

ISSN: 2456-7620



# International Journal of English Literature and Social Sciences

(IJELS)

An open access Refereed International Journal

Journal DOI: 10.22161/ijels

Issue DOI: 10.22161/ijels.3.4



**INFOGAIN PUBLICATION**

**Vol.- 3 | Issue - 4 | Jul- Aug , 2018**

editor@ijels.com | <http://www.ijels.com/>

# FOREWORD

I am pleased to put into the hands of readers Volume-3; Issue-4: 2018 (Jul-Aug, 2018) 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**

Editor-in-Chief

*International Journal of English Literature and Social Sciences (IJELS) (ISSN: 2456-7620)*

[www.ijels.com](http://www.ijels.com)

DOI: 10.22161/ijels

Date: Aug, 2018

## Editorial Board

**Dr. Manoj Kumar**

Assistant Professor, English Department, Amity University, Jaipur, India

**Dr. Dinh Tran Ngoc Huy**

Professor, Banking and Finance, HCM, Viet Nam

**Dr. Luisa María Arvide Cambra**

Professor with Chair at the University of Almería, Spain

**Dr. Osama Mahmoud Abu Baha**

General English Lecturer, University College of Educational Sciences -UNRWA

**Dr. Rabindra Kayastha**

Associate Professor, Department of Natural Sciences, School of Science, Kathmandu University, Nepal

**Prince Dawar**

Associate Professor, English Department, Poornima College of Engineering, Jaipur, India

**Rabia Najaf**

Supervisor, Department of Finance Government University Pakistan.

**Farhana Haque**

Lecturer, English Literature, Brac University, Dhaka, Bangladesh

**Dr. H.Saremi**

Vice- chancellor For Administrative & Finance Affairs, Islamic Azad university of Iran, Quchan branch, Quchan-Iran

**Dr. Taher**

Professor of English Language and Literature, Dept. of English, Faculty of Arts, Al-Zaytoonah University of Jordan

**Dr. Syed Damsaz Ali Andrabi**

College Teacher (History), Govt Degree College Boys Pulwama Kashmir, India

**Dr. Ramel D. Tomaquin**

Prof. VI, Teaches courses in Sociology and Public Administration both in the BA and Mater in Public Administration Program Programs, Surigao Del Sur State University, Rosario, Tandag City . Philippines

**Dr. Rose Asayas Arceño**

Doctor of Philosophy in Education (Ph.D.), Major in Educational Programs Management, Leyte Institute of Technology, Tacloban City, Philippines.

**Dr. Vicente Alanoca Arocutipa**

Aymara, Anthropologist, Doctor by the University of Pablo de Olavide Seville-Spain. Undergraduate and graduate teaching at the National University of Altiplano (Puno-Perú).

**Dr. Mohammad Shaukat Ansari**

Associate Professor of English, MLSM College, (LN Mithila University) Darbhanga, Bihar, India

**Holmes Rajagukguk**

Magister Humaniora, State University of Medan, Lecturer in Sisingamangaraja University North Tapanuli, Indonesia

**Raikhapoor M.Hum**

English Lecturer, The Head of Language Center, IAKN, State Christian Religious Institute of Tarutung, North Tapanuli, Indonesia

**Dr. Payal Chadha**

Adjunct Assistant Professor, Business Management, Accounting, Finance, and

*Marketing for Undergraduate Students University  
Of Maryland University College Europe, Kuwait*

***Sarath W. Samaranayake***

*Lecturer, Shinas College of Technology, Al-Aqur,  
Shinas, PO Box 77, PC 324, Sultanate of Oman.*

***Lidon. C. Lashley***

*Lecturer, University of Guyana, Guyana*

***Ronato Sabalza Ballado***

*Dean, Office of Student Affairs, Faculty Member,  
College of Education and Graduate Studies,  
University of Eastern Philippines.*

***Dr. Andrew Sagayadass Philominraj***

*Director, M.A in English Didactics. Academic,  
School of English Pedagogy Department of  
Languages Universidad Católica del Maule, Chile*

## **Vol-3 Issue-4 (Jul-Aug 2018)**

### What is Style?

Andreja Radetič

484-487

### Steadfastly Dauntless: Excellent Students in the Midst of Challenging Working Environment

Daisy N. Baniaga, Carmella A. Porquerino, Levie T. Vidad, Gener S. Subia

488-492

### Literature review on Khaled Hosseini's "The Kite Runner" and 'A Thousand Splendid Suns' Novel

Sulekha Sundaresan, Dr. K. Sumathi, Dr. P. Kolappadhas

493-502

### Emerging Trends in English Studies in India: An Overview

Jyothi Jyothi

503-509

### Communicative Practices in Mata Najwa "Bara Jelang 2019" (Ethnography of Communication Study)

Noni Marlianingsih

514-522

### An Analysis of Students' Pronunciation of Words Suffix /- ed/ of the Seventh Semester Student at the English Study Program the University of Sisingamangaraja XII Tapanuli in Academic Year 2017/2018

Musrafidin Simanullang, Lamhot Martua Situmeang

523-527

### "Insignificance conjoined with humor"- A Review of Kundera's Novel "The Festival of Insignificance"

Mubasher Mehdi

528-530

### The Development of Instructional Model for the weaving of ULOS Batak Toba Aided with Audiovisual Media in Sman 1 Tarutung

Dr. Oktober Tua Aritonang

510-513

### Feminist Voices: Indian Women Novelists in English

Pallabi Ghosal

531-535

### Slips of the Tongue in Speech Production of Indonesia State Officials: A Psycholinguistic Study

Meida Fitriana

536-540

<u><i>The effectiveness of the Social media “as new means of communications” in formulating youth directions against terrorism : field study</i></u> Nermeen Singer, Prof. Dr. Fathy El Sharkawy	541-555
<u><i>The Power of literature and Sustenance of Human Dignity in the 21st Century: a Study of Nawal El Saadawi’s Woman at Point Zero</i></u> Dr. Chinyere T. Ojiakor, Dr. Aloy Nnamdi Obika	556-562
<u><i>Analysis of pre-service Teachers’ role-plays on Religious issues in Classroom Contexts</i></u> Kerstin Von Bromssen; Logamurthie Athiemoolam	563-573
<u><i>Financing Card Based on Murabahah Contract: The Legal Implications on a Credit Card</i></u> Rahmadi Indra Tektona	574-588
<u><i>A Critical Review of Empirical Research on the Effect(s) of Written Feedback on Writing</i></u> Lahcen Belmekki	589-599
<u><i>Teachers’ Attitudes towards Reflective Teaching and Professional Development</i></u> Lahcen Belmekki	600-604
<u><i>The Use of Communication Skills in English Language Teaching in the Classroom Context</i></u> Mrs. Iftekharunnisa	605-607
<u><i>Love and Betrayal in Shakespeare’s Hamlet and Macbeth</i></u> Afolabi Blessing Iyinoluwa	608-618
<u><i>Religiosity in masa Lui Brâncuși by Valeriu Anania</i></u> Cristina Elena Safta	619-624
<u><i>The Effectiveness of using Mind Mapping Strategy and Making Inference toward Students’ Vocabulary Achievement</i></u> Syafrizal Syafrizal, Umi Ida Fitriani, Nurhaeda Gailea	638-648
<u><i>Fashion: A Craze in Youngsters</i></u> Biswajeet Dey	636-637

<u><i>Analysis of Fallacies in Hillary and Trump's Second Presidential Debate</i></u> <i>Sarab Khalil Hameed, Rusul Adnan Ne'ma Al-Asadi</i>	625-635
<u><i>Creation of Historical Satire through History and Psyche in a Nigerian Play</i></u> <i>Taiwo Osanyemi, M.O Salam, Tunji Oyewole, B.A. Adedeji</i>	649-655
<u><i>Language Ideology in Jakarta Public Space: Indonesian Government Policy on Linguistics Landscape</i></u> <i>Sri Kusuma Winahyu, Gufran Ali Ibrahim</i>	664-672
<u><i>Hybridization of Metaphysics, Collective Unconsciousness and History in Two Nigerian Plays</i></u> <i>Taiwo A. Stanley Osanyemi, M.O. Salam, B.A. Adedeji</i>	656-663
<u><i>Mukhtar Mai, an Emblem of Struggle against Oppression</i></u> <i>Mohinderpal Kaur</i>	673-679
<u><i>Food: An Expression of Turkish Culture and Tradition in Elif Shafak's The Bastard of Istanbul</i></u> <i>Tayyaba Jawad</i>	680-685
<u><i>Iago and His Motives under Modern Eyes</i></u> <i>Amany Mokhtar Abdelrazik</i>	686-692

# What is Style?

Andreja Radetič

Email: [andreja.radetic@sc-krsko.si](mailto:andreja.radetic@sc-krsko.si)

**Abstract**—The article attempts to define the term of style in literature. It briefly presents various approaches to style analysis – from monism, dualism and pluralism to most recent interpretations of style. The article tries to show some drawbacks of monism, dualism and pluralism, which are now out-of-date approaches. Most recent theories have introduced two new terms in style analyses; i.e. identity and identification. The article briefly tries to explain the differences between these two terms.

**Keywords**—dualism, identification, identity, monism, pluralism, style

## I. INTRODUCTION

The term of style is impossible to define or describe unambiguously. The term and its use have been changing and developing through the centuries; but its original meaning referred solely to painting. Literary science began using it at the beginning of the twentieth century. In Slovenian literary critique it was first used by Izidor Cankar in 1926.

## II. THE TERM OF STYLE

Leech in Short define style as the manner of language use in a certain context by a certain person (1981: 10). They emphasise it can refer to spoken or written language as to literary or non-literary versions of language (1981: 11). It can be deduced that linguistics, i.e. the study of grammatical structures are used to describe style. Long before their descriptive method, in the first part of 20th century, »Leo Spitzer, Karl Vossler, Viktor Vinogradov, Boris Ejhenbaum, Jan Mukarovski and others included style in their thesaurus, with which the attention shifted from browsing through non-literary factors [...] to formal and aesthetic qualities of literary works« (Juvan, 2003: 3). The researchers at that time stopped asking themselves »Why?«; more and more often the question asked was »What for?«. The real growth of style research started in the 1950s.

Different researchers used different methods to research style. One of the most widely spread methods was structuralism with its key researcher Ferdinand de Saussure, who even »declined the interest in artificial literary language« (Skubic, 2005: 38). Saussure introduced three terms, later used by Leech and Short: langue, parole in langage. Langue is a language system, which exists only within a certain group of people. Parole

is practical speech; language is a social part of the language, which cannot be neither modified nor created by an individual.

Saussure distinguishes two branches of language research: diachronic and synchronic. Thus, he enables that the focus of research concentrated on the manner of language phenomena description (Skubic, 2005: 38). For structuralists »it was not enough to understand the meaning of the text, but they tried to discover the general 'law', which generated stylistic features in literary genres« (Juvan, 2003: 4).

Saussure's concepts were partly taken from functional structuralism (so called Prague School), although a certain part of its concepts were denied. Prague School glorified standard language and stressed the inseparability of diachronic and synchronic language research. Important researchers of Prague School were Roman Jakobson, Vilem Mathesius, Bohuslav Havranek etc.

Beaugrande (1992: 22) emphasises the fact that early stylistic research limited itself to the sentence as the finished unit, while later research expanded over the limits of the sentence to the complete text (study of the coherence, intercultural studies etc.). The latter is specifically important in the analysis of literary texts. Russian formalists and Prague structuralists were among the first to distinguish literary from non-literary texts.

Their primary interests were:

- a. describing processes in progress while creating a text and the results of a certain author/authors in a certain time and place;
- b. discovering meanings of texts;
- c. assessing texts.

Structuralism influenced some Slovenian literary historians, such as France Bernik, Boris Paternu, Jože Pogačnik, Franc Zadavec, Helga Glušič etc. Andrej E. Skubic saw the reason for that in similar social circumstances (Skubic, 2005: 37–40). Literary science was approached from more linguistic point of view by Breda Pogorelec, Jože Toporišič, Martina Orožen, Ada Vidovič–Muha, Janez Dular, Hermina Jug–Kranjec, Marko Stabej etc. (Skubic, 2005: 40; Juvan, 2003: 4).

Slovenian linguist Jože Toporišič (1992: 311) defines style as the use of linguistic possibilities of a certain language; he claims this refers to any linguistic level, tone, form of communication etc.



Leech and Short likewise approach to defining style from linguistic viewpoint. They claim that the style of certain author, era, or genre can be researched. According to them, style is analysed by listing linguistic characteristics in connection to non-linguistic factors (1981: 11).

Leech and Short talk about three approaches to the understanding of style:

- monism,
- dualism and
- pluralism.

Beside style, the contents is very important in all three approaches; the differences are in the understanding of the relationship between them.

### III. MONISM

From monistic viewpoint, style and contents are indivisible. Monism is more appropriate in poetry (where it has roots), where one meaning can be expressed in only one manner (rhetoric figures, such as metaphors, irony etc.). Every change of form consequences in the change of meaning. According to monistic viewpoint, the following sentences differ in contents: I slept badly. / I suffered from insomnia. / I did not close my eye. The first paragraph under each heading or subheading should be flush left, and subsequent paragraphs should have a five-space indentation. A colon is inserted before an equation is presented, but there is no punctuation following the equation. All equations are numbered and referred to in the text solely by a number enclosed in a round bracket (i.e., (3) reads as "equation 3"). Ensure that any miscellaneous numbering system you use in your paper cannot be confused with a reference [4] or an equation (3) designation.

### IV. DUALISM

Dualism anticipates a gap between style and contents, therefore it is more useful in prose. One branch claims that there is a difference between what the author wishes to say and how the idea is told / presented to the reader. The other branch stresses that style is actually part of a choice of how to write. Style is therefore subordinate to the form, so the same contents can be presented in various different ways. Thus, there are stylistic variations with different stylistic values. Contents and form are subordinate to the reader and the purpose. It can be deduced that contents and form depend on reader and purpose.

Juvan (2003: 6–11) sees the following disadvantages of dualism or binary oppositions:

1. He discards dualism on a simple case of the following sentence: I slept badly.

This sentence should be – according to dualism – completely with no style, while the use of any stylistic

figure would create a style. Juvan exemplifies this with a personification (I suffered from insomnia.) and hyperbole (Infinite hours passed without my closing an eye.). Unlike the first sentence, the latter two should have a style. Such theories are now long outlived since it has been long known and accepted that each section from any text has a certain style or can be assigned with a certain figure.

2. The very opposite to monism seems a statement that the same contents can be told in infinite number of ways (the only limitations being the language itself and one's linguistic capabilities) since this dualistic concept of style says that »style derives from the choice between options, which are at hand in a certain linguistic system and from variational verbalisation of the same referential contents...« (Juvan, 2003: 8). Juvan discards this theory (2003: 9–10):

a. Stylistic impression does not arouse only from varieties of linguistic expression.

b. stylistic impression while reading two texts [...] arouses social, historical, cultural and ideological associations [...].

3. It is more difficult to discard the understanding of style as a deviance from generally accepted norm (grammatical, orthographic etc.). Empirical definitions / theories of style are relatively common. Style should be a message, told with a certain frequency of use of linguistic means<sup>1</sup>, especially if they differ from norms.

Bach (In Leech and Short, 1981) claims that the style could be »measured« by numbering deviances from accepted norms. If a researcher finds an example of a deviance, he should determine with a thorough reading of the text if it is style-forming. A lone deviance is not yet such. But Juvan, Leech and Short all warn of a very important dilemmas: what is norm and how to determine it. The fact is that »norm and deviance are statistic quantities, i.e. the average distribution of a linguistic phenomena and its quantitative representation in a certain material/text« (Juvan: 2003: 7). Linguistic norms are clearly written in grammars, dictionaries, orthographies, but there is no such stylistic norms since they are impossible to be determined. As an example Short and Leech (1981: 43-4) state the length of the sentence. The fact is that if one would want to credibly proved that one author's sentences are unusually long, one would have to count the number of words in all literary texts in a certain period, calculate the average number and then compare it with the average of a chosen author. Such work is practically impossible and meaningless.

As Leech and Short (1981: 51) warn, norms in stylistics are relative. However, the reader himself is responsible for the relativity of the norm. The norm »depends on a reader's sociolinguistic and literary competences« (Juvan,

2003: 8). A literary proficient author, who (partly) knows the literary canon of an author, the period, author's culture etc. will differently experience deviances than less educated reader. Linguistic competences play an important role.

The relativity of norm is also proven by the fact, that it is »psychologically, socially, culturally, and historically changeable« (Juvan, 2003: 8). The experience of style therefore depends on the reader's psychological condition, sociological environment of the reader's origin, general knowledge of the cultural background of the reader's origin and on the time of the text origin.

## V. PLURALISM

Pluralism includes the third category, which is the level of meaning regarding different functions of language. Thus, the pluralist believes that the language has numerous functions and that the choice of linguistic means is the result of a choice on different functional levels. Pluralist wishes to distinguish between different meanings regarding different functions. One of the pluralists, Kitty van Leuven-Zwart (1989), lists the following language functions: interpersonal function, ideational function, and textual function.

The interpersonal function means establishing a connection (relationship) between a writer and a reader (microlevel) – the use of linguistic means for regulating and use of these connections, i.e. formality, hierarchy, distance etc. On the macrolevel it is suited by coding different hierarchies of social relationships into a text: it is a tone of a text (Skubic, 2005: 78).

Ideational function is the way of presenting fictional world. On microlevel it is corresponded by different aspects of the use of linguistic means for expressive objective meanings and their combining into more complex meanings. On the macrolevel it is corresponded by the activities of the language; it is the area of the language (Skubic, 2005: 78).

Textual fiction is the way of structuring text and language; on the microlevel it is connecting linguistic means into meaningful connections; on the macrolevel it is conventional ways of structuring a text. It is a manner of the text.

All three functions are interwoven and influence every verbal expression. Interpersonal is the most important and conditions the other two.

All three functions work on three levels of meaning: the textual level, narrational level and the level of discourse. The textual level or the level of story is the contents or inner form. It is made of events, characters, setting. Narrational level is the outer form: genre, the order of events, focalisation. The level of discourse is the way of presenting narrational level, i.e. verbalisation, theatre show, film etc. The most important concept on this level is the narrator, who is the link between the fictional world and the reader.

It would be naive to claim that any of these aspects is more correct or better. Each contributes to a more complete understanding of what style is. To fully understand one author's style, one must not forget that within a single work style has its variations, which follow different patterns. The most important are:

- a. evolutionary pattern, where the style evolves together with the character;
- b. change, where style changes together with the person in focus.

In 1980s the then known concepts of style were becoming outdated.

Juvan (2003: 5–6) enumerates the following drawbacks of the then known concepts of style:

1. Literary stylistics stresses so called authorial function (i.e. seeing the author as the only authoritative owner and supervisor of the meanings in the text), establishing style as the virtue of the text and persisted in the ideology of esthetics.

2. The term of style is too wide. Thus, the literary researchers need to be assisted by functional linguistics and sociolinguistics, mostly with terminology.

3. The analysis of stylistic features separates the text from the wider socio-historical context.

4. Binary oppositions are very doubtful. A conclusion section must be included and should indicate clearly the advantages, limitations, and possible applications of the paper. Although a conclusion may review the main points of the paper, do not replicate the abstract as the conclusion. A conclusion might elaborate on the importance of the work or suggest applications and extensions.

## VI. RECENT INTERPRETATIONS OF STYLE

In recent years two new terms have appeared in connection to style: identity and identification. According to Juvan (2003: 12) identity is a double construction: narrative-interpretative building of selfness, i.e. the way how individuals comprehend and define themselves, while the identification is equating of a person with something else: groups, social role, ethnicity, gender, race, national identity of an individual and a group.

The approach, which stresses the importance of identity, is called »subject in language«. The founders are Jacques Lacan, Emile Benveniste, Julia Kristeva, Jacques Derrida, Louis Althusser, Michel Foucault and Judith Butler.

There is a very strong connection between literature and identity. As Meta Grosman (1998) stresses, literature has a very strong impact on a reader's identity. While reading belletrists, we read about other people's experience, which enables us the awareness about possible people's experience, their dimensions and consequences.

Style is more and more often understood as inter-textual concept since the style of one text can be created only in relationship to other texts. Thus, the text through style

copies, repeats and reshapes previously used linguistic structures, with which – according to Juvan (2003: 14) – the logic of textual style is homogenous to the logic of identity.

## VII CONCLUSION

The introduction of the terms of identity and identification have made a significant change in style comprehension since they stress the importance of the reader. Although it will most probably always be a dilemma how to define style, it is quite safe to claim that style changes together with a writer and reader and is dependent on the language, genre, linguistic structures etc.

## REFERENCES

- [1] Leech, Geoffrey N, Michael H. Short. (2007). *Style in Fiction*. London and New York, Longman.
- [2] Juvan, Marko (2003). *Stil in Identiteta*. *Jezik in slovstvo*: 48(5): 3–18.
- [3] Skubic, Andrej E. (2005). *Obrazi jezika*. Ljubljana: Študentska založba.
- [4] Beaugrande, Robert Alain de, Wolfgang Ulrich Dressler (1992). *Uvod v besedloslovje*. Ljubljana: Park.
- [5] Toporišič, Jože (1992). *Enciklopedija slovenskega jezika*. Ljubljana: Cankarjeva založba.
- [6] Halliday, M. A. K. in Christian M. I. M. Matthiessen (2004). *An Introduction to Functional Grammar*. London: Arnold.
- [7] Grosman, Meta (1989). *Bralec in književnost*. Ljubljana: Državna založba Slovenije.
- [8] Leuven-Zwart, Kitty von (1989). *Translation and Original: Similarities and Dissimilarities I*. *Target* 1, 151-181.

---

<sup>1</sup>Halliday (2004) distinguishes two types of linguistic means in a text: those often used (called *prominence*), who are the base for reader's personal experience of the style, and those, who have artistic motivation (called *literary relevance*); they are both therefore used intentionally to achieve a certain goal. They are connected to so called *foregrounding (emphasizing)*, known from Prague School. Foregrounding is divided into qualitative (deviance from linguistic code) and quantitative (deviance from expected frequency of repetitions).

# Steadfastly Dauntless: Excellent Students in the Midst of Challenging Working Environment

Daisy N.Baniaga<sup>1</sup>, Carmella A.Porquerino<sup>2</sup>, Levie T.Vidad<sup>3</sup>, Gener S.Subia,  
Ph.D.\*<sup>4</sup>

<sup>1,2,3</sup>,College of Education, Wesleyan University-Philippines

<sup>\*4</sup>Graduate School, Nueva Ecija University of Science and Technology, Cabanatuan City, Philippines  
Email: subiagener@yahoo.com

**Abstract**—This phenomenological research was conducted to investigate the experiences of working college students that helped them greatly achieve excellence in school as well as in their workplaces. Participants of this study were honor students who are currently working in part-time basis. Results revealed that there are six major themes with corresponding sub-themes in analyzing the life of working student achievers. These are: a.Eco-Social Condition (education support, number of family members and family income); b.Fortitude (nature and hours of work); c.Motivations (family-financial status and personal growth); d. Difficulties (student roles and rest and leisure time); e. Fruits of Labor (academic achievement and work incentives and promotions); and f.Virtues Developed (perseverance and determination).  
**Keywords**—working student, achiever, motivation, fruits of labor

## I. INTRODUCTION

Working is now a fundamental responsibility for many college students. But understanding how employment affects students' educational experiences is complicated by why students work [1]. Currently, many college students face economic hardships that previous generations did not experience because basic financial requirements of receiving a college education, including tuition fees, room and board, text books, and meals continue to rise. Financial aid and parental assistance is not always enough to cover these expenses for the average student (Orszeg, Orszeg & Whitmore, 2001) as cited by the author in [2]. Labor market studies in the Philippines regularly call on the government to improve the overall state of employment in the country and specifically for policies that are geared towards addressing the employment situation of the youth. This proposition is grounded on the fact that the youth comprises nearly two-thirds of the total unemployed and represent a vast underutilized resource in the country [3]. This manifests that youth-employment phenomenon is

existing in the Philippines and mostly, this youth refers to students who are working while studying, most commonly to suffice their education.

According to Furr and Elling (2000), as quoted in [4], as more students are employed, they face having to balance their academic requirements, extracurricular activities, and employment responsibilities to maintain their lifestyles. Because of these multiple responsibilities, their time is limited and must be effectively and efficiently managed. The self-perception of having good time management skills is considered to have a direct correlation to performance levels. Students who perceive themselves as having good time management skills are usually the students who are more involved and have a high desire to achieve, resulting in a higher level of performance [5].

In Cabanatuan City, Nueva Ecija, there are several cases of working college students and there are times that working students engaged in different works outside the campus graduated in college with Latin honors. This is the phenomenon that the researchers want to investigate and is the focus of this research. They want to learn the experiences of the working students who excels in their studies so that they can have a picture of what the achievers are doing despite of busy schedules. Findings of this research can add to a dearth of knowledge regarding the phenomenon of working student achievers that is happening in schools today and can serve as tool for teachers and other school personnel to help and understand them.

## II. MATERIALS & METHODS

This study is a descriptive-phenomenological type of qualitative research design. Descriptive phenomenology was introduced in the early 20<sup>th</sup> century by Edmund Husserl and Alfred Schutz as a major orientation to social science [6] and this is popular nowadays, especially in the field of education. The participants of the study who were chosen purposively are 6 working students who are academic scholars in their respective institutions. They

were coded as P1 for participant 1; P2 for participant 2; up to P6 for participant 6. After getting the permission of the participants and securing the informed consent, the researchers used an interview method in collecting data. Semi-structured questionnaires were used in the interview. All interviews were voice-recorded and transcribed. Thematic analysis was used to analyze the data in this study. This is utilized to construct and illustrate thematic networks which is a simple way of organizing thematic analysis in qualitative data [7].

### III. RESULTS AND DISCUSSIONS

The emerging themes and their corresponding sub-themes that emerged in the narration of the participants were as follows:

#### Theme No.1.Eco-Social Condition

The economic status and family background of the participants could be understood in terms of their educational support, number of family members, and family income. Here are the statements of some participants:

##### 1.1. Educational Support

*P2: My allowance comes from my elder brother, but I am the one who pays for my tuition fee.*

*P3: I do pay for my tuition, allowance and projects since the money that is being given to me by my mommy is not enough. However, sometimes my salary is not enough for all of my expenses, so I need to look for another job.*

*P4: I am receiving money from our town which I am using to pay a portion of my tuition.*

*P5: My parents are not paying a single centavo. Our church is the one paying for my whole tuition fee.*

*P6: During elementary and high school, my parents were supporting me, but now in college, I am the one who is supporting myself.*

##### 1.2 Number of Family Members

*P2: Including my parents, we are eight. I am the third child.*

*P3: I am the third child. We are many, I guess seven, excluding the children of my siblings.*

*P4: We are nine in the family and I am the eldest, and it is really difficult.*

*P6: Six, but including my parents, we are eight. I am the third child.*

##### 1.3 Family Income

*P2: Our highest income from bananas would be P4,000.*

*P3: According to my mother it is around five thousand pesos per month. I am still earning more than her.*

*Personally, every month it is estimated P3,500 up to P10,000 depending on the number of my work hours.*

*P4: If it were just my mother she would not reach P20,000 maybe just around P10,000 to P15,000.*

*P5: Around P10,000 but we do not have our own house. We only live in an apartment.*

*P6: Maybe around P15,000 below, monthly. My father only works as a caretaker of the farm he tills.*

#### Theme No.2. Fortitude

The responses of the participants below pertain to the mental courage they possess in relation to what and how they do in their work. It comprises the nature of their work and the hours they spend in working.

##### 2.1 Nature of Work

*P1: I work as a service crew at Jollibee. I am stationed at the smart counter but sometimes in the kitchen. I was promoted as a team leader that is why I have to know every station. It is really a struggle because I have to be responsible inside the store and not to screw around.*

*P2: I work as an online English teacher/tutor. I teach through skype or AC – that is their own application which is just like a classroom. You always have to correct their pronunciation and grammar because that is the focus. My students' ages range from 4 to 50 or 60 years old.*

*P3: In my two years at McDo, I can be placed at any station. Whenever they lack a crew may it be at the drive-thru then I would go to the delivery station, then to the kitchen and also at the counter.*

*P4: I do multi-tasking. I take every available task (as a house maid); I do not choose – buying groceries, cooking, printing, ironing the clothes – I do it all; but I do not have to worry about the laundry because they have laundry service.*

*P5: I am a cashier at McDonald's. Sometimes, I am sent to other branches to serve as a mascot.*

*P6: First would be being a student assistant. Second would be being a service provider/cashier at Burger King. Third, if I still have available time, I would sell 'puto' to my friends and our neighbors.*

##### 2.2 Hours of Work

*P1: In one day, I usually start from 5pm to 11pm. Maybe 5 to 6 hours every day. During weekends, I have a fixed 8-hour schedule. I have been working there for 10 months.*

*P2: I have been working there for 8 months. I started in August at 5 hours per day which is equivalent to 35 hours per week. I start from 7pm until 12 am. That will be 10 students without any breaks. I will just stand up when I am done.*

P3: I work for a minimum of 6 to 8 hours, but sometimes, I do work for 12 hours.

P4: I currently work from 6pm to 2am. I work for 8 hours at night then I would work from 5 to 8am. That would be 11 hours per day equivalent to 77 hours per week. I can manage it because I live with them. But there is also time to rest.

P5: Usually, when I have classes, my shift would be 4 to 5 hours per day at McDonald's. I will work from 4 to 9pm, so around 10pm will be my free time which will serve as my cleaning time.

P6: From 7 am to 12 noon I work as a student assistant. 1pm to 4pm will be my time for academics. Then from 5 to 10 pm will be my work hours at Burger King. That will be 5 hours every duty. During Saturdays and Sundays, I would go to work at 7am to 9pm for a 10-hour work. I have been working for two years now at Burger King since I started.

### Theme No.3. Motivations

This is about the participants' reasons why they are working while studying. These are classified into family financial status and personal growth. Here are some of the responses of the participants:

#### 3.1 Family Financial Status

P1: The primary reason is that we do not have a source of income. My father does not have a permanent job and just work whenever there is any work offered.

P3: I know that my family cannot support my studies financially that is why I was encouraged to work for myself.

P4: Poverty is the number one reason. I went to Manila and was fortunate enough to find a kind boss.

#### 3.2 Personal Growth

P1: I just really wanted to be independent and not to rely on them. I pushed myself so that I would be prepared for the future.

P5: My number one reason is really to be self-reliant. I just wanted to experience being a working student. I can also relate my current job to my future career because it requires communication skills.

P6: My elder brother and sister served as my inspirations to do this. When they were in high school and college, they were the ones sending themselves to school. I am not being pressured because I also wanted this.

### Theme No.4. Difficulties

Every working student encounters challenges as s/he strives to study and earn an income at the same time. The following responses present the difficulties encountered by the participants in their work and studies. Their student

roles and, rest and leisure time elaborate these complications.

#### 4.1 Student Roles

P1: The usual problem is when there would be no one to be on duty, especially during parties. Sometimes during my class hours and they really cannot find someone to take that shift, my boss would ask me to take it and since it would just be for a day, I would accept it.

P2: That is what I usually fail to do: submit my assignments on time. That is my only problem and my biggest problem. I am also not able to review for our quizzes.

P4: There would be times that during quizzes they would call me, telling me that we no longer have gas and asking me to place an order. Or sometimes when they are in Manila and the maids also went home, they would ask me to go home because there would be a meeting and there is no one to serve.

#### 4.2 Rest and Leisure Time

P3: Time and sleep. I am really craving for sleep.

P4: I would usually go to school without sleep. But somehow, I get used to it. Even though they are not at home, I am still awake until 2 in the morning.

P5: There are times when I am really exhausted and does not have enough sleep. It also came to the point that my parents told me that I have no longer time for them. I do not also have time for my friends but somehow, they understand, even though there are important events that I am not able to attend to.

### Theme No.5. Fruits of Labor

This presents the participants' achievements/excellence both in work and studies which can be classified as academic achievements, and work incentives and promotions. Amidst the difficulties that they encounter, these outcomes show that working students can achieve good standings in school and in their workplaces.

#### 5.1 Academic Achievements

P2: In my studies, aside from being a dean's lister there is also leadership.

P3: When it comes to my studies, I am able to maintain being a dean's lister. At the same time, I am serving as a CLC officer for three years now.

P5: I am also an academic awardee. When I was in first year I was top 3 and now top 4.

P6: I am receiving high grades. I have not failed any subject and I am able to manage my school works even though I am working.

#### 5.2 Work Incentives and Promotions

P1: From a contractual crew, I became a team leader. Then of course, added responsibility and also added salary.

P2: I was given a 100% service score in my teaching. It is their way of giving score regarding your pronunciation, like that.

P3: I was promoted as a regular crew.

P4: My mother passes all the tuition of my siblings on me. So it is like an achievement that when it comes to my work, I can send my siblings to school. That is the achievement.

P5: sometimes my counter has the highest cash so sometimes I am being recognized. It also depends on how you approach the customers. Many queue at my counter because they say that I have the most energetic approach.

