

I. CHINA'S POPULATION AGING

"Old before getting rich", "the number of older people is the most", "aging fast" have been features of Chinese population aging and there are sufficient data validation and support. However, these research conclusions have been going on for more than ten years. During this period, China's industrial structure has undergone major changes, and the social economy has also made great achievements. It is accompanied by the aging of the population.

China is experiencing a continued increase speed of population aging process. In 2015, population over 60 years old reached 220 million, 16.1% of the total population, population over 65 years old reached 144 million, 10.5% of the total population. And according to the UN's forecast, In the next 40 years, the population over 60 years old will exceed 500 million. In the 1970s, Chinese fertility rate began to decline, while the population aging gradually began. In the thirty years of the implementation of family planning policy, the gender imbalance and the labor force reduction have become an increasingly serious problem, prompting the Chinese family planning policy adjustments. Finally in October 2015, the eighteenth Central Committee of the Communist Party of China the fifth plenary meeting communique pointed out that two children "to promote the balanced development of population, adhere to the basic state policy of family planning, improve the population development strategy, the full implementation of a couple's policy of giving birth to two children to actively carry out as the response to population aging". From the demographic factors, fertility and mortality are two basic factors that affect population aging, but the change of fertility rat is more elusive, and the affect of family planning policy is difficult to predict, after all the willingness to give birth, the economic level of the country , and the security system will directly affect the fertility level.

Population aging has been a global trend, while Chinese population policy is more unique. China's population aging has the following characteristics.

(1) The age structure of the labor force is aging, and there is a tendency to catch up with Japan and South Korea.

Aging is not only a process of increasing the proportion of the elderly population, but also a process of gradual aging of the working-age population. The latter has a far-reaching impact on economic development. In 2015, Chinese older labor force is 37.68% of the total workforce, the ratio will continue to rise to 47.45% in 2040, followed by the 10 years the ratio will be basically stable at 47%. The elderly labor force accounts for almost half of the entire workforce. Labor is one of the core elements of economic growth, and the aging of labor will

inevitably have a major impact on the socio-economic development of a country or region.

(2)The dual pressures of rising old-age dependency ratio and Child rearing ratio.

The old-age dependency ratio refers to the ratio of the population of the elderly aged 65 and over to the labor force of 15-64 years old, in order to measure the burden of the labor force supporting the elderly population. In 2015, the old-age dependency ratio in China was 13%. According to UN's predictions, over the next 45 years China's old-age dependency ratio will rise rapidly, will be as high as 61.1%. The growth rate is second only to South Korea(55 percent). In the meantime , Chinese total social dependency ratio will be improved significantly. The next 10 years, Chinese child dependency ratio would have been higher than the old-age dependency ratio, but by 2030, old-age dependency ratio will exceed the child dependency ratio by 3.5%, older people will become the main social support burden in China.

(3)China's process of enrichment in the old process is also accelerating.

If China's aging population is "not getting rich first", China's economic level has further improved in recent years. At present, China's economic aggregate has ranked second, second only to the United States, and whether the aging level is still ahead of The level of economic development? In the 1980s, domestic scholars compared China's population aging and economic development level, and proposed that the characteristics of population aging are "not getting rich first". As of 2015, the proportion of elderly people aged 65 and over in China increased from 7% in 2000 to 10.5%. In that year, the per capita GNI in China was $7,880, while the per capita GNI in the United States, Japan, and South Korea reached this ageing level. For $8070, $10,950 and $21,530, it is 1.02 times, 1.39 times and 2.73 times that of China. When the degree of aging in these four countries is 7%, the per capita GNI of the United States, Japan, and South Korea is 1.66 times, 2.31 times, and 10.12 times that of China, respectively. Compared with 2000, the gap between China's per capita GNI and other three countries in 2015 has been significantly reduced. This shows that although China's aging is deepening in the past 15 years, the economy has developed more rapidly.

From the perspective of urbanization level, the proportion of urban population in China in 2015 was 56.1%, while in the United States, Japan and South Korea, when the aging level reached 10.5%, the proportion of urban population had reached 73.5%, 76.7% and 81.5% respectively. They are 17.4%, 20.6% and 25.4% higher than China respectively. This shows that under the same level of

aging, China's urbanization level is still far lower than these three countries. However, compared with 2000, the gap in the level of urbanization between China and the other three countries is greatly narrowing. When the aging level of the four countries is 7%, the highest level of urbanization in Korea is 44.28% higher than that in China. When the aging level of the four countries is 10.5, the highest level of urbanization in Korea is 25.4% higher than that in China, and the gap is reduced by 18.88. %. In addition to the level of urbanization, China's industrialization and modernization levels have greatly improved over the past 15 years. Compared with the situation of the four countries when the degree of aging is 10.5%, the proportion of the tertiary industry in Japan and South Korea is 2.2% and 9.8% higher than that of China respectively. When the aging of the three countries is 7%, the proportion of the tertiary industry in Japan is higher. China's 10.4%, South Korea is 18.1% higher than China's, showing that under the same ageing, the gap between China and these countries in the proportion of the tertiary industry is also narrowing.

Ageing	years	country	Per capita GNI (US$)	Urban population share (%)	The proportion of the tertiary industry (%)
Older than 7%	2000	China	840	36.92	33.4
	1999	Korea	8490	81.2	51.5
	1970	Japan	1940	72.1	43.8
	1944	United States	1392	64	-
Older than 10.5%	2015	China	7880	56.1	50.5
	2008	Korea	21530	81.5	60.3
	1985	Japan	10950	76.7	52.7
	1975	United States	8070	73.5	60.4

Source: Yearbook -1995 / 2010 " .

From a series of socio-economic indicators, it can be found that the gap between China and the developed countries is shrinking. However, under the same aging level, China's economic development is still far behind the United States, Japan, and South Korea. Rich while aging has become a prominent feature of China's current population aging, and the matching between old and rich is increasing significantly.

(4) The rapid rise in aging is coming quietly.

In the first half of this century, the proportion of elderly people aged 80 and over in China is not high, but China's aging population has its own outstanding characteristics:

First, the population of aging population is huge; second, the population of aging population is growing fast, according to the UN. It is predicted that the growth rate of the proportion of the elderly population in China after ten years will be second only to the developed countries such as the United States, Japan and South Korea. Under the huge impact of the upcoming aging, China should seize the slower growth period of aging in the next decade.

Aging is an inevitable trend of population aging, which is affected by both the population cohort and the prolonged life expectancy of the population. China's life expectancy has increased from 43.39 in the early days of the founding of the People's Republic of China to 75.43 years in 2015. Older people have a higher risk of disability, and the demand for nursing care is higher. At present, there are about 40.63 million disabled and semi-disabled elderly people in China, and the disability rate of the elderly is much higher than that of the younger. According to different disability standards, the disability rate of Chinese senior citizens is between 6.6% and 41%. In fact, even elderly people with mild or partial disability need a certain degree of care. Therefore, under the premise that there is no fundamental change in the disease and health model, the increase in the number of elderly people means an increase in the number of elderly people with disability. According to the high old age disability rate of 30%, China's current elderly disabled are estimated at 6.7 million. According to the United Nations, the number of elderly disabled people in China will reach 9.45 million, 17.99 million and 36.71 million respectively in 2025, 2035 and 2050.

Compared with the United States, Japan and South Korea, China's aging has its own unique characteristics and policy adjustments. Aging has a profound impact on different countries, while China, the United States, Japan and South Korea have adopted different measures to reduc the negative effects. The ultimate goal of this paper is to explore the impact of population aging on the Chinese economy, but introduces a mediator of human capital. Through the impact of population aging on human capital to explore its final impact on the economy, and horizontally compare the impact of population ageing in different countries in China, Japan, and Korea on the domestic economy. In response to the US, Japan and Korea's policy of responding to the aging of the population, we will provide suggestions for China's aging population in the future, and a more stable transition to the aging population facing the United States, Japan and South Korea.

II. THE IMPACT OF AGING ON HUMAN CAPITAL

Stiglitz emphasized the importance of human capital in the report of the International Committee on Economic Performance and Social Progress. He pointed out that human capital is an indicator of "surpassing gross domestic product" to measure economic development and social progress, and "human capital is an individual with the knowledge, skills, abilities and qualities that can create personal, social and economic well-being, it is not difficult to see that the aging of the population will inevitably bring about changes in knowledge, skills, abilities and qualities. It is certain that the aging of the population will inevitably change human capital. Since the reform and opening up, China's economy has grown rapidly. Studies have shown that human capital plays an important role in improving China's economic efficiency and narrowing regional differences (Fleisher, Li and Zhao, 2009). Human capital is considered to be a major contributor to the "Chinese economic miracle" (Fleisher and Chen, 1997; Démurger, 2001).

The aging of the population and the decline in the birth rate have brought about the lack of labor supply, which is not conducive to the sustained growth of the economy. The impact of human capital brought about by this aging phenomenon has become a hot issue for scholars. Since most countries with developed global economic levels are facing an aging population, scholars from all countries have explored the impact of human capital on the aging of the population. Because of the different backgrounds of research, it is unfavorable and beneficial. Many ideas of mixed theory exist.

According to the "favorable theory" scholars believe that mature labor work experience will continue to accumulate, and the decline in fertility rate gives young people the opportunity to receive higher education, so human capital is accumulated (Liu Yufei, 2016; Yao Congrong, 2008). Choi (2015) introduced human capital and physical capital accumulation in the OLG model, which proves that aging has obvious long-term effects on the economy, and aging will give more investment to the next generation of human capital; and he takes the Korean population as an example. It was found that the aging population in South Korea reduced the growth of labor supply, but it brought about an increase in wages, which in turn promoted human capital investment. Zhong Shuiying (2016) considers the advantages and disadvantages of population aging from the perspective of "dividends". He believes that "educational dividends" have a substitution effect on "demographic dividends", and the improvement of education level can alleviate or

even offset the negative effects of the disappearance of demographic dividends.

The "unfavorable" view is that human capital investment will decline with age. Becker (1966) believes that when human capital is gradually accumulating, the increase in age will lead to a decrease in the marginal return of investment. From the perspective of opportunity cost, aging will lead to a decrease in human capital investment. From the perspective of the group, the rise in the proportion of the elderly population will inevitably lead to heavier political pressure, which will inevitably lead to an increase in social welfare and medical expenditures. Social expenditures are more inclined to the elderly population, which occupies other aspects of public expenditure. Miller (1996) studied the education expenditures of 48 continents and Texas counties to study the impact of the proportion of people over 65 years old on adult per capita education expenditure. The results show that aging will reduce education expenditure. Poterba (1997) believes that the aging of the population leads to an increase in life expectancy, which means that the post-retirement time is longer. In order to protect the elderly consumption, the elderly will reduce the human capital investment for their children. Some scholars directly believe that the aging of the population will lead to the deterioration of the quality of human capital, because the elderly are outdated and their ability to innovate declines. Even though the quality of human capital in the elderly population is improving, it is still lower than that of young people, so the ageing of humans has a negative impact on human capital (Cepar, 2015).

Scholars with a "mixed theory" view believe that the relationship between aging and human capital is complex and non-monotonic. Zhang (2003) found that the decline in adult mortality and the "hump-type" relationship between public education expenditures through the construction of the OLG model, when the life expectancy is relatively low, the median age voters tend to increase the tax rate to increase public human capital. Investment, when the aging reaches a certain level, the median age people turn to support the reduction of tax rate to reduce public human capital investment, and ultimately the speed of human capital accumulation is first rising and then falling.

Summarizing the above three viewpoints, we find that most scholars discuss the impact of aging on government human capital investment from a macro perspective, and more from the perspective of intergenerational conflicts from the perspective of social relations. In particular, foreign scholars are less likely to study from a microscopic perspective. In fact, there is a certain social

background. Because Western developed countries have entered an aging age earlier, a relatively complete social security and education system has been established. Elderly care and education for minors are Social pooling (Chetty, 2012), so micro-family decision-making has less impact. At the same time, because the system does not emphasize the support of the children to the parents (Fei Xiaotong, 1983; Li Jinbo, 2011), the pension burden will not have a micro impact on human capital investment. China is not the same as the developed countries in the West. China has entered an aging society before it is rich (Cai Wei, 2016). The social security mechanism is currently unable to meet the needs of the elderly. The family not only undertakes pensions but also undertakes family education. Therefore, we must weigh the balance between pension and education. The family generations in China present feedback characteristics, and the pension burden will be fed back to the family human capital investment.

No matter from what angles, the existing research results show that the aging of the population will have an impact on human capital, and the impact is increasingly far-reaching. It has become the focus of more and more scholars at home and abroad. However, due to different social backgrounds, resource endowments, and research perspectives, there is no final conclusion about the exact relationship between population aging and human capital. It is precisely because of the uncertainty of this relationship that the impact of population aging economic growth presents a more complex relationship.

III. THE IMPACT OF HUMAN CAPITAL ON ECONOMIC GROWTH

Most of the existing research on human capital and socio-economics focuses on the roles of health and education. Health as an important part of human capital (Grossman, 1972), its status and changes have an increasing impact on national economic growth. Foreign scholars have also shown through data that health has a significant role in promoting economic growth, and that a significant portion of the contribution of long-term economic growth can be explained by health (Mayer, 2001; Arora, 2001). Whether China's economic growth has the same relationship with healthy capital, some scholars examine the relationship between health and wage income through a microscopic perspective to prove the positive relationship between healthy capital and economic growth (Zhang Chewei, 2003; Wei Zhong, 2004). Some scholars in China have directly verified from the empirical point of view that there is a significant positive correlation between healthy human capital and economic growth, and

the elasticity of health index to economic growth is about 0.08, which suggests that China should strengthen the emphasis on health care. (Luo Kai, 2006). Some scholars have studied in theory, considering the effects of food consumption and nutrition on healthy human capital in the extended Ramsey model, thus exploring the relationship between healthy human capital, physical capital and consumption, and studying health versus long-term economy. The results of the study indicate that Fogel-type healthy human capital can expand economic growth in the presence of exogenous technological advances (Wang Dihai, 2012).

Over the years, the level of education in China has been continuously improved, and the education level of the labor force has also been continuously improved. The educational hierarchy of human capital has undergone great changes. Some scholars have studied the role of human capital with different levels of education in the economy. They believe that in the short-term, human capital at the secondary education level has a strong positive impact on total output, while high-level human capital is in the economy. An important driving force for long-term growth (Song Guanghui, 2003; Yu Shipu, 2015). Of course, because of the huge differences in education between urban and rural areas, some scholars have studied the relationship between education human capital and the economy from different regional perspectives. The results show that the education level is an important factor affecting the income gap between urban and rural areas (Chen Binkai, 2010; Zhan Guohui, 2017) .

From the existing research, it can be shown that the population aging affects the economy through the role of human capital. In the face of the aging of the population, the policy or a series of systems should reduce the negative impact of population aging. The United States, Japan, and South Korea can be used as a reference to sum up experience on the one hand and learn lessons on the other.

IV. COMPARISON BETWEEN CHINA, THE UNITED STATES, JAPAN AND SOUTH KOREA

(1)China's aging population is in a grim situation

The acceleration of population aging has become an extremely serious social problem, affecting the development of China's society and economy. The reasons for the current situation of China's aging population are more complicated, and there are many factors. For example, in September 1982, family planning was designated as China's basic national policy, and was

enshrined in the Constitution in December of the same year. We don't discuss the correctness of the national policy, but the impact of this policy on China's population and development issues cannot be ignored. Family planning has led to an overall decline in the birth rate of China, which has laid the foundation for China's aging population. The continuous improvement of the medical level and the continuous improvement of the social security system have improved the life expectancy of the population. According to the China Statistical Yearbook 2017, China's average life expectancy has increased from 67.77 in 1981 to 76.34 in 2015. The increase in life expectancy will affect people's behavior, including investment in health and investment in education. A series of actions will further affect the aging of the population.

index	Older care ratio	Birth rate	The proportion of the population aged 65 and over to the total population
2000	9.92	14.03	6.96
2001	10.09	13.38	7.1
2002	10.38	12.86	7.3
2003	10.65	12.41	7.5
2004	10.69	12.29	7.6
2005	10.67	12.4	7.7
2006	10.96	12.09	7.9
2007	11.1	12.1	8.1
2008	11.33	12.14	8.3
2009	11.6	11.95	8.5
2010	11.9	11.9	8.87
2011	12.25	11.93	9.1
2012	12.66	12.1	9.4
2013	13.08	12.08	9.7
2014	13.69	12.37	10.1
2015	14.33	12.07	10.47
2016	15	12.95	10.8
2017	15.9	12.43	11.4

Source: "China Statistical Yearbook 2017"

From the above picture, we can see that the old-aged care ratio in China is in an increasing trend. On the one hand, the birth rate of the population has a tendency to decline; on the other hand, the life expectancy of the elderly is getting longer and longer, and the proportion of the population over 65 is getting bigger and bigger. As China's aging is accelerating, we must not only explore the impact of aging on the Chinese economy, but also learn from other countries' experiences in dealing with aging.

(2)South Korea is likely to become one of the countries with the most aging population

South Korea has a relatively high degree of aging but has the fastest aging rate in the world. According to the United Nations, the population of Korea will reach its maximum in 2020, the number of adults will exceed that of children, and the number of labor will begin to decline. South Korea is getting older. The transformation of the society into an aging society means that South Korea will face greater pressure from the social security and medical systems. In 2013, Korea's aging rate was 12.17%. According to scholars' prediction, the figure will reach 40% in 2050, and South Korea is likely to become one of the countries with the most aging population. The speed of Korea's entry into an aging society from an aging society is much faster than Japan (24 years) and Germany (77 years). Korean scholars have shown that if South Korea continues to maintain the current fertility rate, the elderly population in South Korea will account for 48.2% of the total population by 2100, which means that in 2100, every 100 working-age people need to raise 109 elderly people, and the social pension burden is very high and weight.

The aging of South Korea's population has obvious characteristics of urban-rural differences. From the perspective of the aging of urban and rural populations, the aging population of Korean urban population is relatively light, and the rural aging population is increasing rapidly, causing great differences between urban and rural areas. In Seoul, South Korea, and the surrounding satellite city of Incheon and major cities such as Busan, due to the high economic level, young people have a large job-seeking employment, and the aging rate is low, while the rural proportion is high, Gangwon-do, Jeonnam-do, Jeju Island, etc. The old-age population stays agglomerated and the aging rate is relatively high (Wang Zhibao, 2015).

(3)The status quo of super aging brings a heavy burden to Japanese society

The current situation of the Japanese population can be summarized as "super old." Japan is a long-lived country.

In 2003, the average life expectancy was 78.36 years for men and 85.33 years for women. The elderly population aged 65 or older accounted for 19.24%, and it is still on an upward trend. Experts predict that the elderly population over the age of 65 will rise to 33.7% in 2050. At the same time, the young population under the age of 15 in 2003 accounted for 14.03% of the total population, indicating another important feature of the Japanese population – "small child". By 2010, the total population of Japan will begin to turn negative growth, and by 2100 will fall to 67.366 million, which is only a little more than half of the 1998 population.

At present, Japan is the world's most prosperous country and the fastest-growing developed country. From 1960 to 1990, Japan's aging population increased by 6.4%. The United States, Britain, Germany, France and the United Kingdom only increased 3.3%, 4.0%, 3.5% and 2.4%. Although Japan did not reach the national standard of aging by 1970, the developed countries of the United States and Europe reached this standard before the Second World War and even in the last century. However, the proportion of the population from the age of 65 to the total population was 7%. In terms of the time required to rise to 14%, Japan is faster than any developed country in the US and Europe.

As a super-aging society, Japan is particularly prone to aging. Japan is the country with the longest life expectancy in the world. The middle-aged population is now more than the young population. Since the middle of the 20th century, the number of Japanese laborers has begun to decline. At the same time, Japan's birth rate has dropped to a record low. This means that the proportion of the elderly population will increase further in the long run. The aging has brought huge pension pressure to Japanese society and the labor shortage has brought about a slowdown in economic growth. According to Japanese scholars, Japan's aging rate will exceed 60% in 2050, and Japan will further maintain the record of the highest degree of aging. The high proportion of the aging population is a major feature of Japan's aging. Among the 65-69 year-old Japanese, 50% have labor remuneration, and 25% of the elderly over 70 years old (more than half are self-employed) are paid. At the same time, Japan's aging is also characterized by aging and feminization. Japan's aging and urbanization are developing at the same time. Therefore, unlike South Korea, the problem of population aging in rural Japan and cities is not very different. From the process of Japan's aging 40 years, it can be found that the reduction of the labor force, the decline in the savings rate, and the heavy burden of the

working-age population are the heavy shackles brought to Japan by aging.

(4) The United States is preparing to enter the aging society more fully

As the largest economy, the United States has entered an aging society in 1944. In 2017, the elderly aged 65 and over in the United States accounted for about 12.5% of the national population. It is expected to reach 20.7% in 2050. Among them, the number of people aged 85 and over will reach more than 18 million, nearly six times that of 1995. In terms of life expectancy, according to the United States Census Bureau, the life expectancy of a population born in 1900 was 47 years, and the life expectancy of a population born in 1950 was 68 years, compared with 77 years in 2000.

At present, the life expectancy of 65-year-olds of men and women is 16 and 19 years respectively, and in the early 20th century, 11 and 12 years respectively, the life expectancy of men and women aged 65 and older increased by about 40% and 60% respectively. In terms of medical needs, about 40% of the elderly in the United States need to spend some time in hospitals or other care facilities, and about 4.5% of the elderly will spend the rest of their lives there. Moreover, based on current growth rates, the number of Americans living in nursing homes will reach 3 million in 2030, about twice that of 1995. These all indicate the unprecedented pressure on the country brought about by the aging of the population. However, it is undeniable that the United States has already had adequate preparations and a better system in dealing with the population aging.

V. DIFFERENT POLICIES IN DIFFERENT COUNTRIES

The United States, Japan and South Korea are facing the pressure of population aging, and corresponding policies and measures have been introduced to cope with this pressure. For example, in the 1990s, Japan launched the "Angel Project" to improve children's day care services and other child-rearing services to cope with low fertility status, and to start the "Golden Plan" in 1990 to promote health and welfare services. South Korea's fertility control policy continued to decline after it officially abolished the birth control policy in 1996, and there has not been a rebound. The government has expanded maternity leave and parental leave plans, day care services and so on. These incentive policies are not only to prevent the continuous decline of fertility levels, but more importantly, the aging of the population and the transformation of the old-age model have made the society must assume more important pension

responsibilities to make up for the reality of weak family pension. For China, the past population policy focused on the intervention of the number of births, and the future development of aging will put forward higher requirements for population policy from quantity control to service support, and should strengthen economic subsidies for family birth and parenting. Improve the parental leave system, expand home care services, and develop wheezing services for family caregivers.

Although China's aging is neither as high as Japan nor as fast as South Korea. However, Japan, South Korea, Germany, etc. have established and improved the long-term care system for the elderly and the social pension service system to cope with the reality of the aging of the younger generation. The social care service in the United States has also been systematic and standardized. Compared with these countries, there is still a clear gap in China's institutional system for building an aging society. In particular, aging will lead to higher rates of disability and dementia. The elderly with disability and dementia have rigid needs for the care of others. In many cases, specialized nursing and care services are needed. China is still dominated by family pensions, but the increasing number of elderly disabled people and the changes in their families have made it difficult for families to take up the burden of care and to meet the professional service needs of disabled elderly people. The timing of the relatively moderate growth of the number of elderly people in this decade. For China, it is opportunity to increase the basic service facilities, improve the medical care and old-age care system, especially the specialized nursing institutions, community care and nursing centers, etc., and strengthen the training and quality supervision of nursing staff, then effectively responds to the challenges posed by the population aging.

VI. CONCLUSION

China is facing an ageing problem with certain similarities with the United States, Japan, and South Korea. In response to the aging of the population, the United States, Japan, and South Korea have adopted a number of policies, some of which have significant policy effects, and some not as effective. China can selectively learn from these policies, so that it can more effectively respond to the problem of population aging.

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The Invisible Subordination of the Parsi Women:
The Crow Eaters

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Abstract— *The paperthrows light on the myriads of Parsi culture and tradition.It explores the hypocrisy and double standards of the male patriarchy of Parsis society in The Crow Eaters.The paper conveys that several forms of the social system are both unjust and oppressive for women.Though the characters are drawn in the novel are perfectly fictitious, there are striking similarities with ordinary and real Parsi people rooted deeply into their age-old culture and tradition.*

Keywords— *Parsi, patriarchy, subordination, exploitation.*

The Crow Eaters was the first novel published by famous Parsi writer Bapsi Sidhwa in the year 1978.The novel fulfills her profound desire to elevate the social apparatuses offered to the Parsi women. Sidwa discusses how different structures of male domination resulted in the invisible subordination of Parsi women. She elaborately portrays the suffering of the women characters at the hands of the Parsi partiarchial society.

Throughout the novel, it is observed that Jerbanoo craves for respect from her son-in-law Freddy but, her wish never gets fulfilled. She thinks that she has contributed immensely for the family and expects a return of the same from the family. During such occasions, Jerbanoo's daughter Putli is seen supporting her husband Freddy. Putli believes that it is the duty of the woman to tackle such situations: "It was the responsibility of a woman to convince their menfolk. Obviously, men become bad-tempered after exhausting labor and it is the minute thing that is significant" (73).

Simone de Beauviour states that a woman whether she is a wife, a daughter, a sister, a mother or a mother-in-law is always considered inferior to man. Men always exploit or abuse women who are weak in physical attributes. In *The Crow Eaters* Freddy is seen abusing and exploiting Jerbanoo and attempts to murder her. He felt envious about her courageous activities. Simone de Beauvoir in *The Second Sex* states that women in all societies are considered weaker sex: "Woman is weaker than man" (Beauvoir 68).

While Putli could not stop herself walking behind her husband Freddy as per the Parsi customs. According to her a woman is inferior to man and she should never match her steps with man. She not only practice it herself but she also trains her daughters to do the same. But to her miseryYasmin, her daughter after getting married is seen to ignore the age-old Parsi customs and even questions the submissive attitude of the Parsi women.

In *The Crow Eaters* Sidhwa explores the hypocrisy and double standards of the male patriarchy of Parsis through Billy who wants his wife to be modern, wear modern clothes and communicate only in English but on the other hand, expects her to be the traditional Parsi wife at home who should come to him and serve him at his beck and call. In *Way of Seeing* John Berger observes the condition of women:

> "A woman has to incessantly be careful... She has to survey everything she is and everything she does...Men act and women appear at...The evaluator of women in herself is male: the reviewed female. Thus she transforms herself into an entity and predominantly an entity of curiosity"(Berger 46-47).

When Yazdi desires to marry Rosy Watson, Freddy takes a very unusual and unnatural step to estrange his son, Yazdi, from his Indo-Anglican girlfriend. He further blames her to be a girl of loose character from *Hira Mandi* (a brothel). On hearing this Yazdi turned pale out of shock. Yazdi becomes abnormal due to shock. "The boy turned pale, and Freddy thought he would faint. He reached

out a hand but Yazdi flinched like a lizard scarping against the wall"(157).

The problem of prostitution is also exposed in *The Crow Eaters* through the character of Rosy Watson. Owing to the force of her stepmother, Rosy was made to dance before men in *Hira Mandi*. The factors such as poverty, abduction, and the practice of Devadasi, etc shatteraway all the dream and aspirations of young girls who are forced into this nasty profession. The most shocking element of this problem is that in most of the cases the young girls are exploited by their own members of their families.

Rodabai is one more character trapped in the vicious setup of patriarchy. Her faith is similar to Putli. In her house, she has few rights which she could claim. Just like the Junglewallas in the family of Easymoneys also, man is the dictator of the family. Being the wife of a male chauvinist she is sanctioned to share his ruthless authority.

Tanya represents the young girls of the country who are deliberately kept uninformed about sex education. Tanya is a victim of carefully nurtured ignorance of sex education. Girls are intentionally kept ignorant on this subject. According to established norms of the society a girl should be a virgin physically as well as mentally until she gets married. Tanya gets married without having any knowledge of sex.

While the young boys are not barred from having knowledge of sex before marriage, Billy invites the girls of *Hira Mandi* three times before marriage to acquire the knowledge of sex. He reads Kama sutra and converses sex with his friends. This phenomenon leads to sexual domination of men over women. Acquiring sex education is an adventure for the man while it is considered a sin if a woman tries to do so.

Sidhwa makes her readers acquainted with the issue of gender bias among Parsis. The unwelcome gesture like rejection of the first born female child of Tanya is an example of gender bias. He refuses Rosy to be his daughter-in-law on the pretext of being a characterless girl. But Freddy who gets intimate with Rosy in *Hira Mandi* is considered as a nobleman in the community.

Tanya feels dejected and helpless towards her husband's greedy and domineering tendency regarding money. Tanya's individual, social and financial freedom was now at the feet of Billy. She tries all her best to cry a halt to his domineering male ego. Portraying the miserable condition of Tanya, Sidhwa states:

> "Tanya was helpless against her fascinating rival. Reacting like an abandoned mistress,she attacked his passion for her adversary, and he hated her forit.Theywere both raw with wounds. But Billy's determination andresolve were larger than Tanya's effort. Tanya finally gave into his tyrannies. For Tanya being an obedient wife was the only way to satisfy Billy"(Sidhwa*Crow*275).

The female characters of the novel like Jerbanoo, Putli, Tanya, Yasmin and Rosy Watson are all trapped in the patriarchal ideology. She conveys that several forms of the social system are both unjust and oppressive for women. Sidhwa highlights on the aspect that women fortify themselves to confront the old traditions of exploitation of women to the backdrop of society to the extent of insufferable enslavement.

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The artistic truth: coherence, cohesion and credibility in Jane Austen's novels

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Abstract— *Any literary work is composed of different elements both in its formal part and in the subject matter. The author's mission is to achieve that these elements fit harmoniously, so that the work is perceived as a whole and not as a merger of parts. To achieve this unity in the work, it is essential that there is internal cohesion between its different elements. And coherence in the argument and its various parts will also be necessary for the reader to perceive it as something logical and, in this way, to create the sensation of reality that a work of fiction must provide. In this article, we will analyze some of the strategies used by Jane Austen to give unity to her work and confer on her stories the degree of credibility needed.*

Keywords— *Jane Austen, coherence, literary analysis, structure, Nineteenth Century literature.*

I. INTRODUCTION

During the process of literary creation, the author must not only take into account the story he wants to narrate, but also the environment in which that story is placed, the characters that participate in it, the circumstances and consequences of the acts narrated, etc. All these factors will influence in a determinant way the perception of the reader and will contribute to create in him a certain sense of reality, even though both the protagonists of the story and everything that happens in it are the result of a writer's invention.

> The good reader is aware that the quest for real life, real people, and so forth is a meaningless process when speaking of books. In a book, the reality of a person, or object, or a circumstance depends exclusively on the world of that particular book. An original author always invents an original world, and if a character or an action fits into the pattern of the world, then we experience the pleasurable shock of artistic truth, no matter how unlikely the person or thing may seem if transferred into what book reviewers, poor hacks, call "real life." There is no such thing as real life for an author of genius: he must create it himself and then create the consequences. (Nabokov 10)

In this article, we will study the strategies that Austen uses to achieve the artistic truth; how she gets her audience to perceive the narration as something possible and true.

Both cohesion and coherence are closely related to unity. Although the novel is divided into books, chapters or other sections, the goal of the good storyteller

is that the work will be perceived as a whole. To achieve harmony, all parties must fulfill their mission and not stand out above expectations. Moreover, the ideal is that, throughout the narrative, we find elements that reinforce unity.

In addition to the unit, both structural and of content, credibility is also a very important feature. That is to say, the events that make up the storyline must happen logically and have to be seen as possible. We must find the justification of all actions and thoughts within the text. This does not imply that everything should be explained, but that characters and the context should be presented in such a way that what happens next is a logical consequence, or at least not so disconcerting that it causes strangeness and rejection in the reader.

II. ANALYSIS OF JANE AUSTEN'S LITERARY STRATEGIES

2.1. Preparing the problems and conflicts.

In Austen's novels, as in many other works, we find an introductory phase in which, in addition to presenting the characters and their environment, the bases for the various conflicts that will develop the plot are also established..

> A Jane Austen novel proceeds in two phases. In the first, the heroine is shown in her original circumnstances: her family, natural or substituted; her circle of acquaintances: her economics advantages or disadvantages. Above all, we are shown her basic temperament, and the qualities of her nature which make for her happiness in this environment. (...). The second phase begins with the appearance of the character or characters whom

I have termed in the previous section the "primary antagonist" (...). This phase also brings to a crisis whatever in the heroine's nature constitute an obstacle to her favourable destiny. The effect of both elements is usually, first, to make the heroine aware of her confinement, or of the painfulness of it, as never before, and secondly to make the confinement seem inevitable and permanent just when she is developing urgent desires for release. (Gillie: 117)

One of Austen's resources for providing cohesion to her works is to introduce briefly - sometimes with just one quote - characters or themes that will appear later. And it is also frequent that this author offers some information that the reader will not fully understand until he reaches a more advanced point in the story.

In the following paragraphs, we will delve a little deeper into these strategies. A clear example of how possible conflicts can be identified is found in *Mansfield Park*. In the following text, we will see how we are offered the point of view of Maria Bertram and Henry Crawford, taking away from something that will end up being decisive.

Maria's notions on the subject were more confused and indistinct. She did not want to see or understand. "There could be no harm in her liking an agreeable man– everybody knew her situation-- Mr. Crawford must take care of himself." Mr. Crawford did not mean to be in any danger! the Miss Bertrams were worth pleasing, and were ready to be pleased; and he began with no object but of making them like him. He did not want them to die of love; but with sense and temper which ought to have made him judge and feel better, he allowed himself great latitude on such points. (MP: 39)

Afters having said that, all the narrator has to do is raising the intensity of the relationship on both sides until it reaches the critical point.

In a different style is the example we will offer now, drawn from *Persuasion*. In this case, the narrator shows us the feelings of the protagonist without adding any comments. However, when we perceive her embarrassment, we understand that it is an important issue that can become the center of the story.

Mr. Shepherd was completely empowered to act; and no sooner had such an end been reached, than Anne, who had been a most attentive listener to the whole, left the room, to seek the comfort of cool air for her flushed cheeks; and as she walked along a favourite grove, said, with a gentle sigh, "A few

months more, and he, perhaps, may be walking here." (P: 60)

Something similar happens in the following excerpt, but this time the narrator is responsible for showing the emotions in a more partial way, so that we not only perceive the feelings of a character, but also her intentions.

Miss Bingley saw, or suspected enough to be jealous; and her great anxiety for the recovery of her dear friend Jane received some assistance from her desire of getting rid of Elizabeth. (P&P: 45)

Miss Bingley's jealousy of Elizabeth will be one of the conflicts present during almost all the novel, although it will change of plane depending on the circumstances.

Another option is for a character to declare his or her intentions and establish "officially" one of the conflicts in the plot. This is the case we can find in *Emma*:

"Only one more, papa; only for Mr. Elton. Poor Mr. Elton! You like Mr. Elton, papa,--I must look about for a wife for him. There is nobody in Highbury who deserves him--and he has been here a whole year, and has fitted up his house so comfortably, that it would be a shame to have him single any longer--and I thought when he was joining their hands to-day, he looked so very much as if he would like to have the same kind office done for him! I think very well of Mr. Elton, and this is the only way I have of doing him a service." (E: 9)

Not only are conflicts or critical points of the story prepared in advance. Sometimes, it is announced an event (a dance, a meeting, a field trip, etc.) that will not take place until later. The preparation of this event will not only provide cohesion to the work, but also, at times, it will allow us to know more profoundly some of the characters that will participate in this activity.

First, Jane Austen prepares the event carefully. References to the ball are evenly spaced during the first seventy pages and it becomes steadily more likely. Second, Jane Austen uses the preparations to bring out the pleasentness of Mr. Bingley (...). Structurally, this helps us too understand that the novelist has created a relationship between character and events: the ball –an event in the story- is an expression of the benevolence we find in Blingley –a character. (Marsh 69)

2.2. Providing information which justifies future events.

In her eagerness to take care of the detail and show us "real" stories, Austen leaves nothing to chance. In her novels we rarely find a completely unexpected situation, either for good or for bad. The changes of attitude, disappointments or any event can be explained by going back a few pages to observe the signs that bordered the road. It can be a conversation between some characters, or a comment from the narrator, either about something that happened at the time of the story or outside it. "Sometimes an omniscient narrator informs his / her readers about facts which have taken place on a different temporal plane" (Morini 29) This attitude is among the advice that Austen offered to her niece Anne Lefroy in one of her letters.

> And had you not better give some hint of St. Julian's early history in the beginning of the story? (Letters: 297)

Sometimes, the narrator provides information that may seem unnecessary at first, but will be very relevant soon after. In *Sense and Sensibility*, when planning a jouney to some nearby location, we are told:

> A party was formed this evening for going on the following day to see a very fine place about twelve miles from Barton, belonging to a brother-in-law of Colonel Brandon, without whose interest it could not be seen, as the proprietor, who was then abroad, had left strict orders on that head. (S&S: 53)

The presence of Colonel Brandom is essential so that the group can spend the day in that property of his brother-in-law. Is this important enough for the narrator to highlight it? Yes, since, when the colonel receives a letter that forces him to be absent, not only will he miss the party, but he will also be forcing others to change plans, causing the consequent complaints, criticisms and suspicions.

In the same novel we find another example of how the narrator is preparing the ground for what will happen next. Willoughby is shown at the beginning as a handsome and nice young man. Nothing in his person foreshadows his change of attitude towards Marianne. But if we review the text, we will find the following information:

> His estate had been rated by Sir John at about six or seven hundred a year; but he lived at an expense to which that income could hardly be equal, and he had himself often complained of his poverty. (S&S: 61)

This economic situation and his habit of living above his income justify that, later, he will decide to marry a young woman of good position instead of Marianne.

Very similar is the case of John Thorpe, who with his usual abrupt manners, keeps the following conversation with Catherine.

> "Old Allen is as rich as a Jew – is not he?" Catherine did not understand him – and he repeated his question, adding in explanation, "Old Allen, the man you are with."
>
> "Oh! Mr. Allen, you mean. Yes, I believe, he is very rich."
>
> "And no children at all?"
>
> "No – not any."
>
> "A famous thing for his next heirs. He is your godfather, is not he?"
>
> "My godfather! No."
>
> "But you are always very much with them."
>
> "Yes, very much."
>
> "Aye, that is what I meant. " (NA: 38)

The naive girl is not able to follow the thread of the young man's thoughts, but the reader does. And, in case there is any doubt, a little later the narrator will clarify that Mr. Thorpe was convinced of the good economic situation of Catherine and not only pretended to benefit from it, but strutted in front of General Tilney, causing the great confusion that it is told in the novel.

It can also happen that some characters maintain a conversation in which one of them offers a point of view that the other rejects, but then turns out to be true. We have already seen Anne's case when she warned her sister of the inherent danger in Mrs. Clay. We will now see Charlotte's opinion on Jane's attitude.

> "If a woman conceals her affection with the same skill from the object of it, she may lose the opportunity of fixing him; and it will then be but poor consolation to believe the world equally in the dark (...) Bingley likes your sister undoubtedly; but he may never do more than like her, if she does not help him on." (P&P: 17)

Lizzy protests strongly at this argument, but time will show the truth of Charlotte's words.

Characters' behaviour must be consistent with what we know of them, therefore, the author will have to show us different features of them to justify their attitude. Otherwise, the reader could be disconcerted and thus the story would lose credibility. For example, in the final part of *Pride and Prejudice*, we find a dialectical confrontation between Elizabeth Bennet and Lady Catherine de Bourgh. The firmness of Elizabeth in front of this lady of high social position and energetic character could surprise the readers and seem incoherent if the narrator had not offered some information previously.

It looks as though Jane Austen was aware herself that this criticism might be made and took steps to meet it. In anticipation of this scene, Lizzy is made to answer back to Lady Catherine on her visit to Rosings, many chapters before, and Lady Catherine remarks on how forward she is for a young woman in expressing her own opinions. (Jenkyns: 44)

The author's caution, by putting certain words in the mouth of a character, justifies the protagonist's way of acting many chapters later and maintains the sensation of reality.

2.3. Giving clues to the reader.

The narrator, from his omniscient perspective, manages the information that he will reveal at each moment. Austen's readers always go several steps behind the narrator, but they sometimes overtake the characters; Or, better said, they have that possibility if they are attentive, since it is not uncommon that some clues have been left throughout the story, which allow us to guess what is going to happen.

In both *Emma* and *Northanger Abbey* the reader's advantage over the protagonist is striking. In the first case it is due to the self-sufficiency of the young woman, who thinks that she knows more than those around her and that her judgments are always right. The reader, especially in a second reading, finds a huge amount of clues that are marking the course of events.

> The tight construction of *Emma* and the alertness required to solve the mystery and understand the art of Austen in educating her readers is illustrated by the story of Jane and Frank. The clues, like the purloined letter, are hiding in plain sight—Frank's repeated postponements of a visit to Highbury until Jane's arrival, the evasiveness of both Frank and Jane when questioned about their acquaintance at Weymouth, the discussion of the post office, the timing of the arrival of the piano, Miss Bates's chatter at the Crown—but these clues seem insignificant when encountered and are easy to overlook. The imperceptive reader shares Emma's astonishment at the denouement of the episode, but the reader who has heeded the lesson in reading provided by the novel enjoys the pleasure of solving the mystery and negotiating the hermeneutic difficulty—the most significant pleasures to be derived from reading *Emma*. (Duckworth: 103)

In the second work, the public's advantage is due to Catherine's naivety, which leads her to believe the words without paying attention to attitudes. In her candour, the young woman does not detect the falseness of her "faithful friend" Isabella, the interest of John Thorpe, or the surprising deference shown by General Tilney, taking into account his social position. In this case, the road is not marked only by clues, but rather we find large illuminated signs visible to everyone, except for Miss Morland.

Let's see some examples of the clues that are offered to us in these and other works of Austen and the destiny to which they lead.

When Edward Ferrars visits the Dashwoods in their new home, we are told that, at the beginning, his attitude is somewhat strange, but after some casual talk he relaxes a little and starts becoming himself again. This should not be striking, since they had not seen each other for some time, and we also know that he is a shy young man. However, in an "innocent" dialogue, Edward reacts in a way that surprises both the characters and the reader.

> "If I could persuade myself that my manners were perfectly easy and graceful, I should not be shy."
>
> "But you would still be reserved," said Marianne, "and that is worse."
>
> Edward started--"Reserved! Am I reserved, Marianne?"
>
> "Yes, very."
>
> "I do not understand you," replied he, colouring. "Reserved!--how, in what manner? What am I to tell you? What can you suppose?"
>
> Elinor looked surprised at his emotion (S&S: 81)

From this moment, any attentive reader will suspect the sincerity of Edward and will intuit the existence of a compromising secret.

In the following case, it is not an uncontrolled reaction, but a statement with double meaning that betrays the character and allows the public to guess the future.

> "I would not speak disrespectfully of a brother of yours, Isabella, I am sure; but you know very well that if I could think of one man more than another – he is not the person." Isabella was silent. "My dear friend, you must not be angry with me. I cannot suppose your brother cares so very much about me. And, you know, we shall still be sisters."
>
> "Yes, yes" (with a blush), "there are more ways than one of our being sisters." (NA: 89)

Catherine is not interested in John Thorpe, but in Henry Tilney. Isabella is engaged to Catherine's brother, but feels attracted by Frederick Tilney. Certainly, there is more than one way to end up being sisters. Catherine does not understand, but almost no reader will be surprised when the breakup of Miss Thorpe and James Morland takes place.

We have already talked about *Emma*, and the large number of clues we found. Some are obvious, like those that make us see that Mr. Elton is not interested in Harriet but in his friend and protector; but others may not be detected in the first reading. This could be the case of Mr. Knightley's jealousy of Frank Churchill, which leads him to judge the young man harshly on each occasion. And although Frank Chuchill usually deserves the reproaches of Mr. Knightley, many readers could be dissapointed by the fact that this gentleman, always so correct and restrained, does not refrain from commenting on the young person every time he is named.

> "I will say no more about him," cried Emma, "you turn every thing to evil. We are both prejudiced; you against, I for him; and we have no chance of agreeing till he is really here."
> "Prejudiced! I am not prejudiced." (...) "He is a person I never think of from one month's end to another," said Mr. Knightley, with a degree of vexation, which made Emma immediately talk of something else, though she could not comprehend why he should be angry. (E: 133)

He says he does not think about him, but his attitude corrects his words. Later we will know that his prejudices were based on the fear that Emma would fall in love with Frank. Although some readers may not need to reach the end of the story to intuit that this is the case.

The attitude of a character, different from the expected by what had been seen until then, is a resource that Austen often uses to announce changes. In the previous examples we have seen that these clues announced a secret, or revealed the true intentions, or the hidden feelings of a character. We will see now how they can also show the authentic personality of one of the protagonists, even if she tries to silence this fact, which will then prove relevant.

> The sudden acquisition of ten thousand pounds was the most remarkable charm of the young lady to whom he was now rendering himself agreeable; but Elizabeth, less clear-sighted perhaps in this case than in Charlotte's, did not quarrel with him for his wish of independence. Nothing, on the contrary, could be more natural; and while able to suppose that it cost him a few struggles to relinquish her, she was ready to allow it a wise and desirable measure for both, and could very sincerely wish him happy. (P&P: 132)

Mr. Wickham, who seemed in love with Lizzy, suddenly changes his attentions to a young woman whom he did not know anything about, and whose greatest merit is having received a fortune. However, Elizabeth, who is usually perceptive, does not see the peculiarity of the case

and plays down her importance. Until Mr. Darcy's letter opens his eyes to reality.

2.4. Providing evidence.

To certify the veracity of an argument, the two most frequent resources are witnesses and evidence. In Austen's novels we find both, but we will only delve in the second element, since they are the most irrefutable of the two, although we will also refer indirectly to the first.

With these proofs, the narrator -directly or through a character- not only convinces the corresponding interlocutor, but also the reader. This is what happens, for example, when Lucy Steele claims to be engaged to Edward Ferrars. Although it is true that we suspected something was happening, both Elinor and those who read the story find it difficult to believe that this young woman, with hardly anything recommending her, would have reached such a point of intimacy with Edward. To settle this disbelief, Lucy shows two irrefutable evidence.

> "I heard from him just before I left Exeter;" taking a letter from her pocket and carelessly showing the direction to Elinor. "You know his hand, I dare say, a charming one it is; but that is not written so well as usual.--He was tired, I dare say, for he had just filled the sheet to me as full as possible."
> Elinor saw that it was his hand, and she could doubt no longer. (...) I gave him a lock of my hair set in a ring when he was at Longstaple last, and that was some comfort to him, he said, but not equal to a picture. Perhaps you might notice the ring when you saw him?" (S&S: 116)

In *Pride and Prejudice* we find two types of tests. The first would be linked to the indirect testimony of a witness. That is, some words that were not understood at the time are now used to certify the truth of a recent statement.

> But, alas! the story which followed, of his designs on Miss Darcy, received some confirmation from what had passed between Colonel Fitzwilliam and herself only the morning before. (P&P: 181)

Elizabeth is reluctant to believe all that Mr. Darcy tells about Wickham in his letter, but her honesty prevents her from resisting the evidence. The first has already commented. The following comes in the form of reflection on the past with a new light. Some facts, that seemed irrelevant, are enlightening after receiving certain information.

> She was now struck with the impropriety of such communications to a stranger, and wondered it had escaped her before. She saw the indelicacy of putting himself forward as he had done, and the

inconsistency of his professions with his conduct. She remembered that he had boasted of having no fear of seeing Mr. Darcy--that Mr. Darcy might leave the country, but that he should stand his ground; yet he had avoided the Netherfield ball the very next week. She remembered also that, till the Netherfield family had quitted the country, he had told his story to no one but herself; but that after their removal it had been everywhere discussed; that he had then no reserves, no scruples in sinking Mr. Darcy's character, though he had assured her that respect for the father would always prevent his exposing the son. (P&P: 181)

Both Lizzy and the reader understand the truth of Mr. Darcy's words in assessing Wickham's attitude.

This strategy and those that we have analyzed so far not only provide unity to the story linking different moments, but also bring a great sense of reality. The events follow one another logically, one can "predict the future" as a consequence of the characters' personality and behaviour, and we find elements that certify the truth of what is presented here.

2.5. Timelessness

Despite the time that has elapsed since her writing, it is interesting to see that Jane Austen's works have not been outdated, nor are they strange or distant to current readers.

Although the sociocultural context is different, and some references highlight the passage of time, the events that are narrated and, above all, the personal feelings and attitudes are still valid. This is because in her novels Austen delves into the person. The exterior -which is what changes over time- is just a support to reflect the inner world of each protagonist.

This timelessness of situations makes it easier for readers to recognize them and perceive what is narrated as something close and real. They can go from something intimate, like the first infatuation:

Jane was not happy. She still cherished a very tender affection for Bingley. Having never even fancied herself in love before, her regard had all the warmth of first attachment, and, from her age and disposition, greater steadiness than most first attachments often boast; and so fervently did she value his remembrance, and prefer him to every other man, that all her good sense. (P&P: 199)

To something much more external, like the taste of women to get ready and the insensibility of men to value these details.

This would have been an error in judgment, great though not uncommon, from which one of the other sex rather than her own, a brother rather than

a great aunt, might have warned her, for man only can be aware of the insensibility of man towards a new gown. It would be mortifying to the feelings of many ladies, could they be made to understand how little the heart of man is affected by what is costly or new in their attire; how little it is biased by the texture of their muslin, and how unsusceptible of peculiar tenderness towards the spotted, the sprigged, the mull, or the jackonet. Woman is fine for her own satisfaction alone. No man will admire her the more, no woman will like her the better for it. (NA: 45)

Or the passion of men for vehicles and their desire to compare their own with those of others.

The word curricle made Charles Musgrove jump up that he might compare it with his own. (P: 153)

Human limitations, defects and bad habits also resist the passage of time. Be it in the form of morbid curiosity:

By this time the report of the accident had spread among the workmen and boatmen about the Cobb, and many were collected near them, to be useful if wanted, at any rate, to enjoy the sight of a dead young lady, nay, two dead young ladies, for it proved twice as fine as the first report. (P: 159)

Or showing the ingenuity of a father who not only is not able to educate and control the actions of his daughters, but is so naive as to think that they are still innocent girls, and that they have had nothing to do with the incidents in which they have been involved.

"He, her father, a well-meaning, but not a quick-sighted man, could really, I believe, give no information; for he had been generally confined to the house, while the girls were ranging over the town and making what acquaintance they chose; and he tried to convince me, as thoroughly as he was convinced himself, of his daughter's being entirely unconcerned in the business." (S&S: 178)

2.6. Characters from "different worlds" converge.

Emma is the only Jane Austen novel in which the plot unfolds completely in the same place. Within this scenario, we find different environments: Hartfield, Randalls, Donwell Abbey, the town of Highbury with its various homes and establishments, etc. But it is a limited location.

In the other works, the protagonists change the scenario one or more times. Each of these environments usually brings together a group of different characters. It is the protagonist who creates the link between these different settings. But this unity can be reinforced by other characters.

We find an example of this in *Sense and Sensibility* when Edward Ferrars is benefited by the generosity and understanding of Colonel Brandom, and meets him in person. Until then, their stories had gone through very different paths. Colonel Brandom belongs to the circle of Mrs. Jennings and her family, while Edward moved around the Ferrars.

Catherine travels first to Bath with the Allen, and then to Northanger Abbey with the Tilneys. Her home had been the point of departure and return, and everything that happened during her travels seemed outside of family boundaries. Until Henry Tilney goes to visit her to explain what happened and present his excuses, and marriage proposal.

Something similar is found in *Mansfield Park* when Henry Crawford travels to Portsmouth, following the footsteps of Fanny, and meets the Price family. Or, even more surprising, the unexpected visit of Lady Catherine de Bourgh to Longbourn, home of the Bennets.

Threads that come together to form a tapestry full of colours and well-defined figures.

2.7. Closing the story in a consistent way

The end of a story is decisive to be able to assess the three aspects that we are analyzing in this section: coherence, cohesion and credibility. A good conclusion will ensure that readers perceive that story as something complete and true. Otherwise, the public will feel dissatisfied, there will be questions in the air, confusion will occur and the sense of reality will be broken.

In all Austen's novels we find a happy ending for the protagonists. Although the stories that are told are different, there are two common elements in the closure of all of them:

-The protagonist marries the man she loves.

-The protagonist improves her social and economic position.

As it can be seen in all these works, the path to happiness is never easy, and there is always a time when it seems that the goal will not be reached. But Austen gives a happy ending to her readers, who will enjoy it even more because it is the result of a long process in which the protagonists have behaved in a virtuous manner.

The end is a consequence of all the above. There is no shocking surprise that changes the circumstances in a sudden and inexplicable way. For this reason, "the good ones" end well and "the bad ones" do not always end badly, at least from the point of view of material well-being, since in real life there are times when the villains succeed.

For example, in the case of Willoughby, who is, along with Wickham, one of the main villains of Austen's novels, we are told that he regretted his attitude when he realized that he could have achieved the fortune he longed for and, besides, could also have married the woman he preferred. But it is a very superficial repentance. He is not hurt by the suffering he caused, nor by his selfish and cruel way of acting, but by having been unskilled in playing his cards. His is the lament of someone who has lost a bet he could have won. And, for this reason, there is no change in his attitude and he is not condemned to a life of torment. He is a capricious and superficial young man, who will lead a life according to his personality, and who will not be denied some joys.

> Willoughby could not hear of her marriage without a pang; and his punishment was soon afterwards complete in the voluntary forgiveness of Mrs. Smith, who, by stating his marriage with a woman of character, as the source of her clemency, gave him reason for believing that had he behaved with honour towards Marianne, he might at once have been happy and rich. That his repentance of misconduct, which thus brought its own punishment, was sincere, need not be doubted;--nor that he long thought of Colonel Brandon with envy, and of Marianne with regret. But that he was for ever inconsolable, that he fled from society, or contracted an habitual gloom of temper, or died of a broken heart, must not be depended on--for he did neither. He lived to exert, and frequently to enjoy himself. His wife was not always out of humour, nor his home always uncomfortable; and in his breed of horses and dogs, and in sporting of every kind, he found no inconsiderable degree of domestic felicity. (S&S: 330)

In the case of the other villain, the result is less favourable, but it is a consequence of his way of acting. Willoughby resigned Marianne to marry a young woman with much more money, so he could enjoy her fortune. Wickham also married a girl he did not love, but in this case there was no economic counterweight to balance the scales. So his final is as expected for him as for Lydia.

> They were always moving from place to place in quest of a cheap situation, and always spending more than they ought. His affection for her soon sunk into indifference; her's lasted a little longer; and in spite of her youth and her manners, she retained all the claims to reputation which her marriage had given her. (P&P: 339)

That is, people who move for economic interest can achieve their objectives if they are skilled. The lack of morality can have positive consequences from the point of view of economic welfare. But what happens to those

who act moved by other desires? Well, they also receive the fruit of what they have been sowing.

In the case of Sir Walter and Elizabeth Elliot, their selfishness, servile attitude towards titles and their arrogance make them victims and slaves of those who overcome them in cunning and position.

It cannot be doubted that Sir Walter and Elizabeth were shocked and mortified by the loss of their companion, and the discovery of their deception in her. They had their great cousins, to be sure, to resort to for comfort; but they must long feel that to flatter and follow others, without being flattered and followed in turn, is but a state of half enjoyment. (P: 318)

Not very different is the case of Maria Bertram and Mrs. Norris, who suffer the consequences of their actions and attitudes. Maria has been carried away by caprice, vanity and passion, but she has lacked understanding to comprehend the situation and value the impact of her decisions. And Mrs. Norris has always acted in an interested way, seeking only her own satisfaction. The affection she felt for hier nieces was loaded with selfishness, as she sought to stand out through them and gain their esteem by consenting them, instead of striving to educate them. And her attitude towards others, especially towards Fanny, was always unjust and tyrannical. So the consequences for both are logical.

It ended in Mrs. Norris's resolving to quit Mansfield and devote herself to her unfortunate Maria, and in an establishment being formed for them in another country, remote and private, where, shut up together with little society, on one side no affection, on the other no judgment, it may be reasonably supposed that their tempers became their mutual punishment. (MP: 417)

III. CONCLUSION

As it has been seen, through the examples offered, Austen has an overview of her novels that allows her to manage the information so that both the attitude of the characters and other circumstances contribute to the unity of the work.

The narrator of these novels acts like an orchestra conductor that marks the rhythm of the plot, distributes the protagonism between the different characters and manages to make everything flow with harmony. This harmony, which provokes in the reader the sensation of reality, is the result of many factors that usually go unnoticed. In the same way that a well-mounted and greased gear barely makes any noise, a well-constructed narrative does not attract attention. It is the

discordant elements that stand out above the rest, reminding the audience that they are reading a work of fiction and taking them back to reality. For that reason, the aim of every author is that the global harmony will prevent readers to pay attention to particular details so that they can admire the beauty of the whole.

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Diaspora Identities and Psychic Trauma in V.S. Naipaul's *A House for Mr.Biswas* and *The Mimic Men*: A Postcolonial Perspective

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*Abstract— V.S. Naipaul is an expatriate from Trinidad whose primary business as a novelist is to project carefully and objectively the complex fate of individuals in a cross-cultural society. This proposal is about the diaspora identities and psychic trauma as represented in V. S. Naipaul's **A House for Mr. Biswas** and **The Mimic Men**. This paper attempts to relate how these novels are replete with the theme of identity and individual psychic trauma caused by the aftermaths of colonial rule. **A House for Mr. Biswas** deals with the theme of isolation, frustration, and negation in a colonized society which turns cruel and callous to the aspiration of the protagonist, Mr. Mohan Biswas. Ralph Singh, on the other hand, is the narrator of **The Mimic Men** and he is a forty-year-old colonial minister who lives in exile in London. Singh, by writing his memoirs, tries to impose order on his life, reconstruct his identity, and get rid of the crippling sense of dislocation and displacement. This research thus attempts to analyse the different strands of identity to make the work more comprehensive and to radicalize its global demand. Though the question of identity is not new, and much work has been done on this theme of identity but still a few very important strands of identity are still untouched in Naipaul's works. We are going to concentrate on the various types of identity and psychic trauma which are portrayed by V.S. Naipaul through different characters in different situations.*

Keywords – Diaspora, Displacement, Identity, Psychic, Trauma.

I. INTRODUCTION

Jamaican-born British Marxist sociologist Stuart McPhail Hall in one of his articles "**Cultural Identity and Diaspora**" stated "Diaspora identities are those which are constantly producing and reproducing themselves anew, through transformation and difference." Naipaul's characters also constantly construct and reconstruct themselves to adapt to the new situations. This paper aims at exploring the scope of literary research on V.S. Naipaul focusing on the issue of identity in the most comprehensive sense in his two novels: *A House for Mr. Biswas* (1961) and *The Mimic Men* (1967). V.S. Naipaul, in his novels, has shown us the struggles and sufferings undergone by his characters to assert their selves through symbols and metaphors. These struggles and sufferings to gain freedom, power, and financial emancipation are very common in the novels of V.S. Naipaul. In the novel *A House for Mr. Biswas* (1961), the house can be seen as a central symbol for freedom from oppression or humiliation and a representation of desire for self-fulfilment and self-actualization. Along with the need to build his own house, he continuously meets obstacles and challenges and even failures in his endeavours. On the

other hand, *The Mimic Men* (1967) presents and examines a newly independent country in the Caribbean, the island of Isabella, with a pessimistic view: the previous colony has now become independent but the formerly colonized people of the island are unable to establish order and govern their country. They ultimately suffer from dislocation, displacement, fragmentation and loss of identity. I am going to explain and analyse the growth of the protagonists into their lives, the crises they experience out of their dislocation and displacement, and the relentless struggle they undertake against the forces that try to subdue their individual selves.

II. LITERATURE REVIEW

V.S. Naipaul is unique in the history of English literature and he became a famous novelist in his lifetime. Writing in *The New York Review of Books* about Naipaul in 1980, Joan Didion offered the following portrayal of the writer:

> The world Naipaul sees is of course no void at all: it is a world dense with physical and social phenomena, brutally alive with complications and contradictions of actual human endeavour.

….This world of Naipaul's is in fact charged with what can only be described as a romantic view of reality, an almost unbearable tension between the idea and the physical fact ...

Naipaul has been read widely because he had so many gifts as a writer - suppleness, wit and most importantly an unsparing eye for detail- that he could seemingly do whatever he wanted. A lot of works have been done on the writings of Naipaul, and Diaspora identities and psychic traumas remain in the centre of the criticism. Kavita Nandan contributed to this field of research by writing an article entitled "**V.S. Naipaul: A Diasporic Vision**" in the Journal of Caribbean Literatures. An evaluated full length study is available on "**The Quest for Identity in the Works of V.S. Naipaul**" by Dr.Veen Gupta. She has discussed only the issue of identity in general. Another book is "**V.S. Naipaul: A Writer of Indian Diaspora**", edited by Manjeet Inder Singh. It evaluates Naipaul's novels from various points of views. One another full length study is, "**The Novels of V. S. Naipaul: Quest for Order and Identity**" by Rama Devi. A book entitled "**The Novels of V.S. Naipaul: A Study in Theme and Form**" by Shashi Kamra also highlights the major themes of Naipaul. A critical work "**Critical Perspectives on V.S. Naipaul**" by Robert D. Hammer critically examines the works of Naipaul. Another study, "**V.S. Naipaul: Critical Essays (Volume I)**" by Mohit K Ray presents Naipaul as one of the literature's great travellers, and his absorption into the experience of rootlessness, the alienating effects of colonial past on today's post-colonial people. Bruce King in his book "**V.S. Naipaul (Modern Novelists)**" critically analysed the situation of the immigrants who leave India and suffer from isolation and dislocation. Keeping all the previous works and findings of the previous writers and researchers in focus, the researcher intends to discover new vistas and avenues to give a broader view of the research on V.S. Naipaul.

III.   METHODS

I have read and analyzed some canonical or prototypical literary texts, essays, and journal articles on the issue of identity and psychic trauma of the characters portrayed in the writings of V.S. Naipaul. The theoretical perspectives of the literary critics and the opinions of the other writers on Naipaul's writings will be critically evaluated. The representation of the identity crises and the psychological sufferings in the novels *A House for Mr. Biswas* and *The Mimic Men* through the characters will be investigated. I will also add the theoretical viewpoint on Naipaul's writing so that I can stand my research with proper

strength. I consider the literary theorists such as Frantz Fanon, Gayatri Chakravorty Spivak, Homi Bhabha, Edward Said, Aijaz Ahmad, Aime´ Ce´saire ,Ania Loomba, Stuart Hall, Chinua Achebe, Ngũgĩwa Thiong'o and Laura Chrisman of great importance while studying the postcolonial identity problem. I will also analyze some texts as they are appropriate to addressing the research problem. *Things Fall Apart, The Shadow Lines, A Bend in the River, An Enigma of Arrival, The Wretched of the Earth, Interpreter of Maladies, The Namesake* are the prototypical texts to be discussed and analyzed to get similar or identical issues.

IV.   PRELIMINARY RESULTS AND DISCUSSIONS

The article shows how every individual in his novels suffers from the problems of dislocation and displacement, the state of rootlessness and the loss of identity. It has been found that Naipaul's preoccupation with search for identity, trauma of displacement and the dilemma of 'house' and 'home' has been satisfactorily located in his masterpiece *A House for Mr. Biswas*. Through the struggles and sufferings of Mr. Mohan Biswas, the novelist re-conceptualizes home and identity from diasporic perspective. Though the novel describes the Hindu community of India, the society it depicts involves a large part of the colonial Caribbean Island. While living in the colonial setting, the immigrant people characterized in the novel like Mr. Biswas constantly struggle to claim their identity which is linked with the question of survival. Their isolation and frustration, love of their own traditional culture and Hindu norms constitute some of the important elements in the novel. Naipaul's incisive diasporic experience is marked by the fragmentation of tradition and history and therefore, the narrative of *A House for Mr. Biswas* focuses on the protagonist's struggle for self-awareness in which he has inherited the strengths of colonial tradition and history and finds himself in present which is moving towards independence. Identity issue has become ceaselessly salient during the process of cultural alienation, adaptation and assimilation for the exiled intellectuals, among which V. S. Naipaul is a typical and significant one.

Naipaul is an Indian by blood, a Trinidadian by birth and a Briton by citizenship. His literary works, which spans half a century, are generally based on postcolonial contexts and multicultural locations. His growing awareness of the complexities and difficulties of cultural differences, which is exhibited in his literature, leads to his perplexity of identity. Being regarded as a typical and

significant postcolonial writer, Naipaul takes a strong interest in the exploration of colonial problems and confusions resulted from the withdrawal of imperial order. The novel is a powerful plea for freedom from the tragic burden of colonial exploitation. At the same time, Biswas goes on searching for his roots and for asserting his individual identity. He condemns Hanuman House which symbolizes imperialism in the novel and tries tenaciously to assert his freedom by interrogating all norms of Tulsidom. This assertion of his authentic self motivates him to create something out of nothing.

Both *A House for Mr. Biswas* and *The Mimic Men* will be considered as autobiographical *bildungsromans* because they narrate the lives of young men who create selves as the culmination of their psychological, intellectual, and moral development. The way Naipaul handles his material as a bildungsroman is not a linear procession of events. He does not begin with Ralph's childhood unlike Mr.Biswas; he begins with a glimpse of his student days in London, comes to the present, goes to his childhood, comes to the present, and so on. This is a circular notion of history, and the important thing is the idea, not the technical tools like plot, setting, characterization, etc. In short, when Ralph constructs an independent self and identity, Naipaul simultaneously constructs an independent and authentic writing style. Ralph, as a representative of the Caribbean peoples, feels he does not have a history, a background, a past, a pedigree, a character, and authenticity on which he can base himself. He feels he does not belong to anywhere, including the Caribbean, because of his up rootedness. In short, he suffers from a deep identity crisis and a lack of a sense of belonging. Homi Bhabha - through the paraphrase of the authors of **An Introduction to Post-Colonial Theory** - propounds that "English literature is full of 'mimic men' including…Ralph Singh in Naipaul's *The Mimic Men*. These characters are not to be read in terms of colonial dependency but in terms of mockery, parody, and menace: a disruption of colonial authority" (Childs and Williams 1997: 131).

V. CONCLUSION

This article is an attempt to show that Naipaul is worth reading not only for his depiction of interesting characters and plots in his writings but also for the treatment of individual struggle and determination to overcome the psychological, social and financial crises. This article examines how the characters of Naipaul are portrayed amidst postcolonial settings and their struggles to overcome the traumatic experience they faced in their everyday lives. It is also about the way Naipaul deals with the characters in his novels where he sees them as the products of their time and place. As a writer Naipaul had a natural instinct to draw his characters objectively and neutrally. His texts represent the sufferings and pains of the colonized selves on the one hand and their striving and indomitable grit to overcome these sufferings and pains on the other. But bigger than them all was the house, his house.

> How terrible it would have been, at this time, to be without it: to have died among the Tulsis, amid the squalor of that large, disintegrated and indifferent family; to have left Shama and the children among them, in one room; worse, to have lived without even attempting to lay claim to one's portion of the earth; to have lived and died as one had been born, unnecessary and unaccomodated.

These are the last sentences from the prologue of the novel *A House for Mr. Biswas* which summarizes the ultimate need of a man to survive in the hostile world. There are lots of such references in the writings of Naipaul which are enough to prove that Naipaul unlike other writers portrays the postcolonial diaspora identities and their psychic trauma strongly and efficiently. On the other hand, *The Mimic Men* presents us the story of a post-colonial's self-construction through a critical way of looking upon oneself and the world. The acute change and improvement in Ralph's perception of himself and the world, that is, his keenness in understanding and assessing the problems and difficulties of the "epistemic violence" (Aschcroft, Griffiths, and Tiffin 1993: 91) inflicted on his mind, soul and identity, and his clear-sighted perception of the way to gain mental freedom and independence through self-criticism, decolonization of the mind, and writing are a way in the world. Thus the paper is about the unlimited scope of identifying the characters of Naipaul building and rebuilding their selves amidst unending struggles and immeasurable sufferings.

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Prospects and Problems of Teaching Islamic Studies: A case study of primary schools in Akre-Kurdistan

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Abstract— *Issues about Islamic education have gained much attention to various historical, political, and socio-cultural factors. The state of Islamic education is attached to a great extent to local and international developments. Islamic education, like other institutions in the Muslim world, has struggled with challenges of development, modernization and globalization. Islamic education faces challenges from within as well as the challenges that the system poses to communities and societies in the Muslim world and beyond. The challenges explained by categories of its position within the larger educational system, its education process and pedagogy, the efforts of Muslim scholars, and modernization, politicization and militarization of Islamic education. However, improvement of the existing achievements must be a continuous exercise. A certain kind of strategy must be designed and regularly improved. Through this, Islamic education could be a leading endeavor for the sake of harmonious and safe living for all mankind, irrespective of ethnic and religious orientations, and could achieve the educational balance between tradition and enlightenment*

Keywords— ***Prospects and problems, Islamic Studies, AKre, Kurdistan Region of Iraq.***

I. INTRODUCTION

The education Islamic studies play an important role of molding and training the young and future leaders in their capacities as trained teachers. For them to discharge this role efficiently they need to be fully equipped with all the requisite knowledge of Islam throughout their educational career without any exception. Most contemporary work on Islam and education in the West is produced by sociologists, historians, political scientists, and ethnographers rather than specialists in Education Studies. A special issue of Comparative Education Review claiming to distinguish the 'truths' from the 'myths' about education in Islam, edited by a celebrated historian of Islamic thought (Yusha'u, et al. 2013), fails to differentiate between diverse conceptualization of education in Islam and engage with fundamental educational vocabulary used in Muslim core sources. There are few studies that, by using an educational analysis framework, attempt to discern the educational outlook of the Qur'an (Diyen, 2004), the theoretical basis of Islamic Education (Adeyemi, 2016) and curriculum perspectives in the Qur'an (Tyrer& Ahmad, 2006). The philosophically-grounded works of (Shmonin, 2013) only offer a partial educational reading of the Qur'an, while the

study by (Hasan, 2009) presents a superficial interpretation of the Qur'an from the perspective of curriculum studies. Therefore, this literature, with few exceptions, often presents basic information on Islam and recycles the historical, descriptive material and country by country profiles of Islamic Education in Muslim majority and minority societies. A recent example of this approach can be seen in the edited handbook on Islamic Education by (Memon, 2011) which simply updates the sociological profiling of Islamic Education in different Muslim countries with occasional surface level engagement with some theoretical themes and issues. The volume, however, does include an exceptionally original contribution by (Sua, 2012) exploring the perceptions of being 'Islamically educated' in the children's literature, such as stories, books and poems prepared for informal teaching of Islam and nurturing Muslim faith in the Muslim diaspora communities in the UK. There is also a body of literature on generic issues related to 'Muslims in education' (e.g., experiences of Muslim children in formal schooling, their educational underachievement, educational rights of Muslim minority communities, educational reform and international terrorism), produced by researchers in the subfields of educational policy, international/comparative

education, study of ethnic minorities and politics of education (Syed & Ali, 2010). A few studies by Muslim authors aimed to introduce Islamic Education in Muslim minority communities in the West (Zaman, 2006). The numerous historical studies on Islamic Education and increasingly popular Islamic pedagogy in medieval Muslim writings offer some more original perspectives (Seggie& Sanford, 2010). However, scholars producing these works are primarily historians rather than specialists in the study of education. Their interpretations of educationally and pedagogically significant values, concepts and practices in classical Muslim thought are of limited value.

In Islamic educational theory, knowledge is gained in order to actualize and perfect all dimensions of the human being. From an Islamic perspective the highest and most useful model of perfection is the prophet Muhammad, and the goal of Islamic education is that people be able to live as he lived. (Abramson, 2010) states that while education does prepare humankind for happiness in this life, 'its ultimate goal is the abode of permanence and all education points to the permanent world of eternity'. By those basic understanding of education in the context of Islam, then we can capture the following discussion about the theoretical review of Islamic education, its challenges, and also the strategies for its improvements. Teachers conduct lessons in the class through a designed process. This designed document gives guide of what is expected to be taught to the learners; methods to be used, what should be the end product of the lesson (objective) and how to evaluate or measure students' performance. This planned and designed document is what is called "Curriculum" (Demir, et al. 2004). Curriculum is a term with varied definitions as well as several meanings, however scholars agree that curriculum has four components or elements. These are goals and objective; subject matter or content; learning experiences and evaluation. It is believed that any definition of curriculum that has these elements could be regarded as valid (Ashaari, et al. 2012). The word "Curriculum" is derived from a Latin word Currere which means a running course, race or a career. Although there is no precise definition of curriculum, some educators define it as a book of instructions to teachers. Also, curriculum is what happens to learners in school as a result of what teachers do including all the experiences of the students for which the school should accept responsibility. Thus, curriculum is the total experience with which the school deals with in educating people both young and old. It is deliberate, systematic and planned (Driessen & Merry, 2006). In other words, curriculum must be characterized by

having definite and dynamic objectives, must be flexible and must have been built into it a process of constant evaluation. These will help in determining the extent to which the educational process is meeting the stated goals.

II. LITERATURE REVIEW

Education is an essential ingredient for human development, social justice, equity and religious harmony; and in all facets, Islam as a religion enjoins its adherents to seek useful knowledge from cradle to grave. Islamic studies on the other hand trains the sensibility of students in such a manner that their attitude to life, approach to all kinds of knowledge and decisions are all regulated by the value of Islam. On these premises, Muslims of all ages have strived and contributed meaningfully to human development, educational advancement, world civilization and culture (Adeyemi, 2016). In Nigeria, Muslims in both northern and southern parts of the country have being the victims of colonial inequity in term of western educational adventures amidst the British policy of noninterventionism towards the Muslims especially in the North (Islam & Selim, 2006), while their southern counterparts were forced to change their faiths and names in exchange for biblicalinclined education. This, according to Rosalind has resulted in a lasting and destabilizing dichotomy that is firmly imprinted in the historical memory of Nigerian Muslim (Khan, 2014).

Islamic Studies is an inter-disciplinary programme that is designed on the diverse range of textual traditions of Islam which is the bedrock of Islamic education; and this include Language Studies(ad-Dirāsat al-Luqah) and Lexicology ('ilm al-Luqah), Literature(al-Adab), Religious and Natural Sciences('ulúmad-dinwatabí'iyah), History (tarikh/sírat) , Jurisprudence (ahkām al-Din/ al-Fiqh), Theology and Monotheism (ilm al-Fiqhwa at-Tawhíd) , Apostolic or Prophetic Tradition (hadíth) Morality ('ilm al –akhlāq) and so on. However, according to Oloyede and Alli Mazrui as cited by (Halstead, 2004), Islamic Studies as a discipline possesses an all-encompassing nature, versatility, wideness and opulence. Islamic Studies (ISS) is one of the religious studies undertakings in Nigerian primary and post-primary schools up to the higher institutions for decades. However, there are myriads of problems facing its development in both teaching and learning for decades. In response to these and with adoption of descriptive and analytical methods, this study investigates the content of Islamic Studies as Prepared by Nigerian Educational Research and Development Council (NERDC), briefly chronicles the introduction of Islamic Studies into Nigerian schools, enumerates the factors

(Problems) affecting the subject such as interest, parental and teachers factors, pedagogy and so on . Recommendations were made to ameliorate these problems and charter a new prospect for Islamic Studies in Nigerian primary and post-primary schools in order to nurture and produce vibrant, religious and productive Muslim children. The above verses command man to seek for knowledge, not by reading alone but also by making use of pen for record purpose. Since the inception of Islam, education has been given priority over all other things. This could be evidenced with the fact that the messenger of God (S.A.W) was a teacher as he was sent to the whole world to educate them on the essence of life. This is not only on verbal claiming but also manifested in his actions as he was a great teacher that really laid much value on education. Interestingly, the philosophy of Islamic education is to inculcate moral values that constitute a wide range of virtues such as honesty, integrity, tolerance, truthfulness, self-discipline, humility, patience, industry and others. Hence, morality should be the basis of every education given by a country to her citizen in order to record success. This is exactly what Islamic studies set out to achieve. Furthermore, the acquisition of the knowledge of Islamic moral values transform life of a child to a meaningful one as he would be able to relate politely with his fellow human beings which also make him to achieve Allah‟s pleasure in the hereafter. Consequently, Islam makes acquisition of knowledge compulsory for all Muslims irrespective of gender, age, tribe or nation. However, Nigeria being a "secular" nation has not realized importance of religious education. It relegates religious education to the background. It makes Islamic studies an elective subject and provides no adequate teachers in secondary schools. The functions of education in the society cannot be under estimated. Education brings about individual development, thereby developing the individual‟s potential to the highest level. Education also prepares an individual to adjust well in the society and to develop a high sense of responsibility to self and to the society. It enables a person to think critically and constructively. Education is used to bring about changes in agriculture, health, religion, technology and other disciplines by imparting relevant knowledge, skills and attitudes (Agbabiaka-Mustapha, et al. 2018) In Islam, the terms knowledge and education are both derived from the Arabic words „ilm‟ and „ta‟alim‟ respectively. The word „ilm is a verbal noun of the root verb „alima. Literally, „alima means „he knew and he was acquainted with‟. The active participle, „aalim (pl. „ulamaa,‟aalimun), means someone who knows and the past participle, ma‟lum

(pl.ma‟lumaat), denotes an object known (or an object of knowledge). The English equivalent of „ilm is „knowledge‟. The Muslim education here signifies all effort to make man and his life meaningful and ensure that all knowledge are anchored with morality thereby bridging gap of the western dualistic system that differentiates education and divine service (Hussain, 1996). The revelation of Surah al-Alaq in the historical revelation of the holy Quran becomes the fountain through which education originally flourished. The earlier five verses revealed are solid testimony on the broader nature and the manner in which the Muslims can seek and approach education. Education to the Muslim entails more than the development of cognitive abilities, psychomotor or affective but further extended to spiritual service since education is an unending process and Islam is life in totality. Education in Islam is primarily meant to provide human with sufficient knowledge in order to make them know and realize their creation, responsibilities and the way they should managed the responsibilities as the Caliph of Allah (Vicegerents). This education is indeed striving to improve the sublime qualities and characteristics of men that are demanding in the diverse challenging communities (Chanchary, et al. 2011). In short, Muslim education is a collective responsibility on every potential member in the Muslim society; this responsibility can be achieved through relevant educational aspects as epistemological production through experimentation, rationality and ethical methods that will constitute reference to the divine sources (Wai-Yip, 2008). Nevertheless, the above assertions are solidly convincing evidence to the fact that, the present state of Muslim education is either deviating or truly collapsing from the original path.

III.   METHODOLOGY

This research intended to examine the prospects and problems in teaching Islamic studies in Kurdistan region of Iraq. The researcher used five independent variables such as (technology, culture, personal, Competence andability) to measure teaching Islamic studies. The researcher focused on high schools in Kurdistan as general and Akree as particular, the researcher chose several high schools in Akree. Hypotheses which were developed (as seen in figure1), the researcher applied quantitative research study. An academic survey was adapted from different reliable articles with acceptable scores. The researcher was able to gather 108 questionnaires to examine respondents' point of view concerning the mentioned prospects and problems in teaching Islamic studies in high schools.

Conceptual Framework
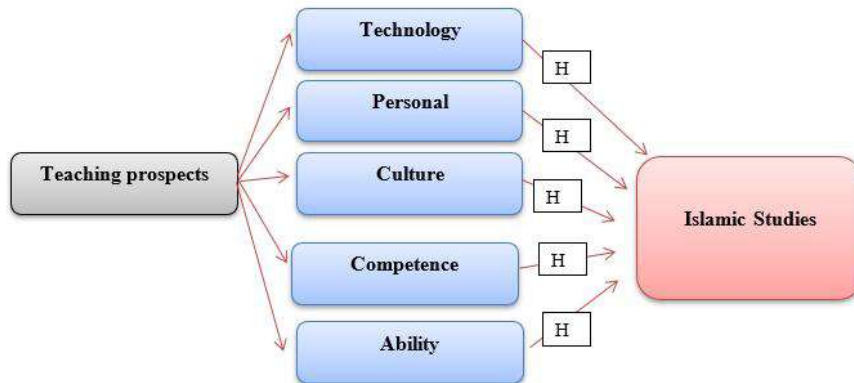
Research hypotheses:

H1: Technology will positively associate with teaching Islamic studies.

H2: Personal will positively associate with teaching Islamic studies.

H3: Culture will positively associate with teaching Islamic studies.

H4: Competence will positively associate with teaching Islamic studies.

H5: Ability will positively associate with teaching Islamic studies.

Data Analysis

First Research Hypothesis

H1: Technology will positively associate with teaching Islamic studies.

Table.1: Correlation analysis between Technology and teaching Islamic studies

Correlations			
Variables	Pearson Correlation	Technology	Teaching Islamic studies
Technology	Pearson Correlation	1	.875**
	Sig. (2-tailed)		.000
	N	108	108
Teaching Islamic studies	Pearson Correlation	.875**	1
	Sig. (2-tailed)	.000	
	N	108	108
**. Correlation is significant at the 0.01 level (2-tailed).			

Correlations analysis presents the values of the identified correlation tests; Table (1) shows the correlations between the scales using person correlation. Correlation analysis is determined the strength of relationship between variables. The researcher correlated technology as independent variable with teaching Islamic studies as dependent variable.

According to correlation test, the researcher found out that technology has significant correlation (r=.875**, p<0.01) with teaching Islamic studies during financial crises. Concerning the strength of the linear relationship is strong between technology and teaching Islamic studies.

Table.2: Model Summary of Technology

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.875[a]	.765	.765	.21273
a. Predictors: (Constant), Technology				

Regression analysis is analyzing relationships among factors. $Y=f(x_1,x_2\ldots X_c)$. Regression analysis is to estimate the how Y will influence and change X and predict. In this section the technology as an independent variable and teaching Islamic studies as a dependent variable. The teaching Islamic studies' overall difference could be measured by its variance. The differences are measured as the sum of the square between participant's forecasted teaching Islamic studies values and the total mean divided by the number of participants. After division it will clarify variance by the total variance of teaching Islamic studies, the researcher found out the amount or the number of total difference or variance that is accounted based on regression calculation. The number should vary between 0 -1 and is symbolized by R Square. Table (2) shows the value of R square = .765 this indicates that 77% of total variance has been explained.

Table.3: ANOVA of Technology

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	145.777	1	145.777	3221.304	.000^b
	Residual	44.756	989	.045		
	Total	190.533	990			
a. Dependent Variable: Teaching Islamic studies						
b. Predictors: (Constant), Technology						

Table (3) explains F value for technology as independent variable =3221.304, since (3221.304>1) this indicates there is a significant relation between technology and teaching Islamic studies.

Table.4: Coefficients Analysis of Technology

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.397	.062		6.407	.000
	Technology	.898	.016	.875	56.757	.000
a. Dependent Variable: Teaching Islamic studies						

Table (4) explains the result of first hypotheses, technology has significantly predicted teaching Islamic studies (Beta is weight 0.875, p<.001) this indicates that technology will have a direct positive association with teaching Islamic studies based on this result the first hypotheses supported.

Second Research Hypothesis

H2: Personal will positively associate with teaching Islamic studies.

Table.5: Correlations of Personal

Correlations			
Variables	Pearson Correlation	teaching Islamic studies	Technology
Personal	Pearson Correlation	1	.571^{**}
	Sig. (2-tailed)		.000
	N	108	108
teaching Islamic studies	Pearson Correlation	.571^{**}	1
	Sig. (2-tailed)	.000	
	N	108	108
**. Correlation is significant at the 0.01 level (2-tailed).			

Correlations analysis presents the values of the identified correlation tests; Table (5) shows the correlations between the scales using person correlation. Correlation analysis is determined the strength of relationship between variables. The researcher correlated personal as independent variable with teaching Islamic studies as dependent variable.

According to correlation test, the researcher found out that technology has significant correlation (r=.571[**,] p<0.01) with teaching Islamic studies. Concerning the strength of the linear relationship is moderately strong between personal value and teaching Islamic studies.

Table.6: Model Summary of Personal

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.571[a]	.326	.326	.35991
a. Predictors: (Constant), Technology				

The teaching Islamic studies' overall difference could be measured by its variance. The differences are measured as the sum of the square between participant's forecasted teaching Islamic studies values and the total mean divided by the number of participants. After division it will clarify variance by the total variance of teaching Islamic studies, the

researcher found out the amount or the number of total difference or variance that is accounted based on regression calculation. The number should vary between 0 -1 and is symbolized by R Square. Table (6) shows the value of R square = .326 this indicates that 33% of total variance has been explained.

Table.7: ANOVA of Personal

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	62.182	1	62.182	480.047	.000[b]
	Residual	128.368	991	.130		
	Total	190.550	992			
a. Dependent Variable: Teaching Islamic studies						
b. Predictors: (Constant), Personal						

Table (7) explains F value for personal as independent variable =480.047, since (480.047>1) this indicates there is a significant relation between technology and teaching Islamic studies.

Table.8: Coefficient of Personal

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.947	.089		21.779	.000
	Personal	.510	.023	.571	21.910	.000
a. Dependent Variable: Teaching Islamic studies						

Table (8) explains the result of second research hypothesis, Personal has significantly predicted teaching Islamic studies (Beta is weight 0.571, p<.001) this indicates that technology will have a positive association with teaching Islamic studies based on this result the second research hypothesis supported.

Third research hypothesis

H3: Culture will positively associate with teaching Islamic studies

Table.9: Correlations between culture and teaching Islamic studies

Correlations			
Variables	Pearson Correlation	Teaching Islamic studies	Personal
Teaching Islamic studies	Pearson Correlation	1	.529**
	Sig. (2-tailed)		.000
	N	108	108
culture	Pearson Correlation	.529**	1
	Sig. (2-tailed)	.000	
	N	108	108
**. Correlation is significant at the 0.01 level (2-tailed).			

Correlations analysis presents the values of the identified correlation tests; Table (9) shows the correlations between the scales using person correlation. The researcher correlated personal as independent variable with teaching Islamic studies as dependent variable. According to correlation test, the researcher found out that ***culture***has significant correlation (r=.529**, p<0.01) with teaching Islamic studies. Concerning the strength of the linear relationship is moderately strong between personal and teaching Islamic studies.

Table.10: Model Summary of culture

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.529a	.280	.279	.37205
a. Predictors: (Constant), *culture*				

The differences are measured as the sum of the square between participant's forecasted teaching Islamic studies values and the total mean divided by the number of participants. After division it will clarify variance by the total variance of teaching Islamic studies, the researcher found out the amount or the number of total difference or variance that is accounted based on regression calculation. The number should vary between 0 -1 and is symbolized by R Square. Table (10) shows the value of R square = .280 this indicates that 28% of total variance has been explained.

Table.11: ANOVA of Personal

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	53.372	1	53.372	385.570	.000b
	Residual	137.178	991	.138		
	Total	190.550	992			
a. Dependent Variable: Teaching Islamic studies						
b. Predictors: (Constant), *culture*						

Table (11) explains F value for personal as independent variable =385.570, since (385.570>1) this indicates there is a significant relation between personal and teaching Islamic studies.

Table.12: Coefficients of Personal

Coefficients					
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.261	.084		26.965	.000
	culture	.440	.022	.529	19.636	.000
a. Dependent Variable: Teaching Islamic studies						

Table (12) explains the result of third research hypothesis, culturehas significantly predicted teaching Islamic studies (Beta is weight 0.529, p<.001) this indicates that personal will have a positive association with teaching Islamic studies based on this result the third research hypotheses supported.

Fourth Research Hypothesis

H4: Competence will positively associate with teaching Islamic studies.

Table.12: Correlations between Competence andteaching Islamic studies

Correlations			
Variables	Pearson Correlation	Teaching Islamic studies	Competence
Teaching Islamic studies	Pearson Correlation	1	.774[**]
	Sig. (2-tailed)		.000
	N	108	108
Competence	Pearson Correlation	.774[**]	1
	Sig. (2-tailed)	.000	
	N	108	108
**. Correlation is significant at the 0.01 level (2-tailed).			

Table (12) shows the correlations between the scales using person correlation. The researcher correlated combination of Competence as independent variable with teaching Islamic studies as dependent variable. According to correlation test, the researcher found out that Competence has significant correlation (r=.774[**], p<0.01) with teaching Islamic studies. Concerning the strength of the linear relationship is strong between Competence andteaching Islamic studies.

Table.13: Model Summary of the Competence

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.774[a]	.599	.598	.27810
a. Predictors: (Constant), Competence				

As seen in table (13) the researcher found out the amount or the number of total difference or variance that is accounted based on regression calculation. The number should vary between 0 -1 and is symbolized by R Square. The value of R square = .599 this indicates that 60% of total variance has been explained.

Table.14: ANOVA of the Competence

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	114.042	1	114.042	1474.527	.000[b]
	Residual	76.491	989	.077		
	Total	190.533	990			
a. Dependent Variable: Teaching Islamic studies						
b. Predictors: (Constant), Competence						

Table (14) explains F value for Competence as independent variable =1474.527, since (1474.527>1) this indicates there is a significant relation between Competence and teaching Islamic studies.

Table.15: Coefficients of the Competence

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.801	.081		9.894	.000
	Competence	.802	.021	.774	38.400	.000
a. Dependent Variable: Teaching Islamic studies						

Table (15) explains the result of hypothesis four, Competence has significantly predicted teaching Islamic studies (Beta is weight 0.774, p<.001) this indicates that Competence will have a direct positive association with teaching Islamic studies based on this result the hypothesis four was supported.

Research Hypothesis Five

H5: Ability will positively associate with teaching Islamic studies.

Table.16: Correlations between the Ability and Teaching Islamic studies

Correlations			
Items		Teaching Islamic studies	Ability
Teaching Islamic studies	Pearson Correlation	1	.565[**]
	Sig. (2-tailed)		.000
	N	108	108
Ability	Pearson Correlation	.565[**]	1
	Sig. (2-tailed)	.000	
	N	108	108
**. Correlation is significant at the 0.01 level (2-tailed).			

Table (16) shows the correlations between the scales using person correlation. Correlation analysis is determined the strength of relationship between variables. The researcher correlated the Ability as independent variable with teaching Islamic studies as dependent variable. According to correlation test, the researcher found out that Ability has significant correlation (r=.565[**], p<0.01) with teaching Islamic studies. Concerning the strength of the linear relationship is moderately strong between Ability and teaching Islamic studies.

Table.17: Model Summary of the Ability

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.565[a]	.319	.318	.36192
a. Predictors: (Constant), Ability				

The researcher found out the amount or the number of total difference or variance that is accounted based on regression calculation. The number should vary between 0 -1 and is symbolized by R Square. Table (17) shows the value of R square = .319 this indicates that 32% of total variance has been explained.

Table.18: ANOVA of the Ability

ANOVA					
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	60.741	1	60.741	463.720	.000[b]
	Residual	129.808	991	.131		
	Total	190.550	992			
a. Dependent Variable: Teaching Islamic studies						
b. Predictors: (Constant), Ability						

Table (18) explains F value for the Ability as independent variable =463.720, since (463.720>1) this indicates there is a significant relation between Ability and teaching Islamic studies.

Table.19: Coefficient of theAbility

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.008	.088		22.782	.000
	Ability	.499	.023	.565	21.534	.000
a. Dependent Variable: Teaching Islamic studies						

Table (19) explains the result of research hypotheses five, Ability has significantly predicted teaching Islamic studies (Beta is weight 0.565, p<.001) this indicates that factor of the Ability will have a direct positive association with teaching Islamic studies based on this result the research hypothesis five was supported.

IV. CONCLUSION

The main aim of this research was to examine the prospects and problems inteaching Islamic studies in Kurdistan region of Iraq as general and Akree as particular. However, the researcher developed five research hypotheses to be tested and measured in order to evaluate teaching Islamic studies. The researcher implemented simple regression analysis to measure the developed research hypotheses, it was found that the highest value was for technology, this indicates the technology has the most powerful and positive association with teaching Islamic studies, on the other hand the least powerful was found to be personal that influences and related to teaching Islamic studies in Kurdistan region of Iraq.