### Theme No.6. Virtues Developed

Virtues of perseverance and determination developed among the participants while doing work and schooling. Their perseverance shows their ways to achieve their excellence and that they do not cease to overcome challenges pose by their work and studies. Their determination to study hard made them to create study habits and learning styles that express their eagerness to overcome challenges pose by their work and academic expectations. These aspects of learning serve as their coping mechanisms on balancing their work and studies which helped them to become achievers. Here are some of their responses:

#### 6.1 Perseverance

P3: It is really time management only. I have a set plan for tomorrow. There are times that I set alarms.

P5: To me, it is time management. When I know there is an exam, I read ahead because I cannot review at night. I review at dawn. That became my routine.

P6: At night, I list all the tasks to be done on my small whiteboard at home. I do first the ones needed to prioritize. Time management is my greatest key how I can do tasks simultaneously.

#### 6.2 Determination

P1: I am not really a verbal learner but I like to speak and speak. I like having a partner in studying even if you do not speak to me. Then I walk and walk while reviewing. But I can say that I am a visual learner. I like having (textual) highlights also.

P4: To me, I think I am an audio-visual learner. Then I write it before I read it again.

P5: I am also an audio-visual learner. When it comes to implications, I write it then I make acronyms.

P6: When I am studying, I do not want to have a companion. I do not want noise. I like to make acronyms for memorization.

The emerged thematic network served as the conceptual framework of this study which explains the experiences of the working student achievers that shows that they are really an epitome of steadfast individuals who strive to be excellent amidst their challenging environment.

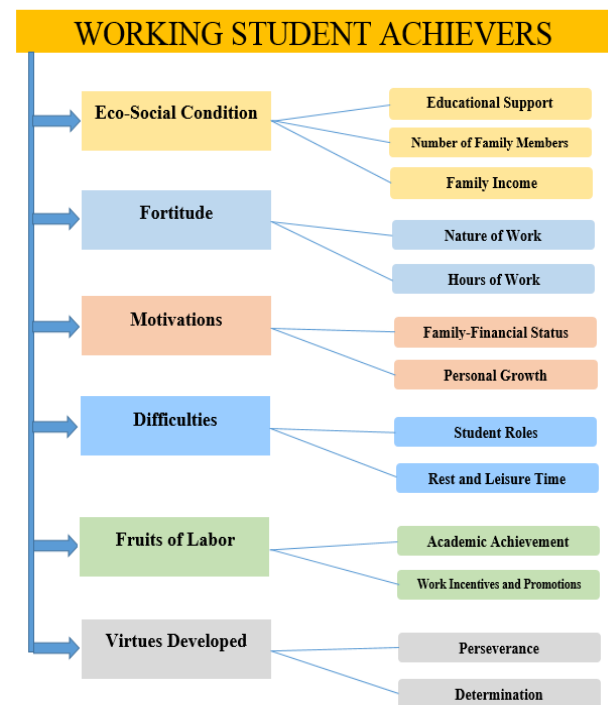


Fig.1: Emerged Thematic Network for Working Student Achievers

The figure presents the six major themes with their corresponding sub-themes in analysing the phenomenon of working student achievers. The eco-social condition is divided into educational support, number of family members and family income. These are primary factors that manifest and affect the economic condition as well as the social status of the working students. The virtue of fortitude which is described as the mental strength and courage of the students to face the challenges they encounter in the working context – what is/are their work and how many hours they consume in working. The motivations are the forces and influences that cause the participants to work while studying. The difficulties are the conflicts encountered by the participants as working students. The fruits of labor are the gains of the working students both in work and studies. The virtues of perseverance and determination indicate the ways which the working students do to achieve their goals and excel in both fields.

#### IV. CONCLUSIONS AND RECOMMENDATIONS

The following conclusions are drawn in this study: a.) Scholarships and aid from other family members help the financial burden of working students especially in schooling; b.) In the family, the ones who are working are the first and third children. These birth orders of the participants show their willingness to help themselves and their families; c.) Their monthly family incomes are considered under the poverty level; d.) All the participants work for more than the minimum hours per week. This shows that they maximize their available time to work and earn more to support their studies and family as well; e.) The reasons of the participants for working while studying consist of both family and personal causes. But it has shown that all of them attest to financial inability of their parents to support their studies and other needs; f.) Time is the main element for having conflicts in work and studies. All the participants lack the time to rest well, to have time for family, friends and loved ones, and to do school requirements or study their lessons; g.) The participants have achievements both in work and studies. In work, salary increase and promotion are the common rewards for working excellently. In studies, having high grades and being dean's listers are outcomes of studying well; h.) All the participants of this study confirmed that the proper time management is the key to overcome difficulties and achieve excellence both in work and studies; i.) When it comes to study habits and learning styles of the participants, they have differences. They make their own ways to study effectively. But most of them are global learners and visual learners. All of them affirm to the principle of comprehension rather than memorization of academic materials for better learning.

Based from the conclusions, the researchers recommend the following: a.) Knowing that the working students are experiencing hardship in balancing their work and studies, it is advised that the family, friends and loved ones are to give generous support through encouragement and understanding to boost their morale; b.) As proof that poverty is not a hindrance to success, it is suggested that the youth are to make the working students' experiences as one of their inspirations to study hard; c.) To help the class including the working students, it is thought out that the teachers are to create new teaching techniques for better understanding of the lessons in a more effective and efficient manner; d.) For the welfare of the working students inside the school premises, it is proposed that the school administrators are to continue to formulate and implement guidelines and policies that will protect those students; e.) Because the youth are actively participating in the labor force, it is propounded that the lawmakers are to create new bills that will benefit the students especially the working students who excel both in work and studies;

f.) To establish continuity of the findings about working student achievers, it is recommended that future researchers are to conduct and publish further studies regarding this phenomenon either qualitative or quantitative in nature.

#### REFERENCES

- [1] Perna, L.W. (2010). Understanding the working student. *American Association of University Professors*, July – August 2010.
- [2] Dakas, F.(2011). Work-School Conflict and Work School Enrichment: A Student's Perspective on Taking on Multiple Roles Through On-campus and Off-campus Employment. University of Connecticut
- [3] Canlas, M.E.L. & Pardalis, M.C.R. (2009). *Youth employment in the Philippines* [PDF file]. Manila: International Labor Organization.
- [4] Watanabe, L.E. (2005). The effects of college student employment on academic achievement. *Undergraduate Research Journal*, Vol. 1, Issue 1.
- [5] Makasheva, A.M., & Isabekova B.M. (2016). Effect of time management skills on students' academic performance. *The Young Scientist*, No.2-S.26-29.
- [6] Merriam, S.B. and Tisdell, E.J. (2016). *Qualitative Research: A Guide to Design and Implementation*. California, U.S.A.: John Wiley & Sons, Inc.
- [7] Attride-Stirling, J.(2001).Thematic networks: an analytic tool for qualitative research. *Qualitative research* 3:385-405.



# Literature review on Khaled Hosseini's "The Kite Runner" and 'A Thousand Splendid Suns' Novel

\*Sulekha Sundaresan<sup>1</sup>, Dr. K. Sumathi<sup>2</sup>, Dr. P. Kolappadhas<sup>3</sup>

<sup>1</sup>\*Research Scholar, Manonmaniam Sundaranar University, Tirunelveli, Tamil Nadu, India.

Email: [sulesun@hotmail.com](mailto:sulesun@hotmail.com)

<sup>2</sup>Associate Professor, Department of English, Vivekananda College of Arts and Science, Tamil Nadu, India.

Email: [beaconsumi@gmail.com](mailto:beaconsumi@gmail.com)

<sup>3</sup>Associate Professor, Department of English, S.T.Hindu College, Tamil Nadu, India.

Email: [pkolappadhas@gmail.com](mailto:pkolappadhas@gmail.com)

**Abstract**—This article intends to depict the fellowship reality in *The Kite Runner*, a novel by Khaled Hosseini. The truth of the nearby emotions as sibling covers the subject of the story in three viewpoints, I. E. (an) a connection design between a sibling and his progression sibling, and (b) the tight bound between an uncle and his progression nephew. Furthermore, there is finding that the social character of various ethnic amongst upper and lower class impact Afghan"s society in numerous parts of life. The information were gathered through escalated perusing and information explore were broke down utilizing subjective enlightening strategy. The discoveries demonstrate that the fraternity the truth is clear in the connection of Amir – Hassan, and Amir - Sohrab is an impression of fellowship in Afghan"s society in the period of contention. Amir"s life is highly impacted by Hassan when he was as yet youthful, adolescents in Afghanistan till ended up grown-up and lives as migrant in America. The development of character of various ethnic reinforce the discriminative treatment among the general population.

Sexual orientation correspondence has been the longest war ladies have been battling since time. All through history, ladies over the world who has battled for sexual orientation correspondence and ladies' rights are considered as women's activists. Ladies, denied of their rights don't comprehend that they are to be sure a women's activist, when they need sexual orientation balance. Ladies in Afghanistan have been experiencing sexual orientation value in its serious frame since ages. Khaled Hossini's *A Thousand Splendid Suns* delineates the situation of ladies behind the dividers of Afghanistan amid a few intrusions in the nation. The issue of woman's rights and sex value has been raised through the character of Mariam and Laila. The novel worries over the rights ladies were most certainly not given alongside the confinements to training, decisions

and freedom that limit their extraordinary possibilities in the male commanded world. Male strength over the ladies in Afghanistan is a noteworthy worry that relates this novel to women's activist angle. Compelling relational unions, absence of flexibility, absence of character, constrained space in terms of mental, social, social and mental level and torment that was executed towards the Afghan ladies are the issues that are worried by the women's activists over the globe. The paper intends to investigate social and political treachery that has been done to the Afghan ladies versus sexual orientation value and socio political activism by the ladies of Afghanistan amid their extreme circumstances.

**Keywords**— *fraternity, discriminative, character development, upper and lower class liberation, Activism, radicalism, Socio-Political, flexibility.*

## I. INTRODUCTION

OME of the colossal statements emerge when *The Kite Runner* distributed by Riverhead Books, New York on June 2003. One of them is from Isabel Allende: "This is one of those remarkable stories that stays with you for a considerable length of time. All the considerable subjects of writing and of life are the texture of this exceptional novel: adore, respect, blame, fear, recovery." (Hosseini, 2003: books cover). Furthermore, the other is from *The Washington Post Book World*: "An intense book ... nitty gritty, straightforward, simply hard extra exposition ... A close record of family and companionship, selling out and salvation that requires no chart book or interpretation to connect with and illuminate us. Some portion of *The Kite Runner* are crude and horrifying to peruse, yet the book in its completely is affectionately composed. Hosseini plainly cherishes his nation as much as he detests what has happened to it ... A story told in basic brush strokes, nearer to Kawabata's *Thousand Cranes* than Mahfouz's *Trilogy*.

Hosseini is getting it done depicting snapshots of moderate, quiet misery." (Hosseini, 2003: presentation). Also, the most explanation that truly pulls in me at the principal minute is the presentation sentences in the novel from the creator, Khaled Hosseini: "I progressed toward becoming what I am today at twelve years old, on a freezing cloudy day in the winter of 1975." (Hosseini, 2003: 1). Every one of those things turn into the trigger to draw in me in perusing every one of these parts in a single night. I have awed with every one of the things in this novel, absolutely in the red with this book and furthermore I put myself to take in the majority of the occasions in life in light of the story inside. The Kite Runner was first discharged on May 29, 2003. The Kite Runner was later converted into 42 dialects for distribution in 38 nations. In 2013, Riverhead discharged the tenth commemoration version with another gold-rimmed cover and a foreword by Hosseini.

Another thankfulness for Khaled Hosseini is his top of the line story of a kid experiencing childhood in 1970s Kabul, The Kite Runner, has been voted the current year's (in 2006) perusing bunch book of the year. Hosseini's first novel headed a rundown of 60 titles presented by contestants to the Penguin/Orange Reading Group prize, whose waitlist is likewise declared today. <sup>1</sup>As the new creator with his first novel, The Kite Runner<sup>2</sup> turn out to be smash hit in numerous nations, Khaled Hosseini is extremely splendid. <sup>3</sup> With the foundation of Afghanistan and after that move to French for a long time in light of his father's obligation as an ambassador and after that turn into the foreigner in America when the attack of Soviet in Afghanistan began. All the harsh time occurred in Afghanistan began by the energy of the government was ousted by Mohammad Daud who later framed the Republic of Afghanistan where he moved toward becoming president. Upset put the Communist Second Republic, with Noor Mohammad Tarazi as president and the Prime Minister Hafizullah Amin. Changes forced on Afghan culture - which is still to a great extent conventional, setting off a prevalent uprising. A significant number of them are Islamic and inborn character, which destabilize the administration. At that point change happened constantly, going from the Soviet intrusion in 1978, the effect of the guerrilla war against the Soviet Mujahideen warriors with Afghan powers under its control. The war went on for a long time. Double the administration of the Presidents changed, likewise influenced the political and social clash in Afghanistan. Change for change exacerbated by between ethnic clash in perspective of Afghanistan is additionally made out of a few ethnic gatherings, for example, Tajiks, Pashtuns, Hazaras. The arrangement of ethnic conflicts

rouse Hosseini place it in his first novel, The Kite Runner. Many-sided quality of the contention ended up one of the signs of The Kite Runner (Agustina, Thesis: 2007). In this written work, I will put another subject as the exchange since there are numerous perspectives can be examined.

## II. WOMEN'S LIBERATION

Women's liberation is a differing gathering of social hypotheses, political developments and good rationalities that are worried about social, political and monetary imbalance amongst man and lady. All through history, women's activists all around the world have battled for sexual orientation value and ladies' rights. Sexual orientation value has continuously been nearly connected with woman's rights. Women's activists unequivocally trust that ladies and men ought to have risen to rights. Ladies that are denied of their rights don't comprehend that they are in reality a women's activist amid the way toward battling for sexual orientation uniformity. Afghan ladies are one such case who are specifically or in a roundabout way battling for their rights that makes them a women's activist in some way. Afghanistan brings all the moral quandaries of women's liberation and sex value together. The issue of Afghan ladies' rights and opportunities turned into a noteworthy concern, soon after the September 11, 2001 assaults, and the resulting US military crusade in Afghanistan, which effectively ousted the Taliban administration. Before long after the U.S. assaulted Afghanistan in October 2001, the hopeless figure of the burqa-clad lady anticipating opportunity was made sense of by essayists over the globe. The idea of woman's rights and sexual orientation value has been brought up in abstract compositions alongside the socio political situation of Afghanistan. In Afghanistan socio-social radicalism and religious components keep on posing genuine hindrances towards the advancement of ladies in Afghanistan. These limitations and hindrances had an colossal obliterating sway on their lives, and regularly result in seriously impeding personal satisfaction also, notwithstanding diminishing female future. Despite the fact that the circumstance of ladies under the Taliban government has been the middle of everyone's attention, yet in a few different administrations amid the historical backdrop of Afghanistan, the hopeless situation of Afghan ladies can be followed. There is a history throughout the era of oppression of Afghan ladies. This history of the persistent brutality against ladies has been followed by a few scholars in their works.

Khalid Houssini with his novel *A Thousand Splendid Suns* is one of them. Khaled Houssini has been dissecting the circumstance of ladies in Afghanistan, not through the ideological plan of previously and after the Taliban, however inside the bigger recorded setting of Afghanistan. Through his viewpoint we can ladies can be viewed as indispensable to the reconstructing of the Afghan country. The reusing of a recognizable nineteenth-century pioneer story of sparing ladies was joined by the reestablished fame and journalistic records of persecuted Afghan ladies. An investigation of unsure furthermore, sympathetic women's activist talks is essential at a minute when neoliberal government has been uniting itself amid the time when social resistance has moved toward becoming piece of a typical vocabulary, what's more, NGOs and human rights activism are working at sanctioning social equity. The burqa clad ladies isn't the protest of Western women's activist concern as it were. Isolated from the self-individuated Western subject, it is a dynamic specialist who challenges ladies to perceive their basic mistreatment. Before this present, Afghanistan's remove from advancement has been spoken to by a few scholars through conventional signifiers of Islamic backwardness, for example, masterminded relational unions, calls to petition, and whiskery men and so forth. Alongside such issues presently a-days woman's rights and the issues of sexual orientation value and activism has occurred in their compositions.

Khaled Houssini has expounded on the predicament of Afghan ladies alongside the socio political situation of Afghanistan. His novel *A Thousand Splendid Suns* portrays the predicament of ladies behind the dividers of Afghanistan amid a few attacks in the nation. The issue of women's liberation and sex value has been raised through the character of Mariam and Laila. Both of their destinies are associated through a sad turn of conditions. Be that as it may, due to the status of ladies inside the general public, their choices are constrained on them. Mariam needed to wed Rasheed a shoemaker who is numerous years senior to her, since her dad also, his spouses constrain her to do as such. Her acknowledgment is just a token of act. Laila, the other hero had to wed Rasheed in light of the fact that she was stranded and pregnant. The two circumstances are untenable in her general public. The novel worries over the rights ladies were not given alongside the confinements to training, decisions what's more, freedom that confine their extraordinary possibilities in the male overwhelmed world. Albeit women's activist comprehension having a particular dialect of resilience and compassion, mirrors the development of a significantly more reluctant talk. This talk has been risen up out of acknowledgment of the deficiencies

of majestic women's liberation in the scholarly community as well as in prominent media. In a scope of classes like journalistic records, diaries, basic documentaries, writing about Muslim ladies, and sites of helpful associations in Afghanistan, the Issue of ladies has turned out to be critical. Protect of Afghan ladies has been a focal story since 9/11 that presents Afghanistan as a social site to coax out the meeting of multifaceted recognizable proof and colonialism. In the novel *A Thousand Splendid Suns* by Khaled Hosseini, Laila worries over the rights ladies were definitely not given. Laila's limitations to training, decisions and freedom like wise confine her extraordinary possibilities due to the male overwhelmed world. Her initial life demonstrates awesome potential in instruction all through school, numerous openings and free from everybody's words and proprietorship. This all soon switched as she grows up and individuals in her condition thinks of her as a lady and no longer a unimportant young lady. As she turns into a lady, she likewise turns into a women's activist. The novel additionally worries over limitations to instruction, decisions and freedom that limit their incredible possibilities in the male ruled world. It delineates a steady adherence of ladies towards the standards and controls made against them by the general public as if there should be an occurrence of Laila. All through her life she has attempted to get opportunity from any man and as she grown up and turns into a lady, she gradually observes the position she sits on the planet. The thoughts of ladies rights are superseded. Laila at last understands that the world is male ruled yet at the same time she doesn't lose trust. Ladies are considered properties to men in this world. Rasheed, a locally fierce 60 year old spouse of Laila, clarified obviously that "A ladies' face is her significant other's business just" (Hosseini 48). This statement gives a case of a male cautioning a female, Rasheed to Laila, that he is the proprietor over Laila. At the point when Rasheed experiences harsh time, the solace of Laila was not acknowledged nor regarded. "The day will come when men will perceive lady as his associate, not just at the fireside". As Laila tries her best to fulfill Rasheed, she didn't be anything yet a methods for fulfilling his physical needs, something Rasheed will haul out and utilize when required. Laila is just another bit of property Rasheed utilizes like an auto, a house or a firearm. Laila's just utilize was conceding Rasheed a youngster. This is significantly the contention expressed in which ladies are just properties to the male superior. This is the situation with the greater part of the ladies in Afghanistan. They were dealt with as a protest not as an individual.

Other casualty, Mariam continually confronted and rebuked for conditions that were out of her control. She never did anything incorrectly, yet needed to bear a lifetime of hardship. She was a caring individual reviled for being a lady. Her illimitable tormented her too, in ways we would envision it would not have had she been a kid. These line are the prophetic lines said by Mariam's mom when she was a kid that worked out as expected in her life after a few years. "In a couple of years this young lady will be a lady who will make little requests on life, who will never load others, who will never let on that she too has had distresses, disillusionments, dreams that have been scorned. A lady will's identity like a stone in a Riverbed, continuing without grumbling, her effortlessness not sullied but rather formed by the turbulence that washes over her."(4). The History of Afghanistan had its effect on the general population, especially the ladies living in Afghanistan. Mariam could have had a superior life, on the off chance that she had not gone to Jalil's home, rather remaining with her mom. However, that would not have ceased the Civil War, Soviet intrusion, Taliban, or the possibility of an alternate yet similarly vicious spouse. Mariam's pulverization was out of her control. This delineates the part of social political situation on the life of Afghan ladies who are misled from all sides. Laila's battle was a distinctive one to Mariam's. She grew up with joy, love and opportunity, her change from everything to nothing was difficult. On occasion we locate her careless for Mariam however their bond was awesome.

The issue of social insurance, particularly for ladies, is evident, as it were, in *A Thousand Splendid Suns*, at the point when Laila is prepared to bring forth her child, just a single clinic in all of Kabul serves ladies. This doctor's facility is seriously shy of staff and ailing in pharmaceutical and soporific. It appears to be outrageous to depict a cesarean area without analgesic, however this is generally right. Laila was to be worked on with no kind of medicine amid the season of Fundamentalist administration in Afghanistan demonstrates the deception of the male overwhelmed society where ladies were segregated to the point that sterile medicinal conditions, not to mention blended sexual orientation clinics, were denied. The quality these ladies had appeared amid the extreme time was heavenly and demonstrates the activism on their part. Kabul had just a single healing facility for ladies, few specialists were working there, and they had almost no solution or intends to anesthetize their patients: ... The specialist calmly inhaled, at that point disclosed to Laila that the healing center had no soporific...."Then cut me open", Laila said. She dropped back on the quaint little inn up her

knees... "Cut me open and give me my baby."(259). these were the conditions through which Afghan ladies were going amid the alarmed rule of Taliban.

It is love that coaxes characters out of their confinement that gives them the quality to rise above their own constraints, to uncover their vulnerabilities, and to perform destroying demonstrations of selflessness. *A Thousand Impressive Suns* demonstrates the social and cultural– and, at last, political– structures that help the depreciation, debasement, and brutality persevered by Mariam and Laila. Extremely undermining ladies' human rights, they needed to continue everything in the novel and their admissions don't put esteem which the expanding of mastery. There is an inquiry that male and female both take birth with a similar method for pregnancy of their mom while slowly conduct of degree begins by the general public and the same society begins keeping up the level. In Afghanistan one can discover this case in extraordinary.

The ladies in the novel frequently work to hold trust while managing the substances of political and individual abuse. At huge focuses all through the novel, characters express their person trusts. For example, when Mariam inquires as to whether she may go to class, her voyage of expectation starts. For Laila, trust lies in Tariq and an endeavored escape from Rasheed. Most characters stroll into such occasions with elevated amounts of seek after the future, however once reality sets in, a character's expectation is smashed. Not exclusively do these floods of expectation give the peruser anticipation and passionate connection to the characters, however this cycle seems to mirror the cycles of expectation and dashed dreams that Afghan ladies endure over the timeframe. The individual stories of expectation are reflected in the political any desire for the Afghan subjects. Jalil and Rasheed underscore the significance of their notorieties by doing their best to maintain a strategic distance from any disgrace to their names. Jalil subsequently makes a move by throwing Nana out of his home once she winds up pregnant with his ill-conceived kid. He additionally does not stay faithful to his obligation to bring Mariam into town with him. He additionally weds off Mariam to Rasheed after Nana's demise. As far as concerns him, Rasheed takes note of that he would need to wed Laila since he couldn't make them live in his home without a type of misrepresentation generally, individuals would babble about him. He likewise spends past his family's financial plan keeping in mind the end goal to influence it to appear that his family has riches. Amusingly, the two men carry on in ways that are morally disgraceful. To secure their names all together to meet their own thoughts of social desires, they disregard or even

manhandle their posterity and spouses, relinquishing the welfare of everyone around them.

Hosseini sets up pregnancy as an image of expectation all through the novel. Mariam's every pregnancy offer her a chance to be confident for the future in spite of her somber living circumstance. Laila's pregnancy with Aziza enables her to stay positive after she finds out about Tariq's demise. Aziza and Zalmai accordingly offer light furthermore, happiness to a story that is generally disheartening and dull. Labor is difficult, and the agony that moms feel amid the different birthing scenes helps us to remember the penances that guardians make with a specific end goal to bring new life into the world. The mother's agony is justified regardless of the delight and connection that she feels once the kid is conceived. Furthermore, the differentiation amongst richness and fruitlessness has a conventional significance: a lady's an incentive in Afghan culture has regularly been estimated by her capacity to hold up under kids, particularly young men. Mariam was mishandled by her better half for the duration of her life since she was not able give him a kid. Later on Laila was likewise mishandled by Rasheed on the grounds that she gave him an infant young lady as her first tyke.

The ladies in *A Thousand Splendid Suns* have altogether different instructive encounters. Mariam is mentored by Mullah Faizullah in the Koran, and she figures out how to peruse and compose. However, when she asks her mom about going to class, Nana demands that the main lesson that Mariam needs to learn is to persevere. This demonstrates the social set up against ladies who were made to learn perseverance since their youth. While then again Laila's dad stresses the significance of her training. Hakim determinedly works with Laila on her homework and gives her additional work so as to grow her instruction. He stresses that Laila's training is as critical as that of any kid. After the boulevards of Kabul turn out to be as well hazardous, he demands coaching Laila himself. He remarks about the significance of ladies going to colleges. Aziza is taught by both Laila and Mariam, who contribute what they know with a specific end goal to instruct her. Mariam educates the Koran, and Laila in the long run volunteers to instruct at her school. The finish of the book feels cheerful as far as the training of ladies in that Zalmai and Aziza take off to class together.

A reasonable refinement is made all through the novel between intimate romance and marriage. Since the relational unions in the novel have a tendency to be constrained, they are not prone to be impacted by adoration. For Nana, the possibility of marriage was demolished by a 'jinn.' She recalls the lost prospect affectionately. Mariam

discovers trust in her marriage as something that could prompt satisfaction and potentially to love, yet the marriage really declines into mishandle and persecution. Just Laila gets away from the damaging bonds set on her by Rasheed when she discovers genuine romance with Tariq. The differences between constrained marriage and genuine romance are evident once Laila and Tariq at last can wed and live as a family. Every day living in a constrained marriage, for Laila, included nauseate and useless trusts in a superior future. With Tariq, interestingly, every day schedules leave Laila content and satisfied. Sexual relations amongst Laila and Rasheed were totally uneven, with Rasheed constraining himself upon Laila. With Tariq, in any case, Laila discovers wellbeing in having intercourse. Maybe most vitally, Laila felt dreadful and controlled with Rasheed, yet she can be straightforward and overcome once she discovers intimate romance with Tariq.

The ladies produce solid bonds notwithstanding the endeavors of their spouses and their legislature to diminish ladies' energy. The bonds contrast in nature. For example, Giti, Hasina, and Laila shape an obligation of innocent kinship, however Mariam and Laila shape a substantially more effective familial bond later in the novel. Nana finds quality from her little girl Mariam, and Mariam finds an admirer when she touches base in a Talibancontrolled jail. The novel consequently recommends that ladies have a solid capacity to discover quality and support in each other. Mariam never would have picked up the quality to battle Rasheed in the event that she had not picked up certainty and love from Laila.

### III. THE BOUNDING OF BROTHERHOOD: REFLECTION OF NEGLECTED REALITY

Scholarly works once in a while express the integrity and disagreeableness of man. In this issue, Laurensen and Swingewood (1971: 11-22) depicts the relationship of human science and writing. Scholarly messages can be utilized to decipher the social structures that are occurring in the public arena. Parts of humanism writing contained in a scholarly work can be credited to a few things: (a) the idea of social steadiness, (b) the idea of supportability of various groups, (c) how an individual gets another person in the aggregate, (d) how the group can be changed in stages, (e) how the significant changes happen in an open place. The bouncing of feeling between a few people appeared by the characters in this novel mirrored the circumstance that regularly occurred in a nation fulfilled with struggle. There is a corresponding connection between social components that likewise influence the state of writing. Different angles still has an assortment of social impression of writing,

among others: (a) the human social world and its ropes, (b) singular acclimation to the next world, (c) how the desire to change the social world, (d) the relationship writing and governmental issues, (e) the contentions and strains in the public eye. In other words the connection between the two will supplement human life. The contention and pressures in the public eye applies in this story. Also, the reflection itself endeavored to be depicted as the subject. One of them is the boundings which is endeavored to appear through a few characters. The bouncing feeling among the characters shows up in the novel. To begin with, the jumping feeling amongst Amir and Hassan. Amir becomes the primary storyteller in this novel. He is a child of affluent dealer man in Kabul and lives in one of the enormous locale, Wazir Akbar Khan. "Everybody concurred that my dad, my Baba, had manufactured the loveliest house in the Wazir Akbar Khan region, another and wealthy neighborhood in the northern piece of Kabul" (p. 4). His dad called by Baba, is a rich man and has numerous business. He has a dependable worker, Ali who likewise lives in a single little chase at the back of their enormous house. "On the south end of the garden, in the shadows of a loquat tree, was the servants' home, an unassuming little mud cottage where Hassan lived with his dad" (p. 6). Baba, cherishes both young men, however is regularly reproachful of Amir, thinking of him as powerless and ailing in valor. Amir finds a kinder caring figure in Rahim Khan, Baba's dearest companion, who comprehends him and backings his enthusiasm for composing. There is another adversary character in the novel, named Assef. Assef, a more established kid with a perverted taste for viciousness, taunts Amir for associating with a Hazara, which is, as per Assef, a second rate race whose individuals have a place just in Hazarajat. One day, he plans to assault Amir with knuckle reinforcements, yet Hassan shields Amir, debilitating to shoot out Assef's eye with his slingshot. Assef backs off however pledges to get exact retribution. "You are correct, Agha. Be that as it may, maybe you didn't see that I'm the one holding the slingshot. In the event that you make a move, they'll need to change your moniker from Assef, 'the Ear Eater' to 'One-Eyed Assef,' on the grounds that I have this stone pointed at your left eye." He said this so straight that even I needed to strain to hear the dread that I knew stowed away under that quiet voice." (p. 42). The fortitude of Hassan to secure Amir and himself made Assef satisfied with outrage and retribution.

One triumphant day, Amir wins the nearby kite battling competition lastly acquires Baba's acclaim. Hassan keeps running for the last cut kite, an awesome trophy, saying to Amir, "For you, a thousand times finished." (p.67). Not

with standing, in the wake of finding the kite, Hassan experiences Assef in a back street. Hassan declines to surrender the kite, and Assef beats him extremely and assaults him. Amir witnesses the demonstration however is excessively frightened, making it impossible to mediate. He realizes that on the off chance that he neglects to bring home the kite, Baba would be less glad for him. He feels unimaginably remorseful yet knows his weakness would crush any desires for Baba's affections, so he stays silent about the occurrence. A short time later, Amir keeps far off from Hassan; his sentiments of blame keep him from collaborating with the kid. "I had one final opportunity to settle on a choice. One last chance to choose my identity going to be. I could venture into that rear way, go to bat for Hassan – the way he'd went to bat for me every one of those circumstances in the past – and acknowledge whatever would transpire. Or on the other hand I could run." (p. 77)

As a kid, Amir neglects to spare Hassan in a demonstration of weakness and a while later experiences an all-devouring blame. Indeed, even subsequent to leaving the nation, moving to America, wedding, and turning into an effective author, he can't overlook the episode. Hassan is "the all-giving up Christ-figure, the person who, even in death, calls Amir to reclamation". One major mystery he knew from his father's closest companion, Rahim Khan that Hassan is really his relative reason Ali was being sterile and wasn't Hassan's organic father. Hassan's graciousness and penances that makes Amir constantly spooky by blame for the duration of his life. Amir himself felt extremely defeatist, not a genuine man and never be a male assume that Baba needed. Obligation of fraternity ends up more grounded when Amir realizes that Hassan are kin who never told by Baba. Baba himself is additionally a quitter father who shrouded the reality. He doesn't have enough fortitude to appear and concede that he has another child of the mother of a Hazara close to Amir in the privileged societies, the Pashtun. The fraternity is extremely tight Amir's feeling. The way that they are really siblings made Amir stunned. He just knew it after numerous years sat back. Hassan passed on the grounds that he attempted to keep Amir's house in Wazir Akbar Khan from Taliban. Rahim Khan recounted the account of Hassan to Amir when they met in the first run through in Peshawar, Pakistan after Amir turned into the settler in America for a long time. "They disclosed to Hassan they would move in to evidently protect it until the point that I return. Hassan dissented once more. So they took him to road \_-". "No," I relaxed. "- And arrange him to stoop –". "No. God, no." "- and shot him in

the back of the head." (p. 219). The jumping of connection have turned into a solid subject in the story.

The second fraternity is the connection amongst Amir and Sohrab. Sohrab is the child of Hassan and Amir's nephew. Amir saw Sohrab out of the blue and his memory came to Hassan specifically. There are likenesses amongst Sohrab and Hassan, the signal, the material science, and his favourit. Both Hassan and Sohrab is truly pioneer in playing the slingshot. Amir saw Hassan's figure in Sohrab, similar to twins. "The similarity was stunning. Confusing. Rahim Khan's Polaroid hadn't done equity to it" (p. 279). The kid had his father's round moon confront, his pointy stub of a button, his curved, seashell ears, and a similar slight casing. It was the Chinese doll face of my youth, the face peering above fanned-out playing cards every one of those winter days, the face behind the mosquito net when we mulled over the rooftop my father's house in the mid-year" (p.279). All recollections reflected when they were playing together in Kabul and spending a few times emerge in Amir's mind. Recollections constantly kept in a more drawn out time for everybody who has achieved the time. It can't be ceased, it will fly and remain in each human's mind. There will be no confinement for Amir even he never know Sohrab. The two clubs shading the topic in this novel separated from different subjects which are likewise raised. The quality of fellowship makes this novel merits gratefulness from numerous perusers around the globe. How Amir attempted to recapture Sohrab from Assef joined by a battle with Assef that reason numerous wounds turn into the most effectual medication to recover any blame against Hassan, his closest companion and his sibling. The novel is likewise an instrument from the creator to mirror the province of Afghan culture that will be an observer of the circumstances. Hosseini endeavored to archive the turbulent time, partisan and ethnic strife and the Taliban administration in Afghanistan. The novel is translated as a message to be passed on to the world despite the fact that he himself did not remain in Afghanistan since the Soviet intrusion, there is a feeling of yearning that he needs to pass on in composing.

#### IV. SOCIO-POLITICAL ACTIVISM

The flexibilities and openings that ladies had delighted in the middle of 1978 and 1992 were a thing of the past now' Laila could in any case recall Babi saying of those times of comrade run, 'It's a decent time to be a lady in Afghanistan, Laila.' Since the Mujahedeen takeover in April 1992, Afghanistan's name had been changed to the Islamic State of Afghanistan. The Supreme Court under Rabbani was loaded with hardliner mullahs who got rid of the socialist

time proclaims that enabled ladies and rather passed decisions in light of Shari'a, strict Islamic laws that requested ladies to cover, denied their movement without a male relative, rebuffed infidelity with stoning. The ladies are brutally beaten and restricted on their arrival "home," and when their significant other discharges them, starving and broken, they and he know reality of his words: "You attempt this again and I will discover you. I swear on the Prophet's name that I will discover you. Furthermore, when I do, there isn't a court in this godforsaken nation that will consider me responsible for what I will do. "These are the words talked by Rasheed to Laila portraying his male predominance over hapless ladies. Rasheed's words are the portrayal of the social structure against the ladies amid the rule of Taliban.

At the point when the Taliban move in Afghanistan, the control they affirm over ladies' direct and freedoms was only an outrageous type of what ladies in Afghanistan were at that point persevering. Exchanging totally to people in general circle what has been viewed as satisfactory as of now in the family to be specific, the detestations perpetrated on ladies by men who can't be considered responsible. The female characters in *A Thousand Breathtaking Sons* interfaces sexual orientation value and women's liberation by highlighting the parallels between the class and sexual orientation battle looking by them. Rasheed's marriage to Mariam and Laila is one portrayal of marriage in Afghanistan. In any case, Laila's folks hitched for affection. They were cousins, which is normal what's more, even favored in Afghanistan, yet their marriage was not masterminded. Laila's dad is in the weaker position in the marriage, with the mother affecting choices and the tenor of residential life. Nana, Mariam's mom, had been locked in to a young man in the more normal way of an organized marriage. Her ailment, maybe epilepsy, or as she calls it, her Jinn, ended up evident before the engagement was concluded, and the suitor's family deserted her. This relinquishment was a shame that Nana conveyed with her to her demise. Mariam's dad, Jalil, has a few spouses in an indistinguishable way from Rasheed. The impression given is that his is a locally tranquil game plan. Jalil and his spouses are perfect and all make choices together. The spouses together can impact Jalil to offer Mariam, a choice that he acknowledges however soon laments. Laila and Tariq are maybe the tall tale sentiment of the novel. They are not one or the other cousins nor even of a similar ethnic foundation. They are beloved companions who float into a sentimental connection at an early age. Apparently separated for life, they locate each other once more, more seasoned, more astute, and agonizingly more experienced.

For Mariam, the ill-conceived offspring of a lower class lady and an unmistakable Afghan patriarch, opportunity is the capacity to persevere, compose, and play, despite the fact that her lawlessness has exiled her and her mom to the far spans of their town. Mariam's flexibilities are significantly additionally stifled when her dad pitches her to the Rasheed, the encapsulation of the progressive male. Rasheed's physical and mental strength lessens Mariam to a recoiling and injured question of mistreatment when they discover she can't consider a tyke to bear on his name. A long time later, Laila enters as Rasheed's second spouse. More youthful and still possibly women's activist, Laila is definitively more aggressive with Rasheed, which aggravates life notwithstanding for Mariam, who has essentially been diminished to a punching pack. As these two ladies beat their social contrasts, they unite to free themselves from Rasheed's own image of fascism. In spite of the fact that Mariam has for some time been tainted by Rasheed, Laila still sticks to her women's activist esteems. She enables Mariam to discover her voice and together they both discover their opportunity once more; through life or through death. The abuse of ladies in Afghanistan is connected to a universe of male predominance generally essentially related with the Islamic fundamentalist gathering the Taliban in the mid-1990s. It was amid this period that the last signposts of Marxism were torn down, and the privileges of ladies were totally nullified. For Mariam and Laila, the day the Taliban moved their tanks through Kabul was not their first experience with constraint, yet it was the last occasion that would reinforce their women's activist goals and lead them on a voyage to reestablish the estimations of sexual orientation and class balance that was painfully missed. Mariam's Journey from undesirable tyke towards a put down and fruitless spouse demonstrates the pitiable situation of Afghan ladies. From a women's activist viewpoint, Mariam's part as a lady and parental figure is punished by her powerlessness to consider. Her absence of various leveled inheritance places her in a lower class. In the content, Mariam accept the quintessential part of the other. Since she surrenders to this talk as opposed to battling it, she not just insists bourgeoisie esteems, however how about we blur the little women's liberation she has cleared out. Besides Laila, the more youthful, more optimistic, more straightforward of the ladies goes about as the absolute opposite of the bourgeoisie and a conspicuous power of radical woman's rights. As a women's activist, she strikes back against her distributed talk as a male-claimed question. She additionally mirrors the conviction of class equity by keeping up and fortifying a familial association with bring down class Mariam.

The activities of these characters symbolizes their quality to bear things as they consolidate in women's activist countering against the man who has taken away their rights to live as indicated by their own decision. In *A Thousand Splendid Suns*, two ages of characters united gratefully by the terrible compass of war, where individual lives, the battle to survive and to raise a family, to discover joy, are inseparable from the history playing out around them. In *The Thousand Splendid Suns*, the tale of Afghanistan incorporates the tale of the part and place of ladies in Afghan culture. Khaled Hosseini has definitely analyzed the state of ladies in this novel. Laila is the adored little girl of her dad, however her mother centers basically on Laila's siblings. Laila has been overlooked in her mom's sorrow for the loss of her two children. Mariam, as opposed to Laila, lives in destitution yet has the unpleasant love of her mom and the clear hovering of her dad. The two young ladies' lives change suddenly and obviously for the most exceedingly bad when they end up associated with Rasheed through marriage. The two are administered by his desires and wants and challenge him at incredible hazard to their prosperity, and for Laila's situation, the prosperity of her youngsters. It might pass through the psyche of persevere to ponder whether Hosseini has exaggerated his case. Rasheed's treatment of Mariam originates before the Soviet attack and the common war, and his association with both Laila and Mariam originates before the Taliban. At no time does it create the impression that Laila or Mariam have any lawful rights. Be that as it may, Hosseini precisely depicts both Laila, whose guardians raised her with a more noteworthy feeling of qualification and benefit, what's more, Mariam, whose mother showed her to persevere by taking control of the conditions under which they lived to the degree that they could and He has shrewdly indicated woman's rights and activism on their part at some degree.

#### V. DISCRIMINATIVE VSIDENTITY CONSTRUCTION

Discriminative attitude toward low class or ethnic frequently occurred in one society. There is strife amongst upper and lower class in the story. What is depicted in the novel is mirrored the discriminative state of mind from Pashtun as the privileged toward Hazara as the lower class. Amir spoke to the Pashtun and Hassan spoke to the Hazara.<sup>4</sup> Amir's companions which have a similar ethnic tend to deride him since Amir dependably invest his energy playing and running anyplace with Hassan. They believe that Amir has done the embarrassing activities, by having cozy association with a Hazara kid. Afghanistan is a mosaic of ethnicities.



Pashtuns contain the biggest gathering and have generally directed the most power. They're took after by Tajiks, and afterward Hazaras. Different gatherings incorporate Uzbeks, Turkmen, and Baluchs. Despite the fact that Hazaras are the country's third biggest ethnicity, containing around 20 percent of the populace, they have confronted hundreds of years of abuse from the two Pashtuns and different gatherings. It is additionally done by Taliban who truly massacre Hazara's ethnic. "A couple of weeks after the fact, the Taliban prohibited kite battling. What's more, two years after the fact, in 1998, they slaughtered the Hazaras in Mazar-I-Sharif (p. 213). The Hazara individuals have dependably been close to the base of the class framework in Afghanistan. They have been compelled to go out and live in the mountains by the Taliban. Despite the fact that the Hazara individuals have been ousted, the Taliban does not ease up on them. Around 4,000-6,000 Hazara individuals have been murdered. The Taliban principally focuses on the men and leaves whatever is left of the family. It's likewise reflected by the opponent character in the story, Assef who did some mishandle and tormented activities toward Hassan and Sohrab. Today, most Hazaras live in the sloping focal good countries, called Hazarajat, an undeveloped rustic territory that incorporates four areas. The most renowned is Bamian territory, home to the Bamian Buddha statues, which the Taliban wrecked in 2001. <sup>5</sup>Historically Hazaras settled further into the valleys, yet many years of contention drove them up into the tough mountains. Seeking after a superior life, numerous have additionally moved to Kabul, Afghanistan's capital, where, today, they make up about portion of the city's populace. In the story, a few characters reflected Hazara ethnics dependably get constraint, deriding, and mishandle are Hassan, Ali (Hassan's father) and Sohrab. Those individuals spoke to Hazara's ethnics who dependably got constraint from the Pashtun. These are the illustrations the mocking purposed to Hazara's characters in the story: 1) Of all the neighborhood young men who tormented Ali, Assef was by a wide margin the most persistent. He was, actually, the originator of the Babalu sneer, Hey, Babalu, who did you eat today? Huh? Go ahead, Babalu, give us grin a grin! Also, on days when he felt especially, enlivened, he spiced up his baiting a bit, Hey, you level nosed Babalu, who did you eat today? Let us know, you incline peered toward jackass! (p.38); 2) "Afghanistan is the place where there is Pashtuns. It generally will be. We are the genuine Afghans, the unadulterated Afghans, not this Flat-Nose here. His kin dirty our country, our watan. They grimy our blood." (p. 40), 3) "We cleared out the bodies in the roads, and if their families endeavored to escape to drag them once again into

their homes, we'd shoot them as well. We exited them in the lanes for a considerable length of time. We exited them for the mutts. Puppy meat for pooches." (p. 277). Those citations in the story demonstrate how Assef truly loathe Hazara's individuals. The way Pashtun individuals risk the Hazara's individuals appear irrational. Their activity depends on their scorn, brimming with outrage with no conceivable reason. Hosseini needs to portray the social reality that occurred among the Afghans, there were clashes that likewise developed and emerged there.

The development of personality demonstrated that Hazara is indistinguishable with poor people, unskilled and working in the low employment, in addition Pashtun depicted as the rich, educated, has the chance to go to class. What Hosseini depicted in the story resembles a mirror coming clean about the circumstance which at any point occurred in Afghan even the circumstance has changed a ton nowadays. Hazara ladies join to partake in the administration now: In March 2005 Habiba Sarobi was the primary Afghan lady to end up a senator, named by President Hamid Karzai to head the region of Bamiyan. Furthermore, ladies in the Fuladi area started cultivating in 2004 out of a push to help themselves, a program started by social welfare specialist Sabera Sakhi. They immediately progressed to the best level of workers in the region (Larson: 2008). The circumstance has changed in confronting the distinctions among the ethnics in Afghan now contrasting the unpleasant circumstance when the contention still happened a few years back. At national level Hazaras have a tendency to be more dynamic concerning ladies' rights to training and open exercises. Taught Hazara ladies, specifically ones who came back from oust in Iran are as dynamic as men in city and political fields. Hazara families are anxious to instruct their girls. U.N. authorities in Bamian, 20 miles toward the east, said that since the fall of Taliban run in late 2001, guide offices have mixed to construct schools and have prevailing with regards to pulling in qualified female instructors to take care of the demand. Since the out of the Taliban in 2001 the circumstance of Hazaras in Afghanistan has enhanced significantly. Hazaras are one of the national ethnic minorities perceived in the new Afghan constitution and have been given full ideal to Afghan citizenship. Just two Hazaras picked up seats in President Hamid Karzai's beginning bureau, and the main illustrative of their primary political gathering, Hizb-e Wahdat picked up the situation of VP. Be that as it may, in the latest parliamentary race Hazaras (who make up around 9 for each penny of the populace) picked up 25 for every penny of seats.<sup>6</sup> However, Hazaras still face diligent separation in numerous regions of the nation.

<sup>1</sup>Retrieved from: <http://www.theguardian.com/books/2006/aug/07/news.awardsandprizes>

<sup>2</sup> The Kite Runner turned into a blockbuster subsequent to being imprinted in soft cover and was advanced in book clubs. It was a main New York Times smash hit for more than two years, with more than seven million duplicates sold in the United States. Audits were by and large positive, however parts of the plot attracted noteworthy discussion Afghanistan. Various adjustments were made after distribution, including a 2007 film of a similar name, a few phase exhibitions, and a realistic novel.

<sup>3</sup> Hosseini experienced childhood in Kabul; his dad was a negotiator and his mom an auxiliary teacher. In 1976 he and his folks moved to Paris, where his dad worked at the Afghan international safe haven. With the Soviet intrusion of Afghanistan in 1979, they discovered coming back to their home incomprehensible, and they moved to California, having been allowed political haven by the United States. Hosseini went to Santa Clara University, where he contemplated science, and in 1989 he started going to restorative school at the University of California, San Diego. He entered private practice as an internist in 1996, three years subsequent to accepting his therapeutic degree.

<sup>4</sup> The contention between the Hazara and the Pashtun began when Abdur Rahman Khan turned into the leader of Afghanistan. Abdur Rahman Khan supported the Pashtun individuals and disdained the Hazara individuals. The Hazara individuals are travelers that were compelled to live in the Kazarasjat Mountains by the legislature. A reason that the legislature detested the Hazara individuals is they are Shiite Muslims. This war is generally finished ethnicity. The Pashtun individuals are Sunni Muslims and will effectively wipe out the Hazara individuals. Recovered from: <http://sprecherkrper1gr2.weebly.com/hazara-and-pashtun-conflict.html> March 16, 2015

<sup>5</sup>[http://ngm.nationalgeographic.com/geopedia/Hazara\\_People](http://ngm.nationalgeographic.com/geopedia/Hazara_People) International Conference on Social Sciences and Humanities (ICSSH'15) May 5-6, 2015 Bali (Indonesia)

<sup>6</sup><http://www.minorityrights.org/5440/afghanistan/hazaras.html> March 16, 2015

## REFERENCES

- [1] Agustina, Hiqma Nur. Postulation: Kompleksitas Penyajian Cerita dan Kompleksitas Konflik dalam The Kite Runner. Jakarta: Universitas Indonesia. 2007
- [2] Features: „Kite Runner“ Author on His Childhood, His Writing, and the Plight of Afghan Refugees. Recovered from: <http://www.rferl.org/content/talk-with-kite-sprinter-afghan-emigre-author-khaled-hosseini/24621078.html> Monday, August 25, 2014

- [3] Hazara in World Directory of Minority and Indigenous People. Recovered from: <http://www.minorityrights.org/5440/afghanistan/hazaras.html> March 16, 2015
- [4] Hazara People. Recovered from: [http://ngm.nationalgeographic.com/geopedia/Hazara\\_People](http://ngm.nationalgeographic.com/geopedia/Hazara_People) March 16, 2015
- [5] Hoseni, Khaled. The Kite Runner. USA: Riverhead Books. 2003.
- [6] Hosseini, Khaled. (2008) "Meeting Afghanistan Tumultuous History: Tapestry of Friendship, Redemption and Hope. 3 Juli. Tautan: <http://achievement.org/autodoc/page/hos0int-1>
- [7] Hiqma Nur Agustina, Passion of writing: The kite sprinter, International Conference on Social Sciences and Humanities (ICSSH'15) May 5-6, 2015 Bali (Indonesia): <http://dx.doi.org/10.15242/ICEHM.ED0515042> 45
- [8] Hosseini, Khalid (2007).. *A Thousand Splendid Suns*. New York: ATSS Publications LLC.
- [9] Ellis, Deborah (2000).. *Women of the Afghan War*. Westport, CT: Praeger.
- [10] Emadi, Hafizullah (2002). *Repression, Resistance, and Women in Afghanistan*. Westport, CT: Praeger.
- [11] Falah, Ghazi-Walid, and Caroline Rose Nagel (2005). *Geographies of Muslim Women: Gender, Religion, and Space*. New York: The Guilford Press.
- [12] Iacopino, Vincent, and Physicians for Human Rights (U.S.). *The Taliban's War on Women: A Health and Human Rights Crisis in Afghanistan: A Report*. Boston: Physicians for Human Rights, 1998.
- [13] Mehta, Sunita, ed. *Women for Afghan Women: Shattering Myths and Claiming the Future*. New York: Palgrave Macmillan, (2002).
- [14] *The Women of Afghanistan under the Taliban*. Jefferson, NC: McFarland, 2002. "Dialogue with Khaled Hosseini Afghan Magazine."
- [15] Adamec, Ludwig. *Historical Dictionary of Afghanistan*. 3rd ed. Lanham, MD: Scarecrow Press, 2003.
- [16] *Epistemic Violence, and the Rhetoric of the Veil.* NWSA Journal 17, no. 3 (2005): 112–133.
- [17] Namita Singh. (2013). *Feminism v/s Gender equity: Socio-Political Activism in Khaled Hosseini's A Thousand Splendid Suns*. *Inter. J. Educat. Res. Technol.*, Vol 4 [2] : 88- 92.

# Emerging Trends in English Studies in India: An Overview

Jyothi

Assistant Professor, Department of English, University College of Science, Tumkur University, Tumkur-572103

**Abstract**— *Though English emerged as a discipline towards the end of the nineteenth century, it has been the center of academic debates in the country of its origin. The rise of English studies is a process motivated by social rather than intellectual ends, with the discipline being promoted as uniquely suited to a mission of national cultivation. Then onwards, English has polarized its position on its function in education; from single standard language to recognition of varieties, from emphasis on writing to attention to speech, from dictionary definitions and grammatical rules to flexibility of usage, from canon of great works to open for no canon, from national curriculum to local syllabus, from single dominant cultural identity to multicultural differences and from national views of the subject to conceptions which are at once more regional/local and more international/global.*

*India is one of the most important countries in the world as far as the development of English Studies is concerned. The issues discussed here are; alienation in the teaching of English literature; cultural baggage that the English literature carries; the need for introducing Indian Literature and reducing our focus on British literature; resisting mono-lingual and metropolitan bias by taking advantage of bilingualism and traditional culture in our approach to the practice of the discipline; lang-lit debate, so on and so forth. But few studies have paid close attention to understand research trends in English studies. Of course, research in English Studies is relatively a recent phenomenon. So it would be a fascinating study to analyse the different trends prevalent in English studies in India. One clear observation shows that there is clear shift in research interest from literature study to language study. In this context, the present paper takes an overview of emerging trends in English studies in India.*

**Keywords**— *Discipline, Language, Literature, Research.*

The emergence of English as a discipline across the globe is an interesting story. Though it emerged as a discipline towards the end of the nineteenth century, it has been the center of academic debates. Over the past two centuries, it

has travelled far and wide across the globe due to some historical and political factors such as Colonialism and Globalization, among others.

Before we look into the status of English studies in India, let us have a glance at the growth of English studies as a discipline in the country of its origin. To start with, the concept of discipline, as Joe Moran (2001) states is a particular branch of learning or body of knowledge. The function of universities was to lay open the whole body of learning and expound both the principles and the foundations of all knowledge. The nature of the university as a relatively closed institution contributed to the consolidation of the disciplines. The emergence of a new academic subject always depended partly on internal factors; elite universities recognizing it through the creation of separate departments, sufficient students and lecturers being recruited to study and teach it, learned societies and journals forming around it and recognized career structures developing, usually based on the acquisition of a PhD in that subject.

Hence, it is important to note that English as a non-specialized subject and its object of study is accessible in a way even outside the academic set up. As far as literature is concerned, it is about life in all its diversity and this is hard to accommodate within the narrow parameters of a discipline.

Meanwhile, Raymond Williams points out the original meaning of literature, which has been central to the formulation of English as a discipline. Until the end of the 18<sup>th</sup> century it referred to all types of writing, scientific, autobiographical, historical as well as fictional. The notion of literature as a specialized, highly valued kind of writing which deals with the imaginative or creative as opposed to the factual or practical is largely as invention of the post-romantic period.

At the same time, Brian Doyle (1989) argues the rise of English studies is a process motivated by social rather than intellectual ends, with the discipline being promoted as uniquely suited to a mission of national cultivation. He sees the establishment of academic English as part of a wider social movement developing between the 1880s and the 1920s, identified with events such as the publication of the Newbolt Report and the founding of the

English Association which sought to renew cultural leadership by disseminating a sense of tradition, culture and national pride.

It is also crucial to note that Terry Eagleton describes Matthew Arnold as a central figure in the construction of English as the subject best equipped to provide the social cement. The institutionalization of literature was not a simple, unified process, but a piecemeal development that happened for different reasons, and at different stages in the different educational establishment that existed in England at that time.

Further, Brian Doyle's analysis in which the rise of English studies in the higher education system is described as the result of national process of institutionalization.

Similarly, Chris Baldick's (1983) focusses on five major critics Arnold, Eliot, Richards, and the Leavises and their attempts to claim a wider relevance for English. He argues that academic institutionalization of literary studies was secured by three factors: the needs of the British Empire, the movements for adult education and the need to make specific provision for the education of women. These factors ensured literary study, in particular of English literature, a permanent place in higher education and moulded the theory and practice of English teaching.

More to the point, A J Palmer (1965) asserts that New Universities like King's, Nottingham and Manchester encouraged the study of literature as an agent for social mission much before the subject was admitted into syllabuses at Oxford and Cambridge. Then John Churton Collins led a campaign to have English literature as an academic subject at Oxford. He believed that if literature was to enter university syllabuses, it had to do so on the same grounds as other newly professionalized disciplines, it had to demonstrate that it was marked by objective methods of enquiry and a concern for accumulation of knowledge for its own sake, possess a recognized structure that would map the student's progress from novice to expert through a succession of lessons, examinations and qualifications. Oxford's insistence on the canon's centrality was countered by Cambridge's more liberal attitude towards the body of texts that constituted literature.

In particular, Pamela McCullum (1983) claims that Eliot's concept of order, Leavises' critique of popular culture and Richard's belief in the importance of literary study as an indispensable agent of social cohesion. Eliot's criticism offered a number of methods and philosophies to academic departments of English. Its early insistence on rigour and impersonality and on the importance of critical method, gave implicit support to the subject's claims to disciplinarity. According to Leavis, students of English are essentially learning what reading is and what thinking

is. Likewise, Hayden White (1977) highlighted that modern literary critics recognize no disciplinary barriers, either as to subject matter or to methods.

In addition, The Newbolt report of 1921 sets up English literature as the prime source of national culture, argues that it should take the place of classics as the central humane discipline and even expresses the hope that it will assume the sacralizing role of religion in a primarily secular society.

Along similar lines, F R Leavis suggests that English should be repositioned as pivotal subject forming a center of attraction and point of liaison for all other disciplines within the university. Leavis regards English as necessarily interdisciplinary, since the work of the great writers which form its syllabus inevitably encompasses a much broader interest in life, society, civilization and thought. His sketch for an English school aims to focus all academic study around the English faculty and strengthen the power base of his own subject. Leavis was engaged in a struggle to consolidate the new dominance of English in relation to classics and philosophy. Leavis felt that the rift between culture and society can be mended through the integrated study possible within a university discipline. In any period it is upon a very small minority that the discerning appreciation of art and literature depends, Leavis sees the discipline of literary study as the safeguard of this minority culture. He observes that the literary critics' task is to make a kind of strategic retreat from society in order to form an academic discipline which will eventually achieve an interdisciplinary synthesis and a transformation of society. So Leavis' PhD dissertation on the relationship of journalism and literature became the foundation for cultural studies. Positioning cultural studies challenges the disciplinary identity of literary studies by dissolving the category of literature into the more inclusive notion of culture.

To put it in a nut shell, Robert Eagleton (2000) asserts that English is a system which is interrelated and bound together overtime and space and people by certain principles of coherence. But at the same time it is a system which is open, always in the making, never closed and never finally made. English has polarized its position on its function in education; from single standard language to recognition of varieties, from emphasis on writing to attention to speech, from dictionary definitions and grammatical rules to flexibility of usage, from canon of great works to open for no canon, from national curriculum to local syllabus, from single dominant cultural identity to multicultural differences and from national views of the subject to conceptions which are at once more regional/local and more international/global.

So, English has emerged as both embracing and to some extent being displaced by cultural, communication,

composition and media studies as well as a wide range of other more or less interdisciplinary studies like women's, postcolonial and environmental.

### English Studies in India:

The origin of English studies in India can be related to the famous Macaulay's Minute. It declared that it was necessary and possible to make natives of this country, good English scholars and that to this end our efforts ought to be directed. Even Lord Bentinck asserted that the great object of the British government ought to be the promotion of European literature and science among the natives of India and all funds appropriated for the purpose of education would be best employed on English education alone.

Due to this initial administrative support, 'English' in India has occupied a prominent position both as a language and as a discipline. As N. Krishnaswamy (2006) rightly notes, "The story of English is fascinating story of power and resistance, of invasion and absorption, and of authority and subversion; it is absorbing as any historical novel" (v). In India, we have witnessed several problems related to English as a medium of instruction at all levels; problems related to linguistic nationalism, English being seen as part of elitist and cosmopolitan identity, so on and so forth.

More to the point, C D Narasimhaiah (1993) says that the very emergence of India and other erstwhile colonies of Great Britain as free nations coincided with the cessation of British influence on English studies outside England. Likewise, in America a major national literature emerged, though hidden behind the broad back of Great Britain. Australia too initiated a counter-romantic movement in its poetry and in fiction its writers were seized of their immediate problems. Similarly, in India assertion of national and racial identity started and felt the urge to give something of their own. So Indian academics began to talk about the indigenous writers and they infiltrated English departments and became respectable in the eyes of students and teachers. Undergraduate students began to demand that an Indian novel be prescribed under general English in place of an English novel. Indian writers found favour with research scholars. Interestingly Indian universities responded to Indian writing faster than American universities responded to their own literature. In late seventies Commonwealth literature caught attention of research scholars. As a result comparative approaches to criticism became inevitable. Revival of interest in traditional Indian poetics due to the awareness of the relevance of cultural criticism given birth to creative work as well. Consequently the Indian student discovered the benefit of working in a pluralistic and highly rewarding milieu.

Along similar lines, Meenakshi Mukherjee (1993) says that perpetual framework of post-colonial India continues to be conditioned by the original impulse that formulated English studies in British India. Even now a concealed academic hierarchy that places literature in English above the literature of any other Indian language.

It is crucial to recognize that, India is one of the most important countries in the world as far as the development of English Studies is concerned. It has generated stimulating debates in the academia. Some of the issues discussed in the debates are the problem of alienation in the teaching of English literature; the issue of cultural baggage that the English literature carries; the need for introducing Indian Literature and reducing our focus on British literature; resisting mono-lingual and metropolitan bias by taking advantage of bilingualism and traditional culture in our approach to the practice of the discipline; lang-lit debate, so on and so forth. Further, several conferences and papers more often than not have debated on the issue of teaching of English as a language at the tertiary level; the relevance of teaching English to culturally diverse groups; curriculum design debates, some of which argue for teaching English for employability purpose, etc. These issues, especially questions regarding English Studies, have been investigated by several scholars and here we can undertake a review of some significant debates on English Studies. Some of the most important studies in this mode are by Gauri Vishwanathan (1989); Swathi Joshi (1991); Rajeshwari Sunder Rajan (1992); Sara Suleri (1992); Sudhakar Marathe et al. (1993); and Susie Tharu (1997).

One of the major works is that of Gauri Viswanathan's (1989) *Masks of Conquest: Literary Study and British Rule in India* which argues that the literary curriculum was introduced in India not to demonstrate the superiority of English culture but to "mask" the economic exploitation of the colonized India. The author argues that the literary text functioned as a mirror of the ideal Englishman and became a mask of exploitation that camouflaged the material activities of the colonizing British government. It contends that in the postcolonial situation when there are several regional literatures available, English literature need not be single agent of imparting universal human values. It speaks of the role of British Colonial rule in shaping the institution, ideology and practice of English studies. It emphasizes the fact that cultural domination through language and literature eases the way to conquest by force. It demonstrates the fact that the discipline of English came into its own in an age of colonialism, as well as to argue that no serious account of its growth and development can afford to ignore the imperial mission of educating and civilizing colonial subjects in the literature and thought of England, a

mission that in the long run served to strengthen western cultural hegemony in enormously complex ways.

Even more specifically, Rajeshwari Sunder Rajan's (1992) edited work, *The Lie of the Land: English Literary Studies in India*, also questions the relevance and validity, social functions, institutional contexts, pedagogic and publishing practices of English studies in India. This book seeks to show up the sorts of conservative orthodoxies, bureaucratic power structures, fossilized thought processes, unacademic institutions, colonial worldviews, outdated theoretical frameworks, gross cultural premises and crassly commercialized situations which frequently define what it means to study and teach English literature in India.

Likewise, Swathi Joshi's (1991) edited book, *Rethinking English in India* explores the problem of English Studies in India, by highlighting the necessity to assimilate the native culture in post-colonial society. The book speaks about how British administrators used English in the formation of the urban middle class and the ideology of colony and empire. The book relates to the role of English in the formation of the nation. It addresses the beginnings and institutionalization of English literary studies in colonial India by focusing on the political, ideological, cultural and social imperatives that governed their installation in the first place. These assumptions have remained largely intact in the ways in which English studies are taught as English continues to exert its force as the language of power and social mobility in postcolonial India. These essays press the need to revisit English studies in Indian Universities.

It is crucial to note, how Susie Tharu (1998) in her edited book, *Subject to Change: Teaching Literature in the Nineties* reflects on the debate about the relevance of English literary studies. The book emphasizes the demand for making vernacular medium of instruction in Indian Universities. It speaks about the necessity to study and develop Indian literature. The ultimate purpose of vernacular medium of instruction is to use it as a medium to teach Indian and English literature. Tharu argues that vernacular education would achieve the objectives more efficiently.

More to the point, Sudhakar Marathe et al edited (1993) *Provocations: The Teaching of English Literature in India* debates the relevance of the study of English literature in post-colonial Indian context. The book deliberates on the cultural baggage that English literature brings to Indian psyche. The book explores the necessity of indianization of English departments. The departments need to constantly reappraise syllabi, course-content and teaching and learning methods.

Meanwhile, Narayana Chandran (2006) in his insightful essay, "On English from India: Propositions to Post-

Positions" speaks about literature and language debate. He emphasizes the role of English teacher in Indian class rooms in bringing about exciting and challenging function for English in the post-colonial scenario and save it from becoming a reckless industry. He believes that English as an academic discipline was a subject of discussion in India much before the western criticism. National leaders were worried about its effect on our culture, traditions and regional languages. But our regional languages have grown with English since independence and also created a class of creative and critical writing in English. He regrets that curricular reformers in India not initiating any public debates on Indian higher education and the role of English in the university curriculum. Indian students need training in English in undergraduate and post graduate levels. Poor mastering of the language is affecting the discipline to a large extent. The place of English literature as a discipline is put in a question mark as many don't consider it as a part of social sciences. He suggests that it would be better to keep regional literature intact, not by translating everything into English and expose our cultural essence to the west. If they want to know it, let them take pain in understanding it in its original language. Bad translation to English is also an issue to be focussed here.

Realistically speaking, however when we look at these studies, we understand that above mentioned studies certainly engage with several vital problems, from pedagogic questions to ideological and cultural questions. It might be argued that, few studies have paid close attention to understand research trends in the field.

Under these circumstances it is crucial to recognize some important comments by Gokak (1964) on research in English Studies that our research degrees in English language and literature need some consideration. English literature has been an inter-continental subject of study and an over-tapped area for research, with the result that research students in our universities frequently spend their years in preparing theses which are hardly anything than a collection of available critical data and a contribution not to knowledge.

It is also worth noting, the only paper that directly deals with research in English departments in Indian universities is Shastry's (1993) article "Objectives and Meaningfulness of Research", which narrates personal observations about the status of research in English studies. He examines that there are certain areas neglected in research like Influence Studies, Translation Studies, Lexicographical Studies, Comparative Aesthetics and Travelogue.

Yet, this lack of focus on the analysis of the research aspect of English studies actually is not to be seen as a gap in the field nor a serious lacuna, because research in English studies has gained momentum very recently in

India. To save the phenomenon, the history of English Studies justifies such a marginalization; it was a natural outcome of the historical milieu. Earlier, just doing MA in English was enough as it met the professional demand. Research in the humanities in general and in English studies in particular was limited to the universities. There was neither condition created nor the professional demand to carry out research.