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Creating Dialogue between Science and Religion

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Abstract— *Searching for common ground in philosophy, science and theology, it seems to us that it would be reasonable to maintain the position of realistic pragmatism that Charles Sanders Peirce had called pragmaticism. In the pragmaticist manner, we typify the knowledge and select the types of knowledge that might be useful for understanding the problems that are of interest to us. We pose a question of how it would be possible to obtain practically useful information about reality, first from the perspective of natural sciences, and then from that of theology; that is, to diversify the ways of knowledge and just maybe, to move toward a productive dialogue between science and religion. Searching for common ground in philosophy, science and theology, it seems to us that it would be reasonable to maintain the position of realistic pragmatism that Charles Sanders Peirce had called pragmaticism. In the pragmaticist manner, we typify the knowledge and select the types of knowledge that might be useful for understanding the problems that are of interest to us. We pose a question of how it would be possible to obtain practically useful information about reality, first from the perspective of natural sciences, and then from that of theology; that is, to diversify the ways of knowledge and just maybe, to move toward a productive dialogue between science and religion.*

Keywords— *Religion, Science, Dialogue, Islam.*

I. INTRODUCTION

That there is such a thing as 'religion' in the world few would deny. Everyone today, at least in the West, seems to know what religion is and, just as important, everyone seems to know what religion is not. A familiar account is that religion can be best explained as a certain set of beliefs, rules, and practices for living. It is thought to be belief in a transce1ndent reality, one that is not part of this material world, one that is holy, or sacred, and makes certain things in this world holy or sacred. It consists of performing rituals at times, and, of course, it is often belief in a higher power, a God or gods. Additionally, it is thought to be a set of beliefs that explain and interpret life and, by implication, the nature of ultimate reality. To believe in this type of transcendent reality and to perform the prescribed behaviors or rituals is to be religious, so the typical account goes. We in the West use the term, religion, freely and assume everyone knows what we are talking about. We refer to Christianity, Judaism, Islam, and Buddhism, for example, as religions and the adherents of these as those who are religious. There are the faithful, those who follow their religion consciously and consistently, there are those who are somewhat religious, and, of course, there are those who have no religion at all. The common understanding seems to be that there is religion and non-religion, religious people and non-religious people, and there are religious views and there are nonreligious views.

Creation refers in part to the genesis of life on Earth over the last five billion years. Like physics, biology has developed on two scales: the microscopically small and bigscale history. Molecular biology, discovering DNA, has decoded the "secret of life" (once ascribed to the Spirit of God). Evolutionary history has located the secret of life in natural selection operating over incremental variations across enormous time spans. As with physics, the two levels have been theoretically interrelated. The genetic level supplies variations do the coding of life and constructs molecular proteins. Organisms cope at their native-range levels, inhabiting ecosystems. Across deep evolutionary time, species are selected and transformed as they track changing environments. This process is not fine-tuned. To the contrary, evolutionary history can seem tinkering and makeshift. The genetic variations bubble up without regard to the needs of the organism, and the evolutionary selective forces select for survival without regard to advance. Many evolutionary theorists insist that nothing in natural selection theory guarantees progress. Here the cause of relating science to religion has been taken up adversely by some biologists, as with Richard Dawkins and his Blind Watchmaker. Stephen Jay Gould insists, "We are the accidental result of an unplanned process." Jacques Monod

exclaims, "Chance alone is at the source of every innovation, of all creation in the biosphere." Outspokenly monotheist biologists are as rare as those who think physics, is compatible with monotheism are common. Typically, biologists seem to insist that if, from the perspective of science, they find what looks like contingency, then God is eliminated. But there are also biologists who emphasize the richness in biology: the fecund Earth, the vital creative processes continuing over time, the ascent of life from the simple to the complex, the production of more out of less over long millennia. Biologists can doubt creation, but none can doubt genesis. In fact, the earthly genesis is as impressive as anything in astronomy, because the life genesis requires a coding and a coping, factors wholly novel to anything previously encountered in physics or chemistry. Indeed, we can get from equally eminent scientists (though they are still not outspoken monotheists) a quite opposite reaction: the claim that, life is the destiny of these earthly chemicals. During the chemical evolution of life, when predecessors of DNA and RNA appear, bearing the possibility of genetic coding and information, they are conserved, writes Melvin Calvin, a biochemist, "not by accident but because of the peculiar chemistries of the various bases and amino acids. ... There is a kind of selectivity intrinsic in the structures." The evolution of life, so far from being random, is "a logical consequence "of natural principles. "This universe breeds life inevitably," concludes George Wald, an evolutionary biochemist. Michael Polanyi, a philosopher of science, finds that "there is a cumulative trend of changes tending towards higher levels of organization, among which the deepening of sentience and the rise of thought are the most conspicuous (Ferngren, 2017). From a seed of submicroscopic living particles—and from inanimate beginnings lying beyond these—we see emerging a race of sentient, responsible and creative beings. The spontaneous rise of such incomparably higher forms of being testifies directly to the operations of an orderly innovating principle. Also, it begins to become clear that the genes, once thought to operate blindly and at random, are a rather sophisticated problem solving device, conserving the successes of the past so as to search the nearby living space for novel innovations, without which life can neither survive nor develop. A kind of genetic engineering has been going on for several billion years, long before the biochemists began recently to undertake, this in their laboratories. Rather surprisingly, computer scientists, at the forefront of cognitive science, have discovered that analogues of genetic problem solving can be

effectively used in advanced computing. Meanwhile, looking backward, we discover a primitive planetary'; environment in which the formation of living things had a high probability, that is, a pregnant, Earth. And looking forward to the next century, it is difficult to imagine that our evolutionary natural history will come to seem any less startlingly fecund and prolific. The dialogue between biology and religion will increasingly try to figure out whether in the genesis of these riches we need interference by a supernatural agency or the recognition of a marvelous endowment of matter with a propensity toward life. Do we need something to superintend the possibilities? There will not be much doubt that there has been a marvelous natural history, but there will be dialogue, debate, conflict over whether and how the story needs an Author. My prediction is that the watchmaker-design approach to the Creator, though it may remain appropriate in physics, will not prove the appropriate model for biology, where more autonomy and self-creativity must be combined with the divine will for life, a divine parenting entwined with spontaneous creative process (Harrison, 2015).

II.   LITERATURE REVIEW

To recognize this relationship is to recognize that knowledge, or the lack of it, has an ethical component as well. The ethical feature is evident in the famous quote by W.K. Clifford, a significant figure of enlightened modernity, "it is wrong always, everywhere, and for anyone, to believe anything upon insufficient evidence. "He refers to this as 'the ethics of belief.' One's beliefs must be grounded in sound reasons, they must be rationally justified. Choices must be grounded in knowledge and not opinion. Modernity requires rational evidence as a necessary condition for belief as expressed above by naturalists, Hawking, Dawkins, and the others. The significance of these points is that there is a necessary relationship between belief, knowledge, and practice. But is all of this emphasis on reason anything more than the on-going misguided promotion of the Enlightenment dream? Some have argued that it is not, and that reason has been overstated and over extended. Postmodernity has proposed a more 'chastened' view of reason, one that limits reason's capability, which will be discussed in more detail in chapter four. Despite the postmodern challenge, naturalism has held fast to Enlightenment ideals and the deliverables of reason and has been the privileged position for most of the twentieth century and into the twenty-first. It has claimed to be the most reasonable position. Part of the explanation for its

success has been due to the failure of theism to produce rational justification for its truth claims, thus the declaration that religion is based on a blind faith and not reason. To avoid this same fate, naturalism will eventually face the same critical tribunal. For it to succeed and continue as the privileged view, naturalism will have to demonstrate that it is indeed based on a rationally justified, sound argument. It must produce reasons that prove its first principles. That is, it must be shown to be based on more than dogma, opinion, and tradition (Cantor, 2016). This notion regarding the significance of reason raises an important question; if naturalism is based on facts and is the most rational view, then why would any rational person opt for an alternative view? The obvious response by many naturalists is that a rational person would not. Hence the charge that religion is non-cognitive, and believers have no rational basis for their belief seems to substantiate the need for a category distinction. Given the very real tension here, how, then, is this issue to be explained? What is apparent is that in the commonly accepted paradigm there are two distinct categories of belief systems. One category consists of a naturalistic view of the world and the other category consists of a multitude of alternative belief systems that are unified in their rejection of naturalism. While the idea of naturalism is reasonably clear as explained above, of what, then, does the category called religion consist? What is religion and, more specifically, what is a religious belief and a religious belief system? Is religion a thing, an intrinsic part of human nature (sui generis) that all humans innately possess? That is, do they have a religious inclination by nature? Is it something that is identifiable that can be researched and studied as a science and as a cultural phenomenon? Does it require a discipline that can justify inquiry and a 'science of religion' or 'phenomenology of religion'?20 Is it something that can be isolated and scientifically analyzed as many scholars in the field of religious studies, past and present, have said that it is? Or is it as other scholars have argued—just an ideological social or psychological construct and not an isolatable thing in itself to be studied? Some contemporary scholars have attempted to answer these questions by exposing the idea of religion as a modern Western invention, an ideology, and created, whether consciously or unconsciously, for the purpose of legitimating authority and power within institutions (Blavatsky, 2018).

What is science, and what is religion?

In order to understand the scope of science and religion and what interactions there are between them, we must at least get a rough sense of what science and religion are. After all, "science" and "religion" are not eternally unchanging terms with unambiguous meanings. Indeed, they are terms that were coined recently, with meanings that vary across times and cultures. Before the nineteenth century, the term "religion" was rarely used. For medieval authors, such as Aquinas, the term *religio* meant piety or worship, and was denied of "religious" systems outside of what he considered orthodoxy (Fraser, 2016). The term "science" as it is currently used also became common only in the nineteenth century. Prior to this, what we call "science" was referred to as "natural philosophy" or "experimental philosophy". William Whewell (1834) standardized the term "scientist" to refer to practitioners of diverse natural philosophies. Philosophers of science have attempted to demarcate science from other knowledge-seeking endeavors, in particular religion. For instance, Karl Popper (1959) claimed that scientific hypotheses (unlike religious ones) are in principle falsifiable. Many (e.g., Taylor 1996) affirm a difference between science and religion, even if the meanings of both terms are historically contingent. They disagree, however, on how to precisely (and across times and cultures) demarcate the two domains (Lessl, 2018).

One way to distinguish between science and religion is the claim that science concerns the natural world, whereas religion concerns both the natural and the supernatural. Scientific explanations do not appeal to supernatural entities such as gods or angels (fallen or not), or to non-natural forces (like miracles, karma, or *Qi*). For example, neuroscientists typically explain our thoughts in terms of brain states, not by reference to an immaterial soul or spirit (Fergusson, 2016).

Naturalists draw a distinction between methodological naturalism, an epistemological principle that limits scientific inquiry to natural entities and laws, and ontological or philosophical naturalism, a metaphysical principle that rejects the supernatural. Since methodological naturalism is concerned with the practice of science (with the kinds of entities and processes that are invoked), it does not make any statements about whether or not supernatural entities exist. They might exist but lie outside of the scope of scientific investigation. Some authors hold that taking the results of science seriously entails negative answers to such persistent questions as free will or moral knowledge. However, these stronger conclusions are controversial (Scheitle, & Ecklund, 2017).

The view that science can be demarcated from religion in its methodological naturalism is more commonly accepted. For instance, in the Kitzmiller versus Dover trial, the philosopher of science Robert Pennock was called to testify by the plaintiffs on whether Intelligent Design was a form of creationism, and therefore religion. If it were, the Dover school board policy would violate the Establishment Clause of the First Amendment to the United States Constitution. Building on earlier work, Pennock argued that Intelligent Design, in its appeal to supernatural mechanisms, was not methodologically naturalistic, and that methodological naturalism is an essential component of science—though it is not a dogmatic requirement, it flows from reasonable evidential requirements, such as the ability to test theories empirically (Stone, 2016).

Natural philosophers, such as Isaac Newton, Johannes Kepler, Robert Hooke, and Robert Boyle, sometimes appealed to supernatural agents in their natural philosophy (which we now call "science"). Still, overall there was a tendency to favor naturalistic explanations in natural philosophy. This preference for naturalistic causes may have been encouraged by past successes of naturalistic explanations, leading authors such as Paul Draper (2005) to argue that the success of methodological naturalism could be evidence for ontological naturalism. Explicit methodological naturalism arose in the nineteenth century with the X-club, a lobby group for the professionalization of science founded in 1864 by Thomas Huxley and friends, which aimed to promote a science that would be free from religious dogmas. The X-club may have been in part motivated by the desire to remove competition by amateur-clergymen scientists in the field of science, and thus to open up the field to fulltime professionals (Barrett, 2018). Because "science" and "religion" defy definition, discussing the relationship between science (in general) and religion (in general) may be meaningless. For example, Kelly Clark (2014) argues that we can only sensibly inquire into the relationship between a widely accepted claim of science (such as quantum mechanics or findings in neuroscience) and a specific claim of a particular religion (such as Islamic understandings of divine providence or Buddhist views of the no-self) (Kaden, et al.2018).

The Idea of Religion

After using the term religion numerous times above and discussing the tension surrounding it, it is significant to note again that today the term, religion, is considered undefinable by many religion scholars and has led to much confusion as to what religion is and just as important, what

it is not. But is it necessary to define the term? Anthropologist, Talal Asad, has commented that "there cannot be a universal definition of religion, not only because its constituent elements and relationships are historically specific, but because that definition is itself the historic product of discursive processes."In other words, any attempt at definition would need to be contextualized. As Brooke also noted above, the historical context is significant for understanding the idea of religion. What is meant by these scholars is that the term cannot be universalized. But the attempt continues. Arguably, additional confusion has been largely due to the efforts of religion theorists to negotiate in and around the dichotomy in question. To persist in using the term without an understanding of what it is, is to perpetuate the confusion. Some kind of workable definition seems imperative. A term that cannot be accurately defined presents its own set of problems, one being that it cannot be a concept (Shane, et al. 2016). A concept allows for differentiation from what it is not by getting to the term's essential meaning. The essence of something is identified by isolating the distinctive qualities that all members of a class and only members of that class always have. At present, the term religion does not allow this. As a result, many texts on the subject address, albeit reluctantly, a series of questions such as the following, but without a clear resolution. How are religions identified and what are their essential components? Do some beliefs and practices constitute a religion while others do not? Are all humans religious or are only some religious? How does a religious understanding of the world differ from a non-religious one? What is religious knowledge and what is religious belief? Within the context of the current understanding, these analytical types of questions can be answered with only a relative degree of accuracy, if at all. Without a workable, sustainable definition that allows for at least a minimal consensus on the fundamentals makes a distinctive objective for religious studies virtually impossible. For instance, how do religious studies differ from cultural studies, anthropological studies, philosophical studies, political studies, theological studies, or scientific studies for that matter? Granted, there may be overlap and shared terms in all of these, but what is the essential difference between these disciplines and so-called religion? Some would argue that there is no difference and that so-called religions are nothing more than socially constructed ideologies that need to be researched as cultural phenomena, which will be discussed in more detail below. Religion scholars have struggled with this most challenging

demand for definition and its place in intellectual inquiry. For religion to be a concept it must have specific characteristics that all members and only members of the class 'religion' have in common. And as just mentioned, this allows the idea of religion to be differentiated from what it is not. It is at this point that comprehensive definitions have stumbled. Consequently, many religion scholars accept as incontestable that the term, religion, is undefinable, considering it simply a collective name, and opt for something like William James' view that religion "consists in the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto."48 But this statement is exceedingly broad, contributing to and illustrating the problem. The difficulty here is that this expression is so broad that it could conceivably include all views, including naturalism. A naturalist may propose that "our supreme good lies in harmoniously adjusting ourselves" to the "unseen order" inherent in natural selection and the survival of the fittest. But if that is the intention of the statement, then the dichotomy would lose its meaning and dissolve. All views could be included in only one category, the religion category, or the non-religion category. If all is religion, then none is religion. But this, most likely, was not James' intention at all. However, an assertion like this when not clearly crafted loses its intended meaning. Though it does indicate the difficulty in identifying a common characteristic that allows for a comprehensive definition for all that is typically called religion. But perhaps, it is not as difficult as it may at first appear (Sørensen, 2017).

Contextual Factors and Individual Differences

The ways in which people use natural and supernatural explanations are quite flexible and context sensitive. Legare et al. [in press] suggested that people engage in all three kinds of coexistence thinking (i.e., target dependent, synthetic, and integrated) depending on the context: contextual information, cultural input, and the difficulty of reconciling both kinds of explanations influence the interpretive frame of a particular event and subsequent attempts to achieve explanatory coherence. Moreover, they argued that access to multiple explanatory frameworks is a universal psychological experience and resolving conflicts between multiple explanatory systems is a general cognitive challenge. Their claim is that age and experience coupled with language and contextual influences operate at a relatively global level to influence the normative reasoning patterns within particular groups or cultures. (Nicholson, 2016), also speculated about why an individual might

engage in one or the other of the previous three kinds of coexistence thinking. One possibility is that some kinds of coexistence thinking may require more cognitive effort to reconcile views that seem to be in direct competition or even incompatible. For both children and adults, they suggested that perceived conflicts or tensions between explanatory systems might trigger the effort to create a more coherent and integrated belief system. But even in these cases, the kinds of explanations used are clearly dependent upon what an individual is exposed to in his or her family of origin and broader culture. The psychological data do not support the claim that, when available, natural or scientific explanations replace supernatural or religious ones. Instead, (Catto, et al. 2019), concluded that increases in knowledge, education, and technology do not inevitably lead to the replacement of supernatural explanatory systems. They concluded that (a) instead of abandoning supernatural explanations in situations of conflict with scientific or natural explanations, people find ways to accommodate supernatural explanations by sometimes integrating and sometimes separating them from natural explanations, and that (b) supernatural reasoning seems to be a general feature of human cognition. There are numerous questions and issues of a theoretical or conceptual nature that one could address concerning the studies just described. First, one of the implications of these studies is that people combine natural and supernatural explanations in a number of intriguing ways. This raises the more general question of how explanations of different kinds are related to one another. To address this, we introduce (briefly) some distinctions that make a more detailed classification of explanations possible. The second issue we will address is the question of how the psychological data about different types of reasoning relate to philosophical categories of possible relationships between religion and science. We examine this issue by discussing several different philosophical models on this topic, which distinguish different types of explanatory coexistence. In the next section, we will focus on the former issue and subsequent sections are reserved for the latter (Morrison, 2016).

Relation between religion and science

Since the 1960s, scholars in theology, philosophy, history, and the sciences have studied the relationship between science and religion. Science and religion is a recognized field of study with dedicated journals (e.g., *Zygon: Journal of Religion and Science*), academic chairs (e.g., the Andreas Idreos Professor of Science and Religion at Oxford University), scholarly societies (e.g., the Science and

Religion Forum), and recurring conferences (e.g., the European Society for the Study of Science and Theology holds meetings every two years). Most of its authors are either theologians (e.g., John Haught, Sarah Coakley), philosophers with an interest in science (e.g., Nancey Murphy), or (former) scientists with long-standing interests in religion, some of whom are also ordained clergy (e.g., the physicist John Polkinghorne, the biochemist Arthur Peacocke, and the molecular biophysicist Alister McGrath) (Moon, et al. 2019).

The systematic study of science and religion started in the 1960s, with authors such as Ian Barbour (1966) and Thomas F. Torrance (1969) who challenged the prevailing view that science and religion were either at war or indifferent to each other. Barbour's *Issues in Science and Religion* (1966) set out several enduring themes of the field, including a comparison of methodology and theory in both fields. *Zygon,* the first specialist journal on science and religion, was also founded in 1966. While the early study of science and religion focused on methodological issues, authors from the late 1980s to the 2000s developed contextual approaches, including detailed historical examinations of the relationship between science and religion (e.g., Brooke 1991). Peter Harrison (1998) challenged the warfare model by arguing that Protestant theological conceptions of nature and humanity helped to give rise to science in the seventeenth century. Peter Bowler (2001, 2009) drew attention to a broad movement of liberal Christians and evolutionists in the nineteenth and twentieth centuries who aimed to reconcile evolutionary theory with religious belief (Avon & Pelletier, 2016).

In the 1990s, the Vatican Observatory (Castel Gandolfo, Italy) and the Center for Theology and the Natural Sciences (Berkeley, California) co-sponsored a series of conferences on divine action. It had contributors from philosophy and theology (e.g., Nancey Murphy) and the sciences (e.g., Francisco Ayala). The aim of these conferences was to understand divine action in the light of contemporary sciences. Each of the five conferences, and each edited volume that arose from it, was devoted to an area of natural science and its interaction with religion, including quantum cosmology, chaos and complexity, evolutionary and molecular biology (Lanman, 2019).

In the contemporary public sphere, the most prominent interaction between science and religion concerns evolutionary theory and creationism/Intelligent Design. The legal battles (e.g., the Kitzmiller versus Dover trial in 2005) and lobbying surrounding the teaching of evolution and creationism in American schools suggest that religion and science conflict. However, even if one were to focus on the reception of evolutionary theory, the relationship between religion and science is complex. For instance, in the United Kingdom, scientists, clergy, and popular writers, sought to reconcile science and religion during the nineteenth and early twentieth century, whereas the United States saw the rise of a fundamentalist opposition to evolutionary thinking, exemplified by the Scopes trial in 1925 (Corrigan, 2017).

In recent decades, Church leaders have issued conciliatory public statements on evolutionary theory. Pope John Paul II (1996) affirmed evolutionary theory in his message to the Pontifical Academy of Sciences, but rejected it for the human soul, which he saw as the result of a separate, special creation. The Church of England publicly endorsed evolutionary theory (e.g., M. Brown 2008), including an apology to Charles Darwin for its initial rejection of his theory (Streib & Klein, 2016).

For the past fifty years, science and religion has been de facto Western science and Christianity—to what extent can Christian beliefs be brought in line with the results of Western science? The field of science and religion has only recently turned to an examination of non-Christian traditions, such as Judaism, Hinduism, Buddhism, and Islam, providing a richer picture of interaction (Balslev, 2015).

Several typologies characterize the interaction between science and religion. For example, Mikael Stenmark (2004) distinguishes between three views: the independence view (no overlap between science and religion), the contact view (some overlap between the fields), and a union of the domains of science and religion; within those views he recognizes further subdivisions, e.g., the contact can be in the form of conflict or harmony. The most influential model of the relationships between science and religion remains Barbour's (2000): conflict, independence, dialogue, and integration. Subsequent authors, as well as Barbour himself, have refined and amended this taxonomy. However, others (e.g., Cantor and Kenny 2001) have argued that it is not useful to understand past interactions between both fields. For one thing, it focuses on the cognitive content of religions at the expense of other aspects, such as rituals and social structures. Moreover, there is no clear definition of what conflict means (evidential or logical). The model is not as philosophically sophisticated as some of its successors, such as (Bentley, 2018).

The conflict model, which holds that science and religion are in perpetual and principal conflict, relies heavily on two

historical narratives: the trial of Galileo (see Dawes 2016 for a contemporary re-examination) and the reception of Darwinism (see Bowler 2001). The conflict model was developed and defended in the nineteenth century by the following two publications: John Draper's (1874) *History of the Conflict between*

Religion and Science and White's (1896) two-volume opus *A History of the Warfare of Science with Theology in Christendom*. Both authors argued that science and religion inevitably conflict as they essentially discuss the same domain. The vast majority of authors in the science and religion field is critical of the conflict model and believes it is based on a shallow and partisan reading of the historical record. Ironically, two views that otherwise have little in common, scientific materialism and extreme biblical literalism, both assume a conflict model: both assume that if science is right, religion is wrong, or vice versa (Avon & Pelletier, 2016).

While the conflict model is at present a minority position, some have used philosophical argumentation (e.g., Philipse 2012) or have carefully re-examined historical evidence such as the Galileo trial (e.g., Dawes 2016) to argue for this model. Alvin Plantinga (2011) has argued that the conflict is not between science and religion, but between science and naturalism (Balslev, 2015).

The independence model holds that science and religion explore separate domains that ask distinct questions. Stephen Jay Gould developed an influential independence model with his NOMA principle ("Non-Overlapping Magisteria"):

The lack of conflict between science and religion arises from a lack of overlap between their respective domains of professional expertise (Bentley, 2018). He identified science's areas of expertise as empirical questions about the constitution of the universe, and religion's domains of expertise as ethical values and spiritual meaning. NOMA is both descriptive and normative: religious leaders should refrain from making factual claims about, for instance, evolutionary theory, just as scientists should not claim insight on moral matters. Gould held that there might be interactions at the borders of each magisterium, such as our responsibility toward other creatures. One obvious problem with the independence model is that if religion were barred from making any statement of fact it would be difficult to justify the claims of value and ethics, e.g., one could not argue that one should love one's neighbor because it pleases the creator (Worrall 2004). Moreover, religions do seem to make empirical claims, for example, that Jesus appeared

after his death or that the early Hebrews passed through the parted waters of the Red Sea (Corrigan, 2017).

The dialogue model proposes a mutualistic relationship between religion and science. Unlike independence, dialogue assumes that there is common ground between both fields, perhaps in their presuppositions, methods, and concepts. For example, the Christian doctrine of creation may have encouraged science by assuming that creation (being the product of a designer) is both intelligible and orderly, so one can expect there are laws that can be discovered. Creation, as a product of God's free actions, is also contingent, so the laws of nature cannot be learned through *a priori* thinking, which prompts the need for empirical investigation. According to Barbour (2000), both scientific and theological inquiry are theory-dependent (or at least model-dependent, e.g., the doctrine of the Trinity colors how Christian theologians interpret the first chapters of Genesis), rely on metaphors and models, and value coherence, comprehensiveness, and fruitfulness. In dialogue, the fields remain separate, but they talk to each other, using common methods, concepts, and presuppositions. Wentzel van Huyssteen (1998) has argued for a dialogue position, proposing that science and religion can be in a graceful duet, based on their epistemological overlaps (Ferngren, 2017).

The integration model is more extensive in its unification of science and theology. Barbour (2000) identifies three forms of integration. The first is natural theology, which formulates arguments for the existence and attributes of God. It uses results of the natural sciences as premises in its arguments. For instance, the supposition that the universe has a temporal origin features in contemporary cosmological arguments for the existence of God, and the fact that the cosmological constants and laws of nature are lifepermitting (whereas many other combinations of constants and laws would not permit life) is used in contemporary finetuning arguments. The second, theology of nature, starts not from science but from a religious framework, and examines how this can enrich or even revise findings of the sciences. For example, McGrath (2016) developed a Christian theology of nature, examining how nature and scientific findings can be regarded through a Christian lens. Thirdly, Barbour believed that Whitehead's process philosophy was a promising way to integrate science and religion (Fraser, 2016).

While integration seems attractive (especially to theologians), it is difficult to do justice to both the science and religion aspects of a given domain,

especially given their complexities. For example, Pierre Teilhard de Chardin (1971), who was both knowledgeable in paleoanthropology and theology, ended up with an unconventional view of evolution as teleological (which brought him into trouble with the scientific establishment), and with an unorthodox theology (with an unconventional interpretation of original sin that brought him into trouble with the Roman Catholic

Church). Theological heterodoxy, by itself, is no reason to doubt a model, but it points to difficulties for the integration model in becoming successful in the broader community of theologians and philosophers. Moreover, integration seems skewed towards theism as Barbour described arguments based on scientific results that support (but do not demonstrate) theism, but failed to discuss arguments based on scientific results that support (but do not demonstrate) the denial of theism (Harrison, 2015).

III. DISCUSSION

Discussing further the epistemological distinction between the scientist, who carries out his research in a cognitive realm of a conceited reason, and a scientist open to humble contemplation, we may observe the words of the great Capadocchian theologian: "The mind that unifies with the divine spirit can see and penetrate into such big and divine things that only the divine grace and its state may allow". Referring to the last aspects, we believe that the spiritualization of a scientist's rationality brought by the interpersonal dialogue with the Orthodox theologian and developed by his openness towards humble contemplation and faith is not equal to the "state of unity of the mind with divine grace" mentioned by Saint Basil the Great. The spiritualization of rationality by means of interpersonal dialogue is at most an "appetizer" of the state of unity as it is found lower on the spiritual ascent of abandoning sins and addictions. Even so, the acquiring of spiritualization of the scientist's rationality has its importance, as it is the first step towards making the scientific research less sinful through abandoning the arrogance of rationality and opening towards humble contemplation.

According to the patristic vision, "God created the world for a reason and for a specific purpose. He made it out of kindness, to share His love with other beings . . . The world as nature is created for human beings, as the rationality of the world with multiple dimensions acquires meaning only in man or comes to fruition only in man". Above all, "the world and its things unveil their meanings as their rationality is seen by man, as having personal God as the

creative source, they are seen as God's means of love, the dialogue of God with men . . . The dialogue of God with man through things contributes to his development as these are images or transparent faces of God's rationalities, His meanings as he created them, the meanings leading man more towards the self and self-development. Man, therefore develops through things as through them man understands the loving intentions of God". In this sense, Saint Gregory Palama explains that "As God is neither seen, nor physical, He may be known but through sensitive and intelligible beings. As knowledge is that of beings and through beings God is shown". Saint Maxim the Confessor states that in the unseen things of God—that have been seen since the creation of the world and can be understood in His creatures—are shown the "reasons of things made before time by God . . . These are unseen, they are understood through beings, as all beings of God contemplated by us through our nature by means of knowledge and these reveal to us in a hidden way the reasons of their creation and through them the purpose of God in every being". We have seen earlier in our study that only the natural reason of man cannot understand the total rationality of things. But it can know enough as to open man towards humble contemplation and faith, and starting from the things seen, man can understand the hidden and unseen reasons of things. It may happen only if the mind is given the grace of faith and the light of the Holy Spirit. It happens when reason is spiritualized. Similarly, one of the hesychast followers, Patriarch Calist, graciously contemplates on the existence in its wholeness, on the Creator and his work: "I see myself full of Holy Light from the heart by the grace of God as a lampad full of soul's light and if it can be said I am introduced into the reason of beings and I see all rationality united in a mysterious Reason and all from Scriptures ends in that Reason" (emphasis added). By spiritualization, the reason is lighted, expanded and may encompass the paradoxical logic of grace, the logic of faith as much as it is allowed to man. The soul repents, undertakes Metanoia, changes its thoughts; there is a shift of human rationality towards God, towards faith. Moreover, by believing, then reason understands the logic of faith, as Isaiah the Prophet said, "If you do not believe, you do not understand" and Saint Basil the Great makes it clear: "Good may be truly understood by reason only through faith". The main idea that may be drawn from our discussion is that in order to understand the mysterious reason of things, the natural reason of a scientist should also be structured by grace, it should be spiritualized based on the divine grace

and then it can understand. For a scientist, to acquire the mysterious meanings of things through the eyes of a spiritualized reason means to experience a genuine epistemological transfiguration: the scientist who carries out his research through the eyes of spiritualized rationality may discover a reality he has never seen before through the eyes of his natural rationality; namely, he may discover the profound divine meaning of the investigated world. Basically, the scientist may obtain the state of epistemological transfiguration together with the theologian in his effort to understand the reality he studies. The scientist should rely both on demonstrable truth (acquired through observational, laboratory or mental experiments) and also on indemonstrable truth (acquired from divine Revelation). So, the scientific truth is not altered, weakened or relativized by its unification (unblended and undivided) with the revealed truth, but is consolidated and enriched acquiring a deepness that otherwise would not be accessible. Using this kind of knowledge, the scientist does not turn into a hermit or a theologian. He will still be a scientist carrying out research. Finally, trying to summarize what has been discussed about the specific features of the personalist dialogue between Orthodox theology and science, it is clear that the existence of the interpersonal communion by joint synergic work between a theologian and a scientist humbles the natural reason of the latter. The scientist's rationality opens towards faith and gets spiritualized. It becomes able to acquire the state of epistemological transfiguration needed to discover the divine rationality of the investigated reality. Experienced in such a way, scientific research becomes a confession of faith used for the personal redemption of the scientist.

IV. CONCLUSION

Based on this review, we would like to draw several conclusions and provide some recommendations. First, the topic of rationality is important to consider when discussing the relationship between psychological and philosophical accounts of explanatory coexistence. Although a discussion about the rationality of the philosophical models reviewed is outside the scope of this article, we acknowledge that the relationship between normative assessment and psychological realities is complex. The data reviewed by Legare et al. [in press] strongly support the claim that explanatory coexistence is an empirically verifiable state of affairs; people hold supernatural and natural explanations for the same explanandum at the same time. Additionally, supernatural reasoning seems to be a stable feature of

human cognition [McCauley, in press] and difficult to avoid or separate from natural and scientific reasoning. However, from this we cannot simply conclude that coexistence is rational or warranted. Various philosophical views are possible regardless of the psychological fact of explanatory coexistence. Second, we propose that one of the most characteristic features of religious explanations is that they are given in intentional terms. Contrary to scientific explanations that tend to conceptualize the explanandum and the explanans in terms identifiable by theories of natural sciences, religious explanations posit the intentional actions of supernatural agents as causes of events [for overviews, see Saunders, 2002; Ward, 2007]. Generally speaking, supernatural agent explanation is a subcategory of intentional explanation. The basic form of such explanations allows us to explain certain outcomes as the effects of agents' intentional (mental) states such as desires and beliefs. This pattern of explanation is at work in both supernatural and natural cases. Supernatural entities are conceptualized as agents that act on the basis of their knowledge and aims. Although intentional explanations have causal and intentional components, their exact relationship is difficult to spell out. Thus, whenever we consider intentional explanations, we are stuck between two intuitions: on the one hand, agents seem to initiate new causal chains in the natural world, but, on the other hand, we find it difficult to see how these causal chains are related to the mechanical workings of nature.

This has led some philosophers to make a strong distinction between personal (intentional) explanations that invoke intentional states as explanans and scientific explanations that invoke physical forces and regularities. Furthermore, some philosophers defend the independence of intentional explanations against scientific ones for different reasons; for example, Swinburne [2004] defended personal explanation as dualist whereas (Harrison, 2015), defended it as materialists and folk-psychological realists. Conversely, some strongly naturalist philosophers have argued that intentional explanations should either be amenable to reduction to scientific explanations or be eliminated completely. Although these concerns are distinctively philosophical, they nevertheless have consequences for how we conceptualize the relationship between supernatural and natural explanations. Our point here is not that psychological studies should produce or assume one particular solution to these philosophical problems.

Instead, we propose that when empirical research is conducted, philosophical questions loom in the background

and should influence how the studies are designed and interpreted. It is useful to make these assumptions as transparent as possible. Finally, we suggest that psychological accounts of the coexistence of supernatural and natural explanations may be developed further by adopting some of the conceptual resources provided by philosophers of religion, and conversely, that philosophical accounts of religion and science can be informed by psychological data on how people reason about these topics. Overly reductionist interpretations of psychological results can be avoided by examining the philosophical work on the pragmatics of explanation in each of these domains. Philosophical accounts that focus on the utility of different kinds of explanations as answers to different kinds of questions suggest that further psychological research into the contextual factors that influence the implicit contrasts that people adopt in particular situations would be informative. We also suggest that more attention needs to be directed towards the role of intentionality in supernatural explanation. By contrasting supernatural explanations with physical explanations, one sets up only one particular kind of contrast; instead, it may be more useful to examine supernatural explanations for similarities with everyday folk psychological explanations. From a psychological perspective, we propose that the total conflict model, the independence model, and the constructivist version of the reconciliation model are not supported by the psychological data. On the one hand, the total conflict model forces its adherents to give up supernatural explanations altogether, which is incompatible with the widespread belief that supernatural explanations answer questions that natural explanations do not answer. On the other hand, the independence model assumes that supernatural explanations are not causal, but that supernatural explanations provide meaning and value. In contrast to this, we propose that many people understand supernatural explanations as genuinely causal explanations (even if they do not have access to the causal mechanisms involved). Finally, the constructivist reconciliation model goes against our intuitions about the existence of the physical world, making it difficult to conceptualize for most people. We propose that the conservative, traditional, and liberal reconciliation models best map onto the types of thinking identified in the psychological research. This suggests that philosophical and theological models along these lines would be perceived to be the most intuitively plausible from a psychological perspective.

Philosophical theories on the religion and science dialogue would also benefit from the psychological data on this topic; information about how people actually reason about the relationship between religious and scientific explanations can inform philosophical work in a number of ways [for an overview, see Lawson, 2005]. Psychological data can inform philosophical theory about what is plausible from the point of view of our everyday intuitions. For example, we propose that some philosophical models of the relationship between religion and science are unrepresentative of human cognition on this topic and thus unlikely to be widely distributed without considerable cultural scaffolding. By examining the mutually informative connections between philosophical and psychological accounts of the coexistence of natural and supernatural explanations, we hope to inspire interdisciplinary research on this topic. We propose that emerging psychological accounts of the coexistence of natural and supernatural explanations may be developed further by adopting the conceptual resources provided by philosophers, especially with respect to the topics of explanation and possible theoretical relationships between science and religion. Furthermore, psychological data can inform philosophical accounts by providing information concerning how people reason about this fundamental topic in human cognition.

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The Leadership Communication Style on Political Parties in the Digital Era

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Abstract— This studyis entitled the leadership communication style on political parties. This study aims to find out andanalyzehow the leadership communication style participate in the politicial world, especiallyPartai Amanat Nasional. It is expected that it can give a contribution in the form of input to the activity of political communication. In addition, this study is expected to describe the various findings that explain what communication activites are recommendedand not recommended. Thus,this study can help the political practitioners in conducting the evaluation of their political communication activities. The concepts used as the basis for this research were the concepts of political communication, political participation, and leadership of Phenomenal figures with the case study of Haji Lulung, AL. SH, MH. The method used in this study was descriptive, in which the researcher described how the leadership communication style in politics is. Several things that would be explored include how the communication patterns are developed by cadres of leaders and volunteers in gaining public support, communication strategies, political messages conveyed to the public, as well as patterns and forms of leadership communication in the political scene.
Keywords— Political Communication, Leadership, Phenomenal Figure.

I. INTRODUCTION

In an organization or institution, it is necessary to deliver a clear message and must be understood by its members, and within the constituent party must also understand the message conveyed by the leader figure who became the leader in the party, it requires expertise or skills in doing interaction with the society, interaction can run smoothly if the leader figure is able to use communication with language that is easy to understand and clear. In his deliveryof course every leader has a different communication style.

Each communication style consists of a set of communication behaviors that are used for getting certain responses in certain situations. The appropriateness of the communication style used depends on the intention of the sender and the receiver's expectations. The communication style is influenced by the situation, not the type of person.It does not depend on the type of person but the situation at hand. Everyone will use different communication styles when they are happy, sad, angry, interested, or bored.

Likewise with someone who talks with a good friend, someone who has just known and children will talk in different styles. Besides influenced by many factors, communication style is something that is dynamic and very difficult to guess. Like culture, communication style is something relative. Several factors were identified as the cause of the communication style that is able to reflect or

provide insight into interactions between individuals. According to Dianne Hofner Saphiere (2005), several factors that influencecommunication style, namely: physical conditions, roles, historical context, chronology, language, relationships, and there are also constraints in leadership that dominated by men as leaders today still so strong. Despite the fact, there are also women who have the potential that is not inferior to men in terms of leadership.

But nowadays the role of phenomenal figure cadres or already known by people who are capable and worthy of being figures as leaders is also increasingly visible in various fields, which support and care more in the fields of education, business, politics and government, we can see the gait of the leadership of leaders - figures known to the public in a variety of roles and strategic positions in people's lives. Phenomenal figures or already known by the people of Indonesia really appear to take a strategic role in leadership and sit as leaders in government. Indonesia has entrusted the leadership of a president of the sexes other than men because the figure of His phenomenon has been known by the public, namely Megawati Soekarno Putri. In addition there is Tri Rismaharini as Mayor of Surabaya and Regent of South Minahasa Tetty Paruntu, Regent of Bekasi Neneng Hasanah Yasin. Today more and more scientists or researchers are focusing on studies of how they can carry out their leadership wheels specifically. This is certainly inseparable from the complexity of the problems related to

how to lead many people who have different character backgrounds and social status where so far there has been no agreement on how the actual existence of the leadership of famous figures and figures who are new to the public besides the man placed and studied in the perspective of political communication.

Based on this background, the author is interested in conducting this research. Successful leadership requires political communication to subordinates properly. In this case, the leadership communication style is certainly used to achieve the desired goals in an organization / institution. This phenomenon is an interesting problem to study. Based on this phenomenon, researcher is interested in bringing up the study with entitledthe Leadership Communication Style in the Political World in the Digital Age, especially in the figure of Haji Lulung, AL. SH, MH as a National Mandate Party cadre. Then this study aims to find out and analyze how the Communication Style of leaders working in the political world in this digital era, especially *Partai Amanat Nasional*. Through this study, it is expected to find out the style and pattern of how politicians exist in the world of national politics.

This study is expected to be able to contribute in the form of knowledge and knowledge in the study of communication science, particularly in the field of public relations, which is related to the concept and application of political communication campaigns. In addition, this study is expected to be a reference to subsequent studies related to political communication. Then practically this study is expected to contribute in the form of input to political communication activities. In addition, this research is expected to be able to describe various findings that explain what things or communication activities are recommended as well as what political communication activities are not recommended. Thus this research can help political practitioners in evaluating their political communication activities.

II.   LITERATURE REVIEW

Political Communication

Political communication is a talk to influence in the life of the state. Political communication can also be the art of designing what is possible (art of possible) and can even be the art of designing that is not possible to be possible (Anwar. 2011: 1). Whereas Soemarno stated that the nature of political communication is the efforts of human groups who have a certain political or ideological orientation in order to control or gain power and with the aim of power, the purpose of political thought and ideology can be realized (Nora. 2014: 46).

Michael Rush and Phillip Althoff define political communication as the process by which relevant political

information is transmitted from one part of the political system to another and between social systems and political systems. This process occurs on an ongoing basis and includes the exchange of information between individuals and their groups at all levels. Nimmo also stated that the scope of political communication consists of political communicators, political messages, political persuasion, the media, political communication audiences and the consequences of political communication (Nora. 2014: 46).

Political communication on a practical level presents a politically charged message managed by political actors in relation to the activities of power, authority, and policies related to political institutions. Political communication is also interpreted as part of the way to carry out functions contained in the political system, such as political socialization, political participation, political recruitment, articulation of interests, aggregation of interests, legislative processes, execution of policies, and the judiciary. This is in accordance with the opinion of Gabriel Almond, that political communication is a function that is always present in every political system. In other words, the political system will not function as it should without the functioning of political communication (Nora. 2014: 46).

Then Nimmod alam Cangara (2009), explained that political communication as a body of knowledge has elements consisting of: 1) Political Communicators. All parties involved in the process of delivering the message. These parties can take the form of individuals, groups, organizations, institutions, or government, 2) Political Messages. Political messages are statements that are delivered whether written or not, in the form of symbols or verbally containing political elements such as political speeches, laws, etc. ¬-others, 3) Political Channels or Media. In the current development, the mass media is considered as the most appropriate channel for conducting political communication processes, 4) Political Message Recipients. All levels of society are expected to provide a response to the message of political communication. For example by voting in elections, and 5) Effect or Influence. Effect is a measure of how far political messages can be received and understood (Nora. 2014: 50-51).

Political Communication Objectives and Strategies

Political communication aims to form and foster public image and opinion, encourage political participation, win elections, and influence state political policy or public policy. In detail, Anwar Arifin (2011) describes it as follows: 1) Political Imagery. One of the goals of political communication is to form a good political image in the audience. The political image is formed based on information received, both directly and through political media, including social media and mass media that work to

convey general and actual political messages, 2) Public Opinion. As one of the goals of political communication, it actually is the effect of political communication, namely public opinion. Public opinion is not limited to the effects of political communication carried out by politicians or political parties, but also feedback from audiences to politicians or political parties, 3) Political Participation and Political Policy. Nimmo states that political participants are "Members of the public" who are not indifferent, but active, not only paying attention to the political messages of political communicators or politicians, but also responding to and conducting dialogues with these politicians. Even political participants work together and together with political communicators or politicians, so that they also play a role as political communicators. That is precisely political participation in the perspective of political communication, carried out by political participants, 4) General Elections (Elections). One very important goal of political communication is to win elections (general elections). The success or failure of effective political communication is measured by the number of votes obtained through clean, free, direct and secret elections (Anwar. 2011: 178).

To achieve the objectives of political communication, the process of political communication also requires the right strategy. From the explanation above, it appears that the role of the leader as a political communicator has adapted the approach of political communication strategies from Anwar Arifin (2011) which states that in the political communication strategy there are at least three suggested ways, including: 1) Personnel and Institutionality. The first step in a political communication strategy is to maintain the persona and establish the institution, meaning that the persona of a politician and the stability of the political institution in society will have their own influence in communicating, 2) Creating Togetherness. To achieve the goal of political communication, efforts are needed to create togetherness between politicians and the public (the people) by holding and composing homophile messages to the public, and 3) The third strategic step that must be taken to achieve the goal of political communication, namely to build a good consensus between politicians in one political parties and between politicians and different parties. (Anwar, 211: 235).

Leadership Figure

Political leadership plays a very important role in the effort to achieve a goal so that it is often said that the success or failure experienced by most political leaders is largely determined by the quality of leadership they have. This raises several understandings contained in political leadership, Peter G. Northouse, states that: political leadership is related to leadership as a process, in political

leadership there is influence, the context of political leadership is group, there is an element of achieving goals (Alfian, 2009: 65). Then James MacGregor Burns states that the transformational leadership model essentially stresses that a leader needs to motivate his subordinates to carry out their responsibilities more than they expect. Transformational leaders must be able to define, communicate and articulate the vision of the organization, and subordinates must recognize (Venkat R. Krishnan and Ekkirala S. Srinivas, 1998: 4).

III. METHODOLOGY

This study used descriptive qualitative method. As Bodgan and Taylor conveyed, qualitative methodology is a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior. Then descriptive qualitative research is research in which data collection in the form of words, images, and not numbers. Thus the research report will be in the form of data excerpts to illustrate the presentation of the report. The data may come from interview scripts, field notes, photographs, videotapes, personal documents, notes or memos, and other official documents. At the time of writing the report, the researcher analyzed very rich data and as far as possible in its original form (Basrowi, 2008).

By using qualitative descriptive methods, the researchers explained that leadership communication styles are certainly used to achieve the desired goals in an organization / institution. This phenomenon is an interesting problem to study. Based on this phenomenon, researcher is interested in raising research with the title Communication Style of Leadership in the Political World in the Digital Age, especially in *Partai Amanat Nasional*. So this research can be a reference to subsequent studies related to political communication. Then practically this research is expected to contribute in the form of input to political communication activities. In addition, this research is expected to be able to describe various findings that explain what things or communication activities are recommended as well as what political communication activities are not recommended. Thus this research can help political practitioners in evaluating their political communication activities.

Data collection techniques include interviews, observation and documentation study. The subjects in this study were Haji Lulung as Key informant, and Doni as the second informant as well as Haji Lulung assistant. As for what is explored in this study is related to two things: 1) How is the Leadership *Communication Style* carried out in the world *Partai Politik Amanat Nasional*, and 2) The pattern of communication as what is done by a leader in *Partai Politik Amanat Nasional*

To analyze the data, the researcher applied the technique of data reduction, data presentation, and drawing conclusions (verification) from Miles and Huberman. The first stage, Reduction of data is field data obtained through observations and interviews and then the process of selecting, focusing attention, abstracting and transforming raw data from the field, the second is Data Presentation (Display data), namely the process of display (display) in the form of a comprehensive description on every aspect examined is completed with tables / charts, relationships between categories and the like, the last stage of verification is to interpret or interpret 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 research questions that have been formulated previously (Irawan, 2018: 93).

Referring to this opinion, in this study the researcher will carry out the process of checking the validity of the data by interpreting the technique of comparing and checking back the degree of confidence of the information obtained by: (1) comparing observational data with interview data (2) comparing the consistency of the respondent's answers, namely by comparing what the resource person said in public for example, with what was said privately (3) comparing one's perspective, with others in his work team (Kusuma, 2018: 53).

IV. DISCUSSION

Political Communication Style

Leadership communication is a communication process carried out by the leader (as a communicator) to the subordinates of his organization (as a communicant). In its application, leaders can use various types of leadership communication in accordance with their respective styles that are influenced by many factors. This type of leadership communication or leadership communication style must be owned by a leader. This leadership communication style must be used by leaders to influence subordinates to achieve organizational targets. This as explained by Astrid (in Rabiah, 2016) states that political communication is communication directed at achieving an influence in such a way, so that the problems discussed by this type of communication activity can bind all its citizens through a sanction determined jointly by political institutions .

Persuasive communication style, has become one of the ways used by pilgrims to face the wider public, accompanied by friendly smiles and body language, according to him what we are talking about must be in accordance with our actions in real terms. Will be unattractive when talking but not in accordance with the body directly. One of the most popular and widely applied leadership communication theories is the Like 4 system

theory or 4 leadership communication styles. This theory is a managerial system theory that is based on several important variables related to managerial such as leadership, motivation, communication, interaction, decision making, goal setting, control and performance.

On the Haji Lulung Key Informant, AL.SH.MH. the author found several communication style techniques such as those in Likert theory including: first, Style Controling. This model emphasizes control over the organization. Leaders with controlling communication styles will limit and tend to regulate the behavior, thoughts and responses of subordinates. Communication that is interwoven in this style of communication is one-way communication that comes from superiors to subordinates. This one-way communication is carried out by the leader to influence his subordinates to carry out the tasks in accordance with his orders. In accordance with the style of key informants he tends to always regulate his behavior in every public speaking, when conducting campaigns, meeting with constituents, the general public and to political opponents.

Second, Equalitarian Style. This type puts forward aspects of similarity in communication. This type of leadership communication disseminates information or ideas with two-way flow, both from superiors to subordinates and vice versa. This type of leadership communication is done openly which means that every member of the organization has the right to express opinions. The leader will provide space for subordinates to provide opinions on organizational decision making. Communication is relaxed and without intimidation. In this leadership communication style, leaders have the ability to establish good relationships so that openness arises between superiors and subordinates and between subordinates. The leader is able to establish communication both formal and informal with members of the organization which will open up opportunities for each member to exchange information and ideas. Key Informant as a phenomenal figure in the writer's observation tends to hear not only from the official level, but he also wants to receive input and listen to what is conveyed from his subordinates or the general public. After that take action to find solutions to the problems conveyed, even though previously there has been action, for some of the suggestions and input added to be more perfect.

Third, Structural Force. In this leadership communication style, the leader provides information that aims to establish assignment orders, assignment schedules and organizational structure. In this communication style, the leader tries to influence subordinates by providing information related to organizational goals, work scheduling, work rules, work procedures in the

organization. Key Informants also appreciate structural leadership, which is evident when the writer follows one of the meetings he leads, he tends to listen and give orders, receive input and then give instructions that are win-win solution. Mutual benefit between subordinates, colleagues, stake holders, mutual benefit.

Fourth, Relingushing Style. In this leadership communication style, leaders have a willingness to accept suggestions or ideas from others. Leaders are willing to reduce their desire to give orders and manage their employees. A leadership style of communication type. This can be effective if the leader works in an organization that contains people who are experienced, knowledgeable and able to take responsibility for their work. Key Informant is always open to accept constructive criticism and suggestions, even criticism that he dropped was received with a smile without replying with negative treatment. In a friendly way, done to continue the leadership performance in synergy with the public.

Political Communication Strategy

Facing the public or the public is not an easy thing, considering that the people in DKI Jakarta consist of various ethnic groups, different cultures, different social statuses, different levels of education, where the people in Jakarta can be said to be millennial modern society. Personal approach by sharing, discussion, to convey various inputs and information that is very useful to be able to compete competitively, Phenomenal Haji Lulung figure, is a figure who quickly masters the political stage.

The strategy of gathering together with youth leaders, street vendors at the Tanah Abang market, Kepulauan Seribu, etc. was carried out, to make the community feel close to no distance. At the meeting he used popular language, according to who he spoke. If with adolescents, he adjusts in direct interaction, speaking casually, listening to what is thought by millennials, what their proposals are, it is all in the diagram and answered with grammar communication that is full of control, if anyone speaks loudly, emotionally , angry, so he responded wisely. Until finally the figure of the young man who was full of enthusiasm and tends to emotion became melted and became a friend of the Lulung pilgrimage.

Communication is done besides directly dealing with constituent communities, before the campaign team conducted a survey first on the prospective constituents to be visited, after that he then made friendly visits, he also used the media in conducting campaigns, or wanted to convey a message, Online Media , Newspapers, magazines, and tabloids, other media that are used are social media such as: Twitter, Facebook, Instagram, WA Group, and Linkedin. Of the several social media used in conveying messages to the communicant in this case the public or

public constituents who will see, receive the way of communication that he conveyed through social media and mass media such as television, radio, newspapers, tabloids and so forth. In addition to this strategy, there are other ways to perpetuate their communication style to successfully win the sympathy of the community, including by approaching and reaching the people of DKI Jakarta. To the Betawi tribe whose memorandum is very loyal to others, with a Betawi style dialect, the Lulung pilgrimage can pass its name up to able to drift seamlessly into a leader figure who survives to remain a idolized leader.

In addition to talking to young people, Haji Lulung also often talks with Mother-daughter. Another thing that Haji Lulung did was with the anggkot drivers. Where the city transportation drivers (angkot) in the Tanah Abang area, Central Jakarta, on Monday (29/1) 2018 that morning again carried out a mass strike. Having previously staged a demonstration in front of the City Hall building, they are now in action to close Jalan Jatibaru. As the deputy head of DKI Jakarta DPRD Abraham Lunggana alias Haji Lulung said that the Tanah Abang angkot returned to protest demanding that the road used by the street vendors (PKL) along the 400 meters be reopened.

Representatives from a French public transportation driver, to my post, he said, Bang Haji, friends of public transportation felt disadvantaged because of the presence of street vendors, "Lulung information. Previously the drivers had an audience with the Head of DKI Jakarta Transportation Department Andri Yansyah, who was then in office, then it was decided that a route would be given in the form of route modification. But not looking at it, this time the angkot drivers really demanded street vendors leave their routes. Facing this problem, Haji Lulung must be very careful in communicating, because it is wrong and if it is not appropriate to use the language style of communication, it will cause misunderstanding, which was also revealed by him during an interview with the writer at the Command Post where he had an office when he returned from the DPRD Building at that time.

He said, when the driver was angry and emotionally expressed his aspirations, demonstrated and was finally received at the DPRD, then as a people's representative I must and obligatory listen, until they impose all their objections as a driver, even though not all aspirations of the drivers are granted , but at least there are some that we really help find a way out. I just relax, because the driver's friends are also humans who are both looking for food for his wife and children. I met them, listened carefully to what they said, then I conveyed carefully how they should drive and look for passengers in the midst of the road conditions in Jakarta that were filled by street vendors, we invited both of them to find a meeting point from the chaos

problem of pros and cons between public transportation drivers and street vendors in the Abang land market. After that, because we really did the action to help find the middle way, they got back together, understanding each other, of course this was not an easy thing, because we had to hold meetings many times to discuss this with the police, Satpol Pp. Transportation Agency and other related parties.

Benefits of Political Communication

Haji Lulung has a critical political spirit, high ideals, persistent and unyielding, it was seen immediately when the author's direct observation made during the last 6 months, when there was a polemic in *Partai Persatuan Pembangunan*(PPP) when it happened, he continued to struggle to show his loyalty as a politician who has a position that still wants to continue to fight for the interests of the community, with courage he resigned from *Partai Persatuan Pembangunan*(PPP) and he continued his struggle by taking the decision to join *Partai Amanat Nasional*(PAN). These efforts are demonstrated by various efforts in improving skills and always being dynamic in applying political communication styles.

He is persistent in improving self-quality, gain knowledge from senior figures, discussion about many things, accept criticism aimed at himself, from criticism he received, he discussed with people who have expertise in the field, it does not mean I am not understand, but I want to be better and careful in addressing every problem. In some seminar or workshop sessions I am often invited as a Speaker, but I also learn from other people, other speakers, because for me every second, every day, whenever and wherever life is learning.

As personality formers, why is that, because for me if we speak well, it is a reflection of our heart's content, and so it is better if we say the words harshly, that is also what is in the thoughts of our hearts, like when we are angry with small children, when we rebuke. With a high tone of intonation with emotions, then that's what is in our minds and hearts, if angry with children gently, that's what is in our hearts, attitude is a picture of our attitude. That is one of the expressions of Haji Lulung, AL.SH.MH. Through the political communication skills possessed by Haji Lulung, this can be beneficial for the continuation of his political career and make it easier for Haji Lulung to absorb the aspirations of the people or their constituents in this democratic era.

Democracy itself comes from the words demos and kratos. That is, the pattern of government that comes from the people. It can also be that the government (President) is elected by the people's representatives. Meaning, the highest power is in the hands of the people. Democracy is developed to foster people's participation, not the participation of a person or group. The role of the people (read: public) is more valued because it plays an important role in making decisions in the public interest. You name it, in determining a Regional Head, Regent, Governor, and President as head of state in a democratic system must be chosen by the people (Jailani, 2015). Therefore it is important for politicians to win the hearts of their constituents.

To realize a mature democratic system, high public participation is needed. But the level of participation of young people in politics is often a matter of debate. The younger generation is often regarded as the group of people who are least concerned with political issues, who often experience a breakup with their communities, who are not interested in political processes and political issues, who have a low level of trust in politicians and are cynical about various political institutions and government (Pirie & Worcester, 1998; Haste & Hogan, 2006). This view is often justified by data showing that there are relatively few young people who join political parties, and they tend to vote to be abstentions in elections (EACEA, 2012). Whereas the role of the young generation in political events is very important to the growth of a good democratic system.

V. CONCLUSION

Based on the results of research and analysis, it can be concluded as follows: 1) The communication styles used by each leader cadre were different, depending on the personal character of each, 2) The communication style used by Haji Lulung key informants is the style of language in accordance with the situation and conditions, a more careful controlling style of maintaining behavior and attitudes, 3) Promotional media used are directly to the Opinion Leader, community leaders, Ulama, members of influential cadre organizations, and 4) Media of the routine meeting held face to face

Based on the results of this study indicated that in general, the implementation of communication styles that was done very well and professionally, but there were still a few things that still noteworthy and become suggestions in this study some input, namely: 1) More emphasis on the use of appropriate Indonesian, familiarize the use of the language to broad targets, not only to certain ethnic groups, 2) The communication messages used should be more specific, so that the message delivered with a communication style that is informative, and 3) the communication style model used should be more varied so that more interesting and make public sympathy to Key Informants.

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Demand Response Program for Office Energy Management

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Abstract— *The study on Demand Response Program for Office Energy Management aims to design the demand response program being used with a solar energy generating set for office energy management .The experimental data are collected from the whole electrical power consumption in the office from 6 a.m. – 6 p.m. in order to seek for the guideline for the office energy management for the reduction at the demand peak through a demand response program and the guideline for the co-using with the alternative energy in reducing the peak demand. The electric appliances used in the office can be classified into two groups; unable stop and able stop at for some time. This study emphasizes on the later. From the experimental result, it discovered that the DR Program used with an electric generating set from solar cell can reduce the electricity consumption at 70.18 % of all energy used in the office meanwhile in 10 minutes the reduction capacity is 74.63 % and in 15 minutes the reduction rate of energy consumption is 80.28 %..*

Keywords— ***Demand Response Program, Office Energy Management, Energy Consumption, Demand Respond, Solar Cell.***

I. INTRODUCTION

Nowadays, the electrical energy is likely to be used higher and higher due to the expansion to the transportation and industrial sector, private and government sectors need the power energy in doing the activities in the office, particularly in the day time which is at the demand peak, resulting in providing more electrical energy to meet the needs of the consumers. Demand respond (DR) is another alternative in promoting and administrating the electrical energy consumption suitable which never affects the present activities, just adjusting how to use the energy. Moreover, it is another way to promote the use of alternative energy leading to reduction of the government burden in seeking for more other energy sources to keep pace with the new world relying mainly on electricity. With this energy management in the office, it is a way to use the electrical energy effectively and manage the electrical consumption suitable by a means of controlling the electrical appliances with the use of the solar photovoltaic generating set.

II. OBJECTIVE

To design the demand respond program used with the solar energy generating set in energy management.

III. RESEARCH METHOD

1. Data collection from the office is electrical energy consumption and the guideline on the electrical energy management in the office.

The data collection on the electrical energy consumption in the office is conducted to find out the guideline of the energy management in decreasing the amount of electricity at demand peak via the demand respond program and to investigate the guideline on the use of the alternative energy to reduce the demand peak as shown in fig. 1.
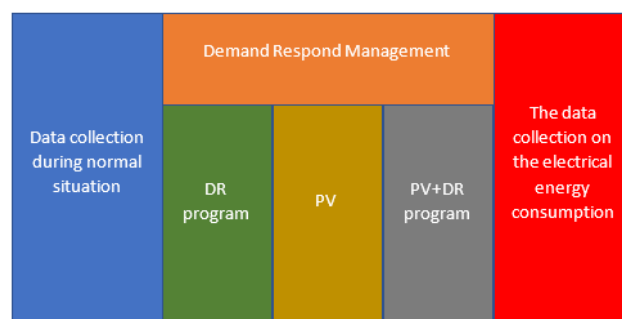
Fig.1: Model of the electrical energy management
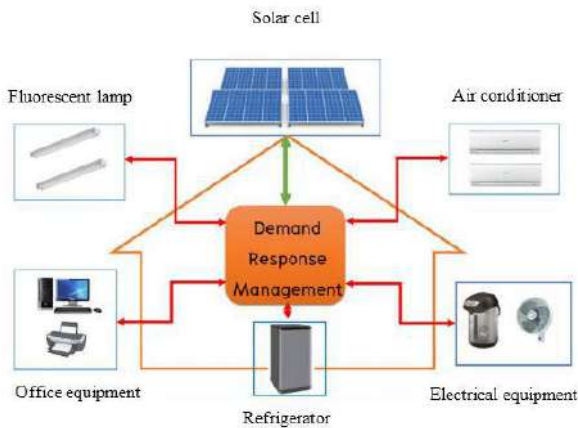
Fig.2: Electrical appliances for the electrical energy management

2. The classification of the electrical appliances in the office

The electrical appliances in the office can be classified into two groups.

2.1 Nonstop working group

Tab. 1: Type of the nonstop electrical appliance group

No.	List	Size (Watt)	Number (Item)	Total (Watt)
1	Refrigerator (10Q)	145	1	145
2	PC Computer	450	10	4,500
3	Printer	400	4	1,600
4	Fax	600	1	600
	Total			6,845

2.2 Sometime stop working group

Tab. 2: Type of the sometime stop working electrical appliance group

No.	List	Size (Watt)	Number (Item)	Total (Watt)
1	Fluorescent lamp	42	18	756
2	Air conditioner	1,500	3	4,500
3	Electrical fan	75	6	450
	Total			5,706

In controlling the operation of the electrical appliance for demand peak management by focusing on the sometime stop working and the load affecting the demand peak in the whole consumption in the office.

3. The rate of the electrical energy consumption in the office
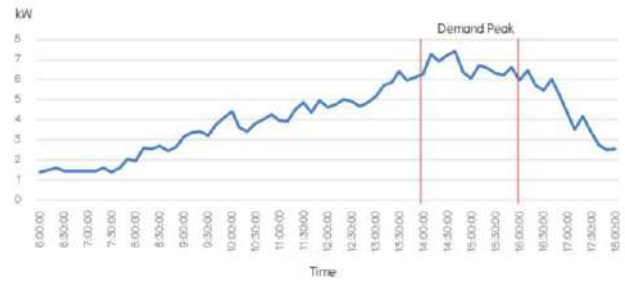
Fig.3: The average on electrical energy consumption

From fig. 3 it illustrated that the average rate of the electrical energy consumption of the office in thirteen days for the demand peak is between 02.14 p.m. – 04.24 p.m. During that the time, the electrical load affecting the demand peak is air conditioner.

4. The average value of the electrical energy consumption in the office

From data collection of the electrical energy consumption in the office is divided into two groups; nonstop working and sometime stop working, it discovers that time between 02.00 p.m. – 03.00 p.m. is the demand peak meanwhile 02.39 p.m. has the electrical energy consumption value 7.61 kW.

Fig. 4: The installation of Eco Power Meter to measure the amount of the electrical power used

IV. RESULT

1. The experiment on electrical energy consumption by using DR program. From the experiment in fig. 4, it reveals that the rate of the demand peak is between 02.00 p.m. – 04.00 p.m., so, to reduce the demand peak, the experiment is classified as follows;

1.1 Switching on the electrical appliance which can stop working for some time by focusing on the air conditioners consuming highest the electrical energy at the duration of 5, 10, 15 minutes and recording the value of the peak demand of the electricity consumption as show in tab. 3.

Tab. 3 : The duration of the current distribution to the air conditioners

No.	List	Size (Watt)	5 min			10 min			15 min		
1	Air	1,500	*	*	*	*	*	*	*	*	*

	conditioner 1									
2	Air conditioner 2	1,500		*	*		*	*		*	*
3	Air conditioner 3	1,500			*			*			*

Form tab. 1, it illustrated that the control of using the air conditioners at the peak demand of the electricity energy consumption at the duration 15 minutes could reduce the electricity consumption at the peak demand 17.44 % of the whole electricity consumption.

Fig. 5 : The comparison on electricity energy consumption by used DR program

From fig.5,The comparison on Demand Respond Program result, it found that to switch on the air conditioners in the duration of 5 minutes could reduce the power consumption when comparing with the application average at 5.55% meanwhile to switch on the air conditioners at the duration of 10 minutes could cutdown the electrical power consumption when comparing with the application average at 11.19% and followed by the duration of 15 minutes, the application average was 17.44 %.

2. The adoption of alternative energy together with the use to DR program

In order to reduce the peak demand on the electrical energy consumption, it could be done by using the alternative energy helping reduce the peak demand together with the measure of reducing during the high demand of the electrical consumption. From the

experiment, it could reduce the electrical power by the use of 10 KWp solar photovoltaic cell via the use of DR program with 5 minutes together with the electrical energy from the solar energy generating set which could reduce the electricity consumption 70 % of whole electricity consumption in the office as shown in figure 6 and the use of DR program at 10 minutes together with the electrical power, obtaining from the solar energy generating set, could reduce the electricity consumption 74.63 % in the whole electricity consumption in the office as shown in figure 7 and the use of DR program at 15 minutes along with the electricity from the solar generating set could reduce the electricity consumption 80.28 % of the whole electricity consumption in the office as shown in figure 8.
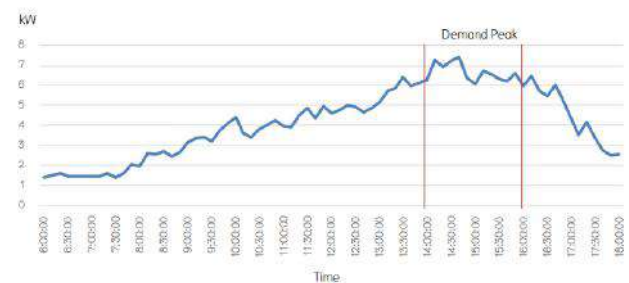
Fig. 6 The use of program in 5 minutes used with the electricity generating set from 5 kWp solar photovoltaic cell

From fig. 6 the comparison on the use of DR in 5 minutes used with the electricity generating set from 5 kWp solar photovoltaic cell can be able to reduce the amount of electrical energy consumption at 69.51% and at the time from 07.08 a.m. – 08.04 a.m. and 12.32 p.m. – 12.51 p.m.

Fig. 7 : The use of DR program in 10 minutes use with the electricity generating set from 5 kWp solar photovoltaic cell

From fig. 7, it is the comparison the used of DR program in 10 minutes used with the electricity generating set from 5 kWp solar photovoltaic cell. Solar energy which is able to reduce the amount of the electricity consumption 75.15

% and at the time between 07.02 a.m. – 08.04 a.m., 09.17 a.m. – 10.36 a.m. and 12.02 p.m. – 13.08 p.m.
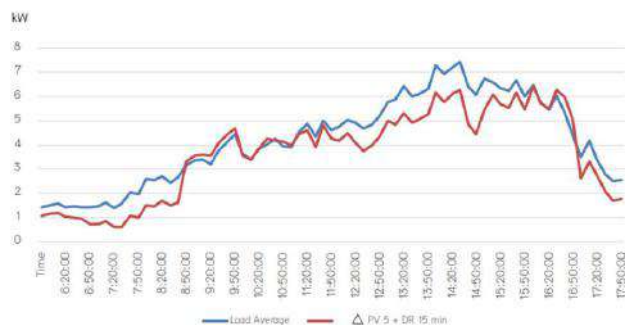
Fig. 8 The use of DR program in 15 minutes used with electricity generating set from 5 kWp solar photovoltaic cell

From fig. 8, the comparison on the use of DR program in 15 minutes used with electricity generating set from 5 kWp solar photovoltaic cell from solar energy which is able to reduce the amount of the electricity consumption 80.28% and at the time between 07.07 a.m. – 08.04 a.m., 09.00 a.m. – 09.32 a.m., 10.08 a.m. – 10.42 a.m. and 11.52 a.m. – 01.36 p.m.

From the data mentioned above, it is clearly seen that the office can use the DR program in 15 minutes used with the electricity generating set in reduce the demand peak.

V. CONCLUSION

From the research result comparison on the electricity energy management in the office by selecting the demand peak at the time 02.14 p.m. – 03.59 p.m. by a means of controlling the electric device affecting the demand peak which the control will allow the device to work continuously instead of working together. The testing is done with nonstop working in 5,10,15 minutes respectively and the comparison of using DR program found that the open electric appliance in duration of 5 minutes can be able to reduce average electricity consumption as 5.55%, in duration of 10 minutes can be able to reduce electricity energy consumption as 11.19% and in duration of 15 minutes can be able to reduce electricity consumption as 17.44%. the amount of the electricity consumption as shown in figure 5 and the use electricity generating set from solar photovoltaic 10 kWp as renewable energy, it used with DR program which duration of 5, 10, 15 minutes can be able to reduce electricity consumption as 69.51, 75.15 and 80.28 % as shown in figure 8. Meanwhile the use of solar energy is taken to be used with the method of controlling the electric device at the time of the demand peak

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Effects of Dust Exposure to Lung Function on Cement Loading Worker

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Abstract— *Exposure to environmental contaminants in the work area such as dust can cause disruption of lung function of workers. If lung function is disrupted, it certainly can reduce one's health condition which will have an impact on decreasing work productivity. This study aims to analyze the impact of dust exposure on lung function disorders in obese workers and who have smoking habits. This study uses a cross sectional design. The results showed there was a relationship between the level of inhaled dust and obstructive pulmonary function disorders in respondents who had smoking habits (p value = 0.013) and in respondents who had excess BMI (p value = 0.009).*

*Keywords— **dust exposure, lung function, cement loading worker.***

I. INTRODUCTION

Development in the industrial sector is also one of the government's commitments to realize the welfare of its citizens. The development should be carried out with the concept of environmentally sound to reduce and prevent the adverse effects of pollution or pollutants produced. Air pollution is a mixture of natural and man-made substances that accumulate in the air (National Institute of Environmental Health Science (NIEHS), 2019). Air pollution is currently considered the most serious environmental health risk in the world by the World Health Organization (WHO). Data from WHO showed that 4.2 million deaths occur each year due to exposure to ambient air pollution. Around 91% of the world's population lives and works in places where air quality exceeds WHO limits (World Health Organization(WHO), 2018). Pollutants resulting from industrial activities can be in the form of gas and particulates that pose a risk to human health. Pollutants that enter the body through the respiratory system or skin can cause allergic reactions, respiratory disorders, and various acute and chronic diseases such as asthma, chronic obstructive pulmonary disease, pulmonary dysfunction, skin and eye diseases, acute bronchitis, cardiovascular disease, and cancer (Eom et al., 2018).

Lung function tests are useful for diagnosing the cause of pulmonary dysfunction. Many organizations including the National Asthma Education and Prevention Program, the Global Initiative for Chronic Obstructive Lung Disease (GOLD), and the American Thoracic Society (ATS) recommend using standard normal values for pulmonary function examinations. Obstructive pulmonary function disorder if FEV1 / FVC ratio in adults $\geq$ 70% (Johnson & Theurer, 2014).

Data from the Cembureau The European Cement Association in 2017 shows an increase in cement production every year. In 2001 Indonesian cement production was 31.1 million tons and increased to 63 million tons in 2016 (The European Cement Association (Cembureau), 2017). Someone who works in a dusty environment has the risk of breathing in particles that have a bad impact on the respiratory system. The cement processing and management industry is very closely related to the characteristics of a dusty work environment. Cement industry activities that produce air pollutants in the form of dust certainly have a negative impact on workers' health. Exposure to cement dust at the construction site caused various respiratory diseases with impaired lung function. Cement dust particles have a size between 1-100 microns (Colorado Correctional Industries, 2019). Whereas particle size <100 μm is in the inhaled range for humans. Particles <10 μm can enter the lungs and potentially cause problems for human health. Particles >10 μm are not inhaled into the lungs but are trapped in the nose.(Thomas, 2013) Chronic exposure to cement dust to workers is known as an important factor in causing respiratory problems (Poornajaf, Kakooei, Hosseini, & Ferasati, 2010). Research conducted by Poornajaf et al (2010) showed that workers exposed to dust compared to the unexposed group showed a significant decrease in FEV1, FVC, and FEV1 / FVC (p <0.05) (Poornajaf et al., 2010). The purpose of this study was to analyze the impact of dust exposure on impaired lung function in obese workers and smoking habits.

II. METHODOLOGY

This type of research is observational analytic with cross sectional approach. This research was conducted at PT. Karya Citra Tanindang which is a cement distributor company in Bengkulu City. The number of samples in this study were 45 respondents. Sampling is done by non-probability sampling with purposive judgment sampling technique. Lung function was measured using the Fukuda Sangyo SpiroAnalyzer ST-75 Spirometer. Inhaled dust content was measured using a Personal Dust Sampler.

The normality of the data needs to be known before carrying out further analysis. Test for normality using Shapiro-Wilk. Significance of 2 tailed shows the data are not normally distributed (p value <0.05). Correlation test to analyze the relationship of inhaled dust levels with impaired lung function in obese workers using Kendal's Tau. While the correlation test on workers who smoke uses the Pearson correlation test.

III. RESULT

The results showed the average level of inhaled dust was 6.46 mg / m3. The minimum value of inhalation dust is 3.33 and the maximum value of inhalation dust is 10.83 mg / m3 (Table 1). The correlation test results showed no relationship between the level of living dust with the ratio of FVC/FVC Pred Ratio (p value = 0.129) for respondents who have smoking habits. Correlation test results show there is a relationship between the level of inhaled dust with the ratio of FEV1/FVC Ratio (p value = 0.013) in respondents who have smoking habits. Kendall's Tau correlation coefficient value is -0.273. The correlation coefficient is negative meaning that if the level of inhaled dust increases, the ratio of FEV1/FVC Ratio decreases. The correlation coefficient value of 0.273 indicates a low level of relationship between the level of inhaled dust and the ratio of FEV1/FVC Ratio (Table 2).

Correlation test results showed no relationship between the level of living dust with the ratio of FVC/FVC Pred Ratio (p value = 0.919) for respondents who had excess BMI or overweight. Correlation test results show there is a relationship between the level of inhaled dust with the ratio of FEV1/FVC Ratio (p value = 0.009) for respondents who have excess BMI. Pearson correlation coefficient value is -0,807. The correlation coefficient is negative meaning that if the level of inhaled dust increases, the ratio of FEV1/FVC Ratio decreases in overweight respondents. Correlation coefficient value of 0.807 shows the level of a very strong relationship between the level of inhaled dust with the ratio of FEV1/FVC Ratio in overweight respondents (Table 3).

Table 1. Respirable dust level

Respirable dust level	Value (mg/m³)
Mean	6,46
Minimal	3,33
Maksimal	10,83

Table 2. Results of pulmonary function tests (PFT) and Kendall's Tau correlation coefficients for the relation between PFT and dust expossure of smoker workers

	Mean±SD	Range	r	p
FVC/FVC Pred Ratio (n=45)	76,86±21,958	23,51 - 128,07	0,129	0,235
FEV1/FVC Ratio (n=45)	93,19±31,778	31,84 - 217,24	-0,273	0,013

Table 3. Results of pulmonary function tests (PFT) and Pearson correlation coefficients for the relation between PFT and dust expossure of obese workers

	Mean±SD	Range	r	p
FVC/FVCPred Ratio (n=9)	81,99±16,847	57,32-111,67	-0,040	0,919
FEV1/FVC Ratio (n=9)	87,84±18,291	60,80-117,53	-0,807	0,009

IV. DISCUSSION

When smoking occurs a process of burning tobacco and nicotine by removing pollutants of solid particles and gases. Cigarette smoke acts as an oxidant and ciliary activity, and can cause mucous hypertrophy. Smoking can cause changes in the structure and function of the respiratory tract and lung tissue. If the work environment condition of a smoker has a high level of dust concentration, it can cause lung function disorder which is characterized by decreased lung function (VC, FVC, and FEV1).(Wulandari, Tarigan, & Lubis, 2014) There are 45 respondents who have smoking habits. Correlation test results showed no relationship between the level of living dust with the ratio of FVC/FVC Pred Ratio in respondents who have smoking habits. Correlation test results show there is a relationship between the level of inhaled dust with the ratio of FEV1/FVC Ratio in respondents who have smoking habits. The value of the correlation coefficient Kendall's know is -0.273. The correlation coefficient is negative meaning that if the level of inhaled dust increases, the ratio of FEV1/FVC Ratio decreases. The correlation coefficient value of 0.273 indicates a low level of relationship between the level of inhaled dust and the ratio of FEV1/FVC Ratio. Dust that is buried in the lungs will cause fibrosis (hardening of the lung tissue),

which can reduce the vital capacity of the lungs. Environment exposed to dust from cement loading and unloading activities coupled with smoking habits can have a cumulative effect on the onset of lung health problems because cigarette smoke can eliminate cilia feathers in the respiratory tract that function as air filters that enter the nose so that the mechanism of dust removal by lung can be disturbed. (Wulandari et al., 2014)

Fat accumulation can occur in any part of the human body. Excessive accumulation of fat under the diaphragm and on the chest wall can suppress lung damage, resulting in respiratory distress and shortness of breath, even though the sufferer only does light activity.(Wulandari et al., 2014) There were 9 respondents who were overweight or BMI. Correlation test results show there is no relationship between the level of living dust with the ratio of FVC/FVC Pred Ratio in respondents who have excess BMI or overweight. Correlation test results show there is a relationship between the level of inhaled dust with the ratio of FEV1/FVC Ratio in respondents who have excess BMI. Pearson correlation coefficient value is -0,807. The correlation coefficient is negative meaning that if the level of inhaled dust increases, the ratio of FEV1/FVC Ratio decreases in overweight respondents. Correlation coefficient value of 0.807 shows the level of a very strong relationship between the level of inhaled dust with the ratio of FEV1/FVC Ratio in overweight respondents. Force vital capacity decreased significantly in obese subjects compared to non-obese subjects.(Wang, Sun, Hsia, Lin, & Li, 2017)

V. CONCLUSION

Based on the results of this study it can be concluded that there is a relationship between the level of inhaled dust with obstructive pulmonary function disorders in respondents who have smoking habits (p value = 0.013) and in respondents who have excess BMI (p value = 0.009).

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Feminine Behavior Management in Personal Selling Activities for Professional Male Makeup Artists

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Abstract— The research aims to describing the phenomenon of makeup artists or male beauty artists in promoting makeup services. They carry out personal selling activities for female customers through managing their feminine behavior. This research used symbolic interactionism theory with phenomenological research methods. It was conducted with qualitative case study method. The data collection technique used observation and in-depth interviews with informants who worked as professional male makeup artists. In addition to obtaining in-depth data, it was also carried out through secondary data for data enrichment so that it could obtain accurate, complete and comprehensive data.

Keywords— personal selling, management of feminine behavior, professional male makeup artists.

I. INTRODUCTION

Background

Personal selling as a marketing communication element has special advantages in communicating products. Excellence has meaning if the product to be communicated is a product with high-involvement category, such as product service category. It means that not all products are suitable to be communicated through personal selling. The product type is one of the important considerations in determining marketing communication form being suitable for persuading customers. Specifically, products are a set of tangible physical attributes that are related to an identifiable form. In general, the product is a set of real and unreal attributes which cover color, price, packaging, prestige and service of the factories and retailers that the buyers may accept as something that can satisfy their desires (Sthanton; 1996 & Hafzi Ali; 2017).

Today's variation products in line with lifestyle is appearance and beauty products. These not only relate to cosmetics but also service products. The service products arise from appearance and beauty needs, i.e. makeup artist products. At the same time, it appears products that offer makeup artist services as well. The products develop when they become high-demand job among male and female millennials. Anyone can pursue this profession. Moreover, some young people can become a makeup artist (MUA) despite they do not have any special schooling. In fact,

many also spend a lot of money when they take a course with a well-known makeup artist.

What is interesting is the fact that there are many men who have become makeup artists in Indonesia since 2000s. Women no longer dominate the role when men involve with the makeup artist profession. In other words, the competition map is no longer among female but women compete with men (http://duanews.blogspot.com). A sign of competition can be shown from Instagram social media from male makeup artists on Instagram media who advertise the success of makeup services business. As uploading amazing makeup results on Instagram accounts, male makeup artists can attract lots of followers and many new clients want to use their makeup services. The male image as a makeup artist remains a series of prototypes right now. In general, the view of society assumes woman's position as weak, gentle and protective whereas man acts as household head who protects his family strongly. The view of society is a situation related to what is called gender. Therefore, in the makeup artist profession there is gender competition. However, the behavior focus remains the needs of female customers who put forward the characteristics of feminist behavior. Researchers' interests in this phenomenon and attention to know more about male makeup artists when they manage feminine behavior in conducting personal selling. Moreover, the research purpose to be conducted in this research is to get an overview of the personal selling management through the

competency of impression management in the profession of male makeup artist. Based on the description above, a series of questions is as follows:

1) What underlines feminine behavior of a male makeup artist when doing personal selling?
2) How is the implementation of feminine behavior that a male makeup artist carries out when doing personal selling?
3) Why is feminine behavior of a male makeup artist a competency for the male makeup artist when doing personal selling?

II. CONCEPTUAL FRAMEWORK OF THE STUDY

This research relates to personal selling that plays an important factor as the determinant of success in corporate marketing activities. The use of personal selling is intended to build customer relationships, creative sales and company representation to customers. So far, the previous research concludes that personal selling still becomes a very important promotional tool with high value products and complex customer products to promote and increase sales (Gunawan & Japarianto: 2016). Another research comes from Yousif (2016) concerning the effects of personal selling on cloth buying behavior among teenagers. Amanda M. Gengler (2011) conducts the study on the approach of feminine style sale and women's consumption patterns. Sandra Pauser, Udo Wagner & Claus Ebster (2015); Sunil Erevelles and Nobuyuki Fukawa (2013) and Adefulu Adesoga (2016) conducted another research on personal selling.

The aforementioned researches conclude that personal selling builds and maintains the benefits of customer relationships in a kind of increasing satisfaction level. Moreover, the researches confirm that clients get the right service quality and information can be modified according to customers' needs. Personal selling requires interpersonal communication competency to convince consensus. It is why personal selling tends to be used to communicate products in the service category. Interpersonal communication is communication that occurs at certain levels with a various number of participants. Interpersonal communication occurs between two people who have close relationships so that they can convey feedback in many ways (Miller in Alo Liliweri: 2015). Interpersonal communication is a procedure that makes two people exchange information and feelings through verbal and non verbal messages. This definition underlines the important fact that interpersonal communication not only concerns with "what" it is spoken but also "how" the way the language is spoken (Liliweri, 2015).

Interpersonal communication competency definitely support the success of personal selling and therefore the marketing communication objectives are achievable. Marketing communication consists of two important elements, i.e. communication and marketing. In general, communication is the process of delivering messages whenever communicators conduct to communicants through certain channels and it will regenerate cognition, affection and psychomotor of the message recipients.

Philip Kotler and Kevin Lane (2016: 27) state: "marketing is about identifying and meeting human and social needs." According to the definition, marketing is identifying and meeting human and social needs. Marketing communication objectives are: (1) Information and promotion: communication is used to influence customers and prospective customers to buy products using mass communication; (2) The process of image formation. Communication is used to influence several stages of purchasing process that customers carry out; (3) Relationships. Communication is used as a means to unite various forms of relationships that organizations and customers build.

According to Trence A. Shimp (2010: 281), personal selling is a form of individual communication where a salesperson relates to prospective buyers and tries to influence them and therefore, they buy his/her products or services.

Personal selling (Kotler and Armstrong, 2004) is one of the effective promotional tools on some set of preferences, beliefs and actions. In this matter, an individuals who conduct personal selling activities must be able to build impression in every communication activity they do. Goffman in his book entitled "The Presentation of Self in Everyday Life" mentions the term of self presentation with management impression. Definitely, Goffman emphasizes that this world is a stage of theatrical performance. Each individual manages things they do when interacting with others, and it is called dramaturgy. In a performance there are front stage, back stage, performance team (group or team who are involved when supporting the performance and audience (community)). Impression management is defined as one's activities look good for others and himself (West and Turner, 2008, 146) while Erving Goffman (1959) states that impression management is a process by which people control how others perceive them (Anderson and Taylor, 2011).

Related to the gender concept which addresses feminine behavior, D. Haraway mentions that gender is built as a category to explore the meaning as "woman", and it asks what was ever considered taken for granted. Therefore, the term 'gender' appears on behalf of a

relationship problem between women and men. At least, the term 'gender' refers to three things: (1) The social construction of masculinity and femininity in social roles; (2) Behavior (social and personal closeness); (3) Individual identity that is known from outside on the basis of 'natural' sex differences. The use of the term 'gender' in feminist literature also has various objectives. It describes social normative framework in which discrimination occurs. Moreover, as a critical tool for feminists the term is used to overcome women oppression. Finally, as a meaning in which feminists can explain different identities that contain either being non-male or being absorbed in a (considered male) society. According to the article written by Rijalulhaq, 2011 in www.kompasiana.com some men characteristics show dominant feminism will have behavior pattern as follows:

1) Physically he is male but his speech style is like a woman
2) His hand and body movement tend to be graceful
3) He follows fashion trends
4) He pays attention to his appearance (his uses of cosmetics and speciaized mens grooming products)
5) He carries out activities / gather with women (like to gather and gossip)
6) He frequently brings tissue, love romantic melancholic songs
7) He has sensitive feelings
8) His silence can harbor a great potential for anger

III. RESEARCH METHODS

To answer the research questions, the researcher uses case study method. According to Bogdan and Bikien (1982), case studies are in-depth and detailed examination of one background or subject or document storage or particular event. Surachmad (1982) restricts case study as an approach that focuses attention on an intensive and detailed case. Moreover, Yin (1987) provides more technical boundary and puts the emphasis on its characteristics. Ary, Jacobs, and Razavieh (1985) explain that in case studies, researchers should examine units or individuals in depth. The researchers try to look for typifications as important findings in this research. With the rationale, it is understandable that the limitations of case studies include: (1) the relevant research objectives can be in a kind of individuals, events, background and documents; (2) the targets are observed and examined in depth as a totality in accordance with their respective contexts in the aim of obtaining a comprehensive understanding in relation to the existing elements. Bogdan and Biklen (1982) in Burhan (2010) state that qualitative data analysis is a study conducted with the ways of :

a. working on the basis of natural data
b. organizing and reducing data
c. sorting data into units that can be classified
d. synthesizing the data
e. searching and finding thematic patterns
f. discovering what is important and what is learned
g. deciding what can be told to others.

The data collection in this research uses two kinds of data collection methods, i.e.:

a. Primary data is information obtained from the first-hand source. Primary data the researchers will use is in a kind of text observation.
b. Secondary data is additional data that help strengthen information in a research. The use of the secondary data is literature studies and images attached in the comments column.

Moreover, according to Bogdan & Biklen (Moleong 2005: 248), qualitative data analysis is a way of "organizing, categorizing and sorting out and grouping data into manageable units, synthesizing, searching and finding patterns, identifying important things and deciding what can be recommended to others".

The stages of data analysis in qualitative research begin with analyzing the collected data from various sources of evidence, i.e. in-depth interviews, list of observations that have been written in field notes, personal documents, official documents, pictures, images, and others. Notes divide into two, i.e. descriptive and reflective notes (Muhadjir, 2000: 139). The descriptive notes are made in natural settings and present events what they are rather than summaries of them. The reflective notes address the scheme of thoughts, ideas, and attention from the framework of the researchers' thoughts, ideas and concerns. These also express researchers' comments on the observed phenomena.

IV. FINDINGS AND DISCUSSION

Reality of Feminine Behavior for Professional Male Makeup Artists

The use of marketing communication forms in supporting marketing activities definitely depends on product character being marketed. Products with the low-involvement category such as fast moving products tend to use conventional marketing forms and mass media to communicate products in a kind of advertising, sales promotion and publicity. However, marketing products with the high-involvement category such as service products usually uses qualitative approach to customers, and therefore marketers usually use a form of personal selling communication.

It also occurs to service products like makeup artists. The customers of makeup artists are mostly women. In this matter, approach and persuasion to women requires understanding so that the services they provide are not only beautiful makeup but also must be able to make them comfort. They will be more comfortable if their needs as women are served in beauty makeup process. For female professional makeup artists this condition does not become a big problem. As women they have sufficient understanding of female customers' needs.

It differs from professional male makeup artists (MUA). The male MUA must have additional competence so that their services get favor from female customers. As men they must understand the women's world particularly being able to build comfort with a woman.

From the researchers' observation to the male MUA who are carrying out beauty services, they develop feminine behavior when providing their services to female customers. The intended behavior has a behavior pattern that can be described as follows :

1) Despite he is physically male, his style of speech is like female and it is better known from his tone of voice and word choice or verbal language.
2) His hands and body movements tend to be graceful which can be seen in non verbal expressions
3) Fashion becomes the main focus in his daily appearance
4) He pays attention to appearance (using cosmetics and speciaized mens grooming products)
5) He does gathering activities with women (he likes to gather and gossip)
6) He often brings tissue, love romantic melancholic songs
7) He is sensitive in interacting with female counterparts

Feminine behavior is an important part of the interaction between professional male MUA and women customers. From the observations the researchers had made, when the beauty service process was carried out, the professional male MUAs displayed feminine behavior with their customers. The professional male MUAs in the interactions try to provide their customers comfort and satisfaction when they manage the impression that their female customers have loyalty to the male MUA services.

Based on the researchers' observation to the professional male MUA phenomena when they interact with female customers, it can be described as follows:

- As self-promotion behavior, it means that individuals who play roles in accordance with their abilities or achievements must be seen as competency. This self promotion shows a description of attention to personal achievements that indivuals can achieve, and therefore, they seems to have competency. The individuals are very competent, effective and successful.
- As a pleasant effort with the behavior of frequently praising the others, and it means that the individuals use flattery or provide support in an effort to be seen as something pleasant.
- Exemplary behavior. It means that individuals behave by positioning themselves above and beyond the call of duty. Therefore, it shows that they are dedicated individuals. Individuals who want to become the exemplary behavior feel that they always want to be respected and admired due to their integrity and moral honesty. In the exemplary behavior as discussed at above, the male makeup artist cannot give example to himself that his own makeup results is successful. However, he gives example to prospective customers in a kind of his personal grooming, such as clean, non-greasy, spotty face, fragrant body and clean nails. Therefore, prospective customers see makeup results to the male makeup artist himself who looks clean and fragrant. As Retnayu stated. "... it is not impossible that the male makeup artists dress up like a woman using lipstick and others. Indeed there are the male makeup artists something like that. However, there are also the male makeup artis who only show their feminine side by showing their neat and fragrant appearance and sometimes their appearance are more fragrant and their faces are smoother than mine ... "(Oscar Daniel)
- As the behavioral effort to softly bind the relationship, it means that a person frequently tries to make persuasion and has persuasive ability. Moreover, he/she wants others to see him/her as respected man/woman. "... licking in the positive terms, certainly we can do. In this matter, we sell and give support to prospective customers when they feel insecure by giving them little praise. So, they have full of confidence.
- As the begging behavior, it means that individuals describe their deficiencies and it is an effort to be considered as an incapable or poor person. In the begging behavior it is described that a person can meet an obligation he/she must do but do not want to show it.

To further explore the observation results, the researchers carried out interviews with three male makeup artists (Vidi Daniel, Oscar Daniel and Jerry Michael). Some Indonesian

artists whom Vidi Daniel had successfully made up are among others, i.e.: Mulan Jamila, Venna Melinda, Vera Zanobia, Chatherine Pamela, Cut Memey, and Miss Universe Indonesia 2013 Wulandhari Herman. Through interviews with the MAUs, the researchers obtained information about the aspects underlying the feminine behavior of a male makeup artist, i.e. as personal selling activities. The above statement emphasizes that managing their feminine behavior is a personal selling activity. It is confirmed in Haryanti (2009: 16) that there are three characteristics in personal selling :

1) Personal confrontation: personal selling includes living, direct and interactive relationships between two people or more. Each party observes the reactions of the others more closely

2) Strengthening: personal selling may emerge various types of relationships that range from selling relationships to friendship ones.

3) Responses: personal selling makes the buyers feel obliged to listen the salesperson's conversation.

The information above will be deepened by exploring data that will answer how and why the feminine behavior management is implemented in the personal selling activities of the professional male MUAs.