So the major issue discussed above is the interpretation of English literary texts and need to come out of colonial mindset. There is also the need to form Indian theories of literary criticism like Rasa, Alankara, Dhvani etc, instead of structuralism, deconstruction. Reader response theory etc. the main propagator of this Post-Colonial thought is Edward Said. He emphasizes that there is political subtext of the mainstream western writing. Similarly Gramsci talks of literary texts as inducing the conquered to accept the ways of thought, beliefs, culture and the system of values of the conqueror. So many literary scholars feel the need to decolonize our English studies by judging English literary texts not by just European critical theories, but also by Indian critical theories. They also feel the need to remove certain colonial English texts from the syllabi of Indian universities as these texts were used to subvert us, naturally made us feel inferior. Many of these texts are irrelevant in the context of Indian culture and society.

But excessive emphasis on Indian response to English literature should not make us feel isolated from the rest of the world in this era of globalization. C D Narasimhaiah (2002) believes that Indian writing in English cannot and must not replace English literature. It should be inclusive of all literature and let Indian writing in English share in a major way with the best efforts of English literature.

So, we can't afford to remain aloof from the latest developments in the field of world literature. We may stand against English literature, but not against English language as it is the global language. It is the language of research works in major fields of study. So English should be taught without any western or eastern prejudices. The study of English language and translation from world literature in addition to vernacular literature should be discussed in the Indian Universities.

#### **Research Trends in English Studies in Indian Universities:**

To begin with, Ravindra B. Tahsildar (2004) in his survey of 'Research Trends in English Studies in Indian Universities', examines that British literature enjoys the privilege place in Indian Universities till today. English studies in India is more than 190 years old and has been a topic of discussion in the last decade of the twentieth century through seminars and conferences. These discussions centred on teaching experiences in postgraduate departments in English in recognized

institutions in Indian Universities. Though some universities started offering non-British literature like Indian Writing in English, Indian Literature in English Translation, American literature, Commonwealth literature, but as optional papers only. Literary criticism is a core paper in most of the Universities in India. Indian poetics is hardly touched upon still. English linguistics is introduced in some universities due to the recommendations of various committees. With globalization, English language teaching, spoken English, communication for business, and English for specific purposes are introduced. With increased enrolment of girl students to post graduate programmes, women's writing and gender studies are introduced. However Translation Studies and Aesthetics are neglected areas. Interestingly Shakespeare is finding his way slowly. Recently, we find unorthodox papers like Indian Diaspora writing, Literature and Gender, Film and Literature, Postcolonial perspectives on Texts, English Studies in India are included. Culture studies, Film studies and Media studies are the new interdisciplinary papers included. Globalization has opened new opportunities for English studies. And it has made English studies a utilitarian one like management and technical education. Decline in the enrolment to traditional post graduate courses, has brought this change in curriculum to make the course job market friendly. So communicative skills in English is the latest subject which most students opt for. Of late, some universities have introduced research related papers like, research writing methods and writing for academic and professional purposes. These application related papers have overtaken the place of literary studies.

Until now, we had an overview of the discipline of English Studies in India. It is clear that research in English Studies is relatively a recent phenomenon. Now, the number of doctoral scholars is being increased and doctoral education is becoming a crucial factor in higher education. Given the account of English Studies in India, which focuses on pedagogic problems, doctoral studies has not been a subject of critical scrutiny. Since one line of thought is to see research and teaching interconnected, there is a need for throwing light on the practice of research to complement what has already been discussed in English Studies. However, there are certain other aspects of English studies to look into, in addition to what should be taught in the English.

Indeed, when we look back at research activities in English departments in Indian Universities we could see a pattern of varied interest areas among the scholars. Initially, British English literature was the main focus of interest among the research scholars. Then came American literature, commonwealth literature, and indianization of English department. Vernacular literature

in English translation grabbed attention of scholars after Independence. Post-colonial India tried to Indianize University Departments slowly. Impact of English literature on vernacular literature was also an interesting study. Whether to follow English model for the study of our own literature or develop our own model was much debatable question. So departments moved from English literature to literature in English. Indian writings in English translation also attracted the attention of the research scholars. Comparing English works with vernacular works became very popular field of interest among research scholars in English studies.

To conclude, one clear observation shows that there is clear shift in research interest from literature study to language study. Globalization has put language in limelight and made it simplified. English language learning and teaching became the new area of interest for the students, research scholars and professors in the field of English studies. It not only encouraged research activities in English language but also the emergence English language labs and training centres. These are some of the emerging trends in English studies in India.

#### REFERENCES

- [1] Baldik, Chris. 1983. *The Social Mission of English Criticism: 1848-1932*. New York: Oxford university Press.
- [2] Belsey, Catherine. 2007. "Textual Analysis as a Research Method". Griffin, Gabriele.(Ed). *Research Methods for English Studies*. New Delhi: Rawat Publications. 157-174.
- [3] Chandran, Narayana K. 2006. "On English from India: Prepositions to Post-Positions". *The Cambridge Quarterly*. Vol. 35, No.2 :151-168.
- [4] Doyle, Brian. 1989. *English and Englishness*. New York: Routledge.
- [5] Eagleton, Terry. 1996. *Literary Theory: An Introduction*, Oxford: Blackwell, 2<sup>nd</sup> edn.
- [6] Eagleton, Robert. 2000. *Doing English: A Guide for Literature Students*. New York: Routledge.
- [7] Fish, Stanley. 1994. "Being Interdisciplinary is So Very Hard to Do". *There is No Such as Free Speech, and it's a Good Thing, Too*. New York: Oxford University Press. 231-42.
- [8] ----. 1995. *Professional Correctness: Literary Studies and Political Change*. Cambridge, MA: MIT Press.
- [9] ----. 1996. "Them We Burn: Violence and Conviction in the English Department". *English as Discipline: Or, Is There a Plot in This Play?* 160-73.
- [10] Foucault, Michel. 1970. *The Order of Things: An Archaeology of the Human Sciences*. London: Stovistock.
- [11] ----. 1972. *The Archaeology of Knowledge*. Trans. A.M. Sheidan Smith. London: Stovistock.
- [12] Ganguly, S. R. and L. S. Ramaiah. 2000. *English Language and Literature Teaching in India: A Bibliography*. New Delhi: Munshiram Monoharlal Publishers.
- [13] Gokak, V. K. 1964. *English in India: Its Present and Future*. Bombay: Asia Publishing House.
- [14] Gowda, H.H. Anniah. 1978. *Research in English: Language and Literature; Language or Literature*. In Ramesh Mohan (ed.) *Indian Writing in English*. Madras: Orient Longman.
- [15] Griffin, Gabriele.(Ed). 2005. *Research Methods for English Studies*. New Delhi: Rawat Publications.
- [16] Joshi, Swathi. (Ed). 1994. *Rethinking English in India*. Bombay: Oxford University Press.
- [17] Krishnaswamy, N and Krishnaswamy, Lalitha. 2006. *The Story of English in India*. New Delhi: Foundation Books.
- [18] Kushawa, M.S. and Kamal Naseem. 2000. *Indian Doctoral Dissertations in English Studies: A Reference Guide*. New Delhi: Atlantic Publishers and Distributors.
- [19] Leavis, F.R. 1948. *Education and the University: A Sketch for an "English School"*, London: Chatto and Windus, 2<sup>nd</sup> edn.
- [20] Marathe, Sudhakar, et al. eds. 1993. *Provocations: The Teaching of English Literature in India*. Chennai: Orient Blackswan.
- [21] McCrum, R. W. Cran and R. MacNeil. 1986. *The Story of English*. New York: Viking Penguin.
- [22] Moran, Joe. 2007. *Interdisciplinarity*. London: Routledge.
- [23] Mukherji, Meenakshi. 1993. "Certain Long-Simmering Questions", Sudhakar Marathe, (eds.) *Provocations: The Teaching of English Literature in India*. Chennai: Orient Blackswan
- [24] Narasimhaiah, C.D. 1993. "Retrospect and Prospect", Sudhakar Marathe, (eds.) *Provocations: The Teaching of English Literature in India*. Chennai: Orient Blackswan.
- [25] Pope, Rob. 1998. *Studying English Literature and Language: An Introduction and Companion*. New York: Routledge.
- [26] Palmer, D J. 1965. *The Rise of English Studies: An account of the study of English literature from its Origins to the making of the Oxford English School*, London: Oxford University Press.
- [27] Sastry Krishna L S R. 1993. "Objectives and Meaningfulness of Research". Sudhakar Marathe, Mohan Ramanan and Robert Bellarmine (Eds.), *Provocations*. Madras: Orient Longman Ltd. 67-75.



- [28] Suleri, Sara.1992. *The Rhetoric of English India*. Chicago: University of Chicago Press.
- [29] Sunder Rajan,Rajeshwari. Ed. 1992. *Lie of the Land: English Literary Studies in India*. New Delhi: Oxford University Press.
- [30] Tasildar, Ravindra B. 2011. *English for Researchers: A Study of Reference Skills*. *English for Specific Purposes World*. 33.11. 1-11.
- [31] Tharu, Susie ed. 1998. *Subject to Change: Teaching Literature in the Nineties*. Delhi: Orient Longman.
- [32] The New Bolt Report 1921
- [33] [www.educationengland.org.uk/documents/newbolt/newbolt1921.html](http://www.educationengland.org.uk/documents/newbolt/newbolt1921.html)
- [34] Vishwanathan, Gouri. 1989. *Masks of Conquest: Literary Study and British Rule in India*. New York: Columbia University Press.
- [35] White, Hayden. 1978. *Tropics of Discourse: Essays in Cultural Criticism*, Baltimore, MD: Johns Hopkins University Press.
- [36] Williams, Raymond. 1976. *Keywords: A vocabulary of Culture and Society*, London: Fontana.
- [37] William, Sadie. 2003. *Postgraduate Training in Research Methods: Current Practice and Future Needs in English*, London: English Subject Centre, Royal Holloway College.

# The Development of Instructional Model for the weaving of ULOS Batak Toba Aided with Audiovisual Media in Sman 1 Tarutung

Dr. Oktober Tua Aritonang, M.Pd

IAKN (Institut Agama Kristen Negeri) Tarutung, Indonesia  
[oktoaritonang@gmail.com](mailto:oktoaritonang@gmail.com)

**Abstract**— *The purpose of this research is to develop instructional model on Ulos Batak Toba weaving aided with audiovisual media. In this study, respondents were grade X and grade XI students of SMAN 1 Tarutung. The research design was development research purposed by Borg and Gall that modified by the step of development according to Dick and Carey. Data collecting technique were document study, interview, questioner, and achievement test. The experts' validation, evaluation one to one, evaluation of small group and field test were done to know the product feasibility. Then, based on the result of evaluation, it was known that the instructional product was very feasible to be used, but it still needed a revision. The result of data analysis on field trial group showed that students' score was higher than the criteria of minimum completeness ( $85.84 > 80$ ). Finally, it can be concluded that instructional model on Ulos Batak Toba weaving by assisting of audiovisual media in SMAN 1 Tarutung is effective and able to increase students' skill in weaving ulos.*

**Keywords**—*development, instructional model, the weaving of Ulos Batak Toba, audiovisual media.*

## I. INTRODUCTION

The twenty-first century society is a mega society of competition where world is more open and competing to do something better and continuously, that is to continually pursue quality and excellence or quality resources (Tilaar, 1999, p. 35). Education is one of the most strategic key in human resource development effort. One of the educational roles in the twenty-first century is contributing to work and society where to be a productive contributor to society in our twenty-first century, you need to be able to learn the core content of a field of knowledge while also mastering a broad portfolio of essential learning, innovation, technology, and career skills needed for work and life (Trilling and Fadel, 2009, p.15-16). The role of education is also to shape the human resources that are able to contribute to work and participation for the community. Therefore, the

implementation of education is no longer just to produce individuals who are ready to find work, but individuals who are ready to work or create jobs. Thus, to be able to compete in the world of work is not enough just to learn to add knowledge only, but learn to be able to do. By mastering life skills will provide a significant difference to the level of productivity and quality of life (Power, 2015, p.97-98). The phenomenon that obtained through interviews with stakeholders representing graduates, parents, organizers and teachers show that local skills training given in SMA Negeri 1 Tarutung since 2006 are still mismatches to the needs. Local skills training in the form of choir director (arts) and computer have not provided significant benefits for graduates. Students who do not continue their education to college can not do much to get a job. Based on the information obtained from the principals, it is known that they have long accepted the suggestion of some elements of society to increase the local content of skills with ulos weaving lessons, but it has not materialized because there is no teacher who is able to develop the learning tools needed for the skills lesson. So, the researcher is interested in developing a model of learning on weaving ulos Batak Toba in SMAN 1 Tarutung. It is a research focus in order to meet the demands of user needs and simultaneously to preserve the tradition of weaving ulos in the future.

## II. REVIEW OF RELATED LITERATURE

The model developed in this study is an independent learning model in the conventional context where independent learning is not based on e-learning but by using instructional materials in the form of print module integrated with instructional video tutorial, which is designed specially so that students can study material theory and practice optimally and independently. The self-learning process is done through the learning tasks given in the module to be done independently by the learners (Salandanan, 2009, p. 164-165). Because the ulos weaving learning materials are dominated by practice materials or psychomotor skills then this model comes

with ulos ulos weave tutorials video to help learners master the material. Learners can see how the technique is perfect done hundreds of times without boring. Video has the advantage because its' movement can be slowed or paused to analyze complex techniques in every minute development (Kim, 2002, p. 133). In developing this learning model of weaving ulos Batak Toba, the developers adapted the Dick and Carey instructional (2009, p. 6-8) instructional model, modified by Borg and Gall's development research procedure and limited to the fifth stage of revising the initial product (Borg and Gall, 1983, p. 775).

### III. RESEARCH METHOD

This research is a developmental research that using a mixed method. Creswell (2012, p. 535) states that a mixed methods research design is a procedure for collecting, analyzing, and mixing both quantitative and qualitative methods in a single study or a series of studies to understand a research problem. The purpose of development research is not to formulate and test theories, but to develop effective products that use in schools (Subong, 2005, p. 147). The initial prototype of the developed product was validated by 3 experts covers material experts, design experts and media experts. The objective is to obtain an assessment of the products developed and also to determine the feasibility of the product to be used. Further product trials are conducted with one-to-one evaluation by 3 students of class X, small group evaluation by 15 students of science grade XI and field trials by 35 students of grade X and XI. They were students of SMA Negeri 1 Tarutung. Instruments were documentation, interview guides, questionnaires and test. The test was a multiple choice test, and practice test in the form of performance test. While the effectiveness criteria of the product or model developed is determined by consulting the final value of learning achievement against minimum criteria of mastery learning is 80. The product is effective if the average value of student learning outcomes based on knowledge and practice tests higher than minimum criteria of mastery learning (80).

### IV. RESULT AND DISCUSSION

#### 4.1. The Results of Products Development

##### 1. The Results of Planning Stage

###### a. Identify instructional goals

Based on needs analysis, the instructional objective at the end of the learning is students are expected to be able to weave ulos Batak Toba.

###### b. Conduct instructional analysis

The result of instructional analysis as follows:

Instructional objective: students are expected to be able to weave ulos Batak Toba.

General behaviour: weaving ulos Batak Toba

Specific behaviour:

1. Explain the notion and history of weaving
2. Explain the understanding and philosophy of giving ulos
3. Describe the type and function of the ulos in social role
4. Explain the types of tools and materials for weaving
5. Perform yarn measurement
6. Doing yarn rolling
7. Doing *mangani*
8. Doing *manotar*
9. Doing *mamutik*
10. Making a compact
11. Conduct the woven fabric

##### c. Identify Entry Behaviors and Learner Characteristics

In general, the initial characteristics of SMAN 1 Tarutung students do not have a good understanding of weaving ulos Batak Toba. Thus, the preparation of specific instructional goal starts from the very beginning.

##### d. Write Performance Objectives

The formulation of specific instructional objective was carried out by considering the results of the identification of the initial characteristics of the students as well as the previous instructional analysis which is outlined in accordance with the specific behavior with a mastery level at least 80 % correct.

##### e. Develop Criterion-Referenced Test Items

A multiple-choice form test with 5 options was used to measure the students' mastery on knowledge material (theory). Furthermore, performance test was used to measure the mastery of practice materials.

#### 2. Results of Instructional Product Development Stage

At this stage, a prototype of initial product is produced in the form of a module and learning video of weaving ulos Batak Toba which is equipped with instructions for students and teacher's guide.

#### 3. Results of Instructional Product Evaluation Stage

At this stage, a formative evaluation of the initial prototype has been developed. This evaluation is conducted in several stages: expert evaluation, individual, small group and field trial.

#### 4.2. Product Effectiveness

It is necessary to perform a formative evaluation (feasibility test) after the initial prototype is developed. The aim is to find the existing deficiencies in order to make improvements and simultaneously

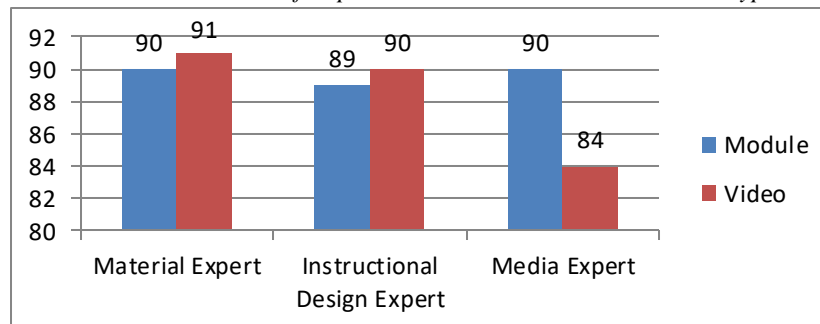
measure the effectiveness of the developed model.

The stages are as follows:

1. Expert Evaluation

Expert evaluation was done by material expert, instructional design expert and media expert. The assessment results of the three experts can be seen in the following figure:

Chart 1. The Result of Expert Validation Test on Initial Prototype



Based on the questionnaire analysis of three experts on the feasibility of the module and video tutorial developed, indicating that the module and video is feasible to be used, but still needs to be revised.

2. Individual Evaluation

Based on individual evaluation analysis, it is known that the entire module component developed has been empirically feasible with the average percentage of feasibility reach 91%. The category is very feasible but still needs to be revised. Similarly, developed videos are eligible empirically with an average percentage of eligibility reach 90%. It is very viable categories without any revisions. The revised instructional product of this individual evaluation is called draft 3.

3. Small Group Evaluation

Based on small group evaluation analysis, it is known that the entire module component developed has been empirically feasible with the average percentage of eligibility reach 89%. It is very feasible category but still needs to be revised. Furthermore, results of small group evaluation analysis shows that the overall component of the developed video has been empirically feasible, with an average percentage of eligibility as a whole reach 89%. It is very feasible and without any revisions.

4. Field Trial

Based on the result of knowledge and practice test that has been conducted in the field trial group, it was gained the average value of learning result was 85.84 higher than 80 (minimum criteria of mastery learning). This indicates that the product or model developed is effective.

4.3. Discussion

Based on expert evaluation, individual evaluation and small group evaluation conducted on product quality, indicate that the instructional product developed is feasible to be used. Furthermore, the results of field trials was obtained the average of the final value of the field study learning outcomes is higher than minimum criteria of mastery learning ( $85.84 > 80$ ). It means that the model product developed is effective to be used. In the implementation of the development of this model found several supporting factors such as parent support and graduates. The skill of weaving ulos become a skill for student at SMAN 1 Tarutung and the school welcomes the researcher's plan to develop the ulos weaving learning model. Whereas the inhibiting factor is required a big cost in the development process is done.

## V. CONCLUSION

Based on the results of feasibility test, it can be concluded that theoretically and empirically product developed are very feasible to use after the revision. Furthermore, based on the post-test conducted at the end of the learning, obtained the average value of the overall end of the students is higher than the value of minimum criteria of mastery learning ( $85.84 > 80$ ). Thus, it can be concluded that the learning model of weaving ulos Batak Toba which is developed in SMAN 1 Tarutung has been effective. The average score of pre-test from 57,74 to 85,84 in post-test at the same time proves that the use of developed model can improve students' skill in weaving ulos.

## REFERENCES

- [1] Borg, W. R., & Gall, M. D. (1983). *Educational Research An Introduction*. New York: Longman Inc.

- [2] Creswell, J. W. (2012). *Research Design Qualitative, Quantitative, and Mixed Method Approaches*. California: SAGE Publications, Inc.
- [3] Dick, W., Carey, L., C., & Carey, J. O. (2009). *The Systematic Design of Instruction*. New Jersey: Pearson Education, Inc.
- [4] Kim, S. H. (2002). *Martial Arts Instructor's: Desk Reference A Complete Guide to Martial Arts Administration*. Santa Fe: Turtle Press.
- [5] Power, C. (2015). *The Power of Education*. Singapore: Springer Science.
- [6] Salandanan, G. G. (2009). *Teacher Education*. Philippines: Katha Publishing Co., Inc.
- [7] Subong, P. E. (2005). *Statistics for Research Applications in Research Thesis and Dissertation Writing and Statistical Data Management Using SPSS Software*. Manila: Rex Book Store.
- [8] Tilaar, H.A.R. (1999). *Beberapa Agenda Reformasi Pendidikan Nasional Dalam Perspektif Abad 21*. Magelang: Indonesia Tera.
- [9] Trilling, B., & Charles, F. (2009). *21 St Century Skills: Learning For Life In Our Time*. San Francisco: Jossey-Bass.

# Communicative Practices in Mata Najwa “Bara Jelang 2019” (Ethnography of Communication Study)

Noni Marlianingsih

Universitas Indraprasta PGRI Jakarta, Jl. Nangka No.58 C Tanjung Barat Jakarta Selatan, Indonesia  
marleeanee.nm@gmail.com

**Abstract**— Communication is a fundamental requirement that is done by humans in their daily activities. Each interaction is accompanied by a communicative practice that occurs at the Mata Najwa show in the form of oral, verbal and non-verbal conversation. Hosts and informants communicate using formal and informal languages (vernacular/colloquial) in order to feel familiar and without distance. Hosts and informants have their own communicative intention and purpose. Communicative actions that arise such as explorative, informative, evaluative questions and statements. This research uses descriptive qualitative method because the data analysis and data collection are described by words (phrase or sentence) not by numbers. The results of the study are words and expressions that contain SPEAKING elements according to Hymes (scene, participants, ends, act sequences, key, instruments, norms, genres).

**Keywords**— *Communicative Practice, Ethnography of Communication.*

## I. INTRODUCTION

Communication is part of the language, where someone talks to others to convey messages and socialize with the surrounding environment. The way of a person communicate will be influenced by the culture and custom where the environment is located. The various communications such as when people are speaking to their interlocutor, they directly express the intention and purpose, or they express explicitly. And the second is they speak by pleonastic way then just express what they want to say, or they express the messages implicitly. So the interlocutor must conclude or guess the message of the talk. And the ethnography of communication is a study of research on language and society.

Some journals have previously discussed the ethnography of communication, including: *Methods, Perspectives and*

*Analysis in the Ethnography of Communication* (Zakiah, 2005), *Interethnic Communications in the Diglossic Community* (Suyitno, 2006), *Oral Interaction of Malay Language among Malaysian Teenagers* (Lateh and Othman, 2014), *Hansamo Modern Dance Boys Community Communication Style in Bandung* (Pujasari and Rafiqi, 2016), and *Two Ways Communication: A Learning Model in Samin Community in Sukolilo Pati* (Darmastuti and Prasela, 2010). So, they inspire writers to conduct this research about the ethnography of communication, the study of the communication style between humans that is influenced by the culture of the surrounding environment.

One example that always communicate consistently and openly as previously described, namely Najwa Shihab. She is a journalist and host in one of the national private TV. According to some people, Najwa or Nana is stylish and talkative in interviewing some of her informants such as judging and exposing (BBC, 2014). Those interviewed were from various backgrounds from the President to the common people. But this year is to be a political year, so Najwa often invites the local politicians to be interviewed and discussed about the hot and viral political issues.

Politics in Indonesia is experiencing the development of communication and culture, such as twitter wars between one camp supporters with others. Hash tag (#) war in social media comes to the real world, such as of t-shirt war. Observing this phenomenon signifies that there has been a change of communication in the political field among Indonesians, which used to respect with each other's choice, speaking politely, and not openly expressing hatred or joy to political any figures or opponents. It can not be denied that social media is one of the huge factors that influence the change. The incident is still closely warned of a clash between supporters who wore the “He Is Busy Working” (#Dia Sibuk Kerja) with “Change President 2019” (#2019 Ganti Presiden) T-shirt that occurred in the

car free day in Jakarta. This issue was then raised as a topic of discussion in Mata Najwa, titled "Bara Jelang 2019", this TV Show is very interesting to watch considering NajwaShihab is always passionate in asking questions to the informant who attended the incidents. So, the author's study material is to examine the ethnography of communication on Mata Najwa TV Show, "Bara Jelang 2019".

## II. LITERATURE REVIEW

(Fiske, 2004, in Iriantara, 2014: 3) wrote that in a simple way, communication can be said as a discussion between two people or more for giving information each other in every way for the certain purpose. The communication expert share the communication understanding into 2 aspects, they are the communication as the utterance or message transmission and semiotics which think communication as the producer and the switch message.

While DeddyMulyana (2005, in Iriantara, 2014: 4) mentions three communication frameworks, including:

**a) Communication as one-way action**, namely the delivery of messages (information) from one / institution to others.

**b) Communication as an interaction**, showing communication as a cause or effect process reaction of the direction of alternating.

**c) Communication as a transaction**, such as communication as a personal process because the meaning and understanding of what we get is actually personal.

In a one-way framework, transactions and interactions, communication involves various forms of messages, such as Berlo (1995, in Iriantara, 2014: 3) stated that communication is the process of sending, receiving and understanding the thought and feeling in verbal or non-verbal by intentional or unintentional.

More broadly, Everett M. Roger (in Iriantara, 2014: 5) states that human communication is as the process of delivery the message to one person or more in order to change their habit. By this understanding, we can conclude that communication is done for the certain purpose. From this sense, it is implied that communication is done with certain goals.

In the communication process, there are some components based on (Iriantara, 2014: 8-9) involved in the process, they are:

**a) Communicators:** Includes some factors such as communication skills, attitudes, knowledge, social systems, as well as cultural, sociocultural and psycho cultural influences. In classroom communication for example, the teacher is the main communicator.

**b) Messages:** Arranged with elements, contents, and certain structures that are the result of the transformation of thoughts/ideas/feelings in decoding process of the communicator then decoded by the communicant.

**c) Media or Communication channels:** Used to convey messages absorbed through the senses.

**d) Communicant:** Contained such factors that exist in the communicator.

**e) Effects:** Consequences arising from the usual communication activities formulated as a change or affirmation of attitudes, opinions and behaviors. Effects are sometimes referred to as the communication goals or to demonstrate the communication success.

**f) Feedback:** Communication response during the communication process that can change communication message, communication media or communicator, such as raising hands to ask for more explanation.

**g) Communication Disorders:** Disorders that make ineffective communication. It can be psychological, physical, semantic, or mechanical disturbances.

**h) Environment:** Influencing the process of human communication because the communication process does not take place in a vacuum space.

Thus, communication can be interpreted as the process of delivering a message which is made by a person (communicator and communicant) by using certain media and having a specific purpose that is influenced by environmental factors and disorders.

Humans speak to communicate. Can you imagine if people want something together, but they can not communicate? So, human communication happens because of the need. Communication is done in the hope that there will be response or effect from the message recipient or also called the purpose of communication. Dimpleby and Burton (1985, in Iriantara, 2014: 12) mention the purpose of communication such as providing information, building relationships (relations), through persuasion, strengthen power, make decisions, and self-expression. Mulyasa (2005, in Iriantara, 2014: 12) summarized the purpose of communication to (a) Inform, (b) Educate, (c) Entertain, and (d) Influence. Humans always communicate to others because of the various needs within themselves that can be resolved through communication. And by communicating, communicators expect an effect or a result called the purpose of communication.

Furthermore, the ethnography of communication is an approach of discourse analysis based on Anthropology and Linguistics. The idea of ethnography of communication was first proposed by Dell Hymes (1962) in an essay entitled

"The Ethnography of Speaking" which gives a new synthesis in patterns of communication behavior in a cultural system, which is related to the cultural holistic context and other component systems. So, initially the ethnography of communication is called the ethnography of speech or ethnography of words (Sumarsono and Partana, 2002: 309). The field of ethnographic of communication study became popular since the publication of Gumperz and Hymes (1964) entitled *American Anthropologist*. After that, ethnographic of communication also focused on Sociological studies accompanied by interaction analysis and role identity. Giving the combination of these aspects, the ethnography of communication exists as a discipline that provides new information in a new way of describing the forms of communication behavior and its role in shaping social life (Saville-Troike 2003: 1). The ethnography of communication does not reveal the language structure used, it reveals the use of language in speech, more broadly, it is the language-based communication (Sumarsono and Partana, 2002: 310). Saville-Troike (2003: 1-2) also writes ethnographic of communication has 2 main focuses, they are the particular and general. On the one hand, ethnographic of communication is directed at the description and understanding of communication patterns in specific cultural situations. On the other hand, the ethnography of communication also leads to the formation of concepts and theories used in constructing a general metatheory of human communication. So, to meet both of them, the focus of ethnographic of communication required abundant data from diverse communities.

Hymes (in Saville-Troike, 2003: 3) repeatedly emphasizes that the inseparable aspects of how and why language is used and the consideration of using it is a prerequisite for recognizing and understanding linguistic forms. Meanwhile, ethnography of communication places language as first and foremost as a cultural form based on social situations.

Janet Holmes (2013: 372) states that ethnographic of communication is an approach for analyzing a language which designed with respect to sensitivity of cultural bonds. So, the language is analyzed not only in terms of Linguistics, but also how the language works in one particular culture and different in another. Meanwhile, Wardhaugh and Fuller (2015: 232) summarized by writing ethnographic of communication as an ethnographic framework that considers the various relevant factors involved in speaking in the form of descriptions in understanding of how certain communication events achieve their communicative goals.

Thus, the ethnography of communication is an approach in analyzing human communication as a form of culture in certain social situations. The study of ethnographic of communication is not a Linguistic study, but an ethnographic study, nor about language but about communication.

To analyze the communication behavior of one spoken person, we require the units of analysis. Hymes (quoted Ibrahim in Zakiah, 2008: 187) suggests units of analysis in the ethnography of communication called Nested hierarchy, which consists of: Situation speech (speech situation), Speech events (speech event), and Actions speech (speech act). Based on this unit of analysis, Zakiah (2008: 187) defines a description of the interactions that occurs in communicative practices, which include:

**a. Communicative Situation:** The context of the occurrence of communication. The situation can remain the same events if the location changes or the context may change in the same location. The communicative situation is an extension of the speech situation, the speech situation is not purely communicative, and speech situations may consist of communicative events and non-communicative events.

**b. Communicative Events:** Basic units for descriptive purposes. An event is defined as a whole intact compound. Components called by Dell Hymes as mnemonic, deacronized as SPEAKING, will be discussed next.

**c. Communicative Act:** Part of a communicative event. Communicative acts are generally coterminous with a single interaction function, such as referential statements, requests, orders, or verbal or non-verbal.

In analysis of ethnographic communication, an ethnographer does not adequately explore aspects of situations, events and speech acts. There are a series of speech components that accompany the situation, events and speech acts. Components of this speech can describe the communication patterns of a person clearly utterance. Hymes (in Sumarsono and Partana, 2002: 325-335) divided the speech component into 16 parts, namely:

**a) Message Form**

The form of the message which concerns in the way of something (the topic) is said or preached and changes the topic of the speech acts. Speech skill is an early requirement to convey something, therefore every citizen need to learn it.

**b) Message Content**

The content depends on the message form. Both focus on the "syntactic structure". As the example in a prayer line



"God protect my family!" The content of the message is the pray itself, while the form of the message is how he prays.

#### c) Background (Setting)

Background refers to the place and time of the speech acts, usually a physical state.

#### d) Atmosphere (Scene)

The atmosphere is related to a "psychological" background or cultural restriction of an event as a certain kind of atmosphere. For example, in formal situation, from serious to relax.

#### e) Speakers and Senders

##### f) Sender (Addressor)

##### g) Listener (Hearer, Receiver, Audience)

##### h) Receiver (Addressee)

These last four components are summarized into speakers and listeners. It can also be referred to as participants, for example the people who are involved in the utterance.

#### i) Purpose-Out (Goal-Outcome)

Variety of languages used in accordance with the intent to be achieved. For the purposes of that purpose the participants and the setting are adjusted.

#### j) Purpose-Goal

Purposes and intentions are difficult to distinguish but both refer to intent. Hymes calls it *End*.

#### k) Key

The key refers to the way, tone or soul (spirit) of speech acts performed. The speech acts can be different because of the key, for example between serious and not serious, respectful and disrespectful, simple and arrogant. In one condition, the key can beat the contents, for example in sarcasm. Tagging keys can be also from nonverbal language, such as eye blinking, gestures, fashion style, and etc.