Feminine Behavior Management conducted by Professional Male MUAs

Informant Oscar Daniel stated that he previously worked as a finance officer at one of the companies in Jakarta. An Oscar Daniel's interest to be a male makeup artist began in 2001. When Oscar and his friends made a wedding organizer, he always got the job as a bride's companion. Moreover, in 2005 Oscar had the opportunity to meet a well-known male makeup artists Adrian Surya Pradipta. Oscar also studied with Adrian Surya Pradipta for six months while he helped Adrian as his male makeup artist assistent. Oscar also had opportunity to make up Adrian's customers. In 2006, Oscar boldly declared himself a professional makeup artist. Oscar did not yet satisfied with his skill as a male makeup artist and he decided to deepen his makeup skill in Singapore in 2007. Until now, Oscar has been known as the male makeup artist whose followers on Instagram were more than 22,000 followers. Oscar Daniel's skill was ever tested when he made up The Princess of Kingdom of Belgium The Royal Highness Princess Kristine de Bagration Mukharani.

Informant Jerry Michael was a graduate from Faculty of Economics at one of the leading universities in Greater Jakarta. Starting from working as a business development at one of Jerry's beauty clinics, he began to get know the makeup world. He got support from his close

friends and relatives, in 2011 Jerry boldly took a makeup course. Jerry's journey to become a male makeup artist was not as easy as people think. Before he decided to become a professional male makeup artist, Jerry strongly stigmatized himself that a male makeup artist would get the nickname "*bencong*" (a feminine man).

They explain that the feminine behavior appeared from a man is normatively considered against nature, strange and awkward for the people of Indonesia. However, in big cities like Greater Jakarta, along with the lifestyles change particularly extraordinary fashion trend, it makes men possible to taking part in feminine activities. Feminine behavior is no longer the women's domain. A male makeup artist has association with feminine views in society and the feminine behavior definitely does not have something in the male makeup artists. Vidi Daniel stated that, "I have no desire to behave feminine when I carry out my profession as a male makeup artist. The underlying factor is totally my work environment as the male make-up artist. I have to interacts directly with my customers who are mostly women.". Oscar Daniel and Jerry Michael also said similar ones, "... it is deniable that a lot of interactions with our customers who are mostly women inadvertently construct us to be feminine. Our speak style is more subtle. However, I do not want to be called feminine in an environment outside my profession I do everyday.

Impression Management of Male Makeup Artists Front Stage

However, concerning the real purpose as male makeup artists, Vidie Daniel, Oscar Daniel and Jery Michael honestly stated, "The main goal is to build a relationship with prospective customers and therefore, we make them comfortable. The customers will comfortably choose them and keep using our services." It can be achieved when they make interactions with their customers. The male makeup artists carry out verbal and non verbal management. Therefore, it is self-management to portray the front and rear stage. The front stage presents an expression of self presentation and it focuses on impressions that can make comfort and provide solutions to the needs and desires of their female customers and therefore, they will decide and choose the services of the male make-up artists. Through the interaction with feminine behavior, they becomes loyal customers. Vidi Daniel confirmed it:

> "... customer approach is very important. I always approach the prospective customers by asking what they need, giving presentations about the service results I have given, providing solutions to whether the

makeup services are appropriate to their face or something else. With this way, prospective customers feel comfortable when they talk with me in my communication style and gesture. When customers start feeling comfortable with what we reveal there, it will be easier to make them potential customers."

The interview results illustrate persuasion efforts when persuading customers through interpersonal communication approach both verbally and non-verbally with the aim of promoting the services of the male makeup artists. therefore, they can satisfy the needs and desires of female customers who want maximum beauty with a sense of comfort.

In more detail Oscar Daniel stated, "... gesture and dress style, neat appearance, clean face (no dry spotty skin) and clean nails are very important when we carry out the profession as the male makeup artists. It aims to convince customers that as the male makeup artist I can make them beautiful according to what they dream through my self-presentation with clean, neat and fragrant appearance." With this way, Oscar Daniel is actually conducting personal selling activities with the sample or example of the make artist makeup services through his appearance. Therefore, the brand equity value emerges from a male makeup artist. The difference also occurs when a male makeup artists makes personal selling to prospective customers. It is vividly expressed in the statement of Vidi Daniel:

"... as a professional male make up artist we already have long experiences in the makeup world. There are many prospective customers who do not understand the types of cosmetic products we use (the male makeup artists), we will certainly give the best makeup results. However, the prospective customers feel more understood than us. One of them asks why I have to use layered lashes. My eyes are big enough, so I'm afraid my eyes are heavy and so on "(Vidi Daniel)

According to Kotler and Amstrong, one step in conducting personal selling is to deal with objections. In overcoming the objections, a salesperson must use a positive approach and he/she will dig out hidden objections. Firstly, ask buyers to explain objections. Secondly, use objections as an opportunity to provide more information and change objections to be a reason to buy.

The main goal in personal selling is to persuade prospective customers and therefore, they get feed back in a kind of purchasing the service products (makeup products) and finally they can become loyal customers in future.

Personal selling is not managed intentionally when carrying out their profession as a makeup artist as admitted by Vidi Daniel "... because he has been running the makeup artist profession for quite a long time, the feminine behavior sometimes arises accidentally. It occurs after he has met many potential customers who are mostly women. Therefore, feminine behavior appears. Both in terms of appearance and body gesture, it has to be controllable. Not everyone likes the style and gesture of feminine men. "This is conducted unconsciously" ... Onconsciously feminine behavior will appear in conducting personal selling particularly when the male makeup artists meet with potential customers. It aims at convincing the prospective customers. This feminine behavior is usually limited to clean, fragrant and other appearance and it does not prevail for makeup as well." (Oscar Daniel)

In more detail, Vidie Danil stated: "It would all come out by itself, particularly in today's era there remain many customers who argue that if a male make-up artist will definitely be feminine. So when meet them, sometimes the prospective customer will definitely use slang or similar ones. Therefore, I accidentally use the slang or with more feminine gesture to make them feel comfortable and they understand when making convestation. What is certain is that the goal is these customers are able to purchase my make-up products ..." (Oscar Daniel)

For men with the profession of makeup artist, first impressions are very important. These will determine the continuation of subsequent communication in the use of makeup artist services among female customers. It includes impression management and it will encourage the level of approval through personal selling activities they carry out implicitly. Melly Moxie argued, "With feminine behavior from a male makeup artist through gestures, his fashionable appearance is even more fragrant than women themselves. It can make a woman customer comfortable, and he can talk about various conversation topics. It is just seen from the front. However, many male makeup artists whom I know when we gather are not as neat and non-feminine as when they work or look feminine. Moreover, they do not think about their hair, faces and clothes. Thier speaking style looks like men in general. "(Oscar Daniel)

Back Stage

As the social nature of man, it is carried out normally. The back stage management as the social nature of man runs normally. Vidie Daniel stated:

"... in life outside of my profession as a male makeup artist, I never behave feminine from my speaking style to behavior. I go to fitness. I go with my parents and my friends. I also do other activities that do not emphasize my feminine aspect. Moreover, I join with friends who have different professions."

Together with Vidie, Jerry Michael underwent a normal back stage life as a man outside the profession as a male makeup artist. Jerry Michael stated as follows:

"... It is not as complicated as imagined. At least we have to be neat. It starts from hair. Face should not dull, It also prevails to nails, fragrant and mostly important our clothes. It should not be expensive. As long as it is neat and clean. Most of our prospective customers see appearance from the front side. They do not need to know what is behind us. My life outside of meeting potential customers, I do not need to think about my appearance. Even when I am off work I don not even take a shower ... "(Jerry Michael)

"... when working as a male makeup artist my physical appearance and others have to be drawn attention. Otherwise, when I am off work, I am just a Vidi Daniel who live an ordinary life, wake up, take a shower, go to the gym, and meet friends without thinking about my appearance like I have to go to work." (Vidi Daniel)

Furthermore, Vidi Daniel stated:

"When I am at home with my family, it is impossible for me to maintain my appearance which is always fashionable, fragrant, neat hair and particularly talking in the feminine style. However, when I meet my prospective customers, I will pay attention to all my performances. It is the front stage I becomes a living male makeup artist. Otherwise, if I do not work (the back stage) I do not worry about my appearance. I

do not use moisturizer and even hair wax: "(Vidi Daniel)

Otherwise, Jerry places himself not as a male makeup artist with feminine behavior.

"I do not put myself as a male makeup artist with feminine behavior and I do not display my feminine side. It is definitely true that there are many male makeup artists get influence from the environment. However, I always try not to behave feminine particularly when I conduct personal selling to my customers despite the feminine characteristics appear unconsciously."

Ralph LaRosa and Donald C. Reitzes note the assumptions underlying the Symbolic Interactionism Theory. Seven assumptions show three major themes, i.e. :

1) Meaning. The importance of meaning for human behavior
   The Symbolic Interaction Theory assumes that meaning is created through interaction and modified through interpretation. It also assumes that how human beings interact with others depends on the meaning that other human beings provide. Therefore, effective communication will not occur without the shared meaning. We will be easily to communicate with those who have the same language with us if compared to those who do not have the same language.

2) The importance of self-concept
   Symbolic Interaction Theory assumes that the self-concept develops through interaction with the others and gives motive to behave. According to William D. Brooks, the self-concept is the perception of our psychological, social, and physical self that we obtain through experience and interaction with the others.

3) Relationships between individuals and society
   This theory also assumes that culture and social processes influence human beings and groups and therefore, social structures are determined through the types of social interactions. This theory considers how social norms and culture become individual behavior.

In this research, the symbols that emerge from the behavior of the male makeup artists are feminine behaviors to represent what they mean when they communicate with potential consumers. Therefore, there is significantly influence that arises from the feminine behavior is

generated in the social interaction between the male makeup artists and their consumers.

Ralph LaRosa and Donald C Reites state the basic assumption on the importance of meaning in human behavior. The meaning is created through interaction and modified through interpretation. It assumes that the self concept is made through interaction between the male makeup artists and their consumers. It provides motives and goals from the feminine behavior they generate. The motive is to get sales.

The relevance between the theory and the research is that in social interaction a male makeup artist seeks to present his image or self-concept as a male make-up artist. He reveals professional life as a male makeup artist and life outside the profession in the front stage and the back stage consecutively.

Moreover, in carrying out personal selling definitely relates to interpersonal communication that service providers and prospective consumers have built. The interpersonal communication is the main key of personal selling conducted to build relationships, create boundaries, overcome differences and provide input, and therefore it makes customer satisfaction in the personal selling activities. The impression management is the added value when carrying out personal selling. Concerning the consumers, the male makeup artists places themselves as women who want to be beautified with the makeup services. Therefore, the impression that the consumers desire can be built with the interactions that the male makeup artists have made.

From this research it is also found that the feminine behavior of the male makeup artist can be described in the following research scheme:

Fig.1: Scheme of feminine behavior management in Personal selling of Male makeup artits (MUA)

From the scheme of research results above, researchers can explain that feminine behavior can be divided into two parts, i.e.:

1) Feminine behavior physically found in Impression Management Theory only displays the front stage. And this factor gets support from the environment of their profession.

2) Feminine behavior that is genetically inherited from birth gets support from the presence of environmental factors and others factors that build man's feminine behavior.

From the description above, it is found that there is shift in the meaning of the feminine behavior in one's profession, in this matter a male makeup artist when carrying out personal selling. However, it can be also stated that this phenomenon is a reality where the profession demands interaction in the professional sphere and it wants to present the image of a male makeup artist in the front of potential customers. They manage the front stage that displays social performances with the feminine male features through fashionable styles, clean faces, fragrant bodies and others. From the interpersonal

communication between the male makeup artists and prospective customers they establish symbols through gesture and speaking style. Therefore, it provides feminine impression ... However, personally Vidi Daniel stated:

> "... when working as a male makeup artist my physical appearance and others must be disclosed. However, when I do not work, I am just a Vidi Daniel. I live in an ordinary life. I wake up and take a shower. I go to the gym and meet my friends without thinking about appearance like I have to go to work "

This shows that the phenomenon of the behavior management is a professional fact. Indeed life outside their profession, they do not think of appearance. And their environmental factors make them (the male makeup artists) feminine behavior like this. The perspective shows that the phenomenon occurs above is an activity of human characteristics, i.e. communication or exchange of symbols that provide meaning. This research relates to the presence of symbolic symbols through bodily gestures expressed by a male makeup artist. From the symbols, there is exchange of symbols with the feminine meaning. This perspective

suggests that human behavior must be seen as a process that allows humans to shape and regulate their behavior by considering the expectations of others who become friends in their interactions. The definitions they give to others, objects and even themselves determine the human behavior.

In this context, the meaning is constructed in interaction process and it is not a neutral medium that allows social forces to play its role, i.e. actual substance of social organization and social power. (Mulyana, 2002, 68-78) According to Artur Asa Berger (2004: 14), Symbolic Interaction Theory shows that life is basically human interaction with the use of symbols. They are interested in the way human beings use symbols that represent what they mean when communicating each other. And the influence results from the symbolization of the behavior among the parties in social interaction. (Sobur, 2004, 1999).

V. CONCLUSION

1. The competency of the professional male makeup artists includes the ability to build closeness to customers by managing feminine behavior when they interact with mostlyt female customers.

2. The management of feminine behavior is the result of interaction with feminism in general, and therefore it becomes behavior inherent in the MUA profession.

3. Professional male makeup artists not only rely on hardskill ability, i.e. the ability to make up female customers but also require interpersonal communication competency. It can make female customers comfortable when they make impression management whether it is verbally and nonverbally. Moreover, they package it in feminine behavior while carrying out the function of personal selling to develop their business. When they do not function as a male makeup artist professionally, they behave like most men.

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Postcolonial Muslim Women between Faith and Fashion in Habib Selmi´s Novel "The Women of al-Basatin''(2010)

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Abstract--*This paper traces the widespread wave of fashionable headscarf- wearers (hijabs) in Muslim societies in an attempt to illustrate how the contemporary spirit of consumer culture informs female´s self-image and behaviour in the context of post-colonial literature. I am going to do that concerning the voices of the fictional female figures in Habib Al-Selmi´s novel "The Women of al-Basatin (2010) Habib Salmi is a renowned Arab writer whose modern Arabic literature explores the relationship/ clash between Eastern and Western values.*
In this paper, I aim to highlight the meanings attributed to this practice of head-covering as in contemporary consumerist Tunisian society individually, culturally and contextually assigned.
Keywords*— Consumerism, faith, postcolonial, Tunisia, women.*

I. INTRODUCTION

Ever since the 19th-century colonialism, the controversy over the representation of Muslim women in the Western literary texts has never lost its momentum among the Western and non-Western intellectuals and feminists writers. In this Western literary texts, the Islamic practice of veiling or "wearing a headscarf" has been used as the main tool to stigmatize all Muslim women as oppressed subordinate ugly looking veiled women vis-à-vis the emancipated fashionable unveiled Western woman, regardless of their geographical place, social context, or educational background.

Many literary critics and postcolonial scholars argue that the afore-mentioned stereotypical Orientalist binary position continued to inform the mainstream representation of Muslim women´s identities in most postcolonial literary texts, in particular, literary works that were written and published in the West. Hundreds of contemporary postcolonial fiction and life-narratives used a picture or a drawing of a veiled/head-covered Muslim woman on the cover of as a symbol enough to tell those women´s misery and suffering that a reader expects to find even before reading one page of the text work. For instance, Fadia Fakir´s novel "My name is Salma"(2010) that tells the story of a Jordanian girl (Salma) the Novel´s cover depicts a girl wears a loose traditional dress and a black headscarf. Salma´s tragedy started when her family found out that she had a sexual relationship outside marriage. Salma was jailed and threatened of killing by her brothers. Salma´s salvation was achieved through her flight to Britain, where she first learnt good manners from her landlady and then to led got married to a good Englishman, renouncing her Islamic practices.

The picture of abused Muslim women wearing ugly headscarves on the cover of the literary work was also present in Azhar Nafis´s novel " Reading Lolita in Tehran: A Memoir in Books "(2003). The novel depicts the suffering of the Iranian woman and forcing her to be "enveloped in voluminous fabric"(Nafisi 2003: 51) of the black ugly veil after the "Islamic Revolution" (1979). On the cover of the book, we see two young head-scarf wearers who look down, as an expression of their submission and/or their sad lives.

The aforementioned dominant representation in the West, however, has been challenged by a wave of feminist writers whose aim to privilege Muslim women´s experiences in their social and historical environment. In these literary works, the headscarf has also appeared as the most important feature and symbol to defy the mainstream stereotypical representation. Thus, on the cover of these literary texts, we see (women/girls) in modern fashionable attractive dresses and trousers while also wearing head-scarves in various bright colours. Those girls/ women look at the reader with confidence and smiles on their faces.

Some of these works include for example, "The Girl in the Tangerine Headscarf" (2006) by the Syrian-American poet and writer Mahja Kahaf, and "Does my Head Look Big in This?"(2005) by the Palestinian Australian writer Randa Abdel Fattah and Sophia Khan is Not Obliged (2016) by the British-Pakistani Aisha Malik.

Although the veil/headscarf has also remained a problematic issue among the secular-oriented and the conservative elite in the Middle East and North Africa, and despite the fact that the headscarf is widely read as of a symbol of the good respectful women in the conservative Arab cultures, the experience of head-scarf wearers is rarely depicted in Arabic literature.

In this context, Habib Selmi novel "Women of al-Basatin" (2010) is considered one of the rare and most celebrated fictional work that able not only to dive into the psyche of Muslim women towards wearing the headscarf but also the illuminate the changes and /or challenges that the conservative Arab cultures are facing.

In the following section, I am going to discuss the challenges of choosing to dress fashionably and to consume Western goods in the post-colonial Muslim majority Tunisian society in light of the Al-Habib Al-Salmi´s last novel "The Women of al-Basatin" (2010).

II. FASHIONABLE MUSLIM WOMEN IN HABIB SALMI´S NOVEL "THE WOMEN OF AL-BASATIN"

Habib Salmi is one of the most important Arab writers, whose fiction depicts the relationship/clash between Eastern and Western values and practices. Selmi was born in Kairouan, Tunisia, in 1951 and is a university lecturer of Arabic literature in Paris since 1983.

Many of his novels have been translated into several foreign languages (English, French, German and Italian). His novel "The Fragrances of Marie Claire" (2008) and " Women of al-Basatin" (2010) were selected for the Arab Poker Award in (2009) and (2012), respectively.

In his novel, " Women of al-Basatin" - like many of his works - Salmi delves into the psychology and consciousness of the Tunisian personality on the one hand and dismantles the stereotype of Eastern and Western society on the other.

"The Women of al-Basatin" is originally written in Arabic and was widely read in the Arab world. It discusses Tunisians´ ambivalent attitude towards consumer modernity in a socially conservative society by following the story of three female characters who struggle to negotiate their individuality, freedom, and modernity.

From the very beginning, the reader is introduced to a confusing scene that challenges his/her view about an Arab society.

On the cover of the novel, we are defied by women in different dressing styles. One can see some women wear black loose dresses and cover their head and faces, as well as fashionable girls who wear headscarves while strands of their hair are revealed. In the middle of the picture, one can see women wear short attractive dresses. Moreover, unlike the mainstream feminist postcolonial text, one is not able to detect the general condition and status of those Tunisian women. In the picture, some women are smiling while engaged in talking with each other, others look into the void and some look confidently at the reader.

The plot is built mainly around the three female character´s choice of their clothing styles in the claimed liberal modern society that is rooted in conservative Islamic culture.

The novel is set in in a middle-class neighbourhood called "al-Basatin", near Al-Habib Bourguiba's Street in the contemporary Tunisian capital city Tunis and told from history and geography teacher Tawfiq´s subjective perspective. The narrator recounts his vacation with his family in Tunis after being for five years in France.

The novel starts by describing the protagonist reunion with his brother, Ibrahim, Ibrahim´s wife Yusra and their child. He tells the reader of changes that occurred on the female character's behaviour after her own decision to wear a headscarf the (hijab). Tawfiq says, "Ibrahim gives me a long and warm hug. He is the closest of all my brothers to me since I am only one year older than him. As for his wife, Yusra, she does not kiss me as she used to. She stretches out her hand while bending back her back. She hardly shakes me. I was not able to understand her strange behaviour until Ibrahim bent and said `Look Yusra wears a hijab´: he adds `She decided to wear it. I do not have anything to do with her decision´" (Salmi 2010:6, my translation).

In this scene, before I begin to read Yusra's new behaviour coupled with her wearing the hijab, I will begin by referring to the influence of Orientalist discourse on the (Eastern / Muslim) person himself through Yusra´s husband comment on her decision to wear the head .scarf. This scene can be interpreted as a reflection of the self of the dominant" Orientalist " discourse" even in the Arab cultures. Yursa´s Husband tries to defend himself and prove his innocence from a stigma that no one has accused him He says: "She decided to wear it. I do not have anything to do with her decision"(p.6).

Besides, in this scene, one can read the transformation that the clothing style pinged on Yusra´s attitude towards males in light of Emma Tarlo´s argument in her book "Visibly Muslim Fashion, Politics, Faith" (2010). In her anthropological study on the meaning of the Islamic practice of hijab in contemporary London, she maintains that the contemporary head-scarf, in its modern styles, brings to the forefront the agency of the religious practice in the making of the self. She affirms that "for many women, the adoption of hijab transforms not only their sense of self but also their relationship to others and the wider environment". This also underlines "the agency of hijab in people's lives" (Tarlo 2010, 132). Here, according to Taylor, the real and imagined impact of the head-scarves matches what Alfred Gell describes as a secondary agency of objects, that is, ''the capacity of artefacts which are the products of human agency to take on an agency in the lives of humans" (Tarlo 2010: 151).

In contrast, Tawfiq goes on to describe Yusra´s admiration of the French fashion despite wearing the hijab when he gives her a revealing short-sleeves silk blouse, which he brought from France.

He says, "I breathe a sigh of relief when Yusra is impressed with her gift which is a silk blouse. I asked Catherine to buy her an excellent quality outfit, but I did not know she started wearing a hijab. The blouse was short-sleeved and transparent at the bosom" (ibid: 10)

Yusra likes the blouse while her husband, Ibrahim, is surprised that his wife could wear such a blouse despite wearing a hijab that required loose modest dresses.

Ibrahim says," You wear a hijab and such a blouse too?"

Yusra replies laughing, "What is the wrong with that? I will wear it when where are alone at home. And when I go out I can wear the safari above it."

Ibrahim replies, "Such a blouse has to be seen by other people or else what the meaning of buying it" (Al-Salmi 2010: 11).

Ibrahim goes on to comment on the form of the fashion adopted in contemporary Tunisian society saying: "Now in Tunisia, you find everything with the hijab."

Yusra looks at him and asks what do you mean?

Ibrahim replies:" I mean the Tunisian woman wears a hijab, but she does not abandon tight-fitting jeans".

Yusra: Why do you want her to abandon the jeans? ... What is important for her to wear a loose garment?

Ibrahim: And what about the mini?

Yusra: What is the difference between the mini and the jeans? What is required for a woman is to be covered when unrelated men are around her.

Ibrahim adds sarcastically: The story does not stop at this point ... I heard that some head-covered women wear a skinny-leggings.

Yusra bursts into loud laughter and Ibrahim joined her saying: Imagine… Hijab on their heads and skinny on their hips!

Yusra: God forgives everyone... He is merciful. (Al-Salmi 2010: 11- 12).

In another scene towards the end of the novel, Yusra wears the French blouse under her loose dress while wearing makeup. Her husband exclaims how she wears such extravagant makeup while she prays and wears a hijab. Nonetheless, it seems clear that Yusra not only does not see any contradiction in that, but she does not consider it against her Islamic values. Tawfiq describes this scene in the following lines.

"I noticed that Yusra wears eyeliner and a glow of light red lipstick, and plucked her eyebrows... What caught my attention was that she was wearing the blouse I bought for her under a loose dress... Maybe she wanted to show me, at the end of the last day of vacation that she was happy with the gift? But her makeup in such a way means that she has not changed despite wearing the hijab and that it is still taking care of its external appearance.

Ibrahim surprisingly asks her: "You pray ... and wear a hijab ... and you get to wear makeup like this?"

Yusra replies, "What is the problem?" Is makeup haram (prohibited in Arabic)? (Ibid: 202).

Near the end of the novel, the narrator describes the scene of his farewell by his family. Yusra gives him spices and olive oil, reminds him of what they wish he would buy for them and from France next visit.

"They all stand up to bid farewell. Yusra hands me a box of spices and a bottle of olive oil. And then recommends that I pay attention to the sizes when he buys clothes for their son, Wael, next time. She also does forget to tell me that she still dreams of buying her a coat that I also watched on television… Ibrahim reminds me once again of the need to come in the summer for my next visit, before telling me to bring him a more modern mobile phone from France than his current old one (ibid: 206).

In the aforementioned quotation, Al- Salmi rivets the reader's attention to Muslim women´s new attitude towards the consumer culture and Western fashion as well as Western products. Muslim Tunisian women who are triggered by the

tide of the conservative wave coming from the Middle East are also obsessed with the image of beauty, makeup, and fashionable dresses similar to Western fashion coming to them from the West. All this despite being observant Muslims.

Even though it could be read as resisting Muslim men´s conservative attitude towards women's appearance, this tendency of a wave of head-scarf wearers to combine beauty, fashion, and the hijab may devoid religion from it an essential aspect - spirituality. This led Rania Lewis to describe their attitude as "fake modesty" in her book Modest Fashion: Styling Bodies, Mediating Faith (2013).

Fadwa El Guindi is one of the few women who studied the history of the hijab and its meaning in the post-colonial modern era. She illustrates the importance of wearing the hijab in light of different perceptions of privacy in Islamic culture and other religions. According to El Guindi, privacy is, "the need for individuals, families or other social groups, to separate themselves from others at various times, for certain well-defined activities." She goes on to state that Islam designates a private space for sexuality, and therefore the public space has been "desexualized" (Cf. Cotton, 31-32). This is the role of the hijab on women's head-scarves. A Tunisian girl supports this argument stating, "When I wear a hijab, men in the street leave me alone. The Hijab gives a message to men. It tells them that a woman is not sexually available" (Charrad 2001, 67). Here, El Guindi argues that covering the head enables Muslim women to transform public space into a private non-sexual space, and differs from the Western societies that divide spaces into the profane public and the sacred domestic realm.

In this vein, many devout Muslim women argue that their modest Islamic dress code liberates them from men's gazes, and "saves women from the ravages of the beauty game". Yusufali argues that to win in the beauty game, women endeavour to make "themselves into the images of beautiful women that they see all around them". Unlike the choice of a group of women to wear the hijab, they feel that they are saved from the "bondage of the swinging pendulum of the fashion industry and other institutions that exploit females" (Yusufali). Thus, Mustapha and Yusufali consider the hijab as a method that enables women to avoid "the commodification/objectification trap," and it offers them a way to retain their own true "personhood"(Bullock 2010,20-21) without sacrificing their rights to equality in the public sphere.

The aforementioned argument, however, contradicts the prevailing contemporary fashion dress-code in post-colonial society today. Despite wearing the hijab and covering their hair, necks, and sometimes their face, the present so-called "Islamic dress" differs in its form and designs and is also read as a contradiction to the modest non-sexual dress called for by Quran and Sunna. Despite their belief in the divine verses that required inner and external modesty, contemporary consumer culture and the obsession with novelty and change were able to challenge all the traditional mainstream patriarchal interpretations.

III. POSTCOLONIAL FASHIONABLE DRESS´S DOUBLE CRITIQUE

Seen from a post-colonial feminist perspective, the depiction of Yusra as a representation of a Muslim women, one can argue that she adopts the concept of the strategy of a double critique, namely challenging both patriarchal interpretations of qur'anic verses as well as resisting the Western Orientalist image of Muslim women as invisible and hidden. Here fashionable Muslim women endeavour to accommodate both the modern secular consumerist lifestyle and their Islamic values, representing what Meriam Cook called a "double agent". They attack both the colonizer and colonized at the same time, while "asserting and also balancing multiple overlapping and sometimes contradictory allegiances" (Cooke 2000:107).

The narrator, however, challenges the prevailing western reader's narrative on forcing Muslim women to wear head-covers by their jealous conservative Muslim men. He says:

"He (Ibrahim) adds as if he is trying to prove his innocence from a very serious crime `She decided to wear it. I do not have anything to do with her decision´" (Al-Salmi 2010:6). Also, Ibrahim´s words could be read as a sign of the dominance of the colonial discourse on such practices -called "self-Orientalistiation", namely that a range of Muslims themselves believed in the Orientalist discourse that all Muslim women are forced by their male kens to cover their hair.

Nonetheless, one can understand Yusra´s choice of wearing the hijab without discarding her desire to be "in style" in light of the poststructuralist understanding of the individual´s agency in a given culture. According to poststructuralists, ''human subjectivity is constructed by ideology (Althusser), language (Lacan) or discourse (Foucault), [therefore] any action performed by that subject must be also to some extent a consequence of those things" (Ashcroft, Griffiths and Tiffin 8). In this vein, in agreement with the poststructuralist understanding of liberal agency, Charles Tylor read religious actions in a given conservative community regarding what he

refers to as the "community´s good". Tyler maintains that each identity tends to imagine itself in a certain social community. It aims to be "Embedding socially", namely this identity´s choices are determined concerning and within the norms and conventions of the social environment (Tylor 1998: 147-150).

Nonetheless, one can read these "fashionable "headscarf wearers in the light of Homi Bhabha´s theory of hybrid postcolonial identity in his seminal collection of essays, "The Location of Culture" (1994). According to Bhabha, due to the encounter between the Eastern and Western cultures, the postcolonial emergent hybrid identity is situated in a state in between the colonized (Eastern) and the colonizer (Western). He calls this state of "in-between third space", namely it is "in-between subject-positions that are lauded as the local of the disruption and displacement of hegemonic colonial narratives of cultural structures and practices" (Lindsay, 1997).

According to Bhabha, the third space guarantees them to represent a counter-hegemonic agency; since the hybrid identity can maintain a third space of "recalculating of negotiation" when the colonizer attempts to impose his hegemonic practice (Bhabha, 1996). This third space is a new vista for the emergent of cultural identity. Rutherford underscores this point. He writes "For me, the importance of hybridity is not to be able to trace two original moments from which the third emerges, rather hybridity to me is the 'Third Space', which enables other positions to emerge" (Rutherford 1990:211).

All in all, this what lead us to argue that the aforementioned emergent multifaceted identity of Muslim women can offer the possibility of repositioning and empowering the marginal voice within the two oppositional mainstream discourses.

IV.   LIMITED "EMANCIPATION"

According to the patriarchal social norms of the Arab culture, the reputation of the family and even the community is bound by women´s behaviour and interactions. According to these social norms, the interaction between unrelated men and women is illicit in Islam and is socially unaccepted. Although these social norms have been transgressed by men, women are required not to violate their prescribed relationship with the unrelated at any cost. Nonetheless, this post-colonial society like other Arab societies, adopted the modern Western consumer culture, and appreciate possessing Western products.

We will see this argument clearer in the depiction of the characters of Laila and Naima who chose not to cover their hair and to wear tight-fitting dresses. In chapter 14, Laila describes her frustration in such a conservative social environment, saying, "These countries are for men only…a woman cannot live here. She cannot even dress the way she wants. And even if she does, they will describe her like a whore. Tunisians are bragging that the Tunisian woman is an emancipated woman who could enjoy rights that no other woman in the Arab world has… But no one of them respects these rights" (Al-Salmi 2010: 137-138).

Here, one can easily detect how an Arab society that is indulged in Western goods and devices, as well as the, claimed most liberal atmosphere for women in the Arab world is not ready to tolerate the free choices of females like Laila for her Western dress-code. She is criticized by people around her, and even her family, for her tight-fitting, short, revealing dresses as not a proper dress for a Tunisian woman. Also, in the last chapter, the reader is shocked by the tragic destiny of Naima, who was taken to custody because of an accusation that she was living with a distant male relative. Naima is an outstanding example of an appreciation of the individual's appearance in Arab society. As a divorced woman, she tried hard to gain the respect of her social environment by wearing a hijab but failed when she took it off. Naima´s dilemma, like Laila, was that accepting her socially was connected mainly to her external appearance - in particular wearing the hijab. The practice of head-covering was women's card of gaining respect even with wearing makeup and tight-fitting attractive trousers, skirts or dresses.

Nonetheless, read from a post-colonial perspective, what is striking in Al-Salmi´s narrative is the feminist female characters´ different attitude towards Western fashion and Islamic dress-code in their contemporary post-colonial society. One can argue that this portrayal challenges challenge the orientalist, mainstream postcolonial discourse that reads Muslim women as a monolithic category. Moreover, the three women are not "passive" subordinate women as a part of "Othering" Muslims, and their need for Western outsiders to liberate them. Nevertheless, argue the depiction of the tragic ending of Naima and Leila´s frustration is a stereotypical representation of an Arab Muslim woman who saw her liberation only in Western liberal societies. In this respect, this means that the agency of fashionable headscarf wearers in this conservative culture - while it can subvert and challenge both Orientalist and Islamist patriarchal attitude towards women -can also imply that those women assert themselves only within a certain prescribed role, while not allowed to step beyond them.

Yet, on the other hand, for some scholars, those modern fashionable Muslim women fell prey to the clutches of consumerism and idealizing the image of a modern beautiful female through combining both the headscarves or chadors and heels and make-up.

Here, Mernissi discusses the dilemma of women in the contemporary modern capitalist Western society. She argues that while women are granted access to the public sphere, which is denied in the Muslim world of women, they are not entirely free from males´ domination, rather, they are controlled by the concept of beauty in the public sphere where men define their size, age, and makeup. This led Mernissi to claim that women in the West are also dictated by men's power, even if the result of men's power is different due to different interests. In her autobiography "Scheherazade Goes West: Different Cultures, Different Harems"(2002) Mernissi writes, "To be considered beautiful on the European side of the Mediterranean is to dress as the market- Imam demands"… in the accident, men dominate women by unveiling what beauty ought to be. If you don´t look like the picture they unveil, you are doomed "(Mernissi 2002: 114,112).

Interestingly enough, headscarf wearers´ contemporary attitude towards fashion and consumer culture broke the borders between the aforementioned dichotomy models. Therefore, in the context of Muslim women, we are faced with the following question

1: To what extent can we talk of Muslim women´s resistance and liberation from male domination in Muslim societies, with reference specifically to the new wave of the so-called fashionable "Islamic dress"?

V.   CONCLUSION

Throughout history, societies have their clothing style to pass from one generation to another without significant changes.

In Muslims cultures until the nineteenth century, Muslim women used to wear loose robes and head-wear with different colours and materials according to geographical place and social class but colonialism, travel, and the tide of globalization were all able to defuse the Western consumer culture around the world, and break down the rigid borders between the modern secular fashionable dress and modest religious clothing styles. This can be seen in a widespread wave of young Muslim women's desire to wear a fashionable dress and be "in style" (Abaza, 2007; Hansen, 2004; Jones, 2007; Moors, 2007). Those Muslim women opted for covering their heads and necks as a symbol of their religious Islamic identity. Nonetheless, they are dressed in fashionable

headwear as well as sexy attractive dresses that contradict the claimed required modesty. In this paper, I attempted to read Muslim women´s contemporary attitude towards Muslim identity, wearing hijab and fashion in light of Al-Salmi´s novel "The Women of al- Basatin" to show the difficulty of being fashionable and Muslim in a conservative society, and how women endeavour to reconcile their Islamic value in a modern consumer age.

Those Muslim women's involvement in the contemporary western consuming culture invites us to question the nature of a kind of present Muslim woman's consciousness and conviction**.**

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Learners' Attitudes towards using Communicative Approach in Teaching English at Wolkite Yaberus Preparatory School

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Abstract— *This study was to explore the learners' attitude towards using the communicative approach in teaching English at Wolkite Yaberus Preparatory School in terms of their behavioral, cognitive and emotional aspects. To achieve the objectives of the study, a descriptive survey method was used and mixed method approach was employed to collect and analyze data.* Under mixed method approach, sequential exploratory strategy was used and *the data were gathered through questionnaires, interviews and classroom observation. The findings of the study revealed that the students in the study area have positive attitudes towards the communicative approach. However, they are not enthusiastic to participate in pairs or groups. The study further revealed that students perceive CLT as an effective learning approach and perceive most of the principles, goals, learner's role, features and advantages to improve their language performance. Finally, based on the implication of the findings, recommendations were made for language teachers, curriculum designers and bodies concerned.*

Keywords— *communicative approach, learners' attitude, teaching English.*

I. BACKGROUND OF THE STUDY

English is being used as the medium of instruction in high schools and tertiary levels in Ethiopia. Hence, learners are expected to have adequate proficiency in using the language. This is because learners' skill in using the language highly determines their academic performance (Atkins *et.al*, 1995). Students should develop their English language proficiency through the appropriate methodology. Savignon (1971) states that, 'the central theoretical concept in communicative language teaching is 'communicative competence'. Communicative Language Teaching (hereafter CLT) has been introduced in EFL settings to improve students 'abilities to use English in real contexts. To compensate for the limitations of the traditional language teaching methods, teachers of English as a Foreign Language (EFL) have been encouraged to implement CLT to help students develop their English language abilities in a given context.

Freeman (1986) noted that in a communicative language class students are actively engaged in negotiating to mean and in trying to make them understand even when their knowledge of the target language is incomplete. In doing so, students are motivated to learn the English language since

they can see the immediate relevance of the language in a given social context. In Ethiopia, English language teaching textbooks were produced based on the communicative approach (MOE 1997). Regarding the CLT approach, local researches were conducted. For example, Surafel (2002) showed that large class size, inadequate background knowledge of the students, scarcity of textbooks, absence/scarcity of supplementary materials (for listening and reading) and exam practice as some common problems English language teachers face while they are trying to implement the approach. Amare (1998) also identified overcrowded classes, shortage of instructional materials, heavy teaching loads as major problems in the implementation of CLT in English classrooms. He further mentions that teachers' attitudes are another source of problems in the teaching learning process in Ethiopia. Likewise, Tigist (2012) concluded that there is a clear mismatch between what teachers, as well as learners, perceive about CLT and what they practice in EFL classes. The above studies focused on finding the constraints that hamper an active implementation of the communicative approach in teaching English. However, this study tried to

explore learners' attitudes towards using the communicative approach in teaching English concerning the behavioral, cognitive and emotional aspects.

II.   STATEMENT OF THE PROBLEM

In Ethiopia language teaching and learning context, the change in teaching materials by way of employing new syllabuses and the change in teaching approaches have not been paralleled by an attempt to achieve a change in the attitudes of learners involved in implementing the curriculum innovation. Some local research works have also been carried out about this area indicate that the problem observed in teaching was that many teachers complain that Ethiopian students are incapable of communicating in English in the English language classes (Berhanu 1999, Endalkachew 2006, Lakachew 2003 and Yemane 2007). These researches elaborated the teachers' traditional teaching methods have been hindered the implementation of CLT in Ethiopia. The current study was focused on learners' attitudes towards using CLT. It seems that no study separately explored students' attitudes towards CLT in the Ethiopian context. Therefore, it has explored learners' attitudes towards using CLT in teaching English at Wolkite Yaberus Preparatory School at Grade 11level. Unlike the previous studies on similar areas, the learners' attitude towards using CLT was addressed in terms of learners' behavioral, cognitive and emotional aspects. This study attempted to evaluate the inadequacy of students' English language proficiency. This could be related to learners' attitudes towards using the Communicative Approach in learning English.

OBJECTIVES OF THE STUDY

The main objective of this study was to explore learners' attitudes towards using the communicative approach in teaching English at Wolkite Yaberus Preparatory School Grade 11 in focus. To this end the specific objectives of the study were to:

➢ Look into the attitudes of students towards the communicative approach in teaching English in terms of their behavioral aspects

➢ Examine the attitudes of students' towards using the communicative approach in teaching English in terms of the cognitive aspects.

➢ Scrutinize into learners' attitudes towards using the communicative approach in teaching English in terms of emotional aspects.

III.   THEORETICAL FRAMEWORK ON COMMUNICATIVE LANGUAGE TEACHING (CLT)

Rodgers(1986) states that CLT encompasses a theory of language and a theory of learning. Briefly, they define an approach as a set of theories about the nature of language and of language learning. A method, on the other hand, is the level at which theory is put into practice and at which choices are made about the particular skills to be taught, the content to be taught, and the order in which the content will be presented. Hymes (1972) made history by challenging Chomsky's view on linguistic competence, and replacing it by the notion of communicative competence. In the words of Canale and Swain (1980) communicative competence refers to the "interaction between grammatical competence, knowledge of the rules of grammar, socio-linguistic competence and knowledge of the rules of language use".

Reid (2003) declared "Attitudes are important to us because they cannot be neatly separated from study." Attitude is considered as an essential factor influencing language performance (Visser 2008). This means that learning language should be approached primarily as a social and psychological phenomenon rather than as a purely academic one. Recently, De Bot et al. (2005) assert that language teachers, researchers and students should acknowledge that high motivation and positive attitude of students facilitate second language learning.

Behavioral Aspect of Attitude: The behavioral aspect of attitude deals with the way one behaves and reacts in particular situations. In fact, the successful language learning enhances the learners to identify themselves with the native speakers of that language and acquire or adopt various aspects of behaviors which characterize the members of the target language community. Likewise, Kara (2009) stated that, 'Positive attitudes lead to the exhibition of positive behaviors toward courses of study, with participants absorbing themselves in courses and striving to learn more. Such students are also observed to be more eager to solve problems, to acquire the information and skills useful for daily life and to engage themselves emotionally.'

Cognitive Aspect of Attitude: This aspect of attitude involves the beliefs of the language learners about the knowledge that they receive and their understanding in the process of language learning. The cognitive attitude can be classified into four steps of connecting the previous knowledge and the new one, creating new knowledge, checking new knowledge, and applying the new knowledge in many situations. Likewise, cognitive factors are created

when individuals gain information about the attitude object and thereby form beliefs Ajzen and Fishbein (1980).

Emotional Aspect of Attitude: Feng and Chen (2009) stated that, ''learning process is an emotional process. It is affected by different emotional factors. The teacher and his students engage in various emotional activities in it and varied fruits of emotions are yield.'' Attitude can help the learners to express whether they like or dislike the objects or surrounding situations. It is agreed that the inner feelings and emotions of FL learners influence their perspectives and their attitudes towards the target language (Choy and Troudi, 2006). Besides, Eagly and Chaiken (1993) suggest, an affective factor is based on emotional experiences or preferences. Both positive (e.g., delight) and negative affect (e.g., anger) can arise from experiences with the language learning attributes. In short, this paper attempted to integrate the concept of behavioral, cognitive and emotional components of attitudes with CLT practices in the research area.

IV.   RESEARCH METHODOLOGY

4.1   Research Design

To explore learners' attitudes towards using the communicative approaching in teaching English at Wolkite Yaberus Preparatory School at Grade 11, a descriptive research method was chosen. It is qualitative and quantitative in nature that data collection and analysis techniques from both methodologies were employed. The sequential exploratory strategy was used since it involves the first phase of qualitative data collection and analysis, followed by the second phase of quantitative data collection and analysis that builds on the results of the first qualitative phase. Data were collected through written questionnaires, semi-structured interviews, and observation with the participants. The use of these three data collection instruments helped validate both the answers in the questionnaires, interviews, and observations.

4.2   Research Setting and Sampling Technique of the Study

This study was conducted at Wolkite Yaberus Preparatory School. The school is found in South Nation, Nationalities and Peoples Regional State, Gurage Zone, Wolkite town which is 158 km away from the capital Addis Ababa. Furthermore, this study was held starting from September 2018 up to April 2019.

The target populations of the study were grade 11 learners at Wolkite Yaberus Preparatory School. At this grade level, they are preparing for University and are demanded not only

learning but also make themselves ready for the Ethiopian Higher Education Entrance Examination. To collect the relevant information, a simple random sampling technique was used. Thus, 120 students out of the total 870 were selected from both social and natural streams for this study.

4.3   Instruments of Data Collection

4.3.1   Questionnaire

To collect data to explore learners' attitudes towards CLT, a total of 35 questions were designed for sample learners. The first part of the questionnaire (5 items) encompasses students' background information. The second part of the questionnaire includes 30 items focusing on the attitudes scale to find out students' attitudes towards using the communicative approach. The options were ranging from "Strongly Agree" to "Strongly Disagree" (five-point Likert scale).

4.3.2   Classroom Observation

To make sure that the data obtained from the questionnaires are the reflection of what learners of the selected school are practicing the CLT, classroom observation based on checklists was utilized. The classroom observation was intended to strengthen the data gathered through questionnaire and interviews or it primarily focuses on crosschecking the existing attitude possessed by learners'. In addition, it was held two times for 40 minutes in each room. The observation was held during teaching and learning process was ongoing without disturbing the class. All observed data were summarized and changed into the Likert Scale which is a more quantitative way of describing items.

4.3.3   Interview

In addition to questionnaire and classroom observation, a semi-structured interview which includes seven questions were prepared for students. The purpose of the interview with learners was to cross-check the information they filled in the questionnaire. Interviews with nine voluntarily selected students, who filled in the questionnaire, were held to obtain the range of attitudes that students possessed towards using the communicative approach in learning English.

4.4   Data Analysis

Questionnaires that consisted of 35 items were distributed among 120 students' of which all (100%) were filled in and returned. Among those students, who filled in and returned the questionnaires, 9 were interviewed. Besides, classroom observation was held two times in each (10) class. The classroom observation helped the researchers to get the necessary information on the problems students face in implementing CLT.

The information that was collected on the components of students' attitudes through questionnaires was analyzed quantitatively and compared to the classroom observation quantitatively in mean, frequencies and percentages. Also, the data which was gained during the classroom observation was reported quantitatively. Finally, the interview was reported qualitatively to strengthen the data obtained through other tools.

V. DATA ANALYSIS AND FINDINGS OF THE STUDY

5.1.1 Analysis of Students' Questionnaire on Students' Attitudes towards Communicative Approach regarding Behavioral, cognitive and emotional Aspect

As can be seen from the above table under item 1, majority of respondents (i.e. 60%) and   respondents (i.e. 26.67%) reported their agreement that students' involvement is best promoted in communicative EFL classroom. Likewise, for item 2, 53.33% of respondents showed their strong agreement, whereas 33.33% of respondents agreed that in CLT, group work activities are essential in providing opportunities for co-operative relationships to emerge and in promoting genuine interaction among students. Similarly, item 3 showed that the vast majority of the respondents either agreed or strongly agreed on learners should interact primarily with each other rather than with the teacher in EFL classrooms and teachers should involve learners in problem-solving activities. From these items, it is possible to say that learners have positive attitude towards using communicative approach or the above statement regarding their behavioral aspect.

Regarding feedback, in item 5 and item 6 the respondents showed either their strong agreements or agreements that to enhance effective communication in the foreign language; the teacher's feedback must be focused on the appropriateness and not on the linguistic form of the students' responses. Likewise, they said that errors are normal (natural) part of learning, much correction is wasteful of time. For item 7, item 8 and item 9, almost all respondents showed strong agreements that Students should be involved in questioning and answering activities.

Table 1: Students' Response for Behavioral Aspect

Item	5 F	5 %	4 F	4 %	3 F	3 %	2 F	2 %	1 f	1 %	Total F
1. Students' involvement is best promoted in communicative EFL classroom.	72	60	32	26.7	4	3.3	6	5	6	5	120
2. In CLT, group work activities are providing opportunities for co-operative relationships to emerge and promote genuine interaction among students.	64	53.3	40	33.3	10	8.3	6	5	0	0	120
3. Learners should interact primarily with each other rather than with the teacher in EFL classroom.	79	65.8	29	24.2	4	3.3	3	2.5	5	4.2	120
4. In CLT, teachers' should involve learners in problem- solving activities.	64	53.3	35	29.2	13	10.8	1	0.8	7	5.8	120
5. The teacher's feedback must be focused on the appropriateness and not on the linguistic form of the students' responses.	30	25	43	35.8	24	20	14	11.7	9	7.5	120
6. Since errors are normal part of learning, much correction is wasteful of time.	40	33.3	40	33.3	20	16.7	10	8.3	10	8.3	120
7. Students should be involved in questioning and answering activities.	76	63.33	28	23.33	6	5	7	5.83	3	2.5	120
8. Evaluation of students' progress in language literacy should be carried out on the basis of their day to day classroom communicative performance.	40	33.3	50	41.7	16	13.3	7	5.83	7	5.8	120

9. In CLT, the teacher should correct all the grammatical errors students make.	52	43.3	48	40	7	5.8	11	9.17	2	1.7	120
10. Teacher should play a facilitator role in CLT class.	62	51.7	37	30.8	13	10.8	6	5	2	1.7	120
11. The teacher should act as an independent participant within the learning-teaching group.	60	50	24	20	14	11.7	13	10.8	9	7.5	120
12. Teachers should use pair work in which two students work on a given task.	70	58.3	31	25.8	10	8.3	7	5.83	2	1.7	120
13. Teachers should explain new words and phrases and let the learners do the exercises in the textbook.	84	70	20	16.7	6	5	9	7.5	1	0.8	120
Average	61	50.8	34.8	26.5	11.3	9.4	7.7	6.4	4.8	4	120

Keys 5= Strongly Agree, 4= Agree, 3= Undecided, 2= Disagree, and 1= Strongly Disagree

They showed agreements that evaluation of students' progress in language literacy should be carried out on the basis of their day to day classroom communicative performance (e.g. role play). For item 10 the vast majority of respondents, either strong agreed or agreed on teacher should play a facilitator role in CLT class. In so far, the above figure implies that learners have favorable feelings towards the communicative approach under item 8 that evaluation of students' progress in language proficiency should be carried out on the basis of their day to day classroom communicative performance. Under behavioral aspect of students' attitude towards communicative approach 50% of the target group possessed strong agreement on the teacher should act as an independent participant within the learning-teaching group and 20% of students claimed their agreement for this item. Similarly, majority of the target respondents (i.e. 58.33%) claimed their strong agreements under item 12 that teachers

should use pair work in which two students work on a given task while 25.83% of them asserted their agreements. In addition, 70% respondents are strongly agreed that teachers should explain new words and phrases and let the learners do the exercises in the text whereas 16.67% of them agreed on teacher's explanation of new words and phrases. From this, we can say that learners have positive attitude that teachers should explain new words and phrases and let the learners do the exercises in the textbook.

In sum, the items in Table 1 imply that a great majority of the target respondent with a total mean value of (50.83%) have positive attitude towards the communicative approach based on their behavioral aspect. So, it is possible to say that majority of the target students' possessed positive as well as favorable attitude towards communicative approach with regard to behavioral aspect.

Table 2: Students' Response for Cognitive Aspect

	5		4		3		2		1		Total
Item	**F**	**%**	**F**	**%**	**F**	**%**	**F**	**%**	**F**	**%**	**F**
1. CLT enhances good EFL.	74	61.7	36	30	7	5.8	3	2.5	0	0	120
2. CLT gives equal attention to all skills.	42	35	44	36.7	21	17.5	10	8.3	3	2.5	120
3. The communicative tasks engage students to put primary focus on meaning.	51	42.5	37	30.8	15	12.5	12	10	5	4.2	120
4. In CLT, grammar should be taught only as a means to an end and not as an end.	36	30	42	35	20	16.7	17	14.2	5	4.17	120
5. The communicative tasks in the course material are appropriate for the students to develop their language skills.	58	48.3	29	24.2	17	14.2	10	8.3	6	5	120
6. The communicative tasks are based on the student-centered approach.	44	36.67	39	32.5	21	17.5	12	10	4	3.33	120

7. The communicative tasks promote the development of integrated language skills.	44	36.7	44	36.7	16	13.3	12	10	4	3.3	120
8. The tasks are appropriate to increase students' participation.	72	60	30	25	7	5.83	10	8.33	1	0.8	120
9. Students can suggest what the content of the lesson should be or what activities are useful for them in language classroom.	62	51.7	39	32.5	8	6.7	10	8.33	1	0.8	120
10. The teacher must supplement the textbook with other materials so as to develop the student's communicative skill.	70	58.3	28	23.3	11	9.17	8	6.67	3	2.5	120
Average	55.3	46.1	36.8	30.7	14.3	11.9	10.4	8.67	3.2	2.67	120

Keys: - 5= Strongly Agree, 4= Agree, 3= Undecided, 2= Disagree, and 1= Strongly Disagree

In Table 2, item 1 indicated that 61.7% of that participants confirmed they are strong agreed that communicative approach enhances good EFL learning; whereas 30% of them said they agreed. So, it is possible to say students possessed favorable feelings towards using the communicative approach in enhancing good EFL learning. In addition, 35% of respondents their asserted strong agreement for item 2 that the communicative approach gives equal attention to all language skills rather than focusing only to productive skills. Also 36.67% of the target groups showed their agreements. Likewise, for item 3 majority of respondents (i.e 42.5%) preferred strong agreements that the communicative tasks in the course material engage students to put a primary focus on meaning; whereas 37 (30%) students possessed agreement, 12 (10%) disagreed, 5 (4.17%) strongly disagreed, and 15 (12.5%) of the respondents favored no decision, respectively. Moreover, 30% of respondents preferred strong agreement for item 4 that in using CLT grammar should be taught only as a means to an end and not as an end in it. Whereas, 35% respondents agreed, 16.67% had no decision, 14.17% of students disagreed, and only 4.17%of the participants strongly disagreed. Besides, 48.3% respondents strongly agreed that the communicative tasks in the course material are appropriate for the students to develop their language skills while, 24.2% of them confirmed their agreement. For item 6 in Table 2, the majority of respondents (i.e. 36.7%) reported strong agreement; while 32.5%) of the respondents agreed with the issue that the communicative tasks are based on the student-centered instructional approach. From the rest 17.5% of respondents did not decided, 17.5% of respondents disagreed, and 3.33% of respondents strongly disagreed respectively that the communicative tasks are based on the student-centered instructional approach. Similarly, the

majority of students claimed either strong agreement or agreement for item 7 that the communicative tasks promote the development of integrated language skills in the classroom.

In the above table, it is indicated that majority of respondents asserted their strong agreement and agreement for item 8 that the communicative tasks are appropriate to increase students' participation. Similarly, vast majority of them reflected their strong agreement and agreement for item 9 that students can suggest what the content of the lesson should be or what activities are useful for him/her in language classroom. As can be seen from the above table, the majority of respondents (i.e. 58.33%) asserted their strong agreement under item 10 that the teacher must supplement the textbook with other materials and tasks so as to develop the student's communicative skill. Whereas, 23.33% of students claimed their agreement for the issue raised under item 10. The rest9.17% of reported no decision that the teacher must supplement the textbook with other materials and tasks so as to develop the student's communicative skill, but only 6.67% of students disagreed and 2.5% of them strongly disagreed respectively.

All in all, the above figure and statement implies that the target respondents have favorable attitude towards using the cognitive aspect of communicative approach with a maximum average value of (55.3%). As a result it is possible to say the students have positive perception towards using the communicative approach in relation to their cognitive aspect.

When we see from Table 3 for item no. 1, the majority of respondents (i.e. 57.5%) asserted their strong agreements; whereas, 27.5% of the respondents possessed agreement that students' social development is best promoted in

communicative EFL classroom. Likewise, 50% of the respondents reported their strong agreement for item 2 that in CLT approach, students should correct their grammatical

errors in pair or group is essential. But, 30% of students showed agreement in using CLT approach, students should correct their grammatical errors in pair or group is essential.

Table 3: Students' Response for Emotional Aspect

Item	5 F	5 %	4 F	4 %	3 F	3 %	2 F	2 %	1 f	1 %	Total F
1. Students' social development is best promoted in communicative EFL classroom.	69	57.5	33	27.5	5	4.17	8	6.67	5	4.17	120
2. In CLT approach, Students should correct their grammatical errors in pair or group is essential.	60	50	36	30	16	13.33	4	3.33	4	3.33	120
3. CLT help learners to take responsibility of their learning process more than teacher centered approaches.	49	40.83	45	37.5	9	7.5	13	10.83	4	3.33	120
4. Students are more willing to take risk in communicative EFL classes than teacher fronted (lockstep) classes.	46	38.33	38	31.67	17	14.17	16	13.33	3	2.5	120
5. The communicative tasks help the students to use the target language outside the classroom.	61	50.83	33	27.5	13	10.83	10	8.33	3	2.5	120
6. In CLT approach, teachers should make the learners exchange letters, write reports, advertisements etc. cooperatively.	53	44.17	33	27.5	16	13.33	4	3.33	14	11.67	120
7. In CLT class, teachers should correct learners' error in controlled practice activities like question and answer.	62	51.67	31	25.83	7	5.83	10	8.33	10	8.33	120
Average	57	47.6	35.6	29.6	11.9	9.88	9.3	7.74	6.14	5.12	120

Keys: - 5= Strongly Agree, 4= Agree, 3= Undecided, 2= Disagree, and 1= Strongly Disagree

Similarly, for item 3, majority of the respondents (i.e. 40.83%) 'strongly agreed' that CLT help learners to take responsibility of their learning process more than teacher centered approaches; while 37.5% of the respondents reported their agreement in using CLT help learners to take responsibility of their learning process more than teacher centered approaches.

Likewise, for item 4, 38.33% of students reported their strong agreement for the issue that students are more willing to take risk in communicative EFL classes than teacher fronted (lockstep) classes. While, 31.67% of targets claimed their agreement that students are more willing to take risk in communicative EFL classes than teacher fronted (lockstep) classes.

Moreover, for item 5, more than half of the respondents (i.e. 50.83%) reported their strong agreement for the statement that the communicative tasks help the students to use the

target language outside the classroom; whereas, 27.5% of the respondents possessed agreement.

As can be seen 44.17% respondents which are beyond half students reported 'strong agreement' for item 6 that in CLT approach, teachers should make the learners exchange letters, write reports, advertisements etc. cooperatively. While, 27.5% of respondents claimed their agreement in CLT approach, teachers should make the learners exchange letters, write reports, advertisements etc.

In addition, half and more 62 (51.67%) respondents asserted their strong agreement for item 7 that in CLT class, teachers should correct learners' error in controlled practice activities like question and answer. From the rest, 31 (25.83%) respondents claimed 'agreement' for CLT class, teachers should correct learners' error in controlled practice activities like question and answer.

Generally, the above figure and statement implies that students of the target school have constructive attitude towards using communicative approach based on their emotional aspect with a total mean value of (47.62%). In addition, there is a high frequency of 'strong agreement' and 'agreement' choices in the above table. From this, it is possible to conclude that students of the target school possessed positive attitude towards communicative approach regarding their emotional aspect.

Overall, the cognitive component of attitudes (i.e., beliefs) was found to be more influential on students' attitudes towards using communicative approach of learning English language than were affective or behavioral components. This result contributes to theoretical evidence of the adequate role that the cognitive component had on positive attitude formation toward language learning (as defined by Ajzen and Fishbein 1980).

5.2   Analysis of Students' Interviews

In this part seven semi-structured questions to gather information were developed regarding learners attitude towards using the communicative approach in teach English at Wolkite Yaberus Preparatory school which focused on grade 11. The data which is gained from the target interviewees' about the components of attitude (behavioral aspect, cognitive aspect and emotional aspects of attitude) is analyzed as follows.

Do you think CLT has advantages in the language teaching and learning process?

Most of the target interviewees' responded that using CLT approach has great advantage in learning English language. For example, seven out of nine interviewees reported that CLT has an advantage, because using communicative approach is based on the premise that successful language learning involves not only knowledge of structures and forms of the language, but also the functions and purposes that a language serves in different communicative settings. They added that communicative approach emphasizes the communication of meaning over practice and manipulation of grammatical forms. However, two of them responded that they did not see any benefit of communicative approach in teaching. Thus, it possible to infer that majority of the respondents believe that using CLT approach has great advantage.

How do you feel the practicability of CLT in your classroom?

All interviewees except two students felt that Communicative approach is helpful to develop the students' communicative competence as well as linguistic knowledge. The goal of communicative approach is to develop the students' communicative competence which covers both the spoken and written language and all four language skills. The development of communicative competence requires realistic interaction among learners using meaningful, contextualized language, i.e., communicative approach. In addition, CLT reflects a more social relationship between the teacher and learner as well as learner and his/her mates. This learner-centered approach gives students a sense of ownership of their learning and enhances their motivation. Through these small group activities, the students are engaged in meaningful and authentic language use rather than in the merely mechanical practice of language patterns. Furthermore, CLT favors the introduction of authentic materials. It is considered desirable to give learners the opportunity to develop strategies for understanding language as it is actually used by native speakers. Communicative activities can create authentic situations where communication takes place. In addition, there are a variety of communicative activities (e.g. games, role plays simulations, and problem-solving tasks), which give students an opportunity to practice communicating meaningfully in different contexts and in different roles.

At the same time, students' reported that CLT approach can help learners' to increase their social interaction. It is fact that CLT mainly focuses on working in pairs or groups in side language learning classrooms, through this time learners from different social background interact each other and this can lead them to increase their social interaction.

What is your perception about the role of the learners in the language classroom?

This question was aimed to extract information regarding the practicability of communicative approach inside language learning classroom which centers learners' needs; following this **all** of the respondents described that it is true that communicative approach help students' learn more when they are engaged in activities that make them active participant, but most of the time the situation in their school did not suit condition to learn language through communicative approach rather they learn language through teacher centered approach. Likewise, all of the selected interviewees' reported that except classroom activities, communicative activities which ensure language competence are rarely practiced inside language learning classrooms, and more emphasis should be given to active modes of learning such as pair or group work in problem solving tasks in order to maximize the time allotted to each student for learning to negotiate meaning.

Would you mention some of the techniques and activities in CLT Class?

This was aimed at eliciting learners' attitudes towards their role at communicative language learning approach, afterward all the target interviewees' responded that learners' should participate in classroom activities cooperatively rather than individualistically, be comfortable with listening to their peers in group work or pair work tasks, rely less on the teacher as a model, and take on a greater degree of responsibility for their own learning.

In addition, most of target interviewees reported that the role of the learner is negotiator between the self, the learning process, and the object of learning. Learners are actively engaged in negotiating meaning by trying to make them understood and in understanding others within the classroom procedures and activities. There are a variety of communicative activities (e.g. games, role plays simulations, and problem-solving tasks), which give students an opportunity to practice communicating meaningfully in different contexts and in different roles. In the process of the performance of these activities, students' error correction may be infrequent.

Moreover, all interviewees' claimed that students are expected to interact vigorously with each other in order to maximize the time allotted to each student for learning to negotiate meaning. Through these small group activities, the students are engaged in meaningful and authentic language use rather than in the merely mechanical practice of language patterns. During learning process of CLT, students' are hoped to communicate orally and conquer all components of communicative competence and teacher is being motivator, assessor, facilitator, and corrector during students' discussion or speaking in front of the class. In addition, the teacher also should make their lesson interesting so the students don't fall asleep during learning English.

Does your teacher give you problem solving activities in language classroom?

All target interviewees' claimed as they participates actively in various activities which focuses on real oral communication with variety of language without too focus on form of grammatical patterns if distinguished with non-communicative activities which only focus on how to construct the sentences that based on terms of grammatical during learning process of English. For example S5 and S7 argued as they participate voluntarily in classroom activities and home-take assignments in pairs or group.

What are those activities given in the classroom?

Regarding the next interview question on whether their teachers participates them in problem solving communicative activities which suit them or not, nearly all the selected interviewees argued that their teacher participates them only in classroom activities that not comfort them rather than exposing to do more communicative activities like; writing and exchanging letters, role-plays, simulation, dialogues, drama and simulation play which are activities maximizing communication opportunity. For example: they reported that mostly the teacher presents peer-evaluation, discussion and debating.

Frequently, the findings revealed that target students (grade-11) at Wolkite Yaberus Preparatory School have positive attitude towards using the communicative approach of language learning for the sake of effective communication by using the target language in a real context.

5.3 Analysis of Classroom Observation

In order to find out grade eleven students actual classroom practices observation sessions were conducted using a checklists. Three classroom observations were held for a week and they were conducted from three different teachers twice for each classroom. The lessons were on conditional clauses. They all were presented by the help of plasma television. The data were analyzed and discussed as follows.

Table 4: Classroom Observation Result

List of Observation	Yes No.	Yes %	No No.	No %
1. The students are willing to participate in group and pair work.	4	44.44	5	55.55
2. The students ask questions to their teachers enthusiastically.	1	11.11	8	88.89
3. The learners' are devoted to participate in problem solving activities.	2	22.22	7	77.78
4. The students' show commitment to listen to teacher's explanation.	4	44.44	5	55.55
5. Students' are willing to participate in classroom activities maximizing communication opportunity	-	-	9	100

6. Students' are devoted to do the activities focus on language as a medium of communication.	-	-	9	100
7. Learners' actively interact primarily with each other rather than with the teacher in EFL classroom.	-	-	9	100
8. Students are more willing to take risk in communicative EFL classes than teacher centered classes.	-	-	9	100
9. In CLT classes, learners' are devoted to focus at meaningful communication rather than grammatical skills.	-	-	9	100

The first research question was meant to obtain data concerning whether students' are willing to participate in group or pair works in language classrooms. During observation, the researchers and other co-observers checked that there is inactive participation of learners' in group or pair works which ranged (44.44%) inside language learning classrooms. In relation with this, the researchers observed various constraints that hamper learners' participation in group or pair works, those are related with lack of resources (facilities), large class size, arrangement of desks, lack of supplementary materials, students' English abilities and their low level of motivation to learn English, students' expectations, strong influence of the examinations (language aptitude), the textbook, students' discipline and teacher-centered approach were the most common problems that act against the effective implementation of communicative approach. From this, we can conclude that even if learners' possess favorable attitude towards communicative approach (i.e. reported in questionnaire and interview part), there is a mismatch between learners' attitude and real practice of the approach. The findings of this study are aligned with the study of by Nolasco and Arthur (1986), which was held at Moroccan secondary schools and listed out that students' interest, discipline, physical constraints (e.g., arrangement of desks), students' preference of grammar and exam practice, large class size, administrative problems and students' reluctance to use English when put into pairs and groups are the common factors that hampers an accomplishment of communicative approach.

In addition, the researchers get in touch with identifying whether learners' at Wolkite Yaberus Preparatory School are devoted to raise questions for their language instructors or not. Following this (11.11%) of students' in language classroom asks their teachers for further clarification of the course. The observation result confirms that students' prefer being quiet rather than asking their teachers for better clarification of the lecture.

Moreover, issue raised under the classroom observation check list was aimed to gain data on learners' active participation in problem solving activities; only (22.22%) are devoted to participate in problem solving communicative activities. This implies that the vast majority of learners did not participate in problem solving communicative activities except doing class works in pairs and groups. In addition, teachers not let them to practice meaning focused activities inside language classrooms. This shows that there is a clear discrepancy between learners' perception and their actual practice. In addition, issue raised under the classroom observation check list was aimed to elicit information on students' commitment to listen to teacher's explanation, (44.44%) learners are committed while (55.55%) are not committed to listen to teacher's explanation.

In addition, students' enthusiasm in participating in classroom activities maximizing communication opportunity e.g. (role play, drama, dialogue, simulation play, drama, dialogue, simulation, problem solving etc.) are observed through this study and the result reveals that students' have low access of participating in such activities as a result of different factors: like, uncomfortable arrangement of desks, overcrowded classes, lack of supplementary materials, students' English abilities and their low level of motivation to learn English, students' expectations, the textbook, students' discipline and teacher-centered approach.

Moreover, Students' are not willing to participate in classroom activities maximizing communication opportunity and they are not actively interacting primarily with each Other. Also the learners are not willing to take risk in communicative EFL classes than teacher centered classes and they are not devoted to focus at meaningful communication rather than grammatical skills.

In general, the result of classroom observation reveals that communicative approach inside language learning classroom is not well performed by the students'. In addition, many teachers do not give group or pair work activities

emphasizing on both fluency and accuracy or activities focusing on language as a medium of communication.

VI.   DISCUSSIONS

The first research objective was aimed to explore into learners' attitudes towards using the communicative approach in teaching English language regarding the behavioral aspect. The overall findings indicated that most of grade 11 students at Wolkite Yaberus Preparatory School possessed positive attitude towards using the communicative approach in teaching English language. However, the implementation of using communicative approach in teaching English language is not as required by the syllabus. This result is in line with the result of study conducted by Hailu (2004) which investigated in grade 11 and 12 school teaching oral skills in English through communicative activities. The results indicated that the learners held strong beliefs and positive attitudes toward CLT. Even though, the learners have attitudinal problem, because of the target language has not much value starting from the school students to the society. Their favorable beliefs and attitudes led them to try out CLT in the classrooms and adopt CLT successfully. Also, in line with the result of Tigist (2013) done at Bahir Dar University and Rao (2002) explored thirty Chinese EFL undergraduates' perceptions of communicative and non-communicative activities using quantitative and qualitative data showed that the participants favoring some communicative (e.g., student-student and student-teacher interaction, personal responses to students' exercises, and songs) and other non-communicative activities (e.g., audio-lingual drills, dictionary exercises, teacher's explanations of grammatical rules, error correction, and obedience to teacher's instruction). Meanwhile, the respondent learners professed that although they knew that CLT Principles are important to develop one's communicative competence and help to share ideas and experiences, it is difficult to make it effective because it wastes time and it doesn't go in harmony with the examination that they are accustomed to do and they are incapable of communicating (writing and speaking) in English.

Moreover, the second research objective was aimed to explore into the attitudes of learners' towards using the communicative approach in teaching English language regarding the cognitive aspect. The data gained through questionnaire, interview and class-room observation revealed that students at Wolkite Yaberus Preparatory School have favorable attitude towards using the communicative approach of teaching English language regarding the cognitive aspect.

This result goes in line with the result of Mohamad, entitled "EFL Students' Attitudes towards Learning English Language: The Case of Libyan Secondary School Students" that cognitive performance can be achieved if the EFL learners possess positive attitudes and enjoy acquiring the target language. Likewise, the result of this study matches with the study of Lakachew (2003) assessed EFL teachers' attitude towards the communicative approach and claims that the majority of respondents (teachers) have favorable attitude towards communicative language teaching. Most of the results of the 'average' scores of the attitude scale ranged between 3 and 4.5, which then suggest teachers have mildly positive attitude towards CLT. The mean results of few statements, in contrast, were less than 3, revealing teachers' mild disagreement with the statements. In addition, the mean results of each item failed to record the two extreme scores in the attitude scale, i.e., it is unlikely to find either 5 (strong agreement) or 1 (strong disagreement) in the teachers' responses of each statement, implying that teachers' moderate acceptance of the idea of communicative principles.

The third research objective was proposed to explore into the attitudes of students' towards using the communicative approach in teaching English regarding the emotional aspect at Wolkite Yaberus Preparatory School grade 11 in focuses. Based on the obtained data grade 11 students' at Wolkite Yaberus Preparatory School generally have positive attitude towards using the communicative approach of teaching English language regarding the emotional aspect. This result is in line with that in Al-Nofaie's (2010) that examined the attitudes of Saudi teachers and students towards using Arabic as a facilitating tool in English classes. It was revealed that the teachers and the students showed generally positive attitudes about using Arabic rather than English language. However, few of the respondents in this study had a positive attitude and wished to speak English fluently. This finding highlights the importance of encouraging the students to participate in collaborative dialogues and activities in which they can acquire the language effectively and this can enhance EFL learners to observe and assess their progress in learning English language.

Generally, the cognitive component of attitudes was found to be more influential on students' attitudes towards using communicative approach of teaching English than were affective or behavioral components. This result contributes to theoretical evidence of the adequate role that the cognitive component had on positive attitude formation toward language learning (Ajzen and Fishbein 1980). The cognitive aspect represents the highest average score of attitudes

towards using the communicative approach of teaching English. The findings indicate that the majority of the respondents showed positive cognitive attitude.

VII. CONCLUSIONS AND RECOMMENDATIONS

Learners' attitude towards using the communicative approach in teaching English language at Wolkite Yaberus Preparatory School in Grade 11 was explored as the main objective of the study. The major findings of this study are summarized as follows:

- The students at the study area have positive attitudes towards using the communicative approach in teaching English language. Students perceive most of the principles, goals, learner's role, features and advantages of using communicative language teaching approach.
- The majority of the students under the study area have favorable/ positive attitudes towards the communicative approach of language teaching with regard to their behavioral, cognitive and emotional aspects.
- The learners are not enthusiastic to participate in communicative language teaching classrooms whether in pair or group. The data obtained from the interviews and classroom observations revealed that learners are less enthusiastic in participating in communicative activities, practices and exercises that enhances adequate proficiency.
- Learners still believe teachers' correction of learners' errors is necessary, and mastery of English can hardly be obtained in absence of explicit grammar instruction, aspects that clearly lean toward a traditional learning philosophy.
- Overall, the cognitive component of attitudes was found to be more influential on students' attitudes towards communicative approach of learning English language than were emotional or behavioral components. This result contributes to theoretical evidence of the adequate role that the cognitive component had on positive attitude formation toward language learning.

Based on the findings, students are expected to participate in pair and or group works so as to carry out their responsibility in language learning classroom. School administrators in general and language department in specific should create conducive language learning opportunities inside and outside of the school so as to enhance learners' to make use of the language. Establishing English club and declaring one day as an English day help learners' to use the language in school. Teachers should create opportunities for students' to actively participate in communicative activities and practices whether in groups or pair. Furthermore, they should integrate up-to-date materials and supplementary resources in addition to the English text books. This can help them capture students' attention to learn English successfully. The EFL students must be aware that communicative approach encourages EFL learners to collaborate and discuss their experiences and other issues regarding language learning. This can increase their attitude, enthusiasm and their motivaion to acquire the language. Finally Ministry of Education (MoE) should work on situations maximizing the students' language proficiency and exposure at elementary grades. Students' should start using English language communicatively not at a higher level, but at the grass root level.

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Reflection of William Ernest Henley's Own Life through the Poem *Invictus*

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Abstract— *The poem 'Invictus' is undoubtedly considered as the finest creation of William Ernest Henley. A Latin word invictus stands for unconquerable in English. The very name of the poem is suggestive of the tone and theme of the poem. It tells about the hardships and struggles of the poet he faced in his own life and at the same time shows the indomitable spirit the poet used to have to fight life and emerge as victorious. This article would endeavour to go deep inside the life of the poet and discover the intimate relation of the poet with his own creation naming the poem 'Invictus'. This paper would also explore a structural analysis of the poem to establish an identification of the larger than life attitude inherent and expressed in the poem itself. It would also be an exploration of Henley's belonging to the famously called Victorian Spirit.*

Keywords— *Invictus, hardships and struggles, life of the poet, structural analysis, Victorian Spirit.*

I. INTRODUCTION

Edward Albert in his book *History of English Literature* mentions the sixty years (1830-1890) as commonly included under the name of the Victorian age (367). Henley was born in Gloucester on August 23, 1849. Born after a decade and a half from the start of the Victorian Era in English literature, Henley emerged as an influential poet, critic and editor. Dr Andrzej Diniejko in his scholarly article *William Ernest Henley: A Biographical Sketch* writes: "William Ernest Henley (1849-1903), an influential editor, critic and poet, had a role in the late-Victorian period similar to that of Dr Samuel Johnson in the late eighteenth century." He further writes in the same article: "Henley published several books of poetry, but he is best remembered for the poem *Invictus* (1875), which reflects his resilient struggle with the deadly disease." His biographer Jerome Hamilton Buckley wrote: "By virtue of a single poem William Ernest Henley remains at once the most freely quoted and the most thoroughly neglected of Victorian lyrists." So a commentary in this regard would not be any exaggeration that Henley consciously transformed his personal loss due to his unavoidable consequence of illness into an indomitable spirit and energy through the poem *Invictus*.

II. HENLEY'S ILLNESS SND HIS SUBSEQUENT COMPOSITION OF THE POEM

At the age of 12, Henley was diagnosed with tuberculosis of the bone. The treatment was needed with an amputation below his left knee in 1868-69 (Connell 35). The blow of misfortune continued in his life as his other leg was also infected with tuberculosis. Devastated, but a fighter Henley sought treatment from the pioneering late 19th-century surgeon Joseph Lister at the Royal Infirmary of Edinburgh, commencing in August 1873. Edward Cohen in his article *The Second Series of W.E. Henley's Hospital Poems* writes:

> *Henley was admitted to the Royal Infirmary of Edinburgh as Joseph Lister's patient on 22 August 1873. Six days later in a procedure conducted under his new antiseptic system of surgery Lister gouged and scraped the necrotic bone from Henley's right foot. The operation was repeated on 12 December, and for the next sixteen months Henley was confined to his bed and constrained by a cast Iron splint. From the beginning he took great interest in the affairs of the wards. He gossiped with his fellow patients. He flirted with the nurses. He observed the clerks, dressers and physicians. On a little desk affixed to his bed he began to transform his hospital episode into poetry. (129)*

In spite of his all his illnesses and misfortunes, Henley remained a strong and sociable man with boundless energy, excellent memory, enthusiasm and versatile mind. Leaving

behind every powerful blow of fate, he was always victorious with the strength of his psyche. He remained invincibility (invictus) personified. "While he stayed in the Edinburgh Infirmary, he read a lot, taught himself French, Spanish, and German, and corresponded with men of letters." (Connell 16). Here in these hospital days Henley wrote his most famous poem and it was published in 1888 in his first volume of poems, *Book of Verses*, in the section *Life and Death (Echoes)*. Henley, when he wrote the poem, he didn't give any title to the poem as it appeared in his *Book of Verses.* Sir Arthur Thomas Quiller-Couch, a Cornish writer who as an editor of *The Oxford Book of English Verse* sought it appropriate to add the present title invictus.

III. STRUCTURAL ANALYSIS OF THE POEM WITH A VIEW TO DETERMIING HENLEY'S PERSONAL RESEMBLANCES

The ever unbowed Henley to be reflective of his towering strength of mind and his relentless perseverance writes as the invictus in his most famous poem:

> *Out of the night that covers me,*
> *Black as the pit from pole to pole,*
> *I thank   whatever gods may be*
> *For my unconquerable soul.*
>
> *In the fell clutch of circumstance*
> *I have not winced nor cried aloud.*
> *Under the bludgeonings of chance*
> *My head is bloody, but unbowed.*
>
> *Beyond this place of wrath and tears*
> *Looms but the Horror of the shade,*
> *And yet the menace of the years*
> *Finds and shall find me unafraid.*
>
> *It matters not how strait the gate,*
> *How charged with punishments the scroll,*
> *I am the master of my fate,*
> *I am the captain of my soul.*

With a set rhyme scheme of *abab cdcd efef ghgh*, the poem appears a very simple one containing sixteen lines divided into four stanzas and each stanza comprising of four lines. The poem also has a set rhythm, each line containing eight syllables. But this outward simplicity of the structure of the poem pleasantly uncovers its bulky disguise. And I consciously use the word *pleasantly* because I believe it

would never require any toiling performance even from a very naïve reader to understand the inspirational significance of the poem specially the last two lines directly indicating the indomitable spirit of a person and emerging as popular quotes for the readers. Henley seems to have a plan from the very beginning of the poem as he uses strongest of images at the very outset of the poem. He says, "Out of the night that covers me, / Black as the Pit from pole to pole." The word 'night' as an imagery stands for utter darkness. And as an exaggeration to the effect of the night the word 'black' has been used. These might very well indicate Henley's hospital days as the poet might have discovered his sickbed setting the macrocosm of the entire world into microcosm (pole to pole). The readers can imagine the poet lying on the operation table waiting to be drugged unconscious before being brought under the knife of the doctor. But the spirit of the poet is quite evident as he declares himself as an *unconquerable soul* in the last line of the first stanza.

It has been mentioned earlier that Henley became a victim of tuberculosis at the age of 12. The second stanza of the poem is directly reflective of his personal misfortunes. Henley personifies the word 'circumstance' saying he was being clutched by it. The second line of the second stanza can even determine the strength of a twelve year old boy who even suffering from terrible pain due to the disease never shed a drop of tear. The word 'wince' is suggestive of the reaction of extreme pain. The words 'bludgeonings' and 'bloody' are also the images of extremity of pains and sufferings. But even after all these sufferings Henley maintaining the tradition of the first stanza emerges as victorious (unbowed) in the last line of the second stanza.

In the third stanza Henley emerges as a transcendental. It can be a matter of debate that if is accepting religion or denying the existence of it but he is certainly challenging it as he declares: "Beyond this place of wrath and tears / Looms but the Horror of the shade." Henley, quite clearly found earth, to be more specific the hospital as a place of *wrath and tears* but his words are distinct and clear as he remains *unafraid* and declares he would be victorious even his illness brings death to him. The word 'shade' here in the second line refers to death.

The challenge to the life after, continues in the fourth and final stanza of the poem. Henley says: "It matters not how strait the gate / How charged with punishments the scroll". The imagery of 'gate' can refer to the gate of heaven or hell. 'Scroll' is the imagery of the poet's chronicles of living in the present world. The poet declares himself on the control of things in his life. The last two lines are the most

famous in the entire poem. His fearlessness, determination, self belief, and above all his invincibility to stand erect facing a dreadful series of misfortunes transport himself to a certain standard of immortality. Henley, truly and deservingly emerges as 'the invictus':

> "I am the master of my fate,
> I am the captain of my soul."

IV. THE POEM AS A SOURCE OF INSPIRATION TO OTHERS

Henley's words in the poem *Invictus* has been favourite quotes to many famous persons of the world. The last two lines of the poem have been mostly used by people. If a comparison is set in terms of simplicity of words but depth of meaning, then the lines can be a perfect comparison to the last lines of Robert Frost's famous poem *Stopping by the Woods on a Snowy Evening* as it says:

> "And miles to go before I sleep
> And miles to go before I sleep"

The most popular representation of the poem is a 2009 American-South African biographical sports drama film by the same name *Invictus* directed by Clint Eastwood and starring Morgan Freeman and Matt Damon. The story is based on the John Carlin book *Playing the Enemy: Nelson Mandela and the Game That Made a Nation* about the events in South Africa before and during the 1995 Rugby World Cup. Freeman and Damon respectively played the role of South African President Nelson Mandela and François Pienaar the captain of the South Africa rugby union team, popularly known as *The Springboks*. The movie was released in the United States on December 11, 2009. Morgan Freeman in the movie impersonating Nelson Mandela calls the poem *Invictus* as his source of inspiration during his hard fought years of imprisonment in the Robben Island. Morgan freeman later in many of his interviews recited the poem.

V. CONCLUSION

What else would be the greatest success of a writer than that a creation of his own outsplenders his own name! *Invictus* did the same for William Ernest Henley. Henley the writer, Henley the influential editor of Victorian Age, Henley the critic and Henley the poet; all these identities seem to be destined to end up as a milestone as Henley the invictus, Henley the creator of the poem *Invictus*. Henley died on 11 July 1903, at the age of 53. But he died only because he was a mortal. He died, only because he had to die being a mortal. The man who fought like a legend to create his own legend

finally succumbed to his old enemy called tuberculosis. Dr Andrzej Diniejko writes:

> *In 1902, Henley fell from a railway carriage. This accident caused the latent tuberculosis germ to awaken in his organism. He died on 11 July 1903, at the age of 53 and was buried next to his daughter's grave in the churchyard in Cockayne Hatley, a small village in Bedfordshire.*

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Exploring Pattern of Smartphone Addiction among Students in Secondary Schools in Lagos State and its Counselling

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Abstract— *Smartphone addiction could be described as smartphone over-dependence or smartphone overuse. It is a form of addiction that has become one of the most prevalent non-drug addictions today. Smartphone overuse was nevertheless shown to imply various types of dysfunctional behaviours and adverse consequences.This paper therefore, eexplored pattern of smartphone addiction among students in secondary schools in Lagos state and its counselling. One research question and onehypothesis were raised to guide the research. The sample consisted of one hundred and fifty (150) students randomly selected from students in secondary schools in Lagos state. A 30-item questionnaire titled "Pattern of Smartphone Addiction" (PSA) was designed for data collection. Cronbach's Alpha reliability coefficient of the instrument stood at 0.84. The study adopted the descriptive survey design to seek information. Data analysis was carried out with the use of percentages and Multiple Regression Analysis to test the hypotheses at 0.05 level of significance. Results showed that music / movies, virtualrelationship, cybersex and videogames are found to have statistically significant positive correlation to smartphone addiction and they are the strongestpattern of smartphone addiction among students in secondary schools in Lagos state.. Counsellors, parents and teacher should watch out for these pattern of smartphone addiction and properly guide the students.*
Keywords— *Pattern , smartphone addiction, students, secondary schools.*

I. INTRODUCTION

Smartphone addiction could be described as smartphone over-dependence or smartphone overuse. It is a form of addiction that has become one of the most prevalent non-drug addictions today. smartphone use was nevertheless shown to imply various types of dysfunctional behaviours and adverse consequences such as (1) dangerous use, defined as the tendency to use the smartphone while driving; (2) prohibited use, defined as the tendency to use the smartphone in banned places; (3) dependence symptoms, based on features of addictive behaviours (for example, loss of control, occurrence of negative effect in situations or contexts in which the use of the smartphone is not possible or allowed); and (4) financial problems, which reflect the extent to which smartphone use

resulted in tangible financial problems (this latter subscale can be considered a measure of negative outcome in daily life) (Rutland, Sheets and Young, (2007). Gordon (2019) noted that in many ways, social media has enriched our lives by connecting and inspiring people. But there is a dark side as well. Aside from all the negative posts on social media, the cyberbullying, and the FOMO (fear of missing out) that exists, recent studies indicate that excessive social media use not only leads to poor decision-making, but people who use social media incessantly often have attitudes, thoughts, and behaviours that mimic those of a drug addict.
Researchers at Michigan State University have found that people who report using social media a lot tend to struggle with decision-making. As part of their study, participants

answered questions about their social media use. The questions were tailored to see how dependent people were on social media, as well as how they felt when they could not use it and how they would feel about never using it again. Since this type of deficit in decision-making skills often goes hand-in-hand with drug addiction as well as a gambling addiction, the researchers likened the results of excessive social media use to aspects of an addiction.

For some people, the thought of not being able to check their social media accounts causes them to break out in a cold sweat. They get nervous and anxious and are not sure how to handle the situation. When this occurs, therapists often refer to this as social media anxiety disorder, which may share similarities to social anxiety disorder. This connection is not surprising given that anxiety disorders are the most common mental health disorder in the United States; and technology seems to be making things worse. In fact, appears that the more technology people acquire, the more stressed out they become. For instance, researchers estimate that 20 percent of people with social media accounts cannot go more than three hours without checking them; and for people with social media anxiety disorder, just being away from their social media accounts for just a few minutes can cause severe anxiety. Aside from the obvious anxiety and nervousness that being away from social media can cause some people, there are some other telltale signs that they may have an addiction to social media. These include everything from isolating themselves from others, losing interest in activities they once found enjoyable, and getting agitated, angry, or anxious when they are unable to check social media.

1.1 Statement of the problem

It has been established that there is a negative correlation between addiction to smartphone and academic success and also a positive correlation between addiction to smartphone and the level of depression. Sheopuri and Sheopuri (2014) observed that extent of addictive behaviour towards the usage of smartphones and the relation between the users of the smartphones and the psychological behaviour among adolescents in Bhopal, India. They showed that smartphone usage is so strongly integrated in to young people's behaviour that symptoms of behavioural addiction, such as smartphone usage interrupting their day to day activities.

1.2 Objective of the study

Therefore, the objective of this paper is to explore pattern of smartphone addiction among students in secondary schools in Lagos state and its counselling.

II.   REVIEW OF RELATED LITERATURE

Hurley (2019), stated that as it turns out, parents have reason to worry. Results of a 2016 Common Sense Media Report found that 50 percent of teens "feel addicted" to mobile devices, while 59 percent of parents surveyed believe that kids are addicted to their smartphones. This survey also showed that 72 percent of teens and 48 percent of parents feel the need to immediately respond to texts, social-networking messages, and other notifications; 69 percent of parents and 78 percent of teens check their devices at least hourly.

A 2018 Pew Research Report showed that 45 percent of teens said they use the Internet "almost constantly," and another 44 percent said they go online several times a day. According to this report, 50 percent of teenage girls are "near-constant" online users, compared to 39 percent of teenage boys. 95 percent of teens have access to a smartphone.

Given that teens use their smartphones for a variety of reasons, both personal and academic (often simultaneously), it helps to focus less on counting the minutes of use and more on *how* they use their smartphones. Parents hear a lot about the importance of teaching balance, but part of evaluating for a healthy balance lies in understanding how teens actually use their smartphones and what purpose that the use serves them. YouTube, for example, can be both recreational and academic.

A 2016 report published in *Frontiers in Psychiatry* suggests using the DSM-5 criteria for compulsive gambling and substance abuse to measure problematic smartphone use. While problematic smartphone use is not defined as an addiction, it can be evaluated as a behavioural disorder. Using this model, potential symptoms might include the following:

i.   Conscious use in prohibited contexts or potentially dangerous situations (e.g. texting while driving)

ii.   Excessive use that causes conflicts with family; withdrawing from family or shared events in favour of smartphone use

iii. Negative effects on school, family, social, or emotional functioning

iv.   Continued excessive use despite negative effects

v.   Impulsive, frequent, constant checking of smartphone, even in short bursts (feels strong need to check every few minutes)

vi. Insomnia or sleep disturbances related to frequent checking

vii. Excessive urgency or need to be connected

viii. Increase in use to achieve satisfaction or counteract dysphoric (sad) mood

ix. Need to respond immediately to messages and alerts

x. Increased anxiety and/or irritability if smartphone is not accessible

xi. Feelings of unease when unable to use the smartphone

Several researches had found out some trait related to Smartphone addiction which encompasses a variety of impulse-control problems which has become a regular occurrence or pattern. Some of the observed patterns are:

a. Musical/Movies: Most are so addicted to their smartphone majorly to listen to music and watch movies. The addiction to music and movies are so strong to the extent that some of them will put their headphone on while sleeping. The rate and ease at which musical and movies can be downloaded make this addiction very strong.

b. Ringxiety: Subba, Mandelia and Nagraj (2013) explored the ringxiety (Phantom ringing) and other perceived effects, as well as the pattern of the smartphone usage among college students in South India, Mangalore, and they found that mostly, the person whom they talked to on their phones were parents for 220 (51%) of the students. 150 (48%) talked for less than half hour in a day and 137 (41%) were high volume message users. "Ringxiety" were more likely to use their phones at restricted place like class rooms (99%) and libraries (60.3%). Cagan, Unsal and Celik (2014) stated that daily smartphone use has increased the level of addiction.

c. Virtual relationships: Addiction to social networking, dating apps, texting, and messaging can extend to the point where virtual, online friends become more important than real-life relationships. We have all seen the couples sitting together ignoring each other and engaging with their smartphones instead. While the Internet can be a great place to meet new people, reconnect with old friends, or even start romantic relationships, online relationships are not a healthy substitute for real-life interactions. Online friendships can be appealing as they tend to exist in a bubble, not subject to the same demands or stresses as messy, real-world relationships. Compulsive use of dating apps can change your focus to short-term hook-ups instead of developing long-term relationships.

d. Information overload: Compulsive web surfing, watching videos, playing games, or checking news feeds can lead to lower productivity at work or school and isolate you for hours at a time. Compulsive use of the Internet and smartphone apps can cause you to neglect other aspects of your life, from real-world relationships to hobbies and social pursuits.

e. Cybersex addiction: Compulsive use of Internet pornography, sexting, nude-swapping, or adult messaging services can impact negatively on your real-life intimate relationships and overall emotional health. While online pornography and cybersex addictions are types of sexual addiction, the Internet makes it more accessible, relatively anonymous, and very convenient. It is easy to spend hours engaging in fantasies impossible in real life. Excessive use of dating apps that facilitate casual sex can make it more difficult to develop long-term intimate relationships or damage an existing relationship.

d. Online compulsions: such as gaming, gambling, stock trading, online shopping, or bidding on auction sites like eBay can often lead to financial and job-related problems. While gambling addiction has been a well-documented problem for years, the availability of Internet gambling has made gambling far more accessible. Compulsive stock trading or online shopping can be just as financially and socially damaging. Most eBay addicts may wake up at strange hours in order to be online for the last remaining minutes of an auction. You may purchase things you do not need and cannot afford just to experience the excitement of placing the winning bid (Help Guide, 2009),.

f. Video Game: Research studies show that only 10 to 15% of video gamers meet the criteria for addiction. Heavy game use is defined by the American Medical Association as playing for more than two hours per day, yet estimates of the amount of time gamers spend playing video games vary from 6 to 12 hours per week. In fact, reports typically suggest that gamers spend about a quarter of their leisure time playing video games. Considering this, it is easy to be confused about whether you or someone else's gaming falls in the average or heavy ranges.

As with all addictions, it is important when considering the possibility of a video game addiction to not simply consider the amount of time spent gaming, but also the function it is serving the individual. Video game playing, as one of a range of recreational activities, may not be harmful or indicate an addiction. On the other hand, when game playing is addictive, it takes over as the person's main way of coping with life, with other important areas of life being neglected or disrupted as a result.Video game addiction or video game overuse is seen most commonly in players of the persistent multiplayer gaming universe, or Massive Multiplayer Online Role-

Playing Game—MMORPG games for short, who make up 9.1% of gamers, and may overlap with other types of internet addiction or computer addiction. These games hold many attractions for gamers—they are interactive, social, competitive, and happen in real-time (Hartney, 2019).

According to several researches on smartphone addiction, people who are addicted to smartphone shows that they have, poorer mental health and cognitive functioning including poorer impulse control and ADHD symptoms, when compared to people who are not Such addict also have increased emotional difficulties, increased depression, anxiety,social isolation, and are others.

III.   RESEARCH QUESTION/HYPOTESIS

To aid the study, one research question was asked:

1. What are the various identified pattern of smartphone addiction among students?

One research hypotheses were equally postulated and tested:

1. There is no significant relationship between pattern and Smartphone addiction of students.

IV.   METHOD

The study adopted the descriptive design to seek information about pattern of smartphone addiction among students in secondary schools in Lagos state. The sample for the study consisted of 150 students drawn from some secondary schools in Lagos state.The participants were randomly selected. A 30-item questionnaire designed by the researchers called "Pattern of Smartphone Addiction" (PSA) which consisted of two sections: A & B was designed for data collection. Section A sought information on students' demographic data, section B sought information on students' pattern of smartphone addiction which include : Musical/ Movies, Ringxiety, Virtual relationships, Information overload, Cybersex addiction, Online compulsions, Video Game: The instrument was validated by experts in the field of psychometrics. The reliability of this instrument was tested using the Cronbach's Alpha reliability coefficient and it stood at 0.84. The questionnaire was administered on individual basis. The collected data from the instrument was analyzed using percentage, Multiple Regression Analysis to test the hypotheses at 0.05 level of significance.

V.   RESULTS

Research Question: What are the various identified pattern of smartphone addiction among students?

Table 1: Patternofaddictionamong students

		Frequency	Percent	Cumulative Percent
Valid	Musical / Videoe	40	26.7	26.7
	Videovgames	30	20.0	46.7
	Cyber sex	25	16.7	63.4
	Vitual relationship	20	13.3	76.7
	Ringxiety	15	10.0	86.7
	Info Overload	10	6.7	93.3
	Compulsion	10	6.7	100.0
	Total	150	100.0	

VI.   FINDINGS

From table 1 above, Music / movies correspond to 26.7 %, Videogamesis 20 %, Cybersex is 16.7 %,Virtual relationship is 13.3%, ringxiety is 10 %, information overload is 6.7% and online compulsion is also 6.7 %. The pattern with highest numbers from this table are music / movies, videogames and cybersex. This has already form a pattern and they most occurring variables.

Research Hypothesis: There is no significant relationship between pattern and Smartphone addiction of students

Table 2: Model Summary of pattern of smartphone addiction

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.901[a]	.812	.802	2.347

a. Predictors: (Constant), Videogames, Infooverload, Virtualrelationship, Ringxiety, Cybersx, Compulsion, Musicmovies

Table 2 above revealed that the R is 0.901 which indicates a good pattern of all independent variables. Hence there is a strong positive relationship between pattern and smartphone addiction.

Also, the R^2 is 0.812 which is the proportion of variance in the dependent variable and it explains 81.2% of the variability of our dependent variable, that is, smartphone addiction

Table 3: ANOVA of pattern of smartphone addiction

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	3371.265	7	481.609	87.445	.000[b]
	Residual	782.075	142	5.508		
	Total	4153.340	149			

a. Dependent Variable: Addiction

b. Predictors: (Constant), Videogames, Infooverload, Virtualrelationship, Ringxiety, Cybersx, Compulsion, Musicmovies

The table 3 above shows that the independent variables statistically significantly predict the pattern of dependent variable, $F(7, 142) = 87.445$, $p < 0.005$ (i.e., the regression model is a good fit of the data).

Table 4 Coefficients of smartphone addiction

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.	95.0% Confidence Interval for B	
		B	Std. Error	Beta			Lower Bound	Upper Bound
1	(Constant)	-5.641	2.410		-2.341	.021	-10.406	-.877
	Music / movies	.338	.070	.577	4.854	.000	.201	.476
	Ringxiety	-.022	.023	-.048	-.947	.345	-.068	.024
	Virtualrelationship	.084	.018	.182	4.694	.000	.049	.119
	Info-overload	-.018	.022	-.038	-.789	.432	-.062	.027
	Cybersex	.162	.072	.270	2.250	.000	.020	.305
	Compulsion	.002	.044	.003	.035	.972	-.084	.088
	Videogames	.014	.037	.027	.382	.000	-.059	.087

a. Dependent Variable: Addiction

Table 4 also indicates that though pattern were listed for study are musical /videos, ringxiety, virtual relationships, information overload, cybersex addiction, online compulsions and video game, but Music / movies, virtualrelationship, cybersex and videogames are statistically significant and are the strongestpattern of smartphone addiction among students in secondary schools in Lagos state. This concludes that the regression model used in this study is adequate or in other words, the model was fit.

VII. DISCUSSION

The basic objective this research study and scientific research works was intended toward exploring the relevant factors that instigate and thus serves as pattern or influencing variables of explore pattern of smartphone addiction among students in secondary schools in Lagos state. In order to do so few basic and important variables were derived from the through and in-depth review of the literature and also the self-

conceptualization and understanding of the concerned researchers.

Seven factors in the form of musical /videos, ringxiety, virtual relationships, information overload, cybersex addiction, online compulsions and video game were examined to assess the relationship between smartphone addiction among students in secondary schools in Lagos state and these important independent variables. At the end of the analysis using multiple regression model, music / movies, virtualrelationship, cybersex and videogames are found to have statistically significant positive correlation and are they are the strongestpattern of smartphone addiction among students in secondary schools in Lagos state..

The result of these findings is in agreement with a 2016 report published in *Frontiers in Psychiatry* which suggests using the DSM-5 criteria for compulsive gambling and substance abuse to measure problematic smartphone use. While problematic smartphone use is not defined as an addiction, it can be evaluated as a behavioural disorder. Using this model, potential symptoms might include the following: conscious use in prohibited contexts or potentially dangerous situations, excessive use that causes conflicts with family; withdrawing from family or shared events in favour of smartphone use impulsive, frequent, constant checking of smartphone, even in short bursts (feels strong need to check every few minutes) and insomnia or sleep disturbances related to frequent checking. Others are excessive urgency or need to be connected, need to respond immediately to messages and alerts, increased anxiety and/or irritability if smartphone is not accessible and feelings of unease when unable to use the smartphone.

VIII. RECOMMENDATION

From the findings of this study it is recommended that secondary school students should reduce the use of their smartphone as this leads to various types of dysfunctional behaviours and adverse consequences.Also secondary school authorities should design an awareness programme that will discourage the smartphone overuse among their students. Parents should monitor their children's frequent daily usage of smartphone so that it will not lead to addiction. The government should come up with policies that will regulate smartphone usage among students generally. Government can also regulate and monitor smartphone manufacturers on the applications and software that will be included on the smartphone.

IX. CONCLUSION

Based on the findings from this study, it could be concluded that spending a lot of time connected to smartphone only becomes a problem when it absorbs so much of time. It causes an individual to neglect face-to-face relationships, work, school activities, hobbies, or other important things in life. A vivid indicator of addiction is when an individual you find him/herself ignoring friends to read facebook updates or compulsively checking smartphone while driving or during school lectures, then it is time to reassess smartphone use and strike a healthier balance in your life.

The finding from this research suggests there is need for regular counselling against the smartphone overuse among students in secondary schools in Lagos state. Also, counselling services are expected to be included in the curriculum of primary schools. With this in place, the problem of smartphone abuse would be reduced when they get to secondary schools. There is also the need for counsellors to create awareness on both print and non-print media on the dangers of smartphone addiction on young people. Further, counsellors can also organise jamboree and seminar on the dangers of smartphone addiction.

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College Students' Cognitive and Affective Attitude toward Higher Education and Their Academic Engagement

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Abstract— *The study was intended to determine the college students' cognitive and affective attitude toward higher education and how it affects their academic engagement. In order to proceed with the study, theories on human attitude and human behaviour and academic engagement were discussed. Related literatures were reviewed to strengthen the theory of the study and the validated questionnaires were used to gather the data. The study used descriptive correlational research design and supplied by inquiries. To interpret the data, the statistical tools were used such as Mean and Pearson r. Mean was used to measure the cognitive and affective attitude of students toward education and their academic engagement. Pearson r was used to determine the relationship between cognitive and affective attitude of students toward higher education and academic engagement. The study found that students' cognitive and affective attitude toward higher education correlates significantly to the academic engagement.*
Keywords— *Cognitive attitude, affective attitude, academic engagement, behavioural and emotional engagement.*

I. RATIONALE

In the Philippines context, education system has just changed particularly basic education curriculum. It used to be only ten years for basic education. The Philippine government considers the ten years system of education is disadvantageous against other countries and Asian Countries particularly. Philippines was the only among Asian countries that implemented the ten years of basic education (Uyquiengco, n.d)but since 2013, the basic education becomes twelve years with additional two years. The additional two years of basic education is called Senior High School. At this level, the students are choosing their own interest of specialization that will help them to acquire certain basic skills. It is expected that after completing the Senior High School, the students have acquired basic skills and are qualified for early employment. But beyond that, the purpose of the extension is to prepare Filipino students to be ready and better equipped to join overseas universities and therefore can compete globally.With this new extension, Filipino students have enough time to master skills and concepts so that they are prepared for tertiary education (ICEF Monitor, 2013).

Senior High School curriculum is nothing new for other countries in the world because they have twelve years basic education ever since. However, though Senior High school have prepared students the basic skills for work, but the Senior high School diploma has never been used as requirement for an employment in the current years. For example, Indonesia or Malaysia. They still look for college diploma as basic requirement for employment particularly higher jobs. Specializations that are offered at the Senior High School level are only to prepare them to go to University and deepen their knowledge and skills that they have acquired at the Senior High school level. Higher education is still necessary for everyone to get in order to get a better employment or better job. The same in the Philippines, though Senior High School have prepared students for basic skills and are qualified for employment but students and parents are still interested to pursue higher education.

Along such trend, the current study would like to know how the Filipino students perceive higher education. The success of students at higher education depends on how they perceived the higher education. The researcher believes that one's attitude affects his behavior or his engagement in

his/her studies. Thus, by knowing his/her ideas and feelings or attitude about higher education, the school can anticipate on what to do with their curriculums in order to accommodate such expectations.

Objective of the Study
The purpose of the study is to help the school management to provide a curriculum that can answer the expectations of students. At the same time, it helps the teachers to prepare themselves to deliver knowledge and skills according to the expectations of students. The school and the teachers should be able to fulfill the expectations of students.

II.   THEORETICAL FRAMEWORK
Understanding Human Attitude
Human attitude refers to the thoughts, beliefs, feelings and behavior of a person toward certain subject, person, object or institution or event (Cherry, 2019). It is a tendency to evaluate things according to his own perception, ideas or feelings. Thus, one can have favorable or unfavorable opinion or feeling toward certain subject, object, person, group, institution, events, etc. It becomes individual disposition to react in a favorable or unfavorable way toward certain subject, object, institution or event (Ajzen, 1993). The question is where does one get or learn those attitudes? Attitude is a result of upbringing or culture which later influence the behavior of the person toward certain subject or object, person, institution or event, etc. According to Ajzen (1993), attitude is a result of exposure or experience such as watching television or other kinds of exposure. Watching television orients someone to form an opinion toward certain thing. But Abun (2018) went deeper into the formation of attitude, that attitude is formed by the culture. He contends that attitude is formed by the culture where one is raised. His opinion is based on what Donald (2002), Hofstede as cited by Brown (1995). Donald argued that culture is playing important role in our brain functioning and even the brain structure. This view is in line with what Hofstede in Brown (1995) as he argued that culture is the collective programming of the human mind that can distinguish one human group from another. This opinion was also strengthened by the opinion of Amstrong (1996) that ethical perception of people is very much influenced by the culture. In this case ethical judgment of one person is depending on the culture where is brought up.
Ajzen (1993) contends that there can be a lot of definition about attitude depending on the orientation of certain psychologist but despite of those differences, they have common agreement. They agreed that though attitudes are latent or invisible but it can be evaluated (Bem, 1970, Edwards, 1957, Fishbein & Ajzen, 1975). Attitude can be measured through the reaction or responses of the person toward the object of the attitude which may be favorable or unfavorable toward the object, persons, institution, events or situations. According to Allport, (1954), Hilgard, (1980), Rosenberg & Hovland, (1960), Ajzen, (1993) that there are three categories of responses or reactions toward the object of the attitude and they are *cognitive, affective and behavioural responses.*Cognitive component of attitude refers to the thought, perception or ideas of the person toward the object of the attitude. Affective component is about emotional reaction or feeling of the person toward the object of the attitude such as like or dislike. While behavioral or conative component of attitudes is related to behavioral reaction toward the object of the attitude. After one knows the subject, object, institution, or event is emotional and behavioural reaction toward them and then what he/she is going to do or not to do.These may include plans, intentions and commitments to a planned behavior.

The Influence of attitude toward Behavior
We go back to the idea of attitude and how it affects the behavior. Attitude as we have pointed out earlier is feeling, an idea, perception or evaluation of a certain subject, object, person or institution, etc. It can also be defined as a psychological tendency which is expressed through evaluation of a particular object or subject with some degree or favor or disfavor (Eagly & Chaiken,1998). It is a set of emotions, beliefs, and behaviors toward a particular object, person, thing, or event (Banaji & Heiphetz, 2010). Such emotion or belief can be ranging from extremely negative to extremely positive toward the object of attitude. It is possible that one can have both idea or feeling toward a certain object in the sense that one can have negative and positive idea or feeling toward the same object or subject (Wood, 2000). It is an individual disposition of mind and a response or reaction toward the object of the attitude which influence individual action. This definition is in line with Jung's definition of attitude, that attitude is a "readiness of the psyche to act or react in a certain way (Main, 2014). However, such attitude is not coming out of the blue but it is formed from past and present experience (Allport, 1935). Since it is formed through learning or experience, thus attitude is not static but dynamic in the sense that attitude can change. Exposure to the object of attitude affects how a person forms his or her attitude toward such object. Repeated exposure of the

individual to such object is a sufficient condition for the enhancement of his attitude toward it (Zajonc, 1998).

The idea on the influence of attitude toward behavior is an old idea since 1918, 1925 when Thomas & Znaniecki, (1918) and Watson, (1925) contended that attitude is a key to understand human behavior. Their idea on the attitude and behavior influenced the researchers to conduct research on the effect of attitude toward behavior. Originally, their ideas were taken for granted for quite sometime by the early researchers until later time their ideas were challenged by the findings of new studies. The new investigators challenged the assumption through field studies on the relationship between attitude and behavior. Later studies found that there was no or little correlation between attitude and behavior. Let us take Corey (1937), Freeman and Ataoey (1960) as cited by Ajzen (1993) who conducted a study on students' attitude and cheating behavior. Their study found that there was no correlation between students' attitude and cheating behavior ((Ajzen, 1993, p.74). Even later study on the attitude and behavior supported the finding of Corey (1937), such as Dean (1958) who conducted a study on the attitude toward labor unions and participating in labor union meetings, and his study found no correlation. Similar study on measuring the effect of attitude toward behavior, Wicker and Pomazal, (1971) found that attitude toward a participating a subject in social psychology and actual participation in social psychology class was not correlated.

Their findings somehow discouraged later researchers to continue studying the effect of attitude toward behavior. Their findings challenged the importance of studying personal disposition toward behavior. As a result, most social psychologists accepted the negative verdict of the relationship between attitude and behavior. Instead of continuing the same study, they recommended to study of social context and norms as determinant factor in predicting human behavior. They contend that human behavior is influenced by social context and norms (De Fleur & Westie, 1958, Deutscher, 1969).

However, later social psychologists such as Ajzen and Fishebin (1977, 2000,) still defended the old theory that attitude is key predictor toward human behavior which was also supported by Allport (1968). Allport (1968) still considered attitude as key predictor toward behavior and in fact he emphasized that attitude is "the most distinctive and indispensable concept in contemporary American social Psychology" (p. 59). Ajzen (1993) explained that the inconsistencies in the earlier studies is not in the attitude and behavior themselves but it was a result of other factors such

as response biases of the respondents, the multidimensionality of attitudes that were not taken into consideration of the study, and other moderating variables such as self-efficacy, self-awareness, self-monitoring, experience, knowledge or information, time pressure, etc. Rosenberg & Hovland, (1960) criticized the earlier inconsistencies as a result of single construct, in the sense that those studies were measuring attitude as a single construct,not a multidimensional construct which include cognitive, affective and conative or behavioral construct. According to him measuring attitude alone without giving attention of the three dimensions do not do justice to the complexity of attitude construct (Allport, 1935).

Attitude toward Higher Education

It cannot be denied that attitude is still recognized as a key predictor toward behavior as pointed out by Znaniecki, (1918) and Watson, (1925). Their ideaswere supported by later social psychologists such as Ajzen and Fishebin (1977, 2000,). Both argue that attitude is key determining factor in predicting human behavior. This idea was getting stronger when Allport (1968) emphasized that attitude is "the most distinctive and indispensable concept in contemporary American social Psychology" (p. 59). Though their ideas were challenged by field researches which disproved the relationship between attitude and behavior, however there were also studies that support their ideas such as the study of Abun (2017) on the relationship between environmental attitude and environmental behavior. His study concluded that there is a relationship between environmental attitude and environmental behavior. He also conducted the study on entrepreneurial attitude and entrepreneurial behavior of students and the study found that there is a correlation between entrepreneurial attitude and entrepreneurial behavior of students (Abun, 2018).Fitzsimmons (2005) also proved the relationship between entrepreneurial attitude and entrepreneurial behavior.

Based on their theories, findings and arguments, we have no doubt to argue that knowing the attitude of students toward education is very important to understand their behavior when they are engaging in actual academic exercise. The concern here is how they look at higher education or how they regard higher education. It may be thatthey look at higher education as a way for them to land a job in the future and to become successfulas found by the study of Immerwahr, (2004), or as a way of improving economic and social well-being (Mandal, et.al, 2018) and a way of getting employment (Pillai & Joseph, n.d). However, though some have positive attitude toward higher education, not few of

them have also negative view about higher education because it is expensive and other factors such as unpreparedness (Immerwahr, 2004, Roy & Kareem, 2016). Given this fear, however, many still believe that higher education help improve quality of life (Roy and Kreem, 2016). It has been the public perception of higher education, that the higher education is an instrument for social and economic development (Benjamin, 1993). Specifically, students and parents also have seen that there is no other alternative to improve one's life except through pursuing higher education. Studies had shown that when comparing the quality of life of high school graduate and college graduate, it revealed that college graduate had longer life span, better heath and dietary practices, better access to health care, greater economic security and stability, more prestigious employment, greater community service and leadership, has more self-confidence and less criminal activity and incarceration (Allen, 2007). Along this line, schools have been seen as a venue to develop certain personal and social qualities or aptitudes to be good citizen, to gain knowledge and skills (Pearson, et.al, 1997, Mandal, et.al, 2018).

Academic Engagement

In recent years, researchers have come out with different concepts of academic engagement as a result of their investigation on academic engagement (Fredricks, Blumenfeld, & Parks, 2004). They came out with different definitions of academic engagement, for example Audas & Willms (2002) define engagement as a form of students' participation in academic- and non-academic-related activities as well as their identification withthe school and everything in it such as values, rules or norms.Engagement in this sense is not limited to classroom activities but it includes other activities initiated by the school to enhance students' learning. The concept of academic engagement emphasizes *the participation and identification*. Academic participation involves activities inside and outside classroom such as class discussion, home assignment, not skipping classes, etc. While identification refers to the identification with the school, with the teachers, with the subject matter, with the related values or rules of the school. However, we are warned that academic engagement is not all about the amount or the quantity of participation but it is about the quality of engagement, the quality of students' participation with learning activities in the classroom ranging from energized, enthusiastic, focused, emotionally positive toward all academic activities. Thus, it might be good to see how Skinner, Kindermann, & Furrer (2009) define academic engagement. For them, academic engagement is the quality

of students' participation with the schooling endeavor and hence with activities, values, people, goals, and place that comprise it. This definition still defined the academic engagement behaviorally, not emotionally. Therefore, weare cautioned by social psychologists that engagement is not about behavioral engagement only but it is also emotional engagement. Along this line, Newmann, Wehlage, & Lamborn (1992) give us a view of what psychological engagement means. For them engagement is students' psychological effort and investment toward learning, understanding, or mastering the skills, crafts, or knowledge that the schoolwork is intended to promote or psychological emotion needed to master and understand skills and knowledge explicitly taught at educational institution (Wehlage, Rutter, Smith, Lesko, & Fernandez (1989).

Based on the definition above, we have the idea that academic engagement has three dimensions such *as behavioral, cognitive and conative or emotional engagement*. Though there are different opinions from different social psychologists, however they came to an agreement on the dimensions which commonly are utilized in defining academic engagement. In terms of *behavioral dimension*, Fredrick, et.at, (2004), Fin, et.al (1995) and skinner (1993) identify three ways in defining behavioral engagement such as first is positive conduct which include obeying the norms of the classroom or the school, and avoiding destructive behaviors. Second is participation in learning and academic related tasks and participation in class discussions. The third is involvement in related school activities such as school organizations, and sports (Fredrick, et.al, 2004). In relation to cognitive dimension, it involves students' investment in learning, disciplining one's self to understand the tasks, willingness to extend efforts to understand and master difficult tasks, using different strategies to understand the subject matter, finding ways to master the tasks including asking questions, studying, etc. Finally, emotional dimension or affective dimension refers to motivational engagement, psychological engagement and affective engagement which include students' positive and negative emotional reactions toward their teachers, classmates, academic work and the school as a whole (Fredrick, et.al, 2004).

From the concept of academic engagement, we come to a conclusion that academic engagement encompasses *engaged behavior and engaged emotion*. Engaged behaviors includes efforts and persistence, attention and concentration. Beside engaged behavior is engaged emotion which includes positive academic emotions such as enthusiasm, interest and

enjoyment (Meyer & Turner, 2002, Pekrun, Goetz, Titz & Perry, 2002, Schutz & DeCuir (2002, Weiner, 1985). Beside academic engagement, we have also academic disengagement which may consist of disaffected behavior and disaffected emotion. Disaffected behavior refers to behavioral disengagement which include passivity of students toward academic activities and other school related activities. For example, students who physically withdraw from activities and giving up (Murdock, 1999). Further, disaffected emotions are related to emotional disengagement which include emotional withdrawal in which students withdraw emotionally. Though students are physically present but emotionally they are not engaging the class. This can be seen in students who are frustrated, disruptive and just going through the motions (Finn, Pannozzo, & Voelkl, 1995).

III. RELATED STUDIES ON ATTITUDE TOWARD HIGHER EDUCATION

The researcher tries to find related studies on the topic to enrich the discussion on the matter but there were very few researches that have been conducted similar to the topic. There were several studies similar to the current study but they were not exactly the same topic as the current topic we are developing particularly to measure the relationship between attitude of students toward higher education and academic engagement. Previous studies were only focusing on measuring the students' attitude toward education, for example, Malmstrom and Oqvist (2018) conducted a study on students' attitude toward higher education and intention and grade performance. The study was motivated by the curiosity of the researcher to find out what drives young people to engage in higher education. The study found that students' attitude toward higher education correlates to intention and academic performance but the study failed to identify the exact attitude that drives them to higher education.Similar study was done by Afzal and Rashid (2018) on the attitudes of students toward higher education and the difference between male and female attitude toward education. The study found that students have positive attitude toward higher education and there was no difference between male and female. Though Malmstrom and Oqvist (2018), Afzal and Rashied (2018) failed to identify exactly what drives students to pursue higher education, however, Pillai and Joseph (n.d) identified particular attitude as the reason behind why the students pursue higher education. The study pointed out that the students have very positive attitude toward higher education and have seen higher education as a

training for an employment. Students believe that getting higher education assures them of getting good employment. The finding of Pillai and Joseph is strengthened by the study of Maheswari and Haridas (2013) on the attitude of students toward higher education. The study found that students have seen higher education as a guarantor for them to realize their career goals and dreams. The students see higher education as training ground to gain knowledge, skills and prepare them for employment and improve their life. The finding is supported by the study of Allen (2007). He tried to compare the life of High School graduate and College graduate. His study found that college graduate has better life compared to High School graduate. College graduate has longer life spans, better health practices and dietary, better access to health care, greater economic security and stability, better employment and greater job satisfaction, less dependency on government assistance, greater knowledge of government, greatercommunity service and leadership, more volunteer work, more self-confidence, and less criminal activity and incarceration.

Given the positive attitude toward higher education, the public and the students however, have seen higher education negatively. For example, Roy and Kareem (2016) conducted a study on the public attitude toward higher education. Though they recognized the importance of pursuing higher education as requirement for employment, nevertheless, the public have seen higher education negatively. The reason that they found primarily was that higher education becomes expensive and only few can afford it. Moreover, schools have neglected their role to provide skills necessary for employment. In this case, parents perceived that higher education should provide the necessary skills for employment and therefore higher education should be like technical education but such expectation is not met. This negative perception was further found in the study of Mawi and Maisnam (2014). They studied on the perception of students toward higher education. Though the students acknowledged the importance of higher education as a tool for getting employment, however, many students have negative attitude toward higher education because of the poor facilities and lack of trained teachers or instructors. This finding was also similar to the finding of Curran & Rosen (2006). Curran and Rosen found the reason why students have negative attitudes toward higher education such as physical environment of the school, physical environment in which the course is conducted, the course topic, the course execution and instructors' personality.

Conceptual Framework
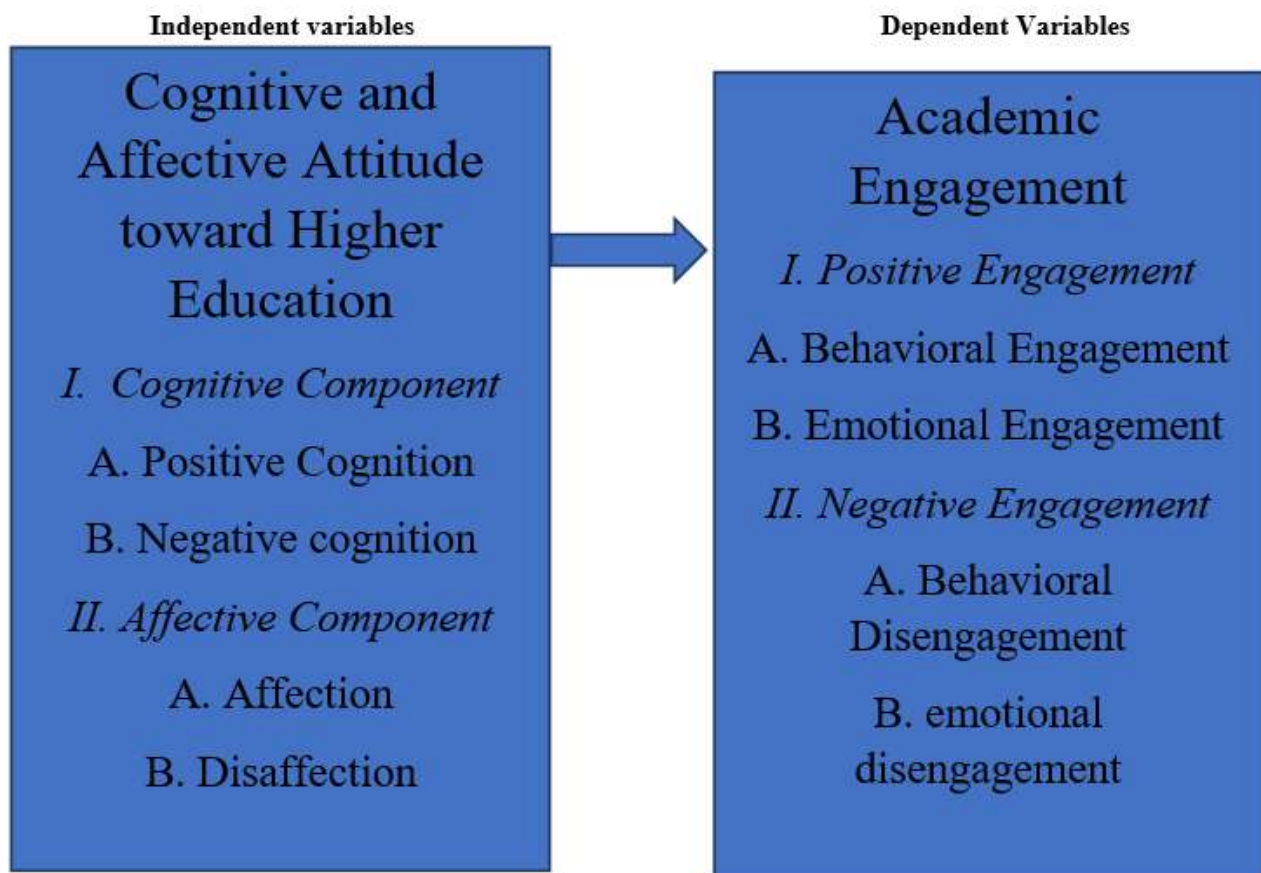
Fig.1: The conceptual framework reflects the independent and dependent variables which explains that attitude toward higher education affects academic engagement of students.

Statement of the problems

The study wants to determine the relationship between attitude of students toward higher education and their academic engagement, particularly to seek the answer for the following questions:

1. What is the cognitive attitude of students toward higher education in terms of
    a. Positive cognition
    b. Negative cognition
2. What is the affective attitude of students toward higher education in terms:
    a. Affection (Positive)
    b. Disaffection (Negative)
3. What is the academic engagement of students in terms of
    a. Behavioral engagement
    b. Emotional engagement
4. What is academic disengagement of students in terms of behavioral and emotional disengagement?

5. Is there a relationship between cognitive and affective attitude toward higher education and academic engagement of students?

Assumptions

The study assumes that students' attitude toward higher education affects their academic engagement and it can be measured. The study also assumes that the questionnaires are valid and the answers of students are objective.

Hypothesis

Ajzen (1985, 1987), Ajzen & Madden, (1986) have argued that attitudes affect the human behavior and base on this theory, the current study argues that students' attitude toward higher education affects their academic engagement.

Scope and delimitation of the study

The study limited itself to measure the students' attitude toward higher education of and academic engagement of Divine Word Colleges' students in Ilocos Region. It limits itself to measure the cognitive and affective attitude and academic engagement.

IV.   METHODOLOGY

The study was carried out through appropriate research methodology such as research design, data gathering instruments, population, locale of the study, data gathering procedures and statistical treatment of data.

Research Design

Since the study is a quantitative research and therefore it used descriptive correlational research designand aided by inquiry to determine the level of attitudes of students toward higher education and their academic engagement. The nature of descriptive research is to describe what is found in the data collected through questionnaires and statistical treatment. It is also used to describe profiles, frequency distribution, describe characteristics of people, situation, phenomena or relationship variables. In short, it describes "what is" about the data (Ariola, 2006, cited by Abun, 2019).

In line with the current study, descriptive correlational method was deployed. The study determines the level of attitude toward higher education and its correlation with the academic engagement. This was to determine what the dominant attitude of students toward higher education were and what particular attitudes affects the academic engagement of students.

Locale of the Study

The locale of the study was Divine Word Colleges in Ilocos Region which is composed of Divine Word College of Vigan and Divine Word College of Laoag. Divine Word College of Vigan belonged to the Province of Ilocos Sur and located within the heritage city of Vigan. Divine Word College of Laoag however, is located in Laoag City, Ilocos Norte. Divine Word Colleges in Region I are run by the Congregation of the Divine Word Missionaries or known as Society of the Divine Word or in Latin, Societas Verbi Divini (SVD).

Population

The population of the study was composed of all second year College Students of Divine Word Colleges in Ilocos region. Since the total numbers of students are limited, and therefore total enumeration is the sampling design of the study.

Data Gathering instruments

The study utilized validated questionnaires. The questionnaires were adapted from Public Attitude on Higher Education of Immerwahr (2003) and Motivational Perspective on Engagement and Disaffection questionnaires of Skinner, et.al (2009)

Data Gathering Procedures

In the process of data gathering, the researcher sent letters to the President of the Colleges, requesting them to allow the researcher to flow his questionnaires in the college. The researcher personally met the Presidents and students and requested them to answer the questionnaires.

The retrieval of questionnaires was arranged between the President's representative and the researcher with the help of employees and faculty of the college.

Statistical Treatment of Data

In consistent with the study as descriptive research, therefore descriptive statistics was used. The weighted mean is used to determine the level of attitude toward higher education and academic engagementand the Pearson r was used to measure the correlation of attitudes toward higher education and academic engagement.

The following ranges of values with their descriptive interpretation will be used:

Statistical Range	**Descriptive Interpretation**	**Overall Descriptive Rating**
4.21-5.00	*Strongly agree*	*Very Important*
3.41-4.20	*Agree Important*	
2.61-3.40	*Somewhat agree*	*Somewhat Important*
1.81-2.60	*Disagree Not Important*	
1.00-1.80	*Strongly disagree*	*Not Very Important*

V.   FINDINGS

The findings of the study are presented according to the statement of the problems of the study. The study was to determine the relationship between the attitude of students toward higher education and their academic engagement. It was specifically to answer the following questions:

1. What is the cognitive attitude of students toward higher education in terms of
*   a. Positive cognition*
*   b. Negative cognition*

Table 1. Student's Attitude toward Higher Education as to Cognitive Component

Cognitive Component		Mean	DR
a. Positive Component			
1	Higher education is useful for my future employment.	4.30	A
2	Higher education is necessary for improving quality of life	4.19	A
3	Higher education is indispensable in updating my knowledge and skills	4.02	A
4	Higher education should be for all	4.24	A
5	Higher education is the only way to get a better job.	3.86	A
6	Higher education is necessary for a person to be successful in today's work world	3.89	A
	Composite Mean	4.08	A
b. Negative Component			
1	Higher education is not important	2.09	D
2	There are many ways to succeed without college education.	2.61	SWA
3	Higher education is irrelevant because people can get a job after Senior High School.	2.61	SWA
4	Higher education is not the only way to make our life better.	2.81	SWA
5	Higher education is not necessary	2.53	D
	Composite Mean	2.53	D

Legend

4.21-5.00	*Strongly agree*	*Very Important*
3.41-4.20	*Agree*	*Important*
2.61-3.40	*Somewhat agree*	*Somewhat Important*
1.81-2.60	*Disagree*	*Not Important*
1.00-1.80	*Strongly disagree*	*Not Very Important*

As it is indicated in the composite mean, it shows that as a whole, students' attitude toward higher education, in terms of its positive component, is 4.08 which is interpreted as agree or students consider higher education as important. This overall composite mean is supported by its single mean. Taking it singly, the students agree that higher education is useful for employment (4.30), for the improvement of the quality of life (4.19), for updating knowledge and skills (4.02), to get a better job (3.86),to be successful in today's work world (3.89) and they agree that higher education should be for all (4.28).

In terms of its negative component, as shown in its composite mean, it reveals that as a whole, students' attitude toward higher education in terms of its negative component, is 2.53 which is translated as "disagree".It is lower that its positive component. Taking it singly, students did not totally agree or agree but disagree that higher education is not important (2.09), and higher education is not necessary (2.53) but they somewhat agree that there are many ways to succeed without college education (2.61), higher education is irrelevant because people can get a job after Senior High School (2.61) and not the only way to make life better (2.81).

2. What is the affective attitude of students toward higher education in terms of:

a. Affection (Positive)

b. Disaffection (Negative)

Table 2. Student's Attitude toward Higher Education as to Affective Component

	Affective Component	Mean	DR
Affection			
1	Higher education is interesting.	4.11	A
2	Higher education is enjoyable.	4.09	A
3	Higher education excites me.	3.80	A
4	Higher education makes me great.	3.90	A
Composite Mean		**3.98**	**A**
Disaffection			
1	Higher education makes me nervous.	2.94	SWA
2	Just thinking of higher education is stressful.	3.00	SWA
3	Thinking of higher education makes me upset	2.71	SWA
4	Higher education is not exciting because so many things to do.	2.63	SWA
5	Higher education worries me.	2.80	SWA
6	Higher education worries my parent.	2.80	SWA
Composite Mean		**2.81**	**SWA**

Legend

4.21-5.00	*Strongly agree*
3.41-4.20	*Agree*
2.61-3.40	*Somewhat agree*
1.81-2.60	*Disagree*
1.00-1.80	*Strongly disagree*

As reflected on table and on its composite mean, it reveals that as a whole, students' attitude toward higher education in terms of their affection is 3.98 which is interpreted as "agree" or "important". Taking it singly, the data shows that students agree that higher education is interesting (4.11), enjoyable (4.09), exciting (3.80), and making them great (3.90).

However, though the students agree in terms of their affection toward higher education, but in terms of its disaffection, as a whole, it appears that attitude of students toward higher education is 2.81 which mean that students do not totally agree or agree but "somewhat agree. Students somewhat agree that higher education makes them nervous (2.94), stressful (3.00), upset (2.71), worried (2.80), and worries their parent (2.80) and it does not excite them because there are many things to do (2.63).

3. What is the academic engagement of students in terms of
   a. Behavioral engagement
   b. Emotional engagement

Table 3. Students' Academic Engagement as to Behavioral and Emotional Engagement

	Positive Engagement	Mean	DR.
a. Behavioral Engagement			
1	I try hard to do well in the school	4.06	A
2	In class, I work hard as I can	4.03	A
3	When I am in class, I participate in class discussion	3.84	A
4	I pay attention in class	4.00	A
5	When I am in class, I listen carefully	3.96	A
Composite Mean		**3.98**	**A**
b. Emotional Engagement			
1	When I am in class, I feel good	3.74	A

2	When we work on something in class, I feel interested.	3.71	A
3	Class is fun	3.81	A
4	I enjoy learning new things in class	3.92	A
5	When we work on something in class, I get involved.	3.69	A
Composite Mean		**3.77**	**A**

Legend

4.21-5.00	*Strongly agree*
3.41-4.20	*Agree*
2.61-3.40	*Somewhat agree*
1.81-2.60	*Disagree*
1.00-1.80	*Strongly disagree*

Based on its composite mean, as a whole, it shows that students' academic engagement particularly behavioral engagement is 3.98 which can be understood as "agree". Even when taking them singly, it reveals that students agree that they try hard to do best in the school (4.06), work hard as they can (4.03), participate in class discussion (4.00), and listen carefully (3.96).

As it is in their behavioural engagement, as a whole, it also shows that students' academic engagement in terms of emotional engagement is 3.77 which is interpreted as "agree". Though they did not totally agree but agree that when they are in class, they feel good (3.74), interested (3.71), enjoying learning new things (3.92), get involved (3.69) and class is fun (3.81).

4. What is academic disengagement of students in terms of behavioral and emotional disengagement?

Table 4. Student's Academic Disengagement as to Behavioral and Emotional Disengagement.

Negative Engagement		Mean	DR.
a. Behavioral Disengagement			
1	When I am in class, I just act like I am working.	3.21	SWA
2	I don't try very hard at school.	2.91	SWA
3	In class, I do just enough to get by.	3.08	SWA
4	When I am in class, I think about other things.	3.06	SWA
5	When I am in class, my mind wanders.	3.11	SWA
Composite Mean		**3.07**	**SWA**
b. Emotional Disengagement			
1	When we work on something in class, I feel bored.	2.60	D
2	When my teacher explains new materials, I feel bored.	2.55	D
3	When we start something new in class, I feel nervous.	2.87	SWA
4	When we work on something in class, I feel discouraged.	2.47	D
5	When I am working on my classwork, I feel mad.	2.52	D
Composite Mean		**2.60**	**D**

Legend

4.21-5.00	*Strongly agree*
3.41-4.20	*Agree*
2.61-3.40	*Somewhat agree*

1.81-2.60   *Disagree*
1.00-1.80   *Strongly disagree*

Looking into students' academic disengagement, as indicated by its composite mean, as a whole, it appears that students' academic disengagement in terms of behavioral disengagement is 3.07 which is understood as "somewhat agree". It means that they somewhat agree that when they are in class, they just act as if they were working (3.21), they do just enough to get by (3.08), when they are in class, they think about other things (3.06), and their mind wanders (3.11) and thus they agree that they do not try very hard in the school (2.91).

It is different when it comes to their emotional disengagement. As it is indicated in its composite mean, it reveals that as a whole, students' academic disengagement

in terms of its emotional disengagement is 2.60 which mean "disagree". It means that students disagree that when they work on something in class, they feel bored (2.60), when their teachers explain new materials, they feel bored (2.55), when they work on something, they feel discouraged (2.47), when they are working on their classwork, they feel mad (2.52) but they somewhat agree that they start something new in
class (2.87).

***5. Is there a relationship between cognitive and affective attitude toward higher education and academic engagement of students*?**

Table 5: The Relationship between cognitive and affective attitude and academic engagement.

		Positive Engagement -Behavioral	**Positive Engagement - Emotional**	**Negative Engagement- Behavioral**	**Negative Engagement- Emotional**
Cognitive-Positive	Pearson Correlation	.364**	.234**	.034	-.092
	Sig. (2-tailed)	.000	.001	.634	.195
	N	201	201	201	201
Cognitive-Negative	Pearson Correlation	-.123	-.095	.072	.202**
	Sig. (2-tailed)	.083	.179	.307	.004
	N	201	201	201	201
Affection	Pearson Correlation	.295**	.271**	.036	-.095
	Sig. (2-tailed)	.000	.000	.610	.179
	N	201	201	201	201
Disaffection	Pearson Correlation	-.054	-.107	.146*	.312**
	Sig. (2-tailed)	.448	.131	.039	.000
	N	201	201	201	201

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

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

As it is indicated in the Pearson r correlation, it reveals that there is a significant correlation between positive cognition toward higher education and behavioral and emotional academic engagement of students at 0.1 level (2-tailed). While negative cognition correlates to emotional disengagement.

In terms of affective attitude toward higher education, the Pearson r correlation indicates that students' affection toward higher education correlates significantly at 0.01 level (2-tailed) to the behavioral and emotional academic

engagement of students. While its disaffection toward higher education correlates significantly at 0.05 level (2-tailed) to behavioral disengagement and at 0.01 level (2-tailed) to emotional disengagement.

VI. CONCLUSION

Based on the finding, the study concludes that students' cognitive attitude toward higher education in terms of its positive attitude is 4.08 which means "agree" and their

cognitive attitude in terms of negative attitude toward higher education is 2.53which means disagree. While affective attitude in terms of affection (positive component) is 3.98 which means agree. However, in terms of its disaffection or negative component is 2.81 which means somewhat agree.

In terms of academic engagement., students have 3.98 for behavioral engagement and 3.77 for emotional engagement in which they all agree that they are behaviorally and emotionally engaged in their academic activities.However, in terms of its academic disengagement, students somewhat agree they are behaviorally disengaged and therefore they disagree that they are emotionally disengaged in their academic activities.

Finally, there is a significant correlation between cognitive and affective attitude toward higher education and academic engagement of students. Therefore, hypothesis of the study, that the attitude of students toward higher education affects their academic engagement is accepted.

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Smartphones: An Effective Aid in Teaching-Learning of English Language

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Abstract— *This research paper covers the utilization of smart phones effectively in the teaching-learning process of English at a variety of levels. In this world of technology use of technological innovations and electronic gadgets have become the inseparable parts of our life. These technological innovations have brought enormous change in everybody's life. Smart phone is, being the handy electronic gadget, one of the outstanding inventions of technology. The concept of ICT based education has changed entire teaching-learning process. Teachers as well as students are techno-savvy and believe in learning through the electronic gadgets. As the students have knowhow of the electronic gadgets, the teachers also need to employ such devices in their teaching process. Day by day the sacred field of education is being developed and modified with the help of technological progress all over the world. It also saves time of both the teachers and the students. This paper specifically covers the ways of smartphones implementation in the teaching-learning process. Thus, the present paper is a modest attempt and the result of the continual research and use of smartphones in teaching-learning process of English language.*

Keywords— *technology, Smartphones, ICT based education, electronic gadgets, teaching-learning.*

I. INTRODUCTION

Technological growth is inevitable for every nation to become developed. Such growth is essential in all the major and minor sectors also. The concept of 'Digital Literacy' denotes the practical knowledge of the electronic gadgets. Without 'digital literacy' one cannot become a successful teacher as well as student. A Smartphone is one of the crucial technical inventions. It must be utilized in all the sectors and specifically in the field of education constructively. The researcher, being in the field of teaching more than a decade, has been using smartphone effectively. The smartphones can be used as an asset rather than a risk in the classroom. It has been observed that so many teachers disallow the students for using the smartphones. Both the teachers and the students can utilize it efficiently in the teaching-learning process. Surely use of smartphones is one of the innovative and novel educational trends. Smartphones can be executed in a multitude ways in the teaching-learning process of English language. In brief, the Smartphones can foster the process of teaching-learning in better fashion.

II. USAGES OF SMARTPHONES IN TEACHING-LEARNING PROCESS OF ENGLISH

The below-given are some of the prominent usages of the smartphones in teaching-learning process of English. They are beneficial in learning and improving listening, speaking, reading, and writing skills (LSRW) of English.

1. Enriching Vocabulary

Vocabulary is the base of every language and the English language learners have to learn the vocabulary of the target language properly. Teacher can elucidate how the smartphones are useful to learn vocabulary. The demonstrations can be given to the students in the classroom. Offline smartphone based applications can be utilized to teach and learn vocabulary. Learning vocabulary of the target language means knowing the aspects of the word/s like spelling/s, pronunciation/s, category of the word/s, synonyms and antonyms, and usages of the word/s. As there are many dictionaries available online and these can be referred to online. It needs internet connection. Thus improvement of vocabulary is possible with the help of it. Teachers can allow the students to search the meanings of the words on smartphones.

2. Dictionary (Mono-lingual and Bi-lingual)

Many online and offline dictionaries are available in the smartphones. Online dictionaries require internet and offline dictionaries can be installed in the smartphones. Offline dictionaries become available through 'Google Play Store'. Such dictionaries are useful for the students. The students can enter the word in the search tab and just on one click can see the meaning of the word. It becomes irritating for both the teachers and the students to take the hard copy of the dictionary in the class. It also time consuming activity to search a word in the hard copy of a dictionary. On the other hand, searching a word in smartphone based dictionary is time saving. The student needs to open the dictionary and enter the word only. All the aspects related to the word come like pronunciation, word category, different meanings under different numbers, usages, etc. Dictionaries like Oxford, Cambridge, Webster, etc. are available easily.

It is expected to use monolingual dictionaries rather than bi-lingual dictionaries. Sometimes, it becomes necessary to use bi-lingual dictionary. It depends upon the level and the needs of the learner. The Indians, being the non-native users of English language, have to come deliberately in the contact of English to learn it.

3. Recording (Audio and Video)

All the smartphones have the facility of voice recording as well as video recording just on certain clicks. The students can shoot the lecture of the teacher to refer to in future. The videos available on Internet can also be downloaded and saved in the smartphone as it has internal and external memory to store such files. By watching such videos one can teach as well as learn language on one's own. Besides, audio files can be saved and listened to them repetitively. It helps to develop listening and speaking skills of the learner. Lectures of subject matter experts, well-known speeches, conversations, topic wise discussions, and many more can be recorded in video as well as audio forms for future reference.

4. Mobile Applications to teach and learn English

It is really fantastic to utilize a variety of mobile applications to learn English at one's own pace. Most of the apps are free of cost and need to be installed only. In smartphones such apps can be played without problems. Some of the examples of such applications are

- ❖ Tests and Quizzes
- ❖ Visualization of the Topics
- ❖ Attractive Presentation Style
- ❖ Use of Non-Verbal Aspects alongwith Verbal Presentations

- ❖ Sharing Ideas, Notes, Articles, etc.
- ❖ Simulations
- ❖ Games Based Teaching and Learning
- ❖ Translator
- ❖ Ample Resources for English Language
- ❖ Document Scanner
- ❖ Reference
- ❖ Virtual Library
- ❖ Podcasts
- ❖ Screen Cast or Screen Mirror
- ❖ Evaluation (Using Performance Based Analytical Software/s)
- ❖ Academic Blogs

5. Online Resources

All the smartphones are handy and one can access internet on it as smartphones contain inbuilt internet set up. Many online resources can be used to learn English. It will really be a great assistance to the teachers and the students also. Due to internet the world got the virtual proximity and one can access all the resources online. A number of resources can be accessed free or paid too. But in most of the cases they are free to use. By using such resources the students can learn many aspects of English language. In this exercise the teachers can direct the students and point out them the standard online resources to use while learning English. So many online tests are also available online. They can be solved online and auto-generated feedback can be observed with the statistics and proper explanations to evaluate the students. Thus, it supports to learn English in very easy manner. Youtube is also an online resource that can be used to find out quality subject experts. A number of educational websites are also available.

6. Applications to Create Own Presentations

A number applications are available in Smartphones to create own presentations. Microsoft office can also be downloaded and work can be done. It will help the students the data provided by the teachers can be opened with the help of these applications. As an instance PowerPoint Presentation can be opened and referred to at anytime and anywhere.

III. SMARTPHONES AND PRESENT SCENARIO OF EDUCATION

The smartphones are affordable to all the students. It is apparent that near about ninety percent students have smartphones and they can make effective use of such gadgets nicely. Even the students from rural area have smartphones. The concept of 'Digital India' is a kind of trigger to boost up the use of technology at the bottom level in all the sectors. Besides, use of the smartphones in

education, particularly in teaching-learning of English, supports paperless movement. As a result it helps to balance nature by saving trees at broader level.

It is also important to know there may be distractions because of smartphones in the class. But it can be controlled by the teacher. It can be done by keeping the students engaged in the learning activities. Simultaneously the learners must be educated to look at the smartphone as a tool of education rather than a device for entertainment only.

IV. CONCLUSION

In the field of teaching-learning of English many methods have been implemented by considering their scope and limitations. But this field requires trials of different methods, policies and approaches. Definitely there are the advantages as well as disadvantages of using smartphones but we have to employ them constructively in classroom situations. If smartphones are used effectively in teaching-learning process of English language, it is the real practice and knowhow to use ICT (Information and Communications Technology) in education sector. To sum up this, the present paper is a novel attempt to find out a variety of uses of smartphones in teaching-learning of English language.

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The Effect of Problem posing Learning Model and Problem Based Learning Model on Skills Writing Text Reviews Cilacap City middle School Students Reviewed from Critical thinking Ability

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Abstract— *This study aims to determine the effect of learning models and critical thinking skills on writing text review skills. This research was carried out on Cilacap City Middle School students. This research uses a 2x2 factorial design. The data analysis technique uses a 2-way analysis of variance. The results showed that: (1) The results of writing text reviews students who were taught using the Problem Posing Learning modelwere better than students who were taught using the Problem Based Learning learning model. (2) The results of writing text review students who have high critical thinking skills are better than students who have low critical thinking skills. (3) There is no interaction between the learning model and the ability to think critically about the ability to write review texts.*

Keywords— *writing, critical thinking, posing learning, based learning, text reviews.*

I. INTRODUCTION

Writing is a productive and expressive activity. Writing requires mental abilities when understanding a meaning/purpose and interpreting it into a symbol/writing [1]. The process of writing as a way of communicating requires ideas that are arranged logically, expressed clearly, and arranged interestingly and then poured in a writing. Writing skills are a manifestation of the ability and language skills most recently mastered by language learners after listening skills, speaking skills, and reading skills[2]. Writing is a job that requires working systematically and logically[3]. Writing is divided into two types, namely writing using ideas/ideas and writing using the power of reason to criticize something[4]. Writing using reasoning power to criticize can be applied when writing review texts. The review text is the text that contains the results of someone's interpretation and evaluation of the work of the text, film, drama as a follow-up in appreciating those who function to introduce and recommend the work.

The text of the review is the writer whose contents weigh or assess a work written by someone else[5]. Therefore the review text becomes difficult material because students are asked to rate a work created by someone else.

Learning text review of junior high school students in the City of Cilacap still needs to be improved because of the lack of student understanding of some language rules that should be there, such as synonyms and absorption words[6]. Basically, writing does not only give birth to thoughts or feelings, but also the expression of ideas, knowledge, knowledge, and life experiences in written language. Therefore, writing is not a simple activity and does not need to be learned but is mastered[7]. When viewing writing as a process, writing becomes a complex literacy activity which includes reading and writing, feeling and thinking, speaking and listening, observing and acting[8].

Writing is a multi-dimensional concept that includes language, content and context[9]. Writing is a communication activity in the form of delivering messages (information) in writing to other parties using written language as a tool or medium[10]. Based on the opinions of the experts above, it can be concluded that writing is one of the most recent language skills or peak skills after active and very complex listening, speaking and reading skills, to express one's ideas, knowledge, knowledge, and life experiences that need mastered in written language. The review text is one of the eighth

grade learning studies in the 2013 curriculum. In reviewing text learning, students are required to compile comments or comments on the watched art. Then make the response results in written form. The review text contains responses, actions, and analysis. A work that is held will certainly invite a reaction from the audience. A good work of film or drama if according to someone good is not necessarily good in the eyes of others.

The review text is one of the multi-generic products in the genre that uses opinion as a means to get the reader to think about perspectives on literary work[11]. This statement is supported by Pardiyono that the review text is a text that contains critical giving, evaluation, or reviewing intellectual copyrighted works[12]. This text aims to provide criticism, evaluation results, on a scientific work, book, or work of art. Movie review texts are one form of film criticism[13]. In addition to films and film essays, film criticism is made as a follow-up in appreciating films. Review is a form of film analysis that serves to introduce new films and recommend or not recommend the film[14]. Based on the opinion of these experts, it can be concluded that the review text is a text that contains the results of one's interpretation and evaluation of the work of text, film, drama as a follow-up in appreciating the function of introducing and recommending the work.

The review text is included in the type of discussion, namely text that serves to discuss various views of an object, issue or specific problem[15]. Review texts include argumentative text types. In the text, many opinions are presented based on interpretations or interpretations from certain perspectives accompanied by supporting facts. According to Kosasih, the review text has three structures, namely the introduction of issues; exposure to arguments; and assessments and recommendations[15]. An introduction to the issue or review of the work containing the title, director, performer, including the description of the work itself, commonly called a synopsis. Then the argument exposure contains the core part of the text. The presentation of the argument contains an analysis regarding the elements of the work based on a particular perspective. In this section, the supporting facts are stated to strengthen the writer or speaker. Furthermore, the assessment and recommendations that contain the strengths and weaknesses of the film/drama being reviewed. This section can also be accompanied by suggestions for audiences related to the importance of appreciation.

Characteristics of text reviews in the 2013 curriculum book, namely 1) foreign vocabulary or absorption words are words originating from foreign languages that have

been merged or combined into a language and are generally accepted for use. Example: supermarket, plaza, and try out; 2) synonym or equivalent word is a word that has a different form but has the same understanding. Examples: flower-flowers, lies, and death; 3) verbs or verbs are classes of words that express an action of existence and experience. Example: listening, reading and writing; 4) nouns or nouns are words that indicate a concrete or abstract object. Example: Ties, chairs, and cabinets; 5) pronouns are words used to refer to other nouns, or replace other nouns. Example: he, his, this, and that; 6) Adjectives are words used to express the nature or condition of people, objects, or animals. Example: hard, far, and rich; 7) prepositions, also called prepositions, are words that connect words or parts of words and are usually followed by nouns or pronominals. Example: in, and, for; 8) conjunction also called conjunctions is a task word that connects two equal language units; word by word; phrase by phrase, clause by clause. Example: which is, or, to, from; 9) simplex sentences are sentences that have one main verb. Example: Ani has learned to save while Budi is already good at washing, and 10) complex sentences are sentences with two more main verbs. Example: Budi wins the class because Budi studies hard[16]. These types of words are used by students to produce review texts. The characteristics of a good review text according to Hooper must include four things, namely 1) a lively review text, 2) seriousness in writing (be serious), 3) the absence of condescension (No place for condescension), and 4) the author does not have a bad personality (Milquetoasts not allowed)[17]. Therefore, a good writer must be able to make a living writing and writing on the proper path.

The author only reviews the matters contained in the review material. Meanwhile, Kosasih said the steps to compile the review text, namely 1) we first watched the film/drama to be reviewed. In this case, it must be witnessed firsthand; 2) record the identity of the film/drama such as the title, author/director, time and place of the performance, and the name of the production/studio that performed it; 3) record important events or scenes that occur in it. The note-taking place to make a synopsis in the discussion section. Note the shortcomings and advantages of the show/staging concerning characterization, plot, theme, settings, and other elements. Think about the reasons that can explain the advantages or disadvantages; and 4) after the data is complete pour it into written form, taking into account the structure of the review text[15]. Writing becomes more activity when it is carried out in groups. Some students can ask questions without feeling shy with peers in small

group discussions[18]. Based on the steps of composing the review text, the researchers applied it to both Problem Posing Learning and Problem Based Learning models.

Problem Posing Learning

Problem Posing Learning is learning that emphasizes critical thinking by involving three skills, namely listening, dialogue, and action[19]. Learning methods Problem Posing Learning is given by giving examples, from these examples various problems will emerge[20]. Problem posing is defined as the submission of a problem or the formulation of a problem related to the terms of a problem that has been solved or an alternative problem that is still relevant[21]. In problem-based learning, students are presented with problem situations that contain social ideas as a whole as a matter of students' daily lives and become a stimulus in the learning process. Steps of learning Problem Posing Learning according to Ibrahim are: (1) the teacher conveys the learning objectives and motivates students to learn, (2) the teacher presents information both in lectures or questions and answers and then gives examples of ways of making questions from the information provided, (3) the teacher forms a study group between 5-6 students per group that is heterogeneous in terms of ability, race, and gender, (4) during group work takes place the teacher guides groups that have difficulty in making questions and completing them, (5) the teacher evaluates the results learn about the material that has been learned by means of each group presenting the results of their work, (6) the teacher rewards students or groups who have completed a given task well[22].

The learning model Problem Posing Learning is divided into three types of learning steps, namely learning by solving problems in examples (learning by solving examples), learning by reproducing examples (learning by reproducing examples), and learning by evaluating examples (learning by evaluating examples)[20]. Based on the opinion of the experts above, it can be concluded that the steps of the Problem Posing Learning model in this study are divided into three stages. The first stage, namely (1) the teacher introduces the film review text, (2) the teacher asks students to pre-read the film review text to see their knowledge before responding to information, (3) the teacher exemplifies one example of the film review text, and (4) the teacher starts to tell the story using four pictures. Then the second stage, namely (1) the teacher distributes different films for each group, (2) the teacher asks students to take four pictures according to the film being distributed and explains each picture using the correct grammar, (3) during this process, students are asked to work in small groups discussing important parts of the film, and (4) students write review texts about the films that have been discussed. Then the third stage, namely (1) the teacher gives a study guide to divide the story into four parts, (2) tells the story to three other students in front of the teacher, (3) gives the opportunity for students to rewrite the story, and (4) collect the results of writing to the teacher.

Problem Based Learning

Problem Based Learning is a learning model that is oriented to the active role of students by exposing students to a problem with the aim of students being able to solve existing problems and then drawing conclusions by determining their steps[23]. Problem Based Learning is a problem based learning model that uses real problems encountered in the environment as a basis for gaining knowledge and concepts through the ability to think critically to solve problems[24]. Problems aren't just things that need to be solved. However, the most important ideas can be generated with additional information obtained from these problems[25]. These ideas can shape learning when problem solving is being done. Problem solving styles as consistent individual differences in the ways people prefer to plan and carry out generating and focusing activities, in order to gain clarity, produce ideas, and prepare for action[26]. Based on the expert opinion above, it can be concluded that Problem Based Learning is one type of learning model that encourages students to think scientifically in solving problems based on understanding the problem.

This learning helps students to process information that has already become in their minds and compile their knowledge about the social world and its surroundings. According to Savery the characteristics of Problem Based Learning, namely (1) the role of the teacher as a facilitator of learning, (2) students need to be directed and regulated in learning, and (3) the need for instructional commands as a stimulus for inquiry[25]. According to Ertmer & Simmons Problem Based Learning is not as easy as presenting a problem and students solve it but the teacher has an important role to marry the direction[27]. According to Ismail one of Problem Based Learning strengths is that it can generate student ideas and encourage students to debate and argue about the particular problem being discussed[28]. The goal of Problem Based Learning is content learning, discipline, and the development of problem solving skills. Problem Based Learning also includes the goal of independent learning, information gathering skills, group learning, and evaluative reflective thinking skills[29]. According to

Sanjaya Problem Based Learning has advantages, namely (1) problem solving techniques to better understand the content of the lesson, (2) provide challenges for students to find new knowledge, (3) problem solving to improve learning activities, (4) problem solving activities for provide knowledge for students to understand problems in real life, (5) problem solving can help students to develop new knowledge and be responsible for learning, (6) problem solving gives a picture that subjects are ways of thinking and something students understand not just learning from teachers and books, (7) problem solving is seen as more exciting and liked by students, (8) problem solving can develop skills to adapt new knowledge, (9) problem solving gives students the opportunity to apply the knowledge they have in the real world, (10) problem solving can develop an interest for continuously learning even though formal education has ended[30].

Weaknesses of the Problem Based Learning model, namely (1) when students do not have an interest or trust so the problem being studied is difficult to solve, students are reluctant to try, (2) learning success requires a considerable amount of time, and (3) without an understanding of the reasons for solving problems being studied, students will not learn what they want to learn (Sanjaya, 2011: 220). According to Huda the steps in implementing the Problem Based Learning model, namely 1) students presented a problem; 2) students discuss the problem in the Problem Based Learning tutorial in a small group [18]. In forming groups, heterogeneous groups must be carried out to provide opportunities for minority students[31]. Problem Based Learning is a student centered approach whereby students deal with ill-structured problems while workingin small groups[32]. Minority students are not isolated in one group. Then the formation of heterogeneous groups can provide opportunities for students to give new ideas and implement obligations equally. Clarifying the facts of a case then identifying a problem. They brainstorm ideas by building on prior knowledge. Then identify what is needed to solve the problem as well as what is not yet known.

They examine the problem and develop an action plan to solve the problem; 3) Students are involved in independent studies solving problems outside of the teacher's guidance. This can include libraries, databases, websites, communities, and observations; 4) Students return to the tutorial Problem Based Learning sharing information through peer teaching or cooperative learning on certain problems; 5) students present solutions to problems; and 6) students review what they have learned during the teaching process so far. All who participated in

the process we're involved in personal reviews, paired reviews, and reviews based on teacher guidance, as well as reflecting on their contributions to the process.

Critical Thinking Ability
Critical thinking as an attitude wants to think deeply about the problems and things that are within one's reach, knowledge of the methods of examination and logical reasoning, and a kind of skill for applying these methods[33]. Critical thinking can make each more competent in seeing a problem[34]. Critical thinking is the art of thinking to make thinking better[35]. One of the major ambitions of education is to foster students' critical thinking in order to prepare them for functioning in a complex and rapidly changing society[36]. Then according to Cottrell critical thinking is cognitive activity related to the mind using mental processes such as attention, categorization, selection, and judgment[37]. Critical thinking is an attempt to draw smart conclusions in an open minded way[38]. Therefore the ability to think critically is the ability to think about things, substance, problems in depth using the method of logical reasoning and give an assessment of it.

Students learn better when actively building their knowledge than passively accepting it. The ability to think critically is a mental activity of organizing, decision making to solve problems, analyzing data, and interpreting data[39]. According to Adair when thinking using three things that work, namely 1) analyzing (analyzing) is the activity of taking pieces of elements which are then studied each piece, 2) synthesizing (synthesizing) taken from Greek verbs means freeing or loosening. Developing a concept, idea, theory, etc., and 3) valuing by giving a value and comparing the value of that thing with the value of something else[40]. Then according to Allen thinking starts from the process of finding, analyzing, and communicating information[31].

According to Paul and Elder critical thinking involves three phases, namely 1) analyzing thinking, 2) evaluating thinking, and 3) improving thinking[35]. Similar to the opinion of Mcmillan and Weyers critical thinking has three activities, namely 1) sharp (incisive) by seeing the complexity and unclearness of a thing, 2) logically (logically) by looking for the evidence used to provide clarity of the position of a thing, and 3) deep by involving high level of analysis, synthesis and assessment skills[41]. Critical thinking ability requires five components so that critical thinking skills can be formed, namely (1) critical reasoning skills, (2) critical attitude, (3) moral orientation, (4) critical reasoning concepts, and (5) special knowledge disciplines[42]. Critical reasoning

skills are the ability to state reasons properly. A critical attitude is an expression of attitude to tend to ask interrogative questions. Moral orientation is the motivation for critical thinking. Knowledge of the concept of critical reasoning is a need and condition that requires critical thinking. Specific knowledge discipline is the ability that must exist to be able to think critically.

According to Ennis there are 12 indicators of critical thinking and are divided into five stages of activity, namely 1) providing a simple explanation that contains: focusing questions, analyzing questions and asking questions, and answering questions about an explanation or statement; 2) building basic skills, which consist of considering reliable sources or not and observing and considering a report on the results of observations; 3) concludes, consisting of activities to reduce or consider the results of deduction, induce or consider the results of induction, and make and determine the value of consideration; 4) provide further explanation, which consists of identifying the terms and definitions of consideration and also dimensions, and identifying assumptions; and 5) set strategies and techniques, which consist of determining actions and interacting with others[43]. Based on the opinions of the experts above, there can be synthesized three aspects of critical thinking abilities, namely 1) analyzing information by thinking sharply, thinking logically, and thinking deeply to understand information; 2) With the information that comes to mind critically formed the concept of information synthesis. Information synthesis is based on the appearance of interrogative questions over the information; and 3) Evaluate the synthesized information and follow up by communicating the information (explaining the information) obtained correctly.

II.   METHOD

The study was conducted in three junior high schools in the city of Cilacap. Three junior high schools were selected as research samples, namely SMP Negeri 4 Cilacap, SMP Negeri 6 Cilacap, and SMP Negeri 7 Cilacap. This research is an experimental research. In this study using a true experimental research design type factorial design with the procedure of assigning random assignments (randomly assignment) into several groups[44]. The factorial design used in this study was a 2 x 2 factorial design. The population in this study were all 8th-grade students of state junior high schools in the administrative city area of Cilacap in the 2018/2019 school year consisting of 28 schools. The sampling technique used in this study uses cluster random sampling.

Data collection techniques in this study is a test. Test techniques are used to collect data on critical thinking skills and written text review skills. Test techniques are carried out in two types. First, a written test technique in the form of the work of writing a student review text. Second, multiple choice test techniques (multiple choice) to measure students' critical thinking skills. Test the validity of the review text writing skills using construct validity. Test the validity of the instrument of critical thinking skills carried out content validity and empirical validation. Empirical validity uses the calculation of the validity of the product moment tests. The reliability test of writing review text skills was carried out by the rating reliability test which emphasized the consistency between the assessors of interraters reliability. Test reliability items about critical thinking skills using Cronbach's alpha reliability test. Before conducting data analysis it is necessary to test the prerequisites for data analysis. In this study, there are two prerequisite tests, namely the normality test and the homogeneity test. The normality test in this study uses the Lilliefors technique. The homogeneity test in this study uses the Bartlett technique. The data analysis technique used to analyze research data inferentially is a two-way analysis of variance (ANOVA) techniques.

III.   RESULT AND DISCUSSION

The research data were obtained from the scores of the written text reviews Students are divided into two classes namely, experimental class students and control class students. The experimental class was taught using the Problem Posing Learning model. The control class is taught using the Problem Based Learning model. In the experimental and control class two groups are divided. The two groups are students who have high critical thinking skills and students who have low critical thinking skills. From the experimental class and the control class the pretest and posttest data were obtained.

The data collected in the form of scores writing text reviews of students who were taught with the Problem Posing Learning model. Data score writing reviews of students who were taught with the Problem Posing Learning model amounted to 23. Based on these data obtained the highest score of 92 and the lowest of 56. The average (mean) score of writing text reviews with the Problem Posing Learning model of 73.39. Then the middle value (median) is 72 and the highest value (mode) is 72. The standard deviation of the score writing review text with the Problem Posing Learning model 9.99 and the total score of 1688. Furthermore, the data collected in the form of writing scores for students review text taught

with the model Problem Based Learning. Data score writing review texts of students who were taught with the Problem Based Learning model amounted to 25. Based on these data obtained the highest score of 80 and the lowest of 48. The average (mean) score of writing text reviews with the Problem Based Learning model of 65.44. Then the middle value (median) is 64 and the highest value (mode) is 68. The standard deviation of the score is to write a review text with a Problem Based Learning model 9.22 and a total score of 1636.

The data collected in the form of scores writing text reviews of students who have high critical thinking skills. Data score writing reviews of students who have high critical thinking skills totaled 24. Based on these data obtained the highest score of 92 and the lowest of 64. The average (mean) score of writing text reviews of students who have high critical thinking skills of 75.67. Then the middle value (median) is 76 and the highest value (mode) is 68. The standard deviation of writing scores for students who have high critical thinking skills 8.58 and the total score of 1816. Furthermore, the data collected in the form of scores for writing students reviewing texts that have low critical thinking skills. Data score writing reviews of students who have low critical thinking skills totaled 24. Based on these data obtained the highest score of 76 and the lowest of 48. The average (mean) score of writing text reviews of students who have low critical thinking skills of 62.83. Then the middle value (median) is 64 and the highest value (mode) is 64. The standard deviation of scores is writing text reviews of students who have low thinking ability 7.59 and a total score of 1508.

The prerequisite test in this research is in the form of normality test and homogeneity test. The normality test was carried out on a sample group of Cilacap City Junior High School students. Normality test in this study was carried out with the Liliefors test. The normality test results of this study can be seen in the following table.

Table.1: Data Normality

No	Sample Group	N	Sig.	Explanation
1	A1	23	0,200	normal
2	A2	25	0,200	normal
3	B1	24	0,174	normal
4	B2	24	0,224	normal

Explanation :

A1: Students who are taught with the Problem Posing Learning model.

A2: Students who are taught with the Problem Based Learning model.

B1: Students who have high critical thinking skills.

B2: Students who have low critical thinking skills.

Homogeneity testing is done by Bartlett test. In the homogeneity test sample of students who were taught the Problem Posing Learning and Problem Based Learning models, the chi-square value was 0.144 and the significance value was 0.707. Then the chi-square table value of 0.05: 1 = 3.81. Based on the results of the chi-square test is not greater than the chi-square table. Therefore, the sample comes from a homogeneous population. The homogeneity test sample of students who have high and low critical thinking skills obtained a chi-square value of 0.237 and a significance value of 0.63. Then the chi-square table value of 0.05: 1 = 3.81. Based on the results of the chi-square test is not greater than the chi-square table. Therefore, the sample comes from a homogeneous population.

Hypothesis testing is done using a two-way analysis of variance (two-way ANOVA). Based on the analysis of the variance of the two paths of the variance source of learning models obtained Fcount of 25,621 with sig. 0,000. Therefore sig. smaller than $\alpha = 0.05$ then H0 is rejected. This means that there is a difference between the application of the Problem Posing Learning modeland the Problem Based Learning modelto the review text writing skills. Based on the results of the analysis of the variance of the two lines of variance in the source of critical thinking skills obtained Fcount of 53.570 with sig. 0,000. Therefore sig. smaller than $\alpha = 0.05$ then H0 is rejected. This means that there are differences between students who have high critical thinking skills and students who have low critical thinking skills in writing text review skills. Based on the analysis of the variance of the two lines of variance in the source of learning models and critical thinking skills obtained Fcount of 0.013 with sig. .908. Therefore sig. greater than $\alpha = 0.05$ then H0 is accepted. This means that there is no interaction between the learning model with the students' critical thinking skills with the review text writing skills.

The effect between the use of the Problem Posing Learning learning model and the Problem Based Learning learning model on the skills of writing text reviews

This experimental study was conducted to determine the effect of problem-based learning models on writing text review skills. This research was conducted in class VIII G of SMP Negeri 4 Cilacap and class VIII B of SMP Negeri 6 Cilacap in the 2018/2019 school year.

In the Problem Posing Learning model students are required to be active. Learning that demands student

activity can produce the best learning outcomes[45]. Cognitive development depends on the activeness of students with the environment. This is in line with the syntax in the Problem Posing Learning learning model. Problem Posing Learning modelis also considered to reduce student inactivity in learning and fear of the material to be taught[46]. Learning text reviews with the Problem Posing Learning model in this study requires students to be active. With the role of each student in each group triggers students to be creative in solving problems. The problem in learning is in the form of questions that are arranged together.

The research in class VIII B of SMP Negeri 6 Cilacap carried out learning to write a review text using the Problem Based Learning method. The Problem Based Learning model has stages of orienting students to problems. At this stage triggers students to be more creative in solving problems[47]. This study applies a problem based learning model. The Problem Posing Learning modelhas the stages of composing questions that are made into problems. Then the Problem Based Learning model has stages of problem orientation. The formation of a problem in the two learning models has differences.

Based on the results of the study it was found that the Fcount was 25,621 and the value of sig. 0,000. When the value of sig. smaller than $\alpha = 0.05$ then H0 is rejected. In other words, there is a difference between the experimental class being taught with Problem Posing Learning and the control class being taught with Problem Based Learning. Although the Problem Posing Learning modeland the Problem Based Learning modelhave the same concept based on the problem but when applied have differences in the results.

The effect between students who have high critical thinking skills and students who have low critical thinking skills on writing text review skills

This experimental research also has the aim to show whether there is a difference in the ability to think critically with writing text review skills. The ability to think critically is divided into two, namely the ability to think critically high and critical thinking skills low. The measurement of critical thinking skills was carried out twice in each group. Based on the results of the analysis of the two-lane variance, Fcount 53.570 and sig values were obtained. 0,000. When the value of sig. smaller than $\alpha = 0.05$ then H0 is rejected.

In other words, there is a difference between students who have high critical thinking skills and students who have low critical thinking skills. The methodologies that are most commonly used to develop critical thinking are related to oral and written communication as well as to reading and text analysis[48]. Students who have high critical thinking skills can write better review texts than students who have lower critical thinking skills. Someone who can think critically understands, gives reasons and acts according to the logic that is built[49]. Therefore in this study the ability to think critically has three aspects, namely (1) analyzing information by thinking sharply, thinking logically, and thinking deeply to understand information; (2) With the information that comes to mind critically formed the concept of information synthesis. Information synthesis is based on the appearance of interrogative questions over the information; and (3) Assess the synthesized information and follow up by communicating the information (explaining the information) obtained correctly.

Analyzing information by thinking sharply is used by students who have high critical thinking skills to analyze the information of the work being reviewed. Then think logically about the facts contained in the work. In line with the opinion of Saputra (2016: 8) critical thinking is a cognitive ability to inform something based on logical reasons and strong empirical evidence. Next, think sharply to find elements in the reviewed works. The information obtained is developed and generates interrogative questions. The interrogative question is sought for answers and made into an informative sentence. Then it is presented densely in the text of the review made.

In this study there are two problem based learning models. Problem Posing Learning modeland Problem Based Learning learning model. The Problem Posing Learning Model is a learning model that requires students to find a problem statement. Then the problem formulation becomes the student's main focus to find the answer. The formulation of the problem is compiled in the form of a comprehensive view of the material discussed. The active role of students to solve problems by group is the main action in the Problem Posing Learning learning model.

The Problem Based Learning modelhas many similarities with the Problem Posing Learning learning model. In the Problem Based Learning model students are required to solve problems. If the Problem Posing Learning problem is in the form of a concept arranged in a question, the Problem Based Learning problem is broader. Problems that are solved in various forms and more than one. The ability to think critically is a set of abilities that come together with a certain purpose. The ability to think critically consists of various abilities and abilities that are

carried out in stages. The ability to think critically stems from the ability to recognize existing problems. Students need to know the problem in-depth and understand the context in which the problem originated. Furthermore, analyzing information, students analyze existing information. References are sought and studied to provide new insights and perspectives on the problem. Then provide synthesis based on logic and facts accordingly.

The interaction between learning models with critical thinking skills in writing text review skills

In this study the results of the analysis of two-way variants with the value of Fcalculation 0.013 and sig values. .908. Based on the results of these data the value of sig. greater than α = 0.05 then H0 is accepted. Therefore, no interaction was found between the learning model and the ability to think critically. Although the Problem Posing Learning modeland the Problem Based Learning modelis problem based learning. As well as the need for critical thinking skills to understand deeply on the problem does not become the interaction between the two variables.

The application of learning models requires a variety of abilities that are not only critical thinking. Critical thinking skills exist and are applied at the stage of problem recognition in the learning model. However, the Problem Posing Learning modelmakes the introduction of problems at the beginning of learning carried out jointly. Implementation together in order to produce a problem statement that has a solid substance in accordance with the review text material. Furthermore, critical thinking skills are carried out by students in the Problem Based Learning model but the introduction of the problem is done in groups. With a group to explore the problem more easily carried out and provide higher quality results. The ability to think critically which is a process carried out in a relay or alternately within the group. So that students' critical thinking skills are not burdened individually.

IV. CONCLUSION

Based on the results of the analysis that has been done, the results obtained by writing text reviews of students taught using the Problem Posing Learning method are better than the results of writing text reviews of students who are taught using the Problem Posing Learning method. Then the results of writing text reviews of students who have high critical thinking skills are better than the results of writing text reviews of students who have low critical thinking skills. Furthermore, no interaction was found between the learning model with

the ability to think critically on writing text review skills.

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Peer-learning: An Alternative Teaching Pedagogy for Highly Teacher Centered Classes

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Abstract— *The present study was undertaken to find out whether peer learning can be an alternative teaching pedagogy in a highly teacher centered class taking Bhutanese school as case study. The study involved classroom observation of teaching and learning processes and focus group interviews. The study sample included 11 Bhutanese secondary schools spread over 4 Dzongkhags (state). 22teachers and 88 students were engaged in the study.*

One of the main findings of this study is the minimal existence of comfort zone between the teacher and students in Bhutanese schools. This has led to the practice of peer learning initiated both by the students and teachers to enhance students' learning. Another finding is that peer-teaching is a dominant practice as compared to reciprocal peer-learning. Other findings include the existence of opportunities to enhance peer-learning through remedial classes and in boarding schools.

Some of the recommendations are: to include the peer learning method with its multifaceted approach as one of the teaching and learning approaches in teacher training programmes; implement peer learning through remedial classes and in hostels; and work towards the comfort zone between the teacher and the students.

Keywords— **Peer-learning, peer-teaching, reciprocal peer-learning, comfort zone, boarder, day scholar.**

I. INTRODUCTION

The education system in Bhutan has seen lots of positive changes in the last few years. It has now in place educational policies, curriculum frameworks, Bhutanese-based curriculum, the use of teaching-learning approaches that are found effective in schools worldwide, and segregated teacher training programmes for primary, secondary and University level teaching, continuous professional development programmes for teachers, and facilities in terms of improved infrastructure. Besides, the schools now have mostly Bhutanese teachers only having initially depended upon teachers from India (Schuelka and Maxwell, 2016). All these are meant to enhance students' learning outcomes. However, the cultural values and practices that were found to impact the ways students learn in some south Asian countries (Loh and Teo, 2017; Kyong-Jee and Curtis, 2002) is also having an impact on the way Bhutanese students learn.

In almost all the Bhutanese schools, the teaching and learning approach is still teacher centered(Maxwell, 2008). The teacher's authority is respected and everything given in the textbook and taught by the teacher is followed without

much question. The emphasizes on 'respect of elders' is found to play a major influence in the classroom culture (Roder, 2012; Utha, 2015, Utha et al, 2016). For example, Roder in her PhD dissertation has pointed that in the classroom, a teacher is always looked upon as someone whose knowledge cannot be questioned. He or she is supposed to have an answer for every question. As such a high regard is placed on the teacher. In the class, students generally maintain silence when the teacher is teaching and nobody would dare to intervene or make direct eye contact (2012). Further, Utha (2015) pointed that the students hardly ask questions to teachers even when in doubt. If the teachers ask questions, usually no student would volunteer to answer or give chorus answer. If individuals are pointed to answer, the class becomes very quiet. It is only a few high achievers volunteering. In urban schools, some positive changes are taking place in terms of students asking questions to teachers but such practices still have a long way to go. Maybe the influence has passed on from monastic education as education in Bhutan started there (see Schuelka & Maxwell, 2016).In monastic education, faith and devotion was

bestowed to the teachers and the religious texts and the teacher's authority prevails without question (Utha, 2015).

Use of teacher centered teaching approach was found in Chinese schoolswhere students tend to be dependent learners relying on their teachers to provide content materials thereby being passive learners (Loh and Teo, 2017) which was also found in Bhutan. However, Utha had pointed out observing two practices in Bhutanese schools. First, high achievers were helping low achievers. Second, in pair or group work, a high achiever was usually paired up with a low achiever (2015). This was associated with peer-learning. However, literature studies did not really point to implementing peer learning as a teaching learning strategy in teacher centered classes. Hence, this study was aimed to find out the extent of use of peer learning in Bhutanese schools and its effectiveness on improving students' learning. Further, it will study whether peer learning could be an alternative teaching approach in ahighly teacher centered class.

The findings of this study would be beneficial to others working in similar context especially the Asian countries. Besides, it will provide evidence based information to teachers and Ministry of Education at large in reviewing their educational policies to enhance students' learning. The findings will also be useful to the teacher training colleges of Royal University of Bhutan and others to make informed decisions on the type of pedagogical practices taught as part of teacher preparation.

II. LITERATURE

Peer learning, according to Boud, Cohen and Sampson, *refers to the use of teaching and learning strategies in which students learn with and from each other without the immediate intervention of a teacher* (1999, p. 413, italics in original). Similarly, Topping (2005, p.631) has defined peer learning as the acquisition of knowledge and skill through active helping and supporting among status equals or matched companions. It involves people from similar social groupings who are not professional teachers helping each other to learn and learning themselves by so doing. It is said to be practiced where the teacher is required to teach large student numbers due to Universities' financial difficulty (Boud, 2001,P.11). Besides peer-learning is given a priority in education system as increasingly employers look for graduates with transferable skills like team spirit, communication skills, open to criticism, being able to

articulate what one understands, and have self-management skills which are learnt through it.

Peer learning is broadly classified as*Reciprocal peer learning* and *peer teaching*. Learning among friends need not necessarily be taking place from only one high achieving student to a low achieving student. In fact, reciprocal peer-learning takes place whereby each student teaches the other and the learning happens in a mutually accepted positive interdependence. It occurs between same ability students whereby each act as both teacher and learner. Peer teaching is practiced by teachers as well as students themselves by forming a kind of social grouping amongst, for example, low achiever and high achiever students whereby the high achiever student takes on a limited role of teacher and low achiever takes on the student role. The high achiever students may be from the same class or those in later years (Boud, Cohen and Sampson, 1999, p.414). Between reciprocal peer learning and peer teaching, the latter is a found to be practices more in many universities, whereas reciprocal peer learning is often considered to be incidental—a component of other, more familiar strategies, such as the discussion group (Brookfield and Preskill 1999 in Boud, 2001).

The peer learning serves as an important source of timely feedback to all the participants. According to Wessel (2015, p.14), when students engage in peer tutoring (a term used for peer-teaching), they are able to learn practical skills in how to teach and give critical feedback. The students also learn how to engage in learning that is not strictly teacher-led, and they can engage more in the dialogue and topic questions to help with clarification. Peer tutoring can help to promote children's natural abilities in context with their learning. Peer learning has been proved to be one effective teaching and learning strategies whereby students are active and positive, and teachers are facilitators rather than being the source of knowledge (Sukrajh, 2018;Mustafa, 2017). In general, peer tutors help other students either on a one-to-one basis or in small groups by continuing classroom discussions, developing study skills, evaluating work, resolving specific problems and encouraging independent learning (Arrand, 2014). The teachers are being there to answer questions and help prompt discussion (Wessel, 2015, P.14). Though learning was enhanced through peer-learning, there were small section of students in medical fields who preferred learning from teachers as peers may not reflect the knowledge of an experienced expert in the field (Butle, Betts, Garner & During, 2007).

For peer learning to take place, a formal grouping is not required even though group work is said to involve peer-learning (Jaques, 2000). For example, in a study conducted by Hakizimana and Juegens in 2013 in schools in South Africa and China, the teachers make the sitting arrangement in the class in such a way that a weak and a better performing student would be sitting next to each other. This kind of sitting arrangement in fact is looked on by a teacher as an advantage to both the weak as well as better performing student (Utha, 2015). In addition, peer learning need not necessarily take place face to face. With internet facilities, it is observed to be frequently used in distance courses via email (Boud, 2001, p.18). The Online interaction is found to be used by students who according to Yang and Chang (2012) are too shy to raise their voice in front of the large number of students in the lecture hall, some might find themselves wondering if their question isn't too stupid to be asked publicly.

Peer learning initially was practiced in subjects like reading and mathematics only. Later, it was practiced in spelling and writing, science, and other subjects which require thinking skills. But now due to its effectiveness, it has taken hold in college and university education and has been applied to wide range of subjects (Topping, 2005;Boud, Cohen &Sampson, 1999). Peer learning is also found to be effective for students with special needs (Scruggs & Mastropieri, 1998 in Topping, 2005). However, Boud has pointed out that if peer-learning approach is not familiar to students, they get confused about what they are supposed to do thereby missing opportunities for learning and failing to develop the skills expected of them (2001, p. 9). Similarly, other researchers emphasized that for peer learning to be effective, the student tutors should be provided with instructions and guidance beforehand on how to effectively teach quality material to others (Wessel, 2015, p.14; Ross & Cameron, 2007in Sukrajh, 2008). In the case of student tutoring, the tutors need to have some accelerated level of knowledge in the content area so they are able to effectively tutor the other student. Effective peer learning strategies also depend on the children's level of learning. Young students have a hard time discussing and interpreting issues and topics, so for peer learning to be most effective, it should be implemented with older children, perhaps starting in late elementary and early middle school years (Topping, 2005).

Overall, students feel more comfortable saying things to each other when the teacher is not around. They add more to the conversation because they are not as intimidated as they are when they have to answer a teacher's question or address the large group (Wessel, 2015).Routman(2005) states that students learn more when they are able to talk to one another and when they are actively involved in their own learning. The comfort level amongst the learners is high as the communication is usually in the language they are at ease with (Sadler, 1998; Black et al, 2003; Black &Wiliam, 2005; Clarke, 2005; Topping, 2009).The students feel less threatened and are able to admit to ignorance and misconceptions which can be corrected and creates better understanding (Topping, 2005). Students engage in deeper learning with peers as they form relationships which allows them to freely explore concepts, learn to listen and critique each other without the presence of authority (Boud, Cohen & Sampson., 2001).

Per learning especially peer teaching is often used in remedial courses to cater to the needs of students who are unable to progress with the class in a normal classroom (Abu Armana, 2011). Cheng (2014) cited that remedial teaching must assist students to consolidate basic knowledge, master their learning strategies, strengthen their confidence and increase the effectiveness of their learning. Various studies have shown that students who received remedial teaching had enhanced learning compared to others who did not (Cheng, 2014; Jadal, 2012; Abu Armana, 2011; Luo, 2009). With appropriate and additional help, low-achievers' learning difficulties can be identified to provide further scaffoldings.

III.   METHOD

The research design for the study was qualitative. It was carried out by employing classroom observationand focus group interviews. Classroom observation was carried out to observe the teaching-learning processes as it happens, and record the interaction taking place between the teacher and the students and amongst the students themselves, and the existence of the comfort zone. The focus group interviews with students and teachers respectivelywas intended to get an understanding of:(1) students' and teachers' use of peer-learning practices; (2) the type of peer-learning approach that is most applicable in the Bhutanese schools;and (3) the effectiveness of the practice in enhancing the students' learning outcomes.

The study was carried out in 11 secondary schools under fourdzongkhags (states): Samtse, Chhukha, Paro and Thimphu in the east of Bhutan. The choice of the dzongkhagswas based on the proximity of the researchers' work area. The choice of the schools was based on rural-urban setting and boarding and day school. This was to gain a rich and wide variety of data material to get a clear

understanding of the peer-learning practices. The informants for this study consisted of students from Middle Secondary and Higher Secondary classes (classes VII to XII) and teachers involved in teaching these classes. The classes are so chosen as the literature study points to peer-learning being effective for students in the late elementary or early middle secondary (Topping, 2005). Also, the researcher is currently based in a teacher training college that is mandated to train teachers who will be engaged in teaching students of these classes.

In each school, two classroom observations were carried out to get an understanding of peer-learning process as it happens. The classroom observation of teaching and learning process were carried out either on voluntary basis or based on school nominee. A total of eight classroom observations were conducted. After each classroom observation, focus group interview was conducted with the two teachers engaged in teaching the observed classes. A total of 22 teachers were interviewed. A focus group interview was also carried out with six to eight students, with equal representation from each classes observed. There was equal representation from both male and female students and teachers. The selection of the students for focus group interview in each school was carried out by the two teachers from the respective schools who were engaged in the interview.

Before the start of data collection, prior permission was obtained from each dzongkhag's Chief District Education Officer. Approval was also sought from each school Principal. For each of the classroom observation and interviews, the participants' approval was sought. Since the interviews were voice recorded, approval for it was also gained from respective interview participants.

IV. DATA ANALYSIS

The interviewed data were transcribed verbatim. The classroom observations were recorded in the form of notes. The transcribed data and classroom observation notes were studied in depth noting any word or sentences that were found to be interesting and considered as solid findings. The words or sentences were then grouped to form themes, that is, a thematic analysis was employed across the two data sets.The themes generated as a result were:peer-teaching, reciprocal peer-learning, comfort zone, andteaching-learning support.

4.1 Peer-teaching

In all the schools under study, two forms of peer-teaching were observed. One was the student initiated peer-teaching whereby students formed a group among themselves based on their own mutual understanding. Second was the teacher initiated peer-teaching in which the group choosing of the group members were carried out by the concerned teacher.

4.1.1 Student initiated peer-teaching

The student initiated peer-teaching was normally initiated by the students who did not understand or partially understood the concept the teacher taught (all FGSs). It mostly took place during the students' recess time (FGS4; FGT10). The students who had not understood teachers' teaching sought support from those students who according to them were the high achievers in that particular class (FGS7; FGS8; FGS9; FGS10), or senior students(FGS4; FGS8; FGS11). However, one focus group students mentioned that before approaching other students for clarification, they read through what was taught and referred the textbooks. After that if they still had doubt than they approached other students (FGS4; FGS11).

In this kind of setting, most of students said that they were able to understand when others explained (all FGSs). However, three focus group students mentioned that there were times when even the high achievers were not able to clarify the doubts (FGS7; FGS4; FGS9). In such case, they approached the student who according to them was the section high achiever (in each school, students of same class would be divided into many sections). If the section high achiever was not able to clarify their doubt, then they formed a group and approached the teacher for clarification. Sometimes, they kept the questions in the parking lot (term used by the school for questions to be asked to teachers after normal school hours) which was later collected by the teacherand clarified (FGS7). However, teachers would normally be the last person students would approach for clarification (FGT10; FGS4).

4.1.2 Teacher initiated peer-teaching

Almost all the focus group students agreed that teaching was mostly teacher directed. There were many times when whatever was taught was not clear to students. They cited three reasons: teaching was very fast, only notes were given and teacher did not explain what was given in the notes, the teaching was mostly teacher directed (FGS8, FGS9). The practice of students asking teachers to explain again if the concept being taught was not clear was almost non existent (FGS9). However, when the teachers asked whether they have understood, they usually said they have (FGS1; FGS2;

FGS6; FGS8; FGS9; FGS11). But in most instances, the teachers were aware of such practices (all FGTs). The teachers cited large class size of about 40 students each and huge syllabus to cover as some of the reasons for carrying out teacher directed teaching and learning practices (FGT9, FGT10, FGT11). During such times, the teachers mentioned using peer-teaching. They formed a group among students consisting of a high achiever and a low achiever(s). The high achieving students were then asked to help the others (all FGTs) which were evident from interview extracts:

> Sometimes there are some categories of students who do not understand when teacher teaches but when [a] friend teaches that same concept in their level, they understand. So, that is done because one good learner is kept there. I encourage that. I always tell in the class also that 'I understand some of you may not be understanding my way of teaching but because I am the teacher that is not the reason to stick on. You can always ask the person who has understood'. I always encourage that (FGT2).

> For example, if I have to spend 50 minutes of teaching, I have to concentrate on syllabus. If I keep on spending 15minutes to every student in the class, then it might take me whole day to complete the required syllabus. That's why I feel that sometimes for students it's better to learn from friends to understand the lesson. (FGT10)

In most of the school, to cater to the learning needs of a weak student, the classroom sitting arrangement was arranged in such a way that a better performing student was paired with a weak student (FGT1, FGT4). This was apparent from a teacher's remark:

> When I teach them and get vague answer, I tell them to get into pairs as the class is already divided into pairs (sitting arrangement) i.e. one good and one weak and tell them to learn from each other as what one knows, other may not know (FGT1).