#### l) Channels

Channels refer to the medium of speech delivery: oral, written, telegram, telephone and so on.

#### m) Speech form

In the form of speech, there are various language and dialect terms relating to the origin of lexical and grammatical material preparation. There is the term in mutual understanding, it is called Code. In terms of language use, there is the varieties term in a speech acts, which is special, known as a register. Also known as the term of speech style and personal.

#### n) Norms of interaction

Norms of interaction are typical behaviors and courtesy of binding speech that applies in a person, such as one person may / should not interrupt a conversation.

#### o) Norm of interpretation

Intpretation has a norm that implies a trust system of the speech acts.

#### p) Genre

The genre here means the categories such as poetry, myths, fairy tales, proverbs, puzzles, insults, prayers, speeches, lectures, trades, circulars, editorials and etc. Genres often occur together with speech events.

Hymes then abbreviates the 16 components of speech by grouping the two adjacent components into one term, each term is combined and composed into acronyms into English meaning speech, for example, SPEAKING, or PARLANT in French (Sumarsono and Partana, 2002: 335 and Schiffrin 1994: 142, Holmes: 2013: 372, Wardhaugh & Fuller: 2015: 232). Each letter in the acronym is a speech / communication component, they are:

**S: Setting/situation/scene:** Background and situation, physical state, definition of subject state

**P: Participant:** Speaker, sender, listener, and recipient

**E: Ends:** Purpose (intent and result)

**A: Act sequence:** Sequence of actions, in the form and content of the message

**K: Key:** Key, in the form: tone, way, style, tone

**I: Instrumentalities:** Devices, including speech channels (verbal, non-verbal, physical, written, spoken) and speech form

**N: Norms:** Norms, including interaction norms and interpretation norms

**G: Genre:** Genre (text categories)

The SPEAKING can be used in exploring local taxonomy of communication units that are interconnected and integrated, such as: speech situations, speech events and speech acts. Although in the discourse, all units are considered important. However, it seems the level of speech acts is considered the most fundamental in the analysis of local communication, and alternation with discourse management. Discourse can be viewed from two sides, they are syntagmatically and paradigmatically. Both are speech sequences and speech classes. The larger units can be inserted the smaller units. For example, a party is a speech situation, and the conversation during the party is a speech event, the joke in the conversation is a speech acts (Hymes, in Schiffrin, 1994: 142).

### III. RESEARCH METHODS

This study aims to describe the communicative practices that occur at the Najwa Mata TV Showhow based on the SPEAKING component. The research was conducted using descriptive qualitative method because the data were analyzed / collected by words (phrase or sentence) instead

of numbers. According to Moleong (2007: 8-13) there are characteristics of qualitative research, they are human as instrument, qualitative method, descriptive and the limit determined by the focus. The data source in this research is oral discourse spoken by NajwaShihab as the host, informants and victims or witnesses of Car Free Day intimidation who were attended in the Mata Najwa TV show in the form of a conversation. The respondents consist of the host, informants and victims or witnesses of Car Free Day intimidation. The data research was collected from a recording downloaded from Youtube in Jakarta on June 2, 2018. Mata NajwaTV Show is a TRANS7 talk show program hosted by NajwaShihab. The talk show titled "Bara Jelang 2019" was aired on Wednesday at 8:05 pm to 9:30 pm, on May 2, 2018. The show duration is 90 minutes with 7 segments. The technique used is record and observation. The data analysis techniques are including the following steps: (1) Data analysis and selection, (2) Identification and data collection, (3) Data categorization, and (4) Interpretation and explanation of data meaning.

#### IV. RESULTS AND DISCUSSION

The results of this study will refer to the components of speech initiated by Dell Hymes, namely: Scene, Participants, Ends, Act sequences, Keys, Instrumentalities, Norms, and Genres. The communicative practices observed in this study are described in communicative situations, communicative events, and communicative actions. The communicative situation takes place in the context of a Talk Show involving the host, informants, witnesses and victims of Car Free Day intimidation by having a conversation to discuss a chaotic political event when the Car Free Day occurred between supporters who wore the "#2019 GantiPresiden" with "#DiaSibukKerja# t-shirt. The observed communicative events are formulated in the acronym SPEAKING, as follows.

##### SETTING / SITUATION / SCENE

The talk show was broadcasted by TRANS7, hosted by NajwaShihab, titled "Bara Jelang 2019" aired Wednesday at 8:05 pm to 9:30 pm, on May 2, 2018, the duration is 90 minutes with 7 segments. As in previous debates, in this debate and attended by politicians from several political parties such as Gerindra, PDI-P, Mahfud MD, and others are doing well. Although there are several frictions between the invited guests when they are arguing their opinion.

The situation slowly began to rise or heat up when "Fera, The victim intimidation in Car Free Day" retold the chronology of the events she experienced at that time, and coupled with criticism and accompanied by condemnation

to the bully but the situation became conducive as the beginning. Then the host looked for the answers "Who is wrong in this intimidation and why the provincial government allows the Car Free Day as a political parties campaign? Every question is able to be answered well by invited guests. Then, the arguments began to be an issue to overcome the insistent questions of the host or commonly called Mbak Nana.

While these talk shows is running well, all participants also communicate well and are able to maintain ethics when speaking and discussing the topic. It indicates that they have prepared themselves from the opponent's attacks when the time of giving arguments or it can be said that they have a calm mental when faced the questions from Mbak Nana as the host and from the invited guests.

##### PARTISIPANTS

The talk show consists of speakers, senders, listeners, recipients who interact and communicate each other. As for the people involved, NajwaShihab as the Presenter (Host), FahriHamzah is the Vice Chairman of the House of Representatives, Ahmad Riza Patria is a politician from GERINDRA, member of the House of Representatives, Prof. Mahfud MD is a Professor of Constitutional Law of UII Yogyakarta, MaruararSirait is a Politician from PDI Perjuangan, YunartoWijaya is an Executive Director of Charta Politika, Prie GS is a cultural observer, Susi Ferawati and SitiTarumasejare the victim of intimidation in Car Free Day, and Ade Selon is a commander of the Jakarta Youth Movement.

##### ENDS (OBJECTIVES AND PURPOSES)

###### 1<sup>st</sup> Segment

**Najwa:** Mrs. Fera's, thank you for coming to Mata Najwa. Tellus what happened then?

**Mrs. Fera:** At that time, I was in the first line, the rute was from a horse statue to the Hotel Indonesia roundabout. Approaching the roundabout, my son wanted to go to the toilet, so we first go to the toilet at the Pullman Hotel for 10-15 minutes. So we missed the line, we thought the line had turned back to Thamrin again. We were five person together. There were my friend, Mrs. Siti and her husband, her aunt, and my son. And we decided to go slowly. At that time, there was no crowd, but there are some people wore "#2019 GantiPresiden" t-shirt around. And I also see the movement from Sudirmanstreet to the Hotel Indonesia roundabout.

The first incident, there was a line of black shirts written "#2019 GantiPresiden". People who wore the veil came up to me and then shout at me. I was

shouted but I ignored them. They mocked me from behind as I started walking to a lot of crowds.

I hold my son's hand tightly and then there were fat men, wore blue the blue t-shirt and the black guy mocked me roughly. Then I turned around and fought back. After that they offered me some food by laughing, yelling, and mocking at my face that my son almost separated from me.

I do not know all of them and the incident was around 5-10minute.

The above conversation shows Mrs. Fera's testimony of an intimidation she experienced in the Car Free Day is a representative of speech act, by stating, acknowledging, reporting, and giving a coherent and clear testimony. The testimony is to convey the truth or enter into an assertive of speech act. Mrs. Fera chronologically narrates the emotions and tears to NajwaShihab and all audiences.

## 2<sup>nd</sup> Segment

**Najwa:** I want to ask directly to Mr.Fahri. What do you think from the incidents?

**FahriHamzah:** I was asked as an ustadz (The holy Qur'an teacher) or...?

**Najwa:** As a politician and twitter activist.

**FahriHamzah:** Firstly, I want to make the frame. Democratic society is an active and dynamic society. With the choices and differences. Nowadays, we are grateful to live in a democratic society because the various kinds of the society come out as themselves. And we should be grateful than to be silence. So, the freedom will not give and support. Finally, if there is a problem about difference, it will explode into something harmful. The incident was clearly wrong because it allowed the meeting of two people with different political aspirations.

As a social value, there should be no intimidation among people of different opinions. So physical threats are not allowed. We must be aware that the different choice is a challenge.

**Najwa:**If you are invited to come CFD and given T-shirts...

**FahriHamzah:**I was once executed by using a machete, using a spear.

**Najwa:**You did not answer my question, if you are invited by Car Free Day, do you want to join?

**FahriHamzah:**I just relaxed about that

**Najwa:** You did not answer my question

**FahriHamzah:** I never get into frame, I always come out.

**Najwa:** Therefore please answer it, are you going to come?

**FahriHamzah:** I have not joined. That's hard for me...but I've been involved

**Najwa:** You did not answer my question. So, who is to blame?

**FahriHamzah:** I am as personal or social, I have experienced worse...

**Najwa:** But the victim is not you, what happened? Please answer!

**FahriHamzah:** What happened? As a social value...

**Najwa:** I will ask to another...

**FahriHamzah:**Wai!!! I will answer, I will consideras anpermissive.

**Najwa:** So, answer to the point Mr. Fahri

**FahriHamzah:** Intimidation should not occur for different opinions

**Najwa:** That's what I'm waiting that answer for. Okay, I want to ask to...

Fromthe conversation above, we can see that Najwa repeatedly urged FahriHamzah to answer the question whether he will come to the event if he is invited and given shirts by the event committee. But he did not answer it directly and seem avoiding to answer the question, by conveying the matter which is not related to Najwa's question. So, Najwa as the host repeated the same question to get the answer, then the disscussion went into the directive. In addition, Najwa had thrown the question to other informants if Fahri did not want to answer questions. It happened because there is an element of threatening in the question. The speech includedthe commissive speech. After getting an answer from Fahri, Najwa showed a sense of satisfaction by saying "That's what I'm waiting that answer for" then this statement includes expressive speech.

## ACT SEQUENCE

The talk show consists of 7 segments,1<sup>st</sup> segment started in the early minutes when the atmosphere looks calm when Najwa introduces the speakers. However, the situation began to tense and sad when Mrs. Fera and Mrs. Siti (Victims of bullying in Car Free Day) told what happened. Then continue with 2<sup>nd</sup>Segment, the condition turned into serious or formal when Najwa asks the informants about their response to Car Free Day incidents, then it heated up when the informant argued each other. Then on3<sup>rd</sup> segment, the situation is still formal when Najwa inquired about hash tag (#) war. Then the speakers are given the opportunity to express their opinions and the situation becomes more tense

and serious. At the moment Prie GS (Culturalist) was given the opportunity to talk. The situation becomes more relaxed so that Najwa and the audience laugh together. Then on the 4<sup>th</sup> segment the conversation becomes serious again, when Najwa asks about "Is the issues of the authority always covered?". But this time the speakers expressed their opinions respectively. Followed by 5<sup>th</sup> segment which discussed about "Is politics wicked?". And 6<sup>th</sup> segment talk about "Learning to Become Political". Finally on 7<sup>th</sup> segment, Najwa asked the speakers' response to the topic about "Coalition which ease the conflict" and ended by Najwa's conclusions regarding the topics discussed from the beginning to the end of the show.

### KEY

NajwaShihab as the host, her gestures did not look much movement, only the hand movements and play pens because Najwa position on the stage is sitting, but occasionally she scratched the parts of her body. The talking intonation is used by Najwa sometimes in a high-pitched and low-pitched. The way asked questions to the speakers is using the very clearly and firmly sentence. If the question has not been answered or did not relevant by the informant, Najwa will cut the conversation and switch questions to other informants.

FahriHamzah as an informant. He did not seem to do much movement but he just shoke his chair and often gave jokes that he seemed want to get out of the context of the question or give aunrelative answer to the host. Sometimes his statements sounded sarcastic someone or a certain party. While the speaking intonation sounded stable and calm. He also sometimes emphasized every opinion. The way he talked and responded the questions from the host was not serious but he used the non-verbal and verbal (mixed) language, but he still showed respect and shy feeling to the host.

Riza Patria was seen just moving her hands during the show. He spoke in low or quiet intonation and emphasized some certain words, repeated sentences that have been spoken in the previous segment. He gave some emphasis and satire to certain parties, and showed an enthusiastic attitude.

MaruarSirait, his body movements looked active (moving his hands and sometimes he shoke his chair at a certain moment). His intonation sounded stable, and tried to stay calm. For example when he said "The black campaign is an illegal process and must be arrested. For me politics is something which must be fought for what we believe to be

true. It does not justify any means, and this is what the legal process must go through."

Sentences are arranged neatly and chronologically, once interruption while other informants are arguing. Sometimes they used the informal language, As in 4<sup>th</sup> segment 4, he said "It's very clear", "Well, we just follow it, right"

Mahfud MD, did not move the hand much. His voice intonation of was calm, relaxed, and stable. But seemed to be serious based on the facts in responding the questions from the informant or the host.

YunartoWijaya, his intonation sounds a lot of emphasis in his statement. He used the high pitched if he tries to convince telling the truth. The way of his delivery is very clear.

Prie GS, he did not do a lot of gestures. He sometimes just moved the chair when talking. The tone of his voice was pitched, serious, but sounded harmonious because he used many poetic sentences. And sometimes he made a joke to melt the atmosphere.

For example:

**Najwa:** "Mas Prie, no response?"

**Then answered by Prie:** "Later. Advertising first.

"

Susi Ferawati, her body language looked nervous because she had to tell the traumatic and intimidation events she had experienced in Car Free Day. The tone of his voice rose as she told her story, and her voice sounded trembling as she tried to keep herself from crying when she conveyed her experience in chronological order.

### INSTRUMENTALITIES (Speech-flow and Speech-form)

NajwaShihab told a lot of information included in the declarative words. She did not only use the verbal language but also using non-verbal language, we could see from the face and gestures. And Najwa's dialect was very characteristic although the stature was soft but the way she communicated was very straightforward.

FahriHamzah spoke using a very strong regional dialect that is used in certain areas, namely the typical dialect of Sumbawa, NTB. Then Fahri's speech also included verdictive speech acts, speech acts marked by right-wrong decisions.

Mahfud MD communicated including the expositives acts that used to simplify understanding or definition.

YunartoWijaya, his speech not only used sociolect but also Behavitif, speech acts that reflect social concern or sympathy.

For example:

**Yunarto:** "This is as if a debate between Jokowi's supporters and not. Analyze this event, so remove that attribute. I think, what can we judge from the events is we are watching that would be terminology or persecution that does not relate to what FahriHamzah said earlier. Because if we look individually, what is done is definitely an act that we should condemn together. I see this incident as not a political observer but as a human, that's the first point. The second point, which is very unfortunate is why both groups are left? And it must be clear! Bang Fahri did not mention the person".

The sentences of Riza Patria showed the act of assertiveness, for example the form of speech that binds the speaker to the truth of the proposition expressed, for example stating, suggesting, boasting, complaining, and claiming.

For example:

**Riza:** "Just go ahead. All can argue. There is something important that I want to convey in this forum. Related to our heterogeneous democracy and our great nation, there are two most important, namely honesty and justice. Please choose A or B. Help the choice to be fair to all. Injustice is very dangerous for the next generation."

Then he also thicked with the dialect of his native Banjarmasin, South Kalimantan.

MaruarSirait often sounded about sosiolect but from his tone sounded characterize firmly to his dialect from northern Sumatra.

Mrs. Susi Ferawati's statement in this show clearly used expressive speech form which is a form of speech that serves to express or show the psychological attitude of the speaker in a situation, such as blaming, anger that are very emotional. Her Jakarta dialect of is also very thick.

#### **NORMS INTERPRETATION**

The interaction rules on the talkshow are full of politeness and mutual respect eventhoughthe difference opinions are very clearly visible between the informants. The actual differences can lead to uncontrollable emotions. But the informants are very mature in facing the differences, so there is no conflict between them. And also when Susi Ferawati retold the intimidation chronology she experienced during the Car Free Day. She remained polite and careful in speaking so that her statement did not lead to misunderstanding in the future. NajwaShihab often interrupted when the speakers spoke because the answer she received was unrelatedto the question. For example when

FahriHamzah answered the question fromNajwa. Similarly, YunartoWijaya sometimes interrupted while other speakers were speaking. The goal was to clarify or disagree with statements submitted by other speakers. Mahfud MD in his sentence sometimes told about offensive/insinuating mistakes which is made by other speakers. Like his mahfud MD) sentence,

"Yes. Imagine if a woman is you, with your children, your mother or your wife, then you are abused like that, in persecution, intimidation, yelled, and pushed? It's very cruel for any reason. There are people who argue that it's just framing by a certain group. Then if it is true, it is very cruel! And then the question is, why are you silent when someone else is being executed and intimidated?"

YunartoWijaya once blamed Ahmad Riza P, because M. Taufiq, as Deputy Chairman of Jakarta Provincial Parliament. He is from Gerindra who also wore the opposing attributes in the Car Free Day.

#### **GENRE**

In the this aspect, communication activities in the Talkshow are political, and use many verbal and non verbal languages.

#### **V. CONCLUSION**

Based on the results of analysis and observation, the situation as well as communicative situation observed at the Mata Najwa occurred between the host and speakers in the form of oral, verbally and non-verbally conversation. The hosts and informants communicated in formal and sometimes used informal language to impress familiar, unobtrusive, maintain courtesy and respect.

The host and informants had the purpose and intent through the communication. The host spoke and performed in a speech strategy (repeatedly and gives a lot of questions) to dig up the honest answers from the speakers. While the speakers answered the questions as best they can. The speech patterns generally included in the opening of a conversation (host and informants). The main conversation (topic of current political issues), and conclusion (concluding the dicussion during the talk show by the host). Furthermore, the communicative acts observed in communication activities between the host and the speakers at Mata Najwa included questions (explorative and confirmative) and statements (informative, persuasive, evaluative, representative, directive, and declarative), such as: inviting, asking, begging, complain, suggestion, and apologize.

## REFERENCES

- [1] Holmes, J. 2013. *An Introduction to sociolinguistics Fourth Edition*. US: Routledge Taylor& Francis Group.
- [2] Iriantara, Y. 2014. *Komunikasi Pembelajaran: Interaksi Komunikatif dan Edukatif didalam Kelas*. Bandung: Remaja Rosdakarya.
- [3] Moleong, L. J. 2007. *Metodologi Penelitian Kualitatif*. Bandung: RemajaRosdakarya.
- [4] Saville-Troike, M. 2003. *The Ethnography of Communication: An Introduction Third Edition*. UK: Blackwell Publishing.
- [5] Schiffrin, D. 1994. *Approaches to Discourse*. Massachusetts: Blackwell.
- [6] Sumarsono, & Partana, P. 2002. *Sosiolinguistik*. Yogyakarta: PustakaPelajar.
- [7] Wardhaugh, R., & Fuller, J. M. 2015. *An Introduction to Sociolinguistics*. UK: John Wiley & Sons, Inc.
- [8] Zakiah, K. 2008. Penelitian Etnografi Komunikasi: Tindakan Metode. *Mediator*, Vol. 9 No. 1 Junihal. 181-188.
- [9] Suyitno, I. (2006). Komunikasi Antaretnik dalam Masyarakat Tutar Diglosik: Kajian Etnografi Komunikasi Etnik Using. *Jurnal Humaniora*, 18(3), 263-270.
- [10] Lateh, G., & Othman, S. (2016). Tinjauan interaksi silang bahasa Melayu dalam kalangan remaja Malaysia dari sudut etnografi komunikasi. *Jurnal Pendidikan Bahasa Melayu*, 4(1), 30-40.
- [11] BBC News Indonesia. 7 Maret 2014. Kisah Najwa Shihab mengelola dialog. Diakses pada 10 juni 2018. [http://www.bbc.com/indonesia/laporan\\_khusus/2014/03/140307\\_bincang\\_najwa\\_shihab](http://www.bbc.com/indonesia/laporan_khusus/2014/03/140307_bincang_najwa_shihab).

# An Analysis of Students' Pronunciation of Words Suffix /- ed/ of the Seventh Semester Student at the English Study Program the University of Sisingamangaraja XII Tapanuli in Academic Year 2017/2018

Musrafidin Simanullang, S.Pd., M. Hum; Lamhot Martua Situmeang, S.Pd., M.Pd

Email: [musrafidin@gmail.com](mailto:musrafidin@gmail.com)

Email: [lamhot.m.situmeang@gmail.com](mailto:lamhot.m.situmeang@gmail.com)

**Abstract**— *An Analysis of Students' Pronunciation of Words Suffix – ed of The Seventh Semester Students At English Study Program of The University of Sisingamangaraja XII Tapanuli In Academic Year 2017/2018. This study investigated the pronunciation capability of the seventh semester students of the English study program University of Sisingamangaraja XII Tapanuli in pronouncing words suffixing –ed. The sample of this study was the whole students of semester seven, and there were fifteen of them. They were chose as the sample with the assumption that they have passed all the subjects proposed or given. In this study, the researcher applied qualitative research method. The instrument to get the data was by giving test. The test referring to pronounce words suffixing – ed, in which there were six classification of it, and each of them consisted of items (words suffixing – ed with the last sound; voiced, voiceless, d, t, vowels, and unique sounds). The data was analyze by calculating the number of correct and incorrect pronunciation made by the students, then positioning them based on the grade they got. Based on the analysis, it was found that there was no student who got A (excellent) grade (0%), there were two students who got B (good) grade (13.3%), there were two students who got C (average) (13.3%), there were four students who got D (poor) grade (26.6%), and there were seven students who got E (fail) grade (46.6%). It concluded that the seventh semester students' pronunciation of English study program in academic year 2017/2018 was under poor, in other words most of them failed the test. There could be some sources why this problem occurred; the*

*wrong imitation made by the students from their educators, lack of practice, and the unsuitable technique. For that the writer suggested that being an educator, we have to be careful for we are being imitated, it is good to use sounding dictionary, native speaker in teaching and learning process, and the students must improve both their listening and pronunciation since they are unseparated by English songs, movies or videos as they now abundantly available on internet.*

**Keywords**— *Students' Pronunciation, Words Suffix.*

## I. INTRODUCTION

One of the most important aspect of having a good English, specifically in term of oral communication is pronunciation. Pronunciation is the most important skill of spoken English (as cited in Gilakjani, 2011). It can be said that even one has a good comprehension of English grammar, knows abundant of vocabulary, has a strong self-confident, etc, but when he/she speaks with poor pronunciation then the communication made is useless. Anyone who speaks another language will know it can be difficult to produce certain sounds that we do not use in our first language. Many students are nervous about speaking and believe their pronunciation of the sounds of English is an obstacle to effective communication. In fact, English is learned by the students in Indonesia as a foreign language, in which, specifically where this research was conducted, there is no such community which English is used as a medium of communication.

To become competent users of a foreign language, learners must focus on various different aspects of the language they are attempting to learn. At high school, foreign language learning tends to emphasize the importance of grammar and vocabulary, as these are easy to teach to large classes, and furthermore, are easy to test by written exam. This approach often causes other aspects of the foreign language to be neglected, however, particularly the practical skills that allow learners to actually use the language for real communication. It is all too common to find good students of English who are in effect tongue-tied – they have an extensive knowledge of the written language but lack the ability or confidence to use spoken English as a communication tool. Yet in reality, communication skills are not nearly as difficult to acquire as English language learners may think. If regular speaking practice is introduced from an early stage, together with the opportunity to hear native speakers using the language in its natural form, then it is possible for students to become as comfortable with spoken English as they are with written English.

Being able to communicate orally in English has a good pronunciation is first, in addition, as a student of English program in University, it is unacceptable when the student cannot speak well in term of pronunciation especially when the students have graduated, it will be the responsibility of the university or the lecturer. As a result, the writer who also as the lecturer in the University intends to make an evaluation for progress by conducting a research entitling “An Analysis of Students’ Pronunciation of Words Suffix –Ed of The Seventh Semester Student At English Study Program The University of Sisingamaraja XII Tapanuli in Academic Year 2017/2018”

## II. THE RESEARCH PROBLEM

In relation to the background of the study, the problem of this research is formulated as follows; **How is the capability of the seventh semester students’ pronunciation on words suffixing –ed?**

## III. THE OBJECTIVE OF THE STUDY

Referring to the research problem, the objective of this study is; To investigate the seventh semester students ability in pronouncing words suffix -ed.

## IV. THE SCOPE OF THE STUDY

This study was conducted on the seventh semester students of The English Study Program Faculty of Teachers’ Training and Education At The University of

Sisingamangaraja XII Tapanuli (UNITA) in Academic year 2017/2018. The reason of choosing the students as the sample of this study is because that normally the seventh semester students has already finished all the subjects except seminar or green table exam, in which to the writer idea, they’re ideal for the sample of this research. There are some obstacles for the students to learn and master the English pronunciation, some of them, such as; the way the word difference between written and spoken in English, the difference number of alphabets between English and Bahasa which goes to the difference number of sounds, the symbols exist in English but are not found in Bahasa, etc. In this study, the writer focuses on the word suffixing –ed. As it has been experiencing by the writer when lecturing, it is often that the students mispronounce the words suffixing by – ed.

## The Significance of the Study

This study expected to be useful for:

1. The Students
  - To improved their pronunciation mastery by understanding the difficulties and the way to overcome them.
  - To broadened their knowledge specifically in pronunciation.
2. Educators
  - To facilitated the information of the problems faced by the students in pronunciation.
  - To recommend that being an educator especially in low level, normally the learners directly imitate what their teacher said.
3. The writer
  - To get the real data of his students progress in pronunciation as his feedback for future lecturing.

## V. REVIEW OF RELATED LITERATURE Pronunciation

According to Oxford dictionary, pronunciation is the act of uttering with articulation; the act of giving the proper sound and accent. Therefore to have a good pronunciation, understanding phonology and phonetics is first, otherwise the communication happened will be bothered.

## Phonology and Phonetics

Phonology is the study of the sound system of languages, it is concerned with how sounds function in relation to each other in a language (Hamann & Schmitz



2005:3). Phonetics is the branch of acoustics concerned with speech processes including its production and perception and acoustic analysis. In addition (Kurtiniene 2014:13) states that Phonetics and phonology are the branches of linguistics concerned with sounds, thus the main object of investigation in this course is a sound. The English alphabet is comprised of 26 letters, while the sound system of English contains 44 sounds as phonemes. Both branches investigate the sounds from different perspectives: Thus, both phonology and phonetics deal with sounds. Understanding these subjects both theory and practice is a must for the students for having a good pronunciation.

**The English Phonemes**

According to Roach (2009:X) states that there are forty-four phonemes of English classified into; consonants, vowels, and diphthong as it is figured below.

Fig.1: The symbols of English phoneme

VOWELS		CONSONANT	
IPA	Examples	IPA	Examples
ʌ	cup, luck	b	bad, lap
ɑ:	arm, father	d	did, lady
æ	cat, black	f	find, if
ə	away, cinema	g	give, flag
e	met, bed	h	how, hello
ɜ:	turn, learn	j	yes, yellow
ɪ	hit, sitting	k	cat, back
VOWELS		CONSONANTS	
IPA	Examples	IPA	Examples
i:	see, heat	l	leg, little
ɒ	hot, rock	m	man, lemon
ɔ:	call, four	n	no, ten
ʊ	put, could	ŋ	sing, finger
u:	blue, food	p	pat, map
aɪ	five, eye	r	red, try
aʊ	now, out	s	sun, miss
əʊ	go, home	ʃ	she, crash
eə	where, air	t	tea, getting
eɪ	say, eight	tʃ	check, church
ɪə	near, hear	θ	think, both
ɔɪ	boy, join	ð	this, mother
ʊə	pure, tourist	v	voice, five
		w	wet, window
		z	zoo, lazy
		ʒ	pleasure, vision
		dʒ	just, large

**Organs of Speech**

Speech is the result of neuromotor activity, thus the sound originates in the brain. After the creation of the message in the mind, the organs of speech to physically produce the sound execute a number of commands. The physical production initiates in the lungs and undergoes important modifications in the respiratory tract before it realized. The different stages involved in this process are referred to as a speech chain. Clark and Yallop (1992) view this process as a kind of speech mechanism involving the active or passive functioning of the organs of speech.

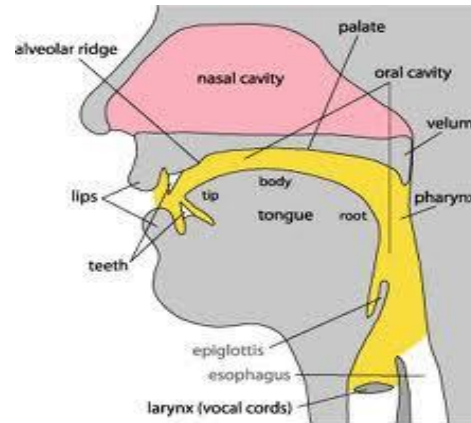


Fig.2: Organs of speech

**The Pronunciation of Words Suffixing – ed**

There are three classifications of pronouncing words suffixing –ed. Bowler and Cunningham (2004:29) clarify

- a. [d] after all voiced consonants except [d], and after all vowel sounds as in planned [plænd], begged [begd], played [pleid].
- b. [t] after all voiceless consonants except [t] as in stopped [stopt], kissed [kɪst], picked [pɪkt]
- c. [ɪd] after [d,t] as in needed [ni:did], wanted [wɒntɪd]

**VI RESEARCH METHOD**

Research is the orderly investigation of a subject matter for the purpose of adding knowledge. Research can mean ‘reresearch’ implying that the subject matter is already known, but for one reason or another, needs to be studied again. Ross (2005:1). Based on that statement, it can be concluded that a research can be redone when there is a need or a special purpose in doing that. This research applied qualitative method, Hancock, Ockleford, and Windridge ((2007:5) state that Qualitative research is concerned with developing explanations of social phenomena. That is to say, it aims to help us to understand

the social world in which we live and why things are the way they are.

reason of choosing this semester of students as the sample of the research is because in this semester all of them is assumed to have finished all the subjects.

**Population and Sample**

The population of this study was the students of the English Study Program at The University Sisingamaraja XII Tapanuli which is consisted of eight semester and the total number of the students are 165 students. The sample of this research is the seventh semester students, the technique used in deciding the sample was cluster and purposive sampling. The whole students of the seventh semester was taken as the sample and all of them are 15 students, the

**The Instrument of Data Collection**

To answer the research problems data is required therefore in this research the instrument used to collect the data was by applying test and distributing questionnaire. The test given was about the pronunciation suffixing -ed or to answer the research problem number one, and the questionnaire given was to answer the research problems two and three.

**VII. DATA AND DATA ANALYSIS**

**Data and Data Analysis of Pronunciation Test Words Ending - ed**

Table.1: Below is the table of data derived from pronunciation test of words ending – ed

No	Voiced					Voiceless					Vowels					d					t					Unique Sounds					Total
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	
S1	c	i	i	I	i	i	c	c	i	i	i	i	I	i	i	c	c	c	i	i	c	c	c	c	i	i	i	i	i	i	10
S2	i	c	i	I	c	c	c	i	i	i	i	c	C	c	i	c	c	c	c	c	c	c	c	c	i	i	c	c	i	i	18
S3	c	c	i	I	i	i	c	c	i	i	c	i	i	i	i	c	c	i	c	c	i	c	c	c	c	c	c	i	i	i	15
S4	i	i	e	C	c	c	i	e	i	i	i	c	i	i	i	c	c	c	c	i	i	c	c	c	i	i	i	i	i	i	13
S5	c	c	c	I	i	i	c	i	c	i	c	c	i	i	i	i	c	c	c	c	c	c	c	c	c	c	c	i	i	i	17
S6	i	i	i	I	i	i	i	i	c	i	i	i	i	i	c	i	i	c	c	i	i	i	c	c	c	i	c	i	i	9	
S7	i	c	c	I	c	c	i	c	i	c	c	c	i	c	i	c	c	c	c	c	c	i	i	i	c	i	i	i	i	i	16
S8	c	i	i	c	i	c	c	i	i	i	i	i	i	i	i	c	c	c	c	c	c	i	c	c	c	i	i	i	c	i	15
S9	c	c	c	I	c	c	c	i	c	c	i	c	c	c	i	c	c	c	c	c	c	c	c	c	c	c	c	i	i	c	24
S10	i	i	i	I	i	c	c	i	i	i	i	i	c	i	i	i	c	c	c	i	c	c	c	i	i	c	i	i	i	c	11
S11	c	i	i	I	c	i	i	i	i	i	i	c	i	c	i	i	i	c	i	c	c	c	i	c	c	i	c	c	i	i	12
S12	i	c	c	I	i	i	i	c	c	i	c	i	i	c	c	i	c	c	c	i	i	c	i	c	c	i	i	c	i	i	14
S13	c	c	i	e	i	c	i	i	i	c	i	c	i	c	c	c	c	c	c	c	c	c	c	c	c	c	c	i	i	c	22
S14	i	i	i	I	c	i	i	c	i	i	i	c	i	i	i	i	i	c	c	i	c	i	i	i	c	i	i	i	c	i	8
S15	c	i	i	I	c	i	i	c	c	c	i	i	c	c	c	c	c	c	c	c	c	c	c	c	c	c	c	c	i	i	21
Total	8	7	5	3	7	7	7	8	4	4	4	8	4	8	4	9	13	14	13	9	11	11	11	12	11	6	6	4	3	3	-

Table.2: The students' score and grade

No	Total Correct Pronunciation	Score	Grade
S1	10	33	E (fail)
S2	18	60	C (average)
S3	15	50	D (poor)
S4	13	43	E (fail)
S5	17	57	D (poor)
S6	9	30	E (fail)
S7	16	53	D (poor)
S8	15	50	D (poor)

S9	24	80	B (good)
S10	11	37	E (fail)
S11	12	40	E (fail)
S12	14	47	E (fail)
S13	22	73	B (good)
S14	8	27	E (fail)
S15	21	70	C (average)

Based on the table above from the total number of the sample (15 students), it's found that there was no student who got A (excellent) grade (0%), there were two

students who got B (good) grade (13.3%), there were two students who got C (average) (13.3%), there were four students who got D (poor) grade (26.6%), and there were seven students who got E (fail) grade (46.6%). As it can be seen on table there below.