On the issue of disparity that might come with this kind of sitting arrangement, a teacher justified that students were not informed on how the sitting partners were chosen:

> There are advantages as well as disadvantages. A[n a]dvantage is that they will learn and [a] disadvantage is that they will be demotivated but as a teacher, I don't tell that good student will sit with [a] weak student. I make in such a way that they do not know that one is good and other is weak (FGT1).

There was also one case of using threat in the teacher initiated peer-teaching. In one focus group, a teacher said that students were not only informed on how the sitting arrangement was carried out but the high achiever students were informed that they would be punished if their sitting partners did not show improvement in studies (FGT4). One students from the same school said that it was difficult to bring improvement if some one was not really interested in studies (FGS4). However, the data did not indicate of using any punishment by the teacher.

Most of the students confirmed that they were aware of these kind of sitting arrangement (FGS1; FGS4; FGS10). A student stated that they respect the arrangement carried out as the teacher would have a good intention for the students (FGS10).

On the usefulness of peer-teaching, all the students and teachers in the focus groups agreed that most of the time, learning was effective. A majority of the students said that they understood better when friends explained (FGS9; FGS4; FGS6; FGS3). One focus group students mentioned that not only the low achieving students but also the high achieving students benefit from such practices. The low achieving students clarify what was not understood and the high achieving students get to revise what they already knew and make their understanding clearer (FGT4, FGT10). Nevertheless, there are couple of students who prefer learning mostly from teachers only (FGS9; FGS8). These were the students who were performing comparatively better in studies and according to them, they understood whatever the teacher taught.

There was also one case of using threat in the teacher initiated peer-teaching. In one focus group, a teacher said that students were not only informed on how the sitting arrangement was carried out but the high achiever students were informed that they will be punished if their sitting partners did not show improvement in studies (FGT4). One students from the same school said that it was difficult to bring improvement if some one was not really interested in studies (FGS4). However, the data did not indicate use of any punishment by the teacher.

4.2 Reciprocal peer-learning

The study revealed practices of students undertaking reciprocal peer-learning whereby a group of two or more students undertook the responsibility of teaching and learning (FGS5; FGS8; FGS11). In such grouping, there were no mention of high achiever and low achiever. It took place among students of almost same learning ability. In

thispractice, each student took turn to explain the concept (taught by the teacher) they had understood to the ones who had not understood (FGS5; FGS6; FGS8; FGS11). This practice was not confined to only one student clarifying the doubts to other. Each student in the group took turns to explain what they have understood to the rest of the group members. This was evident from the citation of one student: "What we don't know, they may be knowing and what they don't know, we may be knowing. So we can feel [free] to ask to them [our doubts] and [they ask] their doubts to us" (FGS6).

Teachers were also found to encourage such learning. For example, in two schools, there was a practice of forming a pair called 'buddy learning' (FGT8) and 'reading partner' (FGT9). In such cases, one student took on the role of a teacher and another a reader. According to a teacher, when one student was reading, the other would point out and correct the mistakes made in pronunciation (FGT9). This process was repeated with student changing the role of reader and teacher. Similar practice also happened when the students were given group work by the teachers. Within the group, task for each individual was divided (FGS3). After the task was completed, each student took turns to explain what they have found.

The study revealed that though reciprocal peer-learning took place, the practice was not as widely used as peer-teaching. Students and teachers of three focus group confirmed that the practice was not as prominent as peer-teaching (FGS8, FGT10, FGT8). It was also evident from the study that the term 'reciprocal peer-learning' was not familiar to the teachers as well as students (all FGs). When the researcher asked the focus group students and teachers in each school on the type of peer-learning undertaken by them, the term 'reciprocal peer-learning' was never mentioned (all FGs). However, when the term was explained by the researcher, most of the focus groups confirmed that such practices took place sometimes but that they were not aware of the terminology being used. An excerpt from the interview was self-explanatory:

> *Interviewer*: There is a teaching learning strategy called as peer-learning. Literature study has explained that peer-learning is of two types: peer-teaching and reciprocal
> peer-learning. In peer-teaching, a student takes on a limited role of teacher and teaches the weak student. In reciprocal peer-learning, two students of almost same ability teach each other. Madam has explained

that peer-teaching does take place in your class. Do you also practice reciprocal peer-learning?

> *Teacher*: Now I understood exactly what peer learning and its types are. That is in fact happening. Even if it is not happening in school, but I think outside it is happening. (FGT9)

Similar exchanges between the researcher and other focus groups were observed in all schools under study.

4.3 Comfort zone

The study revealed that the extent of practice of peer-learning was due to the existence of comfort zone. Almost all the focus group students mentioned that they sought help from friends in clarifying their doubts. They mentioned seeking teachers support only if they ran out of any other means like asking friends and referring other books (FGS4; FGS8; FGS10; FGS11). Several reasons were cited as explained below.

From the study, the existence of comfort level among friends was quite obvious. Most of the students mentioned that they approached friends due to the high comfort level between themselves (FGS4, FGS8, FGS10, FGS11). A student said that with friends they could argue their point which was not possible with a teacher:

> I feel uncomfortable with teacher. Friends are comfortable to us. With friends we can argue our points. We are at the same level and we tend to find their mistakes. But if it's a teacher, even if we have some doubts in our mind, we hesitate to say those things. But with friends we can clear out any doubts and argue with them. (FGS5)

The other reason cited was the feeling that the teacher would misinterpret their asking questions (FGS4; FGS8; FGS10). The following quote exemplifies:

> The comfort zone makes us to approach our friends. If you don't understand and want to ask the teacher, you kind of feel that maybe the teacher will feel we are not listening. With our friends we can ask everything openly. We can even joke around. I think learning takes place better with friends. (FGS10)

Some of the students wanted to ask the teacher but the fear that the teacher would find their questions 'silly' (term used by a student) and ridicule them stops them from seeking teachers' help (FGS4). One focus group students commented that with friends they can ask the question again and again till the doubt was clarified which does not happen with the teacher (FGS10)

The existence of the comfort level was also due to the language used in communication. With the teachers, students were expected to converse in Englishonly but with friends they usually communicate in their local dialect or the language they were comfortable with (FGS7; FGS10; FGS4; FGS11).

Another reason for students not approaching teachers for clarifying doubts was when the teacher was found to be quite strict (FSG1; FSG4; FGS8; FGS10) with some resorting to use of corporal punishment (FGS8, FGS10). This was evident from one of the interview excerpt:

> Student: Usually I am very scared of teacher. So, in case of teachers who are lenient, I am able to ask the teacher but I feel I understand better when I ask my friend.
> Interviewer: You just said that you are scared of the teacher. Is it something with the teacher that you are scared and not able to open up?
> Student: Yes. Some teachers are scary. It seems like we are irritating them. Some teachers even tend to beat us. So, I am very scared of that. (FGS10)

This kind of fear of teacher was also evident in another interview:

> Interviewer: Which is easier for you- asking teachers or friends?
> Student: Friends because if I ask teachers they mostly they say that we don't listen and beat us.
> Female student:I ask friends because I am scared of teachers. They might scold us as they think we are not attentive in the class. (FGS8)

Though the teachers being strict was mentioned in other focus groups too, the use of corporal punishment was not evident.

In general, all the teachers interviewed seemed to be quite aware of the issue of students not being able to understand everything they taught. All of them said that students hardly ask questions to them or approach them to clarify the doubts. However, none of them mentioned that it could be due to the level of comfort (all FGTs).

4.4 Teaching-learning support

There were broadly two kinds of living arrangement for students: boarding facilities (term used was hostel in the schools) or day scholar (living with parents or guardians or students living on their own in a rented house). The kind of learning support received in these kinds of arrangement varied.

4.4.1 Boarding

In this study, three schools had boarding facilities.In each, aboutten to twelve students shared a room. In two schools, each room had students from mixed classes. This arrangement according to the teachers was to encourage social interaction between students of different classes and also to minimize disciplinary cases (FGT7; FGT8). According to the students, this kind of room arrangement did not allow for much peer learning (FGT7). In the hostel, peer learning was taking place but it was minimal. The students confirmed that certain silent decorum had to be maintained in the hostel. Hence they were engaged in more independent study than in peer learning (FGS7, FGS8). In the school where students from same classes shared a room, peer learning rarely took place as again the hostel had rules on maintaining silence (FGS4).

In almost all the boarding schools, remedial classes were conducted. It was specially meant for only weak performing students but all students irrespective of their performance level attended. Also, some of the day scholars living nearby attended the remedial classes. Most of the teachers claimed that peer teaching happenedduring remedial classes (FGT4; FGT8). However, according to the students, it did not happen.Instead, the practice was said to be a study class where each student silently studied on their own and once in a while the teacher on dutyclarified students' doubts if it was his or her subject (FGS10; FGS11). In one school, students claimed that teachers used the remedial classes for teaching if they were behind in terms of syllabus coverage. The same students alsomentioned that in remedial class, peer learning was not encouraged as students made noise and disturbed the other students (FGS8). Also, the remedial classes were supervised by teachers in turn and they were usually called as teacher on duty (FGT4, FGT10, FGT11)

Boarders were not allowed to keep mobile phones with them. The schools had computer laboratories with internet facilities but students rarely had access to it after school hours (FGS4; FGS8). During the school hours also, students were given access only when they had IT class.

4.4.2 Day scholar

In this study, there were eight day schools. For the day scholars, the educated parents providedhelp in their learningdepending on their parents' education level and their availability. One student said, "my mother is educated but not that much educated. She is only good in Maths. So, I ask only Maths problem to her" (FGS9). There were cases when

educated parents were engaged in other activities and not able to help their children. This wasillustrated by one student, "My mother is not educated and my father is busy all the time. So I teach myself" (FGS9).For those students who rent a house and live on their own, peer learning was not observed as they did not have friends living nearby (FGS1).

A difference was observed in terms of parental support to peer learning between students studying in urban setting and rural setting. According to the two focus group interviews conducted with students studying in urban setting, most of the students mentioned that theyhave certain restrictions put in place by their parents in visiting their friends' place for peer-learning (FGS11, FGS10). According to the lower secondary students (grade VII-VIII), they were usually not allowed to visit friends' houses. Their parents did not send them out as they were young and may land up playing instead of studying (FSG11). As per the more adult students (grade IX-XII), theirparents did not send them out for peer learning as their parents worried that they may get into unnecessary social problems (FGS10). However, some educated parents (who were working as teachers) support peer learning. They allowed their children to visit their friend's place but made sure to drop and pick them up within a time frame (FGT10). In the rural setting, students mentioned that their parents allowed them to visit friends' places for peer learning though their visit was limited due to proximity of their friends' houses (FGS4).

For day scholars, some teachers and students had initiated learning through use of social media (FGT11, FGT10). All the students said that they had access to mobile phones. They either possessedtheir own or used their parent's phone. They usedsocial media to exchange important information, notes and clarify questions. However, the practice was yet to stabilize.

V. DISCUSSION

In Bhutanese schools, pedagogical approaches in classroom teaching is still more inclined towards being teacher centered. However, students' learning was a concern for both teachers and students themselves. Both were actively engaged in taking learning forward through whatever possible means and one of it was peer learning in the form of peer teaching and reciprocal peer learning. Except for stray cases where high performing students preferred learning from only teachers, peer learning was generally found to be quite effective in enhancing students learning. It was also found to be beneficial for both the weak and high achievers

which was in agreement with the literature findings (Sukrajh, 2018;Wessel, 2015; Mustafa, 2017).

Peer teaching initiated by students themselves and by the teachers was in line with the literature (Boud, Cohen and Sampson, 1999, p.414). The high achiever either from the same class or seniors normally took on a limited role of a teacher or taught the low achievers. In the student initiated peer teaching, the low achievers would approach the high achievers for support. The teachers were approached only when the high achievers were not able to clarify their doubts and during such times, students usually approached in groups.

Most of the time, students did not understand teachers' teaching but hardly voiced it to the teachers. Teachers though aware of such cases, expressed their inability to provide support owing to large student number and vast syllabus to cover. Hence, they initiated peer teaching. Asimilar practice was pointed by the literature on use of peer learning in the international context (Boud, 2001). For the international Universities, financial constraint lead to teachers' heavy workload but in Bhutanese context financial difficulty was not spelled out. To avoid forming groups each time peer teaching was initiated, the class sitting arrangement was made by the teacher in such a way that one high achiever was paired with one low achiever. There was no mention of students feeling intimidated with such arrangement. However, the teachers' role ended once the pair was formed and task was given. It was like the teacher did not exist after that. This finding was not in line with the other research where the teacher was very much present as a facilitator during the process (Sukrajh, 2018;Mustafa, 2017).

Reciprocal peer learning did take place in schools among students of almost same learning ability. However, it was not as widely practiced as peer teaching in the Bhutanese context. Similar findings were reported by other researchers (Brookfield and Preskill 1999 in Boud, 2001). In the Bhutanese schools, both the teachers and students were not aware of the terminology even. This could be due to the continual exposure of students to teacher-centered teaching where knowledge transferwas seenonly one way - from one who was all knowing to others who did not know.

Comfort zone is very important for effective learning to take place. The literature pointed the practice of peer learning in other context due to teachers' workload (Boud, Cohen & Sampson, 1999). This was true for teacher initiated peer teaching. However, in the student initiated peer learning, the practicewas due to the existence of comfort zone. The

comfort zone was minimal between a teacher and students, and quite high among students themselves. Students engaged in peer learning by forming their own grouping with friends they were comfortable with. They were even comfortable with class sitting partners formed by the teachers. Though teachers were aware that students hardly approached them for doubt clarification, interestingly the study did not point to them being aware that it could be due to existence of minimal comfort zone between them and students.

There were many reasons for students not feeling comfortable with teachers. Firstly, the teaching approach was mostly teacher centered that limited students' engagement in active learning. They became dependent learner. Similar practices were observed in most of the south east Asian countries (Loh and Teo, 2017). Secondly it was the type of language used in communication. Though in Bhutanese schools, the teaching was mostly in English, it is still a second language. With the teachers, students were expected to communicate in English but among friends, communication was in their local dialect and thus, the existence of high comfort zone. Thirdly, the teachers were accorded high respect making them seem unapproachable. Students feared to approach them least they were offended that students did not pay attention in the class or their questions were found to be silly. This was in line with the other studies (Loh and Teo, 2017; Kyong-Jee and Curtis, 2002)where the cultural belief and values had an impact on how students learn. Lastly, teachers were generally found to be strict with some resorting to use of corporal punishment that was banned in Bhutanese schools in 2008.

Many of the schools, especially the boarding schools, had the practice of offering remedial classes. However, in the remedial classes, there was no real teaching. Instead, the students were made to carry out self study which was not what it was supposed to be. According to other studies, remedial classes were conducted to give additional opportunities in terms of use ofvaried teaching and learning materials, and approaches that catered to low achievers (Cheng, 2014) to bring about improved learning (Cheng, 2014; Jadal, 2012; Abu Armana, 2011; Luo, 2009).Also, in Bhutanese schools, remedial classes were supervised by a teacher on duty who was not necessarily teaching the low achievers which defeats the purpose if the teacher is from different subject background. In the present practice, there existed a notion that silence has to be maintained during remedial class. This was also observed in the hostel. Students were supposed to maintain silence discouraging any kind of

learning among peers. This kind of practices limits learning from friends. The possibility of enhancing learning through peer is huge in remedial classes. At present most of the schools have not paid enough attention on using boarding facilities to encourage peer-learning. Schools have arranged the boarding facilities purely based on the reducing disciplinary cases.

With the world now being technology driven, there are opportunities to enhance learning through use of internet and social media (Yang and Chang, 2012). At present, boarders have limited access to internet. For day scholars, the use of social media in learning is more towards sharing information only. Peer learning can be enhanced using social media.

VI. CONCLUSION

The existence of comfort zone is quite minimal between the students and teacher. As such teachers are looked upon as unapproachable, strict and some one to be feared. The use of corporal punishment by some teachers though not widely present, has not helped. In addition, the classroom use of language has further reduced the comfort zone. However, peer learning has come as a boon. It is widely used by the students and the teachers and it has positive effect on students' learning.

Boarding is a home away from home. At present most of the schools have not paid enough attention on using boarding facilities to encourage peer learning. Schools have arranged the boarding facilities purely based on the reducing disciplinary cases. Opportunities for schools to use boarding facilities to enhance students' academic learning are huge.

Many of the schools are concerned about students' learning and provides opportunities to low achievers to improve through conducting remedial classes. However, the present practice of organizing remedial classes need to be revisited. There medial classes offers possibility of enhancing students' learning through peer learning.

Though peer learning has led to students enhanced learning, understanding the multifaceted approach of practicing peer learning in various situation is required. As such, we recommend the following:

a. The comfort zone needs to be enhanced between the teacher and students if learning is to take place. The MoE and colleges of education need to work on either offering a professional development on how to maximise the comfort zone between a teacher and a student;

b.   Thecolleges of education could formalize and include the multifaceted approach of practicing peer learning in their teacher training programmes;

c.   Theschools to encouraging peer learning in the boarding school as well as through remedial classes looking at best practices followed in other countries; and

d.   Study could be carried out to find out the extent and intent of use of corporal punishment in the schools even after it has been banned in the Bhutanese schools as it has negative effect on students' learning.

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Modern Man's Predicament in the Selected Novels by Naguib Mahfouz

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Abstract— This study aims at analyzing the selected novels of Naguib Mahfouz in the light of the existential predicament of man. Such predicament is manifested in the aspects of despair, frustration, betrayal and poverty. The study assumes the existentialism as a theory and topic to comment on the situation. This study aims at the following objectives: To analyze a reflection of moral chaos in Naguib Mahfouz's selected novels. To show the modern man's predicament based on the selected novels by Naguib Mahfouz. To explain how existentialism is able to express the predicament of the modern man based on Naguib Mahfouz's selected novels? This study follows the existential theory as an outline onto how the project of the present study will be carried out. It specifically presented the theoretical framework of the study, as well as the related theories and concepts necessary for data collection and interpretation. The study arrives at the conclusion and findings that the moral chaos in Naguib Mahfouz's selected novels of the study are a genuine fact of the aftermath of colonial period in Egypt. Moreover, modern man's predicament is brilliantly portrayed in the characters who are in a constant struggle to journey from their repressed daily affairs into the post-colonial lifestyle. Such shift from traditions to modernity has led to the existential predicament on the account of the modern Egyptian individual and society. The study examines the life of the Egyptian community from the existential perspective; and it is necessary for the Arab countries to consider. The study is open for further research like feminism, gender studies, and the familial relationships.

Keywords— predicament, Modern man.

I.   INTRODUCTION

Most of Naguib Mahfouz' short stories and novels are built on the assumption that man is the main subject of the fiction, hence as a character who represents the modern man during the thick times of agony and suffering. The themes of the predicament are the gist of the works that are written by Mahfouz to display the misery, anguish and the frustration as part of the existential problem that the novelist tries to convey to their readers during the modern era. This paper focuses on the so called existential Predicament of the modern man. The researcher in this chapter will examine how the modern man/Woman is put under a thorough social burdens and hard human conditions; moreover, the researcher would diagnose the reasons that have led them to such a frustrated behavior as well as the tragic fall of each character in the novels that are selected for the discussion.

Naguib Mahfouz is prolific writer who adopted the psychological and the existential perspective to hint out to the consequences of his characters. He drags his readers to the dark side of the human conditions and made the readers feel the pain, the agony and the staggering state of affairs of his characters. The man / woman is put under very devastating and competitive circumstances; they have to fight and struggle to secure a place in a world of delusion a world that is different to their original home and tradition. Thus man is crippled and crushed between the cruel modernity and the lost antiquity that is midway between the Muslim Egyptian traditions and the western colonial trends.

The time of writing the most influential works of Naguib Mahfouz roughly dates with the rising of modernism the huge movement that invaded the art and literature. Hence, the topics that he enriches his approach of writing attribute to the philosophical movement of existentialism. Existentialism as in the works of ElfrideJelinek, Albert Camus, Thomas Bernhard, Kenzaburo, Yukio Mishima, and Jean-Paul Sartre. The search for the self, the meaning behind life and the images of the frustration and anguish that have evaded Europe and the Middle East are all represented in the selected novels for this study.

In the Midaq Alley the novelist has raised the issue of the loose morality that have resulted from the sudden

arrival of the western trends into the conservative and the Islamic society of Egypt and made it an easy prey in the face of modernism. Thus one can observe an urge for a change in life a way out of the outdated values. Such a search falls in the accounts of the existential philosophy that calls for the meaning of the existence.

While the major work of The Cairo Trilogy which he includes three novels that trace three generations over thirty years' period of time in the life of a traditional Egyptian family. The family is torn fragmented by the effects of the conflicting western trends and the old-fashioned traditions of Egypt.

This family saga is . . . roughly covering three generations, the first one from the period before the First World War, the second one immediately after this War and the third one starting almost simultaneously with the beginning of the Second World War. The dominating father symbolizes the older generation with all its certainties, which prove to have been undermined by 1919. The second generation is depicted as the hesitant transition to the third one, which is characterized as torn between conflicting ideologies of socialism and Muslim activism. (Brugman,1984, p. 301)

Naguib Mahfouz has offered for the theme of the human predicament in the character of Said Mahran the socialist and the thief who undergoes different stages of life and out of the sense of betrayal and frustration loses himself. The existential approach is implemented in the behavior of the thief Said who is disappointed by the nearest people around him wife, daughter, friend and political mentor. In The Thief and the Dogs' context the predicament is personal and it is developed inside the psyche of Said Mahran who believes that revenge is the only means remained for him after he has lost everything in his life like his family, job, and the social courtesy. The novelist in this respect wanted to show the pessimism in the character of Said who assumed the negative ways of living, yet the novelist displays all facets of futility and anarchy of the modern existence, the futile efforts by Said have all Gone with the Wind when his political mentor let him down by giving up the principles of socialism and changes his political views. Moreover, the behavior of his wife who followed another man has also increased his predicament.

Finally, the mid-20th century era has witnessed the emergence of the absurd theatre in due to the development of the existentialism and the ideas of absurdity and the futility of human existence. Mahfouz has contributed to such themes in his novel The Beggar in which the protagonist is in a search of a remedy to his sickness. Throughout the entire novel the novelist sets his protagonist in a constant search for some remedy, in the same way the two characters in Samuel Becket Waiting for Godot. In his way of searching the major character feels the futility of his action as he loses the faith in the 1952 Egyptian revolution. There is much depression and ennui in the mind of the protagonist of the novella.

The Beggar is a story of the successful, wealthy, well-respected lawyer Omar, from Cairo, has arrived at a psychological cataclysm in his middle-age. His desperation and search for meaning keeps him loaf from his family his work, and his friends. Omar is a young idealist during the 1930's with eagerness to concede some socialist change; he now fears the sense of irrelevancy more than anything.

II. THE STATEMENT OF PROBLEM

After reading most of the body work of the prolific novelist Naguib Mahfouz the researcher has observed a tendency in the behavior of the majority of his protagonists that develops to become a fact. Such behavior represents a problem that is growing in the Egyptian community as part of the Arab world. The tendency to find a better place, leaving the old-fashioned values, and the search of identity due to the changing trends of living in effect of the colonial existence have called upon the problem of the existential predicament that the majority of the characters in the works of Mahfouz undergo.

According to the texts that are selected for this study the main characters pass through a moral crisis that arises to be chaotic as the main character lead an immoral way of living in a society that is supposed to follow the religious discipline, and so are the majority of the characters in the Midaq Alley for example follow the model of Hamida who aspires to cross the boundaries of the Egyptian traditional society. The Cairo Trilogy also provides such examples of loose morality in the behavior of the man of the family who lead a double standards life of domestic discipline and outside indulgence. The other novel the Thief and the Dogs has the crisis of immorality that the characters show as they betray the main character Saeed. Moreover, Omar the main character in The Beggar who shuns the doors on his normal life as a lawyer and poet for the sake of search a remedy to his unknown sickness.

Thus, the researcher has identified these behaviors as increasing problem that affect the Egyptian society in particular. And the interpretation of such mal-functioned way of living is drawn on "the existential basis". The characters in the selected novels are in "predicament" of living in a country that is freed from the colonial powers and the effects of the colonial existence still echo in the society which leads to the crippled and confused behavior of the majority of the characters. Hence this study investigates this problem with the help of the

"Existentialism" to provide a reasonable justification for the problem of the study and recommend for a successful solution for the standing problem.

III. THE NIHILISTIC ALLEY IN THE MIDAQ ALLEY

As part of the nihilistic settings of the novel the Midaq Alley is a miserable and agonized place that everybody of its inhabitants aims to get out, hence such a hard conditioned alley is hated by main characters in the novel. However, Mahfouz starts with introducing Kirsha's cafe, which symbolizes the social center of the alley, and sweeps through several of the ever-present characters within: "Many things combine to show that Midaq Alley is one of the gems of times gone by and that it once shone forth like a flashing star in the history of Cairo ... And then there is its coffee-shop known as Kirsha's. Its walls decorated with multicolored arabesques, now crumbling, give off strong odors from the medicines of olden times, smells which have now become the spices and folk-cures of today and tomorrow..." (Mahfouz, 1947.Midaq Alley.p.1). When the night begins, the men assemble there for drinking tea, smoke, and chat. RadwanHussainy is such brilliant man and the most dedicated one among Midaq Alley's characters. Others see him for spiritual advice in times of conflict and misunderstanding, his religious credibility and wisdom come into play. On the other hand, the owner of the cafe Kirsha, who "had always lived a most irregular life, and he had rolled in its dirt so long that it appeared to him a perfectly normal one" (Mahfouz, 1947.Midaq Alley. p. 39). He shows no shyness and never asks for an atonement or remorse, he would rather persist on the evil deeds "a veil of darkness", and becomes a victim to his perversions. It seems that his morality is not functioning well; hence, he is thrown into a dark place and condition where he sees no way out. In Islam, homosexuality is forbidden and is regarded as one of the biggest sins, Yet, the society of the alley seems to tolerate it like anything else. Mahfouz materializes these wrongful deeds in Kirsha's character. Kirsha engages himself multiple illegal behaviors that are despised and denounced by the society. However, Hussainy tries friendly with him to convince him stop these ill practices by saying, "You know, Mr. Kirsha, I have not brought the matter up to offend you, or to make you feel shame. I just want to offer my advice for whatever good it will do." And he adds, "this boy is immoral and has an evil reputation...I am appealing to you for your own good and the good of your home. Give up this boy; he is just filth created by Satan" (Mahfouz, 1947.Midaq Alley. p 82-83). Kirsha's response is that "he was free to do as he wished and that no one had any authority over him" (Mahfouz, 1947.Midaq Alley.p. 83). Desperately, Husainy nodes his head and says the words from the wholly Qur'an, "You cannot lead aright whomever you wish; it is God who leads whomever He wishes" (Mahfouz, 1947.Midaq Alley. p. 80).

Hussain the son of Kirsha is also another character in the novel he is caught in a plight and he dislike the living conditions the alley and its people. He is another character with the predicament, to stay is to suffer the anguish to move out of the alley is to enter the unknown. He joins the work in the British army, where he gets money, yet the amount he earns does not cover his spending, to balance the things, he doubled his income by selling stolen items. By such behavior of getting illegal cash Hussein struggles in his predicament to survive, eventually he resembles his father, Hussain is undisciplined type of fellow he purchases extravagant food, hashish and liquors, all of these items are not allowed to Muslims. Lane mentions that "this pernicious and degrading custom" is adopted in Egypt before the middle of the thirteenth century". (Lane,1954. p.341) Hussain's motive of leaving the alley is applicable to his childhood friend, Abbas al-Hilu, who also is tempted by fortune to leave his barbershop and find some job with the British. Hussain argues Abbas, "Everyone in this alley is half dead, and if you live here long, you won't need burying" (Mahfouz, 1947.Midaq Alley.p. 31). However, Abbas is a quite gentle and modest man; he does what right only, and saves money his plan to marry Hamida the protagonist. However, his virtue causes his tragic end as he attempts to protect the honor of his fiancé Hamida.

3.1 The Suffering of the Individuals

There are two characters in the novel that Mahfouz uses to show the extent of the predicament of the regular people of the alley, in fact these two characters contribute to increasing the suffering of the alley poor inhabitants. Doctor Bushl and Zaita represent the dirt and ugliness, which characterize the Midaq Alley. Zaita instead of changing the conditions of the poor, he worsens the living of people by the act of mutilating them and reduces them to beggars, "... I am the best of people, not the worst, regular beggars don't earn a penny, whereas if I give them a deformity they can earn their weight in gold? It's a man's worth, not his appearance that counts" (Mahfouz, 1947.Midaq Alley. p. 113). Beggars are in patiently waiting to see him; they flock together under cover of darkness to the 'wasteland' where Zaita is, in order to have themselves distorted by his evil art. Such types of people are sons of the world of ignorance, sickness, and poverty. Begging is the only way to survive; their case is a

metaphor of an entire nation that also survives by culturally begging from the West. However, deformity is necessary for the practice of begging and so are cultural transition requires pain and deformity.

Hamida is the protagonist of the novel represents the moral ambiguity that grows clear, as Hamida grows conscious of her extraordinary beauty, and she shows no compunction about using it. She approves to Abbas's proposal, then changes for another suitor (the old man Salim Alwan who would provide luxury). However, her ambitions of luxurious life are abolished when Salim Alwan gone through heart attack. Later on, Hamida is allured again by a man of high class Ibrahim Farag who abandons her as a whore with no remorse. In the end of the story, she takes advantage of Abbas' sincere love to take revenge from Ibrahim Farag. Abbas accepts to protect her "honor" just as he knows that her honor has been sold and bought many times among the British soldiers. She eased in mind that her fiancé Abbas determines to cancel his plans of marriage, "...what you did will always stand between us..." (Mahfouz, 1947.Midaq Alley.p. 228). However, Hamida does not look like to bewail her misfortunes or contemplate her morality. The worthless death of Abbas makes an impression on the mind of the readers to see him as the representation of villain character by sacrificing his life for Hamida's mistakes. "More significantly, the sexual politics, however, rise to its peak towards the end of the novel, when the enraged drunken soldiers in the tavern fall on Abbas from all sides like "wild animals", killing him with blows, kicks, and glasses fly in all directions, while his friend Hussain is paralyzed and watch impotently" (Mahfouz, 1947.Midaq Alley. p. 241-242).

Midaq Alley manifests its moral ambivalence obviously in the framework of the story, that revolves around a punch of the Midaq Alley's residents in an improvised quarter of Cairo, for them money counts as everything, the morals issues detail professionally with the existential requirements, the events contribute to the main theme of the existential predicament Throughout tensed situation between the life of the alley and the temptation of the modernity. Those who really leave the Alley motivated by working for the British, such a manifestation of modernity leads to one man penniless, another dead, and a woman prostitute. Zaita trudges in the dark alley to see his beggars to get his share of the day work of collection. Hamida engaging with British soldiers, Abbas brawls with British soldiers, Booshy and his friends are to dig up the graves for valuables, the perverted Kirsha following young men, and so on. Gassick asserts that "these universal problems of behavior and morality the novel examines remain the same". (Gassick,1991. p. viii)

Hence, the theme that underlies the collision between modernity and tradition is the only between the social and economic status. Mahfouz personified Midaq Alley as the place of two dissimilar cultures through two domains: the life of the Midaq Alley (the inhabitants) and the world outside the Alley (the Western colonization). Every world has its own traditions and culture that distinguishes it from the other. For example, the Arab woman does not put on revealing or tight cloths publically because it is thought-out to be shameful and coarse in Arab religion. Thus, it assumes one more phase of predicament of women in particular the Arab who is submissive, passive, and oppressed. On the other hand, Arab societies think about the Western women as lost and immoral. Yet still, in their predicament the Arabs grope for modernization. Mahfouz provides examples of the factory girls and Jewish women as the reflections of the Western tradition and feminist's opinion too, who are in the perspective of Hamida pretty, bold, rich, and knowledgeable; work freely with "a nice clothes." And he employs Hamida as a vivid image of Islamic feminism who later is hooked and sabotaged by the ideological impacts of the Western. Mahfouz through his characters, states that the world of the Midaq Alley is an ultimate description of the less resources, religion, tradition, joys, and moreover, agony of the people of an alley that only offers an earthly existence with glimpse of hope. It "was a place that did not treat its inhabitants fairly" (Mahfouz, 1947.Midaq Alley. p. 32). The world beyond them is reflected in form of temptations of modernism, opportunities employment, secularism, fashion, money, and carefree. Due to the fact power and money could satisfy their lust, the inhabitants of the ally are overwhelmed with such predicament of to go out of the poverty and head to the unknown. Hamida is captivated by Western allurements due to her thirst for richness and authority meanwhile Abbas dies for defending her honor. Diiulio makes it very clear as she announces, "...the reader will realize how not only the characters are entrapped in cages of subservience, but also readers of Mahfouz are trapped in cages of misunderstanding." (Diiulio, 2007.p.xxi) Mahfouz's personas are representation of the poorer layers of the society in it he traces the tragedy and sadness of their lives. Their lives become miserable and unfortunate due to the two conflicting social approaches of thoughts, (modernity and tradition), both tradition and modernity don't solve their problems, rather, they make them more complicated. Giving these features, the readers come to understand that the alley doesn't any redemptive values. The reader realizes throughout the novel the disparity between the tradition and the modernity in Egypt during the 1940s, which stands for the reenactment of the

East-West encounter and the values, whether aesthetic or moral, that each world displays.

IV. THE RESTRICTED FAMILY INTHE CAIRO TRILOGY

As part of the human predicament the behavior of the father of the house AlssayyedAbduljawad is so decisive and restricted type of fellow he was. Such familial restrictions have contributed to increase the predicament of the individuals in the novel right from the start. In Palace Walk, the predicament is afflicted to the young boy Kamal who is strongly attached to his mother, Amina, and feels some kind of intensity towards his father. Due to the stiff and rigid manner of the father Kamal finds refuge in his mother who intimately teaches him about Qur'ān, discusses many texts from it, and memorizes his school homework with her. Mahfouz writes, "The boy did not doubt these tales and believed in them, because they came from his mother and they did not conflict with what he learned about religion in school. Moreover, the mentality of his religion teacher, as revealed by his casual remarks, did not differ from his mother's". (Mahfouz,1989. p.64) Kamal was captivated by the legends in a manner that none of his dry lessons could match. Overwhelmed with excitement and dreamy imagination, his mother's lesson was one of the happiest times of the day. Kamal grows a tough and crucial character in the novel as he grows older and his personality is polished due to the circumstances in his family, like the death of his brother Fahmy, that shocks the household and is the turning point to several of the members of the family. In a particular way Kamal is affected, as he had considered Fahmy as a role model who lived free and died for freedom. Kamal is type of man who assesses his life by monitoring and observing his family members, yet he oversteps the limits that have been established by his father, the old generation, and society, for example the behavior of taking his mother to make a visit to the shrine of Al-Husayn, —Kamal helps his mother to go beyond the boundaries of her house, from which she is eventually banished. Through these actions, Kamal is in amidst of predicament that he wants to go against his father and also strict fundamental rules and taboos which he started to have doubts about. He is overwhelmed with fear of his father to the extent that he can scarcely ask him to bring his mother back. Moreover, he was so trembling he was unable to see where he was putting his feet. Al-Sayyid Ahmad moved to go back into his shop. The moment his father's eyes turned away, the boy relived. Fearing that the man would leave and the chance is gone, without prior thinking to consider what he was saying

Kamal screamed, "Bring back Mama, God help you." Then he sped away as fast as the wind. (Mahfouz,1989. p.217)

Many other things in Mahfouz's novels portrait the suffering of modern man who is encountered with questions of the religious, and secularity. How do characters develop and opens out in his novel Cairo Trilogy and what kinds of changes happen through the association of the younger generation with different vision of Islam and the patriarchal society within Egypt? (Yared, 2002) between 1919 and 1945 the Egyptian writers were tracking a path of increasing reason, individuality, and autonomy from the Ulema (Religious legislators). The Ulema preached and believed in narrow strain of Islam, that prevented the teaching of modern sciences, they rather focused on a rigid Islam that rejected fresh interpretations.

> Qasim Amin, a Muslim, also said that because the ignorant ulema decided that "what few legislators had down was eternal truth; nobody had the right to oppose it…." Thus it is not surprising to read Taha Hussein's severe attacks on these doctors of religion in Egypt who used their power and influence to combat all 94 liberal thought, even before they prosecuted authors like him and Abd al-Raziq, and banned their books. (Yared, 2002.p.64)

It is so important to comprehend the questions that are being raised within the Egyptian society while assuming an examination of the human predicament in the three novels of Cairo Trilogy and understanding the different important moments in the history of Islam and modernity, generational conflicts, and tradition that is essential to all the characters.

4.1 Crossing Tough Boundaries

Eventually the grown sons of the house man Alssayed reach to a time of revolution against the restrictions that are placed on them in earlier time of their life as illustrated in the first two novels of the Trilogy. Hence, in Sugar Street, the last novel, Kamal tries to be equal or excel his father in a time he is young, however, then persists to become a philosophy teacher meanwhile Yasin holds a government job and copies the behavior of his father of imperfection and betrayal and lack of moral responsibility. Kamal proves to be a good example of moral responsibility, despite the fact that he has rejected his faith. Yasin, who is portrayed as a hollow man, is a genuine example of immorality. Kamal's social circle is rather wide, the world that he lives in expanded with various components. However, the predicament that Kamal lives is

rooted in sentiments and attitudes agitated in his young life stage and it subsists basically constant…. For instance, he goes against his father's wish and he selects to study philosophy and be a teacher. Kamal's passionate emotions and his childhood sentiments with philosophical, sometimes academic tendencies…. Yaseen had a great deal of attention not merely through the reflection of his sexually immoral behaviors and scandalous manner, but also through Kamal's abstract judgments of him. (Gassick 1991.p.58)

These two sons symbolize the modern, Western influence of the young generation, because both have taken a decision to go against their father who refers to tradition. Yasin ridicules his father as the latter talks to Fahmy about how their father is not tricky in having affairs with other women, but undergoes the rules and traditions of a Muslim Caliphate:

> He gets drunk, and believe me, drinking is even better than eating. He has affairs and so did Muslim caliphs. Read about it in the ancient poems contained in Abu Tammam's anthology Diwan al-Hamasa or see its marginal glosses. Our father isn't doing anything sinful. (Mahfouz 1989.p.271)

In Palace Walk, Kamal establishes his life on the basis of reciting the Qur'ān and reading, because of his mother's impact. She is portrayed as the devout character and cornerstone of the household, and he is the youngest child and wants to emulate his father; however, he is the one son that opposes his father at the end of the novel. For instance, Kamal is the only child who oversteps the borders and insists on taking his mother, Amina, to Al-Husayn's shrine and away from the house without consent of her patriarch husband. Kamal takes her on this small journey, the only step in her personal rebellion that ends up in her banishment from the house. Yasin her stepson, becomes pissed off by the punishment she underwent and questions his father, Al-Sayyid Ahmad, who is leading life that is marred with immoral affairs of his household:

> You've got your religion and I've got mine. In other words, he was not inclined to impose his views blindly on other people. Although he could distinguish what really was good from what was bad, he was not willing to embrace every good thing. In that respect he was influenced by his sternly traditional nature, so much so that he considered his wife's visit to the shrine of al-Husayn a crime deserving the gravest

punishment he had meted out during his second marriage. (Mahfouz 1989.p.219)

4.2 The Challenges of the New World Order

Finally, in the last part of the novel Sugar Street, the newly introduced socialism as a movement away from tradition. The Egyptian culture is threatened with these new movements that are invading the world; hence, the Egyptian Muslim life is being challenged. The central subject for Mahfouz was the Egyptian individual that is exposed to such changes in the society which lead to the inevitable change in the Egyptian identity. Out of the existential predicament the modern Egyptian man like Kamal began to question the standing values and judgments as they observe the bleak present and the future that is to be marred with the corruption of by war, rebellions, and the foreign colony. The characters Kamal and his father are exponents in the trilogy, from the first book and continuing to the third; Kamal adores and worship his father in the same way he worships Allah; therefore, the type of relationship between the two is built on awe, respect, and fear "love". A love like that sounds to be more of a traditional value than of a real sentiment established on passion and love. This type of love was developed into harsh negative sentiments.

> As for love, every member of the household loved the man (father) to the extent of worship, thus love for him seeped into the heart of the youngest (Kamal) due to the influence of the environment; it however, remained a gem hidden in a closed container of fear and terror. (El-Enany 1993.p.53)

Besides his predicament, Kamal feels his mother's predicament as she is banished away from the house. Such actions not only increased his grief but also instigate to question not only his father, but also the norms which implied to take a mother to holly shrine is wrong or guilt. As Amina comes back home, Kamal exclaims with ultimate excitement: "Today's dearer to me even than the procession with the holy shrine on the camel when pilgrims leave for Mecca" (Mahfouz 1989.p.233). On the other hand, Yasin is the son who matches and solaces himself in the reputation of his father's as a womanizer and drinking habit as he desecrates the memory of his while speaking to his brother Fahmy:

> My father's prudent, a Muslim, and l loves women. It's as simple and clear as one plus one equals two. Perhaps I'm the one who most resembles him, because I'm a Muslim believer and love women, although I'm not

too prudent. You yourself are a believer, prudent, and love women, but you base your acts on faith and prudence, while shying away from the third alternative: women. (Mahfouz 1989.p.275)

Kamal is the best representative of the predicament of the Egyptian he maintained the sexual affairs with prostitutes and his sincere romantic love entirely is isolated. For him marriage is part of work and industry, and that love is no possible manner attributed to marriage. (El-Enany 1993.p. 64) Despite the fact that Kamal is the defining gate through which the reader can observe the lives of the characters in all three parts of the novel, he is too the individual that remains unmarried due to his understanding that marriage is not out of love.

More Significantly Kamal symbolizes the multiple changes that occur in Egypt and the intellectual world; he embodies science as well as ethics. He never back on his moral responsibility and he didn't exaggerate the religious issues. Kamal played double roles as a supporter the Ummah (Islamic nation) and individualistic effort. Kamal's predicament is not personal or an individual case yet it refers to the Egyptian atmosphere at large as it is disturbed, and in discrepancies due to the transformation and change by the effect of the European influence, for instance the inner struggle as narrated by Kamal, and the external misunderstanding among the other characters. According to El-Enany, In Sugar Street, Mahfouz identifies the two rival social philosophies through the two intellectual equals. In this matter both of the brothers Ahmad and Abd al-Mu'nimShawkat, Kamal's nephews. From the same family and the same university, yet they bear totally different have been more opinions; for Ahmad is an atheist socialist and Abd al-Mu'nim is a member of a Muslims brotherhood. It is as if Mahfouz, by making them so close, wanted to pinpoint the ultimate inevitability of a conflict between two powers which no social tie could avoid." (El-Enany,1993. p.78).

V.   THE BETRAYAL IN THE THIEF AND THE DOGS

In most of the literary works the readers can examine the state of predicament through the episodes of betrayal and treachery. Such actions are built on disdain abandonment, and denouncement. In this section the researcher would like to examine the character of Saeed Mohran a convicted who is in a deep predicament that is caused by the nearest people to him like his wife and his best friend. Hence, the natural reaction by any simple man is to retaliate and take revenge from those who betrayed. The novel is kind like a short story with a descriptive

manner that is adopted from a real life story of a man who was released from jail and seeks revenge over the traitors. The events and the settings of the novel like the jail, cemetery and isolated café whereas Saeed used to hide himself from the police reflects the gloomy and the spooky atmosphere such acts contribute to the theme of existentialism. As we sense a tone of despair in the desperate protagonist Saeed who is bent to shed bloods of others.

The language is highly expressive and the vitality of the animal images is truly manifested in the novel, to emphasize the loose morality and the death of the humanitarian values. However, Mahfouz did not intend to write about the details of a real murderer's account, yet he made use of the character of Suliman to fitful his need; he made his mind to write a narrative of a character that is in a deep predicament. He selected Saeed's character with different aspects and dimensions that differentiate him from his real-life depiction AbdulmunimSulaiman. Such aspects may be falls under the classification of the cultural, religious and psychological dimensions, as exemplified in Saeed's reaction to Ra'uf 'Elwan, and the protagonist's relation with Sheikh 'Al1 al-Jinaid1 in respect to the religious dimension. Mahfouz made Saeed as a modern individual who tries to secure a place in the anarchic world. However, such attempts failed him due to his chaotic behavior and the overwhelming predicament that dominated his thoughts. As the reader can observe how Saeed bullets missed their target and led surplus chaos. Eventually the protagonist is considered as a tragic hero for all the standards of the tragic hero are applicable to his personae. His predicament sprouts from the urge for revenge. He declined from good to bad and his downfall is tragic, that arouses fear and pity in the reader. Overwhelmed by the feeling of betrayal and his poor judgement on circumstances, and, above all, by his excessive pride, or self-assumed superiority and self-confidence he commits crimes. All these facts manifest themselves in his failure to satisfy his aspiration for revenge, as result brought about his tragic down fall.

When Saeed sees Sheikh Ali al-Jinaid1 immediately after he has just been set free from his jail, the omniscient narrator mentions: "The open space outside resounded with the braying of a donkey, which ended with throaty rattle like a sob. Somewhere a harsh voice was singing an ugly voice sang' where is my luck, where is my fortune" (Mahfouz.1984. p. 29). What the reader infers from this passage is that Saeed's fate is connected with the meaning of the word "luck" and his fortune is inevitably doomed to deteriorate sooner or later. The reader can assess the size of the traumatizing predicament on the protagonist Saeed

through confusion mind, the choked emotions, and his perpetual quest for justice all instigated sympathetic responses from. The reader pities for him as he goes through hard times. However, Dr. FatmaMussa opines that the reader may not sympathy with Saeed due to the fact that the hero is represented as a detestable character by the novelist. She also adds: We do not mean here that the novelist is dragging the reader to feel sympathy with Saeed, the protagonist, . . . Saeed Mahran is a detestable character.... We might comprehend him as well as we may realize and understand the motivations that called upon his downfall, yet still, we cannot sympathize with him. Anyways Saeed is not depicted as totally detestable. He is open for love and humanistic in his feelings even in time of committing his first act of murder:

A useless effort you have made when you killed Sha'ban Hussain. Who are you Sha'ban, anyway? I don't know you and you don't know me. Do you have children? Did it ever cross your mind that one day you would be killed by someone you didn't know? Did it ever cross your mind that one day you will be needlessly killed just because NabawiyaSuliman has married 'ElashSidrah? And to be killed by mistake while 'Elalsh, Nabawiya or Ra'uf are still alive. And me, the murderer, doesn't understand anything. I wanted to solve part of the riddle, only to be confronted with a more mysterious one. (p. 114).

Saeed displayed a great deal of humanity through the profound love for Sana moreover, for the sake of his daughter he spared Nabawiya's life. In his ambition Saeed wishes to kill both Nabawiya and Elish for they both have spoiled his life. Moreover, the other goal to take Rauf Ilwan down for changing his principles and values then to escape abroad if possible. Yet Saeed is dragged into his predicament that is represented by his daughter Sana' who will be taking care of?

One more example of Saeed's sense of humanity is manifested in his behavior with Beyaza after he attacked him in the desert. He is able to put his hands on all his money, but chooses only ten pounds is enough for him, as he understands Beyaza's situation provide his family. Through the entire novel Saeed is portrayed as helpless to cope with his fate or even change it. Thus, he stands horrified, isolated and alone against the whole world in his attempt to restore his honor and pride.

5.1 The Individual Agony

Saeed is plunged in the past that is associated with his lost happiness and dreams, this happiness is not meant to last for more than a few moments, and turns into a hell very immediately after he remembers one of his enemies,

that man who is the main source of pain and betrayal for Saeed; the entire situation grows as a nightmare that made of Saeed devil and hate-filled man whose utter goal is to hunt down and kill the traitors. He withstands almost incredible restlessness, boredom, self-punishment, despair, loneliness, and, but is never scared. With increasing irritation, he has got a shelter from the darkness in Noor's place. Saeed stroke a companionship with Mu'alimTarazan, with whom he walks along the Nile river. However, he feels left behind by his most close people. The predicament is culminated by the atmosphere of darkness and boring quietness. Saeed feels an increasing disillusionment by the effect of the traitors around him;

The whole world is unjust" and brutal to him as he envisions it. Having reached a dangerous state of intoxication with self-pride, Saeed thinks himself superior to everyone: He really does not like loneliness. And he, among people, grows bigger and bigger, like a giant, practicing glove, leadership, and heroism. Without this he cannot enjoy life (p. 162).

In his stream of consciousness, he believes that he:

.. always wished to destroy the whole world and turn it upside down, even when you were just a clown. Your victorious raids, on the palaces used to intoxicate your proud head. And Rauf's fake words which you believed, turned your head (p. 155-156).

No matter what the condition, Saeed decides to face whoever fails and betrayed him even if he will be alone in his plight, he set out vicious war against all his enemies, unworried by the warnings of Tarazan, who informed him that he cannot go against a significant man like Rauf, besides skipping Noor's warning that he is meant to lose in this game if he jeopardizes his life by fighting the whole society alone. Saeed has full confidence in himself and he tells Noor he can escape at any time he wants to: I will escape when I decide to escape, you'll see ...Don't you know who Saeed Mahran is (p. 140)?

But as the events unravel, Saeed Mahran is no abler to show love or other human feelings; he is overwhelmed with the idea of revenge on his enemies:

Is it possible that I could go through my life with no past and pretend to forget Nabawiya, Alish, and Ra'uf?If I could, I would be more relieved, more comfortable, and farther away from the gallows. But that's no way; life isn't worth living until I do what I have to do. I will never forget the past, for the simple reason that it is the present to me (p. 85).

5.2 The Despair of the Hero

Saeed the main character is not moved by the advices that are introduced to him by other friends, hence he is

determined to hunt down the enemies that contributed to his misery and agony. The despair is clearly presented in his behavior as he persists on revenge.Saeed's crisis reached the climax as hearrives at the cemetery just across from Noor' s apartment. He now comprehends the reality of himself. For the first time: he is nothing, he is left alone after leaving Noor and Tarazan. Yet he is determined on doing what he must do, he chooses to stand and fight and welcomes death if there is no other way out. But "there is no other way but to surrender" to death. Therefore, he surrendered indifferently ... indifferently, His predicament is that he couldn't rehab in the society; he is unable to choosethe cultural neither materialistic nor the religion world as a means to find the way assert his place in the world that disdained him and betrayed him once.

VI. THE STRUGGLE FOR MEANING IN THE BEGGAR

The last section of this chapter closes with one of the most agonizing theme of the novella The Beggar, in which the predicament of the modern man is well manifested in the personae of Omar, who gives the reader a sense of mystery and plight. Among his friends Omar is the only one who fell off the wagon. Due to his urge for a cure from an unknown sickness that stroke him in his middle-life period. The researcher in this section would like to shed the light on such inclination of the individual from the normal life of a poet and attorney. Due to being dragged into the dark human conditions the protagonist loses the sense of life. Hence, his most important people seized to mean anything to him. Therefore, such behavior directly contributes for the theme of the futility that is part of the broader term "existentialism".

Naguib Mahfouz's novella, al-Shahhad (The Beggar) recounts the events of the striving for sense of life, and the miserable anti-hero's struggles during the 1960s post-revolutionary Cairo that proved for certain people frustration and disappointment, an era of Gamal Abdel Nasser's regime. Mahfouz throughout the use of the character of Omar El Hamzawi the main character who displays an existential angst and plight of man to comprehend his position in life and matches his actions with consciousness. In the first part of the novel Omar has seen a doctor that he knows from his childhood. Omar mentions that he is sick as he "The Problem is very serious. I don't want to think, to move or to feel. My hope in coming here was to find some physical cause" he adds that "Everything is disintegrating and dying" (Mahfouz, 1986.p.12). Moreover, the doctor is puzzled as he figures out no disease is apparent in his diagnoses to Omar and advices him to practice some exercises, to release the

tension moreover he should go on a diet and should also take a vacation from work. The previously socialist and poet, Omar abandons his passions to assumes the job of attorney, moreover in the earlier parts of the novel first the reader have an idea about his repression of his previous life, "Some of my physician colleagues have given up medicine for the sake of poetry" (p.16) the doctor informs him "The memory disturbed his consciousness like ill-omened weather". (p.16). His wife Zeinab a convert Muslim from Christianity met him in his youth. Zeinab Jeopardized everything by marrying him she is detached from her family, Hence, she adds more responsibility to Omar who is ready to collapse, ironically she knocked the door of the abandonment and entered the house of detachment due to the regression of her husband. Consequently, Omar doesn't stay committed to his moral responsibility which he claimed to preserve. With the passage of the time he is drenched into the engulfment of despair and constant search of meaning of life.

6.1 The Detachment of the Hero

Due to his unstoppable search of the cure for the unknown illness the main character Omar isolates and detaches himself from his family as well as the society**.** As a result, he physically and emotionally detached himself from his wife; however, Zeinab carries on supporting him and attempts to secure their family together in the midst of Omar's existential predicament. Omar eventually continues to slip away more and more. What culminates his predicament is the series of the sexual affairs that Omar assumes to hide behind in order to find a solace for his dire and boredom. For instance, Margaret, is one of the women in the novel that the protagonist Omar tries to engage in an affair with. She is a foreign singer, who caught his attention, yet she secretly disappears from Egypt; therefore, the Omar strikes an affair with woman dancer named Warda. In the meantime, the pregnant wife Zeinab suspects the behavior of her estranged husband until Omar at last goes to live with Warda and falls in love with her. Despite the fact that Warda leaves her dancing job to start her new life with him, things only lasted for a while, Omar's sickness dominates the love affair with Warda too and he is gain retreats into the predicament. Omar's tendency to cure his illness through the series of illicit relationships with prostitutes yielded no touchable results. However, the protagonist is relieved when being around the pyramids some dawn, he has undergone a fleeting pleasure of joy that brings him back to life once more and grants him peace, anyway his sickness prevails him again. By the end of his illicit relationships and desperate encounters Omar come back home with intense suffocation, hence on the individualistic level Naguib

Mahfouz helps the reader to judge Omar the protagonist. The behavior and the relationships are the efforts of Omar to change or remove the dire have failed.

On the social level Omar is set in a comparison with his friends who survive the trauma of the revolution and the aftermath of it. Omar meets Othman Khalil his socialist colleague from his youth in his office. Just released from prison, his past time friend, Othman claims that he wasn't cooperated with the police when he was brutally interrogated regarding Omar in spite of the torture he was exposed to in prison. Hence the behavior of Othman proves a sensibility and balance, Othman is astonished that Omar has abandoned his socialist tendencies and the writing of poetry. Omar is overwhelmed with his predicament to the extent that he decides to live alone in the countryside, as even poetry seized to heal him. Spending more than one year there, Omar starts freaks out and hallucinates; moreover, he showed confusion towards Othman, who comes every once in a while to see him in his secluded place. Out of the fear and anxiety Omar thinks that the authorities are following Othman and he starts to fear. His images of hallucinations and reality entangled and meshed. In his daydreaming he imagines that the police arrest Othman and that he himself was injured by the police, as he feels his heart "beating in reality, not in a dream". Consequently, he envisions that he is "returning to the world". Omar's detachment from himself, family members and his friends leads to exaggerate his alienation that he has retreated into. Omar doesn't withstand the changes of in post-revolutionary Egypt. As a result, this leads him muddled feeling of reality and illusion that is reflected in a tight predicament.

6.2 The Unstable Political Settings around the hero

The conditions of the protagonist Omar are marred with the psychological torment; he led an ardent revolutionary youth. The political settings of Nasser's 1952 Revolution have left him crippled, killed his conscience. In his attempt to bridge the gap and attain redemption, he pays the price his family and his job and substitutes them with a streak of sexual affairs, which easily enlarged his predicament. And he is to have a separation from himself and the external settings and individuals.

Generally speaking, The Beggar, Omar looks hold handed in his routine life. The doctors are desperate; since Omar is sounds physically, but he is exhausted and consumed by the feeling of futility and anxiety. As an approach to run away, he directs his life in the reverse motion to expect a way out of the misery and anarchy of dark human conditions. Such a behavior doesn't seem to do anything to relieve him. The beggar in this novel is in a constant search for a genuine place in life or even a dead

among the living, Omar El-Hamzaoui, is weaken inside, as a body which has neither desire nor natural impulses. A paralyzed beggar among the living, Omar reaches to point of predicament that pushes to calls upon death to grant him a feeling of living again and the chance that he belongs to the world.

The worth of The Beggar is not found in the superiority of science over art in the age of technology, which is a subject that is in many cases consumed. Rather, it lies in the fact that the novel presented the Arab audience to the antagonism between a life without horizons and nihilism, and the fact that society is exposed to change. The novel stresses the predicament of the individuals according to the fact that the mentioned belief is no more reasonable, being neither as full nor as positive as ameliorating dialogue would have it be. Meanwhile, the modern man of the 1960's has explored his irrelevance under the shadow of the nationalist State's cruel machinery. Not even free to be himself, he is forced into cop-out, censorship, the silencing of the conscience.

As it usually happens with Mahfouz, he has elegantly built the emotions and causes of everyday man to allow himself leave off his common and "normal" life, in the search of something that, at the start, not even he himself realize. Frustration and in despair is all he receives from his environments like family or work. The quest of "feeling alive" grows as an inner struggle with a predicament that concludes with the deliverance of being a "beggar".

In this paper, the researcher has selected to comment on the predicament of the modern man that is predominant theme in the four novels that are selected for the study. In the first section the text of the Midaq Alley offers exquisite example of men and woman predicament in their journey from the traditional society to a modern world of the colonizers. The characters in the novel hope to transfer from one place another one as they live in a predicament since the beginning of the journey and hang out with it for the midway through and ended it up with total failure.

The second section of this chapter argues that modern man is plighted and lives the predicament due to the collision of the antiquity and the modernity, the Cairo Trilogy provides examples of men with the predicament due to the generational clash. Moreover, in the third section the researcher entitles as the betrayal in which he argues about the middle aged man Saeed Mahran who feels a victim of the indifferent world and family and friends. The betrayal contributes to his predicament hence his only motive throughout the story is to get retaliation from those who stabbed him in the back.

Finally, the Beggar is a short novella that recounts a man in his middle-life crisis, who deserts his job, family and poetry for the sake of getting cured; such behavior develops to a fact that is called the illness unknown. The mystery is a predicament for the protagonist Omar and the doctors who see no illness to be recognized. Hence Mahfouz has given us a genuine picture of the existential angst that the modern man in Egypt passed through in the same period of modernity. There is a huge sense of predicament and frustration on the account of the Egyptian man, and Naguib Mahfouz has successfully portrayed that in the selected novels of the study.

VII. CONCLUSION

The researcher has selected to comment on the predicament of the modern man that is predominant theme in the four novels that are selected for the study. In the first section the text of the Midaq Alley offers exquisite example of men and woman predicament in their journey from the traditional society to a modern world of the colonizers. The characters in the novel hope to transfer from one place another one as they live in a predicament since the beginning of the journey and hang out with it for the midway through and ends it up with total failure.

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The Decline of the Traditional Orientalism in Don Delillo's *Falling Man*

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Abstract— *This article attempts to explore neo-orientalism in Don Delillo's Falling Man. The study will mainly focus on islamophobia as the essential impetus of neo-orientalism. Postcolonial critical stances emphasize the issue of orientalism as the opposite of the West. Western civilizations used to perceive the traditional orient in the light of "self" and "other" dichotomy, whereby the West is the self that spreads its hegemony on the Orient, or East i.e., the other. Traditional orientalism is, therefore, based on this long inherited ideological assumption. However, this study focuses on neo-orientalism as a binary opposition of the Western hegemony. Some extreme Islamic attitudes reject American Western hegemony. Accordingly, they express their ideological will through relying on some religious ideas to attack America. Such response results in islamophobia midst Western societies. In so doing, they justify their rebuttal of the Western hegemony in order to establish their own oriental identity. The study is going to discuss this rebuttal as a way of empowering traditional orientalism which turns to be neo-orientalism. For this reason, it will apply three postcolonial concepts, namely, hegemony, self-other relationship and islamophobia. Thus, the application of these concepts will reveal the formation of neo-orientalism as a means of elevating oriental traditional identity.*

Keywords— *Hegemony, Identity, Islamophobia, Orientalism, Self-Other Relationship.*

I. INTRODUCTION

Islamophobia is an avant-garde cultural concept. It came into prominence since the last decades of the twentieth century. Yet, it became more evident in the cultural and political discourse since the beginning of the twenty-first century, especially after the 11/9 September 2001. In the main, the issue of islamophobia has become of paramount importance in all socio-cultural fields because it represents a holistic complex issue in the context of human affairs in all over the world. As such, the comprehensive peculiarities of islamophobia and its pertinent consequences brought about modern and up-to-date notions concerning the position of Muslims in the world in general; and the United States of America in particular. Being so, the position of Muslims in the United States of America is the most conspicuous feature of islamophobia as a concept (Saeed, 2016).

There are several relevant affairs that came along with the palpable appearance of islamophobia;chief among them are terrorism, fanaticism and strict religious attitudes that exemplify the very notion of islamophobia within the broad sense of politics. Consequently, a new phrase was coined in relation to the attacks that took place in 2001 and their

extreme impact on the world view of Islam. This phrase is "war against terrorism" which was first used by President G.W. Bush in his emergent discourse shortly after the attacks. Therefore, there have been serious and somber attempts to obliterate the roots of terrorism (Bakali,2016).

The United States of America, in this context, has been leading military massive campaigns to locate the source of terror in order to put an end to it. In a striking way, the concept of islamophobia began to rise as long as there is any plan to eradicate the Islamic attempts to create distracting actions, like the 2001 attacks. For this reason, the necessity for finding proper outlets, which decrease the threat of islamophobia, has become more vital than ever. Islamophobia, accordingly, began to take a universal sense as it touches the most significant national affairs in the world (Meer, 2016).

The relationship between islamophobia and the world countries corresponds to the fact that Islamic extreme terrorists might threaten the national security of any country at any time. As such, world nations set emergent regulations for any abrupt attacks which might be led by Islamic extreme persons (Dawoody, 2016). Here, the Islamic extremism has

sustained another relevant concept i.e., fanaticism. Like extremism, fanaticism embodies the Islamic extreme attitudes towards the others, yet, it may be undertaken by individuals who oppose certain political decisions; while the extremists might ascribe the political decisions to the religious view as a faithful creed. Being so, both religious extremism and fanaticism creed relate to the concept of islamophobia (Soharwardy, 2016). This study tries to explore this new perception as "neo orientalism." In this regard, the study will discuss three pertinent topics in the course of the analysis, namely, identity and the violent attacks depicted in the novel's plot, hegemony and self-other relationship in Don Delillo's *Falling Man*. These topics will be elaborated to interpret the representation of Islamophobia as the main impetus of new orientalism depicted in the novel.

II. IDENTITY AND SCENES OF VIOLENCE IN DELILLO'S FALLING MAN

Delillo's *Falling Man* hinges on the terror experience of Keith Neudecker. He is a lawyer and works at the World Trade Centre. From the novel's onset, he seems to be a man in his late thirties of age. Keith seeks refuge in his flat in which he lives together with his Justin and wife Lianne. The reason behind his escape is the attacks that took place in 09/11/2001. He has been harmed during the attacks; and he deiced to leave the place for a safer building. He recovers from his injuries after long time. He seems to be both physically and psychically hurt by the attack. When he feels better, he becomes to lead a habitual life.

Again, he meets his wife Lianne. However, he encounters another woman named, Florence, and they develop amorous affectation towards each other. They previously met at the World Trade Centre. They survive the terrorist attacks. He unconsciously snatches Florence's briefcase as he got out of the collapsing building. Florence seems to be despondent since she is not satisfied with her living with her mother Nina and Martin; her delicate boyfriend. Later, Keith gets fed up with his life, and he decides to roam the world participating in his favorite game; poker contests. While he wanders the world, he keeps recalling dead people who lost their lives in the notorious attacks. The novel ends with his whimsical behaviors.

The violent scenes appear from the very beginning of Delillo's *Falling Man*. The omniscient narrator narrates the story of the attacks. He is completely overwhelmed by horror scenes on the day of the attack. In the course of the violent events, he describes the radical devastation of the attack upon the streets and the other places. Then, the scene sheds light on Bill Lawton; the protagonist of the novel: "It was not a street anymore but a world, a time and space of falling ash and near night. He was walking north through rubble and mud and there were people running past holding towels to their faces or jackets over their heads. They had handkerchiefs pressed to their mouths" (p.15). Then, the narration scene concentrates on the feelings of people who had undergone such horrible experience: "They had shoes in their hands, a woman with a shoe in each hand, running past him. They ran and fell, some of them, confused and ungainly, with debris coming down around them, and there were people taking shelter under cars" (p.15). Here, Dellilo portrays the reaction of people, including the protagonist, to the violent attacks. These attacks influence both people and the regional surroundings.In a striking way, the protagonist,s name, Bill Lawton, is an anagram of Bin Laden, the Surname of Osama Bin Laden, the real leader of the attacks.

The violent scenes, in oriental literary discourses, emanate from the notions of resistance. Violent resistance involves both the oppressed and the oppressor. It takes different shapes during the political encounters between the suppressed people and their oppressive counterparts. In other words, resistance is a form of regainingdeformed identity; or as Abdalhadi Abu Jweid (2016) puts it simply, it reinforces the distorted identity (p.532). Violent resistance is considered as the most appropriate means of eliminating the west colonialism and its destructive agendas. This is due to violence that brings about negative influences upon the socio-cultural traditions of the oppressors. Consequently, the oppressed people tend to obliterate oppression in order to gain their cultural residuals before the advent of the west hegemony. The long oppression periods make the oppressed people feel that they need liberty and national progress in all life's aspects (Aulette, 2017). As such, they begin to find suitable exist for the oppression imposed over them. The resistance tools vary and differ from each other. In Delillo's *Falling Man*, the attackers exemplify the oppressed people who consider themselves as victims of the west. As a result, they begin to lead violent attacks against the oppressed in order to get rid of their oppression. Yet, the whole violent matter happens in the ideological encounter between the United States and the extreme pilot who hijacked the planes and hit the twin towers.

The plot's onset primarily focuses on the violent scenes. The attacks spread over the whole place. They include some terrifying sounds that create a sense of fright. The bombing devastated the normal shape of the place before the attack: "The roar was still in the air, the buckling rumble of the fall.

This was the world now. Smoke and ash came rolling down streets and turning corners, busting around corners, seismic tides of smoke, with office paper flashing past, standard sheets with cutting edge, skimming, whipping past, otherworldly things in the morning pall" (p.15). This quotation conveys the extent to which the destruction could damage the place's features. Delillo, presumably, seems to be concerned with violence and its ability to demolish the civilization aspects, such as the towers and people's peaceful life.

One of the most conspicuous means of resisting violence is rebellion. It enables the oppressed people to get rid of suppression. Resisting oppression comes in the form of rebellion when the exploited minorities need to be independent. They try to seek self-autonomy since they long for equality and liberty. The cultural discrimination, therefore, arises based on religion and ethnicity which hinders the oppressors from obtaining their peace. Consequently, the suppressed people begin to plot against their oppressors by planning authentic tactics to achieve their independence goals. The process of plotting against the colonizers is often argued as "conspiracy"; whereby the colonized people reach their aims by rejecting oppression through violent resistance (Aulette, 2017, p.18). In Delillo's *Falling Man*, similarly, the attackers conspire against the United States by making public turmoil. They could upset the public security through the attacks that left their apparent impact upon the American foreign politics for many years. The attackers, in this way, represent the oppressed minority that tries to uproot their oppressors.

Delillo's *Falling Man* precisely parades the huge turmoil caused by the attacks. It highlights the influence of the accident on the protagonist's situation. The fictional events simulate the actual action that happened in the morning of the attacks. Delillo uses his fictional protagonist, Bill Lawton, as an incarnation of the American individuality. That is, he embodies the mass American people who are affected by the sequences of the violent attacks. In so doing, Delillo utilizes the protagonist in a symbolic mode. He gets in agitated rush soon after the event: "He wore a suit and carried a briefcase. There was glass in his hair and face, marbled bolls of blood and light. He walked past a Breakfast Special sign and they went running by, city cops and security guards running, hands pressed down on gun butts to keep the weapons steady" (p.15). Delillo, furthermore, depicts the common turmoil left by the attack. The police get ready and prepare weapon in order to face any other similar attack. This attack is undertaken by persons that are thought to be enemies of the American public security. Their action justifies their reaction towards oppression imposed upon them by the American hegemony. In this sense, the violent actions are signs of reactionary responses to hegemonic oppression.Such fatal encounters are motivated by the feelings of superiority and inferiority; whereby the Americans believe that they are superior to the Muslims that seek to get rid of inferiority complex.

Extreme Muslims, therefore, resist the feeling of inferiority through violence. They practice their will by destructing the American belongings, such as the trade center towers in Delillo's *Falling Man*. The protagonist suffers from the harsh situation after the attack. He is distracted by the surrounding agitation caused by the hitting of the tower by the extremists' attacks: "Things inside were distant and still, where he was supposed to be. It happened everywhere around him, a car half buried in debris, windows smashed and noises coming out, radio voices scratching at the wreckage" (pp.15-16). He, them, sees harmed people around the twin towers' rubble: "He saw people shedding water as they ran, clothes and bodies drenched from sprinkler systems. There were shoes discarded in the street, handbags and laptops, a man seated on the sidewalk coughing up blood. Paper cups went bouncing oddly by" (p.15). This attack is the manifestation of the Muslims' attempt to get rid of the inferiority complex imposed on them by the hegemonic American ideology. Consequently, the attack is organized on the hatred relationship between the American oppressors and the extremists who think that they are oppressed by the Americans.

This tragic experience entails the concept of violence which refers to the suppressed minorities to regain their oppressed identity. It indicates the oppressed people's continual struggle to affirm their original identity that is destructed by the hegemony of the self, i.e. American. Accordingly, the concept of violence has a contiguous relationship with identity (Hodgkins, 2002, p.32). In the main, orientalism, as a critical approach, emphasizes the idea of original identity both before and after oppression that comes out of the encounters between the "self" and "other" (p.33). The conceptualization of identity before oppression exemplifies the original people's struggle to maintain their inherited customs and traditions.

In Delillo's *Falling Man*, the basic encounter takes place between violent attackers as "other" that try to exterminate the Americans that are described as "self" in the course of the plot. Delillo's omniscient narrator meticulously describes this oppositional encounter by narrating the Americans' response

to the attacks: "The world was this as well, figures in windows a thousand feet up, dropping into free space, and the stink of fuel fire, and the steady rip of sirens in the air. The noise lay everywhere they ran, stratified sound collecting around them, and he walked away from it and into it at the same time" (p.16). In this situation, the Americans seem to be moved by the violent attack. It disturbed their lives; and it hinders their national security. The event incarnates the oppositional ideological points of view between the United States of America and the extreme attackers. These violent extremists, in fact, seek to regain their devastated identity at the hands of the American oppressors.

Identity, therefore, undergoes radical transformation by the practices of the oppressors. The concept of violence, in this manner, sustains the oppressed minorities to think of regaining their deformed identity. They resort to violent resistance as a suitable means of rejecting oppression. Yet, as I have argued earlier, violent resistance has several shapes. It could be rebellion. But this rebellion requires bloody scenes, like plane hijacking or direct clash between the "self" and "other." Here, the oppressed people are not able to face their oppressors since they do not have that power to obliterate the oppressors' hegemonic dominance (Branche, 2015). For this reason, they resort to fatal action without using weapons, such as hijacking, bombing, hitting buildings and the like (Hodgkins, 2002). In Delillo's *Falling Man*, the extreme attackers try to regain their identity through such fatal practices.

The extremists represent the struggle for identity. On the other hand, the American society exemplifies the obstacle that hinders the extremists to reinforce their identity. Delillo conveys this cultural discrepancy through the protagonist who is one of the victims that witnessed the violent attacks. The narrative structure of the novel shifts between the position of the protagonist in the violent accident and the sequences of the attack in the same place: "There was something else then, outside all this, not belonging to this, aloft. He watched it coming down. A shirt came down out of the high smoke, a shirt lifted and drifting in the scant light and then falling again, down toward the river" (p.16).

III. HEGEMONY AND SELF-OTHER RELATIONSHIP

The concept of Self-Other relationship comes into prominence with the publication of Edward Said's seminal book *Orientalism*. By arguing this relationship, Said (1979) introduces "the vacillation between the familiar and the alien" (p.72). Additionally, he invokes "familiar" and "alien"

as the relationship between "Self" and "Other." Any confrontation between two opposite colonial groups could result in a contradictory relationship between these groups. This relationship results in the "validity of the division of races into advanced and backward" colonial society (p.206). This relationship also "has a mission to enlighten, civilize, bring order and democracy, and that it uses force only as a last resort. And, sadder still, there always is a chorus of willing intellectuals to say calming words about benign or altruistic empires" (p.25). Self-Other relationship comes out "as if one shouldn't trust the evidence of one's eyes watching the destruction and the misery and death brought by the latest mission civilizatrice" (p.26). In this regard, Self-Other relationship portrays the Islamic extremists as the "other" who is suppressed by the American foreign policy; such policy is considered as the "Self."

In Delillo's *Falling Man*, the Self-Other relationship is primarily between the extremists and the American politics. The result of this ideological confrontation is that the extremists devastated the habitual faced of the American everyday life. This is true to the protagonist's position in the city after the attack. The city seems to be ghost-like due to the lack of means of transportation: "He tried to tell himself he was alive but the idea was too obscure to take hold. There were no taxis and little traffic of any kind and then an old panel truck appeared, Electrical Contractor, Long Island City, and it pulled alongside and the driver leaned toward the window on the passenger's side and examined what he saw, a man scaled in ash, in pulverized matter, and asked him where he wanted to go" (p.18). The protagonist's agony intensifies as he spends time in the damaged city: "It wasn't until he got in the truck and shut the door that he understood where he'd been going all along" (p.18).

In this regard, Said (1979) contends that the Self-Other relationship is a kind of imperial exploitation. Such kind of imperial exploitation is set within the limits of self-other relationship because "colonial discourse analysis theory is its dependence on the discursive coherence of colonial relations; through which the Self/Other relation is introduced as fixed binaries. The construction of the colonial subject is depicted through a discursive essentialist mode of representation whose basic features are stability, autonomy and coherence" (Ahmad, 1992,p.62). This coherence is "the split between the two primary entities" (27). In Delillo's *Falling Man*, the "two primary entities" are the Islamic extremists and their American counterparts. The core sense of these entities lies in the discrepant relations among them. Each entity perceives and judges the other entity in the light of ideological

disagreement. They try to demolish each other in a long rally for ideological superiority. The protagonist undergoes horrible experience that comes out of this ideological struggle: "He heard the sound of the second fall, or felt it in the trembling air, the north tower coming down, a soft awe of voices in the distance. That was him coming down, the north tower" (p.17). In this scene, the protagonist is shocked by the horrible incidents done by the extremists. In fact, he exemplifies the victims of the imperial clash between the attackers and the American political representatives that denote the essence of the imperial Self-Other relationship.

The relationship between the extremist and the American imperial politics is based on the proems of dual entities i.e. Self-Other relationship. These entities have "become part of the common colonial suppressive discourse, the very similar colonial discourse" (Sheffer, 1986,p.46). This suppressive dimension "produces a narrative that reacts conversely to the colonial monolithic discourse of power relations. The whites exhibit a marvelous capacity to be inside and outside the colonial culture dominant in these discourses; they could transcend the deeply troubling and essentialized self/other approach to colonial relations that often entrap it" (Williams, 2015,p.73). The colonial discourse is conveyed through the horrible attacks depicted in Delillo's *Falling Man*. The novel's narrator pinpoints the attacks in order to give a panoramic impression of how the effect of the attack was. At this point, Delillo projects his own authorial insights in the course of the plot for the sake of portraying the attack in its ultimate negative influence: "In time he heard the sound of the second fall. He crossed Canal Street and began to see things, somehow, differently. Things did not seem charged in the usual ways, the cobbled street, the cast-iron buildings" (p.17).

Delillo puts forth this clash in terms of Self-Other relationship. This is because orientalism poetics has a resounding literary potential midst human and cultural disciplines. Orientalism advocates a common sense regarding the position of human in society. Yet, such position goes along with the way human's life corresponds to the current state of politics, sociology, anthropology and so forth. Man, hence, is depicted via an enigmatic literary manner. Man's inferiority, henceforth, is what distinguishes the stereotypical postcolonial discourse. This literary manner sets out "to signify the wide range of discourses, ideologies and intellectual formations which have emerged from cultures that experienced imperial encounters" (Newell, 2006,p.3). In like fashion, Delillo depicts this inferiority in *Falling Man*. He utilizes the real events of 9/11/2002 as fiction replica of

how the extremists resort to violent attacks to justify their negative response to the U.S foreign policy. In the long run, their response makes them attack the towers as a way of repudiating that policy; the novel's narrator, again, comments on the sequences of this attack: "There was something critically missing from the things around him. They were unfinished, whatever that means. They were unseen, whatever that means, shop windows, loading platforms, paintsprayed walls. Maybe this is what things look like when there is no one here to see them" (p.17). To use Said's (1979) arguments, the attackers' response towards the American policy is the embodiment the Self-Other relationship between the Orient and the Occident on the grounds of cultural impetuses.

The cultural encounter is another definitive feature of oriental-related literature. Different cultures or ideologies conflict among each other in order to pose power by which each front tries to affirm its hegemonic position. Being that so, oriental literature provides a bustling vitality in accordance with the dominating power at the ultimate sense of this encounter. The powerful position, then, could construct its ideology and exerts its cultural insinuation via well-implemented procedures. Most significantly, the language of oriental discourse is the perennial tool used by writers to incarnate the scenario of these conflicting powers; whereby "a sufficiently thick knowledge of the cultural context of a work would ideally include the knowledge" of those powers "that put pressure" on the theme in "which the work is written" (Tabron, 2033,p.17).

In Delillo's *Falling Man*, the theme is essentially the relationship between America as a representation of the "Occident" and the extremists as the representation of the "Orient." At the heart of this relationship, there are contradictory and violent points of view regarding each ideological pattern. Said tends to describe this relationship as Self-Other because each pattern has its own conceptualization and perception of the other. The protagonist, in *Falling Man*, incarnates the observer of this relationship since he survives the attacks; and he undergoes its tragic experience: "Three police vans came veering into the street and sped downtown, sirens sounding. He closed his eyes and drank, feeling the water pass into his body taking dust and soot down with it" (p.17).

Self-Other relationship, says Said (1979), is governed by cultural and hegemonic powers (p.62). Being so, the language of oriental discourse aligns to the way by which hegemonic powers strive to impose certain cultural practices upon the other cultural entities i.e., some hegemonic powers

have an encompassing schedule to subjugate the suppressed entities in order to spread their hegemonic inherent culture (Chew, 2014, p.1). Accordingly, the overall postcolonial state of being manages to "offer both a critique of theories of the performative and detailed readings of literary texts, particularly in terms of a poetics of the real, in order to explore how we may move beyond the difficulties" (Rooney,2007,p.1).

Here, the violent competition, in *Falling Man*, is initiated by the extremists as a way of expressing the rejection of the U.S hegemony, or as Said puts it simply, the "Other" competes and negates the "Self." Therefore, the extremists utilize violence to rebuff the hegemony of the American imperial ideology. The novel parades a scene of the attack when people are frightened by striking the towers: "He saw members of the tai chi group from the park nearby, standing with hands extended at roughly chest level, elbows bent, as if all of this, themselves included, might be placed in a state of abeyance" (p.16). In the course of the introductory scenes, the novel intensively describes the direct clash between the "Self" and "Other." The clash represents the attackers' will to put an end to the hegemonic practices of the American foreign policy against the Islamic extremists. To put it in other words, the American hegemony is severely confronted by the "Other's" aspiration to get autonomy from it.

In Delillo's *Falling Man*, the U.S ideology is attacked by the extremists who feel that they are suppressed by that ideology. They begin to respond to the American ideology via violent reactions in order to affirm their own beliefs. Consequently, they left profound sense of agony in the lives of the attacks of the survivors; the novel's narrator recounts his own health ordeal and other people's agony after the attack: "Someone took the glass out of his face. The man talked throughout, using an instrument he called a pickup to extract small fragments of glass that were not deeply embedded. He said that most of the worst cases were in hospitals downtown or at the trauma center on a pier. He said that survivors were not appearing in the numbers expected. He was propelled by events and could not stop talking" (p.29). The narrator also describes the doctors who participated in human services to the live s of the survivors: "Doctors and volunteers were standing idle, he said, because the people they were waiting for were mostly back there, in the ruins. He said he would use a clamp for deeper fragments" (pp.29-30). In this context, the attacks' sequences typify the extremists' responsive attitudes towards the U.S. hegemonic policy that marginalizes their life and their position in the world. They oppose the American hegemony in all its aspects because

Self-Other relationship has ideological "power relations" (Edmond and Smith, 2003,p.1).

The ideological trajectory of the "Self" and the "Other," in Delillo's *Falling Man*, originates in the extremists' attempt to destruct the global hegemony of the U.S. The attack elucidates the extremists' serious response to reject the hegemonic power of the American foreign policy. Delillo carries out this relationship through the influence of the lives of the common people who are directly harmed by the attack. In essence, the attack represents the threat of the extremists to belittle the ability of the American representatives to offer proper public security for citizens; the following quotation dispatches the vexing experience of the attacks: "In those places where it happens, the survivors, the people nearby who are injured, sometimes, months later, they develop bumps, for lack of a better term, and it turns out this is caused by small fragments, tiny fragments of the suicide bomber's body" (p.30). The novel's narrator further describes the attacks harsh influence upon the victims' lives: "The bomber is blown to bits, literally bits and pieces, and fragments of flesh and bone come flying outward with such force and velocity that they get wedged, they get trapped in the body of anyone who's in striking range" (p.30). The attack epitomizes the contradictory ideology between the "Self" and "Other" that perceive and judge each other on hegemonic grounds. In fact, the attack brought about new conceptual perceptions regarding the Islamic extremists. In so doing, they spread the notion of islamophobia. The following section, therefore, will discuss the representation of islamophobia in Delillo's *Falling Man* and how it leads to the sense of new orientalism.

IV. ISLAMOPHOBIA AND NEO ORIENTALISM

Islamophobia is a new concept that came into light approximately in the 1990s. Yet, it is more concomitant of the 09/11 attacks in 2001. Several scholars tired their hands to identify the specific peculiarities of the concepts since then. Chris Allen (2010), in *Islamophobia*, argues that the concept of "Islamophobia has gained a far greater prevalence across both the public and political spaces. In the most vocal instances, claim and counter claim to Islamophobia typically emerges from bi-polar extremes, from those who decry and denounce any criticism whatsoever of Muslims or Islam as being 'Islamophobia' to those who actively and openly espouse a vitriolic hatred" (p.3). In this respect hatred is a contiguous term that is used alongside the concept of islamophobia. But the depiction of islamophobia is

conducted through the western depiction of Islam in literary works.

In Delillo's *Falling Man*, the image of Islam is introduced to the west by the poetry of Shelley. The poetry conveys the military aspects of Islam: "In It was the postcard that snapped her back, on top of the cluster of bills and other mail. She glanced at the message, a standard scrawled greeting, sent by a friend staying in Rome, then looked again at the face of the card. It was a reproduction of the cover of Shelley's poem in twelve cantos, first edition, called *Revolt of Islam*" (p.21). The postcard exemplifies the sense of Islam as a religion of military politics. And the military aspects are conveyed through the depiction of the revolt of Islam: "Even in postcard format, it was clear that the cover was beautifully designed, with a large illustrated *R* that included creatural flourishes, a ram's head and what may have been a fanciful fish with a tusk and a trunk. *Revolt of Islam*" (p.21).

Delillo carries out this notion through allusion. He alludes to the poetry of Shelley: "The card was from the Keats-Shelley House in Piazza di Spagna and she'd understood in the first taut seconds that the card had been sent a week or two earlier. It was a matter of simple coincidence, or not so simple, that a card might arrive at this particular time bearing the title of that specific book" (p.21). The image of Islam, to use Said's words, corresponds to the image of Islam as "Orient" and the West, including the U.S.A, as the "Occident." Yet, the depiction of Islam in Delillo's *Falling Man* differs from the traditional appropriation of the concept. Therefore, I tend to describe it as new orientalism.

Delillo, in *Falling Man*, portrays the cautious behaviors of Muslims in the American society after the extreme attacks. Elena, for example, behaves cautiously when she interacts with other people: "A woman named Elena lived in that apartment. Maybe Elena was Greek, she thought. But the music wasn't Greek. She was hearing another set of traditions, Middle Eastern, North African, Bedouin songs perhaps or Sufi dances, music located in Islamic tradition, and she thought of knocking on the door and saying something" (p.89). Here, Elena represents the "oriental" tradition because she comes from Middle Eastern background, while her social peripheries are the "Occident" because they deal with her as a foreigner. As a rule of thumb, the relationship between the "Orient" and the "Occident" cultural backgrounds emanate from the self-other relationship (Said, 1979, p.94).

In Delillo's *Falling Man*, similarly, the discrimination views against Muslims are conspicuous. Elena and other characters, like Hammad, suffer from racial discrimination after the

attacks. He is not satisfied with the common socio-cultural traditions of the west. He thinks that the west, exemplified in the U.S.A, tries to demolish the ideals of Islam: "Hammad sat crouched, eating and listening. The talk was fire and light, the emotion contagious. They were in this country to pursue technical educations but in these rooms they spoke about the struggle. Everything here was twisted, hypocrite, the West corrupt of mind and body, determined to shiver Islam down to bread crumbs for birds" (p.101). At this point, the clash between the American corruption and Islam's ideals are signs of islamophobia in the form of racial discrimination against extreme Muslims.

Furthermore, Muslims, like Hammad are partially restricted form. They strictly deal with other people on the same social milieus. A man talks with Hammad about these discriminatory issues: "The man who led discussions, this was Amir and he was intense, a small thin wiry man who spoke to Hammad in his face. He was very genius, others said, and he told them that a man can stay forever in a room, doing blueprints, eating and sleeping, even praying, even plotting, but at a certain point he has to get out" (p.102). The man embodies the American islamophobia attitudes towards Muslims. He tells Hammad how the Islamic teachings instruct Muslims to deal with non-Muslims: "Even if the room is a place of prayer, he can't stay there all his life. Islam is the world outside the prayer room as well as the *sūrahs* in the Koran. Islam is the struggle against the enemy, near enemy and far, Jews first, for all things unjust and hateful, and then the Americans" (p.102). In this quotation, the struggle against the Americans is the essence of islamophobia. The man delivers his islamophobia views concerning Islam and its view of America. To refer to Said's (1979) arguments, Hammad stands for the "oriental" Islam that opposes the "occidental" American ideology. Hatred lies at the heart of this self-other relationship; and it creates the sense of islamophobia.

Delillo depicts this attitude in *Falling Man*. He describes how Islam is put under attack in the U.S.A because of its religious ideologies. Again, this attack is conducted after the 09/11/2001 attack. In the novel, some men go down the street. They are afraid of the security inspection, but they are not inspected in the course of the situation. Yet, they know well that Islam is being severely inspected in the U.S.A due to the spread of islamophobia: "The men went to Internet cafés and learned about flight schools in the United States. Nobody knocked down their door in the middle of the night and nobody stopped them in the street to turn their pockets inside out and grope their bodies for weapons. But they knew

that Islam was under attack" (p.105). This islamophobia situation denotes the radical spread of Islam as a religion of terror. Therefore, people used to be afraid of this religion and its threat upon their lives. The American official, accordingly, imposes strict inspection procedures on Muslim citizens.

The same islamophobia attitude is purported in Beate Winkler's *Muslims in the European Union: Discrimination and Islamophobia*. She (2006) argues that the concept of "islamophobia is a much used but little understood term.…" and it refers to "policy and action to combat it is undertaken within the broad concepts of racism and racial discrimination, which are universally accepted by Governments and international organizations" (p.13). In the main, Winkler (2006) argues that the concept of islamophobia created a cultural discrimination against Muslims and their religious ideology: "Discrimination against Muslims can be attributed to Islamophobia attitudes, as much as to racist and xenophobic resentment, as these elements are in many cases inextricably intertwined" (p.19). Xenophobic feelings stimuli Muslims to commit suicidal operations in order to get rid of the oppressive hegemony because "racism, xenophobia and Islamophobia become mutually reinforcing phenomena and hostility against Muslims should also be seen in the context of a more general climate of hostility towards migrants and minorities" (p.19).

In Delillo's *Falling Man*, Hammad represents the "migrants and minorities" that suffer from the oppressive islamophobia. As a result, he begins to think of committing suicidal operation to enter the paradise and to be closer to God. As a matter of fact, his thoughts are stimulated by extreme Islamic teachings; and not the true ones. He prepares himself to bomb other people to achieve his will; the quotation below reflects his hostile attitude:

> The weight loss had come in Afghanistan, in a training camp, where Hammad had begun to understand that death is stronger than life. This is where the landscape consumed him, waterfalls frozen in space, a sky that never ended. It was all Islam, the rivers and streams. Pick up a stone and hold it in your fist, this is Islam. God's name on every tongue throughout the countryside. There was no feeling like this ever in his life. He wore a bomb vest and knew he was a man now, finally, ready to close the distance to God. (p.209)

Hammad's action incarnates his rejection of the American prejudice. However, his suicidal action fortifies the sense of

isislamophobia. Winkler (2006), in the same manner, contends that the concept of islamophobia is "the fear of or prejudiced viewpoint towards Islam, Muslims and matters pertaining to them. Whether it takes the shape of daily forms of racism and discrimination or more violent forms, Islamophobia is a violation of human rights and a threat to social cohesion" (p.61). Hammad, therefore, repudiates such discrimination through a violent reaction. He does not accept the ideological bias against him; and he resorts to a way of rebuffing discrimination at whatever cost. Just so, he commits suicide because he influenced by the extreme Islamic teachings that motivated the extremists to hit the twin towers. Notwithstanding, he does not recognize the effect of his suicide since it might increase the feeling of islamophobia midst the American society.

In *Islamophobia and Its Consequences on Young People*, Ingrid Ramberg (2004) also tries to define the concept of islamophobia. She says that the concept of "islamophobia can be defined as the fear of or prejudiced viewpoint towards Islam, Muslims and matters pertaining to them.… [and they are] experiencing an increasingly hostile environment towards them characterized by suspicion, deep-rooted prejudice, ignorance, and, in some cases, physical and verbal harassment" (p.6).Muslims, similarly, are treated in terms of hostility based on suspicion in Delillo's *Falling Man*. This is because Muslims have some religious concepts regarding the "Self." they describe the blasphemous and debauched people with word "Kufr." And these people should be opposed by a "jihad" which is also another word used to explain the sense of resisting blasphemy and debauchery. The novel presents some scenes that are close to these religious words: "they passed through, one or two, now and then, and sometimes they told him about women they'd paid for sex, okay, but he didn't want to listen…. Here they were in the midst of unbelief, in the bloodstream of the *kufr*. …. There was the claim of being chosen, out there, in the wind and sky of Islam. There was the statement that death made, the strongest claim of all, the highest jihad" (p.211). These unbelievers should be revisited via jihad since they undergo Kufr life. However, this resistance sustains hostility against Muslims. Consequently, it leads to "islamophobia" or hatred (Ramberg, 2004,p.84).

Andrew Shryock (2010)approaches the critical insights of the concept of islamophobia. He (2010) claims that "the term 'Islamophobia' could reasonably be applied to any setting in which people hate Muslims, or fear Islam" (p.2). The relationship between islamophobia and Muslim extremists is evident in Delillo's *Falling Man*. This is because

islamophobia spreads after the Muslim extremist attack of the towers portrayed at the beginning of the novel. Hammad personality demonstrates Muslim extreme plans to attack the U.S.A. he urges other men to enlist in the jihad operations to attack the American society. If they do so, they will enter the promised paradise: "They looked at videos of jihad in other countries and Hammad told them about the boy soldiers running in the mud, the mine jumpers, wearing keys to paradise around their necks. They stared him down, they talked him down. That was a long time ago and those were only boys, they said, not worth the time it would take to be sorry for a single one" (p.103). Hammad, here, symbolizes the Muslim extremism archetype. In so doing, he spreads the sense of islamophobia.

Liz Fekete (2009) discusses the concept of islamophobia via xenophobia. She (2009) claims that "Islamophobia and xenophobia are woven into the war on terror" (p.99). In this way, the concept of islamophobia becomes a malady threatening the West. The relationship between the "Orient" and the "Occident," according to Fekete (2009), is based on hatred because islamophobia is an ideological disease that outbreaks in the "Occident's" geographical milieus.The stereotypical relationship between the "Orient" and the "Occident" is appropriated to the extremists' attacks and their unjustified horrible actions in Delillo's *Falling Man*. The narrator recounts Hammad's reactions towards the American ideological politics. He motivates some men to be prepared to attack the American society through suicidal attacks; the following quotation reflects his extremist thoughts

> This entire life, this world of lawns to water and hardware stacked on endless shelves, was total, forever, illusion. In the camp on the windy plain they were shaped into men. They fired weapons and set off explosives. They received instruction in the highest jihad, which is to make blood flow, their blood and that of others. People water lawns and eat fast food. Hammad ordered takeout at times, undeniably. Every day, five times, he prayed, sometimes less, sometimes not at all. He watched TV in a bar near the flight school and liked to imagine himself appearing on the screen, a videotaped figure walking through the gate-like detector on his way to the plane. (p.210)

Hammad's terrorist attacks, in the light of Fekete's (2009) argument, are disease that breakout in the American society. His plans typify the Islamic extreme points of view

concerning the American society. Thereupon, his religious ideology stands for the barbaric "Other" perceived by the American "Self." The core conceptual implication of islamophobia, in this context, is that Hammad is the extreme Islamic attribute. His personality illuminates the disposition of extreme Islamic ideology to a great extent. Yet, he does not comply with the fair and just ideals of Islam. His actions are mere ideological response against the American hegemony, or as Said (1979) puts is simply, he is the representative symbol of the rejection of hegemony constructed by self-other relationship (p.98). In the long run, the novel, presumably, prefigures new orientalism in terms of islamophobia. In contrast, such new orientalism entails the sense of moderate Islam depicted at the end of the novel:

> People were reading the Koran. She knew of three people doing this. She'd talked to two and knew of another. They'd bought English language editions of the Koran and were trying earnestly to learn something, find something that might help them think more deeply into the question of Islam. She didn't know whether they were persisting in the effort. She could imagine herself doing this, the determined action that floats into empty gesture. But maybe they were persisting. They were serious people perhaps. She knew two of them but not well. One, a doctor, recited the first line of the Koran in his office.
> *This Book is not to be doubted* (p.278).

This quotation refers to an outlandish and multifarious perception of Islam. The significance of this narrative point of view is that the west, or the American society, begins to appreciate the religious attributes of Islam in different ways. The Americans develop whimsical hostility feelings towards Muslims when they are affected by the notion of islamophobia. People gradually get curious about the primary origins of Islam and its related issues. Islam, as a monolithic religion provides its teachings in the form of revelation. Being so, it depends on revelation as the essential source of spiritual motivation. Delillo uses an erudite description of the fanatic Muslims who follow the Islamic teachings in a strict manner. They do not recognize its negative sequences on their lives in the west. They act atrociously by hitting the twin towers.

V. CONCLUSION

This article has focused on Dellilo's *Falling Man* is an exemplification of the issue of islamophobia. In the course of

the novel, the ideological encounter between the attackers and the American individuality is a mere manifestation of the American hegemony exerted in a wide range of Islamic nations. In this way, the novel has a twofold symbolical literary mode. On the one hand, it depicts the encounter between Islamic extremists and the American political ideology and its will to impose its leadership in the Islamic world. The exact notions of the American leadership contradict with the Islamic aspiration to be independent. For this reason, the Islamic extremists led a sudden reaction against the American enterprise to counter-attack Islam. On the other hand, the novel carries out the reality of the ideological clash between the Americans and Islamic extremists.

The discussion of the islamophobia has comprised three pertinent issues. In a way or another, all the three issues interrelate because they come from the same oriental backgrounds. First, scenes of violence have been discussed in order to recapitulate the sense of fright and agitation created by the attacks. Such violence embodies Delillo's portrayal of the actual events that took place in 2001. However, Delillo uses literary narrations and some fictional episodes to accentuate the increase of islamophobia in the American society. He depicts the violence as the root of terrorism that had been the core conceptual appropriation of islamophobia. Being so, the novel carries within itself the rise of islamophobia in terms of the attacks narrated in the first paragraphs of the novel.

The depiction of the attacks at the beginning of the novel serves as a literary orientation of the sequences of the attacks. This is true to the fact that the attacks are the genuine reaction of the oppressed Islamic minorities that seek to demolish the American hegemony to affirm their own self autonomy. In this regard, the discussion has concentrated on some other issues in relation with islamophobia. They are hegemony and self-other relationship that governs the ideological clash between the American foreign politics and the Islamic extremists. The discussion has explored this clash as the essence of new orientalism.

The theoretical background of the discussion focuses on islamophobia and its contribution to the conceptualization of Islam in the contemporary world. Therefore, the main argument has been on the hegemonic meanings and insights produced by islamophobia. One of these meanings is inferiority. It means that the hegemonic powers encounter two archetypes, namely, the superior and the inferior. The superior practices his power over the inferior. Once the inferior feels this inferiority, a struggle between the superior

and the inferior comes out. The result is that the superior imposes hegemonic confines over the inferior. Here, inferiority has nothing to do with the colonial powers.Thus, the analytical discussion of islamophobia has discovered the symbolical metamorphosis of the traditional "Orient's" image into neo orientalism.

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Islamophobia as an Antithesis of Western Hegemony in John Updike's *Terrorist*

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Abstract— This paper examines islamophobia in John Updike's Terrorist. The study will mainly focus on the ideological confrontation between the East and The West. The traditional relationship between the East and the West is based in the Western perception of the East as the subordinate other. The West itself is the dominant self. However, the East rejects the Western hegemony. It begins to affirm its identity to emulate the Western dominance. The study is going to analyze the East's response to the West through resistant violence. They Eastern, or oriental, fanatics try to prove their existence in the world, especially the United States of America. As a result, the practice extreme actions in the American societies. The study will identify this religious extremism as the main cause of islamophobia that started to be present in the American societies at the beginning of the twenty-first century. Therefore, Edward Said's concept of self-other relationship will be applied to interpret the ideological confrontation between the East and the West. Such confrontation is going to be analyzed to explore neo-orientalism depicted in the novel. That is, the Eastern refusal of the Western hegemony results in parallel power. This power sustains the extremists' opposition of the West. Thus, the study will unravel neo-orientalism as the result of the opposing powers of the West and the East.

Keywords— Identity, Islamophobia, Neo-Orientalism, Orientalism, Self-Other Relationship, Updike.

I. INTRODUCTION

This study will analyze Updike's *Terrorist* form an oriental perspective. The discussion of the oriental elements in the novel will depend on the representation of the East and the West in the course of the novel's plot. In this regard, three pertinent concepts will be applied. They are Said's concept of self-other relationship, the concept of hegemony and the concept of islamophobia. The study will first analyze the self-other relationship; and this relationship will be specified as a connection between the East and the West depicted in the novel. Then, it will tackle the representations of hegemony. This hegemony solely entails the West, as a hegemony power, and the East as a colonized ethnic entity. This ideological encounter, ultimately, is going to be interpreted as a premise for the emancipation of the notion of islamophobia. Therefore, the notion of islamophobia will be discussed by applying the concept of ambivalence. Thus, islamophobia is going to be argued as the main cause of new orientalism.

II. SELF-OTHER RELATIONSHIP

Updike's *Terrorist* tells the story of Ahmad, a student who repeatedly quarrels with other boys, like Tylenol regarding his girlfriend Joryleen. He has erotic desires towards Joryleen; but controls his desires. The impetus of this control is ascribed to his spiritual resort to the recitation of Qur'an and God's moral instruction under the supervision of his imam Shaikh Rashid. He appears to be greatly influenced by the imam's religious teachings that depend on the Prophet traditions. The imam is very different form Ahmad's school counselor, Jack Levy. The imam and Jack represent two incongruent ways of life. The novel is predominantly about Islamic teachings and the western lifestyles. The protagonist, Ahmad, is torn between these emblematic cultural variations. Updike chooses Paterson, New Jersey, as the novel's regional setting holds collateral compatibilities of these cultural varsities.

The issue of self-other relationship is sustained with the issue of power in Updike's writings. He portrays the colonial power that is used to construct hegemony over the colonized people. The colonial powers do not leave the colonized people alone. They are exploited in an inhuman

manner. They do not have any chance to build their own nation. They are completely restricted by the colonial power. In this regard, hegemony is the most detrimental factor of hindering the stability of the colonized people's lives. Colonial hegemony restrains the colonized peoples' subjective authority over their own national territories (Said, 2016). Updike attends to this notion in the bulk of his fictional writings. In Updike's *Terrorist*, the self-other relationship is evident in the perception of Islam in the introductory paragraphs of the novel: "The student's faith exceeds the master's; it frightens Shaikh Rashid to be riding the winged white steed of Islam, its irresistible onrushing. He seeks to soften the Prophet's words, to make them blend with human reason, but they were not meant to blend: they invade our human softness like a sword. Allah is sublime beyond all particulars. There is no God but He, the Living, the Self-Subsistent; He is the light by which the sun looks black" (p.5).

Orientalism, thus, causes psychological sufferings for the colonized people. These sufferings take the shape of internal and external representations (Sicherman,1990). The internal representation of colonialism sis their psychic influences; and the external representation is the physical sufferings. Both exemplify the negative practices of colonialism (Said,1979). The internal representation of power makes the colonized people suffer from psychic complexities. They do not have a sense of belonging to their faith. They lack the resisting power. They are interrupted by the colonial hegemony. The colonized people are not as equal as their colonial westerns. As a reaction, the colonized people need psychic compensation. They use their own ability to oppose colonialism. This is the core of the internal representation of colonialism. The colonized people develop psychic problems which culminate in their psyches and do not have outlets for their dilemmas. Updike reflects such problems in his *Terrorist* in an oriental sense. The long-inherited dichotomy between the east and the west is a recurrent token of his fictional scenes, like the advent of Islam in the western lands: "Look how Christianity committed genocide on the Native Americans and undermined Asia and Africa and now is coming after Islam, with everything in Washington run by the Jews to keep themselves in Palestine" (p.21).

Updike, furthermore, tackles the issue of colonial power in his works. His plays parade the nexus of colonial power. The external representation of colonial power is the physical sufferings. The colonized people are tormented by the colonizers. They are exploited for ideological concerns.

They do not have any choice to be free of this torture. The western colonial masters do not allow them to be free. The colonized people, here, undergo pain and sufferings in terms of self-other relationship. They are both psychically and physically suffering. These sufferings leave their apparent impact upon their individuality. They lose their confidence in their ideological ideals because they do not have the resisting power. Updike, in *Terrorist*, presents this power in a weak position. The colonized Muslims are subjugated for ideological concerns. Consequently, all what they think is to get rid of this daunting faithful ideology. They do not invent resistant strategies to cancel their colonial treatment. They lose integral human features: "There is nothing in Islam to forbid watching television and attending the cinema, though in fact it is all so saturated in despair and unbelief as to repel my interest. Nor does Islam forbid consorting with the opposite sex, if strict prohibitions are observed" (p.38).

Identity is one of the human features that Updike deals with in *Terrorist*. The loss of identity belittles the Muslims' ability to be equal to their colonial counterpart. They are "relative" to their colonial masters. Here, the word relative means dependent; that is, the colonized Muslims become dependent on their white colonizers. They are not able to depend on themselves to get rid of their colonial presence over their lands (Said,1979). Updike portrays the issue of identity in a terrorist context. Identity is one of the most complicated issues since the start of orientalism. The issue of identity paves the way for other issues, like Islamic extremism treated in Updike's novel: "My teacher at the mosque thinks that the dark-eyed virgins are symbolic of a bliss one cannot imagine without concrete images. It is typical of the sex-obsessed West that it has seized upon that image, and ridicules Islam because of it" (p.39).

One apparent issue in oriental writings is identity. Abdalhadi Abu Jweid (2016) argues that identity and its narrative dimensions are used as survival strategies. It is utilized as a way of obliterating colonialism and the colonial enterprises. Identity includes the depiction supernatural elements that defy common sense. It does not undergo the laws of nature. The postcolonial appropriation of identity is to reject colonialism in a form of non-military contact. Identity is the proper tool to encounter colonial events and how to underscore the national sense of belonging and self-other relationship. It is concerned with the narrative depiction of survival (Sutphen, 2015). The oppressed people seek refuge of colonialism through identity. This is due to their lack of ability to accept colonialism as reality. Identity,

at this point, serves as a vehicle of empowerment. The oppressed people are empowered with identity. Yet, the author is the ideational creator of this empowerment. The fictional characters are empowered with identity by the author who also tries to reject colonial hegemony. In Updike's *Terrorist*, the oppressed Muslims seek refuge from oppression through Islamic teachings: "It seemed to Ahmad that, as with the facts of Paradise, his teacher resorted to metaphor as a shield against reality. Joryleen, though an unbeliever, did have feelings; they were there in how she sang, and how the other unbelievers responded to the singing. But it was not Ahmad's role to argue; it was his to learn, to submit to his own place in Islam's vast structure, visible and invisible" (p.42).

Post-colonialism uses identity simultaneously with the repetitive narrative moments. It is used in this fictional fashion to render the characters special from of empowerment (Sutphen,2015). By using identity, the characters could escape their negative destiny. This destiny could be the colonial ideology. Colonialism might be resisted by utilizing repetitive narrative structuring. This structuring is saturated with identity in all fictional moments. As such, the narrative repetitive structuring is the authorial reflection in the plot. Orientalism, similarly, utilizes identity as a decisive agent against colonialism. When the enslaved people are presented in colonial atmospheres, they might be portrayed in slavery places (Said,1979). Updike's, in *Terrorist*, tackles the same issue by depicting the Islamic responses in the plot: "Levy merely nods, letting this now-cocky woman run on. What she might tell him about Ahmad could be a help…. My son is above it all," she states. "He believes in the Islamic God, and in what the Koran tells him. I can't, of course, but I've never tried to undermine his faith. To someone without much of one, who dropped out of die Catholic package when she was sixteen, his faith seems rather beautiful" (p.47).

Oriental identity accentuates memory as the site where identity and the pertinent moments might take place. These moments are characterized by phantoms or ghosts that appear to the main characters (Lucas,2006). The characters use their identity al power or identity in all situations, to express their ability to be free of hegemony and its relative sequences in the light of self-other relationship. The colonial apparitions accompany the identity al moments in the narrative structuring. Here, post-colonialism renders the implications of the concept of identity in the larger context of post-colonialism. Consequently, identity could be applied

to analyze all fictional genres within colonial discourse (Said 1979). Yet, identity emphasizes another colonial issue. In *Terrorist*, Updike appropriates the same notion by portraying the sense of extreme Islamic ideologies: "Islam meant nothing to me—less than nothing, to be accurate: it had a negative rating. And it meant not much more to his father. Omar never went to a mosque that I could see, and whenever I'd try to raise the subject he'd clam up, and look sore, as if I was pushing in where I had no business" (p.47). Self-other relationship is the tangible exemplification of colonial hegemony. Post-colonialism has an implicit voice that tries to reject ideological segregation against the colonized people. Self-other relationship leaves psychological harmful memories in the colonized people's experiences (Said,1979). They become a victim for their conditions under hegemony. self-other relationship, therefore, does not make them normal human beings. These are the general features of Updike's *Terrorist*: "For four or so blocks to the west, the so-called Arab section, begun with the Turks and Syrians who worked as tanners and dyers in the old mills, stretches along this part of Main Street, but Ahmad never ventures there; his exploration of his Islamic identity ends at the mosque. The mosque took him in as a child of eleven; it let him be born again" (p.55).

Cultural conflict is deemed one conspicuous token of self-other relationship writing styles in postcolonial works. It addresses the complexities of colonial times with meticulous expressions conveyed by fictional quasi-real stories. Orientalism, accordingly, has diverse writing styles. It deals with real and imaginative settings that resemble the experiences of real people. These are delivered in fictional writings. In like manner, postcolonial critics are attentive to a kind fiction produced by the colonial authority and literary works(Langfur, 2006). Post-colonialism is a prime representative of this kind. Consequently, postcolonial criticism is concerned with the function of the western literary canon and the history of western as prevalent types of post-colonialism (Said,1979). Updike tackles these ideas by approaching the essences of identity in *Terrorist*: "The Black Muslims of New Prospect, and the apostate adherents of the Nation of Islam, keep to their own lofts and storefront sanctuaries. Shaikh Rashid's hope of starting, in one of his third-floor spaces, a *kuttab* for teaching the Qur'an to flocks of elementary-school-age children, hangs short of fulfillment. Lessons that Ahmad seven years ago began in the company of eight or so others, in age from nine to thirteen, are now carried on by him as the only pupil" (p.56).

In the new land the individuals compare themselves to the original people who look at them in disdain and compassion. So, when they judge those ideological people, they regard them as being different (Said,1979). This is the essence of the concept of self-other relationship which is often inherent in ideological communities. Additionally, the meaning of ideological double consciousness is a double hesitation concerning the belonging to the ancestral home. Updike treats this ideological peculiarity via the notion of Islamic thought that plays an integral role in shaping new cultural identities in the novel: "He [Ahmad] is alone with the teacher, whose soft voice in any case carries best to a small audience. Ahmad is not utterly comfortable with his master, but, as the Qur'an and the Hadith enjoin, reveres him" (p.56).

The concept of self-other relationship in the oriental discourse of identity exemplifies the awareness of belonging to discrepant cultures in Updike's *Terrorist*. The minority through the oriental discourse feels itself as having no genuine self-esteem and views itself through the construction of the self in the new world. Thus, the disowned people experience a fractured sense-of-self because it has sunken in the host culture that is different from the original national identity and socio-cultural beliefs. Oriental discourse tries to keep these beliefs as parts of the original traditions that are devastated by colonialism and sustained by some Muslim people who do not lose the sense of belonging to homeland: "For seven years Ahmad has been coming twice a week, for an hour and a half, to learn the Qur'an, but he lacks opportunity in die rest of his time to use classical Arabic. The eloquent language, *al-lugha al-fusbd,* still sits awkwardly in his mouth, with all its throat syllables and dotted emphatic consonants, and baffles his eyes: the cursive print, with its attendant spattering of diacritical marks, looks small to him, and to read it from right to left still entails a switch of gears in his head" (p.56). Themes of interconnectedness, hegemony, homeliness, and alienation are the colonial body that emerges out of the colonized people's difficulty for the purpose of differentiating their sense-of-self-identity in post-colonialism's writing styles (Flores,2000). This is because they are deep rooted in a certain place. In reference to the last point, the oriental discourse of identity is relevant to an awareness of orientalism as well as an issue of multi-local supplement. Therefore, orientalism represents the image struggle for those who are expelled from the status of settlement (Said,1979). In other words, the image of cultural politics that locates its objectives against nationalism and

assimilation is considered within colonial awareness of self-other relationship (p.104). In *Terrorist*, Updike portrays the self-other relationship via the Muslim characters: "It was Islam, Shaikh Rashid had more than once explained, that had preserved the science and simple mechanisms of the Greeks when all Christian Europe had in its barbarism forgotten such things. In today's world, the heroes of Islamic resistance to the Great Satan were former doctors and engineers, adepts in the use of such machines as computers and airplanes and roadside bombs" (p.77).

Orientalism and identity, therefore, are considered as the most important feature in Updike's novel. This is because the colonized Muslims' existence depends on the formation of its identity and the way it searches to achieve and establish their identity. There is no factual methodology to construct the national identity since there is no real threat behind the ability to formulate any kind of identity autonomy. The colonizer (the west), therefore, is studied from the negative aspect of the colonial human perspectives. It does not cope with any necessary change as the surroundings around it change and transform rapidly. The colonizer does not also have the potential to present itself on the position of a powerful entity which can forge its existence and presence in life as other entities (Said 58). It is surrounded by its traditional conventions and traditions which have no any indication of realty or the pursuit of life. Updike attends to this notion through ideological faith: "Islam, unlike Christianity, has no fear of scientific truth. Allah had formed the physical world, and all its devices when put to holy use were holy. Thus Ahmad, with such reflections, received his truckers' license. Class C required no road test. Shaikh Rashid is pleased" (p.77).

III. HEGEMONY AS AN IDEOLOGICAL CONCEPT

The colonizer, in orientalism, is studied in terms of powerful hegemonic entity. It has the possible qualities to subjugate and suppress the colonized (Karlsen,1987). At the onset of the relationship between the colonized and the colonizer, there is no equality. There is no even any degree of similarity or discrepancy. The colonizers have a powerful hegemony enables them to utilize the colonized people to the limits. The colonizer hegemony practices different methods to improve its power and sustain its ability to continue surviving over the colonized. It uses the colonial power to settle in the colonized land and traditional territories. In this way, the colonizer establishes its power against the colonized poor cultural backgrounds. The

colonizers used may agendas to procreate its permanent existence in the colonized lands. It uses religion as a means of attracting the colonized to the theological teachings and traditions which may improve the lives of the colonized. The same religious insights are evident in Updike's *Terrorist*: "He [Shaikh Rashid] tells Ahmad, 'Appearances can deceive. Though I know our mosque appears, to youthful eyes, shabby and fragile in its external trappings, it is woven of tenacious strands and built upon truths set deep in the hearts of men. The mosque has friends, friends as powerful as they are pious" (p.77).

Once the colonized people accept the colonizer's hegemony and culture, it will proceed developing and it will become adherent to the colonizers' teachings (Karlsen,1987). The religious factor is one of the most successful procedures used by the colonizer to attract the colonized. This is because if the colonized convert to a new religion, it will consequently accept the cultural traditions of the colonizer. These cultural traditions change the human perspective of the colonized. Consequently, the colonized become more familiar with the traditional customs and conventions of the colonizer. It will begin developing an intimate relationship with the colonizer. In this sense, both the colonized and the colonizer benefit from each other. However, the colonizer does not make any benefit because it does not need t establish its identity. The colonized benefits from this relationship because it develops its identity. But this identity is not autonomous. It is developed out of the colonizer's power. In Updike's *Terrorist*, Islam is depicted in similar manner: "before Islam rendered him immune, a long-coveted electronic game obsolete within a season, die motlier and son were besieged on all sides by attractive, ingenious things they didn't need and could not afford, potential possessions that other Americans seemed to acquire without effort but that for them were impossible to squeeze from the salary of a husbandless nurse's aide. Ahmad tasted American plenty by licking its underside" (p.83).

Identity ambivalence is another conspicuous feature of hegemony (Shaffer,2007). As the term suggests, hegemony requires two sides. Such binary hegemony is present in the majority of post-colonialism discourses. The internal structure of identity's narrative explores the congruent relationship between the colonized people and identity.The thematic representations of identity and orientalism that is relative to the postcolonial qualities in the bulk of postcolonial writings. The themes of colonialism and identity take the shape of ambivalence; whereby the relationship between the colonized people and their oppressor comes into the scene. In this regard, post-colonialism is highly concerned with the intrinsic mechanism of colonial fiction for the sake of discovering the narrative devices of fictional works(Shaffer, 2007). Updike conveys this argument in terms of the Islamic representations in *Terrorist*: "They have a kind of network; I don't know how much the Islamic thing matters. Most of their customers around New Prospect are black families. Some of their homes, Ahmad says, are surprisingly nice. He loves seeing the different areas, the different lifestyles" (p.92).

Orientalism has a highly appreciated narrative style that addresses crucial issues in fictional modes. These issues are mainly related to the cultural ideology that is considered the authentic fictionalization of the identity formation experiences. In essence, the cultural memory is the racism and is relative problems. The cultural memory is the racial memory per se; and it comes out in the form of narrative materiality. The fact that cultural ideology corresponds to the hegemonic ideology goes along with the historical materiality of communities portrayed in colonial works. The historical dimensions of the formation of identity are handed down in different forms of verbal historical and colonial perspectives (Shaffer, 2007). In Updike's *Terrorist*, the ideological hegemony is portrayed in the light of Islam and the west: "There is no *ummah* here, both Charlie and Shaikh Rashid point out—no encompassing structure of divine law that brings men rich and poor to bow down shoulder to shoulder, no code of self-sacrifice, no exalted submission such as lies at the heart of Islam" (p.92).

The concept of hegemony delineates the radical differences between the cultural ideology and racial hegemony. These differences are measured by the multicultural claims; whereby citizens can affirm their ethnical roots in the context of cultural history regarding identity and ethnicity. Accordingly, ethnicity is superior to race in the cultural history because ethnicity is an inherited trait rather than a biological one. Yet, this fact sharply contradicts with the appreciation of race as an equal trait among all ethnical groups. Therefore, post-colonial works deal with various cultural issues that are projected in colonial works. These works have a universal appeal as they reveal the most critical moments of colonized people's needs to be equal in stable communities. In this respect, the cultural memory mingles with individual awareness to complete the necessity of individual pursuits of identity (Paquet, 2002). Such, ethnic groups are classified as the east and the west in

Updike's *Terrorist*: "Ahmad sometimes has to suppress a suspicion tJiat his teacher inhabits a semi-real world of pure words and most loves the Holy Qur'an for its language, a shell of violent shorthand whose content is its syllables, the ecstatic flow of "l"s and "a"s and guttural catches in the throat, savoring of the cries and the gallantry of mounted robed warriors under the cloudless sky of Arabia Deserta" (p.92).

Hegemony exemplifies the threat of gaining identity since it supports the existence of collective experience at the expense of individual consciousness of the west. Being so, orientalism furnishes fiction with these cultural facts to expose the meticulous fabrication of communities and their individuals' quest to gain identity. In sum, the cultural hegemony is a remedial mode of reminiscences. It is the self-centered idealization that claims to regain the impossible (Paquet, 2002). In Updike's *Terrorist*, this ideological hegemony is conveyed by depicting the invasion of some Muslim countries that represent the true threat of the American hegemony:

Not so,' Ahmad says. He did not hear in Charlie's gruff response the quaver of doubt, the silken shimmer of irony, which he detects in the voice of Shaikh Rashid. Charlie is a man of the world, but Islam is solidly part of that world. Lebanese are not fine-honed and two-edged like Yemenis or handsome and vanishing like Egyptians. He shyly points out, 'Already I have lived longer than many martyrs in Iran and Iraq.' (p.96)

Oriental writings focus on colonialism and its relative issues. It deals with the colonial subjects that influence the world since the beginning of colonialism up to the present day. In colonial fiction, post-colonialism depicts many thematic issues that have a universal appeal. One of these issues is color. This is issue is of paramount importance since it relates to the treatment of colonized people in different ways. Before the mid-twentieth century, hegemony was a great subject to the public opinion in all over the world (Ray,2015). It is also conspicuous in Updike's *Terrorist*:

Here those awaiting delivery tend to live: darker-skinned families with voices and televisions sounding from back rooms, out of sight, as if chamber after chamber of linked family members telescope out from the vestibule. Sometimes there are signs of Islamic practice—prayer mats, women in hijabs, framed images of the twelve imams including the Hidden Imam with his featureless face, identifying the household as Shia. (p.97)

The concept of hegemony is sustained with the issue of colonial power in post-colonialism writings. Post-colonialism portrays the colonial power that is used to construct hegemony over the colonized people (Ray,2015). This is the core of the internal representation of colonialism. Such opposition comes out of religious faith in Updike's *Terrorist*: "Ahmad feels his pride of isolation and willed identity to be threatened by the masses of ordinary, hard-pressed men and plain, practical women who are enrolled in Islam as a lazy matter of etlinic identity. Though he was not the only Muslim believer at Central High, there were no others quite like him—of mixed parentage and still fervent in tlie faith, a faith chosen rather than merely inherited from a father present to reinforce fidelity" (p.97).

Post-colonialism accentuates hegemony as the site where colonial moments might take place. These moments are characterized by crusades that appear to the main fictional plots. The characters use their ideological power, or ethnic situations, to express their ability to be free of colonialism and its relative sequences. In Updike's *Terrorist*, the hegemonic power comprises both the American crusades against Islam and the Muslim people portrayed in the novel: "The Hydra," Ahmad says, to show he is not completely ignorant. The image recurs in Shaikh Rashid's sermons, in illustration of the futility of America's crusade against Islam, and was first encountered by Ahmad in watching children's television, the cartoons on Saturday mornings, while his mother slept late" (p.100). Colonial oppression results in drastic changes in the colonized people's ideology. These people do not accept the change since they need to maintain their original ethnicity. As a result, they prevent their socio-cultural traditions through resistance. Resistance ultimately leads to their independence and liberty. In Updike's *Terrorist*, the critical implications of hegemony are carried out via the ideological conflict between some Muslims and the West:

> Ahmad knows, from Shaikh Rashid's dry, half-smiling allusions, of the Sufi enthusiasm and rapture that had anciently afflicted Islam, but finds not even a faint echo of it in the Islamic channels beamed from Manhattan and Jersey City— just the five calls to prayer broadcast over a still slide of the great mosque of Mohammed Ali in Saladin's Citadel, and solemn panels of bespectacled professors and mullahs discussing the anti-Islamic fury that has perversely possessed the present-day West, and sermons delivered by a turbanned

imam seated at a bare table, relayed by a static camera from a studio strictly devoid of images. (p.108)

Colonial resistance involves the attempt to obliterate hegemony. It takes different shapes during the colonial encounters between the suppressed people and their oppressive colonizers. Colonial resistance is considered as the most appropriate means of eliminating colonialism and its destructive agendas. Colonialism brings about negative influences upon the socio-cultural traditions of the colonized people. Consequently, the colonized people tend to obliterate colonialism in order to gain their cultural residuals before the advent of colonialism. The long colonial periods make the oppressed people feel that they need liberty and national progress in all life's aspects. As such, they begin to find suitable exists for the oppression imposed over them. The resistance tools vary and differ from each other (Aulette,2017). In Updike's *Terrorist*, such hegemony includes Islam in opposition to the West that hosts several religious backgrounds, like Judaism and Christianity:

> They believe that something can be done. That the Muslim peasant in Mindanao need not starve, that the Bangladeshi child need not drown, that the Egyptian villager need not go blind with schistosomiasis, that the Palestinians need not be strafed by Israeli helicopters, that the faithful need not eat the sand and camel dung of the world while the Great Satan grows fat on sugar and pork and underpriced petroleum. They believe that a billion followers of Islam need not have their eyes and ears and souls corrupted by the poisonous entertainments of Hollywood and a ruthless economic imperialism whose Christian-Jewish God is a decrepit idol, a mere mask concealing the despair of adieists. (p.108)

One of the most conspicuous means of resisting hegemony is rebellion. It enables the oppressed people to get rid of colonialism. Resisting colonialism comes in the form of rebellion when the exploited minorities need to be independent. They try to seek self-autonomy since they long for equality and liberty. Consequently, the colonized people begin to plot against their colonizers by planning authentic tactics to achieve their independence goals. The process of

plotting against the colonizers is often argued as "conspiracy"; whereby the colonized people reach their aims by rejecting colonialism through resistance (Aulette, 2017). Similarly, this conspiracy is held by the Islamic oriental image in the Updike's *Terrorist*: "His lips move an inch from her forehead. He has decided to be open witii her, about this thing in his life that his instinct is to protect from everyone, even from Charlie, even from Shaikh Rashid. 'I still hold to the Straight Path,' he tells Joryleen. 'Islam is still my comfort and guide. But—" (p.124). The resistance of this hegemony corresponds to the notion of islamophobia. The following section will discuss the representations of islamophobia in Updike's *Terrorist*.

IV. ISLAMOPHOBIA AND THE CONCEPT OF AMBIVALENCE

As I have argued, colonial rebellion comprises the notion of conspiracy when colonialism is gradually destructed by the will of the colonized people. In this regard, rebellion includes uprising and demonstration against the unjust colonial practices. These are forms of expressions representing the need for independence. However, the colonizers exert hegemony and power in the course of colonial rebellion. Consequently, a sense of violence springs out of such tumultuous times because both the colonized and the colonizer meet each other in the same colonial peripheries (Aulette, 2017). Such fatal encounters are motivated by the feelings of superiority and inferiority; whereby the West believes that they are superior to the East that seek to get rid of inferiority complex (p.19). This reaction causes the sense of islamophobia in Updike's *Terrorist*: "'In Islam, diat's called blasphemy, trying to usurp God's prerogative of creation.' 'Well, I know. That's why there aren't any statues or paintings in mosques. To me that seems unnecessarily bleak. God gave us eyes to see what, then?'" (p.134).

The concept of resistance refers to the suppressed minorities to regain their colonized identity. It indicates the colonized people continual struggle to affirm their original identity which is destructed by colonialism. Consequently, the concept of resistance has a contiguous relationship with identity. In the main, orientalism emphasizes the idea of original identity both before and after colonialism. The conceptualization of identity before colonialism exemplifies the suppressed people's struggle to maintain their inherited religion and traditions. However, colonialism devastates that struggle for the sake of exploiting the colonized people's lands. These lands abound with natural benefits

that could reinforce the existence of the colonizers on the colonized people's faith (Hodgkins, 2002) Such quest for identity corresponds to the scenes of islamophobia in Updike's *Terrorist*:

"Not die next day but the next, a Friday, Charlie, sitting in the passenger seat, directs the truck to leave the lot and go right on Reagan, then left at the light up on Sixteenth down to West Main, into that section of New Prospect, extending some blocks west of the Islamic Center, where emigrants from the Middle East, Turks and Syrians and Kurds packed into steerage on the glamorous transatlantic liners, settled generations ago, when the silk-dyeing and leather-tanning plants were in full operation" (p.136).

Islamophobia, therefore, undergoes radical transformation by the hegemony of the West. When they suppress the colonized lands, they begin to spread their religious and cultural traditions. These might include language, religion, customs, traditions and so forth. Religion, for example is taught to the colonized people to persuade them to embrace the colonizers' religion. Religious conversion, in this sense, indicates the state of identity transformation. The original national religious sects would dissolve in the religious crucible of the colonizers. At this stage, the suppressed Muslims change according to the teachings and religious views of life (Hodgkins, 2002). The same thing could be traced in the case of language, customs and traditions. In Updike's *Terrorist*, Muslims change in order to oppose the West hegemony. Such opposition results in the sense of islamophobia:

> Western-style suits, shapeless with daily wear, favored by the Mediterranean males, Sicilians and Greeks, who preceded them in this neighborhood of tight-to-the-street row houses. The younger Arab-Americans, idle and watchful, have adopted die bulky running shoes, droopy oversize jeans, and hooded sweatshirts of black homeys. Ahmad, in his prim white shirt and his black jeans slim as two stovepipes, would not fit in here. To these co-religionists, Islam is less a faith, a filigreed doorway into the supernatural, than a habit, a facet of their condition as an underclass, alien in a nation that persists in thinking of itself as light-skinned, English-speaking, and Christian. To Ahmad these blocks feel like an underworld he is timidly visiting, an outsider among outsiders. (p.136)

The concept of ambivalence is associated with different disciplines of the concept of islamophobia. It is also connected with the social representations among people at various global scales. The concept might connect one nation with another one based on similar universal issues and national affairs. The concept of ambivalence originated in the critical studies of the interconnectedness between one ethnicity with another one within the broad conceptualization of the concept. To put it simply, the concept of ambivalence includes the ways by which each nation perceives other nations in the world. Based on this perception, the concept of ambivalence comprises the many nations within one unified filed, like politics and ethnography. The typography could be considered as another aspect of the concept of ambivalence since there is a close affinity between the concept and the regional demarcations that unify ore divide different countries (Lewallen, 2016). Updike, in *Terrorist*, reveals the ambivalent relationship between the East and West by approaching the Muslims and non-Muslims in the plot. The sense of islamophobia emanates from this relationship: "'He is a faithful son of Islam,' Charlie tells him. 'We all envy him, right?' Again Ahmad feels irritation with Charlie, for acting proprietorial where he has no ownership. Only the doer owns this deed. Something preoccupied and bossy in Charlie's approach casts doubt on the absolute nature of *istishhdd* and the exalted, dread-filled condition of the *istishhddi*" (p.140).

The concept of ambivalence also involves the colonial insights of islamophobia. The co-existence between one nation and another depends on the ambivalence relationship (Ray 2015). That is, how each nation becomes accustomed to and familiar with the other country's customs and traditions. Here, colonialism comes into prominence. When any nation tries to colonize and subjugates other nation, the newly colonized nation is obliged to adapt and go along with the colonizer nation. This is because the colonizer country exerts hegemony and colonial power over the colonized nation in the same regional peripheries. As such, colonialism plays an integral role in defining the customs and traditions of the colonizers. Consequently, ambivalence could be defined as the relationship that governs those socio-political grounds between the occupied nation and its foreign colonizers (Ray 2015). Accordingly, the relationship might be asserted as that the colonized perceives and judges the other nation on the ground of colonialism and cultural traditions. In Updike's *Terrorist*,

the ideological encounters between the West nation and the East nation produce islamophobia:

> But most important," Shaikh Rashid urged, "is the Holy Qur'an. If your spirit were to weaken in the long night ahead of you, open it, and let the only God speak to you through His last, perfect prophet. Unbelievers marvel at the power of Islam; it flows from the voice of Mohammed, a manly voice, a voice from the desert and the marketplace—a man among us, who knew earthly life in all its possibilities and yet hearkened to a voice from beyond, and who submitted to its dictation though many in Mecca were quick to ridicule and revile him. (pp.151-52)

The colonial aspects of the concept of ambivalence depend on the colonial manifestations of islamophobia into colonial contexts, such as literature and political discourses. In this manner, the concept of ambivalence embodies the colonial circumferences that unify the common and discrepant political viewpoints in the world. The significance of the concept of ambivalence lies in its representation of colonialism in literary texts. Being so, it enables critics to argue that the concept of ambivalence could be applied to interpret and study many literary works. Moreover, it facilitates the understanding of politics and its practices which are depicted in literature, especially the literature that treats politics from colonial perspectives (Ray 2015). In Updike's *Terrorist*, the concept of ambivalence corresponds to the notion of islamophobia: "The uncle will talk, or somebody will. It's hard to believe one brother had no idea what the other was up to. These Arabs all pressure each other with Islam: how can you say no to the will of Allah?" (p.162). The novel's protagonist, Ahmad, conveys this notion since he refers to the victory of Islam over the West: "Ahmad reviews the unfolding, slithering fabric of what he has heard and concludes, 'It would be a glorious victory for Islam' … 'Islam? How so?' 'It would slay and inconvenience many unbelievers'" (p.162).

In *The Location of Culture*, Homi Bhabha (1994) postulates the critical crux of colonial ambivalence. Bhabha is considered the predecessor of the concept of ambivalence in relation to pos-colonialism; and according to him, the concept of ambivalence is a "subject of a difference that is almost the same, but not quite" (p.122). The subject of difference, says Bhabha, is the racial variations between the colonizers and the colonized, but is "almost" the same in the sense that it does not divide them regardless their racial antecedents. Additionally, the concept is significant as it refers to "the unstable environment that the colonized [the black] is forced to either adapt to or work really hard to reject" (p.122). Islamophobia, in this regard, originates in the form of the ambivalent relationship between the East and West in Updike's *Terrorist*. Ahmad describes the West attitudes towards Islam which, in turn, refers to the spread of islamophobia: "It is one of the pagan West's grave errors, according to Islamic theorists, to make an idol of an animal function" (p.169).

V. CONCLUSION

In sum, the self-other relationship between the East and West, in Updike's *Terrorist*, represents the ideological encounter between Muslims and non-Muslims in the United States. On the one hand, Muslims try to get rid of their American Western hegemony. On the other hand, the American Western attitudes are mere nomenclature of the Islamic extreme perception of the west. In this context, these discrepant attitudes resulted in the ideological aversion between the two nations. Such aversion is the nexus of islamophobia discussed in the novel. Thus, the representations of islamophobia are the authentic replica of new orientalism portrayed in the narrative fabric of the novel.

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Age Performance and Performativity: Exploring Jane Fonda's New Femininity in *Grace and Frankie*

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Abstract— *The youthful structure of the look pressures mature women to pass for youthful versions of their former selves and continues to influence the unconscious process of age and sexuality. Through an analysis of Jane Fonda's performance of Grace in the Netflix series Grace and Frankie, I examine the performance of aging and sexuality from an interdisciplinary perspective. In so doing, I demonstrate how the characters subvert old paradigms of aging, refuse desexualization, refuse the divestment of their sexual desires, and refuse elderly women's conventional role trajectory from mother to grandmother. More importantly, I demonstrate how Grace and Frankie merge Second Wave feminism into a "new femininity," which embraces aspects of postfeminist sexuality, neoliberal consumer desires and neoliberal tropes of freedom and choice.*

Keywords— *Jane Fonda, Lilly Tomlin, Grace and Frankie, ageism, discrimination, Second Wave Feminism, New Femininities, Postfeminism, emancipated femininity, gender, anophobia, Hollywood, performance and performativity.*

INTRODUCTION

Jane Fonda recently said, "We're still living with the old paradigm of age as an arch. That's the old metaphor. You're born, you peak at midlife and decline into decrepitude. A more appropriate metaphor is a staircase. The upward ascension of the human spirit, bringing us into wisdom, wholeness, and authenticity." Series creators Marta Kauffman and Howard J. Morris (2015) attempt to implement this vision by subverting and rewriting the old paradigm in their Netflix series *Grace and Frankie.* The series stars Jane Fonda and Lily Tomlin play two mismatched friends who come together after their husbands, played by Sam Waterson and Martin Sheen, announce that they are a gay couple and plan to marry each other. *Grace and Frankie* offers a counter-narrative on the complexities of the gendered effects of aging. Similar to Fonda's "ascending staircase" *Grace and Frankie* resist, disrupt, and rewrite prior conceptions. In this essay, I explore this gap between generativity and stagnation by examining the performativity and interconnection between gender, age, and identity in Jane Fonda's performance in *Grace and Frankie.*

As we see in *Grace and Frankie*, "Aging is both a performance and performative" (Lipscomb & Marshall, 2010,

p.1). Through Fonda's performance of Grace, a vain and vulnerable retired cosmetics executive whose husband left her for Frankie's husband Sol, we witness the interconnection between being and performance. Fonda performs the "actions associated with a chronological age" thereby constructing a "reality of age both for the subject and for those who interact with the subject" (Lipscomb & Marshall, 2010, p. 2). I begin the essay by first briefly mapping out a short history of ageism in America, followed by a closer inquiry as to how Grace specifically challenges notions of invisibility through her staged performance of refusal and resistance to her disposability. I further explore how the show itself attempts to integrate Second Wave Feminist sensibilities with postfeminist rhetoric into the narrative thereby creating what appears to be an "emancipated femininity" enacted through financial independence, consumer choices, and individual self-improvement projects—a site where the political merges into the personal (Lazar, 2013; Mascia-Lees and Sharpe, 2000; Zeisler, 2008).

Historical Trajectory

Robert Butler (1969) first defined ageism as the "systematic stereotyping of and discrimination against people because they are old," revealing an historical "contempt" for old people (p. 243). In Neolithic societies elder generations were discarded when they could no longer contribute to communal sustainability. Similarly, we see the discarding of the aging body in the film and television industry. Hollywood's reinforcement of ageist attitudes was particularly noted at the 2018 Academy Awards, when Sandra Bullock internalized the sentiments on the glorification of youth and asked to turn the lights down so she could "pass" for forty. Her comment on passing for a younger version of her self speaks to a growing internalized psychological aversion to growing old in America. Certainly, ageism is the hidden, under discussed "anxiety provoking other" of discrimination in American institutions and according to Butler (1969) "the great sleeper in American life"(p. 245). Harmful stereotypes and negative attitudes of the elderly have been internalized in our institutions and are perpetrated and repeated through social media (Thornton 2002, Overall 2006). It is fair to say that Margaret Gullete (2004) is correct in her declaration that "about age as a performance, we need to start the arguments" (p.159). Gullete begins with her premise that "whatever happens in the body, human beings are aged by culture first of all" (p. 3).

Hollywood has certainly influenced culture on the gendered affects of aging because film and television actors construct important socio-cultural paradigms through their performances (Stacey, 1991; Dyer, 1998; Signorielli, 1989; Bielby and Bielby (1996; Stukator, 1996). If we briefly reflect on Hollywood's historical trajectory, we see that age hierarchies got their footing in the 1910s and 1920s, when early film makers began to market to "youthful audiences" by privileging youthful stars in "romantic roles" and presenting the elderly as a "problem" in social interactions. Throughout the 1950s and 60s, the elderly are portrayed as "dehumanized," and socially irrelevant, or aged "two-dimensional objects of kitsch to be laughed at," and "repurposed for the amusement of the young" (Shary & McVittie, 2016, p. 91).

Television, in particular, is one of the institutions that fashions societal views of its elderly. Unfortunately, for the most part, with the exception of the *Golden Girls*, the majority of depictions of the elderly are distorted, debilitating, grotesque and *othered.* Mainstream television culture has generally ignored any positive depictions of the natural processes of aging by steering away from it as a

viable market of audience reception (Arber & Ginn, 1991). Here and elsewhere, ageism is alive and well.

The subject of aging becomes even more complicated when we add gender into the social equation (McMullin, 1995; Riley, 1987). For women, especially in Western societies, the *dialectical* effects of age and gender collude to disadvantage women in all spheres of their livelihoods in a precarious state of double jeopardy (Chappell &Havens, 1980; Sontag 1979:). This double bind is even more systematically severe for older women in nearly every aspect of their productive and reproductive lives. Germaine Greer (1991) refers to the dilemma of ageism and sexism as anophobia, the irrational fear of the old woman. Yet, gender and age are part biological. "A person does not get to choose a different age or gender from the wardrobe each morning" (Butler, 1993, p. x). The socio-cultural meanings and associations connected with the biological elements of age and gender are constructed. "The matter of bodies will be in dissociable from regulatory norms that govern their materialization and the significance of those material effects" (Butler, 1993, p. 2) Aging Hollywood female actors understand too well the "material effects of aging" and the loss of social value and power. The senior woman is doubly marginalized, doubly dishonored, and doubly diminished because of her aging physical female appearance, which is much different than the experiences of her aging male counterpart (Frueh, 1994, p. 277).

Invisibility and Loss

In Season One, Episode Three, "The Dinner,"(2015) Grace and Frankie confront the fact that they have become invisible social beings. Without their male counterparts, both women seem to have disappeared from their social order. Rendered socially "invisible," their former domestic acquaintances have left their sides and the world at large has dematerialized them. In addition to the loss of husbands, loss of married friends, loss of physical stamina, there is the constant fear of loss itself to remind the characters of their mortality.

In the episode of "The Dinner" we are invited into Grace and Frankie's disrupted lives. After an awkward dinner with their family, Grace and Frankie go to the check out line of a grocery store to purchase some cigarettes, but are ignored by the cashier/clerk who is busy pricing grapes. Upset by their invisibility, Frankie screams, "Excuse me, can we get some cigarettes cry'n out loud" (Kaufman, M., Morris, H et. al., 2015,26:34). The grocery clerk heads towards them, but instead of stopping at their check stand, he stops at the one in front of them where a young voluptuous blond in a strapless

green dress asks to purchase lottery tickets. Try as they might, Grace and Frankie cannot get his attention away from the blossoming beauty as they have been upstaged by the radiance of sexual youth. Outraged by her consumer "seconding, Grace screams, "Hello" three times, the third time exploding into a rage and banging her hands frantically on the counter (Kaufman, M., Morris, H et. al., 2015, 27:12).

> What kind of animal treats people like this? You don't see me!?!?
> Do I not exist? Do you think it's right to ignore us?
> Just because… she's got gray hair and I don't look at her? This poor women needs a pack of cigarette and she doesn't have a lot of left. Get us a pack of cigarettes!
>   (Kaufman, M., Morris, H et. al., 2015, 27:06-27:35)

Their explosive behavior shatters their "cloak of invisibility," and Grace and Frankie materialize in front of the young clerk. Finally "visible," they leave the store. Back in the car, Grace is contrite admitting that her meltdown lacked "poised." In a passionate call to arms, Grace refuses "to be irrelevant." The women soon learn that there is a plus side to their invisibility. Frankie has a "superpower" and has stolen the pack of cigarettes from the store. "If you can't see me, you can't stop me," Frankie says (Kaufman, M., Morris, H et. al., 2015, 27:50-28:00).

Harbingers of loss persist throughout Season Four (2018): In Episode Four, Frankie loses her legal status when she is declared legally dead; in Episode 10, one of the supporting characters experiences dementia and loss of memory; in Episode 11, we witness Grace's loss of good judgment when she hires a contractor who steals all of their belongings. These "losses" in mental and physical acuity prompt their children to introduce them to their greatest fear of all—loss of dignity when they are persuaded into joining a retirement community (Episode 13).

The aging duo has been disappeared into a "none place." For Grace, it is the loss of identity and the powerlessness to locate herself in the context of the divorced, disappeared aging woman that has demolished both her exteriority and interiority (Brooks, 1999, pg. 232). Grace performs the experience of loss by assuming the burden of its representation and "interiorizing" society's perceptions and prejudices of aging (Mellencamp, 1999, p. 312).

Grace, the forsaken object, to borrow Freud's terms has "lost the perception of the object (which is equated with the loss of the object itself)" (1926, p. 137). She is imagined and represented as a "loss object rather than as a subject process or a passage through time" (Mellencamp, 1999, p. 314). Her self-representation, until now, has been intricately intertwined with marriage and youth. While Grace certainly feels invisible, her dynamic personality is anything but unseen. The manner in which she performs and negotiates her position as cultural refuse, demonstrates that it is, she, Grace who is in charge. Grace directs her own desertion of her former married younger self and performs a visible transformation from loss to emancipated new femininity and self-realization (Brooks, 1999; Lazar, 2013).

Refusal of the Call to Disappear

Interestingly, the seventy-year old Grace, similar to the eighty-year old Fonda is staged at the aging moment of her cultural irrelevance; and, it is Grace the character and Fonda the actress who vehemently refuse to be turned into cultural surplus in the complicated ruins of Second Wave Aging feminists (Brooks, 1999). It is the opposition to thwart society's efforts to disappear her that keeps viewers watching her journey on the ascending staircase towards Fonda's "emancipated" wholeness of being.

One of the attractions to the series is the way in which Grace and Frankie decline and negate the gendered discourse on aging and their position as invisible "figures of loss" with no sexual desires. And, refuse they do, when they take on the role of "sexual entrepreneurs" by implementing "technologies of self-hood" with the unveiling of their vibrator line, which appeals to elder women in need of "lubing" (Harvey & Gill, 2013). Grace and Frankie take charge after their husbands leave and open up choices for the "female sexual sex-expression and sexual pleasure" of senior women, while at the same time refurbishing sexual stereotypes on ageism and beauty in America (Harvey & Gill, 2013, p. 52). In order for Grace and Frankie to survive their third act, they must become "sexually agentic" and embrace "the sexuality of culture" in which emancipated freedom is tied to patriarchal capitalist-consumerist demands–the purchasing of orgasmic freedom in a male-dominated capitalist world (Harvey & Gill, 2013). The series seems to embrace a contemporary sexually liberated postfeminism connected to the rhetoric of "choice" "empowerment" and "sexual determination" (Harvey and Gill, 2013; Coleman, 2008; Gil, 2006; McRobbie, 2009; Ringrose, 2013). With the launching of the vibrator line, writer/producers Kauffman and Morris introduce a sequence of signifiers designed to encourage a sense of emancipatory sexual liberation. In this world, sex drives the narrative, as it is vital to a pleasure-filled life style of realized identity, creative expression and personal fulfillment (Attwood, 2005, p. 86).

Frankie and Grace, the never aging, never wrinkling frozen faces in time are the new celebrity models for sexual representation and discourses on aging, "choice and empowerment" (Harvey &Gill, 2013; Coleman, 2008; Gil, 2006; McRobbie 2009; Ringrose, 2013). As they package and promote their vibrator as a form of "empowerment," the unsettling question remains as to whether this fashionable subjectivity "wrapped in a postfeminist guise" simply reinforces old stereotypes on aging and beauty in America (Harvey & Gill, 2013, pg. 52). Certainly, Grace and Frankie's rebellion to cultural standards of age-appropriate behavior, "categories," "rules," and "regulations" catapults them into visibility, if not sexual entrepreneurial wholeness (Atwood, 2006, p. 77). The series seems to suggest that, "to be noticed, older women have to defy social norms" and comply to new sexual standards of postfeminist liberation (Kaplan, 2010, p. 43.)

In Season II, Episode 13, Grace and Frankie refuse their desexualization and divesting of their sexual desires and refuse elderly women's conventional role trajectory from mother to sexless grandmother. Instead, both Grace and Frankie refigure, re-sexualize, and reinvest themselves as a vibrant and elderly women simply living and being in another stage of life (Kaplan, 2010, p. 47). And they do so, by reclaiming their sexuality on behalf of aging women and becoming savvy entrepreneurs in the "niche" sexual toy industry by developing a vibrator line specifically geared to aging women.

In Season 2, Episode 13, "The Coup,"(2015) Grace and Frankie defend their vibrator business to their family, including their x-husbands Robert and Sal. Robert cannot stomach their business scheme saying, "Couldn't we fight for the right to masturbate after lunch?" Full-term pregnant daughter Brianna has further internalized society's sexual prohibition and cultural taboo for older women and questions how she is going to explain to her children that "grandma makes sex toys for other grandmas" (Kaufman, M., Morris, H et. al., 23:38). Grace, again, resists and defends her position as a sexual, entrepreneurial women stating, "We're making things for people like us because we are sick and tired of being dismissed by people like you" (Kaufman, M., Morris, H. et. al., 24:35). Both Gracie and Frankie walk out, as their family watches in astonishment at their daring strength and guts. In this sense, Grace and Frankie renegotiate their positions by "*stretching time* "re-pacing the temporality of spectacle, display, and performance" (Brooks, 1999, p. 234). Through the awakening of their sexual beings and engagement in dynamic acts of resistance and refusal,

"the discarded displays itself, {and} demands attention" (Brooks, 1999, 234.)

In Season Three, Episode One "The Art Show"(2017), Grace and Frankie pitch their vibrator business to loan officer Derrick Flout claiming that their particular product is "designed for older women that specifically takes into account their arthritis and vaginal tissue" (Kaufman, M., Morris, H. et. al., 2:13) They request a "$75,000 loan "and would like "3.45 percent rather than the usual 4.1" (Kaufman, M., Morris, H. et. al., 3:01). Derrick questions if it will be a short-term loan, but Grace immediately says they would like ten years (Kaufman, M., Morris, H. et. al., 2:43). To persuade him further, Frankie offers a vibrator with batteries for his lady friend. Considering their age, Flout questions when they think they could possibly be paying it back. Grace responds, "ten years as is common in a ten year loan" (Kaufman, M., Morris, H. et. al., 3:04). He then retorts that he doesn't think a "ten year loan would be prudent at this time for our bank with you," inferring that they will not live long enough to earn a profit (Kaufman, M., Morris, H. et. al., 3: 28). Grace counters with a seven-year loan, but Flout doesn't think that "seven is realistic," either (Kaufman, M., Morris, H. et. al., 3:32). Flustered, Frankie asks what is realistic? Flout says, "somewhere in the one year range" indicating his fears of ever getting paid back on his investment (Kaufman, M., Morris, H. et. al., 3:39). While Frankie thinks that they aren't getting a loan because Flout is afraid "of female sexuality" and never read "*Our Bodies Ourselves*," Grace realizes that Flout won't give them the loan "because he thinks we're too old" (Kaufman, M., Morris, H. et. al., 4:14). Grace finally calls him out: "Do you know what this is? Ageist. Ageist bullshit!" (Kaufman, M., Morris, H. et. al., 4:15).

Flout defends his position claiming that there "are many factors" considered in "loan decisions" (Kaufman, M., Morris, H. et. al., 4:23). In this instance, it is inferred that the loan to Grace and Frankie is too risky because of the uncertainty of Grace and Frankie's life span. Fonda and Tomlin are playing women in their early seventies, which is comedically ironic since the actors themselves are in the realm of their eighties. (Fonda is actually 81 and Tomin is 79.) The show seems to play into dangerous cultural notions that if 30 is the new 50, 70 is the new 80.Grace is sure that ageism has come into play and that it shouldn't matter "how old you are, or how many birthdays you have left," or as Frankie notes "how many pubic hairs you have left" (Kaufman, M., Morris, H. et. al., 4:24).[i]

Performing Aging Spectacle

One of the fascinating aspects of screening Fonda the actress and Grace the character is the way in which motivation and intentionality overlap. Fonda's performance offers an opportunity to examine Fonda's attitudes towards her own aging processes. Fonda the actress provides a complicated vision and model for aging within a broader cultural context. Fonda refuses to subjugate herself to the sociocultural and psychological pressures to govern old age instead she buys into the pressures to stay young and "pass" for someone in her seventies.

After all, Fonda has been the ultimate guru of health, exercise, and youthfulness since the 1980s. She is the "hero of aging" remaining forever fit and youthful in her physical appearance" (Butler, 1993, p. 227). Both Fonda the actress and Grace the character demonstrate a devotion to the "deliberate re-sexualization and re-commodification" of her body, which shifts from "an external male gaze to a self-policing narcissistic gaze" (Gill, 2003, p. 104). In her performance of Grace, seldom a hair is out of place. Indeed she symbolizes the "new woman" of old assuming the priorities of postfeminist consumer culture spending time and money in the pursuit of youth and beauty. "The "new woman" was/is one who purchased the latest products, including fashionable clothing; followed a daily schedule of personal hygiene; and maintained a slender, youthful body, even after childbirth. In a postfeminist media society, which concerns itself with the sexualization of the female body, agency and acquiescence march hand in hand.

But could Fonda be reinforcing consumer pressure to look young and be young in her highly constructed performance of youthfulness? Who looks this good at 80 without a great deal of consumer help? Could Fonda be heightening women's fears and insecurities by passing as seventy? It's as if her appearance reinforces the values that women in harmony with modern preoccupations of youth, sex, and consumerism are compensated with cultural currency. In this series, Fonda herself is the site of the "various faces" of the commodity, which are physically juxtaposed and brought into a tension.

While both Grace and Fonda have maintained their "cultural capital," they also have had the economic means and the power of cinematography to do so. Fonda as well as Tomlin "pass" as younger versions of themselves through "cosmetic surgery, make up, dental surgery, fashion, hairstyle, and, not the least, photographic illusionism" (Stukator, 1996). Director of Photography Gale Tattersall used French silk stockings as rear lens netting, and an innovative lighting concept to film the iconic actresses in order to enlist the forgiveness of age. The softening of Fonda's face, through careful lighting and the pale colors that surround her create a youthful aesthetics of the aging body. However, when actors are willing to let go of Hollywood filming techniques for the raw reality of aging and performing age, it becomes a transformative site of aging performance and performativity. This is especially observable in Season One, Episode Three, "The End,"(2015) where we witness how the director foregrounds age by allowing us to consider the chronological age of Fonda and her ability to enact Grace's age.

After a dinner in which both Grace and Frankie believe that their husbands are going to announce their retirement, they discover that their husbands are in love with each other. Grace returns home, sits in front of her mirror and takes off her Ms. Hanson façade piece by piece starting with the removal of her false eyelashes. She then proceeds to remove her hair extensions and surprisingly the elastic band that loop around her head to tighten her sagging jawline (Kaufman, M., Morris, H. et. al., 28:38). Once Fonda abandons her accouterments of youth and agelessness, we expect to see Fonda in the raw, visceral moment of her aging 80 year-old self. This is not the case: her hair still bounces with life; her skin glows; her jaw line remains sharp and defined; her eyelashes maintain their thickness. Jane Fonda's performance of age and gender is in tension with her personal on-going masquerade of her physically aging body. While Grace's reflection in the mirror suggests her loss and confusion about herself and her identity, we also witness Fonda the actress participating in the pressures of the aging female body to masquerade and pass in order to be visible.

Frankie (Fonda) unmasking herself.

Rewriting the Narrative

Grace and Frankie enlists viewers to move beyond the "othering" of older women, by confronting the complex unconscious attitudes, conflicts and fears about aging women and their social behaviors. These fears arise when viewers begin to recognize their own aging female "otherness" in them (Kaplan, 2010, p. 34). In each episode, the producers place Grace and Frankie within different gendered, political and cultured contexts to challenge and work out existing ageist/gendered notions and stereotypes about age and gender related appropriateness (Kaplan, 2010, p. 35). The series establishes the oppositional struggle of the aging characters that labor daily to try and negotiate a thirty to forty year old generational divide with their family and other members of society.

Yet, while Grace and Frankie make age related gendered adjustments, they also breach and rupture existing paradigms on women, sex, and growing old in America. Grace and Frankie refuse to spend their winter years in a state of passive complacency. They refuse to let their curiosity wither on a dying vine; they refuse to be non-sexual celibate beings; they refuse to sit down and never get up.

In Season Four, Grace challenges normative age dating patterns and sexual desirability of women when she dates a younger man named Nick played by Peter Gallagher who doesn't seem to mind her aging body. There are many scenes that indeed challenge normative behaviors. One that stands out is the crisis narrative of Season Four, Episode 13, "The Home," (2018) when both Grace and Frankie's children persuade them that they can no longer care for themselves and should consider living in an assisted living community. In what the children refer to as "a safe, safe emotional space," Brianna, Mallory, Coyote, and Bud confront Grace and

Frankie with their concerns about their inability to continue living on their own (Kaufman & Morris, 2:51). They have discovered an online checklist to determine if a loved one is ready for assisted living. Grace calls her children insane, but Mallory reads off the printout of the signs that they may be ready for assisted living, which include "neglect around the house," "recent physical set back," "unexplained bruises" (Kaufman & Morris, 3:33-3:47). Grace questions how they could event think about putting them in assisted living and rebuff any of these "signs." Frankie asserts that "a different check list would say that I'm doing just, just fine, "growing as an artist, check" and "finding new things to fondue, check" (Kaufman & Morris, 4:58). Grace asserts that she "found two successful businesses, check! Didn't run one of them into the ground, check!" (Kaufman & Morris, 5:08).

The children end up convincing the aging pair by telling them individually that it is the other that is in need of help. Grace ends up going into the home for Frankie and Frankie goes into the home for Grace. Two months later, they reside in Walden Villas and wonder, "How the hell did we get here?" (Kaufman & Morris, 9:32). In fact, Walden Villas looks quite pretty with its lovely lake and ducks; it is also, however, quite stifling and mundane as Grace appears to have to breathe deeply or the surroundings will suffocate her. Age becomes a performance for them as they stage and enact the presentation of aging women who sit, watch, and wait.

At one point in the home, the women are all wearing the same pastel gulf outfits with matching sun visors at a "Look Great, Feel Good," seminar (Kaufman & Morris, 15:31) Grace, particularly, seems to be apprehensive of the aging clones around her—who are portrayed as having accepted their loss of cultural value and power. Grace manifests this internalized psychological aversion to the other aging women

by staying in her room at lunch and opting out of many of the group activities, unless of course she feels as if she is doing it for Frankie.

After a series of experiencing a restriction of liberties and freedom in the assisted living facility, both Grace and Frankie wonder about their decision. First, Frankie is told she can no longer paint outside of the art room and Grace is told that she cannot run a business out of her room. "Running a business is antithetical to a retirement community"(Kaufman & Morris, 14:51). The last straw occurs when Frankie's fondue pot is confiscated because it's deemed "too dangerous for residents"; however, it will be "kept in safe keeping," until she dies (Kaufman & Morris, 21:16). When Frankie realizes her bong has also been confiscated, she says, "Take a way a man's bong, you take a way his dignity" (Kaufman & Morris, 22:01). At this point, the women have grown tired of the rules and regulations and want to return home, refusing their delegation to disregarded assisted living residents existing in the margins of life and death:

> You know where they don't have dumb rules, our house.
> Well yeah, but you can't go there?
> What do you mean, I can't go there?
> Well because you know why?
> Oh right I'm sorry.
> Because of you.
> No, because of you.
> No, I came here for you, because you are a porcelain figurine.
> I came here for you because you're Mrs. Magoo.
> I've always been Mrs. Magoo.
> And I haven't shattered yet, I mean if a part falls off just glue it back on.
> Oh my God, We have been parent trapped!
> (Kaufman & Morris, 2018, 22:51-23:24).

Grace and Frankie realize that they came for each other so they can leave for each other. They press the emergency button and commandeer a golf cart and bump and swerve pass the guard at the security kiosk. They drive to their La Jolla neighborhood right up on to the sand and then decide to walk the rest of the way to their home. In this scene, reminiscent of *Thelma and Louise,* we witness how Grace and Frankie have the power and guts to stand up to society's disappearing of elderly people into retirement communities. Grace and Frankie rupture the notion that aging women have no rights, no say in where, and how they live. Unfortunately, however, when they finally arrive home, they find a *Remax*

Real Estate Sold sign in front of their house, leaving the audience wondering how the fiercely independent duo will get out of this one.

Here, and elsewhere the paradigms and gendered discourses on aging are interrupted as Grace and Frankie refuse disappearance and disposability and take their power back into their own hands to rewrite their own lives, (on what seems like) their own terms. However, as it is for most aging adults, growing old in a youth obsessed American society is never that easy—especially when adult children are involved.

CONCLUSION

Since the writing of this paper, the producers have addressed feminist criticism concerning the discrepancy between the age of the characters and the age of the actors. In Season Five, both Grace and Frankie are now positioned in their early 80s capturing both Fonda and Tomlin's true age, and perhaps creating even more anxiety about how an eighty-year old woman should look and act like. *Grace and Frankie* propose a complicated example for its subject positions as it produces both opportunities and challenges for women attempting to negotiate the socio-emotional, economic, and political ideals associated with the aging process in America. I have argued that the series embraces a contemporary sexually liberated postfeminism connected to the rhetoric of "choice" "empowerment" and "sexual determination" (Harvey &Gill, 2013; Coleman, 2008; Gil, 2006; McRobbie 2009; Ringrose, 2013). Grace and Frankie negotiate the ambiguities and contradictions of this postfeminist empowerment discourse, one in which they still attempt to write into being their evolving aging identities. The series, itself leads the way for aging women to lead "a life of one's own," as "full participants" (Beck &Beck-Gernsheim, 2001 p. 55, Budgeon p. 284). In this world, senior women are given a crash course on the lifestyle habits and beatitudes of the idealized aging subject. Over the course of Grace and Frankie's historical trajectory, I have identified several habits, which reflect an "emancipated femininity." These include: independence, responsibility, individualism, resilience, self-determination, sexual agency, flexibility, and consumer power (Neilsen, 2004, p. 11; Budgeon, p. 284). These are certainly admirable traits, traits most women find noteworthy especially for women in their seventies and beyond.

I question, however, under whose terms series producers Marta Kaufman and Howard Morris really rewrite the new feminist narrative. Certainly the repackaging and resexualization of senior women who grew up in the age of Second Wave Feminism calls for further interrogation.

Indeed, it is an appealing and invigorating discourse to have 80 something women hide their age and pass for 70 something women and enjoy their female friendships, their sexuality, their new interests, their independence, and their new entrepreneurial endeavors. It is also true that this discourse introduces new contradictions and new anxieties and pressures for women to "pass" for younger versions of their senior selves, whether they are *outed* by critics for concealing their true age or not. There is no denying that Kaufman and Morris *have* introduced a discourse of new possibilities for what it means to be a senior woman living her own life in American society (Beck & Beck-Gernsheim, 2001 pg. 55, Budgeon 284). At the same time, they have also created a neoliberal, postfeminist, consumer discourse of never ending self-improvement projects in order for the senior woman to enact the physical, social, personal ideals the show suggests. While senior women have indeed become vibrant consumers in late modern culture, purchasing power and self-improvement projects aimed at passing for a younger age *do not* equal feminism *(*Ringrose 2007, p. 483). In fact, for many it is quite expensive and exhausting to keep on the youthful charade as Fonda the actress and Grace the character demonstrate week after week. It is therefore necessary for the myriad faces of feminism to engage in critical discussions of "empowerment," which includes socio-economic, political, racial, and gendered analysis. Such an investigation of "new femininities" must include its possibilities and well as its pressures and contradictions. (Budgeon, p. 290). Yes, Margaret Gullete, the arguments have been started, but amidst the marketing crusades of Botox, fillers, hair dies and extensions, are women even listening?

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Sites of Oppression seen as sites of emergent new roles through positive resistance by applying the essence of power theories of Michael Foucault-A case study of the protagonist Virmati in Manju Kapur's difficult Daughters

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Abstract— Woman as such are generally believed to be oppressed and therefore sympathized and seen in perpetual plight. Michael Foucault has concentrated on the resistance strategies adopted by the oppressed. Foucault has a totally novel and refreshing point of view for power relations. What his work tries to do is move thinking about power beyond this view of power as repression of the powerless by the powerful to an examination of the way that power operates within everyday relations between people and institutions. Michael Foucault looks at powerful and oppressed in a positive way and that is the new angle through which I would like to analyze the female characters depicted. In this paper, I have attempted to look at the protagonist Virmati from Difficult daughters by Manju Kapur and her struggles against the powerful patriarchal systems as positive sites of resistance and not just sites of oppression. We can conclude that something new evolves from this power struggle which is a step closer to emancipation.

Keywords— Sites of oppression, sites of repression, power struggles, Patriarchy.

INTRODUCTION

Rather than simply viewing power in a negative way, as constraining and repressing, Foucault argues that even the most constraining, oppressive measures are in fact productive, giving rise to new forms of behavior rather than simply closing down or censoring certain forms of behavior. (Foucault 1978)

Much of this work has provoked a critical debate among critical theorists and political theorists, as the exact mechanics of resistance to power relations is not necessarily clearly mapped., but his work has nevertheless, occasioned a very favorable response from a number of feminists and other critical theorists who have found in his work a novel way of thinking about the forms of power relations between men and women which do not fit neatly into the types of relations conventionally described within theorizations of power which tend to focus on the role of the State, ideology or patriarchy. (Thornborrow 2002).

Marxist theorizations such as that of Louis Althuser, of the state's role in oppressing people have been found to be largely unsatisfactory, since they focus only on a one-way traffic of power from the top downwards. (Althusser 1984). Foucoults bottom up model of power that

is his focus on the way power relations permeate all relations within a society, enables an account of the mundane and daily ways in which power is enacted and contested and allows an analysis which focuses on individuals as active subjects, as agents rather than as passive dupes. Michael Foucault has revolutionalised the concept of power.

He states in Power/Knowledge, 'Power must be analyzed as something which circulates or as something which only functions in the form of a chair… Power is employed and exercised through a net like organization…. Individuals are the vehicles of power, not it's points of application. (Foucault 1990-98). Thus power is seen as a net. And second individuals should not be seen simply as the recipients of power but as the 'place' where power is enacted and the place where it is related. Foucoult's analysis changes our perspective also on the role that individuals play in oppression – whether they are simply subjected to oppression or whether they actively play a role in the form of their relations with others and with institutions.

The microcosm of the relation between state and subject is the intrapersonal relations within a family and a social circle. In his essay 'The subject and power' what he

terms as anti-authority struggles which he characterizes in the following way opposition of the power of men over women, of parents over children, (Foucault 1982-211). Foucault labels .these struggles as 'Local' or 'immediate' struggles since they are instances in which people are criticizing the immediate conditions of their lives and the way that certain people group or institutions are acting on their life. In Volume I of The History of Sexuality, Foucault states that 'where there is power there is resistance '(Foucault 1978). In order for there to be a relation where power is exercised, there has to be someone who resists. Foucault goes so far as to argue that there is no resistance it is not, in effect, a power relation.

In this paper I have tried to view the protagonist Virmati by Manju Kapur in Difficult Daughters as not just site of oppression against patriarchy and society but as site of resistance where the character struggles to redefine her traditional roles with a tinge of modernity and a lot of bravery .

Argument in support-(Virmati's resistance story against patriarchal forces) Manju Kapur is a woman writer who has presented a woman protagonist who ventured to carve her own identity in an era where even thinking of a separate identity was a taboo. 'The novel is the story of a woman torn between family duty, the desire for education and illicit love. Virmati is a young girl who has been brought up in the traditional atmosphere but is interested in reading books and acquiring knowledge. She has been brought up on the discourse of the limiting values within which a woman has to live her life. Roseau has said for every individual "Every individual is born free but is forever bound by chains." Women in India are bound by uncountable chains physical and mental. Physical chains are the powerful people around her who dominate her and do not allow her to lead her life the way she wants. As Michael Foucoult said power operates in a family and creates hierarchies. A mother is the most powerful person in the life of a daughter. A daughter in India is conditioned with the discourse of marriage from the birth. The daughter remains in constant contact with the mother and with the usage of her powerful influence, the mother molds the personality of the daughter with the gadgets of love, care, fear and emotional blackmail. The daughter becomes the property of the mother. The family into which the daughter is born also decides the fate of her personality. The power which the family members enjoy on the small child is used to condition the child to the rules laid down by the social milieu. Every social milieu has a fixed set of conduct rules .For the girls, these rules are very strict. Therefore every member in the family has to work hard to mold the daughter in a specific way .In a sense, Virmati is lucky to have been brought up in an otherwise conservative but in some ways modern family, as they were ready to provide at least basic education to their daughter. Virmati received basic education without any struggle. If the powerful influence of her mother were not counterbalanced with the other impressions on her mind, `Virmati would have been happy to marry the canal engineer chosen by her family. The first competition of a tug of war of power over Virmati was between Virmati's cousin Shakuntala and her mother. Shakuntala is the first 'New Women' created by Manju Kapur. Shakuntala is highly educated; has a lecturer's job in Lahore and wants to enjoy the freedom provided by education and her career. She has taken the decision of not marrying and has the courage to brave the society for her strong headed decision. The influence of the family and the mother is not powerful on her. She has carved her own identity and does not need the identity provided by the husband to live in society. Virmati is fascinated by her independent ways and dreams of living a similar life .Thus seeds of an aspiration to carve her own identity are planted during her conversation with Shakuntala.

Thus the discourse conditioned by her mother of tradition is challenged by the discourse of the life led by Shakuntala in Lahore. Shakuntala knows that she has created an impression on the young mind of Virmati but also warns Virmati that the family will not be happy to accept two daughters who have defied societal norms. Virmati is like the clay which can be molded to our liking. Her mother had been happy to rule over her and take decisions for her. She became influenced by Shakuntala but being too conditioned by the influence of patriarchy was unable to go against the system at that time. Therefore she accepted the marriage decided by her elders. In the tug of war for power over Virmati, Kasturi could win the race over Shakuntala. In the case of Shakuntala, the competitor was known and therefore Kasturi was alert to efface the modern influence of Shakuntala with her own strategies. But the ensuing influence on Virmati was much powerful and unknown and therefore Kasturi was caught unawares and came to know at a time when a lot of damage had been done.The foreign returned Professor with his sophisticated manners was too powerful an influence to resist. He began by paying attention to her education which no one had done till then. He showed an interest in educating woman and wanted companionship in marriage. Virmati had never been a radical thinker. She yearned for both the love of a man and a freer life than the women of the previous generation. As she came in contact with the Professor, she felt that he was a man different from his patriarchal counterparts. This unknown influence on Virmati was no match for Kasturi. In this case, Kasturi was trying to control Virmati while the

Professor was trying to win her over with love. The Professor had won the battle as Virmati fell easy prey to his mesmerizing words. The Professor showed her dreams of loving togetherness, equality and companionship. Virmati lost interest in her arranged marriage and the first action of asserting her identity apart from the wishes of her family was shown. Virmati with the courage provided by the love of the Professor refused to marry the boy chosen by her family. Thus, it is ironical that it was the support and love from a man, a part of the same dreaded patriarchy which gave her courage to assert her own decision before her family. Thus Virmati initiated her struggle with the family not for education or career but for her love and the right to choose her own marriage partner. In the beginning, she tried to camouflage her love for the Professor with the love for education .But when the family finally fixed the date of her marriage she decided to end her life. In this stage of her life, accomplishing the permanent love of the Professor and social respect to their relationship through marriage became the goal of her life. Her zeal for education was shadowed by the earnest love for the Professor. The Professor was after all a product of the patriarchy. He was happy to get the love and companionship of the educated Virmati and at the same time enjoy a comfortable and cozy household maintained by his dutiful and traditional wife Ganga. Thus, Virmati was an individual influenced by modernity but still unable to break the shackles of tradition. She could not imagine a life without the support of the professor even though she realized later that the professor was enjoying the best of both the worlds. By that time she had lost too much of her personal world to go back.Now she was left at the mercy of the professor. When Virmati lived in Lahore to complete her BT ,her friend Swarnlata tried to draw her towards the freedom struggle.She did visit some meetings for her friend's sake but could not build up the same excitement for doing something for the country as her female peers in the gathering . Throughout the meeting what she could think of were the moments of togetherness with the professor .Virmati always searched for an identity through the professor. As a novice in the public domain she desired, expected and depended on the Professor's for every decision. Whenever Virmati endeavored to create her own identity, Professor ruthlessly sabotaged her plans. Virmati was in the process of earning a separate identity of a successful principal in the school at Nahan; when the Professor's totally uncalled for visit at Nahan and an overnight stay maligned her reputation and she was asked to vacate her post. Virmati had nowhere to go and she tried to find resort in Shantiniketan. As she made a stop at Delhi, in the house of the Professors's friend; he intervened and forced the professor to marry Virmati. At this point, Virmati felt that her search for identity is finally over and she will enjoy the status of the Professor's wife.But soon Virmati realized that the status of a legitimate wife would only go to Ganga, the Professor's first wife and she would have to occupy a small corner of the house.

Only the professor talked with her and the other members of the family behaved as if she did not exist. She also lost the identity of being the daughter of her own family. Her mother did not accept her. Virmati found the futility in searching for her happiness with the Professor after she had married him. She lost her old identity as a respectable and accepted member of the family and concomitantly society and the way to create her own identity in the house of the Professor's seemed difficult. She felt rootless; the professor was her only anchor to the world now. Virmati had believed that the Professor would be ready to do anything to give her happiness but in reality the Professor was too tied down by the burden of responsibility towards his wife, mother sister and children, that having created a storm in their lives by marrying Virmati; the Professor felt morally inclined to bow down before the wishes of his mother to wash away his guilt; no matter the extent to which Virmati felt neglected. Virmati started working to give some meaning to her existence. The professor had married Virmati for companionship. So he wanted that she should continue her education and enable herself to participate in worthy discussions with him. But once married, Virmati's traditional ideas of being a dutiful wife surfaced and she felt sorrowful that she could not fulfill the responsibilities of a normal wife. Ganga did not allow her to enter the kitchen; talk with the children; nor look after the day to day running of the household. When the Professor was absent from home, Virmati had to just sit in her assigned claustrophobic area and wait for the professor. Her only identity during this period was a companion for the Professor. Later as Virmati suffered from miscarriage she was sent to Lahore to do a post-graduation in Philosophy.As a true patriarch the professor decided to send Virmati to Lahore; he himself decided the subject also. Virmati was housed as paying guest for economic reasons. Virmati had to go to Amritsar as and when called by the Professor. Ironically, the professor continued his relations with his first wife.Virmati was not free to mingle with anybody without the permission of the Professor; if she did, she was severely reprimanded. At this point, Virmati tried to assert herself when she declined to join the Professor in Amritsar.

Virmati did not want to meet the other members of the family so she wanted that the Professor should come to Lahore to meet her. But the Professor quoted economic reasons and ordered Virmati to visit Amritsar.So we see that the Professor wanted a companion for himself but he was

not ready to empathize with Virmati's situation. Much later, when Ganga had to leave Amritsar during Partition riots ,did Virmati get her rightful place in the household. She then enjoyed the status of wife and conceived to become a mother of a daughter. Virmati finally achieved the coveted position of the wife of the Professor. When Kasturi came to know that Virmati is pregnant she also forgot her follies and brought her back in the family fold. Virmati got back her identity of a daughter. Virmati had defied her family to attain happiness on her own terms. She dared to bring herself out from the age –old ideas of happiness where marriage was decided by elders and only women with children with a proper male heir were considered happy. But Virmati did not conform to any of these traditional values .She chose her own marriage partner from another community who was already married. She became a mother of a daughter and did not add to the male lineage as the Professor decided that he had enough mouths to feed. Her impetus to assert was limited to this. Ironically after marriage she stuck to the old values so permanently conditioned in her and chose to meekly submit before the wish of the Professor. As a matter of fact after her marriage with the Professor she did not take any decision independently. She even tried to bring up her daughter in the traditional way.

Conclusion-Thus we see that finally the traditional discourse remained a powerful influence in Virmati's life and she was dictated by its rules. It was love for the Professor which gave Virmati courage to fight the confines of family and tradition and when that driving force subsided she did not search for improvised alternatives for traditional roles but on the contrary yearned to conform to the stereotyped roles assigned by patriarchy.

Thus Virmati belonged to the first generation of resistors who resisted patriarchy for education and love and having achieved their goal in their short flight towards freedom, immediately reverted back to the mythical warmth of the traditional world. Their search for identity only gathered strength for a short time as a flash of lightening lights up the sky for a very short time

Virmati had to fight the dominating forces of maternal domination, traditional hegemony and hard to break conventional set-ups. Virmati no doubt grew from a totally submissive character to a one who found courage to retaliate the forces of patriarchy and maternal domination to realize her dreams. Virmati finally married and had a daughter but to achieve this she chose the untrodden path of going against the wishes of family and society.

As Foucault states Virmati was not subdued by the forces of patriarchy but Virmati pioneered in her family to take education, enter a job, choose husband of her own choice.

So she was able to resist and negotiate her role into a new emergent role. Thus Foucault's theorizations gives us a new perspective to look at the struggles of our female characters. By Foucouldian method, we cannot term them as sites of oppression alone but of resistance also. Foucault admits that many a times the resistance might be of a covert character. instead of an open encounter .Virmati's daughter Ida, again a step ahead than Virmati decided to research on her mother's life and write a book on it. So as Foucault puts it that if the resistance was a production of literary pieces or folk songs or movies or invitation into social work then these were positive outcomes. Thus, his analysis of power has set in motion an entirely new way of examining power relations in society, focusing more on resistance. than on oppression.

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Participation of Electorates in Non-Voting Activities: A Study of Teok and Mariani Legislative Assembly Constituencies of Assam

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Abstract— Peoples' participation in a democratic process is usually assed by the percentage of voters polled in the elections. But there are certainly other activities through which also a voter can participate in the entire exercise beyond voting. These activities are not generally accounted for by the researchers for studying political participation. In this article, an analysis is being made on the Non Voting activities performed by the voters during the elections. The analysis is based on a field study conducted in two legislative constituencies of Assam.

*Keywords— **Election, Voting, Non-voting, Participation, Political Process.***

I. INTRODUCTION

Non-Voting participation is one of the areas of peoples' participation in a democratic process. These types of participations are also played a significant role in creating political awareness of the people about ideological orientation and agenda of different political parties on prevailing socio-political and economic issues. Apart from voting there are many other activities through which people /electorates take part in the electoral process, like attending election meetings and rallies, participating in procession or street plays, helping the candidate or the party in door to door canvassing, contribution or collection of money to help candidate or political party, distribution of leaflets or putting up poster, etc. are considered as important. These are activities non-voting activities during the elections. Many people participate in the electoral process through these activities.

II. OBJECTIVES

The main objective of this study is to analyze and determine different activities other than voting through which people participate in the electoral process to express their views and opinion on ideologies and agendas political forces on contemporary socio-economic and political issues.

III. METHODOLOGY

The study is based on both quantitative and qualitative research; exploratory in nature and consists of various quantitative tools. This is based on primary and secondary data sources. Primary data gathered through a field survey from the respondents who were selected through multistage stratified random sampling. For collecting primary data, the questionnaire method was applied in the field survey.

IV. SAMPLING

There were 34 Districts in Assam before the 2016 Assembly Election. Jorhat district had been purposively selected for the field survey. Two assembly constituencies namely Mariani and Teok LAC were selected from amongst five Legislative Assembly Constituencies (LAC) of the district. From each of the LAC 4 polling stations were chosen with the help of Stratified Random Sampling (SRS) to give a representation of samples. During the survey-taking average of 25 respondents from each of the selected polling station, a total number of 100 samples were collected

The Activities in which people participate in the democratic electoral process:

To observe the involvement of people in such activities every individual respondent was asked to reply in which of these he or she had participated during the elections. The trend of such participation of people is presented in the table no 1.1

Table: 1.1 Participation of Electorates in Non-Voting Activities

Participation of people in nonvoting activities		Male	Female	Total
Attended election meetings/rallies	No	84.6%	81.9%	83.4%
	Yes	15.4%	18.1%	16.6%
Participated in processions/street	No	50.2%	34.7%	43.1%

plays				
	Yes	49.8%	65.3%	56.9%
Participated in door to door canvassing	No	20.7%	8.5%	15.1%
	Yes	79.3%	91.5%	84.9%
Contributed or collected money	No	8.8%	3.3%	6.3%
	Yes	91.2%	96.7%	93.7%
Distributed election leaflets or put up posters	No	29.8%	12.2%	21.7%
	Yes	70.2%	87.8%	78.3%

Source: Filed Study

From the above table, it can be seen that only 15.4 percent of males and 18 percentage of females, an average of 16.6 percentages of the total respondents attended election meetings or rallies. On the other hand, 49.8 percentage of male 60.3 and percentage of females a total average of 56.9 percentage respondents participated in procession or street plays which were organized by candidates or political parties. The number of respondents told that they had helped a candidate or a political party in the door to door canvassing. 79.3 percent of males and 91.5 percentages of females and 84.9 percentage respondents participated in these activities. A good number of respondents said that they had distributed leaflets and put up a poster during the elections to help some candidates or parties. 70.2 percentage males and 87.8 percentage females out of total 78.3 percentage respondents were involved in this activity. It is very significant to observe that the highest number of 91.2 percentage males and 96.7 percentage females and out of the total 93.7 percentage respondents either collected or contributed money towards some political party in the election. From this, it becomes evident that money has always been playing a crucial role in the elections.

Peoples' Participation in Decision Making Apart from the direct participation of the people in the electoral process through both voting and non-voting activities, many people tried to influence the decision making of the government through different media. People may express their views by writing in a newspaper or by participating in the talk shows/discussions on TV or Radio on certain issues or the decisions taken by the government.

Public meetings are another important medium for the creation of public opinion on certain issues and many people express their views through these meetings. Recently, there has been the increasing popularity of social media as a medium for expressing views and creating public awareness or opinion. In spite of all this, popular mediums of creation of public opinion many people do not or cannot use these to express their views.

Peoples' Participation in Decision Making

To understand the involvement and interest of the people to express their views through different media an attempt was made during the study. Different Media through which public opinion can be created were placed before the respondents to know their views. For this purpose, the option of "not interested to discuss" was also given to them. The findings of this investigation are presented in Table 1.2

Table: 1.2 Peoples' Participation in Decision Making

Media	Male	Female
Newspaper/TV, Radio	1.3%	1.5%
In public meeting	35.6%	18.8%
Not interested to discuss	53.9%	76%
Social media	9.1%	3.7%
Total	100%	100%

Source: Filed Study

The table presented above shows that a very negligible number of respondents express or discuss their views through print, electronic and social media. More than 35.6 percentages of males and 18.8 percentages of females and an average of 28.1 percentages of total respondents participated and expressed their views on the public meetings. A total number of 64.1 percentage respondents were not interested to discuss or express their views in public and social media.

From this result, it is observed that most of the common people are not interested in expressing their views through debates and discussions on certain issues in social media.

Membership of Political Party

In the previous discussion, it was stated that people could participate in the electoral and political process through a lot of many ways. Some of them are direct and some are indirect. Many people involve themselves in politics by taking party membership or occupying party office to directly influence the party's political decision on different issues. It is a kind of gladiatorial activity in the electoral process. To know the respondent's belongingness of the political party a direct question was put to the respondents during the survey to know their party membership. The results are presented in the table below:

Table: 1.3 Party Membership

Gender		Male	Female	Total
No		29.2%	47.6%	37.6%
Yes		70.8%	52.4%	62.4%
Total		100.0%	100.0%	100.0%

Source: Filed Study

The above table shows that 70.8 percentages of males and 52.4 percentages of females said they have party membership. A total number of 62.4 respondents belong to a political party. It indicates that more than 60 percentages of the total respondents have direct involvement with politics.

Some families are traditional supporters of some political parties. Members of such families inherit a party affiliation for generations. It is because of involvement with a party from the beginning of its existence. During the survey, an effort was made to see the involvement of electorates in some political parties from their family perspective. To understand the trend of such support a question was put up before every respondent whether he or she belonged or supported any party to which their parents did not.

Table: 1.4 Family Background of Party Support

Gender	Male	Female	Total
No	55.8%	72.0%	63.2%
If yes, what is the reason	44.2%	28.0%	36.8%
Total	100.0%	100.0%	100.0%

Source: Filed Study

The table shows that 63.2 percent of the respondents said that they belonged to the same party to which their parents belonged. On the other hand, 36.8 percentages of the respondents have an affiliation to a party in which their parents were not. It indicates that many people are still traditionally support of some political party their parents or ancestors belonged to.

Table: 1.5 Party Affiliations and Family (Education)

Education Level	Illiterate	Primary	Metric/HS	Degree and above	Other Specialized	Total
No	82.4%	64.6%	63.3%	31.7%	88.5%	63.2%
If yes, what is the reason	17.6%	35.4%	36.7%	68.3%	11.5%	36.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

When data were cross-verified taking education as variable as placed in table 1.5, it is seen that more people with higher-level support or belong to a political party to which their parents did not. It indicates that people with higher education gradually become more conscious and make their individual decision and preferences while choosing a political party in the electoral process.

V. CONCLUSION

Democracy in India has been successful to a great extent in the procedural front due to the increasing participation of people in the political process through different forms and mesas. Political participation doesn't merely mean voting in the elections and it is not only a periodic activity by the citizens of a democratic political society. From the above field study analysis it has become evident that not only people participate in different occasional political activities like attending meetings, taking part in processions and rallies, in door to door campaign but many of them continuously attempt to participate in the decision making process of the political authorities through debates, discussions, protest, promoting public opinions through social media or mass media. Some people remain politically active by taking membership of political parties. If voting participation strengthens the procedural democracy, nonvoting participation of people in the political process enhances the qualitative progression of democracy.

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How is Wuthering Heights a Gothic Novel?

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Abstract— *This article aims to explore the Gothic features of Emily Bronte's Wuthering Heights. The Gothic novel as a genre reached its peak in Emily Bronte's childhood and Emily was greatly influenced by Gothic novels. Emily Bronte managed to make her only novel, Wuthering Heights, a Gothic one by creating wild and dark characters, creepy environment, uncanny plots and supernatural scenes, which are important elements in most Gothic novels.*

Keywords— *Emily Bronte, Gothic Features, Gothic Novels, Wuthering Heights.*

I. INTRODUCTION

The Victorian period was the climax of the British industrial revolution, the peak of the British social, political, economic and cultural development, and the heyday of the novels after romanticism. Amid the hustle and bustle of the industrial age, the wild and barbarian feel in Wuthering Heights is so lonely and distinguished. When Emily wrote Wuthering Heights, the golden age of Gothic fiction has been long gone. Living on a remote moor, Emily Bronte abandoned the mainstream of English literature at the time and became world famous with the gloomy and ghastly gothic novel is legendary in its own right.

The northern moors in England provide the setting of *Wuthering Heights*, where the romance of Heathcliff and Catherine happen and become known by the whole world. Emily Bronte devoted great effort in her only novel, though criticized and despised by many on its first publish, loved and appreciated by readers throughout the world with time going because of its depiction of the darkness in humanity, the unbelievable romance accompanied by revenge, and the uncanny plots and supernatural scenes which grasp every reader. Why is Wuthering Heights a Gothic novel will be explored in the following article.

II. ORIGIN OF GOTHIC NOVELS AND GOTHIC NOVELS AS A GENRE

Originating in France in the 12th-century, Gothic architecture was widely used, especially for cathedrals and churches, until the 16th century. As a style that flourished in Europe, it has a special historical and cultural color. Being dark, terrifying, and mysterious, this type of architecture provides unlimited horrible and thrilling imagination. Tall against the sky, while ornate and intricate in its style, Gothic architecture seems to be the ideal backdrop for both the physical and the psychological settings in a new literary genre, which concerned itself with elaborate stories of horror, mystery, and suspense. Most of the stories take place inside of castles, and they normally either contain significant supernatural elements or they hint at potential supernatural occurrences that are later explained.

The Castle of Otranto, a novel by Horace Walpole, was published in 1764. In the second edition, Walpole applied the word 'Gothic' to the novel in the subtitle – "A Gothic Story". The novel combines medievalism and terror in a style that has endured ever since. It is considered the first Gothic novel, and it is often said to have founded the horror story as a literary genre.

Some of the most influential and popular 18th-century Gothic writers were Horace Walpole ("*The Castle of Otranto*," 1764), Ann Radcliffe ("*Mysteries of Udolpho*," 1794), Matthew Lewis ("*The Monk*," 1796). The genre continued to appeal to a large number of readers well into the 19th century, first as Romantic authors such as Sir Walter Scott ("*The Tapestried Chamber*," 1829) adopted Gothic conventions, then later as Victorian writers such as Robert Louis Stevenson ("*The Strange Case of Dr.*

Jekyll and Mr. Hyde," 1886) and Bram Stoker ("*Dracula*" 1897) incorporated Gothic motifs in their stories of horror and suspense. Elements of Gothic fiction are prevalent in several of the acknowledged classics of 19th-century literature, including Mary Shelley's "*Frankenstein*" (1818), Nathaniel Hawthorne's "*The House of the Seven Gables*" (1851).