Table.3: The number and percentage of students positioned to their grade

Grade	Total	%
A (Excellent)	0	0%
B (Good)	2	13.3 %
C (Average)	2	13.3 %
D (Poor)	4	26.6 %
E (Fail)	7	46.6 %

### VIII. CONCLUSION

Based on the data derived and its result, it is concluded that the capability of the seventh semester students in academic year 2017/2018 is ashamed, since there were only two students who got B (good) grade, two students got C (average) grade, four students got D (poor) and the rest or seven students got E (fail).

### REFERENCES

- [1] Bowler, Bill and Sarah Cunningham. 2004 *Upper Intermediate: New Headway Pronunciation Course*. New York: Oxford University Press.
- [2] B. Hancock, K. Windridge, and E. Ockleford. (2007) *An Introduction to Qualitative Research*. The NIHR RDS EM / YH.
- [3] Clark, J. and C. Yallop. 1992. *An Introduction to Phonetics and Phonology*. Oxford: Blackwell Publishers.
- [4] Cornelia Hamann and Carmen Schmitz. (2005) *Phonetics and Phonology: Reader for First Year English Linguistics*. University of Oldenburg.
- [5] Celce-Murcia, Marianne, D.M. Brinton, and J.M. Goodwin. 1996. *Teaching Pronunciation: A Reference for Teachers of English to Speakers of Other Languages*. Cambridge, UK: Cambridge University Press.
- [6] Gilakjani, A. P. (2011). *A study on the situation of pronunciation instruction in ESL/EFL classrooms*. *Journal of Studies in Education*, 1(1): E4.
- [7] Kenneth N. Ross (2005). *Educational Research; Some Basic Concepts and Terminology*. International Institute for Educational Planning/UNESCO:IIEP's Printshop.
- [8] Peter Roach. (2009). *English Phonetics and Phonology: A Practical Course*. New York, Melbourne, Madrid, Singapore, Tokyo: Cambridge University Press.

# “Insignificance conjoined with humor”- A Review of Kundera’s Novel “The Festival of Insignificance”

Mubasher Mehdi

**Abstract**— *The story of human instincts and passions is very old. From Sophocles’ ‘Oedipus’, to Ovid’s, ‘Metamorphoses’, Virgil’s, ‘Aeneid’, and Dante’s ‘Divine Comedy’ and then description of this instinct could be seen in Hardy’s, “Tess of the D’Urbervilles and Lawrence’s, ‘Lady Chatterley’s Lover’.*

*The theme of sex and sexuality has many aspects in literature. Specially in dying Victoria age, Hardy has deftly taken this issue and in twentieth century, Laurence also took this issue under cover.*

*But now in this post-modern era, sex and sexuality is dealt with openly. Kundera is an exceptional writer of this age. He has been member of communist party, that’s why taking the structure unity of Soviet Union, under Stalin, and its massive pressure on Stalin’s Comrades, by Stalin, the story of the novel reveals this aspect along with the new thinking of the new world, in which we are living now. This age also could be termed as the age of ‘Late Capitalism’, where there is a severe contrast present between ‘Capital’ and ‘Production’. But apart from it Kundera has very keenly written this novel with taking various themes, like suicide, European thinking after post-war, gender and fear of women not to produce children, and other issues after post-war, in a light vein. He has also described the life of France, a cultural hub of Europe. So, in a sense post-modern novel but with the description of its own Kind. He says that it’s the age of triviality or in other way of ‘Insignificance’.*

**Keywords**— *Navel, Humor, Insignificance, Irony.*

The novel starts with an unusual concept about female sexuality. This novel may be about “Insignificance” and has remarkable remarks of Kundera’s Wife on the flap. Vera his wife says to her husband: “You’ve often told me you meant to write a book one day that would have not a single serious word in it....I warn you: watch out. Your enemies are lying in wait”. The wife of Kundera may be right, but one thing is clear, critics are not enemies, but they raise faithful opinions, which see a writing in all its aspects and give a wide scope to it.

The background of the novel is set in posh and fashionable France, where Kundera lives now. The unusual concept of female sexuality lies (Kundera, 2015, p. 3) in his opinion,

in navel of a woman. He says that buttocks, (Kundera, 2015, p. 3) breasts, and thighs have a different kind of attraction for men about female gender, but navel has a strange dimension. The novel has seven parts and several sub-portions. The first part with the title “Introducing the Heroes” generates the discussion of female sexuality or seductiveness lying in the navel. Alain (Kundera, 2015, p. 3) the major character of the novel, in a day of June, sees girls in Paris street, wearing T- Shirts cut very short, showing their naked navels, and trousers belted below the T-shirts. The character Alain thinks disturbingly that in women of today, their seductive power lies now not in thighs, buttocks, breast, but in navels, a hole located at the center of the body. Reflecting on this triviality he thinks that if a man (or an era) sees the center of female seductive power in thighs, how it could be defined, particularly about its erotic orientation? He improvises an answer, (Kundera, 2015, p. 3) that thighs then should be long like roads, so that in the erotic achievement, these long thighs create a magic of inaccessible. Alain further ponders if (Kundera, 2015, p. 3) (an era) or a man sees in female breast the sexuality then the erotic orientation, comes up about the sanctification of a woman, Virgin Mary suckling Jesus and male sex on its knees before the noble mission of the female sex (Kundera, 2015, p. 3). Then inquiring about the female sexuality or the seductiveness in the center of buttocks, means to Alain, brutality, high spirits, the short road to goal, a goal all the more exciting for being double but above all, the female seductiveness if lie in the naked navel, is a disturbing thing for Alain, a man and also for an era (Kundera, 2015, p. 4).

After leaving the problem of navel, Kundera moves to introduce his other hero, Ramon. When Alain was thinking about the female center of seductiveness, Ramon was approaching at the edge of Luxembourg Gardens. Here, an exhibition was set and several people were watching it. He had to face a long queue and therefore, he avoided to watch the exhibition. He decided to move to the park where, atmosphere was bit agreeable. In the park where there were statues of queens of France, there were also statues of Balzac, Hugo Dumas, and Berlioz. Ramon felt a bit relief over here (Kundera, 2015, p. 4). This description is to set the background of the novel which is posh and fashionable

France. France is the cultural hub of Europe, and even British people aspire to see Paris and France.

The third hero is introduced, climbing the stairs of his doctor's office. Ramon at that time was strolling in the park. The name of the hero is D'Ardelo. He is specially visiting the doctor to know whether the suspicious symptoms in his body were due to cancer or not. The irony is that right after three weeks, his birthday has to happen. He is thinking about his distant birthday and near death. And after meeting with the doctor having a smile on his face, he thought that death had turned away. He lived near the park and started to set out to return across it. While he was walking amid the greenery he was having a good sense of humor. He saw the statues also of the queens in white marble, salute them and then broke into laughter (Kundera, 2015, p. 6).

In the portion "The secret charm of a grave illness", the writer describes a carefree attitude to death. Ramon encountered D'Ardelo in the gardens and they have been friends a year ago. D'Ardelo talks about the inner power of a woman by giving example of great madame La' Franck. He tells Ramon that her husband died in her arms, she dined with friends and myself, though her eyes were red with tears, but she was laughing. This is the inner strength of a woman and her love of life. This seems to be strange satire on our attitude towards dying people. We think, even sitting at the death of anyone, with an impression that we will never die. But this case is different. This seems to be snobbery. Kundera here, has ridiculed our customs about death. (Kundera, 2015, p. 7)

D'Ardelo describing the story of famous madam La Franck, recalls his own mental condition at about quarter of an hour in the doctor's office. He has tears in his eyes and he thought that he had lived a harsh and tyrannical ordeal of death all the previous month. He asks to arrange a small cocktail party and say to Ramon for its arrangement. Ramon asks about his visit to doctor. D'Ardelo replies in a secretive way that he is suffering from cancer. He was satisfied with celebrating his death and birth at the same time (Kundera, 2015, p. 8). How amusing? D'Ardelo has hidden his disease. Why? Why did he lie? (Kundera, 2015, p. 10)

In the next portion "Ramon's Lesson on Brilliance and significance" is that the brilliance is defined to set women in competition, and seduce them. Writing about the insignificance, there is a view of novelist that woman when being won over by the man, where woman sets herself free becoming incautious and then easily accessible (Kundera, 2015, p. 12). Kundera has also defined Narcissism. According to Ramon, describing the personality of D'Ardelo to Charles he is a Narcissus. He doesn't take pride in him but undervalues. So, he is snob (Kundera, 2015, p. 15).

And in the part two this portion "Memoirs of Khrushchev" as a gift has been introduced and the character Ramon and Charles have talked about the story of twenty four partridges.

In the portion "Brilliance and insignificance, a character a certain theater actor Caliban has also been introduced.

#### **Part two "The marionette Theater"**

This part starts with the story telling of Stalin. The writer says (Kundera, 2015, p. 20) when Stalin gets relaxed after wearing; he liked to tell his comrades different stories. One story is this that one day I took out gun; I put on parka, and trek some thirteen kilometers. There I found a stock of partridges on the tree. I counted them, they were twenty four. But I had twelve shells. I fired and twelve partridges were killed, then I trek thirteen kilometers home again I come back after trekking thirteen kilometers and twelve partridges were still perched on trees and I shot them dead (Kundera, 2015, p. 21). This story according to Kundera, through mouth of his character, is cited by Khrushchev in his memories, and he reports, that as the character Caliban laughed, nobody dares to laugh. This story has been written with purpose by Kundera. It is not humor, but ironical satire. Kundera wants to show that the strict suppression on the comrades by Stalin broke their nerves as Stalin quite often told this story. They could only pass the comments on urinary vessels after leaving Stalin, pissing in line. But even there they had a fear that Stalin might have been hearing them. This is not a spontaneous humor by Kundera but a conscious effort on his part. Moreover, this is humour touching satire (Kundera, 2015, p. 21).

This story teller General Stalin in the end comes out as mustachioed men, having a gun, wearing a parka, and with his friend Kalinin. Kalinin is interesting character. He urines and disappears from the stage making a speech and during that time opera performed, and again after one minute Kalinin was on the stage again. Stalin had a strange love for his this comrade. He named the Prussian city Konigsberg, after the last war as Kaliningrad.

There is also an interesting note about Kalinin in this novel. When he attended the meetings, his trousers remained wet and wet. And when this man becomes disguised quoted, above (Stalin), wearing parka and having a gun, comes out with Kalinin or his friend, he shots at the nose of a queen's statue and takes it off and his friend pissed at the back of another queen's statue (Kundera, 2015, p. 115). This is something significant. Because after Stalin, Russia underwent a change. But even then the shot and urine tell that as a monumental character of history, we remain. Though history couldn't be reversed, but changed. And one day as Kalinin pissed on back of the statue of the queen, Europe will also follow him. This is an episode of mockery again and not of a humor.

While discussing about their ages and their girlfriends' ages after Stalin's story all the four, friends, Alain, Ramon, Charles and Caliban laughingly move the description of the novel.

Alain and Charles often think about their mothers. This is the third part of the novel. Alain recalling his mother delves in the enigma of navel. He remembers the woman who saw his son's navel and after putting finger in it, She kissed him and then he never saw her again (Kundera, 2015, p. 36).

A woman trying to suicide. A young man being drowned to save her from killing herself. She resolves this phenomenon of death in this way, that someone has died, but someone is alive as fetus in her belly (Kundera, 2015, p. 38).

#### **A strange continuity of life.**

It is strange assertion of yourself to die with your own determination and on your own will. The rejection of motherhood has been a phenomenon at work after post war. Its roots are in that capitalist society of Europe, where new values of a new market system have evolved. It is not nineteenth century Europe, where the people had a large family and they were conventional and conservative. Today's Europe is different. The competitive market has blown away all the values of European community and this is also due to the fact that Europe has directly or indirectly and invisibly waged a very long war.

Kundera tries to create fun in the portion "Angels". He simply means fun through the mouth of the characters, "Charles and Alain". This is also an attempt to create humor, and deliberately.

Part four is the climax of the novel. Here, they are all at the D'Ardelo's house. Caliban is speaking Pakistani, unable to create fun, because the language written is not Urdu, but if heard may have another impact. Caliban is terrorized and made afraid in the end as being Pakistani (Kundera, 2015, p. 54). This is as now the image of every Pakistani. Caliban is told that he might be suspected and jailed. This is the self-explanatory portion of the cocktail party. But it is also based on sarcasm.

The last and the seventh part "The festival of insignificance" starts with the imaginative voice of Alain's mother who has tried to suicide once due to her hatred of his father and also she doesn't want to give birth to baby. He talks with her photograph. His mother calls him idiot and why? Because his idiocy comes from his ridiculous goodness. This makes him an apologizer. A man whose mother didn't want him to come in the world (Kundera, 2015, p. 103).

All of them discuss about show of navel by the girls. They thought this is fourth dimension of sexuality. The one being breast, second thighs, third buttocks and fourth the navel. As the novel begun with the navel as the

center of female sexuality so in the last part it is discussed as the center of female's individuality as all navels are same (Kundera, 2015, p. 104).

The character says that this is sign of new individuality, where individuality of your own is an illusion. And navel is the symbol of fetus also. All the people of this new century's sign have to live under it. D'Ardelo after disclosing about his disease, says that we should love and inhale insignificance. According to him everything is useless, insignificant and trivial (Kundera, 2015, p. 105). But right at that moment, Khrushchev, Brezhnev, Kaganovich are thumping and thumping the tables of Kremlin. They are shouting. What are they shouting? He has left us away. Who has left them away? He who is crying in Luxembourg gardens. He is wearing parka, and a gun in his hand. He is saying and apologizing that my friend will never piss on noble ladies of France. The sound in Kremlin is getting higher and higher. All the comrades are now lamenting. He has gone away stealthily. All of us are his victims. And there the march of insignificance drums out kremlin and extends to France. What is insignificance? That, which has been enacted or that which is just celebrated as cocktail party. Definitely, from the chaos of insignificance, a unity of significance may arise. The novelist has tried to write a humorous novel. He has tried to define teasing, sarcasm and satire. It is all these three techniques of writing, not humor. And Kundera should attend to the warning of his wife.

#### **REFERENCES**

- [1] Kundera, M. (2015). *The festival of insignificance*. (A. Linda, Trans.). U.K.: Faber & Faber. (Original work published 2013)

# Feminist Voices: Indian Women Novelists in English

Pallabi Ghosal

Self – Researcher. She has graduated in English, from the University of Calcutta, Kolkata, India

**Abstract**— *Since the time of inception of the history of civilized mankind, women have been victims of oppression and suppression. Even in literature, they have been denied a voice. It was only in the twentieth century which facilitated the introduction of Education that a quest for self-identification percolated into the minds of the subjugated women. Besides other places of the world, this also has been the scenario in the Indian Subcontinent, where simultaneously with the struggle to attain independence from the British Raj, went on the struggle of self-conscious women or the “New Women” to find ways of emancipation from the dominance of patriarchy and establish an independent identity of themselves. This was visible even in the literary sphere. This paper is aimed at tracing the feminist way of portraying women by eminent novelists like Anita Desai and Shobha De and is also bent upon critically comparing the varying approach of protest against male-chauvinism and patriarchy harboured by the characters created by Anita Desai and Shobha De. While the female characters of Anita Desai remain deeply engaged in the quest for self search instead of acting against the patriarchal system, the bold and defiant steps taken up by the female characters of Shobha De as a means to voice their grievances against the stem patriarchy are bound to leave one in amazement and appreciation.*

**Keywords**— *Feminism, Feminist Voices, New Woman.*

Since times immemorial, women all over the world had been deprived of the basic socio-legal rights by the patriarchal order. In the domain of patriarchal culture, woman was a social construct, a site on which masculine meanings get spoken and masculine desires enacted. With the advent of the Twentieth Century, a growing awareness was observed among women regarding their desires, sexuality, self-definition, existence and destiny. As women started seeking their independence and self-existence in the otherwise dominant patriarchal society, it started a revolution all over the world which came to be termed as “Feminism”. Thus, Feminism derived from the Latin word “Femina” meaning woman, is a range of political and social movements and

ideologies that were aimed at achieving political, educational, economic, personal and social equality of both men and women. Simon de Beauvoir’s ‘Le Deuxieme Sexe’ (1949), made an important landmark in the evolution of the feminist theory, as here, she examined the socio-economic, cultural, political and intellectual state of women. She questioned the status and role of women in the convention ridden patriarchal society and came to the conclusion that a woman is not feminine by birth, but she is made so by the process of socio-cultural conditioning,

“One is not born, but rather becomes a woman”. ( Beauvoir 295)

Various other feminists too, came up during this time with their expository and creative write-ups which further inquired into the submissive status of the women in the otherwise patriarchal society and encouraged and shaped the feminists’ struggle to empower women and help them transcend their deprived status. Different countries having different religions and cultures came up with new tales encompassing the plight of the modern women, their dilemmas and conflicts, and their efforts to achieve self-identity and independence and India, too, was no exception.

Feminism in India has existed since the Vedic Period, with the gradually changing face of women coming to light in every ages, with its distinctiveness, in the process carving out a firm place in the Indian Literary scene and since then, Feminism in Indian Literature is commonly conceived as a very exalting concept as massive work on feminism is accomplished through Indian Literature as compared to the exponents of Political and Social sciences.

Simultaneously, along with the dawn of colonialism under the British Empire, western education was introduced in India, which encouraged reformist movements, promotion of women’s institutions, the freedom movement and so on. Education had also inculcated a sense of individuality amongst women and had aroused an interest in their human rights. This facilitated the emergence of New Woman in the socio-political site of the Indian subcontinent and it was then that the feminist trend in Indian literature had appeared on the horizon.

Feminism has played a significant role in shaping the Indian-English novel and the writers who appeared in Indian-English literary scene were also of great importance. They gave birth to a new era which held out for the Indian woman opportunities for a dynamic participation in social life. Indian-English novelists, especially women novelists have made themselves as a significant entity by making the novel itself an instrument of social reform. Feminist writers in India proudly upheld their causes of 'womanhood', through their write-ups. Gradually as Feminism in Indian Literature traversed through the era of British Rule to the Contemporary times, it no longer remained a singular theoretical point of reference; rather it had metamorphosed with time maintaining proportion with historical and cultural realities, levels of consciousness, perceptions and actions of individual women and women in mass. Post-Independence literature reveals the woman's quest: quest for identity; quest for a separate and special place in contemporary society. Besides, several women writers tried to analyze psyche of the exploited woman. After the nineteenth century, there was a change – a protest was recorded and sympathy for women was expressed. In present times, however, it no longer remains confined to being the voice of the suppressed and the oppressed. Rather a discernible recent shift in feminist literature is noticed from the representation of women's victimization to that of their resistance as is seen in the writings of eminent novelists like Anita Desai, Shobha De and Nayantara Sehgal.

#### **Comparing the Feminist Voices of Anita Desai and Shobha De:**

Anita Desai, who is considered to be the pioneer of writing on feminist issues, is inclined to analyze Feminine Consciousness with feminine sensibility and psychological point of view. In her attempt to broods over the fate and future of the postmodern women particularly in the male chauvinistic society and highlight the matriarchal struggle, self-freedom, self-identity and self-power against the male dominated world, Desai, much like Virginia Woolf of western literary paradigm, focuses on the minute and subtle images of a tormented, tortured, toiled, trodden and self-frustrated feminism preoccupied with her inner heart, soul and mind, her sulking depression, melancholy, pessimism, self-storming pragmatics surrounding the atmosphere of mankind and makes a fervent appeal for a radiant dawn for the whole female community. She even strives to delve deep into the psyche of the suppressed women who, being haunted by peculiar sense of doom, withdraw themselves into a sequestered world of their own. In order to explore the realities of their lives, Desai vividly discusses how the disparity between male and female leads to the

temperamental incompatibility, conjugal, chaotic and conflicting dilemmas of such subdued women. Lacking the spirit of viewing life with optimism, most of her women characters fail to overcome their existing traumas and apprehensions, therefore leading to their neurotic disorder and self-destruction.

While portraying a world of a subverted, suppressed and thereby dissatisfied woman who is a lonely protagonist, Desai challenges the prevalent version of Indian women stereotype by subverting their quest for fulfillment with an intense dissatisfaction with the family system and hence a resultant unsatisfied ego. Desai's women are mostly engaged in self-search and looking eagerly for the fulfillment of the void they feel even in ties between parents, siblings, friends which in turn render them incomplete. However, unlike in the writings of the writers like Arundhati Roy, or Shobha De, Desai's protagonists does not take recourse to explicit moves of self liberation; rather her characters lodges their protests in their in their own way, in the typical style of Desai, by way of escapism of one way or the other. Being adamant and eccentric towards the male dominated order and system, the female characters of Desai, silently rebel and take recourse to naturalism and realism socially and economically— in a world of their own, a world where they can be able to confirm their determination, affirmation and freewill.

On the other hand, Shobha De, who has been regarded as, "the high priestess of gossip and innuendo", attempts to turn the pattern of displacement and marginalization upside down. Realizing the need for women to shatter the economic, social, political and cultural barriers posited by various dominating forces of the society throughout the ages, she tries to undo the distorted image of a woman who cries for freedom and equality which goes unheard in the patriarchal world and thereby, presents a trail of female characters, who are sexually liberated and free thinkers---women who are termed as the "New Woman". Such women are very different from the traditional ignorant Indian women as being rebellious in nature; they deny remaining confined in the superficial roles assigned to them by the ruthless patriarchal society. Instead they challenge the orthodoxy of social taboos and seek fulfillment through self-expression in a social environment where there is mutuality, understanding and tenderness. *Feminist New Style*, a journal published in 1927, aptly declared that ---

"The new woman is a blend of physical freedom, sexuality and stamina with feminist self-assertiveness and traditional domestic femininity, a woman who can combine pleasure, career and marriage. They are eager to participate in pleasure as they would do in play, work etc."



Shobha De does not believe in describing her women characters as love slaves or mere help mates at home. As a writer she tries to mirror her feminist mindset while portraying women in her novels. Thus, unlike the traditional women who try to adjust her nature with her man, the female characters of Shobha De, belonging mainly to the urban world, are independent and free from social and moral restrictions. Giving very less or no importance to spirituality, these women have found various ways of seeking pleasure and they don't even hesitate to design their own attitude and behavior which may vary from their counterparts. All they want is freedom from the established gender roles and sexual restraints of the traditional society and so are not submissive and guilty of their affairs. Instead, they remain more assertive, domineering and bold in comparison to men, struggling to seek out their ways of emancipation and realizing their existence in the end as is observed in the portrayal of her characters in her novels like Nisha in 'Sultry Days', Aasha in 'Starry Nights' and Karuna in 'Socialite Evenings'.

The representation of the protagonist, Karuna, in Shobha De's very first novel, 'Socialite Evenings', as the "New Woman" has been widely appreciated. A middle class girl, Karuna, stands as the perfect example of the misery of women in India. She suffers due to the callous and non-responsive attitude of her husband. However, her quest to find out her 'self' springs from her discontentment and so, despite finding herself trapped within her marriage, unhappy family life and being battered and bruised by divorce, she continues to fight for her identity and existence. Contrary to her father's wishes, she takes up modeling as a career and even acquires a boyfriend named Bunty, which are her acts of rebellion against the puritanical world around her. In order to revolt against her husband and realizing that "I didn't want to deaden myself to life." She even boldly establishes extra-marital relationship with Krish, even though she knew that such kind of affairs are labeled as crime legally; soon she acknowledges and embraces the idea that, "Single was good for me" and so she walks or rather squeeze the life out of a family life of pungent atmosphere where she has no identity, no choice whatsoever--

"Divorce isn't such a dirty word anymore. I'm sure my mother-in-law would feel pretty relieved. May be the husband, too. I've always felt like such an impostor in the house." (52)

and henceforth learns to manage living on her own. She goes on to take up odd jobs ranging from script writing to ad-films and excels rapidly in this field through her hard work, in the process bagging the award as the copyright of the year

and fulfilling her dream of establishing herself as a self-sufficient woman.

Sita, the protagonist of Anita Desai's renowned novel, *Where shall we go this Summer*, however stands in stark contrast to Shobha De's character Karuna. Sita, too, being isolated from her husband and children because of her emotional reactions, is initially portrayed by Anita Desai as a rebellious, non-conformist woman, disgusted and trying to liberate herself from the patriarchal norms. A new woman who, too, is seething in discontentment with her being enclosed within the "four walls" of her house with the expected behavior of an ideal 'mother' and 'wife', she escapes to the island of 'Manori' in search of an 'independent female' status separated from the "male" liberated from patriarchal bondage. However she does not indulge in an attempt to avenge her husband by inclining to an extra-marital relation like Karuna. Instead, in 'Manori', she undergoes a spiritual purification, trying to understand her husband and children and redefining her relationship with them. Though her exiling her own self is an attempt to assert herself but since her children had no scope in the island of her desire, she could not hold herself permanently there. Being bound by her motherly responsibility, she is forced to return to her world obligation and duties. Though the magic of the island still entralls her she soon realizes the impossibility to revisit the past glory in the island in the present context:

"If it had ever existed-black, sparkling and glamorous as in her memory-it was now buried beneath the soft grey-green mildew of the monsoon, chilled and choked by it" (103)

Reconciling herself to her fate, she strikes a perfect balance between her inner self and the outer world and thus, she remains, like the mythical Sita, of the epic 'Ramayana', an epitome of ideal womanhood and femininity.

While Sita remains an embodiment of Indian Feminism, Maya, the protagonist of Anita Desai's novel, 'Cry of the Peacock', is presented as the embodiment of the Post-modernist feminism of the Indian Bourgeois community, culture and society. Married to a psychological intellectual, Gautama, a highly emotional, sensitive and sensuous woman, Maya, finds her husband to possess an "understanding [which] was scant, love was meager". However, as one reads through the novel, the reader finds that her husband loves and cherishes her, but she is never taken seriously as she is a woman. They identify her with "maya" according to Hindu consciousness. This is what repulses her; this is something that she objects to. As time elapses, she becomes more and more restless, brooding over her emptiness that she feels at heart.

"...I had yearned for the contact that goes deeper than flesh- that of thought- and longed to transmit to

him the laughter that gurgled up in my throat as I saw a goat nuzzle, secretly, a basket of sliced melons in the bazaar while the vendor's back was turned, or the profound thrill that lit a bonfire in the pit of my stomach-when I saw the sun unfurl like a rose in the west, the west and farther west....,But those were the times when I admitted to the loneliness of the Human soul, and I would keep silent”(104-105)

This again reminds us of the narrator in Charlotte Perkins Gilman's short story, "The Yellow Wallpaper", where though the narrator's husband, John, loved his wife, being a woman she was paid little attention to and confined to domesticity like a typical housewife and this in turn leads the narrator to suffer from neurotic disorder until she finally turns insane. Maya, in the *Cry of the Peacock*, too experiences loneliness and lack of communication and she feels---

"God, now I am caught in the net of the inescapable, and where lay the possibility of mercy, of release". This net is no hallucination, no. Am I gone insane?..." (Dar 90)

Being a rebel woman, she refuses to identify with it and revolts against it in her own way. She is in search of a new vista for a woman's world- a space where she can be at par with man. Just as the narrator in "The Yellow Wallpaper" fancies a woman trapped behind the yellow wallpaper, which becomes a symbol of confinement and finds solace on imagining her wandering in the garden freely when there is no one around,

"[amidst] those dark grape arbours, creeping all around the garden....."(The Yellow Wallpaper by Charlotte Perkins Gilman, 654 )

Desai's Maya, too, seeks her mother who has attained liberty from suppression through death in the natural landscapes and gardens and gets solace in it. However, while the narrator of Gilman, at the end of the story, tears down the yellow wallpaper and metaphorically liberates herself from the confinements in a claustrophobic atmosphere where she is thrust into by the stern, dominant patriarchy, ---

"I have got out at last...you can't put me back..."(The Yellow Wallpaper by Charlotte Perkins Gilman, 656)

Desai's Maya, compromises with her situation, lingers on with the negativities and nihilism imposed by the patriarchy and thus suppressing her self-identity and feminine desire in her heart till she dies.

Shobha De's novel, 'Second Thoughts', houses a protagonist, who too is christened Maya. However Shobha De's Maya is very different in attitude as compared to her namesake in Anita Desai's novel, 'Cry of the Peacock'. A middle class Calcutta girl is married to Ranjan, Shobha De's Maya

possesses a keen desire to discover Bombay and pursue a career in textile designing. But her sense and sensibility are reduced to ashes by a fanciful moody, suspicious, calculating nature of her husband. She seems to be losing her identity every moment when she is with her husband. Just at this moment, almost as a gift of God comes Nikhil, who, in opposition to the dictatorial, disparaging Ranjan, is appreciative of Maya. This is like a ray of hope for Maya: a new way to live, new promises of life to keep which, in turn, makes Maya dedicate herself to Nikhil. She has broken loose from pangs of conscience and she now thinks of enjoying outings and longs for the romantic date with Nikhil.

"I lay awake all night dreaming of a large bird swooping down on me, claws out. Other than the odd mole hunt my body remained uncharted territory." (281)

Thus, the New Woman steps out as bold, fearless, uncaring and looking ahead to assert her individuality and establish her identity.

To conclude in a word or two, it can be said that the post independence Indian woman Novelists in English like Anita Desai and Shobha De focus on how woman in the changed socio-economic conditions, become skeptical to the traditional roles assigned to them by patriarchy and hence renders a voice to the revolting consciousness of women folk to their exploitation and male-chauvinism. However, a stark difference is noticed between the treatments of the characters by these two authors. Though the women characters of both Anita Desai and Shobha De voice their grievances against the dominant patriarchy, Anita Desai's characters are seen to strive for liberation but eventually cannot break free completely from the duties and responsibilities that they owe to the society. They fumble to take up bold steps for their emancipation and so the feeling of nihilism becomes their all time companion. On the other hand, Shobha De's female characters are much bolder in voicing their disapproval of dominance of women practiced by the patriarchal society. Emerging as the "New Woman" of the era they pursue their goal of emancipation to its fullest, in the process establishing an independent and strong identity in the society. Shobha De seems to have derived this perception of free women from western feminists and writers as Charlotte Perkins Gilman too, harped on the same notion---

"Women's subordination will only end when women lead the struggle for their own autonomy." (Gilman)

Such an attitude on the part of the females, according to me, is highly appreciable and such "New Women" should be the light bearers of all the timid and submissive "Bhartiya Nari", inspiring them to rise up against all sorts of oppressions and establish themselves independently in the patriarchal setup as does Shobha De's creations---Karuna and Maya.

## REFERENCES

- [1] Beauvoir, de Simone. *The Second Sex*, Vintage, 1997
- [2] Bhavyal. "Feminism in Indian Literature" *International Journal of English Language, Literature and Translation Studies*, vol 3, no.4, 2016, pp. 37-39
- [3] Dar, Bilquees." Feminine Sensibility In Anita Desai\'S Cry, The Peacock" *IOSR Journal Of Humanities And Social Science*, vol 12, no. 2, pp. 88-90
- [4] De, Shobha . *Socialite Evenings*, Penguin Books, 1989
- [5] De, Shobha.. *Second Thoughts*, Penguin Books, 1996
- [6] Desai ,Anita. *Where shall we go this Summer?*, Vikas Publishing House, 1975
- [7] Desai, Anita. *Cry of the Peacock*, Rupa, and Co, 1964
- [8] Hans, Anjali. "Feminism as a Literary Movement in India" *International Research Journal of Applied and Basic Sciences*, vol. 4, no. 7, 2013, pp. 1763-1767
- [9] Kartikey. "Impact of feminism on Indian-English novel writing" *International Journal of Science, Technology & Management*, vol 3, no. 1, 2014, pp. 41-43
- [10] Kaur, Manjit. "Breaking the Stereotype: Women in Indian Fiction in English" *IOSR Journal Of Humanities And Social Science*, vol.19, no. 6 ,2014, pp. 49-52
- [11] Singh, Pramod Kumar. "Feminism in Indian fiction in English" *International Journal of Multidisciplinary Research and Development*, vol. 2, no. 2, 2015, pp. 181-184
- [12] Sinha ,Kamaljit. " New Woman in the Novels of Shobha De" *The Criterion: An International Journal in English*, Vol. 8, no. IV, 2017, pp. 038-043
- [13] Stetson, Charlotte Perkins. *The Yellow Wall-paper. A Story*, The New England Magazine, 1892

# Slips of the Tongue in Speech Production of Indonesia State Officials: A Psycholinguistic Study

Meida Fitriana

Jakarta State University, Jakarta, Indonesia

Meida\_Fitriana\_29@yahoo.com

**Abstract**— This study aimed to discover slips of the tongue which come about Indonesia state officials. The study used descriptive qualitative and to collect data the researcher used documentation like article, online news and online video. Whereas to analyze the data, the researcher used error analysis proposed by (Ellis). It consists of identifying errors, describing errors, explaining errors and errors evaluation. The result showed that slips of the tongue which come about Indonesia state officials when they had a formal speech in front of public place are dominated by semantic errors (as part of selection errors), and then followed by perseveration errors which is part of assembling errors. Slips of the tongue which include into parts of speech errors normally can take place in any situation either formal or non formal situation. Moreover, it also can be experienced by all of people in any education background, age or any incumbency. Commonly, the speaker who got erroneous is realized and directly corrects it.