III.   GOTHIC NOVELS AND EMILY BRONTE

3.1   Gothic Novels in the Victorian Context

In the Victorian era, the era of Emily, realism began to take the lead in literature. Like the Romatic school, the position of Gothic novels has been greatly lowered. Some said the Gothic novels had been dead and they had come back to life, which is not contradictory. Mary Shelley's "*Frankenstein*", originally written in the classical era, whose artistic charm has never faded since it was regarded as the peak of Gothic novels. The death of Gothic novels is not that they are not competitive, but because too many follow the suit and took the genre, too much imitation, excessive sex and violence, which made the fresh genre vulgar and superficial.

The opening of new times has brought new vitality to Gothic novels. Robert Mighall sees the urban Gothic as a genre arising in London in the mid-nineteenth century out of the critique of the impact of industrialization. Charles Dickens is one of the greatest critical realist writers of the Victorian Age. His novel, *A Tale of Two Cities,* opens with "*It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair…*" In such times, the Gothic stories happen in the booming industries rather than distant Middle Ages or Renaissance, in modern metropolises, dirty slums, and orphanages rather than in ancient mysterious castles, churches, and monasteries. The traditional conflict between good and evil can be seen in Dickens'   *Oliver Twist*, *Bleak House*, and other works. In his novels, we can see weak young girls and shameless villains, which are typical characters in traditional Gothic novels. Sharp social criticism combined with the Gothic tradition, Dickens depicts the hypocrisy of all classes, the struggle of ordinary miserable life, the cruelty and ugliness of the society, and truth, goodness, beauty, and humanity.

The Bronte sisters were influenced by such times, too. They have their own special understanding of Gothic novels and integrated Gothic elements with reality and became the most well-known female writers of Victorian era. The childhood of the Bronte sisters witnessed the popularity of those Gothic writers like Mary Shelley. Among what they read, there were also *Blackwood's Edinburgh Magazine*, *The Edinburgh Review*, and *Fraser's Magazine*, which contained lots of tense, horrible while exciting stories.

Jane Eyre by Charlotte Bronte is obviously influenced by Gothic novels: villain-hero Rochester, bloodcurdling screams, insane woman in the attic, attempted bigamy conspiracy, etc. Set in a real world, *Wuthering Heights* adopted many Gothic elements, among which the Gothic theme is the most evident one: revenge and property inheritance. After being robbed of love by Linton, Heathcliff left and devoted himself to planning his revenge, since which has been the only purpose of his living. He tortured Linton by contacting Catherine constantly and his own son by forcing him to marry Catherine the junior, only to get Thrushcross Grange. Revenges and fighting for inheritance are themes of traditional Gothic novels.

In Wuthering Heights, Emily created a typical Gothic character, the villain hero Heathcliff, and also a typical Gothic female character Isabella. All the criteria of good and evil in the real world had lost their values for Heathcliff, sometimes depressed and gloomy, sometimes fiery and brutal, he was treated unjustly while was distorted by the revenge. His evilness was not in his nature, but caused by his origin and the environment. The revenge he put into force was extremely devastating and rebellious. Isabella is pure, innocent, romantic, and totally helpless when she was maltreated. Being beautiful, sensitive, and naive, she was seduced, caged and tortured by Heathcliff. She finally escaped and raised her son by herself, died miserably and sacrificed for Heathcliff's revenge.

The gloomy and horrible color of the Gothic story is manifested   in   different   ways. Dreams are mentioned throughout *Wuthering Heights* by Emily Bronte, but the dreams that stand out the most are the pair of nightmares that Lockwood has on the night he spends at Wuthering Heights. The scary ghost, the bloody hand, the broken window and the pale face outside all contribute to the uncanny atmosphere Emily created. After Catherine's death, Heathcliff's craziness, digging of her tomb and longing for being buried together with Catherine all stimulate the readers'

nerves. At the end of the novel, some supernatural phenomenon like the wandering ghosts of the couple is also created to pile on the Gothic color.

What Emily Bronte wants to present to the reader, however, is much more than the Gothic elements used throughout the novel. Being realistic, romantic and naturalistic, Emily is dedicated to telling a story with strong feelings and drawing resonance with the readers. Emily never got married, while she yawns for love, or she wouldn't have created Wuthering Heights. Like Charles Dickens in the same era, Emily Bronte uses the elements of the old traditional Gothic novels yet depicts deeper feelings and strong emotions for a higher purpose.

3.2 Autobiographical Factors in Wuthering Heights

Wuthering Heights and *Jane Eyre* experienced quite different destinies. The publishing of *Jane Eyre* has been a big hit and has been praised and interpreted by many. While *Wuthering Heights* remained obscure in Emily's lifetime. The only attention it drew was negative criticism. The gloomy setting, the barbarian, sick, and distorted character in the novel could hardly draw resonance. Reviewers implied that the author of such a novel must be insane, obsessed with cruelty and barbarity. "*Here all the faults of Jane Eyre are magnified a thousand fold, and the only consolation which we have in reflecting upon it is that it will never be generally read.*" [1] "*This is a strange book. It is not without evidences of considerable power: but, as a whole, it is wild, confused, disjointed, and improbable; and the people who make up the drama, which is tragic enough in its consequences, are savages ruder than those who lived before the days of Homer …*" [2] The novel shined only years after Emily's death.

From the wilderness, the rough and capricious characters in the works, we could see clue of the author's childhood. Her father, Patrick Bronte, was an Anglican clergyman. He moved his family to Haworth amid the Yorkshire moors in 1820. After the death of their mother in 1821, Emily and her siblings were left very much to themselves in the bleak moorland. Emily describes the loneliness of the moor in her poem:

A heaven so clear, an earth so calm,
So sweet, so soft, so hushed an air;

And, deepening still the dreamlike charm,
Wild moor-sheep feeding everywhere. [3]

Patrick Bronte was a withdrawn man who dines alone in his own room. Like her father, Emily seems to have preferred a quiet, reclusive life. Such quietness was preferred by characters in her *Wuthering Heights*, too, as a character in her novel writes: "*I'm now quite cured of seeking pleasure in society, be it country or town. A sensible man ought to find sufficient company in himself.*" *(Lockwood, Wuthering Heights, 1847)* Emily was educated mostly at home, and when her brother Patrick was given some wooden soldiers as a gift, the siblings began to make up stories about the world that the soldiers lived in. They wrote the stories in tiny script, in books small enough for the soldiers and also provided newspapers and poetry for the world they apparently first called Glasstown. Emily and Anne had small roles in these tales. Emily and Anne had created a kingdom themselves, and later created another, Gondal. The situation was very much like the early life of Heathcliff and Catherine' in the novel too. The beautiful wild life they enjoyed on the boundary-less moors seems to be the sweetest memories in both of their life. In the novel, Catherine describes her love for Heathcliff: "*My love for Linton is like the foliage in the woods: time will change it, I'm well aware, as winter changes the trees. My love for Heathcliff resembles the eternal rocks beneath: a source of little visible delight, but necessary.*" *(Catherine, Wuthering Heights, 1847)* As children, Catherine and Heathcliff spend their days running together on the Yorkshire Moors, a wet and wild expanse of land, symbolic of their own shared wildness and attraction to danger. As adults, they got involved in a tragic love triangle, the feelings of which they frequently describe in comparison to the tumultuous weather on the Moors.

In almost every Gothic novel, there exists a tyranny- a hero villain. Rochester, the hero in *Jane Eyre*, a novel with Gothic characteristic by Charlotte Bronte, is quite positive and charming, but the mystery about him and his controlling desire made the readers admire and fear. Emily made fathers tyrannies. Between Heathcliff and Linton, there is not even a tiny affection. On the first sight of his son, Heathcliff said he would care for him and educate him but he added, *"I do regret, however, that he so little*

deserves the trouble: if I wished any blessing in the world, it was to find him a worthy object of pride; and I'm bitterly disappointed with the whey-faced, whining wretch!"(Heathcliff, Wuthering Heights, 1847) Compelled by revenge, Heathcliff tortured Linton's mother, and took back Linton after his mother's death, only to get the property of Thrushcross Grange. Heathcliff made Linton terrified, and with only one look at his son, he would made him shudder and subservient and do whatever Heathcliff asked him to, even to be part of his plan of revenge. Another example is Hindley Earnshaw, a bullying, discontented boy who grows up to be a violent alcoholic when his beloved wife, Frances, dies. In the novel Hindley grabs his own baby son and shouts, *"I'll break the brat's neck"*, *"Poor Hareton was squalling and kicking in his father's arms with all his might, and redoubled his yells when he carried him upstairs and lifted him over the banister." (Nelly, Wuthering Heights, 1847)* The father then drunkenly drops him, and baby Hareton's life is only saved because Heathcliff manages to catch him.

Children in many novels either have weak mothers or lose their mothers in childhood, and their fates seem to be manipulated by their tyrannical fathers. We can see a clue of Emily Bronte's childhood from her novel. Emily lost her mother when she was quite young and the mothers died young and left their children helpless in her *Wuthering Heights* too*:* Catherine died only two hours after her delivering of her daughter, Frances died of tuberculosis soon after she gave birth to Hareton, and Isabella, died young and left her son to the cruel world of Hindley and Heathcliff. Emily's father, was an odd man who always dines alone in his study. "*Mrs. Gaskell in the early editions of her biography of Charlotte Bronte, is that of a severe, ill-tempered, and distinctly disagreeable character."* [4] Father being such, *"She had, in the years when that was most essential, no mother's care; and perhaps there was a somewhat too rigid disciplinarian in the aunt who took the mother's place."* [5]

The horrible scenes in Wuthering Heights are also partly influenced by such an irritable father. Patrick Bronte graduated from St. John's College, Cambridge. Being knowledgeable, he would tell his children of the Irish wild legends which brought up Emily's interest in mysterious and horrible stories. Ernst Eheodor Amadeus, was a

German Romantic author of fantasy and Gothic horror, who enjoyed similar childhood with Emily, drew strong resonance in Emily. *"She wrote Wuthering Heights because she was impelled thereto, and the book, with all its morbid force and fire, will remain, for all time, as a monument of the most striking genius that nineteenth century womanhood has given us. It was partly her life in Yorkshire – the local colour was mainly derived from her brief experience as a governess at Halifax – but it was partly, also, the German fiction which she had devoured during the Brussels period, that inspired Wuthering Heights."*[6]

IV.   GOTHIC FEATURES IN WUTHERING HEIGHTS

Being dark, Gothic novels start an era of horror and ugliness as beauty of literature. This genre broadens the aesthetic standards and the manifestation styles of literature. They provide readers with hellish things and scenes, unbelievable evil personalities, thus make quite impressive memories in readers' mind, and provide an unforgettable experience of exploring. The "darkness" of *Wuthering Heights* once drew strong criticism but turned out to be attractive and charming. In this chapter, we'll display how the Gothic features are obtained in *Wuthering Heights*.

4.1   Gothic factor in Character Building and Environmental Depiction

There are different kinds of characters in Gothic novels, but the most striking and typical characters are the tyrannies, religion believers, fragile women and ghosts. The tyrannies are the most prominent and appear in most Gothic novels. They are cold, ruthless, and imperious and they are like evils because they will do virtually anything, be it moral or not, in order to get their purposes obtained. The dragon king Vathek from *Vathek* and Prince Manfred from *The Castle of Otranto* are just two examples. Vathek is a man who is addicted to sensory pleasures and indulges himself in black magic. He makes Nouronihar his companion in the pleasures of this world and the world of magic. He finds the secret lair of Eblis, Lord of Darkness, only to have his heart consumed by eternal flames.

The villains are a special creation of the British Gothic novels. They are often extremely handsome, intelligent, successful, talented, or charming, although there is usually

some warning sign to warn us that their looks are deceiving. Gothic villains are both evil and alluring, and often pose as innocents or victims. Heathcliff in *Wuthering Heights* is doubtless such a villain, which made the novel controversial, and because his extreme behavior, he was hated and accused by many. "*How a human being could have attempted such a book as the present without committing suicide before he had finished a dozen chapters, is a mystery. It is a compound of vulgar depravity and unnatural horrors....*" [7], and some even suggest burning *Wuthering Heights*: "We rise from the perusal of Wuthering Heights as if we had come fresh from a pest-house. Read Jane Eyre is our advice, but burn Wuthering Heights…." [8] Charlotte Bronte, Emily Bronte's sister, says, when she writes the preface to Emily's novel, "*Heathcliff never swerves once from his arrow-straight course to perdition*", like he is going to hell from the beginning, she said. That shows what an unpleasant character is Heathcliff to Charlotte and to many other readers.

In contrast to Heathcliff, Isabella, like other Gothic weak women, is seduced and prisoned by Heathcliff, and falls a victim of his revenge plan. She was attempted by Heathcliff, dreamed of romantic love and eloped with him, ignoring others' warning. She paid great sacrifice to her ignorance: being prisoned, tortured, and escaped, died miserably far away from her warm home. Innocent but weak women are another typical characteristic of Gothic novels, often they are beautiful, pure, and when they are in adverse situation, they are usually helpless and desperate. Another lovely and virtuous damsel also named Isabella, in *The Castle of Otranto*, was threatened by kidnapping, rape, and an overall unwanted marriage, she tries to escape from the castle after the death of her intended husband, Conrad. She narrowly escapes Manfred's grasp, preventing a nearly incestuous and non-consensual marriage from taking place. In *The Monk,* Agnes, when her pregnancy was discovered by the Prioress of the convent, she is subjected to horrible punishments; Antonia, being completely innocent and naive, was given a drug and was seduced by the most revered monk in Madrid – Ambrosio, and tortured to death.

In addition to the typical Gothic characters, there are also the gloomy and horrible atmospheres which exist throughout the novel. The story happens on the harsh and

uncultivated English moors. The setting, which is often depicted as dangerous and confusing, contributes to the dark mood of the novel and reinforces the dark tone of the novel. In the novel, Heathcliff's home in the English moors is named Wuthering Heights. According to the novel, the word "Wuthering" describes "*the atmospheric tumult to which its station is exposed in stormy weather. Pure, bracing ventilation they must have up there at all times, indeed: one may guess the power of the north wind blowing over the edge, by the excessive slant of a few stunted firs at the end of the house; and by a range of gaunt thorns all stretching their limbs one way, as if craving alms of the sun.*" *(Lockwood, Wuthering Heights, 1847)* The strong house is like a castle or a dungeon which appears in most Gothic novels, and makes readers shiver before knowing what happen inside. The word "Wuthering" vividly deliver the terrible wild and windy weather on the moors. The whole Wuthering Heights is like an old decadent painting, cold and lifeless. W. Somerset Maugham includes *Wuthering Heights* in his ten most important novels, and here is how he remarks on the setting of the house, "*'Wuthering Heights' reminds me of one of the great paintings of EL Glico. In the painting, there is a view of the dark and ridiculous land under the dark clouds. The thunder is rumbling, and the long, sinister figures are smashing, and they are stunned by the emotions that are not in the world.*"

There are many descriptions of the weather in the novel too to indicate the horrible characters. When the narrator, Lockwood, arrives, Heathcliff emphasizes the dangerous landscape when he mentions the weather. He tells Lockwood, "*I wonder you should select the thick of a snow-storm to ramble about in. Do you know that you run a risk of being lost in the marshes? People familiar with these moors often miss their road on such evenings; and I can tell you there is no chance of a change at present.*" *(Heathcliff, Wuthering Heights, 1847)* Lockwood, weather-bound, spends a terrifying night at Wuthering Heights. He can't understand the residents because of their inhospitable behavior, which parallels the inhospitable weather and setting. Other description of weather include when Heathcliff disappears a tree is struck by lightning; when Catherine is buried there is a storm; when Cathy decides to marry Edgar, there is another storm. All the lightening and storms express the feeling of the characters in the story and

unfold a long scroll of the Gothic setting.

4.2 Uncanny Plots and Supernatural Scenes

One of the elements that make Gothic novels is the uncanny plots or supernatural scenes. When reading Gothic novels, we may encounter ghosts, mysterious apparitions, and unexplainable sounds or events, which is quite a thrilling yet exciting experience. H. P. Lovecraft once comments, "*The oldest and strongest emotion of mankind is fear, and the oldest and strongest kind of fear is fear of the unknown."* [9] *The Mysteries of Udolpho*, by Anne Radcliffe, is filled with themes of physical and psychological terror, including remote and crumbling castles, a dark villain, a persecuted heroine, and supernatural elements. In *The Monk*, there are the Bleeding Nun, the Wandering Jew, and the Devil. Mary Shelley set her scenes amid creepy sites such as graveyards, gloomy castles, and even created a grotesque monster who asks for a wife to emphasize the eerie plot of her novel *Frankenstein*. Gothic novels' attraction also comes from the genre's suggestion of supernatural or inexplicable events, such as inanimate objects coming to life, ghosts, spirits, and vampires like that of Bram Stoker's *Dracula*.

The first supernatural element the readers encounter is in the early *Wuthering Heights*, when Mr. Lockwood is bound by a snowstorm and has to stay overnight at Wuthering Heights. After having a nightmare, he finds his hand gripped by the ghost of Catherine Earnshaw, who asks him to let her in. Mr. Lockwood angrily complains to Heathcliff that she must have been a changeling in life, "*she must have been a changeling – wicked little soul! She told me she had been walking the earth these twenty years: a just punishment for her mortal transgressions, I've no doubt!*" *(Lockwood, Wuthering Heights, 1847)* In Irish and British mythology, a changeling is a mischievous fairy disguised as an infant or child who switches places with a human child. Lockwood means that Catherine's ghost is too capricious to have been human.

After a little walk away, Lockwood finds that Heathcliff is jealous of what he experiences. Rather than fearing and escaping from the ghost, Heathcliff begs her to come to him instead. Later, we learn that before she died, Catherine vowed to haunt Heathcliff, saying she wouldn't rest until he was in the grave with her. Immediately after her death, he begs her to do so, proclaiming his belief in ghosts

and claiming that he cannot live without her. In the scene of Heathcliff's death, Heathcliff refuses all food and demands that he be left entirely alone. The next morning, at breakfast, Heathcliff terrifies Nelly when he seems to see an apparition. She can see nothing, but it seems to her that Heathcliff is communicating with it. It seems that Heathcliff is really haunted by Catherine, like he always wishes. When Heathcliff is found dead the next morning, the window is open and the corpse soaking wet: it's like he finally connects with the wet weather and Catherine. Heathcliff's all-consuming love and passion for Catherine is made clear through these supernatural scenes.

V. CONCLUSION

Gothic novels are called gothic novels because they have features of Gothic Architecture, they are dark, terrifying, and mysterious, and provide unlimited horrible and thrilling imagination and excitement. The author's background of growing up on the wild moors, the setting of the romance on the English northern moors, the crazy and unchained characters who show strong emotions, the merciless revenges, and the uncanny plots and the supernatural scenes all contributed to the fact that Wuthering Heights is a Gothic novel.

While except being a Gothic novel, the other merits or flaws and the author's intention of creating the novel are not mentioned in this article.

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Bilingual Method- A Solution for the Plethora of challenges present in a non-native Language Classroom

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Abstract— The second Language teaching has witnessed unprecedented onslaughts of methods and trysts during the World War II. The War demanded quick and efficient mastering of target language by the soldiers that they can be well versed with the target language and can work their ways in the enemy territory. Soldiers needed to be equipped with the language that was spoken by their opponents in the battlefield, which has become as much important as their arsenal to fight the foe. Audio lingual method which is the resultant method of the efforts laid by the language teachers to teach the American soldiers concentrated on the language drills with the consequential replacement of the verbal components of the relevant phrases without any reverence to the first language. Audio Visual Method focused on the mechanistic approach of making the students repeat the phrased continuously as if they are practicing the drill in the ground. But the hiatus has remained in terms of expression of deep and profound thoughts in target language. Audio visual method which is also called the Army method failed to see the demand of the intricate language structure in expressing probing thoughts because the stringent time schedule in which the soldiers should learn the target langue was insufficient to equip them with all the paraphernalia of target language. It was just learning the langue in artificially controlled environment.

Besides the AV method there is another method which focuses on just using the target language ignoring the importance of mother tongue in second language acquisition that is the Direct Method which is popularized by Berlitz and Inlingua schools in 1970s and 1980s focus on subjecting the learner to the real life situation in language learning(Freeman). It is also called 'Natural method' because it caters to the mechanism of language acquisition rather than language leaning. Among the four skills of language use only the Spoken aspect of the language communication held prime over the other aspects like reading and writing in Direct method (Kumar). The underlying rules of grammar and syntax are taught indirectly rather than directly which had been a part of conventional teaching methodology. Bilingual method draws its inspiration from both Direct and AV methods in using its principles in teaching second language. My paper will deal with the propensity of using a method and to teach second language and raise the interest in the students to go further to develop language skills on their own as well.

Keywords— AV method, Direct method, GT method, Post method, Clutch or Tool.

THE PRACTICALITY OF IMPOSING METHOD IN CLASSROOM

For the teacher and for the material to be produced in the classroom, it has become a big challenge to finalize the method as the most suitable one to deliver the content effectively so that students can understand and acquire the language skills. The presence of various methods at hand usually creates a limbo situation, all the methods would wish run their course and appeal to the language teacher as equally important. But, still the hiatus exists between the theory and practicality of the situation. finally with experience only we can arrive at the conclusion that no method is perfectly suitable to the students to be authorized as single perfect method. Any method weather it is old or new shall limit the creativity of the teacher in imparting the language skills to the student and it shall not make the learner feel the learning process as burdensome. If joyful learning process is absent the learning process cannot take place with its full potential.

Impracticality of selecting a single method as a perfect method:

As teaching tradition suggests, beginning from Grammar Translation method to the communicative approach all the methods and approaches vied with the partial aspects of the language teaching without addressing the complete demand of the scenario of language teaching. Direct method never thinks of using the mother tongue, using the mother tongue is barred and looked down upon as the inefficiency on the part of teacher and student as well. Suggestopedia or Silent way focuses on student centric teaching without going deep into the mechanics of psycholinguistics. Heterogeneousclassroomenvironments always make the teacher feel crippled when he/she inclined to use any single method for the entire schemata of instruction.

The following points to be kept in mind by the teacher while addressing the issue of imparting second language skills to the students of non native classroom.

They are..

i)   Intention to mean
ii) Information Gap
iii) Personalization
iv) Unpredictability
v)   Legitimacy
vi) Target Language Use
vii) Approach to Error
viii) Authenticity
ix) Speech Vs Writing
x)   Practice Vs Real language

These issues to be handled effectively, in the arena of Post method, no single method can do justice. In Indian context where English is not the mother tongue and no intensive exposure is not possible to the English langue in gamut of rural urban divide, the Bilingual method will fruitfully come to aid the teacher in her mission of making the students move towards English language acquisition. Post colonial mentality of self pity self abnegation shall give way to the adoration of creativity irrespective which tool we are using weather it is a desi one alien one. The decolonizing the mind certainly starts with owning the own language but not by discarding it as if it is a sin.

THE BILINGUAL METHOD

C J Dodson is the pioneer of the Bilingual method became famous during 1970s in academic circles. It favored the use of mother tongue in acquiring second language. It is against the hegemonic privileging the one language over the other. The colonial bent of mind which is still existing in the left over ideological frameworks of the mind lingers large which wish to hinder the process of giving importance to the use of mother tongue in teaching second language. The LAD (Language acquisition device) which is hypothecated by Noam Chomsky would become active by making the learner expose to the language mechanism(Trask). Bilingual method fills the gap which exists between theory and practicality of learning.

It is a Tool Not a Clutch:

Principles of bilingual method:

(a) Mother tongue makes the meaning of the words and phrases of target langue very clear to the learner.

(b) Teacher can easily create cultural context for the student so that he understand the assumption and can effectively put to use the target langue. Mother tongue can enable the students understand the context clearly.

(c) The time saved from creating the situations for teaching sentences and words of a foreign language can be used for giving more pattern practice to the students.(Tiwari)

The Native Classroom - Challenges and Avenues :

The experience of the teacher can bring about the following inferences while encountering the multi cultured heterogeneous classroom in Indian context.

i)   Unlike western countries Indian classrooms are not homogeneous. Using the target language alone can create the problem of unintelligibility and it would become time consuming activity. Using the target langue 'only' would hamper the learning process of student which depends on natural acquisition.

ii) The mechanical drills as envisaged in AV method can only be successful to learn and master the basicpatterns of language skills but not properly suitable to deal with expression of profundity of language use. (Kumar)

iii) If the native tongue is not used, students would not understand the meaning of utterances in a complete manner because a teacher can impart the language skills by creating simulated situation but that context would become meaningful if it is created depending on the parameters of native culture and native living experience. .

John Haycarf (1978: 48) demonstrates that "the only way to teach the meaning of many abstract words is

by creating a context or situation from which the students can they reduce the meaning." For example, if a teacher wants to teach the word „"friend‟" he\ she can pick characters from the class of students. Therefore, presenting new words through context requires the following considerations.(Oljira).

iv) Relevant grammatical structure can be understood effectively if the mother tongue is put to use in deciphering the patterns of target langue structures.

CONCLUSION

The importance of using the mother tongue shall not be neglected in teaching the target language. The identity of language shall not come from the racial privilege or economic strength of its users but from its use. the language identity politics shall come inside the classroom as classroom is the platform where all the pride and prejudices of one language over the other shall be gone with the replacement of equal identity and privilege as every language is a bank of knowledge it itself.

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Relevance of Shakespearean poetry and drama to the present Indian scenario

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Abstract— Literature is the mirror of the society. Time changes and world with its different pockets change shapes with passage of time, but the fundamental elements of Nature remain always the same. It is also true that great people of the world think always the same. What a great thinker thought long ago may be matched with the idea of another thinker much later. Besides, great authors are philosophers capable of seeing into the heart of the future. Shakespeare was such a visionary. What he thought three centuries ago and used as the materials of his dramas – both tragedies and comedies as also histories and sonnets – may now be seen happening in countries all over the world not excluding India. India, which now is a democratic country, after more than seven decades of her independence has much common with the countries in Europe, the basis of Shakespeare's dramatic art. Political murders in line with Macbeth's assassination of King Duncan and that of Banquo by mercenaries employed by Macbeth have their reflections in many political murders taking place almost everyday in India. But the plethora of crime cannot retard the flowering of the sweeter emotions like kindness, love, and charity. Even today there are many people, the Christian saints like Mother Theresa, the Buddhist and Hindu monks who employ their all energy for the purgation of the rotten human society. With the seven deadly sins running in the society there is also the strong undercurrent of love and forgiveness. In Shakespeare's 'The Merchant of Venice', Portia, disguised as a male law-clerk, delivered a rich and long lecture on the quality of mercy in order to make change of Shylock's heart, but she succeeded when she blended her legal acumen with a measure of witty tricks. This mixture may worsen the quality of truth and may bring some instant gain, but an unmixed truth is always victorious. Shakespeare propounded this victory of religion over villainy and it is what happens in the present Indian situation.

Keywords— Age, Comedy, Democracy, India, Murder, Politics, Tragedy.

I. INTRODUCTION

It is almost four centuries since Shakespeare lived and wrote in the closing years of the 16th century and those of the early years of the next, but the relevance of the same does not appear to have faded with the passage of so many years. Rather, it has increased with the growing time so much so that we today notice the relevance of the greatest poet and dramatist in almost in every field of national life. Every play and every sonnet has grown in its respective field very rapidly and those who go deep into the root of the thoughts concerned can realise the potency of the ideas contained in the works. It is true that monarchy has long ago ceased toexist and it has been replaced by democracy, yet the original idea matches with any concept with which it is compared.

II. DISCUSSION

We may take up a singular play called the 'As You Like It' which is set in France in Europe away from the Asian soil, but even today the original themes are as liable to be superimposed to the current activities of the humanity as it was at that time in that country so many centuries ago. The themes of love, rivalry, legacy-hunting, deception, violence, back-biting, etc., are always there in human nature. Every character and every episode is relevant to our day to day activities in India. If we first take up the theme of the first deadly sin called the greed as is seen in the character of Duke Frederick, the usurping ruler of France who deposed his elder brother the Duke Senior and took every care to make his throne safe and free from any threat coming from any possible quarter. The likes of Duke Frederick are to be found in every time and clime, and in India there is no dearth of such crooked humans. That Duke Frederick is an arch-villain is proved beyond doubt from his cruel activities shown to his elder brother, Duke the Senior, the latter's daughter, Rosalind, and even an innocent and tortured soul, Orlando. Duke Frederick usurps the throne of France from his brother and compels him to run away for fear of life, but he does not allow his niece, Rosalind, to go away with her father, because his

daughter, Celia, is deeply attached to her cousin. Here we see two motives to be present in the character of Duke Frederick. His anger is directed to his brother, the innocent Senior Duke and his affection to his daughter compels him to retain her in his palace.

Duke Frederick is, no doubt, a villain and his villainy grows gradually and rapidly until he experiences an epiphany. In his encounter with a hermit in the Forest of Arden where he goes in search of his run-away daughter. The human fate of sin and expiation is very much noticeable in the character of Duke Frederick. His villainy grows and grows until it can grow. Such epiphanies were experienced when the PrinceGoutama ofKapilavastu (of Nepal) underwent a tremendous psychological change on seeing an old man walking along the road at night leaning with great difficulty upon a walking-stick; and Ashoka, a great Indian king, feeling the same mental turn-about on seeing heaps of maimed bodies of slain soldiers in the field of battle after his victory in Kalinga. Such incidences are scattered thickly and profusely on the pages of the history of India. This proves that villainy and wickedness is a permanent negative human quality that takes various shapes and forms depending upon the variety of time and place, but it is there present all over the world not excepting India.

Howevermuch we may pride in being Indians, the residents of a country of rich culture in the past and the native land of such eminent persons as Valmiki, Veda Vyas, Tagore, Vivekananda and others, there invariably are petty local villains in every pocket of the country. These pettygoons usurp others' land, pollute human nature by seducing the innocent members of the fair sex and exploiting the weaker sections of the people, the women and the children in particular. The same policy of the dominance of the strong over the weak is active everywhere. Duke the Senior is deposed because he is weak, good and innocent; Rosalind is not allowed to go with her father because Duke Frederick is strong enough to make his order prevail; Duke Frederick is in a position to order Oliver de Boys to bring Orlando to his presence failing which Oliver's property would be confiscated and his residence gutted. In utter fear for his life and in order to save himself from the ire of Duke Frederick, Oliver has to undertake his long and uncertain journey to the Forest of Arden not knowing the fate of his mission. Oliver, thus, is also a helpless victim of Duke Frederick's cruelty and anger as is his brother, Orlando and even the former ruler of the land, Duke the Senior.

Tyranny is in another form is to be discerned in the character of Oliver de Boys whose wickedness is of a lesser kind and of lesser dimension because he is merely the son of a regional lord and not a national bully like Duke Frederick. His wickedness is directed to his younger brother, Orlando, who was so long too young to realise his deprivation and now that he has become wiser he raises his voice against the tyranny of his brother. The long suppression of his goodness has exploded like a volcano and he pounces upon Oliver forgetting the human decency of his loyalty to him and caring little to the age-old sense of decency shown to an elder sibling. Orlando is so angry that he would kill his brother and if it were not for Adam, the loyal servant of the family, to intervene in the family feud, Oliver could have been murdered by Orlando. But when Orlando comes to know that Oliver has planned his murder by setting his room on fire, he has to run away in the direction of the Forest of Arden to defend against the cruelty of his brother.

The Forest of Arden stands as an anti-type of the royal palace now under the command of Duke Frederick. The difference between the two places –the court and the forest – is well sounded in the words of the Duke Senior who says that he now is in perfect bliss in the lap of Nature far away from the hub of conspiracy seething in the ducal palace in the capital of the country. According to him, birds and animals are better than humans and the rural rustics are happier than the residents of the cities and towns, a view sounded in the poems belonging to the Lyrical Ballads composed by the Romantic stalwart William Wordsworth and also supported by the rustic characters of the Victorian novels written by Thomas Hardy. The burgeoning of innocence and peace in the lap of Nature against that of villainy and wickedness in the heart of politics in the royal palaces is evident in the contrast of the actions taking place in the court and the Forest of Arden.

Love is another strong human emotion running with the passage of time not depending upon the variation of time and place. Shakespeare is believed to have realised the great potentiality of the human emotion called love and its strong power exerted on an adult human being. It was he, who expounded and popularised the dictum called the love-at-first-sight and he was not wrong for certain. Both Rosalind and Orlando were the victims of this love-at-first-sight. Rosalind became a great sympathiser of Orlando because he was also, like her, a helpless victim of the ways of the big bad world. She was separated from her father after his dethronement and Orlando was deprived of his proper upbringing by his brother who was entrusted by his dead father to impart proper education to the youngest member of the family. What Duke Frederick did to his brother and his niece was also done by Oliver to his younger brother. But love seemed to lift the victims of

misfortunes from the abyss of suffering and death. The love between Orlando and Rosalind ultimately flourish after going through so many hurdles. Travelling through many difficult terrain, the ardent lovers were ultimately united in the bond of marriage to live happily after. Not only they got the pleasure of love, their former happier state was also restored to each of them. At the end Rosalind was destined to return from the Forest of Arden to the royal palace, her rightful abode and Orlando also returned to his estate after his brother, Oliver having gone a change of heart after his brother's nobility was shown in the way Orlando saved Oliver from being devoured by a lioness, which Orlando killed with his sheer physical prowess. Like the love flowering between Orlando and Rosalind, that between Oliver and Celia was also a case of love-at-first-sight. Oliver was sent by Orlando to Rosalind in her cottage with the message that the latter was not in a position to come to her to do his duty of an ardent lover as he was attacked and wounded by a lioness in the forest, but on reaching there he found Celia, not Rosalind, with whom he fell in love-at-first-sight.

This variety of love called the love-at-first-sight also is active in the pair of Phebe and Silvius, the shepherd and the shepherdess living in the remote areas of the countryside at the fringe of the Forest of Arden. Phebe, who was reluctant to relent to the advances of Silvius, fell instantly in love with Ganymede not knowing that he was, in fact, Rosalind, a girl, disguised as a poor shepherd. The same theory of love-at-first-sight is also operative in the simple country folk, who are neither the members of a royal family like Rosalind nor a lord like Oliver and Orlando or others. It is the love between simple rustic people living in the midst of Nature and not in the middle of the turmoil of petty politics and the luxury of living.

Love is not the monopoly of the rich and the refined section of the society. Even lowly people are also equally bitten by the love-bug and pierced by the arrow of Cupid, the god of love. Touchstone and Audrey are the victims or rather the beneficiaries of this type of violent love. Social position does not become a bar in the case of these two lovers. Love, sometimes, is entailed with other consideration. Audrey, the poor country wench, harbours the hope of making it to the royal palace with her marriage with the court-jester.

It is true that Shakespeare romanticised the human emotion called love, but the originality of it is active for ever and for ever. A few years back, a prince in the royal palace of Kathmandu, the capital of Nepal, a neighbouring country of India, opened fire upon his kinsman, because they were opposed to his marriage with an Indian film-star. It was perhaps the most violent love

come to light in the recent years. This also shows that Shakespeare was right in establishing the potency of love over other emotions working in the human personality.

The genocide occurring in the royal palace of Nepal was also a reflection of such love affairs taking place at different places in the plain constituting the major part of India. Many such cases of violent love resulting in tragedies are reported everyday in the newspapers. There is such proliferation in the number of such violence committed in the name of love that we have become habituated to such news and do not seem to give much emphasis on such matters. The plethora of the incidence has taken away the terror of such news items.

Shakespeare is famous for popularising the dramatic device called the mistaken identities. In his comedies, as also in his tragedies, there are cases of impersonation. People assume disguise to save themselves from misfortunes doggedly pursuing them. In 'AS You Like It', Rosalind and Celia assume the disguise of a poor shepherd, Ganymede, and his sister, Amelia, respectively in order to defend themselves from any harassment that might befall on them while their stay outdoor and in the perilous terrain of the big, bad world. That their plan was fool-proof is borne out by the fact that they never face any eve-teasing while their stay in the forest. Here the mistaken identity is a means to their end.

Though our present-day India and Shakespeare's England are more than three centuries apart, there are many things common between the two ages. Pride of power, suppression of the poor, exploitation of the weak, legacy-hunting, conspiracy in the seat of power, etc., are always there, be it England or India or Italy or France or any other remote part of the world. The same positive and negative traits of human character exist with some regional varieties and colours. Today we live in free India. There are no British colonisers to exploit or bully us. But the place of the tyrants has now been taken by our native counterpart who are no less ferocious than the foreign colonisers. The difference of wealth among the citizens of the country has widened after independence. The poor has become the poorer and the rich, richer. The net result of this is a undercurrent of public discontent. The two countries and the two ages of time – three centuries apart – are not much different.

Shakespeare's another Romantic Comedy, 'Twelfth Night' (sub-titled 'What You Will') has also much similarities with India's modern times. There are some people who are devoid of any romantic feeling. Many of them are engaged in the politics of the country. They divert their energy not to the levity of youth, but to the pursuit of their financial ambition. Some unworthy

may now be found cosily ensconced in the seats of power. Such power-hungry people have encroached the places of the tyrant rulers that ruled India in the past. A few of them are on the hot seat administration, but their minds are elsewhere. In Shakespeare's 'Twelfth Night Duke' Orsino is a sentimental lover who is not as interested in the administration of his country as he is in his personal interest in Olivia, the beautiful Countess and his neighbour. He cannot forget her. The more his proposal of love is spurned, the more it seems to grow. Some lovers are always shy and they do not possess to make the frank declaration of their emotion to their lover. Duke Orsino sends emissaries to Olivia one after another but he never approaches her personally. When he sends his page, Viola disguised as a male servant, the matter gets more complicated than it was before. Olivia falls in love-at-first-sight with the Duke's emissary not knowing that the emissary in fact is a girl and not a young man as she had thought her to be. Such cases of mistaken identity occur in every country and every age. It was easier for Shakespeare to pass off young girls as boys because English girls are not that buxom like their Indian counterparts. In Shakespeare's 'The Merchant of Venice', Portia, wife of Bassanio, assumes the disguise of a clerk of a Lawyer and saves Antonio, her husband's friend, from the clutches of blood-thirsty Shylock, who was hell-bent to cut off the pound of flesh from near the heart of Antonio. The eternal conflict between the good and the bad here exemplified by Antonio and Bassanio on the one hand and Shylock on the other may also be found in greater degree in the present Indian scenario. Rather, the present Indian situation is worse than that of England, France, Italy, Scotland, or any other country in which the greatest poet and the dramatist had set his plays more than three centuries ago.

Apart from the comedies of Shakespeare, and his tragedies also have much elements in common with present-day Indian situation. Now we see many politicians, having gathered experiences in one camp suddenly switches his/her loyalty to another camp and if it becomes inconvenient for him/her to gain much prominence, he/she returns to his/her former camp where he is hailed with much warmth. Back-biting and mud-slinging have increased manifold since the age of Shakespeare. In Shakespeare's 'Macbeth', it is King Duncan's trusted kinsman and loyal general who killed him in his own palace of Inverness. Evil grows very fast and when it cannot grow any further it is obliterated by another evil. All evils are destroyed by the intervention of the good. Macduff's sense of revenge overcame the growth of evil personified by Macbeth. If we subtract the supernatural elements and the royalty from the dramatic philosophy of

Shakespeare and delete the distance between England and India, we will see a place without name and time where there is only the perpetual tug-of-war between the good and evil. The tradition goes on the same.

III. CONCLUSION

Human behaviour does not change much with the passage of time and in different countries. Our seven deadly sins act in every human being. Power corrupts and absolute power corrupts absolutely. When there was monarchy, the proud rulers exploited their subjects and the human rights of the people were utterly ignored. When monarchy was gone and democracy was established, the master classes took command of the administration and they also suppressed any rebellion against their tyrannical rule. They only pampered privileged few, but the majority of the people became the helpless victims of the tyrants' misrule. But, in spite of this tyranny of the rich and the high-ups over the poor and the lowly could never destroy the basic principles of life. Love, charity, forgiveness, friendship, fellow-feeling, etc. remained unchanged in spite of the change of time and clime. Shakespeare, the greatest visionary of all times, has showcased this philosophy of humanity in his 37 plays – tragedies, comedies and histories as also his 52 sonnets and two long poems. Though written more than three centuries ago and in a country which was then at the centre of civilization, Shakespeare's vision of humanity is relevant to all countries and to all ages. India, a former colony of British dominion, amply comes under the holistic far-sight of Shakespeare. Evil grows gradually and when it reaches its peak, it is destroyed and peace and justice prevail.

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Promoting Motivational Awareness through the Eclectic Approach in Literacy Classes: The Case of Fourth year ENS Students of English

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Abstract— *Teaching literature has been an essential part of English as a subject in the language classroom which grants high culture and thought. This indeed made literature an existing issue in the language teaching paradigm. Language teachers and educationalists have implemented several potentials of examining literary texts for the benefit of the language learner. This mixed methods study aimed at examining the use of the eclectic approach along with the traditional use of literature as a source for language learning, and how it affects the learners' motivational awareness in learning a literary text in class by being literary competent. The study tempted to distribute a questionnaire for three teachers of literature to further elicit their views about certain issues, in addition to a questionnaire for a sample of 24 students at ENS of Laghouat to gather their views about the use of this approach. The major findings of the study exposed that moststudents highly received motivational awareness through the suggested classroom methodology.*

Keywords— *Literacy teaching; Eclecticism; Algerian EFL Context; Literary competence; Motivation.*

I. INTRODUCTION

Teaching learners who have another language along with English can be hard even when teaching sensible subjects as physics and math. Since the advent of the Communicative Language Teaching and the fact that language is best used for communicative purposes, the communicative task has embarked to a prominence place as anissue in syllabus design. The appearance of the Eclectic Approach has led to multiple explanations of what exactly makes a task for task-based syllabuses. According to the experience of certain scholars of English literature, it is worth mentioning that the majority of EFL learners find sympathetic obstacles to understand, and analyze literature though they have been studying it since their first time to join the higher college. Besides, general dissatisfaction with literature teaching and learning in Algerian higher education especially training colleges which are basically designed for teaching has prevailed in this study as to wonder whether these impediments are due to a lack of motivation or a defect in the teaching approaches. Thus, this study aims to examine the effects of the Eclectic Approach in teaching literature and how it can contribute to enhancing the EFL learners' motivational awareness and performance in the classroom.

II. REVIEW OF RELATED LITERATURE

Since their inception, language teaching methods are continuously changing to adhere for the novelties brought to the domain, whether in favor of the teacher, the students, or the course itself Dweik (1986, p, 42). Such growing demands led to a successive string of needs for an efficient method that can cater for all the students and their linguistic and communicative needs at once. Because it is thought that there is no one method appropriate to teaching all the aspects of a foreign language, it has been suggested that teachers can adopt some elements from different teaching methods and integrate them within one approach. The approach has been given the name Eclecticism, and is said to be a selective tool to tailor the course objectives to the lesson needs.

According to the Oxford Dictionaries, the term Eclecticism refers to the process of deriving from different styles and varieties of ideas or sources in fulfilling a given task to achieve a particular goal. In another sense, eclecticism is the combination of skills, techniques, and knowledge that all lead to the same objective to be accomplished. Throughout the history of language teaching, there has been a significant search for effective ways of implementing foreign languages. (Perregaard, 2018, p, 39; Ro,2016, p, 39) This fact is still convenient especially in the field of TEFL as the English language has spread to the extent of being a worldwide language

whether in education or other domains. In this regard, Atkinson (1988) asserts that:

> Eclectic is one of the buzz words in TEFL at present, in part due to the realization that for the foreseeable future good language is likely to continue to be based more on common sense, insights drawn from classroom experience, informed discussion among teachers, etc., that on any monolithic model of second language acquisition or all-embracing theory of learning. (p. 42)

In that, the choice for better language teaching methods is basically the result of what previous teachers have experienced in their classrooms and not what the principles imply to be appropriate or successful. Because most teachers find it difficult to follow or adopt a specific method of language teaching, it is thought that some parts of different methods can be gathered to teach the same function (Prabhu, 1990, cited in Larsen- Freeman, 2000, p. 182) Correspondingly, Larsen-Freeman (2000) claims that, "When teachers who subscribe to the pluralistic view of methods pick and choose from among methods to create their own blend, their practice is said to be eclectic" (p. 183). That is, teachers cannot use all the methods designated for teaching TEFL in one lesson or part of a lesson. Consequently, they can select what they presume is relevant to this lesson from each method in a way that reflects eclecticism. (Kennedy, 1985, pp., 93-100)

III. RESEARCH QUESTIONS AND HYPOTHESES

The current study is designed to answer a set of questions related to teaching English literature. Thus, the aims of this scrutiny are guided by the following research questions:

1. To what extent can the Eclectic Approach affect Algerian EFL learners' motivational awareness in learning a literary text in the class?

2. How can teachers of literature satisfy their learners' needs through the implementation of the Eclectic Approach in teaching a literary text?

A set of hypotheses can be put forward on the basis of the previously formulated questions:

1. The motivation of EFL learners can be extremely enhanced in response to using the eclectic approach to teach a literary text.

2. Teachers of literature may succeed in using suitable methods for the sake of developing their learners' and motivational awareness.

IV. METHODS AND MATERIALS

In order to validate and support the above stated hypotheses, the researcher conducted an empirical research at ENS of Laghouat with fourth year students. The sample is composed of 24 students who are aged between 22 and 24 who have a literature class two sessions per week. They were taught a dramatic text through an Eclectic teaching Approach in class. After the lecture is done by the teacher (the researcher herself), a questionnaire was addressed to them to elicit information in order to validate the research questions and hypotheses of the study. Another questionnaire is designed for teachers to elicit their views about the use of the eclectic approach in teaching literary texts.

4.1 Instruments

The researcher has opted for varied research tools for the sake of gaining enough and appropriate data in the investigation of both teaching a literary text through the eclectic approach and the attitudes and responses of learners towards the teaching methods used by teachers. In fact, since data can be collected through more than one research instrument, the researcher managed to use a questionnaire for both students and teachers. Therefore, using a case study research through which she can be conductive to the rigidity of the research design and lead us to adequate discussion and interpretation of the findings.

The questionnaire is a valid research instrument for obtaining worthy information from participants. "A questionnaire is an instrument for the collection of data, usually in written form consisting of open and/or closed questions and other probes requiring a response from the subjects" (Nunan, 1992, p. 231) using such an instrument can make the data collected easy to be analyzed, may result in reliable data and valid conclusion.

In this study, some questions are a bit broad so that the participants can shape the meaning of a situation that is ideally rigged in interactions with other people. Open-ended questions are more likely used "the more-open-ended the questioning, the better, as the researcher listens carefully to what people say or do in their life setting" and "qualitative researchers seek to understand the context of setting of the participants through visiting this context and gathering information personally" (Creswell, 2007, pp. 08-09)

For, in order to collect the necessary data for our study, a variety of research approaches are used for the aim of validating and verifying the problem, questions, and hypotheses of the research. First, due to its empirical nature which is often conducted in classroom contexts, our study uses the qualitative approach because it focuses on a specific local context. Data in our study is typically based on a questionnaire and observation which usually

characterize a qualitative case study research. (Merriam, 1998, p.39)

Qualitative research is often descriptive and it can be used when exploring a phenomenon without recognizing major variables needed to examine. Creswell (2007) claims: "a qualitative approach is appropriate to use to study a research problem when the problem needs to be explored; when a complex detailed understanding is needed; when the researcher wants to write in a literary flexible style; and when the researcher seeks to understand the context or settings of participants (p.51) Qualitative research design is an interpretive inquiry in which the researcher interprets what he sees, hears, and understands from the knowledge claims adapted. These interpretations are closely linked to the researcher's background and after setting the research; readers and participants also give their interpretations of the study. (Flick, 2013, pp.19-20)

However, our study also makes use of the quantitative approach; that is we seek to mix both approaches the qualitative and quantitative approaches of research to determine the research design and methodology through triangulation data sources in collecting and analyzing data. Thus, the research instruments, methods, and strategies of inquiry we adopt for the study will uncover the results and findings of the questionnaire and classroom observation.

To reach the analysis process, the researcher tempts to identify themes, and then conduct an inquiry of certain aspects for interpreting the results through either peer reviewing or triangulation. (Kawulich, p, 104) Our study makes use of mixed-methods approach in analyzing data. Johnson et al. (2007) defines it as: "the type of research in which a researcher or team of researchers combines elements of qualitative and quantitative research approaches (e.g., use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques)

for the broad purposes of breadth and depth of understanding and corroboration" (cited in. Almalki 2016, p.04)

Jick (1979) argues that researchers collect and analyze both qualitative and quantitative data in a sequential, simultaneous, or rigorous manner which integrates both types of data; they claim that the way in which this data is combined will depend upon the nature of the inquiry and the philosophical view of the researcher. Ideally, the integration of both qualitative and quantitative approaches in our research using pragmatic knowledge claims; as pragmatism allows the researcher to use different methods, paradigms, assumptions as well as different forms of data collection and analysis in conducting a mixed methods research. Yin (2014, pp.19-48)

This can help in understanding the research problem. "Mixed methods approach is one in which the researcher tends to base knowledge claims on pragmatic grounds. It employs strategies of inquiry that involve collecting data either simultaneously or sequentially to best understand research problems." (Creswell 2003, p.18) In our study, we are using both qualitative and quantitative approaches to generalize the findings to a population.

V. RESULTS AND DISCUSSION

Data gathered from questionnaire items were analyzed quantitatively by adopting graphs and tables for the sake of displaying results. Seemingly, data gathered from Q.1 showed that the majority of students attributed the possibility of their learning progress to either the instructional materials implemented by their teachers, or the classroom setting the course takes part of. On the other hand, only six students thought that the teachers' strategies and methods of implementing the course can enhance their motivation in learning literature.

Table.1: What can improve your motivation in class?

Item	N°	Percentage
Teaching Approach	6	30%
Classroom environment	8	40%
Teaching Materials	10	50%

The findings collected from Q.2 illustrated that the majority (12 out of 20) said that motivation plays a major role in students' learning failure, almost half of the students attributed this failure to their inability to control their behaviors in the classroom, whereas a minority (04 out of 20) attributed the condition to their lack of interest. In fact, this provides a positive impression that most students are interested in learning literature, but the course and some underlying factors like teaching methods and quality of the text.

Table.2: What can impede your literary competence in learning literature?

Item	N°	Percentage
Motivation	12	60%

Lack of Interest	04	10%
Self-control	08	40%

The learners were asked about the teaching and learning process. Most of the learners (10 out of 24) claimed that it was systematic, (9) further majority said it was not satisfying, and (5) students said it was unique as shown in table 3. The third question aimed at asking the students about their motive for the activities used for learning a literary text.

Chart 03: The Teaching and Learning Process
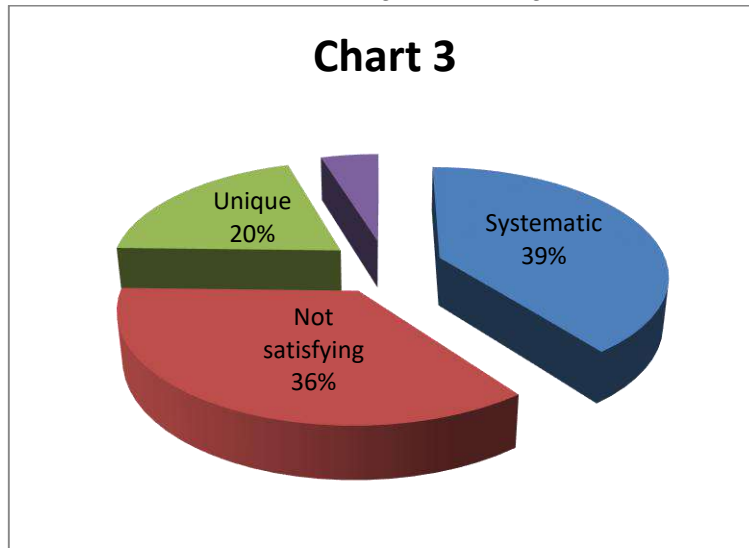
The answers varied and the majority was not satisfied with the activities used in class (10). Some considered them as interesting (8), others claim that they are quite-teacher-centered (4), and just (2) students consider them as learner-centered. As shown in chart 04

Chart 4: The activities used in the literature class
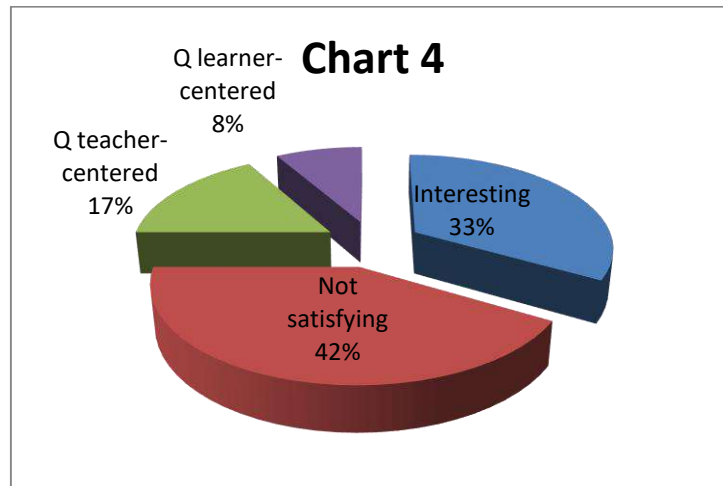
The next question asked to students was typically about the effect of approach used by teacher to learn about a dramatic text and the materials used in class. The majority of the students (09) asserted that they didn't have chance to express themselves in class, a further majority (6) claimed that they have been encouraged to read more dramatic texts at home, (5) enjoyed approaching drama from a distinctive angle, (3) of the students viewed it as creative, and just (1) student claimed that is motivating.

Table.5: Teaching Approach and Materials used in Class

Item	Percentage %
I didn't have enough chance to express myself	09 (38%)
I have been encouraged to read more dramatic texts at home	06 (27%)
I enjoyed approaching drama from a distinctive angle	05 (19%)

Creative and Motivating   04 (14%)

The aim of the fourth question was to collect students' impressions about performance in class and acting roles done by their colleagues in class. The result was that the approach used was beyond most of the students' level. The overwhelming majority considered learning literature through eclecticism as interesting and enjoyable and just few of the students said that is boring, while (0) of the students viewed it as not enjoyable.

Table.6: General Impressions about Learning through the Eclectic approach

Item	Percentage %
Boring	17%
Interesting	41%
Enjoyable	42%
Not enjoyable	00%

The rational of the fifth question was to ask students whether they agree or disagree with the idea that the eclectic approach as a teaching pedagogical tool can promote general education of the student and develop their literary competence. The answers were nearly similar. In this regard, most of the students agreed that this approach can contribute to developing learners' literary competence as introduced in table 07.

Table.7: The Eclectic Approach role in promoting literary competence

	Agree	s. agree	Disagree	s. disagree
Using literary notions to interpret the story	18(78%)	4 (18%)	1 (04%)	0 (0%)
Appreciating the value of the different features Of the literary text	16(70%)	7 (30%)	0 (0%)	0 (0%)
Producing personal response to the text	16(70%)	7 (30%)	0 (0%)	0 (0%)
Developing critical readings of the text	15(63%)	6 (29%)	2 (8%)	0 (0%)
Relating literature, language and culture	14(58%)	10 (42%)	0 (0%)	0 (0%)

The focus of this question was to investigate whether performance can motivate students and their answer varied. 11 informants acknowledged that performance improves their speaking skills. A number of students (6) claimed that it increases their competence; only (2) said that it develops their English language, while (6) thought it makes them more familiar with the culture of English speaking people.

Table 08: The impact of performance on students in class

Item	Percentage %
Improving your speaking skills	11 (54%)
Increasing your communicative competence	06 (30%)
Developing your English language	02 (10%)
Making you more familiar with the culture of English speaking people.	06 (06%)

The first question was about how do teachers acknowledge the use of the Eclectic approach in teaching literature. Data gathered from Q.1 demonstrated that the majority (2 out of 1) thought that Algerian teachers of literature have fair knowledge concerning eclecticism, while the minority (1 out of 2) assumed that their knowledge is somewhat poor. Such findings illustrated that the questionnaire informants relied on their experiences in answering the question, and did not relate to other's knowledge in this area.

Table.9: The Eclectic Approach in Teaching Literature

Item	Percentage %
Good	/
Intermediate	02 (80%)
Poor	01 (20%)

Q.2 is an open-ended question which attempted to illustrate the teachers' preferences in terms of using the eclectic approach; this addressed literary genres. The teachers' answers to this question were almost the same,

where the majority said that all literary genres should be taught through eclecticism.

In the next open-ended question, the teachers were asked which method of teaching literature they thought was more effective as part of eclecticism. Data received from this question showed that the majority have chosen the Audio Lingual Method to be efficient in literature teaching, whereas only minorities have selected the other methods. These results implied that Algerian EFL teachers focused on grammatical function other than meanings and notions, the fact that has been arrived at in the first section of the questionnaire. This may justify their choice of the ALM that is typically based on drilling learners to practice grammatical structures of the target language.

The separate analysis of the results arrived at in this research has guided us towards other conclusions that may not have been apparent at the beginning. Linking the answers of both students and teachers has shown that the processes of teaching and learning are interrelated and can be separated in neither procedure nor outcome. One of the significant inferences that can be drawn from the questionnaires' results is that both participants, teachers and students, considered the teaching methodology as critical to their fulfillment of their roles. In that, the students reckoned that one of the reasons that impeded or improved their learning was the teaching methodology. Yet, the teachers' answers illustrated that most of them followed the functional approach in devising their tasks, and even in their lesson presentations.

As it has been stated previously at the beginning of this study, the position occupied by the English literature at this stage of modernism has shaped its significance. In another sense, most study streams or professions have become more interested in incorporating Literature within their systems. This has also been supported by the students' answers in the questionnaire that most of them argued that learning literature has become a necessity as it is a bridge towards their future studies.

The major assumption our study is based on is that the eclectic approach of teaching literature may benefit EFL learners in terms of motivation and literary competence. In fact, the results arrived at in the study confirmed this assumption to a great extent. Both the teacher and students were not aware of the importance of teaching approaches and methodologies. Yet, by the end of the fieldwork, they discovered that the teaching approach is a pillar upon which the whole process is built. One of the deductions that were made after data analysis is that the eclectic approach provided great opportunities for the students to express themselves and learn literature.

This can be concluded from the students' answers to the question that addressed the most relevant method of

TEFL. Most students selected the CLL and CLT as more convenient to their learning needs. This can be attributed to the fact that these two methods of learning consider the process a journey that is not confined by authorities, and that has to be fulfilled for the learner and from the learner as well. One of the great qualities that may cause the learners to select the CLT and CLL methods is that they consider the learners "whole persons" and not just passive beings to be filled with knowledge. In contrast, they are participants in the learning of language, and they discussed and consulted what is to be learnt and how to be achieved.

Throughout this study, we have attempted to show that the eclectic approach in teaching literature can contribute to improving EFL learners' competency and change their motivation levels. This could not have been achieved without following an organized plan that was based on previous literature and other findings in the same area of research. The relationship between this approach of literature teaching and the students' competency is based on the fact that the eclectic approach is designated to enhance EFL learners' acquisition of foreign languages on the one hand, and get them more involved in their learning by establishing an inter- cultural sphere with the other culture through reading literary texts.

VI. CONCLUSION

Teaching a literary text through an Eclectic Approach is beneficial to increasing the learners' motivational awareness and thus leads to the development of their literary competence. Teachers of literature should be selective in delivering a lecture to their students by choosing the most appropriate approach that best fits and satisfies their linguistic, cultural, and communicative needs of learners in their language class. Arguably, we can conclude that the Eclectic Approach can enhance EFL learners' motivation and render them competent in the class. This study illustrated how the suggested approach to reading a literary text in class can contribute to the development of learners' competency and language skills, motivate them, and make them more familiar with the literary text by subsequently increasing their literary awareness in learning literature.

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Dreiser's *Sister Carrie*: Carrie's way to socialization and presentation of self: A study from the point of view of symbolic interaction

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Abstract—The present article constitutes an approach of Dreiser's novel Sister Carrie, based on the symbolic interaction theory and an application of Goffman's dramaturgical model as presented in his book The Presentation of Self in Every Day Life (1956). The study reveals how the central female character of the novel, learns to interact within a certain social group and environment, how successfully she chooses, uses and controls the appropriate techniques in order to present an acceptable and likeable self and how she undertakes and performs different roles in everyday life.

Keywords— literature, symbolic interaction, dramaturgical approach.

I. INTRODUCTION

Dreiser's *Sister Carrie* (1900) has been so far largely analyzed as a result of the extremely important social issues it addresses. This novel is not about a romantic attachment between lovers, or about the love adventures of the main characters. It is mostly about the way in which people interact and develop interpersonal relationships in a modern era affected by constant transformations. All types of human behavior (economic, emotional, social, professional, artistic etc) are redefined on the base of a new morality and within the framework of new patterns of conduct, rules and norms of action. Fluidity and vagueness in human relations, the lack of commitment, the constant change of households, cities, labors, identities, roles, status and positions, recurrent motifs of the novel, are all evidence of the social changes taking place in the late 19th century industrialized America. As a result, institutions and the socio-economic environment in which the social subjects had been shaped, were being profoundly reconsidered. The constant movement in each phase of Carrie's and later on Hurstwood's life, pre-announces the social mobility experienced by both: upward for the former, downward for the latter. The notion of mobility is also apparent in the name of the heroine, "Carrie", which is the same as the sound of the verb "to carry", to move, to convey, to transport, to conduct.

The present article departs from Wald's position about Carrie's story being "a process to socialization" (Wald, 2004, p. 188). From the point of view of the sociologists who study the individual, socialization is related to the "sociocultural development of the individual" (van de Walle, 2008, p. 40). It concerns the norms, values, customs and ideas that a person has to learn and internalize in order to be a member of a group or a society, contrary to Durkheim's holistic approach which considers socialization as the individual's "submission to the society's authority over him and the exercise of discipline" (van de Walle, 2008, p. 41). Durkheim's vision about society is based on a moral ground. Following mainly Goffman's approach, in the present article I do not search to prove whether Carrie is a moral or immoral agent. The analysis of Carrie's path to socialization and presentation of self, is separated into three distinct phases:

1. Her life with her sister's family, until the second encounter with Drouet in Chicago.
2. Her life with Drouet, until her kidnapping by Hurstwood.
3. Her life with Hurstwood, until the moment she succeeds as a Broadway star.

II. 1st PHASE: CARRIE AS A NON-SOCIALIZED BEING

The novel starts with Carrie's physical description in the train transporting her to Chicago, without any further information regarding her background, family, friends and inner speculations. Her past remains unknown all through the more than 500 pages of the book. The short term cohabitation with her sister Minnie and her family is based on a financial transaction, with signs of detachment and emotional deprivation. Jim Miller claims that the old American family was characterized by seven traditional

functions: 1. economic, 2. religious, 3. protective, 4. educational, 5. recreational, 6. social status, 7. affectional (Miller, 1989, p. 7) The urban American family had already lost the six first functions and when the seventh disappeared as well, the family as institution started to disintegrate (Miller, 1989). Additionally, technological advancements and extreme urbanization, had a great impact on the family institution, causing a loose linkage among the family members. Mass production and immense labor demand between 1900-1910, took women away from home and put them on the production line. However, women's work was mainly related to low paid services without many prospects for career and salary increase (Miller, 1989).

Carrie is perceived and determined by her family on a financial base, as a statement of estimates of revenue and expenditure. Her experience of being involved in the mass production of consumer products exhausts her very early, disappoints and saddens her. Carrie's tasks and working conditions condemn her to a painful repetition, intensifying her social isolation from herself, her colleagues, and the means of production, while depriving her of any hope of improving her life. Carrie is experiencing what Alexis de Tocqueville noticed earlier than Marx during his visit to America in 1831. Referring, without naming him, to Adam Smith's example of making a pin, he argues about the risk of erosion of the individual and his identity from industrial labor.

Tocqueville believed that excessive division of labor estranges the individual from himself and that new methods of production eliminate the worker and enslave his spirit. "As the principle of the division of labor is more completely applied, the worker becomes weaker, more limited, and more dependent. The craft makes progress, the craftsman slips backwards" (Tocqueville, 2003, p.646). The French sociologist and political scientist, raises the subject of the worker's dependence on the master-industrial aristocrat, and the creation of two new distinct classes, one comprised of a small group of people oriented to opulence and another massive one with people condemned to misery. Carrie is unhappy and does not want to be included and categorized into this kind of social and working group. The subsequent adoption of the relevant standards, values and lifestyle, without the exploration of alternative choices, is unbearable for her. At the same time, she is embarrassed by the strict rules of conduct and control imposed by her sister's husband.

However, the stimuli that Carrie receives from her life in the city are multiple and fascinating. She is attracted to urban life, huge avenues and parks, imposing buildings, shops, crowded cafes and restaurants where elegant people meet enjoying the cheerfulness, well-being and reputability of economic comfort. And as Simmel argues, "spatial relations not only are determining conditions of relationships among men, but are also symbolic of those relationships" (Simmel, 1971, p.143). Carrie remains physically present regarding her conventional obligations, but mentally distracted from what all the others around her have accepted as regular life. On the contrary she is extremely taken, and tempted by the "intensification of emotional life, due to the swift and continuous shift of external and internal stimuli" (Simmel, 1971, p.143). During her wandering around in the city, her anonymity and the privilege of being a distant observer, gives her at the same time a sense of freedom. She is experiencing what Simmel calls "a unity of nearness and remoteness" (Simmel, 1971, p. 324). Carrie by being insignificant, anonymous and practically invisible, studies the art of visibility and how people of importance recognize each other, behave, and interact. Dreiser himself claimed that "life, if it is anything at all, is a thing to be observed, studied, interpreted" (Dreiser, 1920, p. 276).

At this phase of her life, Carrie experiences a selective and conscious estrangement from her basic agents of socialization, such as family, peer group, colleagues, work place, neighborhood. At the same time she is completely unaware of the fundamental principles and rules of the urban *modus vivendi*. Her complete ignorance constitutes her a foreign element not yet fully assimilated. She has not yet formed a social self which corresponds to the new metropolitan and social framework, she is a *non-socialized being*. Carrie, before she meets Drouet for the second time in her life, oscillates over a *no-man's land* between three distinct social classes: the rural she abandoned, the industrial-working she does not want to join and in which she seems to have been trapped without the possibility of a way out, and finally the middle and upper class in which she has no means to enter. She has declined the lifestyle of the rural world, rejects the working class mentality, and makes illusions about upward mobility.

Sociologically speaking, at this stage, Carrie is an unformed personality as she is distant from all the agents of her environment which contribute to the socialization process, by not being integrated and fully committed neither to the values and attitudes of her social group nor to those of the new society derived from the constant transformations. She has not proceeded to the same "definition of the situation" (Thomas & Thomas, 1928, p. 572; Merton, 1995, p. 407), with the individuals around her. Carrie refuses to adopt the common meanings shared

by her colleagues and her sister's family and interprets her current situation and setting differently.

It seems that people from her social environment try to embody her with an identity in which she feels silently degraded. She is reluctant to embrace the official norms and informal codes of communication set at her work and the moral restrictions imposed at home. Carrie is completely unwilling to meet other peoples' socially defined expectations and she tries to find a way out in order to avoid the status and the roles attributed to her. As William Thomas explains: "…the subject's view of the situation, how he regards it, may be the most important element for interpretation. For his immediate behavior is closely related to his definition of the situation which may be in terms of objective reality or in terms of subjective appreciation – "as if" it were so" (Thomas & Thomas, 1928, p. 572).

Carrie, by thinking about Drouet (and not her family or a friend) in her difficult moments and before their accidental encounter, seeks literally and metaphorically the "industrial exemption" (a term used by Veblen in his book *Theory of Leisure Class*, 1899), and the construction of a more respectful and dignified social self, connected to the vivid and joyful life of the Metropolis. She makes "romantic illusions" (Kaplan, 1992, p. 141) about consumerism, spectacles and "conspicuous" visibility, she imagines herself as a part of the social group which enjoys the good life and reputability. Carrie without even realizing it, is deeply affected by the paradigm shift in the American society, and she therefore chooses to adapt her existence into the new life conditions. According to Veblen, "the life of man in society, just like the life of other species, is a struggle for existence, and therefore is a process of selective adaptation. The evolution of social structure has been a process of natural selection of institutions. The progress which has been and is being made in human institutions and in human character may be set down, broadly, to a natural selection of the fittest habits of thought and to a process of enforced adaptation of individuals to an environment which has progressively changed with the growth of the community and with the changing institutions under which men have lived." (Veblen, 1922, p. 188).

Drouet appears as a "Deux ex machina" at a very crucial moment in Carrie's life, he is the person who offers Carrie the possibility of choice. He is the medium which brings Carrie into a new social situation offering her new perspectives and the possibility not only to improve her life but also to proceed to the formation of her social self. Desperate, almost destitute, lonely and coping with general indifference, she accepts Drouet's help who becomes her

"unmatched friend" in "an unfeeling world" (Choi, 2006, p. 714). She is ready and willing to learn, but first she has to recognize herself in the look of the others.

III. 2nd PHASE: SOCIALIZING CARRIE

Prima facie Drouet may be seen as a ruthless male who takes advantage of weak and naïve girls, condemned to extreme poverty. We could think that for him, Carrie is an ephemeral trophy who reinforces and confirms his masculinity, a conquest to exhibit to his peer group. On the other hand, we may also think that Carrie considers Drouet as a stepping stone, a provider who ensures her a comfortable life and upward mobility. For Heike, women entered the consumer society "as customers and as male status symbols – i.e. as passive subjects or rather objectified non-subjects…. Women's upward mobility thus depended on their relation to men" (Heike, 2014, p. 399). Following Heike's view, Drouet could be identified with that "hegemonic male" who is "connected asymmetrically and in complementary fashion" with the female success myth (Heike, 2014, p. 398).

In that sense, we reduce Carrie to a girl of dubious morality, a social climber and Drouet to a pure sexist and unscrupulous opportunist which means that we make an analysis based exclusively on moral appreciations. *Sister Carrie* though is neither a liberal nor a didactic novel. Dreiser deploys the trio's story, he speaks in and through his text, by guiding the readers and exposing his intentions. Nonetheless, despite his interventions as omnipresent narrator, the words speak for themselves and give variant versions. "Every text is eternally written here and now" as it "does not consist of a line of words", but as "a space of many dimensions" (Barthes, 1967, p. 3). The French semiologist Roland Barthes, in his essay "The Death of the Author", argues the disjunction between the text and author. "…Once an action is recounted, for intransitive ends, and no longer in order to act directly upon reality – that is, finally external to any function but the very exercise of the symbol – this disjunction occurs, the voice loses its origin, the author enters his own death, writing begins" (Barthes, 1967, p. 1) as "it is language which speaks and not the author" (Barthes, 1967, p. 2).

An alternative version may lead us to consider Drouet as a modern Pygmalion who sculpts his Galatea or as the University lecturer Frank who delivers lessons to the working-class female student in Willy Russel's play *Educating Rita*. The couple Carrie-Drouet forms a certain type of "elective affinity". Contrary to what Corkin claims, Carrie is neither a passive subject, nor an object, a non-objectified subject, or even a commodity (Corkin, 1987, p. 608). She is an active rational agent who understands her

deficiency in the skills required by the social group or class she desires to enter. She rationally chooses in full awareness her social educator, the most qualified and available person to undertake her socialization project. She aspires to integrate in a certain social group, learn its habits, attitudes and social activities, and acquire the correspondent social identity. Drouet is her instructor, in charge of her preparation backstage and the performances taking place on the front scene. Carrie made a conscious choice, regardless of its moral or immoral dimension and the inner motives. Her interaction with Drouet is socially determined, purposeful and meaningful, a result of consent and reciprocal agreement oriented to the achievement of personal goals. They have therefore mutually established an "elective affinity".

Elective Affinities (1809), is a romantic novel of the German writer Johann Wolfgang von Goethe, and a term mentioned in Max Weber's work *The Protestant Ethic* (1905). Michel Löwy in his article "Le Concept d'Affinité Elective chez Max Weber" ("The Concept of Elective Affinity in Max Weber"), explains the term in Weber's work, defined as: "a process through which two cultural forms – religious, intellectual, political or economical – who have certain analogies, intimate kinships or meaning affinities, enter in a relationship of reciprocal attraction and influence, mutual selection, active convergence and mutual reinforcement" (Löwy, 2004, p. 103). For Löwy, the two "sociocultural configurations" of the elective affinity share a common worldview, a certain economic ethos, a social class' lifestyle and material interests. The characteristics of this type of relationship are the following: a) reciprocal attraction and mutual choice, b) previous distance, c) a cultural difference which has to be overcome, d) ideological discontinuity, e) the procedure to certain forms of interaction, f) reciprocal stimulation and g) convergence Löwy, 2004, pp. 98, 101, 102). Throughout, Drouet and Carrie are connected not only by all the above mentioned characteristics, but also by a distant proximity necessary for Carrie's development of self and for Drouet's detachment from institutional obligations, such as marriage and family, and moral commitments, such as loyalty.

From the moment Carrie agrees to receive Drouet's help, a "functional interaction" (Corkin, 1987, p. 610) begins to operate between them. Through their association and communication, Carrie will gradually construct her social self. By communication we mean the adoption of a certain form of behavior "in which the individual may become an object to himself", an act which contains significant symbols and is "directed not only to the others, but also to the individual himself", for "the self,

as that which can be an object to itself, is essentially a social structure, and it arises in social experience" (Mead, 1934, p. 140). By listening carefully to Drouet's comments on other women, by observing, imitating and learning how to shop, take care of herself and behave, Carrie is being prepared to communicate and interact appropriately, to perform successfully socially acceptable roles. According to Park, communication "involves interpretation", it is "a process or form of interaction" (Park, 1938, p. 196) and as Diebel observes, Carrie's future "...seems to rest on her learning how to present herself more effectively" (Diebel, 2014, p. 133).

Carrie's new social reference depends on the perception or imagination of the Others. She will learn to form her attitude by imagining the effect she creates in the mind of a certain category of people belonging to the middle class and by the qualities they attribute to her. Carrie's new social self is a "reflected" or "looking-glass self" hereby defined by Cooley: "As we see our face, figure and dress in the glass, and are interested in them because they are ours, and pleased or otherwise with them according as they do or do not answer to what we should like them to be; so in imagination we perceive in another's mind some thought of our appearance, manners, aims, deeds, character, friends, and so on, and are variously affected by it. A self-idea of this sort seems to have three principal elements: the imagination of our appearance to the other person; the imagination of his judgment of that appearance and some sort of self-feeling such as pride or mortification" (Cooley, 1902, p. 152). Likewise in Simmel's theory, society exists as a result of "you' and the "other" and interaction can be considered as a sort of association, "a game of representation of the other: the image which I (ego) have formed of an Other (alter) interacts with the image that Other has formed of me, in a back-and-forth interplay that continuous ad infinitum" (Mele, 2018, p. 124).

Drouet is Carrie's "significant other", her interpreter of what other people think she is. Carrie is systematically trained regarding the practices, codes and behavior of the middle class society so that she can be successfully "exhibited" on stage and convince the audience, exactly as Eliza Doolittle in Bernard Shaw's Pygmalion did. Erving Goffman confirms that "when an individual plays a part he implicitly requests his observers to take seriously the impression that is fostered before them. They are asked to believe that the character they see actually possesses the attributes he appears to possess, that the task he performs will have the consequences that are implicitly claimed for it, and that, in general, matters are what they appear to be" (Goffman, 1956, p. 10).

Successful interaction though with the others, requires a safe distance and closeness with them. Carrie has to remain close enough to observe and learn, far away enough so that people will not understand the uncompleted formation of her individuality or her class origin. She has to prepare herself and make rehearsals back stage so that she can perform successfully her roles on the stage, or else as Goffman calls it the "front region", by maintaining and embodying certain standards such as "politeness" and "decorum" (Goffman, 1956, pp. 66-67). Carrie has to familiarize herself with a wide range of "social facts" such as "manners, breeding, polite usage, decorum and formal and ceremonial observances" (Veblen, 1922, p. 45). Even the fact that she remains at home without working is an evidence of conspicuous leisure, of as conspicuous abstention from labor, defined by Veblen as "abstention from productive work" (Veblen, 1922, p. 36). For middle and upper class families or couples, household duties, abstention from productive labor and generally from anything that was "gainful" or "of substantial use" (Veblen, 1922, p. 82), consisted "an achievement and the conventional index of reputability" (Veblen, 1922, p. 38).

We have remarked earlier that Carrie appears in the novel with no information, or thoughts given about her past and socio-cultural, family or personal background. In Dreiser's novel we can see characters with "sexual and/or social past visibly indeterminate" assuming "identities different from their conventional roles" (Wald, 2004, p. 182). We have also analyzed that during her short stay in her sister's house and her experience on the assembly line, she was a non-socialized personality, a non-developed self. According to Herbert Mead, social interaction is a prerequisite for the development of the self and this process starts in childhood. While living with Drouet, Carrie will have to pass through Mead's three stages of the development of the self: 1. The play stage, 2. The game stage, 3. The Generalized Other stage (Mead, 1934, pp. 144-164)

During the first stage, the child is play-acting, meaning he plays alone with imaginary companions and performs different roles by imitating. The second stage involves more organized games with the others. In this phase, the child does not play freely as during the first stage, but he has to obey to the game's rules. He knows the attitudes and the roles of the other players, he can foresee their reactions and elaborate his responses. He is also ready to exchange roles with the persons with whom he interacts during the game. For Mead, the two first stages are important regarding the formation of the self-consciousness, but the unity in self occurs only during the third stage, where the child comes in contact with the "Generalized Other".

The Generalized Other reflects the attitudes of the whole community in which the individual belongs and controls the behavior of its members. The individual is committed and engaged to his social group and community and he adopts attitudes towards the various aspects of the common social activity. "He must then, by generalizing these individual attitudes of that organized society or social group itself, as a whole, act toward different social projects which at any given time it is carrying out, or towards the various larger phases of the general social process which constitutes its life and which these projects are specific manifestations" (Mead, 1934, p. 155).

Carrie at the play stage, as mentioned earlier, is performing alone at home while rehearsing in front of her mirror the attitude, postures and facial expressions of the elegant ladies she meets, and by acting as if she is one of them. She is pretending to be someone whom she is still not. Then she successively passes to the second stage where she associates with people, and exposes herself to what we can call a "conspicuous visibility". She develops a common social life with Drouet and she comes in contact with new informal socialization agents such as popular cafeterias, restaurants, hotel lobbies, theatres and public spaces reserved for people of a certain status.

She has internalized the rules of the game, she attributes common meanings and she can change roles (she acts as Carrie, as Drouet's companion, as Mrs Drouet, as Carrie Madenda). She is able to predict what the others are expecting from her and she elaborates her reactions accordingly. Carrie completes the final stage of the formation of herself, the moment she acts at her first theatre performance. Her triumphant performance in front of an enthusiastic audience, Drouet and Hurstwood among them, signifies the acceptance of the Generalized Other. It is Carrie's successful proof that she now is a completed personality. She finally becomes an active member of a social community and reacts in terms of the others' responses, of a system with which she shares the same general attitudes. Carrie has now achieved entrance into "middleclassness", she has acquired her own "*Actittude*", and by that I mean the attitude we obtain by acting.

IV.   3rd PHASE: TOWARDS A SUCCESSFUL DRAMATIZATION

If during her stay with Drouet, Carrie has learned how to adopt the views that others have of her, it is while living with Hurstwood that she will demonstrate her skills in "guiding" the impression that people form of her, by predicting and controlling their judgment and evaluation.

Carrie, during her common life with Hurstwood in New York, applies the learned methods of a positive self-image presentation, she knows how to be likable and gain the esteem of the group of people to which she wants to belong. Contrary to what Town claims, Carrie does not resist "being locked into a consistent representation of self" (Town, 1994, p. 46) neither does she "struggle to maintain a stable identity" (Town, 1994, p. 47) for she has already formed a stable individuality conformed to a consistent representation of self. Carrie is resistant to any mutability which does not correspond to her plans for a good life and she has no regrets of escaping when things turn bad no matter what or whom she leaves behind. And just because Carrie has become a consistent, stable and conscious self, she can act purposefully, strategically and convincingly. She can as well proceed to an "*ascription*" of her identity, by having recourse to the "art of impression management" (Cryzewski, 1987, p. 39) or to what Goffman calls "control of the impression" (Goffman, 1956 p. 8). As a result, she is perceived both as a performer and as character (Cryzewski, 1987, p. 32).

We remark that in New York, Carrie is able to recognize the structure of social encounters, she ascribes the same meanings as her peer group, and she succeeds very well in protecting herself by avoiding any embarrassment derived from bad acting or external intruders during the social interaction (contrary to Hurstwood's constant failures). Despite the financial difficulties in the third year of her life with Hurstwood, she preserves the "setting" inside her own house which functions as the main scene, i.e furniture, decoration, with the purpose of indicating a middle class status. In parallel, she is observing other people's setting like for example Mrs Vance's. Even during her neglect by Hurstwood, she preserves with decency and carefulness the "consistency" and "coherence among setting, appearance and manner" (Goffman, 1956 pp. 15 & 16). Carrie excels in adopting socially established roles (wife, neighbor, actress, friend, manager of herself, conspicuous consumer) and as a proof of that she projects all the available "sign" and "expressive equipment" (Goffman, 1956 pp. 14 & 18) at her disposal such as clothes, hairstyle, accessories, posture, expressions, gestures etc.

Hurstwood gradually becomes the negative film of Carrie, in a cinematographic fade in / fade out effect. While Carrie keeps on opening up, Hurstwood on the contrary closes down and loses himself into his ever bygone career and material wealth. During Hurstwood's mental absence, Carrie results in having another mentor who helps her improve and advance her social skills and her performances. Mrs Vance. They both participate in various cultural and social events, where the cultural capital serves the social capital. The latter requires extended and radiant visibility, preparation, experience and a wide range of sign equipment. Sociability for Carrie results in a "dramatic realization" as she never neglects to cultivate the impression of herself, project her qualities, and convey during her interaction all those signs confirming the impact of her performance on the others. Subsequently the more Carrie reaches what Goffman calls "idealization" the more Hurstwood strays from it. "Idealization" in Goffman's theory is "the process … whereby individuals or teams act to project an idealized image of self or definition of a situation, attempting to conceal realities that might discredit the idealized image" (Branaman, 2003, p. 108).

As Goffman argues in his dramaturgical sociology, idealization presupposes the actor's tendency to conceal all the inappropriate and incompatible evidences of a non-consistent performance. Furthermore, the performer cultivates the impression in the audience that they share a very special and particular relationship and that he is actually more ideally related to them than he really is (Goffman, 1956 p. 30). In that case the audience identifies performer and individual. The individual though is invited to perform daily, and many times during the day, different and sometimes conflicting roles in front of various audiences, as Carrie and Hurstwood do before and after their escape to New York. Both of them perform different social selves not only conforming to the scene and before distinct groups, but also between themselves as they are at the same time audience and performers one to the other.

In order not only to successfully respond to all these distinct roles' and audiences' standards and expectations, but also to prevent the influx of harmful information which may endanger the infallibility of the performance or anything that would possible cause a perturbation, the individual is forced to ensure what Goffman calls an "audience segregation". Carrie and Hurstwood perform differently between them, before the Vance couple, the grocer, the bar associate, Ames, and so on. What is interesting though in Goffman's dramaturgical scheme, is his argument about the audience's tendency to protect the performer even if he consciously or unconsciously undermines his own attempts to present a convincing piece of acting. In Dreiser's novel, Carrie as an audience herself, tries to protect Hurstwood by warning him about the disastrous consequences of his passivity and apathy. Ames recommends Carrie to be more selective and demanding regarding her intellectual and mental pursuits,

Mrs Vance never poses embarrassing questions and is very willing to defy Carry's evident fluctuant social status.

We could use a short quotation from Erving Goffman's book *Presentation of Self in Everyday Life*, to describe well Carrie's and Hurstwood moves in opposite directions: "To stay in one's room away from the place where the party is given…is to stay away from where reality is being performed" (Goffman, 1956 p. 23). While Carrie does her best in order to remain at the party called life and interaction, Hurstwood retires, and becomes careless, inconsistent and incoherent regarding his performances and the management of audience segregation. We can mention here the largely analyzed incident of Hurstwood's inappropriate clothing during Mrs Vance's visit. Hurstwood was caught in flagrante delicto in a moment of an obvious and tangible contradiction between the cultivated impressions and reality, which resulted in disgrace and loss of respect and appreciation.

Contrary to Carrie, Hurstwood seems unable to control "communication contingencies" and "accidents". As a result, "even sympathetic audiences can be momentarily disturbed, shocked, and weakened in their faith by the discovery of a picayune discrepancy in the impressions presented to them. Some of these minor accidents and "unmeant gestures", happen to be so aptly designed to give an impression that contradicts the one fostered by the performer that the audience cannot help but be startled from a proper degree of involvement in the interaction, even though the audience may realize that in the last analysis the discordant event is really meaningless and ought to be completely overlooked" (Goffman, 1956 p. 33). The reason for this disruption is caused not as result of a deviation from morality, virtue or value codes, but as the consequence of a different definition of a commonly experienced situation. Hurstwood gradually demonstrates neglectfulness and indifference regarding interaction and his self-presentation suffers from what Goffman calls "inadequate dramaturgical direction" (Goffman, 1956 p. 33).

Carrie, from her point of view, maintains the coherence between her human and social self, she exhibits a sharp rationality which allows her to give homogenous performances and conceals any "discrepancy between fostered appearances and reality" (Goffman, 1956 p. 38). For Goffman a successful performance demands an expectation on the part of the spectators that the actors are truthful. Nonetheless, the actor has not to be actually sincere, but to perform convincingly as if he was. Acting can be sincere, but also a "contrivance" (Goffman, 1956 p. 161; Manning, 1992, p. 46). Through various role assignments Carrie projects different personas, she

improves the interaction and she acquires a high degree of socialization. What is important is to maintain the expected patterns of behavior and appearances of the social group in which she belongs.

V. CONCLUSION

Carrie's life since the moment she arrives in Chicago is always symbiotic. "Symbiosis" derives from the Greek word *συμβίωσις* which means to live together, and in the science of Biology is related to a long term and dynamic association, the interaction between two organisms of the same or different species. The relationship of the interacting species may range from antagonistic to cooperative and mutualistic. "Symbioses can be mutualistic (all partners benefiting), commensalistic (one benefiting and the others unharmed), or parasitic, although many symbiotic associations are complex or poorly understood and do not fit neatly into one category" (Dimijian, 2000, p. 217). The two interacting species, the "symbiotes", evolve together in a beneficial or detrimental way for both or for one of them. Accordingly, Carrie's evolvement and evolution through her various elective affinities and complex symbiotic interactions, range from mutualistic to commensalistic and parasitic.

The recognition of her lack of potentials and options, along with an increasing craving for fitting into the exhilarating and vibrant city life which offers but also withholds opportunities, lead her to rational choices, elective affinities and symbiotic relationships. She is conscious of the fact that she needs to form a complete social self and acquire the skills which correspond to the middle class circle of people. The intense socialization process assumed to a great degree by her male symbiotes, results in the formation of a self, and her being successful not only in performing roles while interacting with people of a certain status or in front of a large theatre audience, but also in remaining devoted to a coherent and consistent front region and setting. She applies all the rules required in order to keep the audience away from the backstage, and control the impression management. Her accomplishment relies on the fact that she is able to keep her balance in vertiginous and turbulent environments, and to turn away from commensalistic and parasitic interactions (e.g. while staying with her sister's family, or during the last stage of her relationship with Drouet and Hurstwood).

Carrie's way to socialization resulted in her self-awareness and self-monitoring to such an extent, that she became an autonomous and independent individual, having the power to survive in a rapidly changing society where social relationships and institutions seem to be

deregulated. Individuals in America at the end of the 19th century were defined mainly in terms of economic and financial standing and social status. Despite Carrie's success, at the end of the book she seems to be insecure and uncertain about the future. Dreiser leaves us with a big question mark about a prospective symbiosis between Carrie and Ames. As Carrie had always been guided by someone with whom she shared a more or less common worldview by being distant and proximate at the same time, she is now facing the possibility of developing a closer relationship with a more cerebral and intellectual man, who despises material wealth and instrumental relations. Is she anxious about her being forced to develop new acting techniques and remain as successful as in the past? Does she have to reform a new social self and follow a different socialization pattern? Will she have to abandon everything and follow a different path by re-educating herself within a more qualitative framework? I guess we will never know what Carrie finally choses.

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Archives, Documentation and Ethnomusicology in Nigeria

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Abstract— *Most African heritage and national values seem to have lost their originality to modernization, especially in Nigeria. Not only in the field of music, but also in every other arts and humanities. One of the "biggest" problems most Nigerian scholars face today is the problem of archiving and documentation. This has contributed greatly to the poor and watery research output in Nigeria. Historically, from Pre-colonial era to post-colonial era, Nigeria music has suffered from poor archives, documentation due to lack of proper education on archives and documentation. Improper or poor knowledge of archives and documentation thereby, has caused a great loss of some of our musical cultural values during the process of modification. Proper archiving and documentation help to give memory of what has happened in the past for proper and future development / progress. Its knowledge system is inevitable. The ethnomusicologist is known globally for scientific researches on how and why of any musical practices, therefore, will have to play a significant role in putting proper system of archiving and documentation of musical practices in Nigeria. On this note this research helps to expose, with scientific details, the roles of ethnomusicology in improving the knowledge system of archives and documentation of music practices in Nigeria.*

Keywords— ***Archive, Documentation, Ethnomusicology and National Values.***

INTRODUCTION

Since the beginning of human race, music, like every other art has begun to experience great modification and poor documentation which has led to extinction of many indigenous music and other arts. Alex (2015), expresses his mind on the state of many Africans towards proper archiving. "Most Africans don't know their history and have little or nothing to say respect to their place of birth or state of origin". However, the advent of science and technology in the global village, has contributed to the culture of archiving and documentation in every sphere of arts and sciences, with no limitation of any area of human life. Through this development it was obvious that the archiving / documentation or preservation was not done only by the academics but also by other agencies in the community.

In Africa, the music of Africa has gone through processes, development, modification, alteration, etc. This can be traced from the precolonial to colonial and post-colonial where we presently live. Foremost among those who led the race for preserving and studying African music was Devonshire-born Hugh Tracey. Tracey began taking an interest in African music in 1921, during his early days in Zimbabwe, where he had come to farm tobacco with his brother. Living with the Karanga people in Zimbabwe,

Tracey was immediately convinced of the importance of music in the lives of the people. This was despite the dismissive attitude of the colonial settler community in the area. He relates his experience as follows:

> "The history of this collection of authentic African music, songs, legends and stories is in many ways a personal one. It dates back to the early 1920s when I first sang and wrote down the words of African songs. I heard in the tobacco fields of Southern Rhodesia. Several years later (1929), I made a number of discs with a visiting recording company (Columbia, London) when I took 14 young Karanga men with me to record in Johannesburg, 500 miles south. These were the first items of indigenous Rhodesian music to be recorded and published. Shortly afterwards, several of these items were used by John Hammond of CBS at Carnegie Hall in New York as preliminary music to his program on the historic occasion when he presented on the stage, for the first time in that city, the music and the

personnel of a number of southern Negro bands."

From Tracey's recollection, it becomes clear that the collection and archiving of music in Africa was not only an academic exercise but was strongly linked with commercial interests of recording companies.

What then is the state of archives, documentation or preservation in the contemporary Africa, in particular Nigeria? What are the problems and how do we encourage the culture of good archive and documentation for future prosperity?

Documentation

In the discussion of what documentation is and what it's not, for the clearer understanding of its knowledge and for proper usage, therefore, it is very necessary to pound on definition of documentation as stated by Oxford Advance learner's dictionary:

According to Oxford Advance Learners dictionary, documentation is stated as "the process of classifying and annotating texts, photographs, etc". Analyses on the definition gives a basis knowledge of what documentation should be and what it should not be. It is a process, where oral information, writing documents, pictorial document, etc, are received for record purposes. This include the date, day, year of the event or information received. Now

there are some technical questions ethnomusicology scholars consistently asked, such as:What event or activities should be documented / What type of documentation should be given scholarly approach?

One of the habit or spirit that hinder proper documentation / impact factor documentation is self-bias towards event or activities to be documented. The essence of documentation is to keep history, and therefore every event or activities is required to be given accurate attention for proper documentation. The good thing about what we've explored is that scholarly approach towards documentation practices are relatively easy to improve because the report is usually the result of the field.

Archive

At a completion of a proper documentation is archiving. According to Oxford Advance learner's dictionary, defined archive as "the place where historical documents or records are kept. A collection of historical documents or records providing information about a place, institution, or group of people. A well structure archive is where scholars go to access knowledge of the past and present for the progress, continuity, or authenticity of the ongoing research. A well structure archived is sectionalized for easy access with index of the available materials.

| EVENT / ACTIVITIES | → | DOCUMENTATION | → | ARCHIVE |

Chat showing the process towards archive.

The process of archiving musical activities / recordings in Africa research has not always been given a necessary attention, especially the traditional music. In spite the efforts of scholars such as J.H.K Nketia, Hugh Tracey, etc, efforts towards standard documentation and archiving are still insignificant most especially in Nigeria, where we have various traditional ethnic group, and which gradually are going on extinction. Nketia (2000), made it known that "there is nevertheless a growing accumulation of field recording in Africa itself that could form the nucleus of archives in individual African countries. They include private collections, recording at broadcasting and television stations, Ministries of Tourism, culture and Information, museums and academic institutions". He Nketia was able to point it out out on how African itself can form a functioning archiving in individual countries, with every other sector. He furthermore gives three main sections for proper archiving, as the private, institution and public archives.

"**Private Archives**: Archives not normally open to the general public, such as the archives of corporations (broadcasting, televisions and film corporations). Most time such archives can be found in private homes of individuals who can maintain it and for the benefit of the closed family.

Institutional Archives: Archives administered as units within research institutions, arts centers and museums and which may grow out of the scholars or a collector associated with the institution and the contributions of other scholars and field collectors who share a collective vision. Most time institutional archive are seen as public archive center or unit but with limitation to specific group of people

Public Archives: Archives that emerge through an administrative mechanism for bringing together scattered collections in private custody that are donated or acquired, holdings in Ministries and Department as well as in other public institutions".

Viewing from the present state of Nigeria and its knowledge towards proper and standard documentation and arching, it is premature. In the Western hemisphere where there is a long tradition of libraries and archives which are constantly used by scholars and the general public, the creation and development of public archives of recording make sense, particularly where there is laws of a country make it compulsory for copies of published recordings to be places in a designated depository. The situation in many African countries does not warrant the creation of this kind of facility at the moment.Materials in private and institutional archives, on the other hand, are constantly used as reference and programme materials and their proper development and management need to be given attention.

The Bane of Documentary
Globally, there are agencies (private and government), whose responsibilities and practices are to document events and give it a proper archive for future references. Their roles and practice styles are stated for proper guidance of the user and this has helped may of the leading countries of the world. In Nigeria, the role of documenting and archiving traditional musical practices basically resides in the purview of the following government and private institutions/agencies/establishment:
a. Universities (Creative Arts/Music Departments)
b. Ministry of Arts and Culture (Federal and State)
c. Media Houses (Private and Government owned)
d. Libraries (National & State)
e. Private Archives
However, a lot of factors have been identified as impediments responsible for proper documentation and archiving of in Nigeria. Some of the factors include but not limited to:

1. Corruption:
Publication on taxonomy of corruption (2018), stated that 'corruption is the single greatest obstacle preventing Nigeria from archiving its enormous potentials.
Corruption has eating deeply into the fabrics of many of Nigerian government parastatals and agencies. Most offices are been directed and controlled by unqualified personnel due to corruption, whereas, very many qualified personnel are not given the opportunity to contribute to the growth and development of Nigeria especially in places where good knowledge of archiving and documentation is needed. Recruitment is solely for gratification by the political class.

2. Poor Knowledge of History

The historical background of any society is or a group is never a joking matter. Any serious country does not take the place of her History for granted. It preserves, cherishes and showcases it to the world at every given opportunity. Every individual is expected to know basic historical knowledge of his country. In Nigeria, there is poor knowledge of history which has contributed immensely to the problem of documenting and archiving. Many documented materials could not be properly kept because persons it fell into their hands do not know the value of such material(s). The problem is more compounded as the study of History as a subject has been expunged from the senior secondary school curriculum. This has posed a problem of knowing anything about our culture. Knowing fully well that you cannot appreciate what you do not know.

3. Poor Knowledge of Record Management
Record management does not solely apply to administrative/bureaucratic establishment/ management circle. It can be applied to other disciplines and spheres of life. According to Sherii Lawson (n.d),:

> Record management is the system used to control an organisation's records from the creation of the record until it is achieved or destroyed. (Its) process is comprised of identifying records, classifying records, and storing records, as well as coordinating internal and external access. (https://study.com/academy/lesson/records-management-process-in-organisations.html).

Record management in the sense of this paper means taking note of musical events, documenting, archiving and creating a smooth medium of accessing such for reference purpose. Majority of personnel in charge of archives in Nigeria have poor knowledge of record and information management. This has resulted in non-documenting, damage and misplacement of vital historical musical practices which would have contributed immensely to appreciating our culture and musical practices better.

4. Poor Technological Know-how
Globally, very many activities or events have been taken over by technology, which documentation and archiving is not left behind. Developed countries of the world have embraced the use of technological tools in managing different aspect of human lives including documenting and archiving of any category of information. Nigeria as a nation is lagging behind in this respect. And this cut across all facets of her life.

5. Lack of Funds
Most of the agencies listed above as being responsible for researching, documenting and archiving traditional musical practices/creative practices are poorly funded.

Many of them do not have basic tools/equipments such as Tape Recorder and Video Camera to carry out their field work. In the exception of private media houses who embark on pockets of documentation and archiving traditional Nigerian musical practices. This they do base on sponsorship/commercial purposes or they are commissioned to do so.

6. Migration

Migration is another problem facing documentation of the rich cultural heritage of Nigerians. Cultural music can mostly be found in the hinterland, however, due to economic factor, the custodians of this music moves or are moving to the city to seek for a means of livelihood. In the process, our cultural heritage got eroded.

7. Religion

Nigerians are very religious. This disposition has made them to look at any cultural or traditional music/activities as fetish. And for them to get involved in such activities is an act of committing sin. Individuals who are involved in this type of music tend to become indifferent immediately they become a devoted church attendee. Hence, persons who are supposed to serve as resource persons during research and documentation are reluctant or not interested in divulging useful information to the researcher due to their erroneous belief that it is a sin. This situation is not far from the assertion of "earliest ethnomusicologists who came to Africa to research into our indigenous music to formulate misleading theories and propagate false information about the music of Africa" (Aniedi, 2011, p. 113)

8. Time

Researching and documenting traditional musical practices can be time consuming. Most of this musical practices are seasonal. To get them recorded might take days/weeks because there are steps, processes and procedures which cannot be broken/interrupted of jumped due to our belief system. It takes a lot patience and diligence on the part of the researcher to get a full documentation of some of these musical practices. The researcher might have to spend some time in the hinterland to get details of an event under harsh weather condition. Most researchers do not have the wherewithal to embark on such venture.

The Panacea to Documenting and Archiving Problems

The solutions to the problems identified above are:

1. **Awareness –** Awareness should be created among Nigerians on the importance of knowledge of history. This awareness should start with school children of all ages to professionals in industries. This will inculcate and enhance the culture of documenting events and archiving of same. Going about this, Adedeji, (2016) suggested that "this can come in terms of seminars and workshop and most importantly incorporating it within the school curriculum in tertiary institutions . . .' (p. 267).

2. **Technology –** It is necessary we move with time in order not to be left out. There is need to employ technological tools in keeping information to curb loss or damage of vital documented facts. We are in the e-world, ICT should be adopted in collection, processing, storing and disseminating information on Nigerian musical practices.

3. **Improved Funding –** Government at all level and concerned citizens should improve funding for researches into Nigerian musical practices in order to have them documented and archived for future use. There is need for 'intervention of financial institutions in Nigeria through investment in the industry to give it a boost the same way some ailing banks were saved through the central bank's intervention in Nigeria' (Adedeji, 2016: 267).

Process of Documentation in Ethnomusicology

The following guidelines below provide practical insights into the process of conducting a level field documentation project. These guides cover essential topics such as project planning, research ethics from the perspectives of the fields of folklore, ethnomusicology, museum studies and intellectual property of policies. Other methods of documentation includes: interviewing tips and techniques, writing field notes

(A) **Interviewing Guide:** An interview is more than following a list of pre formulated questions depending on your instinct, empathy or specialized knowledge of community history in order to obtain good answers. Importantly, it is matter of respectful and interested listening, letting the story unfold, and paying close attention to the verbal and nonverbal cues that signal the speakers own interest and sense of importance of the topic under discussion. Altogether, these will enable you to understand from the perspective of individuals, the everyday activities, cultural traditions and artistic performance that structure and enrich community life.

(B) **Field Notes:** a record of the researcher's activities in the field includes general observations about the progress of field work, impressions of interviewers, summaries of conversations, descriptions of the natural and built environment and drawing diagram of buildings. At the very least, field note provide a useful chronology of the field worker's activities. At best, they are the intellectual core of a project's documentation,

preserving the observations and ruminations of the field worker as the project unfold.

(C) **Collections Appraisal and Description**: These documents cover a range of activities in the area of collections, processing and acquisition, such as written assessments and appraisals of potential acquisitions. Another central activity of repository staff is processing and describing the content of collections once they are housed in the institution's archive. The document provides both simple catalogue schema for cataloging oral history interviews.

(D) **Interview Log:** Under this, the logs are concise, written summaries of recorded interviews. They are not as extensive as the verbatim transcript but are more substantial than the quickly jotted field notes taken. It is an important means of providing yourself colleagues with key understandings of the subject matter, themes and perspectives contained in an audio or video recording of community members.

(E) **Permission and Release Forms:** under this, the consent of the individuals who share their stories and knowledge with you during the course of documentation should be obtained. This is because, it is an essential practical responsibility. Some of the sample form which have been used in fieldwork projects, may as well be adapted for use in one's own research.

CONCLUSION

This research is an ethnomusicology research that has given an exposition on the place of archiving and documentation in Nigeria. In the cause of the write up, the researchers were able to give a brief historical background of ethnomusicology and in relation globally. In addition, was the bane of documentation and the panacea to documenting and archiving problems which was given a scholarly approach in the research? It is pertinent to note that documenting and archiving musical practices is a very important aspect of musicology which should be given attention. Aside being a means to promote our culture, it can also be a source of revenue for organisations and the country at large. It will also simplify the process of advanced of studies/research in Nigerian musical practices. Whereby, a database is created where researchers can have access to materials and information on a particular music. However, it is believed that if the suggested solutions proffered above are adhered to, the country Nigeria stands to benefit greatly from this aspect of musical venture.

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Self-Negation and Politics of Aesthetics in Toni Morrison's 'The Bluest Eye'

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Abstract— *This research article attempts to study Toni Morrison's The Bluest Eye from the perspective of Self Negation and Politics of Aesthetics in socially deprived Black Community of America. Along with looking at the denigrated social hierarchy of these Black people, the paper also endeavours to chalk out the fact that it is not that the whole of the Black community is revelling in self-loathing, there are examples from the community itself that are the paragon of self-confidence and absolutely in sync with their physical appearance. The paper goes in to substantiate the importance of family in making a child firmly rooted to the ground and keeping her in her senses. The paper concludes with the repercussion of such negligence by the family, specially the mother.*

Keywords— *self-negation, aesthetics, Black community, Family.*

The Bluest Eye holds supreme importance amongst all the works of Toni Morrison, since it was the debut novel of the writer and catapulted her to fame. Written in 1970, the work became the harbinger of a new dawn in the Black writings and ended up with Pulitzer Prize and Nobel Prize for her. This novel is anything but a non sequitur. Like her other works, The Bluest Eye addresses the darker side of racism and brings to the fore, the loss of self-confidence that accompanies the darker shade of the skin. Morrison does this through a 15 year old girl, Pecola, who gets doomed in her over obsession with her ugliness. Along with addressing the larger social issues, the novel is piercingly about the gnomic presentation of beauty construct. Through Pecola, Morrison lets us know what it's like to be hated for things not under one's control. She calls it 'the death of self-control'. The story of Pecola is not told by herself, but by one of the two sisters, Claudia. Pecola could never have told her own story as she was too passive and weak. The details of her family can be encapsulated in very few words. She had a mother, a tipsy and weak father and a ran-away brother. The father got her pregnant in a fit of his inebriation and doomed her to suffer in self-hatred.

This novel treads on razor edge to delineate the three validated issues, racism, gender biasness and violence as an expression of frustration and vengeance. This is a mass thing. The gender discrepancy of the doubly marginalised lot is shown with the predominance of the female characters in the novel. Morrison puts Claudia and Frieda's family as a foil against the Breedlove family. On the one hand, that Frieda's parents take a strong stand against Mr Henry who attempts to touch her with mal intentions while Pecola's father himself rapes her. Her

mother also seems to be nonchalant about the whole deed. The doom of Pecola can also be traced back to the slack attitude of her mother towards her problems. But Mrs Breedlove had her own time constrains."Holding Cholly as a model of sin and failure, she bore him like a crown of thorns, and her children like a cross."(p.98) This was how she reckoned her family. This was what the structure of the family meant to her. But inspite of Cholly absconding her behind and despising her dress shoppings, she took the charge of the sole bread winner and left Cholly far behind in the power structure. She was irritated by his cavalier attitude.

She was the main bread winner and had to comply with her working mother limitations. She had to crush her motherly concern for Pecola, rather she was blatant about her contempt for her. Instead, she caressed the White girl for whom she was working and being paid, and tried to compensate the loss of blueberry sauce with added sweetness in her voice.

Pecola is extremely conscious of her black complexion and unattractive facial contours while both the sisters are totally comfortable in their skins, though Claudia does get a temper when she looks at her comfortable, White counterparts:

"But more than that wanting to poke the arrogance out of her eyes and smash the pride of ownership that curls her chewing mouth.

.....we know she is offering us something precious and that our own pride must be asserted by refusing to accept." (p.5)

These lines are pregnant with the thought of cogent need to be superior, the urge to be at the helm of affairs, the authority to say No, to pardon, to grant mercy.

The story was written in 1970 and the "black is movement' was waged in 1960s. But no matter how the world seemed to have progressed, this so called beauty construct still persists in society. The market being dominated by skin whitening and polishing cream is ample proof of our prejudice with white or fairer skin. According to Moses, "beauty is a deeply problematic concept in Morrison's work…, the omniscient of narrator of The Bluest Eye asserts that 'physical beauty' and 'romantic love' are the most destructive ideas in the history of human thought" (p.633)

Katherine Sterne quotes in her paper, ""The concept of physical beauty as a virtue," Toni Morrison wrote in 1974, "is one of the dumbest, most pernicious and destructive ideas of the Western world, and we should have nothing to do with it" ("Behind the Making" 89). Morrison was responding to the slogan "Black is Beautiful" which she took to be "a white idea turned inside out" that still reduced the worth of a people to their bodily appearance. "Concentrating on whether we are beautiful," she wrote, "is a way of measuring worth that is wholly trivial and wholly white and preoccupation with it is an irrevocable...""

The story is not just about the atrocities done on the very young girl Pecola but it is more about the whole milieu of Blacks, their inability or rather inefficacy of dreaming big, their easy and complacent surrender to their servile attitude, their frustration being manifested in their violent streaks. The black girls had chagrin against their white counterparts. The book is a kaleidoscopic view of wide range of emotions felt by them. In fact, we get more insight into the gloomy world of their haplessness through the narration of Claudia about how she felt when she would see the limelight being showered on a white girl, when she was young. This 'blackness' comes around as epidemic of which none is spared. Though it seems that the Whitcomb family is put as a foil against the Breedlove family but the bug seems the same afflicting the latter family. Mrs Whitcomb is also as frustrated as Mrs Breedlove; she keeps cribbing about the three quarts of milk drunk by Pecola.

The novel doesn't attempt to salvage a solution to Pecola's situation, nor does it develop any surprise element in the denouement or the climax, as at the very outset, Pecola's getting pregnant with her father is mentioned. What the whole narrative does is, it makes us, the readers, point a questioning finger at us, it makes us interrogate ourselves. It stares straight in our face to take the social responsibility of upholding/helping to uphold the self-dignity of each and every individual on this earth. Pecola's culmination into insanity is a metaphor of the nadir to which the global

sanity is going. Critic Barbara Christian (1980) notes, "In *The Bluest Eye,* the central theme is the effect of the standardized western ideas of physical beauty and romantic love not only on the black women in Lorain, Ohio, but also on the black community's perception of its worth. All of the adults in the book, in varying degrees, are effected by their acceptance of the society's inversion of the natural order. For, in internalizing the West's standards of beauty, the black community automatically disqualifies itself as the possessor of its own cultural standards" (p.52)

Pecola is introduced in page no 11. So, it is not just her story but it is the metanarrative articulating the Black sensibility. Each one has a different story to tell but their basic predicament remains the same: their unacceptability by the White people and as a repercussion their fatal acceptance of self-loath. Even the delineation of Pecola's rape by her father is written in such a compassionate language that Morrison's stand seems dubious. The whole concept of Family goes in for a toss when you feel culturally deprived in the social milieu of the things. Mrs Breedlove's background is given substantial pages by the narrator, that too in very poetic and assertive prose. Then, Mrs Breedlove's story is handled in a very delicate and vulnerable fashion. Claudia keeps telling about her inner world in clear cut terms, unabashedly. The three prostitutes are given ample space with their idiosyncrasies, peculiarities, and weaknesses with brutal honesty. Pecola was fascinated by them and it is also hinted tongue in cheek that she had lesbian tendencies or may be the writer wants to emphasise the point that she was dying for love and was ready to get the love from just anybody, irrespective of the gender. She is also mentioned as getting orgasm looking at Mary Jane wrappers. May be the writer wants to connote the extent of her happiness with such sexual innuendo. As Bousan puts forward:

"The 'Thing' Claudia learns to fear is the white standard of beauty that members of the African American community have internalised, a standard that favours the 'high-yellow' Maureen Peal and denigrates the 'black and ugly' Pecola Breedlove." (p.31)

While Morrison tells of the Breedlove household, her narrative smacks of completely indescribable grief and utter frustration. It declares the denial of the world to Black people. Look at the moribund life in these words: "No young girl had scared at the tiny Christmas tree and remembered when she had decorated it, or wondered if that blue ball was going to hold, or if HE would ever come back to see it." (p26) And this negation is so paramount that the narrator prefers anger over it. "Anger is better. There is a sense of being in anger. A reality and presence. An awareness of worth. It is a lovely surging."(p.37) and

such negation finds absolute voice in Pecola's urge to disappear. Though she goes totally freaky about her looks in the end, but her mental aberration can well be gauged through her magical want of disappearing in the beginning: "Please, God," she whispered into the palm of her hand. "Please make me disappear."(P.33) She wants to disappear. She doesn't want to acknowledge her own existence because what she has experienced is only rejection, rejection and rejection.

Sami Ludwig in "Toni Morrison's social criticism" emphasizes Morrison's concern for pointing out black women's representation:

"At the core of Morrison's concern in her social criticism are logical snares of representation. They have to be pointed out because they dominate the media, the political debates and agendas, and they are abused for reasons of power, racism, and, sometimes, sheer ignorance. Moreover, many of these images also determine our internalized discourse, our thinking, writing, and reading. It is at this cognitive core of mental human agency where Morrison is most political, when she unpacks the modalities, incompatibilities, the contradictions, and the injustices, and effectively demonstrates how exactly they measure our lives." (p.136)

Through Pecola's life, Morrison attempts to give an insight into the derogatory behaviour of the boys. "That they themselves were black, or...." (p.50) throws light on their mindset. The cultivated frustration would find ways in harassing the vulnerable Black targets that would give them an acknowledgement of their superior self, being boys. All these apprehensions culminated in breaking down Pecola. She wanted to see the acknowledgement of her existence in people's eyes. She knew that her ugly looks and giving birth to a baby had spread a wrong name for her. She connected her being bereft of love to her not conforming to the set standards of beauty. As a result, she desperately wanted to have blue eyes that could give extra edge to her stature.

The obsession with the bluest eyes leads her to the utmost insanity. She goes completely berserk. Like a frantic dervish, she can't think about anything but verifying whether she is endowed with the bluest eye in the whole wide world! Her tragedy is not her obsession with the bluest eye or craving to be very beautiful but rather getting born in a disoriented and self-abnegating family. Had Pecola been born in a family where parents acknowledged their roles and internalised the burden of responsibility towards their children, it's very likely that Pecola could hold a decent life instead of falling down the precipice.

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Enabling Process Practice in Reading & Writing Class

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Abstract— Guided by the production-oriented approach (POA), enabling activities are designed to facilitate students to achieve successful language production. This article shows the whole process of the design, analyzed the effectiveness of the language activities. These language activities are proved efficient and beneficial to the language learning; and these activities are appreciated by the students as well.

Keywords— enabling, language activities, production-oriented approach, step-by-step design.

I. INTRODUCTION

Reading and writing in English are great challenge for Chinese college students, which are the things they can't avoid to do. They have to read and write for the national College English Test (the CET-4/6) for better career, and some students have to do the same for the IELTS or TOEFL if they choose to further their education in a university outside China. Besides the examinations, reading and writing are among the essential skills that students need to master. They are effective measures to develop thinking abilities and enhance their comprehensive qualities. Therefore, the ability to read and write well in English is becoming more essential to success both in university and in further career. But unfortunately, the reading and writing capacity of many students are far more satisfied. How to make effective study is becoming a great concern of the teacher as well as students. In this paper, the author designed step-by-step language activities to enable students to achieve successful language production.

II. LITERATURE REVIEW

The production-oriented approach (POA) has been developed over ten years to overcome the weaknesses in English instruction in tertiary education in Mainland China. Among the weaknesses, "learning-using divide"(WEN, 2015) is one of the significant problem. The POA tries to solve the problem by integrating the strengths of Western instructional approaches with Chinese contextual features.

It consists of three components: (a) teaching principles; (b) teaching hypotheses; and (c)teacher-mediated teaching processes. The teaching processes contain three phases-- motivating, enabling, and assessing. Each mediated by the teacher (WEN,2015). This paper focus on the enabling phase of the teaching process.

Enabling involves three aspects: content, language, and structure. The effectiveness of enabling directly determines the quality of students' output. According to POA, students are required to choose the needed language form for output task from input materials and apply them to output task by practicing (WEN, 2016). language enabling process follows 3 principles. 1) The targets should have "selectivity" and "functional relevance"[1]. That is, language expressions (including words, phrases and sentence patterns) contributed to the output tasks should be taught specially.2) Enabling types focus on procedural knowledge, and practice places emphasis on output. 3) Enabling process should be carried out "step by step", from easier to the harder (QIU Lin,2017). All in all, the criterion of language enabling are progressiveness, accuracy and diversity.

After WEN, Q. F.(2015) put forth the theory of POA. Many teachers and researches tried this approach. ZHANG Wenjuan (2015) was one of the pioneers in putting this approach into classroom practice. After that, many teachers joined into the practice. ZHANG Wenjuan(2016), ZHANG Lingli (2017) proved the effectiveness of POA by

experimental study. This approach was used in different classes for different students, such as in writing class(ZHANG Wenjuan ,2017, CHANG Xiaoling，2017), some are in Listening & Speaking class. (Qi & Shi, 2016). These experimental teaching had very positive feedback towards POA, which motivated them greatly in English learning. WEN, Q. F.(2016) put forward new assessment system--Teacher-Student Collaborative Assessment(TSCA). According to the experiment of Sun Shuguang (2017,2019), all the students spoke highly of TSCA and agreed that this method was a good way to pinpoint their weaknesses and help them learn how to revise their essay better. Some teacher began to make studies on actual procedures, YANG Lifang (2015,4) explored how motivating students in a micro lecture. Qiu Lin (2017) designed step-by-step language activities. She believed that it was an important part to select and transform teaching materials into effective enabling activities and presented some precise strategies for design. Despite studies on actual procedures appeared, further studies are still needed, especially the enabling process, which places great important role on the efficiency of POA. This paper intends to make some study on this process.

III.   INSTRUCTIONAL DESIGN GUIDED BY POA

1. Subjects

The subjects are 95 freshmen (boys 36, girls 59) of 2018 who come from Business and Chinese school. These students are divided into 10 groups. The average score of

college entrance examination is 123, most of them are among 110—130 (the total score is 150).

2. Purpose

After learning this unit, students can get to know the identity theft in daily life and take precautions. They can write on the topic and make a speech on how to protect oneself from identity theft.

3. Teaching procedure

Teaching contents come from New Standard College English book 2, unit 4, Stolen Identity.
The unit is planned to take 8 hours and follow the teaching process of motivating, enabling,
and assessing. The enabling process takes account for 5 hours, besides 1hour for motivating and 2 hours for accessing and remedy teaching. The whole process follows the principle of step by step under the scaffolding of the teacher. That is, the instruction is carried out from easy to hard. Contents of enabling are shown in table 1.

Differential processing and division attention may well affect task effectiveness (Gui Bao 2019). Instead of following the text, the whole teaching procedure is guided by 6 topics which are arranged in the logic of writing. Different topics have different stresses on reading and writing skills, for example, by discussing the first topic” What is identity theft”, students will learn how to write definition. After reading several definitions of “identity theft”, students will learn to use the expressions such as “refer to”, ”involve”, ”including” or “occurs when” to write definition. All these 6 topics are imputed on the Language enabling path shown in table 2.

Table 1 Enabling Contents

Topics	Skills to gain
1. What is identity theft?	writing definition
2. Are there any identity thefts in daily life?	skipping & writing evidences
3. How does it happen?	skimming & scanning
4. What would happen if your identity was stolen?	Scanning
5. How to protect you from suffering identity theft?	making suggestions
6. Ending	writing ending

4. Language enabling path

Under the guidance of the teacher, the students complete the language exercises in turn (independently or

in pairs). Followed by step by step principle, the teacher keeps scaffolding to help students pick up the objective language points and skills. Table 2 shows the processing

stages and the enabling path. It borrows the form of coordinate. Horizontal ordinate refers to increasing output units and the longitudinal coordinate indicates increasing cognition. It's easily to spot from the horizontal ordinate that output unit starts from words and keeps increasing to sentences, paragraphs, at last, reaches to the final goal –passage. The horizontal ordinate shows the cognition process from knowledge to application and then to synthesis, which are 3 types among the 6 types of Bloom's taxonomy of educational objectives in the cognitive domain.

Table 2 Language enabling path (Qiu lin, 2017)

(Increase in language output unit)

	Words	sentences	paragraph	passage
knowledge	New words and phases	Key sentences		
application		Make sentences with new words and phrases (oral)	Paragraphs on topic (oral)	
synthesis				Writing for public accounts of Wechat –sdut-ce) on against personal identity theft

Increase in cognition

1) Examples of Language enabling path

In order to illustrate the language enabling path clearly, the author takes "crime-related words" as examples. Since the passage is about "stolen identity", there are many related words and expressions in each paragraph. So task 1 is to locate crime-related words in the text. Many words are found in each paragraph such as "master of deception, impersonate, forge checks, most-wanted list for forgery, white-collar crime, identity theft; life-changing crime, fraudster, custody" etc.

Task 2 is basic exercise -getting to know: answer the question about the words (only shows 2 of them).

1) Is fraudster (a) a violent, dangerous criminal, or (b) a criminal who deceives people?

2) Is someone in custody (a) held by the police, or (b) committing a crime?

Keys: 1) b, 2) a

In task 3, activity of "brief introduction on Frank Abagnale, the hero of movie Catch Me if you Can" is designed to practice these words: complete the following sentences with appropriate words in the box below.

impersonate, deception, forging ,fraudster , forgery ,custody , ,white-collar crime ,fraud

After finding these words, practicing activities are followed ,such as filling the words into blanks.

Frank Abagnale, Jr. (Leonardo DiCaprio), a brilliant young master of _1___ who at different times ___2___ a doctor, a lawyer, and an airplane pilot, __3___checks worth more than six million dollars in 26 countries. He became the youngest man to ever make the FBI's most-wanted list for ___4__. whose career as a _5___ lasted about six years before he was caught, who escaped from _6___three times….He now runs a consultancy advising the world of business how to avoid __7_, especially __8___ .

Keys: 1. Deception 2. impersonated , 3. Forging 4. forgery, 5. fraudster

6. custody , 7. fraud , 8. white-collar crime

Task 4 is on sentence level. Activity of inventing

sentences is designed to help students put these words into practice. First, pick 3-5 words and then let students make meaningful sentences by putting them together. For example, make sentence with those words and phrases: white-collar crimes, forge, precaution. Each student makes different sentences. The following is one example. *Nowadays, white-collar crimes such as forging checks, ID cards and credit cards have become very common. You need to take precautions.* Practice makes perfect. When learn new words, application is the best way to master.

Task 5 is on paragraph level. By discussing the topic in table 1, students are required to put forth a complete paragraph, including topic sentence, developing sentences and concluding sentence. Take topic 3 as an example: Are there any identity thefts in daily life? After discussing, all the students have to write their own paragraph. The following is one of the students' work.

Identity theft has become increasingly common. More and more people are becoming of anonymous victims. The number associated with itis adding up fast these days. A recent General Accounting Office report estimates that as many as 750,000 Americans are victims of identity theft every year. Besides, more than 1.2million bad checks are issued every day, more than 13per second. What's more, it keeps growing by 25per cent every year. Obviously, identity theft has been a very serious problem.

Task 6 is on passage level. When finished all the topics in table 1, students have to finish a writing task by writing to*public accounts –sdut-ce, wechat of college English of SDUT on against personal identity theft to remind all the students keeping alert.*

By keeping scaffolding, a learning process from words to sentences to passage finished. Students have experienced step by step output training in which both language output and cognitive difficulty increases gradually. And it also should be noted that the author has adopted a more conservative program to facilitate students' language processing and production. The path is designed according to the students' language output ability.

IV. EFFECTIVE ASSESSMENT ON ENABLING PROCESS

"Peer-assisted learning (PAL) is a form of collaborative learning which is an effective method of helping learners to give feedback in Second Language (L2)Academic Writing (Tanya&Matthew,2019).In the teaching experiment The author traced one learning group (8 students) to gain learning process and effect. These 8 students are the natural group in the class, their score in the college entrance examination ranged from 100 to 138, and the average score is 118, slightly lower than the overall average score of the whole class (123Points). Effectiveness was checked by combining the process assessment and the result assessment. The datum were collected from questionnaire before and after the experiment, group video and interviews.

1. The effectiveness of language enabling : process perspective

In the impromptu interview after class, the author asked: "In the process of speech practice, which parts are more difficult and which parts are easier? "Students 2 (S2), S4 and S9 have the following feedback:

S2: Ifind the words and expressions related with crime are quiet hard. Some words are completely new; some are at the tip of my tongue but I can't speak. After practicing, I feel better.

S4: After the practice of words, I've picked up the meaning and the usage of the these new words, and then when making sentences and paragraphs, I feel they are all too easy, not only the words appeared in my mind, but also the meaning and usages.

S9: After sentences and paragraphs practice, the passage writing is easier. Everything seems popping into my mind automatically. Obviously, the step by step practice helps me make it.

2. The effectiveness of language enabling: result perspective

1) Questionnaire and interview

Compared with the previous writing, how do you feel about the writing of this time? This is one question on questionnaire. On this question, almost all students expressed affirmation on their language progress. The followings are some of them.

S2 I accumulate many ideas and words in the class and I use all of them in the final output task.

S3 : I can use the advanced vocabulary I learned in class this time instead of the simple words as usual.

S6 : I think I make a lot of progress in the second writing, especially I use some new vocabulary and structures

learned in the text.

S9 : I used to learn text from top to the bottom, but we break the order and learn in topic this time , which makes me feel totally different. The logic is so clear; the words are rooted in my mind because many exercises are designed to "use the language to express idea".

The feedbacks prove that the participants are satisfied with the teaching process. They are satisfied about their improvement and they are very happy since they can put what they just learnt in writing. Those progresses give them a sense of achievement.

2)Statistics and analyses of "target language" in output texts

Table 3 demonstrates the target language usage of 8 students in the group. Among the 29 target words, phrases and structures, 23 targeted language were used, accounting for 79.3%.Targeted language was totally used for 59 times, about 5.8% of the total text. It means that there were almost 6 target language in every 100 words. That is, almost one or two sentences has at least 1 new words, suppose one sentence has 13-16 words. The datum analyses of process and result show that enabling instruction of POA is effective. Sufficient facility materials, diversified trainings aimed at output task combined with careful design of learning path contribute a lot to the realization of the teaching goal.

Table 3 Target Language Usage of 8 Students in the Group

Students No.	TLU* (Numbers)	TLU (total times)	TLU (percentage/19)	TLU percentage/text
S1	10	11	52.6%	7.5%
S2	5	5	26.3%	5.1%
S3	8	10	42.1%	12%
S4	3	5	15.8%	5.1%
S5	7	8	36.8%	5.3%
S6	5	8	17.2%	5.3%
S7	4	4	13.8%	2.3%
S8	12	12	41.4%	9.0%
Total	16	51	84.2%	6.1%

*TLU (target language using)

V.   CONCLUSIONS AND LIMITATIONS

The findings of this study provided positive evidence   to   the feasibility and efficiency of the enabling process in POA, which can   significantly   enhance students' output ability both in speaking and writing. The "hungry state"(WEN, 2015) of motivating process arouses students' learning interests, so they show great enthusiasm to input materials provided by the teacher and those found by themselves online. The step by step inputs and outputs accelerate the conversion from   memorizing   knowledge to   output   competence,   thereby   enhances   students' writing   skills.

Despite the students have made certain progress in this study, there are still some limitations.(1) This is only a study in one unit. It needs to make further experiment on different units and different courses to testify the effectiveness. (2)

The experiment time is not long enough. It could be better if experiment time could be expanded and participants enlarged. High-intensity output training can help students use the language effectively, but what's the effect after a period of time?   Could it be "soon learn, soon forgotten"? All this problems require follow-up research.

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Establishing the Writing Centre at Valsayn Campus, UTT

Barbara Constance and Nicaise Joseph

Abstract— More nationals of Trinidad and Tobago are accessing tertiary education annually. In most instances, they are required to complete a foundations course in English Language. However, many students enter colleges and universities with severe writing deficiencies, often stemming from a deeply ingrained lack of confidence and competence in English as a Foreign Language. To address these deficiencies, The University of Trinidad and Tobago (UTT) established the Writing Centre at the Valsayn Campus, where students can meet with a tutor to help them improve their writing. This paper traces the development of the Writing Centre at Valsayn and addresses the question of whether or not a writing centre can improve students' writing ability. While formal research must still be engaged in, the paper highlights that the writing centre is a valuable support to the teaching and learning done in language and writing courses.

Keywords— Writing Centre, UTT, Official Language, Pedagogy

I. INTRODUCTION

The University of Trinidad and Tobago's (UTT) Centre for Education Programmes (CEP) became responsible for the training of teachers in 2006 after the Teachers' College system was discontinued that same year. As a result, while student teachers would usually have had two years of training to earn a teacher's diploma, they were now entering into a four-year system at the end of which they would earn a Bachelor of Education (B.Ed.) degree. However, in as much as this would have meant exiting the training with higher qualifications, the entry requirements into the B.Ed. were similar to those of the diploma programme. This means that students were not required to have more than the standard five Caribbean Examination Council (CXC) Caribbean Secondary Education Certificate (CSEC) passes (including English A, Mathematics and a Science subject) to gain entry into the B.Ed. programme. These students are allowed entry with passes ranging from a grade one to a grade three, including in the subject of English A.

As such, students enter tertiary level education with varying levels of challenges in the speaking and writing of Standard English, the official language of Trinidad and Tobago and the language of academia. One of the prevailing reasons is that the students come from a background in which Trinidad and/or Tobago Creole is the native language. This poses certain problems for written assignments and teaching practice, especially for students who are training to be teachers, who are required to be competent in the speaking and writing of Standard English. Not only does this teacher have to master the use of Standard English but also be prepared to teach in this multilingual, cosmopolitan society.

The teacher is also required to be the model of language speaking and writing for the students. This is particularly necessary in a society where the use of the target language, Standard English, may only ever be heard spoken in a live setting when students are in the classroom. Thus, when the teacher uses the target language in the classroom, students would be more inclined to view it as a viable and useful option (Littlewood & Yu, 2011), thus leading them to pay attention to the language and pattern after it consciously and sub-consciously. In addition to the speaking of the target language is the fact that the student teachers themselves are practising to teach students the use and structure of Standard English. This usually entails the students spending much of the class time in writing in the numerous Language Arts subjects. However, the same teachers who are required to have this speaking and writing competence generally themselves have struggles with the some of the skills. This is a perennial issue with Solomon (1993) highlighting that "primary school teachers' knowledge of the standard was, is, and is likely for a long time to remain, more restricted than they think" (p. 188).

Many of the students at the CEP, Valsayn Campus enter the University with the common Standard English usage challenges as they pertain to the required grammatical, mechanical and structural skills. This is exacerbated upon entering the tertiary level of studies, because a major skill required for every course is writing, whether expository,

reflective or argumentative, and for each mode, a number of sub skills and methods are needed. As reported by Tan et al (2006), "[W]riting in English requires a culmination of multiple abilities such as linguistic, cognitive, rhetorical and social skills, in addition to positive attitudes to writing" (p. 10). It is not always possible to give these skills the depth of attention which is usually required by the greater percentage of the students, especially in a society where Standard English is the second language of most citizens. To address this need, the then programme leader of the Valsayn Campus took the decision to establish a Writing Centre, which, according to Tan et al., is of itself also an approach to addressing writing issues. At the Valsayn Campus, this centre was established in 2011 to ensure that students were given the additional assistance needed without having to source external tutors, which could incur an additional expense for the University.

The situation of having a Writing Centre is not unique to the UTT or even to other tertiary institutions in Trinidad and Tobago. As many as one thousand writing centres had been established, since the concept was developed, between the 20th Century and 2004 in North America (Harris, 2004, as cited in Hoon, 2009). Thus, even countries that are regarded as having English as their first language encounter students who struggle with varying aspects of writing. This struggle is also prevalent in the United Kingdom as submitted by Yeats, Wheeler, Reddy and Senior (2011). They posited that contemporary students are not displaying a high level of proficiency in academic writing. Furthermore, they claimed that "despite the weight attached to academic writing, it appears that mastery of it is at an insufficient level in many institutions" (p. 500). Despite the weight attached to academic writing, it appears that mastery of it is at an insufficient level in many institutions.

It is, thus, understandable that countries such as Trinidad and Tobago, for which Standard English is a second language, would embark upon the task of establishing writing centres, more so at the tertiary level, which produces the highest number of students for the professional market. Based on Pragg's (2014) assessment, "this heightened interest in higher education [within the Caribbean region] can be understood as either a consequence of or a catalyst for the employers' heavy demand for persons with post-secondary qualification" (p. 66).Added to this is the fact that employers are especially interested in employees who are proficient in writing and reporting skills (Yeats, Wheeler, Reddy & Senior, 2011).

Establishing a writing centre has been the direction many universities have taken to address the problem of writing weakness, in spite of there being writing courses offered. However, the progress of the writing centres has not been actively measured. Yeats, Wheeler, Reddy, Senior and Murray (2011) asserted that "A number of universities have introduced writing centres aimed at addressing this problem; however, the evaluation of such centres is usually qualitative" (p. 499).This includes the UTT, because even though the students are given a diagnostic test at the beginning and a post-test at the end, there is no formal ongoing quantitative research in place to measure the progress. Evaluation is usually through comparing students' writing, observation and oral feedback to the diagnostic test that is done at the beginning of their tenure.

II. LITERATURE REVIEW
Purpose of the Writing Centre

Different views and reasons for having a writing centre have been cited by authors who have been directly involved in the development and implementation of the writing centre. For most, the common aim is to support students with a view to improve their writing. This is expressed by Clarence (2011) who states that, "The Writing Centre, as it is at present, aims to support students with their writing task, in order to help them produce work of an acceptable standard by assisting them with decoding and making sense of these academic conventions and assessment criteria" (p. 103). This suggests that students may not always grasp all the nuances of academic writing in the larger setting of the lecture, warranting a more individualistic mentoring. Furthermore, it connotes that students may be required to have a designated space wherein they can focus on the practising their writing while being supported.

The idea that the writing centre is useful in providing that personal tutoring is also supported by Rafoth (2010) who discusses the benefits of the conversational atmosphere that is fostered by the writing centre. He notes that since writing is so difficult to do alone, having someone with whom one can converse and express one's challenges, while being guided, is beneficial to the students. Nichols (2011) argues that writing centres "offer an alternative to the belief that knowledge is handed down from master to disciple; in fact they can galvanize the disciples to talk back to the masters." (p. 85). The social context of writing centres fosters a relaxing atmosphere along with individualised tutoring which encourages and enables the students to be

inclined to focus on their writing and more open to understanding the conventions of writing.

According to Harris, "Working in the context of a writing center means that the tutor has easy access to the director, to a support group of other tutors, to materials and resources, and to meetings where tutors can ask for help in solving problems" (p. 111). Based on this philosophy, the particular university is engaged in employing part-time tutors to fill in the gaps and struggles that students may face to complement the primary lecturer's tutoring. However, this tutor would be working closely with the coordinator and other fellow tutors. This would serve to ensure that the tutors are like minded and are able to share pedagogical approaches that are innovative and successful. In terms of the ready access to materials and resources, the writing centre should provide as many and as wide a range of instruments that could be used by writers with different strengths and talents. These could include writing pads, tablets, computers, charts, sample essays, worksheets, whiteboards and grammar and writing texts.

Archer and Parker (2016) submitted that "Writing centres are spaces that suspend daily life in order to engage with ideas, prompt new ways of seeing and provide opportunities for reflection" (p. 43). This perspective has been reflected in the Writing Centre at the UTT, which is situated in a separate block from those wherein classes are held. This allows the necessary privacy that students seek as they attempt to address their deficiencies. Furthermore, the sessions are held in a writing environment that is rich in literature and writing resources. Also, the students are given small group and individual attention where they could engage in discussions and internal reflection.

Pedagogical Approaches

According to Harris (1995), one of the major pedagogical approaches to tutoring in a writing centre is being able to have contact with students on a one-on-one basis. In this way, the tutor is able to interact with the students and diagnose the unique linguistic problems that each student has. This allows the tutor to adjust the pedagogical approaches to suit the needs of the students. He further asserted that the tutor is more of a facilitator and acts as a coach or a collaborator who helps the student to improve his or her writing.

Another approach to teaching that has been used for instruction at the writing centre is the conversational approach. Busekrus (2018) purported that with the conversational approach instructors at the Writing Centre engage in discussing students' writing challenges instead of annotating their writing concerns. Thus, the conversational approach has the tendency to stimulate students to spend time reflecting more clearly and deeply, because conversation would spur on their critical thinking processes. This reflection can be enhanced by specific questions and guided suggestions by the writing instructor. The conversational interaction is also underscored by Wardle (2007) who argued that reasoning and discussion are necessary if instructors are to successfully transfer information to learners. This approach engenders instant feedback and analytical examination of the prevailing issues and how they can be resolved.

Busekrus (2018) further asserted that "Research has indicated that feedback that is intentional, specific, and reflective benefits students' writing growth and the transfer process" (p. 1). This is understandable, because this would allow students to receive explicit feedback on their writing issues and thus be more equipped to address them directly. The conversational approach fits into the philosophy espoused by the UTT Valsayn Campus Writing Centre which outlines that the centre should allow students the opportunity to meet with their instructors for consultations. The very nature of consultations necessitates the use of conversation.

Another view on how writing instruction or coaching should be approached is that of acceptance of the language variation of the students (Olson, 2013). In this approach, the author is proposing that writing done in the non-official language should not be viewed punitively. Instead, the writing should be seen as making an intellectual contribution to scholarship in the university. This ensures that students understand that though their mother tongue may not be the official language, it is still a valid means of communication that can be used successfully to transmit ideas. Olson (2013) referred to this as a strength-based approach. While this approach is commendable, it is not one that has been considered, far less embraced, in Trinidad and Tobago. English Language Arts teaching has generally been taught prescriptively, with the focus being on the teaching of Standard English rules, which generally differ from Trinidad and Tobago Creole grammar.

However, there is a case to be made as it relates to the bridging of culture and the acknowledgement of the cognitive contributions that are made by non-standard writers. In many instances, their ideas are never shared because they are unable to articulate these in the target language. One of the author's experiences in a Trinidad and Tobago English Language Arts classroom revealed that students who are allowed to freely express themselves in

their mother tongue are more open to the teaching of Standard English. This activity was conducted across four second form classes with all classes showing a similar openness after having their home language recognised in an academic setting.

At the University of Trinidad and Tobago (UTT), the tutors of the writing centre actually meet with small groups and do whole class work with the particular groups and then segue into individual tutoring. The teaching strategies include questioning, demonstration, practice, viewing and reinforcement of previous knowledge. These instructors are all versed in pedagogical strategies in grammar and other language arts. They have also engaged in teaching practice and have taught Written Communication and Academic Research and Writing. Moreover, the Writing Centre offers an interactive environment, in which students can practise and improve their writing skills with immediate feedback from their instructors.

III. CHOOSING STUDENTS FOR THE UTT WRITING CENTRE

Because the writing centre sought to give students individual attention in spite of the high numbers of students needing assistance, a referral system was put in place. This consisted of lecturers identifying the students in their classes who were having difficulties with self-expression in written assignments. These students were then met by the tutor/s assigned to the writing centre and given a diagnostic test to determine their level of competence and need. However, because of the scarcity of available tutors only the cases that were considered most crucial were considered.

While all the students are required to do a foundation English class entitled "Written Communication", very few students can make significant strides in the improvement of their language in the space of one semester since some come to the university with deep language challenges with respect to the usage of Standard English. Additionally, the sheer size of these classes do not afford the individualized attention that would be necessary for some students to adequately correct their challenges.

The Writing Centre students are those who have been identified as having writing problems in certain courses and who have had problems attaining success in these programmes of study. The Writing Centre provides them with the opportunity to work in an environment which is geared solely towards writing practice. It also allows students to have more time to engage with writing tutors in a structured manner without having the large number of

students present. This individualised instruction environment encourages a level of comfort that leads to more successful language acquisition with regard to writing at an academic level. Sessions are also conducted in a consultative manner whereby students can voice their goals, concerns, frustrations and progress. This also serves to make the writing centre more appealing and approachable, which, according to Brown's (2014) language ego principle, states that all second-language learners need to be treated with sensitivity, especially as "highly intelligent adults can be reduced to babbling infants in a second language" (p. 72).

IV. WRITING CENTRE DESIGN

Writing Centres are designed in different ways depending on their foci. What is common to all are core materials such as dictionaries, grammar books, worksheets and style guides. At the UTT, other materials and resources include whiteboards, communal and individual desks, computers and online programmes. According to Harris (2004) and Waller (2002) (as cited in Hoon, 2009),"reference materials for their clientele such as guidebooks, dictionaries, thesauri, grammar references, style guides, encyclopaedias, worksheets on specific skills, and essay models" (p. 2) are essential tools.

Writing centres are usually equipped with computers and printers for writers to refine their drafts. While certain writing centres also provide snacks to create a more relaxing atmosphere (Harris, 2004; Waller, 2002 as cited in Hoon, 2009), the UTT's Writing Centre has not evolved to that stage since its students are only scheduled for one hour weekly as opposed to the open-door policy encouraged by some other universities.

V. CONCLUSION

The Writing Centre at UTT is an essential tutorial support system designed to improve students' overall competence and confidence in writing. While greater qualitative and quantitative data would need to be collected to attest to its efficacy in the future, anecdotal evidence highlights that students have benefitted from the individualized attention provided. Students have been moved to a position where they can self-correct and write with greater levels of efficiency. Greater marketing of the Writing Centre at orientation sessions and through the university's various social media platforms, as well as notice boards and from instructors should result in more students grasping the opportunities provided by the centre.

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An Intertextual Study of Pygmalion Myth: George Bernard Shaw Interprets an Ovidean Tale about Transforming

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Abstract— *Pygmalion, a play which is written by George Bernard Shaw is mainly about the story of a poor girl named Eliza Doolittle who is transforming into an upper-class member by the help of two professors, named Higgins and Pickering. The primary purpose of this paper is to analyze the theme of transformation in the play by focusing on the subjects of identity and self-identity, the importance of appearance, language and communication issues. The story has a mythological background and got known by Ovid's poem, "Metamorphoses." The mythological story is reflected in many poems, drama plays and short stories written by authors globally. Intertextual references to the myth in Rumi's Dīvān-e Šams-e Tabrīzī, Nader Naderpour's poetry "Bot-Taraash," and Gholām-Hossein Sā'edi's play, "Pygmalion." Some short stories with references to the myth such as; "The Birth-Mark," by Nathaniel Hawthorne and Sadegh Hedayat's "The Doll Behind the Curtain" are other texts that their similarities with Ovid's poem are analyzed in this study.*
Keywords— *Pygmalion, Ovid, Metamorphoses, Transformation, Mythology, George Bernard Shaw*

I. INTRODUCTION

Pygmalion, by George Bernard Shaw (1856–1950), clearly referenced to a mythical story. Like all of Bernard Shaw's great dramas, *Pygmalion* is a complicated story. As soon as one starts reading—even without any background knowledge about literary elements—it can be seen that a different way of the narration had been used in this drama. On the island of Cyprus, Venus rose from under the sea and held a special celebration with great beauty and special rituals. The calves, like snow-white horns, were sacrificed for her. The fragrant smell of perfume wrapped around countless altar ways throughout the island. Masses of people came to visit her temple while all unhappy lovers gifts to pray and request her to soften the heart of their lovers. Pygmalion also attended and asked the goddess to make him acquainted with the beauty of the statue. To show him that his prayer is approved, Venus fired altar in front of Pygmalion for three times. Later, Pygmalion called the statue which became a woman named Galatea, and their son, Paphos, named that city with that temple, Venus.

II. BACKGROUND OF PYGMALION MYTH

The title of the play is a reference to Ovid's famous Latin narrative poem, "Metamorphoses". *Pygmalion* gets its name from an ancient Greek mythological legendary figure who was believed that he has lived in nowhere other than Cyprus. Pygmalion is a sculptor, who falls in love with a statue that he had made, according to Ovid's poem in the book ten of "Metamorphoses." (Ovid, 277-279) According to Ovid's poem, Pygmalion was a Cypriot sculptor who was not really interested in women; and he had a covenant never to marry at all. Finally, at his old age, he used all his art, skill and genius to create a beautiful statue for himself. Pygmalion could not forget the woman; he continued to work on the statue and eventually produced the most beautiful work of art. He caved a sculpture of that woman figure and finally, fell in love with it. He was wearing a beautiful and precious garment and admiring it but received no response from the cold, and motionless body. Frazer Wrote,

> Pygmalion, a Phoenician king of Cyprus, who is said to have fallen in love with an image of Aphrodite and taken it to his bed. [...] Pygmalion was the father-in-law of

Cinyras, that the son of Cinyras was Adonis,
and that all three, in successive generations,
are said to have been concerned in a love-
intrigue with Aphrodite (Frazer, 316).

Feeling helpless, Pygmalion went to the temple of Aphrodite, goddess of love and beauty, and asked her to give life to the statue. Aphrodite realized the sculpture's love and restless emotions of the lover who brought life to the statue. Returning back home, he rushed to visit his mistress while the statue was a living woman's body on a pedestal. The female sculpture was named Galatea. Aphrodite presented at their marriage ceremony and gave their lives a special blessing and honour. This story has been well-liked by poets and writers and continuously rewritten in various forms. The first work of Pygmalion can be found in Rumi's Dīvān-e Šams-e Tabrīzī;

I am a sculptor, and I cave new shapes and
forms each day;
but when I see you, all melt.
I am a painter, I create images and bring
them to life;
but when I see you, they all vanish.
Who are you, my friend, the promised lover
or deceitful enemy?
You ruined everything I build.
My soul has sprung from yours,
and it carries the scent of your perfume.
But without you my heart is shattered;
please, come back or let me leave this lonely
world. (Rumi, 1)

Iranian poet, Nader Naderpour's poetry "Bot-Taraash [Idolater]" in the form of a quadrilateral was written in 1956, imagines himself as an old sculptor who creates his lover with the marble of poetry in his imagination. Naderpour (1929-2000) calls the lover "an idol who does not notice the sculptor". (Naderpour, 1) He says, "You have stuck me in the dirt under your foot". (*ibid.*) The poem ends with a threat that "One night when the anger of your love makes me crazy / The shadows will observe that I will even destroy you." (*ibid.*) Gholām-Hossein Sā'edi (1936-1985) wrote his drama play, *Pygmalion*—a short play in three scenes—at the same year which published in *Sokhan* Magazine in 64 pages. (Hamraz, 1) First parts and the last two scenes are told through the dialogue of three event-watching characters—the cloud, the wind, and the fog. Pygmalion speaks as the central character in the second scene and narrates how the Pygmalion King falls in love with a statue. The king's unrequited love for the statue causes distress on him, and the king walks into the temple of Aphrodite—goddess of love and beauty—and commits Aphrodite several times each day to revive the statue. Eventually, Aphrodite responds to the young King's request and revives the statue. King Pygmalion is pleased, but the resurrected woman refuses the king. The king becomes more restless and distressed and goes to a witch to cry for help. Pygmalion does not know that the witch is fascinated by the statue, and he was looking for an opportunity to take Pygmalion out of her love. The witch suggests him to swim in the stormy sea during the Mephistopheles celebration. Drowning in the river, he calls out to the beloved Pygmalion for salvation, and the play ends when the immobile body of him and Pygmalion is lacklustrely seen on the stage.

Iranian author, Sadegh Hedayat (1903-1951) in his short story, "The Doll Behind the Curtain" which is published in 1933, narrates the tale of a young man's fascination for a silent statue behind a boutique window. (Hamidi, 1) The doll behind the story of a boy named Mehrdad and his fiancée, Derakhshandeh. Mehrdad is reared in the traditional family and is highly averse to women. After graduation from high school, Mehrdad's family makes him get engaged with his cousin and send to France where Mehrdad learns more about human relations and the power of traditional breeding which causes Mehrdad to ignore reality and continue to thrive in the fantasy world. At the end of the exam sessions, one day, he falls in love with a mannequin behind a shop window. He buys the model and takes it to Iran, where there is an emotional fluctuation between the love of mannequin as the artistic creation of humanity and the facts of humanity in his fiancé. Derakhshandeh discovers Mehrdad's love for the mannequin and tries hard to look like her silent rival. Mehrdad is about to forget the mannequin, but one day, in his room, he finds out that she is bending her head, holding her waist and looking at him while she steps toward him. Mehrdad fires a pistol and Derakhshandeh lies in a pool of blood.

In "The Birth-Mark," a short story by American author Nathaniel Hawthorne (1804-1864), Aylmer thinks of himself as a godlike creator who says that he will be happier than Pygmalion when he erases Georgiana's birthmark. By comparing himself to the mythologic sculptor, Aylmer believes that he is intelligent enough to create the perfect woman. Aylmer is not creating a woman where none previously existed; he is tampering with a perfectly beautiful woman. Moreover, American John Cheever's short story, "Metamorphoses" consists of four related sketches, translates legends into Westchester settings. Cheever (1912-1982)

III.   TRANSFORMING IDENTITY

The theme of transformation plays a significant role in the play, *Pygmalion* and by Eliza, the writer shows how a person can turn to somebody new by little touches or by changing her appearance, talking, and behaviour. In Pygmalion, the writer's primary focus is to show the

reader that when people are aimed to change, they can succeed in. However, a change may not be possible if the person does not believe in. In *Pygmalion*, not only by the touch of Higgins or Pickering but Eliza herself wants to experience an alter as well. Through the play, she achieves the change, and even her real father was not able to recognize whether it was her or not—even only by changing the clothes. On the other hand, another main aim of the writer is to make the reader investigate the theme of self-identity. Gradually, Eliza changes her appearance, her talking style, her clothing, but the matter of creating a new identity is unclear. No matter how a person aims to change, people are not able to escape their inner personality and real self. Vicki R. Kennell believes Shaw's play is the tension between fiction and reality. (Kennell, 73) Dreaming to get a new character through a new identity is a general interest, but actual personality is always revealed finally.

A person's appearance may identify her social status; thereby, Eliza needs to change her appearance, her clothing style, and the way she looks. In the play, some examples that prove a person's social class is revealed by their appearance and exemplified by a sentence in Act I, "It's all right: he's a gentleman: look at his boots. [Explaining to the note taker] She thought you were a copper's nark, sir." (Shaw, 13) Even e pair of boots reflects a person's social status. The writer takes attention to his characters' appearance while he is deceiving and makes us judge someone only by his appearance. The writer imposes how dirt or squalidity may affect a person's appearance. The internal contradicts also destroys someone's observes. However, the same question still goes on, although two men changed Eliza's appearance, will it be possible to create a new identity for her? In Act I, a quotation answers this question;

> [Eliza] is not at all an attractive person. She is perhaps eighteen, perhaps twenty, hardly older. She wears a little sailor hat of black straw that has long been exposed to the dust and soot of London and has seldom if ever been brushed. Her hair needs washing rather badly: its mousy color can hardly be natural. She wears a shoddy black coat that reaches nearly to her knees and is shaped to her waist. She has a brown skirt with a coarse apron. Her boots are much the worse for wear. She is no doubt as clean as she can afford to be; but compared to the ladies she is very dirty. Her features are no worse than theirs; but their condition leaves something to be desired; and she needs the services of a dentist. (Shaw, 10)

George Bernard Shaw shows the reader that although Eliza tries to convince everyone that she belongs to a higher social class, she eventually becomes unhappy at the end because it is not her real identity. With his successful writing style, the writer focuses on themes such as transformation, gender roles, class roles, appearance and language to be mirrored in a more effective way. Language and communication skills play the same role as well as appearance. However, language is more important than appearance because words are more effective and similarly more deceiving. Even a single word can say a lot about a person. In Act I, the note taker emphasizes "the science of speech" (*ibid.*, 19) and the way speech is portrayed as a significant factor. Language skills are associated with spirituality, as well. The way someone talks reflects her human spirit, and when someone speaks, they speak their soul, and everything inside their mind or heart. Honestly, Eliza speaks like the days she was florist because that was what she had in her heart. Eliza starts to talk old-style whenever she gets emotional. For instance, in Act III, Higgins mentioned;

> As if I ever stop thinking about the girl and her confounded vowels and consonants. I'm worn out, thinking about her, and watching her lips and her teeth and her tongue, not to mention her soul, which is the quaintest of the lot. (*ibid.*, 79)

Nobility is something blood-bound, or even if it is not, it takes too much practice that it will not happen in a few years. It is not necessarily a good thing too. According to Mr Doolittle, who inherited lots of money and was forced to improve her social class, she was angry and sad, criticizing that new money brings new problems that he could simply not handle. She was a stinking, poor flower lady without any good distinctive charm; so that Higgins and his friend turn her into a lady. According to Higgins, a good speech, good manners and a high-quality outfit is enough for a person to upgrade their positing in the pyramid of social class. The belief of one can change their social class by learning an utter lie. As seen, Eliza was acting different and weirdly; "The myth has a happy ending—the king and the ivory girl get married. But Eliza is not an ivory girl, she has her own thoughts and dignity. Eliza is much different from the shy ivory girl that the king loves, but an independent soul who seeks for equal love and independent life." (Haiyan& Rongqian, 46)

Megalomania is an obsession with the exercise of power, and from what one can gather from *Pygmalion*, Professor Higgins is a megalomaniac. Not only he wants to upgrade the woman's social status, he liked the feeling of control and power over her. He wanted to play God on her, just like his mother did on him. As Higgins order Eliza to sit down or do something, we can see that his mother does the

same with him. Higgins, not taking any criticism, values his mother's approval the most. This is not a typical answer or a question to be a matter of conversation between a mother and a son in a dialogue. Higgins' character has a little bit of 'Oedipus Complex,' with megalomania and 'God Complex.' God Complex is Narcissistic Personality Disorder (NPD) and characterized by the Diagnostic and Statistical Manual of Mental Disorders. Mrs Higgins asks, "Do you know what you would do if you really loved me, Henry?" and Higgins answers, "Oh bother! What? Marry, I suppose? (Shaw, 64) Shaw tailored an ancient story with late Victorian values and modern ideologies. Pygmalion effect shaped today's generation and extends the expectations of people from others, causing people to look for false perfections, by confronting more problems. Not only there is Pygmalion Effect in love relationships, but there is in business, education, family, and so many levels. The effect was first verified in studies that examined the relationship between teachers and students. If a teacher believes that a student is smart, the teacher should encourage the student to be a superstar (Rosenthal). It is all just a paradox and nothing, but a dilemma. The more we expect, the more we get disappointed. Expectations shall be kept at lowest, in order to be happy and not to have any internal crisis within one's self; "According to Foucault in all forms of power relations, the two agents are in an unequal stand of intercourse. For example, in the case of surveillance, the observed has no power to observe the observer; hence, the knowledge is produced by the observer about the observed." (Pirnajmuddin& Arani, 150) "Shaw's Pygmalion has more deepness than the ancient one because in mythology, 'Pygmalion love' is pure and makes women much more submissive and inferior. However, in twentieth-century Pygmalion, women have standing, and they are not the property of their husbands or other men." (Gürses, 26) Pygmalion Effects' results are clearly revealed in the sentences below;

> Apart from the things anyone can pick up (the dressing and the proper way of speaking, and so on), the difference between a lady and a flower girl is not how she behaves but how she's treated. I shall always be a flower girl to Professor Higgins because he always treats me as a flower girl and always will; but I know I can be a lady to you because you always treat me as a lady and always will. (Shaw, 112)

IV. CONCLUSION

Pygmalion is an excellent example of a play that shows us, although it is hard to pressure on ourselves, we never escape our real personality to shape our self-identity through the help or touch of someone else. The magic will break down somewhere because the one that we believe is different. Young girl has a Cockney dialect, and a Notetaker is providing the continuity of the story, who is like the God in this drama, which makes this masterpiece so hard to indulge. The title of the drama, "Pygmalion," creates a specific dilemma; because of the fact that the story of mythical Pygmalion and Shaw's Pygmalion are similar to the meaning level. Bernard Shaw takes the attention of the reader to the social class differences between the poor and the upper class and highlights it by the transformation of a flower girl into a duchess. No matter what she does, according to Doolittle, Eliza will always be florist; because even though your social class is upgraded, everyone sees you as a character you were born.

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Methodologies and Approaches in ELT: A Search for More Effective Ways of Teaching Second/ Foreign Languages

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Abstract— The recurring quest for the best way to teach foreign language leads the language teachers, the researchers and more importantly the applied linguists to introduce new approaches or methods to attain their goals. They often ask what is the most effective method or approach among the existing ones and then they try to launch a new one which is thought to be better than the preceding ones. The study aims to examine the existing methods implemented to teach foreign language and to reach to a proposition that there are some methods or approaches worth implementing in foreign language classrooms. Even when the "best" out of the methods or approaches tends to be inconvenient or impractical for our own teaching situations, I propose pragmatic eclecticism to be applied in teaching foreign language. This article also aims to evaluate the effectiveness of the methods or approaches by keeping some certain aims and objectives in mind. I will try to show that some methods or approaches meet these aims or objectives which can help learners achieve the targeted goal whereas the other methods or approaches fail to meet. In this regard, this article provides a critical assessment of the adopted methods and approaches in the field of English language teaching, and claims that we must use every useful element of the methods and approaches rather than obsession with one of them.

Keywords — ELT, Foreign Languages, Approaches, Methods, Eclecticism

I. INTRODUCTION

The thinking of adopting some certain methods or approaches in teaching second or foreign languages has always been at the center of discussions of the language teachers, researchers and applied linguists. Changes in language teaching methods or approaches have occurred due to the kind of proficiency learners need, such as a move toward oral proficiency rather than reading comprehension as the goal of language study, and more importantly due to the changes in theories of the nature of language and of language learning. From the classical Grammar-Translation Method to the latest Dogme Approach to Language Teaching, we have experienced a lot of methods and approaches adopted in second or foreign language teaching. Every method reflected some aims and objectives to be fulfilled or attained. In this paper I will present some common aims and objectives which should be achieved at the end of the teaching/ learning process and keep them as yardstick while assessing the methods or approaches applied in language teaching and finally reach to a conclusion that any single method or approach is not enough to achieve those aims and objectives. So we need to use the most useful elements of the adopted methods and blend them according to our learners' need. This blending of useful elements of other methods can be termed as Pragmatic Eclecticism.

II. MATERIALS AND METHODS

This paper took into account the responses and answers of the Foreign Language Learners who were under-graduate students. The information used here has been gathered from the questionnaire set before them. Some 30 students have been asked some important questions and their responses and remarks are very exciting. We will include the questionnaire here and discuss the results later on.

Questionnaire on Second/ Foreign Language Teaching/ Learning:	
Personal Details	
Gender	
Age	
Nationality	
Numbers of Years Learning English	
Educational Qualifications	
Reasons for Learning English	

1. What seemed to be the best methods or activities to learn English you have had?	
2.What seemed to be the worst methods or activities to learn English you have had?	
3. What are the objectives of language learning?	
4. What areas of language are given emphasis	
5.What kind of activities do you enjoy the most in the classroom and why?	
6. Describe how context is important in learning a language.	
7.Look at the following list of language learning items and say how you can learn them best. a. Vocabulary b. Grammar c. Reading d. Writing e. Speaking d. Listening	
8. Do you think studying Literature is a good way to learn a foreign language?	
9. What do you think about the teacher's role in teaching a foreign language?	

The students or learners are of undergraduate level. They are from Bangladesh, and their age limit is 18-23. They are learning English for 10-12 years, and they are studying it for academic purpose. Their responses will be discussed in the result section. This article also focuses on the literature or work done on this field.

III. RESULTS

The feedback of the learners is of utmost importance in gathering information and considering the role of methods or approaches in language learning or teaching. Regarding first two questions about the methods, 80% of the learners gave their opinions for one method or the other. Though they have different opinions regarding the adoption of methods or approaches, they agreed that blending of the useful elements of every method or approach will be better in achieving better command over language. Almost all viewed that communication is the ultimate goal of using a language. Most of the students said that context or situation is very important in language learning, and without context or language learning in isolation is fruitless because we use language in our practical life in context. Most of the

students viewed that they like pair work, group work, use of realia in the classroom, drilling practice, translation of some difficult words in the classroom, contextual reading passage and practice of writing in the classroom. They think that teacher should manage the class, guide the class, interfere a little in their classroom activities so that they can perform their full. They also responded interestingly about the way they learn language items like vocabulary, grammar, reading, writing, speaking and listening skills and viewed that memorizing vocabulary does not help learn a language rather learning them in context helps the learners use them while necessary; using grammar deductively helps learner master the grammar item; reading English Literature and other contextual passage to develop reading skill and doing writing practice simultaneously; listening to the text which is recorded in everyday English and proper situation and doing speaking practice simultaneously help learners achieve both linguistic and communicative competence.

IV.   DISCUSSION

Every teacher has a different combination and priority of objectives in mind. He has to employ different techniques and procedures to achieve these objectives. They are the teacher's objectives which determine the way he approaches the organization of his language lesson. It is a useful exercise for teachers or researchers to set down in some order of priority their long- range objectives in the teaching of a foreign language. In this regard Wilge M. Rivers in his book titled *Teaching Foreign-Language Skills* states -

"The six classes of objectives are as follows: to develop the student's intellectual powers through foreign language study; to increase the student's personal culture through the study of the great literature and philosophy to which it is the key; to increase the student's understanding of how language functions and to bring him, through the study of a foreign language, to a greater awareness of the functioning of his own language; to teach the student to read the foreign language with comprehension so that he may keep abreast of modern writing, research, and information; to bring the student to a greater understanding of people across national barriers by giving him a sympathetic insight into the ways of life and ways of thinking of the people who speak the language he is learning; to provide the student with skills which will enable him to communicate orally, and to some degree in writing, with the speakers of another language and with people of other nationalities who have learned this language. (*Rivers, 1968*)"

These goals and objectives are the prime concerns of the language teachers when they teach language learners. I will evaluate the existing methods and approaches by scrutinizing them and finding these common objectives in them.

Section 1:

Let us start with Grammar-Translation Method which was the dominant foreign language teaching method in Europe from the 1840s to the 1940s and a version of it continues to be widely used in some parts of the world, even today. As stated by Jack C. Richards and Theodore S. Rodgers in their book titled *Approaches and Methods in Language Teaching* includes-

"The goal of foreign language study is to learn a language in order to read its literature or in order to benefit from the mental discipline and intellectual development that result from foreign language study. Grammar-Translation is a way of studying a language that approaches the language first through detailed analysis of its grammar rules, followed by application of this knowledge to the task of translating sentences and texts into and out of the target language. It hence views language learning as consisting of little more than memorizing rules and facts in order to understand and manipulate the morphology and syntax of the foreign language. (Richards and Rodgers, 1986)"

Though this method helps learners acquire reading and writing skills, vocabulary and grammar of that language, literature and culture of the target language, and the knowledge of translation into and out of the target language, it does not promote oral proficiency and communication skill. So Grammar Translation Method failed to fulfill the growing demand of the modern language learners and increased opportunities for communication among Europeans created a demand for oral proficiency in foreign languages.

Section 2:

Language teaching specialists and educators admitted the need for speaking proficiency rather than reading comprehension, grammar, or literary appreciation as the goal for foreign language programs and interest in the ways of child language learning developed. Linguists emphasized on the study of spoken language; establishing good pronunciation habits; the inductive approach to the teaching of grammar; the use of conversation texts. Henry Sweet of England, Wilhelm Vietor of Germany, and Paul Passy of France believed that language teaching should be based on

scientific knowledge about language, that it should begin with speaking and expand to other skills, that words and sentences should be presented in context, that grammar should be taught inductively, that translation should be avoided. These ideas spread and were consolidated in what became known as the Direct Method,the first of the "natural methods." This method appeared as an answer to the shortcomings of the Grammar Translation Method. In this method of teaching, classroom instruction is conducted in the target language; everyday vocabulary and sentences are taught; oral communication skill is built up in small, intensive classes; correct pronunciation and grammar are emphasized. Though the Direct Method has some advantages like using the target language; contextualized learning; emphasizing on spoken proficiency; and using realia for introducing the teaching of vocabulary, it is also criticized severely for its shortcomings. Richards and Rodgers in *Approaches and Methods in Language Teaching* states -

"Although the Direct Method enjoyed popularity in Europe, not everyone embraced it enthusiastically. The British applied linguist Henry Sweet recognized its limitations. It offered innovations at the level of teaching procedures but lacked a thorough methodological basis. Its main focus was on the exclusive use of target language in the classroom, but it failed to address many issues that Sweet thought more basic. (Richards and Rodgers, 1986)"

In spite of its achievements, the Direct Method fell short from fulfilling the needs of educational systems. One of its major shortcomings is that it was hard for public schools to integrate it. As Brown (1994:56) points out, the Direct Method "did not take well in public education where the constraints of budget, classroom size, time, and teacher background made such a method difficult to use" After a short popularity in the beginning of the 20th century, it soon began to lose its appeal because of these constraints. It then paved the way to the Audio-lingual Method.

Section 3:

The objectives of the Audio-lingual Method are accurate pronunciation and grammar, the ability to respond quickly and accurately in speech situations and knowledge of sufficient vocabulary to use with grammar patterns. Particular emphasis was laid on mastering the building blocks of language and learning the rules for combining them. This method considers language learning as habit-formation. Noam Chomsky rejected the structuralist approach to language description as well as the behaviorist

theory of language learning. "Language is not a habit-structure. Ordinary linguistic behavior characteristically involves innovation, formation of new sentences and patterns in accordance with rules of great abstractness and intricacy. (Chomsky 1966:153)" Audiolingualism was affected by behaviorism and structural patterns were taught by using drills and successful responses were reinforced. Students become unable to transfer skills acquired to real communication outside the classroom and the procedures are boring and unsatisfying and eventually it lost its reputation.

Section 4:

Some innovative methods and approaches have emerged during the period from the 1970s through the 1980s. Total Physical Response, Silent Way, Suggestopedia and Lexical Approach are the methods or approaches which offer particular insights that have attracted the attention of some teachers and educators, but they have each seen their popularity rise and wane since the 1970s. These methods or approaches have a relatively slight literature.

Total Physical Response (TPR) is a language teaching method which is based on the assumption that the coordination of speech and action will boost language learning. Richards and Rodgers set the objectives of TPR in their book *Approaches and Methods in Language Teaching* "The general objectives of Total Physical Response are to teach oral proficiency at a beginning level. Comprehension is a means to an end, and the ultimate aim is to teach basic speaking skills. A TPR course aims to produce learners who are capable of an uninhibited communication that is intelligible to a native speaker. Specific instructional objectives are not elaborated, for these will depend on the particular needs of the learners. Whatever goals are set, however, must be attainable through the use of action-based drills in the imperative form.(*Richards and Rodgers, 1986*)"

As TPR represents a useful set of techniques and is compatible with other approaches to language teaching, draws attention on comprehension, reduces stress, it helps language learners learn language effectively.

Diane Larsen-Freeman in her book titled *Techniques and Principles in Language Teaching* explores the idea about the emergence of the Silent Way- "Cognitive psychologists and transformational-generative linguists argued that learning does not take place through mimicry; since people can create utterances they have never heard before, they therefore cannot learn a language simply by repeating what they hear spoken around them (D. Larsen-Freeman, 1986)."

One principal feature of the Silent Way is the behavior of the teacher who does not enter into the conversation and speaks as little as possible. In this method student progress is accomplished little by little, with a lot of imperfection expected in the beginning. All four skills (reading, writing, speaking, and listening) are worked on from the beginning, and meaning is thought to be at least as important as form. The Silent Way is often criticized of being a harsh method. The learner works in isolation and communication is lacking badly in a Silent Way classroom. The material used in this method will certainly fail to introduce all aspects of language.

The objectives of Suggestopedia are to deliver advanced conversational proficiency quickly. It bases its learning claims on student mastery of prodigious lists of vocabulary pairs and suggests to the students that it is appropriate that set such goals for themselves. The most important feature of Suggestopedia is the centrality of music and musical rhythm to learning. Vocabulary and spoken proficiency are emphasized. To many linguists, it is not a practical method as teachers face the problem of the availability of music and comfortable chairs.

The Lexical Approach in language teaching refers to one derived from the idea that the building blocks of language learning and communication are not grammar, functions, notions or some other unit of planning and teaching but lexis, that is, words and word combinations. Jeremy Harmer in the book titled The Practice of English Language Teaching states - "The Lexical Approach, discussed by Dave Willis (Willis 1990) and popularized by the writer Michael Lewis (1993, 1997), is based on the assertion that language consists not of traditional grammar and vocabulary but often of multi-word prefabricated chunks. (Lewis 1997:3), (J. Harmer, 2003)"

Lewis suggests that exposure to enough suitable input, not formal teaching, is the 'key to increasing the learner's lexicon' and that most vocabulary is acquired, not taught. The problems of this approach are the lack of explanation of how the learning of fixed and semi-fixed phrases can be incorporated into the understanding of a language system and the lack of sets of procedures to exemplify an approach to language learning.

Section 5:

As an approach Communicative Language Teaching gained its popularity for many reasons such as-its first aim to make communicative competence the goal of language teaching; its second aim to develop procedures for the teaching of the four language skills that acknowledge the interdependence of language and communication. Its comprehensiveness thus makes it different in scope and status from any of the other approaches or methods discussed in this article.

Littlewood (1981:1) in his book *Communicative Language Teaching* states- "One of the most characteristic features of communicative language teaching is that it pays systematic attention to functional as well as structural aspects of language." Hymes, Chomsky and Halliday are the principal thinkers in this field. Where Hymes' view of 'competence' deals with the speakers' knowledge of being communicatively competent in a speech community, Chomsky's view of 'competence' deals with abstract grammatical knowledge. Halliday's theory of the functions of language is similar to that of Hymes. In the book *Teaching Language as Communication* (1978), Widdowson describes that there are relationships between linguistic systems and their communicative values in texts and discourse. As stated by Richards and Rodgers in their book *Approaches and Methods in Language Teaching* –"At the level of language theory, Communicative Language Teaching has a rich, if somewhat eclectic, theoretical base. Some of the characteristics of this communicative view of language follow: language is a system for the expression of meaning; the primary function of language is to allow interaction and communication; the structure of language reflects its functional and communicative uses; the primary units of language are not merely its grammatical and structural features, but categories of functional and communicative meaning as exemplified in discourse. (*Richards and Rodgers,1986*)" In Communicative Language Teaching learners learn a language through using it to communicate. Fluency and accuracy is equally addressed here and communication involves the integration of different language skills. Though Communicative Language Teaching sees some criticism, it gained widespread acceptance in the world of language study.

Section 6:

The Natural Approach developed by Tracy Terrell and supported by Stephen Krashen, is a language teaching approach which claims that language learning is a reproduction of the way humans naturally acquire their mother tongue. The approach adheres to a communicative approach to language teaching and rejects earlier methods such as audio-lingual method and the situational language teaching approach which Krashen and Terrell (1983)

believe are not based on "actual theories of language acquisition but theories of the structure of language."

They view communication as the primary function of language and vocabulary is of paramount importance as language is essentially its lexicon. What really distinguishes the Natural Approach from other methods and approaches are its premises concerning the use of language and the importance of vocabulary. Krashen's Acquisition-Learning Hypothesis, Monitor Hypothesis, Natural Order Hypothesis, Input Hypothesis and Affective Filter Hypothesis are of great importance in acquiring second language.

Evaluation

Finding a suitable method or approach is like a brain-storming of language teaching history. After all of these searches for the best method, some questions like why we are always bound to only a method have aroused. It seems to me that as long as we caught up in the web of method, we would continue to get entangled in an unending search for an unavailable solution. A scientist called Kumaravadivelu suggests that we must find "alternative to method, rather than finding an alternative method." To conclude about the best way of teaching foreign or second language, Pragmatic Eclecticism can be considered to be the best way to adopt. It claims that we must use every useful element of the methods and approaches rather than obsession with one of them. Among the above discussed methods and approaches, some of them are more useful and practicable than others but every method or approach is important to understand the difficulties and problems of teaching another language. It can be said that it is better to benefit from every method, approach, and technique when it is necessary rather than being stuck on to one of them. More flexible we are, more efficient is our teaching.

Implications for Further Research

If we look into the matter that language teaching history has undergone a thorough change during the past hundred years, we will find that new methods are employed in replacement of the previous one and that period can be characterized by a search for more effective ways of teaching second/ foreign languages. If the previous method fails to attain the goal of teaching second/ foreign language, another new method is being adopted. This continuous search in the field of ELT leads to newer discovery in the area of the theory of language. The Direct Method came into existence when Grammar Translation Method fails to achieve the goals of language learners and practitioners;

with the improvement of the theories of linguistics and psychology Audiolingualism was launched; later a variety of guru-led methods emerged to fill the vacuum created by the discrediting of Audiolingualism, such as the Silent Way, Total Physical Response, and Suggestopedia; finally emerges the Communicative Language Teaching and it continues to be considered the most plausible basis for language teaching today. But Pragmatic Eclecticism is the most useful of all individual methods or approaches. Eclecticism includes some important issues to address, such as exposure to language, comprehensible input, communicative activities, affective variable, discovery and eagerness to learn, grammar and lexis, all language skills etc. Students need constant exposure to language since this is a key component of language acquisition. Learners should be provided with comprehensible input and their anxiety needs to be lowered for learning to take place. Communicative activities and task- based teaching offer real learning benefits, though neither tasks nor communicative activities on their own are sufficient for a whole language program. Lexis is as important as grammar. Showing how words combine together and behave both semantically and grammatically is an important part of any language learning program.

In eclecticism all four skills will be given importance as these skills are the keys to language learning process. What seems to work in Eclecticism depends on the age and character-type of learners, their cultural backgrounds, the level they are studying at and the beliefs and preferences of the teachers. Teachers' practices should be constantly scrutinized to see if they are working or not. If the teachers and students keep monitoring our classes and adjust what we do accordingly, there is really a good chance that the methods and techniques we use will be the best for the classes we teach. Will the linguists and researchers be content with this eclectic method of teaching or they will search for another novel method or approach? Certainly, with the passage of time theorists and practitioners will find some other ways of teaching second or foreign language.

V. CONCLUSION

It is very difficult to draw a conclusion about which method or approach is the best for our own teaching situation, but in a new situation we may be approached with a new method or approach. In my article I have shown that all methods and approaches have their own advantages and disadvantages and learners are benefitted more or less, but each movement contributed to the field of ELT a lot. Unless

these movements took place, present research on ELT would not go far. So the search for the best way of teaching second or foreign language is a continuous process and up to present the method or approach considered to be the best is Pragmatic Eclecticism which is the blend of the most useful elements of some mainstream language teaching methodologies.

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Environmental Cataclysm and the Eco-logics of Sustainability

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Abstract— The understanding of the word 'environment' has taken on complex valences in the present context of global environmental catastrophe and climate change. Faced with the imminent threat of extinction, one needs to stand back and question the very taxonomic construction of the word 'environment' as it has undergone epistemic, turbulent, and even schizophrenic transformation in a way we can now safely call ourselves as belonging to a distinct 'Carbon Generation'. Our everyday life activities are so interwoven with the increasing sense of environmental pollution that even the threats of global extinction do not appear drown us into wholesome paranoia. The paper attempts to argue that the only possible way out of the situation lies not only in the collective acknowledgement of our duty towards ecological preservative policies that draw us into actions, but a deep philosophical sense of our phenomenological existence with our environ is absolutely urgent if we are to do something about our current ecological crisis.

*Keywords— **Anthropocene, climate change, deep philosophical sense, ecological preservative policies, Phenomenogical existence.***

I. INTRODUCTION

A concerted clamor is being heard at the corridor of our planet quite regularly: Nature is going to die, with all life in it. The sense of apocalypse which would eventually befall humanity is something that altered our sense of the planet we lovingly call our home. Threat of extinction now makes us question how far we have messed up our planet. That seemingly simple question has sparked a new battle between geologists and environmental advocates over what to call the time period we live in.Although we are officially still in the Holocene epoch, there is a growing consensus amongst the experts and scholars across the globe that the term has almost become outdated and replaced increasingly by what people now prefer to call the 'Anthropocene' epoch, an era in which the human as a collective unit has assumed a new geological proportion, a force now dominating every inch of our planet today.

So, here we are in a new era in which human beings have become synonymous with a geological force. And this has obvious impact on our environmental vocabulary. We are reluctant to call anything as 'Pure Nature' because we have come increasingly to realize that in a pristine unadulterated way perhaps there is no place left on the planet which is free from human interference. The thesis of Bill McKibben's famous book 'The End of Nature' (1989) is quite telling and completely in sync with the ethos of our present scenario: Nature is humanly mediated, hence we need to be more prosaic and urgently practical of our situation if we are to survive as a species. But the question is how have we responded to this imminent threat of extinction? What is our answer to the challenges posed by global warming, climate change, polar ice meltdown, and ozone layer thinning every day?

Surely, this is a kind of problem science cannot solve alone. It requires the Humanities disciplines to come forward with some of the spin-offs of their long held ideas. In contrast to the Social Sciences and Humanities, natural sciences are concerned with the study of voiceless and reified objects, which need to be absolutely defined and explained. To them, nature is just a matter of disinterested observation. As Mikhail Bakhtin says, that natural sciences are monological because they examine things as if they existed only for the single human mind rather than for the mind in relation to other minds. Natural sciences are based on mathematical accuracy and on precision of measurement. The Humanities and Social Science scholars are, on the other hand, more keen to see things liberated form this kind of reification. This hardening of scientific formulation adopted by Natural Sciences in effect makes us resort to a view of nature as something that needs to

be protected, preserved and to be kept from the rapacious tendency of the human race to consume everything to its fullest. If our earth is facing its dire-most crisis ever, the only remedy lies not only in simple act of preservation of what is on the verge of extinction. The current ecological crisis of the earth should prove to us once and for all that keeping humans out of nature is next to impossible. The Anthropocene is itself a stark reminder that there is perhaps no nature that exits today which is free from human intervention.

As human beings have periodically destroyed their own habitat, the challenge lies in the not only in the way preserve our biosphere, but somehow to clutch onto some profound sense of ethical living that both grounds and sustains our methods of preservation in the first place. This ethical sense is not only about human saving the earth but a deep and complex sense of phenomenological existence in which human is not made to stand apart from his background of both animate and inanimate objects. This sense of the human being embroiled in the earth is one attitude that underlie all motivations of our 'save the earth' dictum. We can certainly re-enchant our ecological ethics if we, instead of blindly following preservation programmes, care to understand the complex way human is enmeshed into nature. German Philosopher Martin Heidegger is one thinker whose mediation on the question of proper ethical dwelling on earth may open up new Eco-logics nature and offer a therapeutic answer as to how should we re-think our relationship with nature.

A major critic of technology was German philosopher Martin Heidegger. Martin Heidegger's phenomenological analysis of human existence can contribute to environmental philosophy by overcoming the dualistic ontologies that have precluded the development of an understanding of nature that would encompass the needs of both human beings and the nonhuman world. For Heidegger, the most essential characteristic of human existence lies in our fundamental relation to being which occurs in our everyday interactions with the world around us, and is the source of the world of human existence. Heidegger uses the term *Dasein* to describe the essential relatedness of being and human existence and explains that ontology must begin with an understanding of the interconnectedness of *Dasein* and the world human beings find themselves in .In characterizing human existence as *Dasein*, Heidegger's thought has the potential to restore our understanding of the fitting place of human beings within nature in two ways. First, Heidegger's characterization of human existence as *Dasein* can clear the way for a fuller understanding of the interconnectedness and interdependence of the human and nonhuman world. Secondly, Heidegger's

critique of Western metaphysics and modern technology re-contextualizes our understanding of nature within the sphere of our practical experience and thereby has the potential to promote the development of authentic environmental concern. Heidegger understands modern technology as the defining mark of our relationship with being and the world around us. Therefore, his critique of modern technology and the theoretical attitude of modern science is yet another way in which Heidegger aims to elucidate and restore our understanding of our own human existence.

In "The Question Concerning Technology" (1953), Heidegger posited that the modern technological "mode of Being" was one which viewed the natural world, plants, animals, and even human beings as a "standing-reserve" - resources to be exploited as means to an end. To illustrate this "monstrousness", Heidegger uses the example of a hydroelectric plant on the Rhine river which turns the river from an unspoiled natural wonder to just a supplier of power. In this sense, technology is not just the collection of tools, but a way of Being in the world and of understanding the world which is instrumental and grotesque. According to Heidegger, this way of Being defines our modern way of living in the West. For Heidegger, this technological process ends up reducing beings to not-beings, which Heidegger calls 'the abandonment of Being' and involves the loss of any sense of awe and wonder, as well as an indifference to that loss. The culmination of this trend, in his view, is a globalizing technology with its threat, or promise, of 'limitless domination'. What has been termed a 'productionist metaphysics' lies at the heart of this development, through which instrumental or technological modes of thought are projected outwards upon the world at large. The dialectic which Heidegger perceives between concealment and a 'clearing' of being is neglected in favor of a world of useable or calculable objects 'ready-at-hand'. For Heidegger, understanding being in this way would allow us to grant the beings we encounter their independence beyond their ability to conform to the framework of modern technology and would allow us to encounter them as "things" rather than simply as the objects of modern science and technology. Interpreting beings in a way that grants them their independence and self-standing brings us into a relation with being which Heidegger describes as "poetic dwelling". Heidegger's description of poetic dwelling describes the meditative involvement with the world around us that would allow nature to become meaningful for us beyond the sphere of modern science and technology and to come into our understanding as an essential part of human existence.

Heidegger begins his examination of modern technology by examining its origins in early Greek thought. He explains that the word technology" comes from the early Greek word, *techne,* which described the activities of craftsmen, the arts of the mind, and the fine arts. For the early Greeks, *techne* and *phusis* were regarded as the two complementary aspects of *poiesis,* which means to bring forth out of concealment, whether through *phusis*, or through the hands of human beings. According to Heidegger, the Greeks described this bringing forth into unconcealment as a form of revealing, *aletheia*, the coming forth of truth. Understanding technology in this way opens an entirely new realm of its essence. As Heidegger says, "It is the realm of revealing, i.e. of truth." Therefore, modern technology must be understood as more than mere technics; it is the culmination of Western metaphysics and constitutes the framework through which we interpret and interact with the world around. Hence as we see Heidegger talks about technology in both senses: both as destructive and life-affirming.
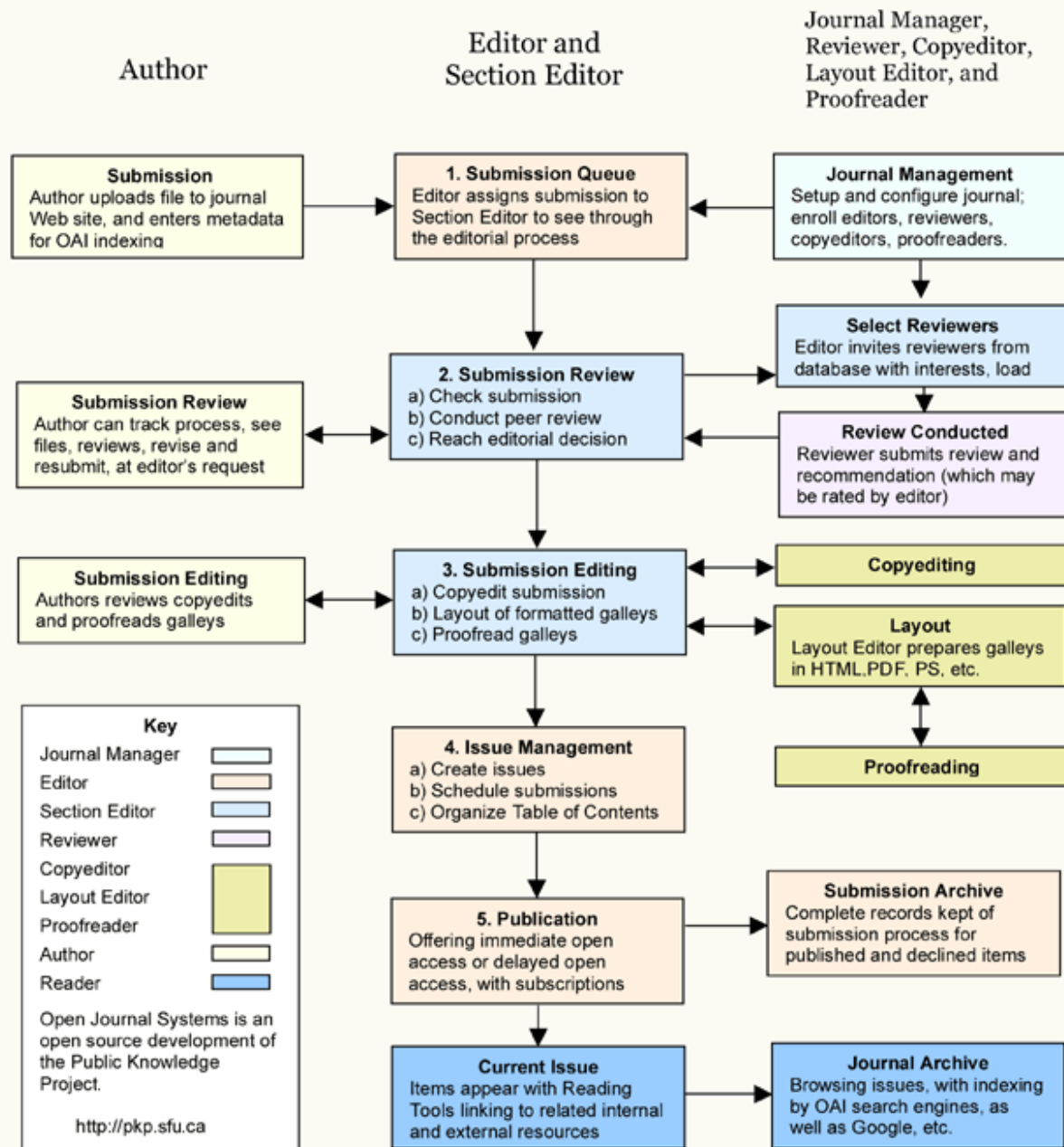
II.   CONCLUSION

True, this way of thinking may not help avert the eventual crisis that awaits the planet. But at least it can lead us into path away from the destructive alley of our thought founded uncritically upon the hidden anthropocentrism of our collective thinking. This tendency ultimately leads to the inherent violence of our basic assumption of life which eventually sees the 'human' as, to borrow a phrase from Neil Everndon, a " natural alien" to its immediate environment into which he finds himself. This propensity to see itself alienated from nature has catastrophic philosophical consequences for us. This is now being manifested in the form of ultimate threat of extinction not only of the human race but the entire earth- a moment which is difficult to reverse. Hence we need to bring about changes in our attitudes first, rather than asking people to "go green". We have to realize at some moment that our global ecological crisis is something for which we are also responsible. However, assuming responsibility does not mean punishing the human for living so violently as to consume up all resources of the planet. What we need at this moment is to re-orient the basic cornerstones of our thinking and re-think new eco-logics of nature that would readily welcome a meaningful co-existence of all life forms, including the human.

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