**Keywords**— *slips of the tongue, speech production, psycholinguistic.*

**Abstrak**— Penelitian ini bertujuan untuk menemukan istilah “kilir lidah” yang dialami oleh pejabat negara Indonesia. Penelitian ini menggunakan deskriptif kualitatif dan untuk mengumpulkan data peneliti menggunakan dokumentasi seperti artikel, berita online dan video online. Sedangkan untuk menganalisis data, peneliti menggunakan analisis kesalahan yang diajukan oleh (Ellis). Ini terdiri dari mengidentifikasi kesalahan, menjelaskan kesalahan, menjelaskan kesalahan dan evaluasi kesalahan. Hasilnya menunjukkan bahwa slip lidah didominasi oleh kesalahan semantik (sebagai bagian dari kesalahan seleksi), dan kemudian diikuti oleh kesalahan ketekunan yang merupakan bagian dari kesalahan perakitan. Kilir lidah bias terjadi dalam situasi apa pun baik situasi formal maupun non formal. Selain itu, kilir lidah juga dapat dialami oleh siapapun dengan latar belakang, usia atau jabatan apa pun. Umumnya, pembicara yang mengalami kilir lidah menyadari kesalahannya dan langsung mengoreksinya.

**Katakunci**— *Kilir Lidah, Produksi ujaran dan psycholinguistic*

## I. INTRODUCTION

Oral communication is one of the crucial things in human daily life. By using good communication in a discussion, the message which is delivered can be accepted well based on the speaker's intention. In speaking aloud, we produce up to 150 words/min (Moller, 2007, p. 1). The act of speaking thus requires to proceed from the intention of what to say to semantic, syntactic, phonological, and articulatory processing stages within milliseconds (Levelt, 1989; Moller 2007, p. 1). Furthermore, in using oral communication, sometimes the people do the erroneous by saying something incorrectly. So, it will occur misunderstanding or misconception among the interlocutors. Research about slips of the tongue comes in psycholinguistic's scope. According to Darwawidjojo (2008; Assyura 2017, p. 311), psycholinguistics is a knowledge that study about human mental processes for language. He also stated that this study has four main topics, which are comprehension, production, basis for biologists and neurologists what does make people can converse, and acquisition is research language about slip of the tongue comes in psycholinguistic's scope.

The occurrence of erroneous between production result and speaker's intention can be said as slips of the tongue (Dardjowidjojo, 2008; Mayasari 2015, p. 124). Slips of the tongue includes on speech erroneous because it does not produce the real words of speaker's intention. Actually, every human seems to produce speech errors (slips of the tongue) when they have a conversation but they are not aware about it. Moreover, slips of the tongue can be occurred anytime/any situation whether formal or informal situation on someone's speech production that caused many effects. The errors or slips of the tongue definitely are nonrandom and unpredictable. Even someone could not predict when an error will occur or what the particular errors will be. Slips of the tongue is a discourse production planning; while speaker wants to say many words, phrases,

or sentences and suddenly happen something wrong, so its production does not match with its planning (Jaeger, 2005, p. 2).

Moreover, Fromkin (2006) as the first linguist who pays attention well to slips of the tongue claims that slips of the tongue have been resulted from repressed thoughts that revealed by the particular errors which a speaker makes. Thus, it can be said that slips of the tongue has relationship with someone's thought in the brain. On the other hand, Kuruoglu (2014, p. 241) said that a slip of the tongue can be defined as the type of speech errors or speech disfluency in which sounds, syllables, or whole words change their location between two or more words in utterance. In a slip of tongue, a speaker wants to say something but unintentionally says something else. Slips of the tongue can be happened intentionally or unintentionally. Intentional slips of the tongue usually have a specific purpose that is deliberately want to create a joke, for the example; when someone wants to say *Jakarta* then he/she changes it to be *Jekarda* or in English a *cup* of tea become a *tup* of tea.

In spontaneous speech especially, it requires the generation of an internal motor plan followed by initiation, execution, and monitoring. Therefore, there are some difficulties the speakers usually face when they speak to people and almost every speaker makes errors unconsciously (Rogers et al. 2010; Wikayanti 2012, p. 109). In reality, producing speech errors seems quite common not only to language learners but also to all speakers even for the state officials of Indonesia whom known as an educated people and respectable people. As known that state officials have a great chance to speak a lot and often appear in public place. Nevertheless, they also still fail to deliver their meanings smoothly and almost every speaker makes errors unconsciously either in the talk show, presentation or interview section. Slips of the tongue which include into one of speech errors give evidence that the speakers get problems in having smooth speaking. Therefore, further analysis of slip tongue in speech production is necessary to be carried out in order to find out solution of problems involved to minimize the occurrence of speech errors.

Therefore, this study has two main focuses, firstly on analyzing the slips of the tongue experienced by state officials especially in Indonesia. Secondly, describing types of slip of the tongue occurred when they speak something. Far researches had been conducted by some of researchers. Here are five researchers who already conducted study about slips of the tongue.

Firstly, psycholinguistic research which was conducted by Kuruoglu in 2014 entitled *slips of the tongue: a psycholinguistic study in Turkish language*. The purpose of

this study is to analyze whether the number of slips of tongue of the native speakers of Turkish illustrate any important differences based on age, gender and educational background differences and whether the speaker planned her/his speech in advance or not. The participants of this study were four groups consist of 7 females and 7 males. The ages are 4-8 years, 18-23, 33-50 (with different educational background). As a result of the study, it showed that the older people age the more chance to produce slips of the tongue in spoken language. Moreover, educational background also influenced someone's slips of the tongue. The result showed that education people did not produce slip of the tongue as much as uneducated people did.

The second research was conducted by Moller et al in 2006 entitled *What the Brain Does before the Tongue Slips*. This study aimed to describe brain condition when someone did the slips of the tongue during speech production. All procedures of this study were cleared by the Institutional Review Board of the University of Magdeburg. Participants of this study were 34 native speakers of German (age range 20--25 years). the data showed differential brain activity preceding slips of the tongue, it has to be kept in mind that our elicitation method induced errors, which occur very late in the speech production process.

The third study was conducted by Asyura (2017) entitled *Pause and Slip of the Tongue on Stand Up Comedy Show in Indonesia*. This purpose of this research is describing pause and slip of the tongue that happens on stand up comedy show in Indonesia. The research is the study of psycholinguistics. Data were analyzed in the form of 20 pieces of stand up comedy video on television that is downloaded via Youtube. Methods of collecting data did by using listening and record for such observation. Methods of data analysis did by transcribing the data which have been obtained or recorded into the data card orthographic, whereas the data analysis presented in the form of description by describing the forms and causes of pause and slip of the tongue happens by comica in stand up comedy show. The results of this research are the discovery of two kinds pauses, namely pause because of respiratory and the speaker experiencing doubts. The slip of the tongue can occur due to the comica spoke hastily and not concentration. Slip of the tongue units are happened the in phonetics, syllables, and words. The occurrence pause and slip of the tongue by comica due to the attitude of nervous, hesitant, afraid to make s, and too careful in presenting the humor case due to the need for time management and the competitive situation.

The forth study was conducted by Zheng in 2006 entitled *Slips of the Tongue in Second Language*

*Production.* This study aimed to know whether L2 slips are different from L1 slips and whether monolingual speech production models also explain L2 speech production. The data showed that different languages have different true words. So, the concept of true words of L2 may be influenced by L1. If the L1 and L2 have similar spelling patterns and rules, maybe the lexical-bias effect will also be found in L2 speech errors. Those L2 beginners, things are different. They need to do more practice to automatize their speech production and suppress those irrelevant procedures.

The fifth study was conducted by Wikayanti entitled *Speech Errors in a Talk Show Program of Metro TV Face to Face with Desi Anwar*. This article explores the types of speech errors, the frequency of each type of speech error, the dominant of speech error, and the sources of speech errors in the talk show program of Metro TV Face to Face with Desi Anwar broadcasted in January to June 2012. Descriptive and library research are applied as method. The data are utterances containing speech errors produced by guest speakers. The method of collecting data is documentation. The result showed that each type of error is started by 143 filled pauses (33.41%). The number of speech errors comprises of 121 repeats (29.88%), 49 slips of the tongue (12.10%), 39 retraced false starts (9.63%), 18 corrections (4.44%), 18 unretraced false starts (4.44%), 17 interjections (4.20%), 12 silent pauses (2.96%), and 11 stutters (2.72%). The speech errors are mostly caused by three sources; they are cognitive difficulty, situational anxiety, and social reasons. Based on previous studies above, the researcher tried to obtain deeper speech errors especially slip of the tongue of state officials in Indonesia.

## II. RESEARCH METHOD

The method of this study is descriptive qualitative. This research describes speech production which concerns more on slip of the tongue. This study is qualitative approach because it explores the language phenomenon happened on educated and honorable people like state officials. As it is stated by George (2008, p. 6) that qualitative research is designated any research whose results are captured in words, images, or nonnumeric symbols. The data of this research would be taken from several state officials who got slip of the tongue when they had a speech/talk show/interview in the public place such as Marruar Sirait, Sri Mulyani, dan Bambang Soesatyo. To collect the data, the researcher used documentation such as video, articles and any kind of sources which can contribute to this research. Whereas to analyze the data, the researcher used error analysis proposed by (Ellis 1997; Wikayanti 2012, p.

112). It consists of identifying errors, describing errors, explaining errors and errors evaluation.

## III. FINDINGS AND DISCUSSIONS

As mentioned above there were three passive participants who were identified to get the answers of this research. As state officials who are educated and respected by many people normally they have already had good speech, because they often appear in public place to say something important. In contrast, sometimes they make speech errors such as slips of the tongue which occur unintentionally. To find the data of this study, the researcher has already got some evidence from online video, online news and articles which consisted of their erroneous during speech production.

The first object is *Sri Mulyani* as financial minister of Indonesia Republic. Based on the online news, video and article which are identified by the researcher in some of her speech in front of the public, Sri Mulyani often got slips of the tongue in the middle of the speech production. First case occurred in one of forums cited in detik.com on 21/2/2018. Sri Mulyani got slips of the tongue when she became a speaker in the event Quo Vadis of Indonesia Digital Economy which was conducted by Kolese Kanisius alumnus in one of hotels in Jakarta. She said "*makanya saya sebetulnya merindukan teknologi yang bisa memecahkan masalah di perkotaan sudah begitu ruwet dan ruwit.*" In this case, unintentionally Sri Mulyani got slips of the tongue when she would like to say ruwet dan rumit become ruwet and ruwit. The second case occurred also in one of formal forums cited in detik.com on 13/7/2017. She got slips of the tongue when she had speech in formal meeting with some members of Legislatives assembly at DPR RI Building. In the middle of speech she said "*Usulan pemangkasan anggaran Rp 45 triliun dari Rp 234,87 miliar, maaf maksudnya Rp 45 miliar*". Actually she would like to say billion not trillion, but because of erroneous (slips of the tongue) she made a mistake.

The second object is Bambang Soesatyo, he is the new chairman of DPR RI who changed Setya Novanto's position. As cited in one of online media Sindonews on 15/1/2018, Bamsuet was appointed and sworn as legislative chairman of Indoneisa. When he was sworn as legislative chairman, unintentionally he got slips of the tongue so he must repeat it three times. When office oath was held, he followed Hatta Ali's (Chairman of the Supreme Court) utterance which sounds "*Serta mengutamakan kepentingan bangsa dan negara,*" whereas Bamsuet said "*Dengan mengutamakan kepentingan bangsa dan negara,*" in this case Bamsuet had a speech errors (slips of the tongue) and

he did it more than one. This erroneous occurred definitely because of many problems, one of them is because of nervousness.

The third object is Maruarar Sirait, he is one of members of DPR RI. As cited in one of online media RMOL.CO on 17/2/18, when he had a speech as the chief of Steering Committee of Foot ball competition in the great event "President Cup 2018" he got slip of the tongue. In the middle of his welcoming speech unintentionally he mentioned *Anis Baswedan as governor of Indonesia*. Besides, as known by Indonesia societies, Anis Baswedan is a governor of Jakarta not Indonesia. This case was one of the popular and booming news at that time, because the erroneous which happened was very sensitive and full of implicit meaning.

Based on data found above, it can be said that slips of the tongue seem like something simple but very crucial. It also can be happened because of some factors. Speech errors/slips of the tongue does not recognize anyone, it can be experienced by all of people no matter of their age, educational background or their incumbency. It is in line with the result of study which conducted by Kuruoglu (2014), he stated that slips of the tongue also occurred on educated people not only uneducated people and all aged. Nevertheless, educated people did not get slips of the tongue as much as uneducated people did.

According to Mayasari (2015, p. 126) there are two kinds of slips of the tongue, the error of selection and assembling errors. Selection errors include semantic errors, malapropism errors, word intervention, and transposition. Unlike semantic errors, assembling errors include anticipation and perseveration errors. Based on the research which already had been conducted, both of selection errors and assembling errors occurred in this study. Type of Selection errors (Freudian slips) as one of parts of slips of the tongue especially, it requires the generation of an internal motor plan followed by initiation, execution, and monitoring. Therefore, there are some difficulties the speakers usually face when they speak to people and almost every speaker makes errors unconsciously occurred on Marruar Sirarait speech. Marruar had mentioned *Anis Baswedan as governor of Indonesia*, but it should be *governor of Jakarta*. In this case unintentionally Sirarait did *semantic errors* in his speech production. Slip of the tongue which happened on Soesatyo speech also include into semantic errors, because the word which is said did not match with his expectation. "*Serta mengutamakan kepentingan bangsa dan negara,*" it should be "*Dengan mengutamakan kepentingan bangsa dan negara,*"

In accordance with Sirarait and Bamsuet case, Mulyani also got slips of the tongue because of *semantic errors* in her second speech production errors. As she said "*Usulan pemangkasan anggaran Rp 45 triliun dari Rp 234,87 miliar, maaf maksudnya Rp 45 miliar*". Actually she would like to say billion not trillion, but because of erroneous she made a mistake. In this case unintentionally Mulyani also did semantic errors in his speech production as same as Sirarait did. In contrast, Mulyani's first speech errors (slips of the tongue) include into part of assembling errors particularly *perseveration errors*. As she said "*makanya saya sebetulnya merindukan teknologi yang bisa memecahkan masalah di perkotaan sudah begitu ruwet dan ruwit.*" Unintentionally Sri Mulyani got slips of the tongue when she would like to say ruwet dan rumit become ruwet and ruwit.

Furthermore, according to Asyura (2017, p. 314) in his research Slip of the tongue happens in many linguistics levels. It can be described in a few units. Asyura also stated that there are some units following on slip of the tongue; a. Phonetic segment error: *phonetic* error happens since phonemics commute place. b. Syllable Error: are not impossible too that error happens on syllable. Usually well-nigh ever that most trades it a first consonant of a tribe with first consonantal of tribal other. c. word error: this error happens if that most trades place be said. Based on the findings and discussion above, it can be concluded that most of state officials did slips of the tongue in semantic errors. They often say something which is unsuitable with their intentions. Nevertheless, this kind of speech errors normally happened to all of people without any exception.

#### IV. CONCLUSION

Slips of the *tongue* which happened to Indonesia state officials when they have a formal speech in front of public place are dominated by semantic errors as part of selection errors, and then followed by perseveration errors which is part of assembling errors. Slips of the tongue which include into parts of speech errors normally can happen in any situations either formal or non formal situation. Moreover, it also can be experienced by all of people in any background education, aged or any incumbency. Commonly, the speaker who got erroneous is realized and directly corrects it.

#### REFERENCES

- [1] Asyura, A (2017). *Pause And Slip Of The Tongue On Stand Up Comedy Show In Indonesia*. Proceedings of INTCESS 2017 4th International Conference on Education and Social Sciences 6-8 February 2017- Istanbul, Turkey

- [2] Fromkin A. (2006). *Slips of the Tongue* : windows to the mind <http://piskoloji.fisek.com>
- [3] George (2008), *The Element of Library Research: What Every Student Need to Know*, London: Princeton University Press
- [4] Jeager. Jeri G (2005). *Kid's Slips: What Young Children's Slip of the Tongue, Reveal about Language Development*. New Jersey: Lawrence Erlbaum
- [5] Kuruoglu, Ayse (2014). *Slips of the Tongue : A Psycholinguistic Study in Turkish Language*. ISSN: 2165-6258
- [6] Mayasari. (2015). *Senyapan dan Kilir Lidah Dalam Produksi Ujaran (Kajian Psikolinguistik)*. Deiksis | Vol. 07 No.02 | p: 79-170
- [7] Moller, et.al (2006). *What the Brain Does before the Tongue Slips*. doi:10.1093/cercor/bhl028 Advance Access publication.
- [8] Wikayanti. (2012). *Speech Errors In A Talk Show Program Of Metro Tv face To Face With Desi Anwar Broadcasted In January To June 2012*. *Jurnal Penelitian Humaniora*, Vol. 13, No. 2, p: 108-119
- [9] Zheng, Qi (2006). *Slips of the Tongue in Second Language Production*. *Sino-US English Teaching*, ISSN1539-8072, USA, Volume 3, No 7 (Serial No. 31)



# The effectiveness of the Social media “as new means of communications” in formulating youth directions against terrorism: field study

Dr. Nermeen Singer<sup>1</sup>, Prof. Dr. Fathy El Sharkawy<sup>2</sup>

Department of Media & Child Culture, Faculty of Post-graduate childhood studies / Ain Shams University, Egypt.

Email: Nermin.singer@chi.asu.edu.eg

Department of Psychology, Faculty of Arts/Ain Shams University, Egypt.

Email: fathy\_elsharkawy@art.asu.edu.eg

**Abstract**— *Social media plays a significant role in shaping the attitudes of young people and their values, beliefs towards many social issues. Due to the spread of terrorism in both the bloody and intellectual areas in many countries of the world in general and Egypt in particular, the necessity obliges us to study the impact of these methods on the trends of the youth to be able to implement the most appropriate strategies. The study was conducted on a sample of 400 university youth, considering the classification of gender and the scientific categories (theoretical faculties - practical faculties). The study used the method of collective application of a questionnaire prepared and generalized to identify the effect of the modern means of communication in shaping Trends of the study sample of university youth. The most important results of the field study indicated that the average use of social media in the sample (two hours) was 44.5% from the students, Facebook accounted for 28.9% from the sample, followed by Google 21.2%, then WhatsApp 18.9%. As for the ways of using the means of social communication the mobile phones came on the top by 62% then home Internet 26.9%.*

**Keywords**— *communications, formulating, Social media, terrorism, youth.*

## I. INTRODUCTION

Most countries in the Arab world are currently suffering from the dreadful terrorism, Governments, institutions and individuals have to do their best to demolish the terrorism. Security defense is no longer sufficient to carry out this difficult social task, and the current study is in this direction. It is assured that spread of terrorism and its effectiveness is based on the wise planning of how to use modern technological means of communication to disseminate extremist ideas, rumors, aimed at undermining the morale of individuals and affecting them negatively, from this point specifically the researcher is targeting through this field study to identify the nature and quality of

those means, and the importance of the spread of this phenomenon, especially among the youth, Which is characterized by the age of vitality and movement of the importance of study. This study focuses on identifying the nature and quality of these means, and the extent of its importance in the spread of this phenomenon, especially among the youth segment, which is characterized by the age of vitality.

The study of the impact of e-media on individuals is no longer a trivial matter, but rather a necessity for all of us for the sake of our country. Mahmoud Taymour and others researchers confirmed that computers are the most challenging problem that this age faces (Mahmud Taymour and others 1997). They are mixed blessing which means that they can cause either evolution or destruction, hence it is very important to study its effects. It is reported in a research published by Ahmad Jalal in 2009 that the percentage of those who use Facebook, Twitter, Whatsapp and others reached 47% (Ahmad Jalal 2009).

There is no doubt that unemployment, the fast growing frustration created by low living standards, as well as the destruction caused by terrorism on people and properties, may lead the youth to increase their use of these means, either to watch the news or express their opinions and beliefs through this virtual world, behind the screens, and in all cases, this excessive use of social media may expose him to the negative or positive impact of what is published in the social media from terrorist attacks, objectives... etc.

In this study the researcher focused on the subject of trends, because the trend plays a significant role in determining the behavior of the individual, the negative trends towards a particular issue makes the individual more able to resist it, and affect it more than it could influence him (Sharkawi 2007). In this sense, the researcher seeks to identify the general features for the attitudes of young people towards the news, topics and events related to the terrorism.

The researcher recognizes the importance of clarifying the factors that lead in turn to the formation of individual trends, given their importance and relevance to the subject of the current study (terrorism).

In this regard, Salah (1968) and Mustafa Suef (1966) confirmed that there are several factors that are required to create the psychosocial trends, including:

a. **Criticism acceptance of social norms by inspiration:** Inspiration is one of the common factors in the formation of psychological trends, since the individual often accepts a trend without having any direct contact with objects or topics related to that trend. The trend or creation of an opinion is not acquired but is determined by the general social norms that children absorb from their parents without criticism or thinking and become a normal part of their traditions and civilization which is difficult for them to get rid of. Inspiration is one of the means by which the one get the prevailing norms in the society, these norms may be religious, social, moral or aesthetic. If the tendency in a country is democratic, individuals in it adopt this principle.

According to the above, the researcher believes that the use of the youth to these modern means of communication will expose them to many ideas and this may lead to the formulation of a trend towards these ideas, and over time, this trend will begin to appear and stabilize.

b. **Generalization of experiences:** It is the second factor through which the individual creates his trends and views. A person always learns from his past experiences and connects them to the present life. For example, a child is trained from a young age to be honest, not to lie or not to take something that is not his, or to show respect for the older people,...etc. The child obeys the orders of his parents in those fields without having any idea of the reasons for these orders. He also doesn't know that if he violates those orders, he will be considered a traitor, but when he reaches maturity he will realize the difference between these acts and the other acts, and then a principle will be created (the norm) and can be generalized in his private and public life.

According to the researcher, and based on the idea of generalization, some young people, based on past experiences and past perceptions, may be influenced by ideas, beliefs and news, which align their previous ideas, making them more focused on those issues, and that kind of news and topics. And this could be noticed from the frequent visitors to certain news websites.

c. **Differentiation of the Experience:** The difference in the unity of experience and its differentiation from the other, highlights it and confirms it by repetition, to be related to the similar units to be a psychological trend, we mean that the experience faced by the individual must have specific and clear dimensions in the content of its

realization to relate them to similar previous experience or to what he will face in the future from his interaction with the elements of Social environment

d. **Intense of the Experience:** The experience of intense emotion helps to shape the trend more than the experience that accompanies such emotion. The intense emotion deepens the experience and makes it more profound in the soul of the individual and more related to its bias and behavior in the social situations associated with the content of this experience and by this way the emotion is created and become influential on his provisions and standards.

At this point the researcher felt that it's necessary to identify the stages of building directions, and the types of these directions as follows:

### **1. Stages of building directions:**

*Directions will be created in three main stages:*

- 1.1 **Cognitive stage:** The trend at this stage is a cognitive which means that it includes the individual's direct knowledge of certain elements of the natural environment and the social environment. The trend in its genesis tend to get relieved to some tangible things like a peaceful home and comfortable seat, and around a special kind of individuals such as brothers and friends, around a specific type of groups such as the family and the club community and around some social values such as brotherhood, honor and sacrifice.
- 1.2 **The stage of growth of tendency towards particular something:** This stage is characterized by the tendency of the individual towards specific something, for example, any food may satisfy the hungry, but the individual in this stage tends to eat some special types of food, and may tend to eat food on the beach, the trend in this stage is based on a mixture of objective and subjective reasoning.
- 1.3 **Stage of stabilization and stability:** Stability and tendency of all kinds and degrees stabilizes in this stage when it becomes a psychological trend, and this is the last stage in trend formulation.

### **2. Types of directions:**

*Psychological directions are classified as follows:*

- 2.1 **Strong trend:** when the strong trend controls a person's mind, he will act tough towards his ideas and beliefs. For example: if a good person confronts the evil, he will probably try to destroy it, he did so because a strong tend controls his mind.
- 2.2 **Weak trend:** when someone's attitude towards a specific belief is very fragile and weak, he did so because the direction and the belief doesn't control his mind.

- 2.3 Positive trend: in this direction the person tends to do something(positive).
- 2.4 Negative trend: in this direction the person will be frustrated to do something(negative).
- 2.5 Public trend: This is the direction in which the individual does not find it embarrassing to show it and talk about it to others.
- 2.6 Hidden trend: is the direction that the individual tries to hide from others.
- 2.7 The collective trend: is the common direction among a large number of people, for example: people admire heroes.
- 2.8 The individual trend: the direction that characterizes one individual from another, for example: the admiration of man as a friend.
- 2.9 The general trend: it is applied on the colleges. Experimental research has shown that there are general trends among college students. It has proved that political party trends are general. It is noted that the general trend is more common and stable than the qualitative trend.
- 2.10 The qualitative trend: it is the trend that focuses on the subjective aspects, and the qualitative trends follow a methodology that is essentially subject to the framework of general trends and thus the qualitative trends depend on the general trends and derive their motives from them (Salah, 1968, Mustafa Suef, 1966).

## II. METHODOLOGY

This study was carried out on students of Ain Shams University (Governmental University) & Other private Universities from November 2017 to February 2018. A total 400 university youth (both male and females) of aged  $\geq 18$ , years were for in this study.

**Study Design:** field Study.

**Study Location:** Ain Shams University (Governmental University) & Other private Universities.

**Study Duration:** November 2017 to February 2018.

**Sample size:** 400 university youth.

**Research Problem & Importance:**

*First*, Mohammed Abdul Razeq Ibrahim believes that youth represent not only a distinct group in any society, but They are also the most active group in the society and one of the sources for social change. This category is characterized by production, bestowal and creativity in all fields since they are qualified to promote the responsibilities of building society. (Mohamed Abdul Razeq 2009).

*Secondly*, the trend towards terrorism and its resistance is no longer the responsibility of a specific individual or institution, but rather has become a scientific generalization of scientific and research centers in terms of

studying its dimensions and how to face the negative trends that sympathetic to it.

In view of what is happening now in the Arab societies in general and Egypt in specific, from the spread of terror and its negative effects on all aspects of life and at the same time the severe phenomenon of using electronic communication techniques among young people, a new generation of young people emerged who are no longer dealing with media in its traditional view as much as the focus and preference of the sources of modern electronic communication, who called the network generation or the Internet generation; and there have been means of social networking networks such as Twitter, Facebook characterized by the elements of immediacy, Interactivity, multimedia and updating.

Based on the above comes the importance of the current study of the attempt to identify the trends of a sample of young people who use the social networks towards the phenomenon of terrorism.

### Study objective:

The main objective of this study is to identify the extent to which a sample of young people is influenced by the modern means of communication in relation to the issue of terrorism and how this affects their attitudes toward this phenomenon.

A number of sub-goals emerge from the main objective:

- What are the most social means of communication used by young people?.
- What are the most topics that capture the interests of young people in their use of social media?
- What is the trend of youth in the phenomenon of terrorism, which is presented through social media?
- Does the use of social media vary according to gender, quality of study (theory / process) and age groups?

### Previous studies:

Some of the field studies conducted on the youth sector in general and university students in particular indicate that more than 90% of the study sample, which reached 500 students, are using social media means to increase their knowledge or for entertainment (Sami Tayaa 2000).

This indicates that these means have become one of the important tributaries in increasing the information and knowledge of young people, as well as its influence on the system of attitudes and values they have.

Therefore, these means should be addressed in relation to the trend towards an important phenomenon such as terrorism and the trend toward the Internet as an educational tool.

The study of Bakhit 2000 indicates that the positive trends were more than the negative one especially that the sample of this study was students of the media who are qualified

by their media studies to practice the profession of media and the formation of public awareness through these means and others.

On the other hand, regarding the relationship between social media and political knowledge, which corresponds in terms of premises with the current study, In a study carried out by Eman Gomaa 2001 on the impact of exposure to these methods, the study pointed out that exposure to the corresponding increase the level of political knowledge, with increasing exposure to the means of communication, as well as the broad debate in the interpretation of what offered by those means between supporters and opponents, Towards the use of social media.

Al-Khulaifi pointed out that 90% of his study was from society of young people that stressed the importance of using it, whether on the level of knowledge, entertainment or human communication with each other. Although the sample warns of the cultural invasion that may be accompanied by those means.

As for the youth's use of Internet networks through these means, Al Shami 2004 referred in his field study that obtaining information comes first, followed by e-mail, then conducting studies and scientific research, and finally as a means of human communication with others. And consistent with the previous study that was done by Tahseen Mansour 2004 in the Bahraini society, where his study pointed out that the first goal of the use of the net is the search for knowledge, and then recreation, and then human communication, and it is striking in the previous two studies that access to knowledge comes In the first place, indicating that the information presented by these means in general and social and political in particular which is related to the issue of terrorism, become important to identify the extent of their impact on the attitudes of young people.

In a study carried out by Muhammad Yunus (2005), 21 on the use of the students of the university of the UAE of the internet as a source of Islamic culture with the aim of identifying the nature of the students' use of the Internet and their dependence on it as a source of Islamic culture.

Using a sample of (500) from both sexes from the theoretical and practical colleges, the study ended with the multiplicity of religious topics that students are interested in while surfing the Internet, especially the worship and the Holy Quran.

The researcher Bryant (2006) conducted a study to identify the relationship between the use of text messages and the formation of social networks for adolescents, applied to a sample of 40 respondents ranging in age (11-13) years

The study confirmed that there is limited overlap between friendships in the lives of individuals and friends through interactive technology, there are several friends on the

Internet to communicate with them on-line, it has proved that instant messaging is not an alternative source of social support for the most isolated people.

While a study of Ali Lila (2009) focused on the role of media in information technology in the erosion of the family fabric, and it stressed on the erosion of the fabric of the family because of the negative impact of the performance of information technology in our societies, which erodes values systems and meanings directed to the interaction of families, and recommended the formation of young people and youth according to a value system that supports their identity.

In a study conducted by Ashraf Jalal Hassan on the impact of modern communication technologies (sites - blogs - satellite) on the social and communication relations of the Egyptian and Qatari families to identify the limits of the impact of modern media on the nature of social relations within the family and it recommended that there should be a kind of control Values and behavior of modern communication technology.

The researcher ended with a review of some studies that dealt with the impact of social media with several determinants:

- First: the adoption of youth on those means in the achievement of many benefits to them.
- Secondly: the means of communication are important sources in the formation of knowledge and social construction for its users.

#### Study Concepts:

- Social media: is the new and advanced means of communication that enable users to create and share content or to participate in social networking, and it has different kinds of applications i.e.: Facebook, twitter, Instagram .. etc.

- formulating directions: it's the stage that someone is convinced by some ideas and thoughts and start following them.

- Youth: it's the critical period between childhood and maturity in which the character of the person is formulated and start adopting certain trends in his life.

- Terrorism: defined as the unlawful use of violence and intimidation, especially against civilians, in the pursuit of political aims.

#### Procedure methodology

##### Study Tools:

The present study was based mainly on the questionnaire, which was prepared by the researcher.

The questionnaire contains three parts:

- *First:* The preliminary demographic data of the sample of the study includes young people.

- *Second:* includes indicators of the percentages and times of exposure to the means of communication of young people, as well as the most attractive topics to them during their use of these means.
- *Third:* the trend of young people towards the materials presented to the networks in connection with the phenomenon of terrorism

**Study Sample:**

The total number of the current study sample was 400 university youth. The researcher took care of their choice according to the following dimensions:

*First dimension:* There should be homogeneity in the sample in terms of gender (males and females)

*Second dimension:* There should be homogeneity in the sample in terms of the nature of the specialized scientific study (theory and process)

*Third dimension:* There should be homogeneity in the sample in terms of the nature of the universities in which students study (government and private) the sample of the research was based on The method of collective application, after clarifying the objectives of the study for them. The following tables explain in detail the characteristics of the study sample.

Table.1

Gender	Q	%
Male	200	50
Female	200	50

Table 2

Scientific specialization	Q	%
Theoretical	200	50
Practical	200	50

Table 3

Universities	Q	%
Governmental	200	50
private	200	50

**Statistical analysis:**

The current study will rely on duplicates and percentages to illustrate the direction of the research indicators and then comment on them in the light of their significance.

**III. RESULTS**

After 4 month of study it was clear from the results that social media had both negative and positive impact on the formation of youth knowledge and information and also their direction, these results are detailed below:

Table.4: A table showing the extent to which the members of the research sample (males and females) are using the means of social communication.

Exposure to means of communication	Males	%	Females	%
Always	112	56	122	61
Sometimes	55	27	74	37
Rarely	33	16	4	2
Total	200	100	200	100

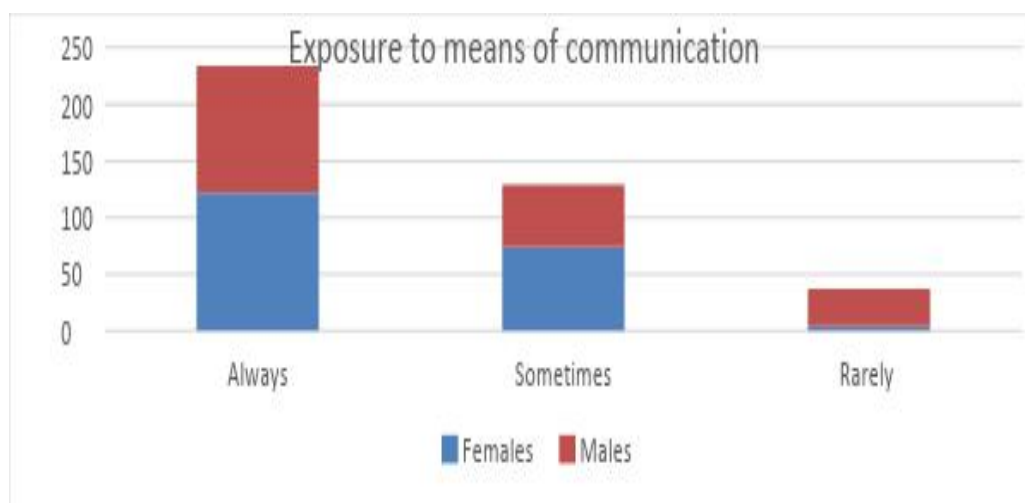


Fig.1: A fig. showing the extent to which the members of the research sample (males and females) are using the means of social communication.

Table.5: A table showing the periods of time spent by members of the research sample (males and females) using the social media

Duration of exposure to means of communication	Males	%	Females	%
Less than one hour	56	28	24	12
Two hours	105	52.5	89	44.5
Three hours	22	11	55	27.5
More than 3 hours	17	8.5	32	16
Total	200	100	200	100

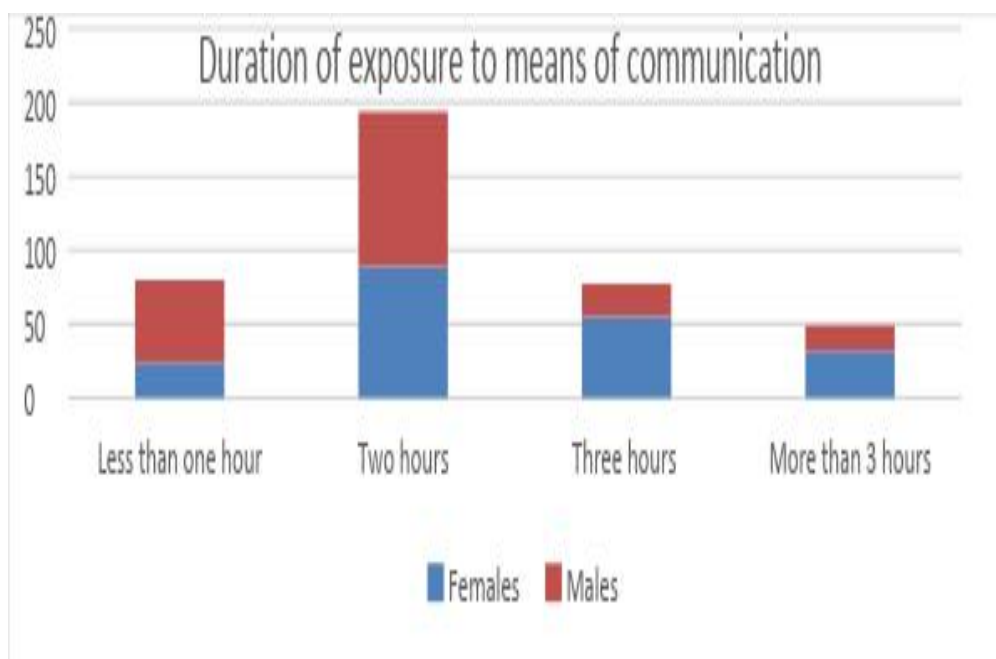


Fig.2: A fig. showing the periods of time spent by members of the research sample (males and females) using the social media

Table.6: A Table showing the most important programs used by members of the research sample (males and females) using the social media.

The type of the means used	Males	%	Females	%
Google	118	16.2	145	21.2
Facebook	190	26.1	198	28.9
Twitter	54	7.4	75	11
WhatsApp	96	13.2	129	18.9
YouTube	156	21.4	94	13.8
Phones	70	9.6	44	6.5
Instagram	45	6.2	34	5
Total	729	100	685	100

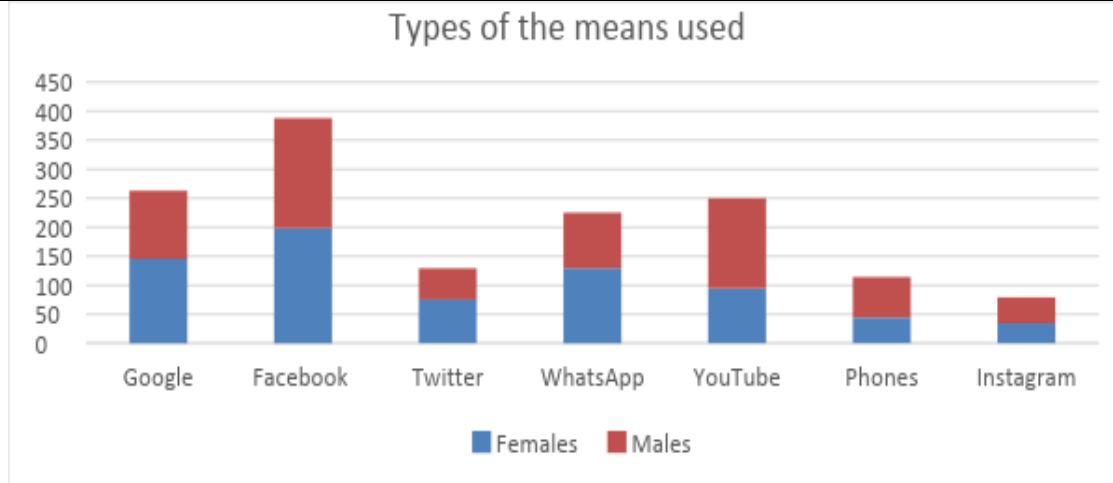


Fig.3: A fig. showing the most important programs used by members of the research sample (males and females) using the social media.

Table.7: A table showing the objectives of the research sample members associated with the use for the means of social communication

Goals of using the means of communication	Males	%	Females	%
Follow up current events	45	9.6	72	12.8
Fun	100	21.2	87	15.5
Achievement of scientific tasks	94	19.9	116	20.5
Escape from reality	84	17.8	55	9.8
Learn new things	32	6.8	18	3.2
Human and social communication with friends	118	25	187	33.3
Express My point of view	32	6.8	28	5
<b>Total</b>	<b>473</b>	<b>100</b>	<b>563</b>	<b>100</b>

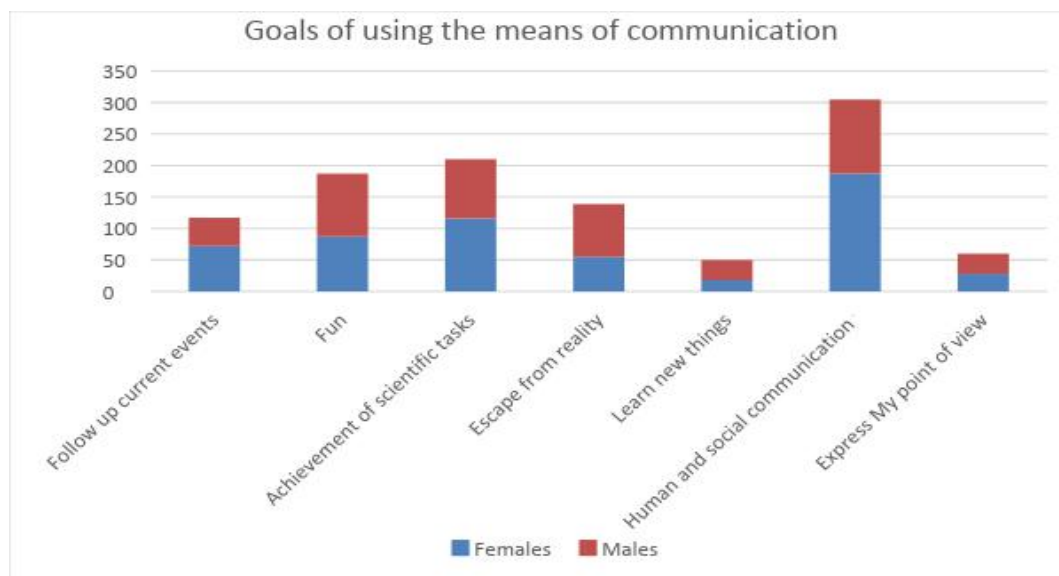


Fig.4: A fig. showing the objectives of the research sample members associated with the use for the means of social communication

Table.8: A table showing the most important topics of interest of the research sample (males and females) during following means of social communication

The most important topics of interest	Males	%	Females	%
Social	115	20.3	159	32.9
Sports	87	15.4	22	4.6
Political	93	16.4	83	17.2
Cultural	66	11.7	58	12
Artistic activities	108	19.1	97	20.1
Economic development	13	2.3	22	4.6
Accident	86	15.2	43	8.9
Total	568	100	484	100

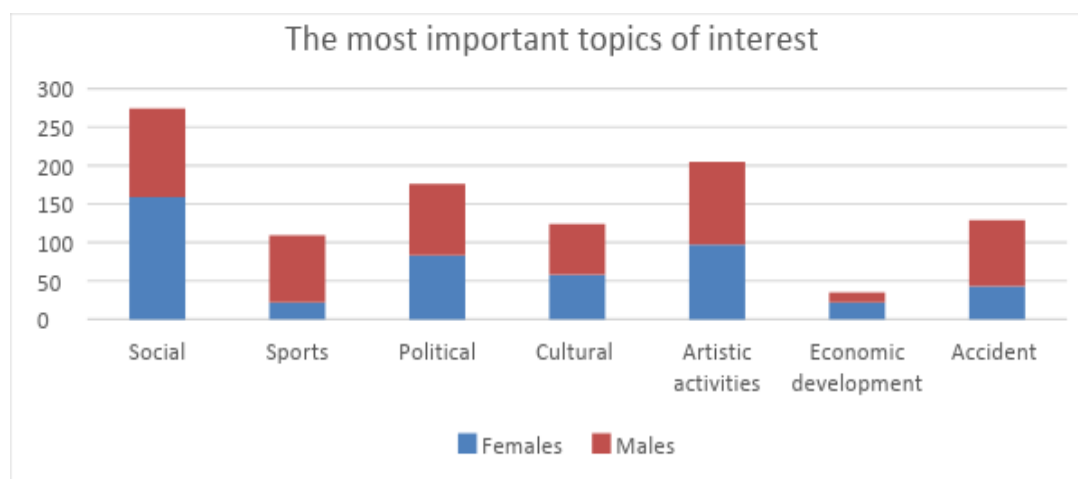


Fig.5: A fig showing the most important topics of interest of the research sample (males and females) during following means of social communication

Table.9: A table showing the negatives associated with the use of social media, as perceived by members of the research sample of males and females.

Negatives associated with means of communication	Males	%	Females	%
Privacy Violation	84	17	93	18.6
Impersonation of characters	17	3.5	32	6.4
Defamation and dissemination of rumors	145	29.4	169	33.8
View Pornography	47	9.6	79	15.8
Disseminating destructive ideas of society	98	19.9	101	20.2
Violation of public and private rights	92	18.7	97	19.4
Fraud and robberies	11	2.3	9	1.8
Total	494	100	501	100



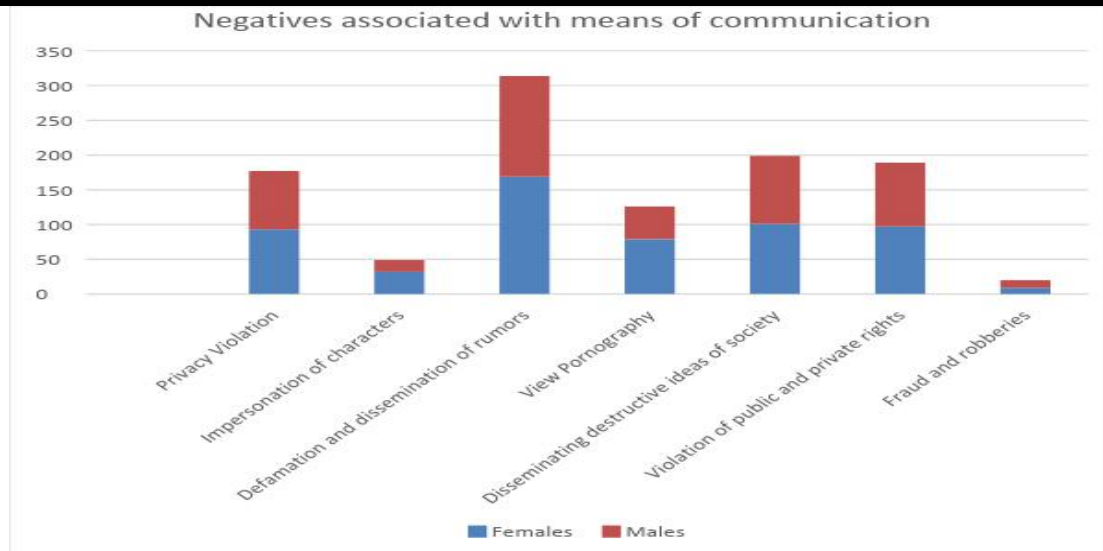


Fig.6: A fig showing the negatives associated with the use of social media, as perceived by members of the research sample of males and females.

Table.10: A table showing the use of the research sample (male and female) for the internet network through the means of social communication.

Places to use the internet	Males	%	Females	%
Home	98	23.2	83	26.9
University	65	15.4	31	10.1
Internet cafe	83	19.6	3	1
Mobile	178	42	192	62.2
<b>Total</b>	<b>424</b>	<b>100</b>	<b>309</b>	<b>100</b>

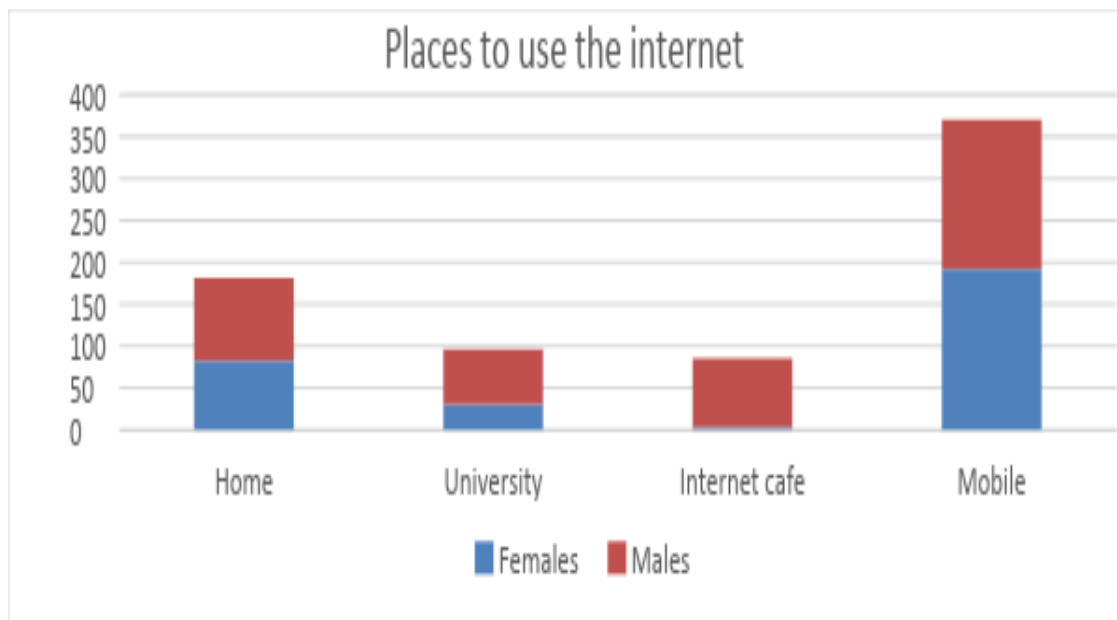


Fig.7: A fig showing the use of the research sample (male and female) for the internet network through the means of social communication.

Table.11: A table showing to how extent members of the research sample are interested (males and females) in following the themes of terrorism through social media.

The extent of interest in following the news of terrorism through means of communication	Males	%	Females	%
Always	18	9	20	10
Frequently	46	23	48	24
Sometimes	126	63	119	59.5
Never	10	5	13	6.5
Total	200	100	200	100

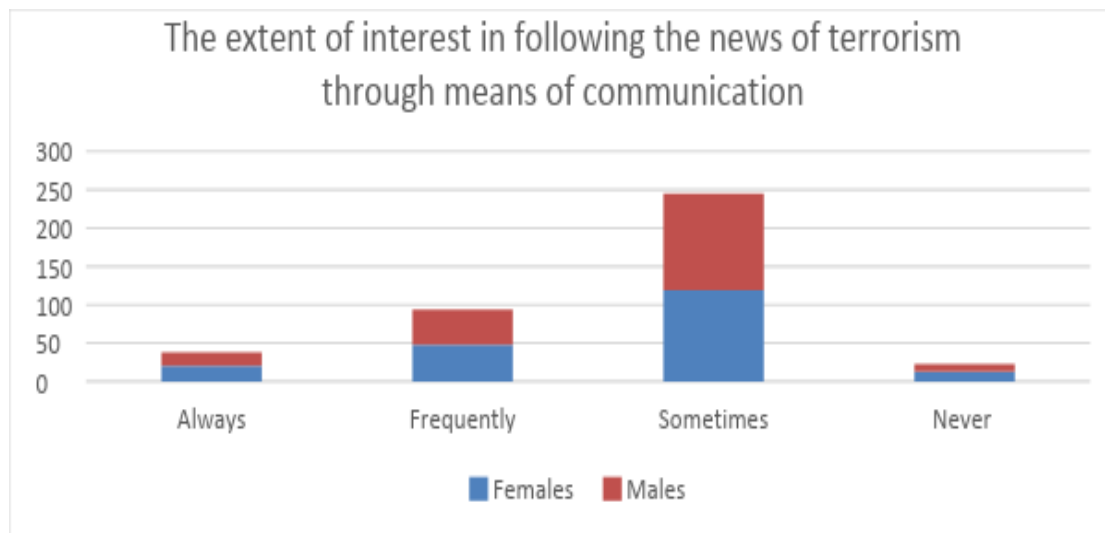


Fig.8: A table showing to how extent members of the research sample are interested (males and females) in following the themes of terrorism through social media.

Table.12: A table showing the extent of the conviction of members of the research sample (male and female) by topics published that support and justify the terrorist operations.

The extent of personal conviction of what individuals publish on the sites of communication about incidents of terrorism	Males	%	Females	%
Honest information	27	8.3	19	5.7
Counterfeit information	178	54.3	192	57.4
Rumors and misinformation	108	33	98	29.3
I do not know	15	4.6	26	7.8
Total	328	100	335	100

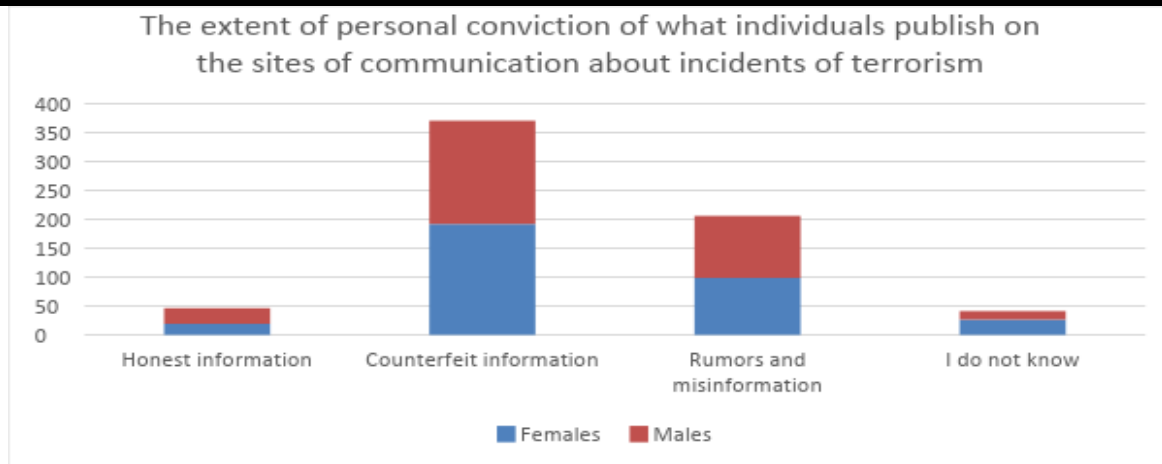


Fig.9: A fig showing the extent of the conviction of members of the research sample (male and female) by topics published that support and justify the terrorist operations.

Table.13: A table showing the reactions of the members of the research sample (males and females) to what is written by individuals and sites about terrorism in the means of social communication.

Reaction to what is written in the means of communication about terrorist operations	Males	%	Females	%
Neglect and lack of reading	63	31.5	112	56
Reading for knowledge only	91	45.5	53	26.5
Writing, reply and intervention	46	23	35	17.5
<b>Total</b>	<b>200</b>	<b>100</b>	<b>200</b>	<b>100</b>

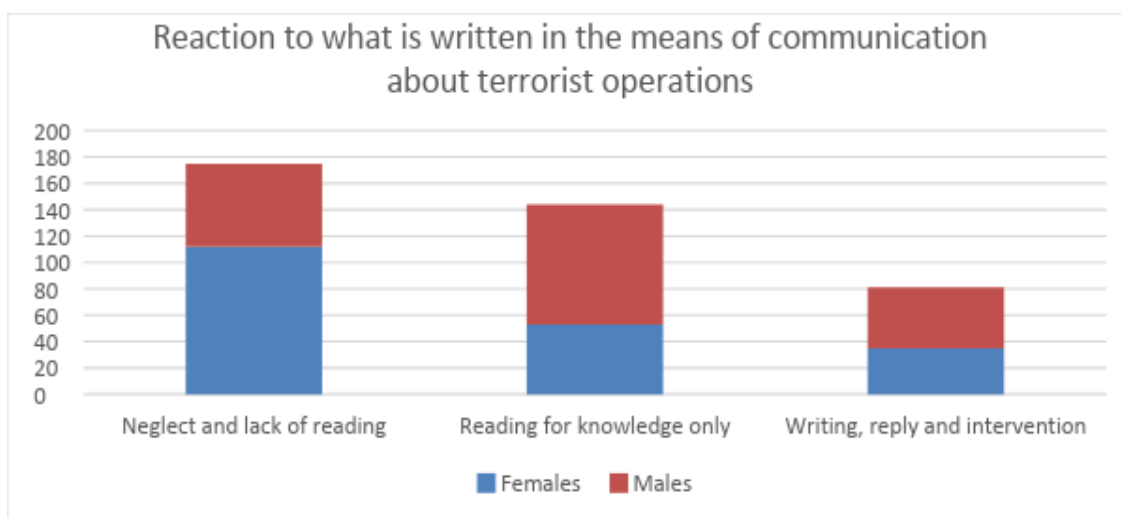


Fig.10: A fig showing the reactions of the members of the research sample (males and females) to what is written by individuals and sites about terrorism in the means of social communication.

Table.14: A table showing the trend of the research sample (male and female) about what individuals write through social networks.

Type of publications about terrorist operation	Males	%	Females	%
Support	44	22	24	12
Rejection	101	50.5	98	49
I don't know	55	27.5	78	39
<b>Total</b>	<b>200</b>	<b>100</b>	<b>200</b>	<b>100</b>

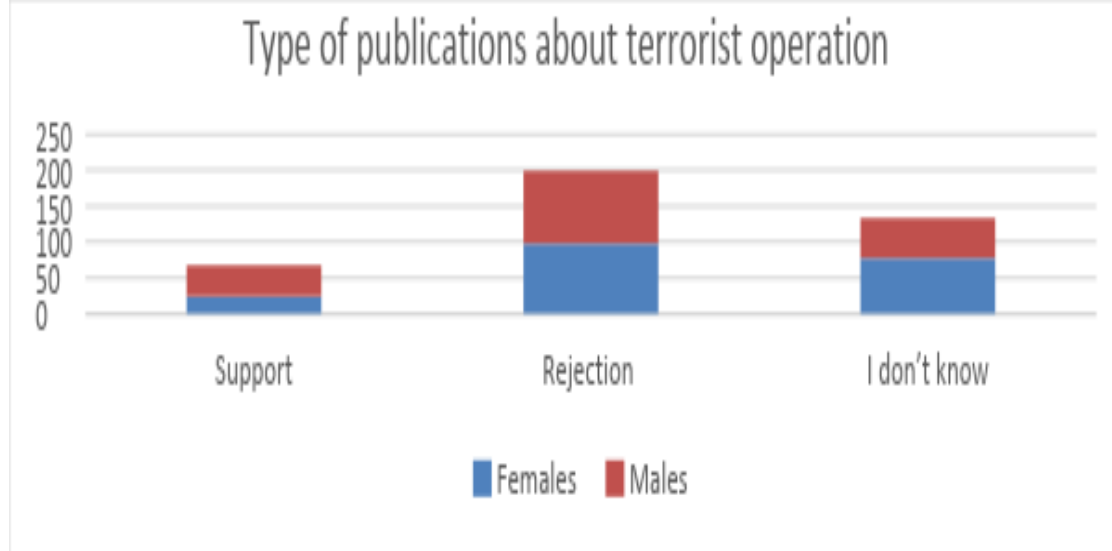


Fig.11: A fig showing the trend of the research sample (male and female) about what individuals write through social networks.

Table.15: A table showing the trend of the members of the research sample from the imposition of censorship on the net to prevent extremist ideas and opinions.

The trend to impose a censorship on the Internet towards the phenomenon of terrorism	Males	%	Females	%
Agree	57	28.5	83	41.5
Totally agree	23	11.5	23	11.5
Opposed	77	38.5	65	32.5
Totally opposed	21	10.5	21	10.5
Neutral	22	11	8	4
<b>Total</b>	<b>200</b>	<b>100</b>	<b>200</b>	<b>100</b>

Fig.12: A fig showing the trend of the members of the research sample from the imposition of censorship on the net to prevent extremist ideas and opinions.

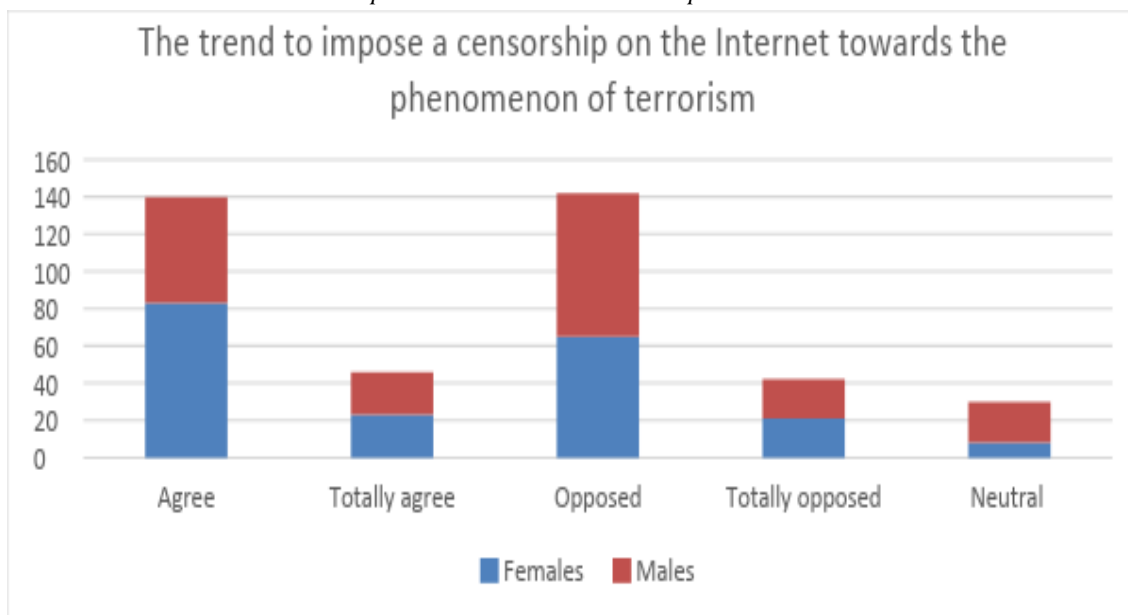


Table.16: A table showing the trend of the research sample (males and females) on the impact of what is written about terrorism against them.

The extent to which terrorism affects the follower of the net	Males	%	Females	%
Strong effect	112	56	99	49.5
Average effect	25	12.5	62	31
Poor effect	63	31.5	39	19.5
Total	200	100	200	100

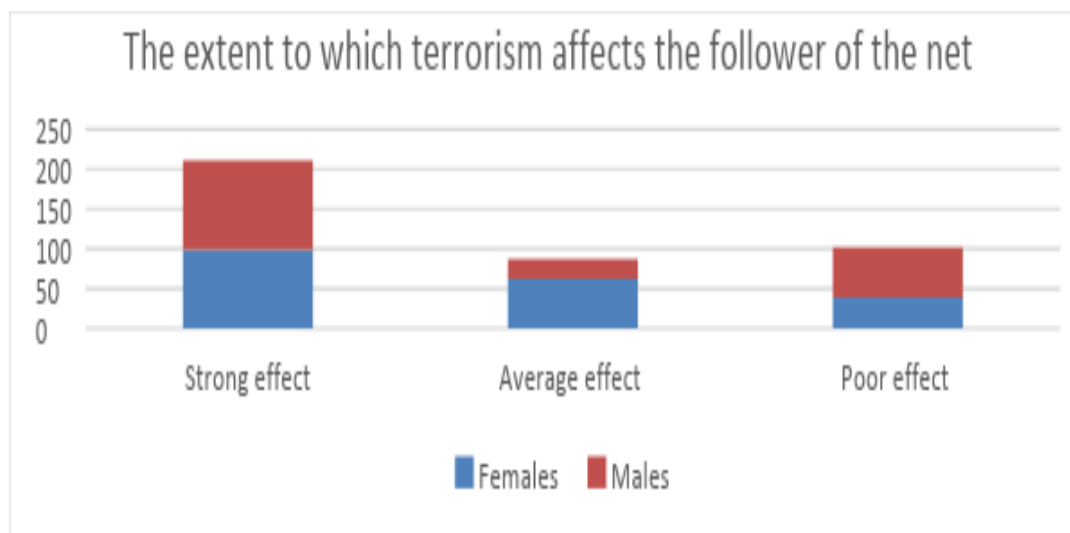


Fig.13: A fig showing the trend of the research sample (males and females) on the impact of what is written about terrorism against them.

#### IV. CONCLUSION

It is clear from Table 4 that both males and females continue to use the means of communication permanently, which reflects the importance of these means, and how they affect them negatively or positively in the formation of their knowledge and information and also their direction.

It is clear from Table 5 that both males and females of the study sample spend approximately two hours following these methods, even if we add the percentages associated with the three hours and above, we immediately recognize the importance of these means in attracting the interests of young people and other life matters.

It is clear from Table 6 that Facebook is at the forefront of these means for both males and females. This may be due to the qualitative nature of this method, which relies more than others on human interests and social interaction based on human communication. YouTube comes in the second place according to males, while Google comes in the second place according to females. This may be due to the fact that girls still suffer from repeated exit restrictions from their homes compared with young people who often have greater chances of getting out. A girl who wants to do her studies and scientific activities, or entertainment and spend their leisure time

only look at the Google index unlike the young people who have the opportunity to move and exit easily. As for the WhatsApp, it came in the third place among the girls and The interpretation of the arrival of YouTube to the second place among the youth, this may be due to the nature of male interest in the follow-up sports activities, which rely on the vision rather than reading and verbal follow-up, since it is by nature a means of reassurance for females and their families, in terms of using it as a means to check on the girls if they are delayed outside their homes.

It is clear from Table 7 that human communication and social interaction comes in the first place for both males and females. This may be due to the difficulty of achieving this communication by direct visits and also the nature of the current societal conditions that the terrorist incidents have become targeting the defenseless civilians anywhere and anytime, either the second place in the male is the entertainment and pleasure, either the second place according to female is completion of scientific tasks.

It is clear from Table 8 that the first major concerns for both males and females were the social issues. This may be due to the fact that the Egyptian society has remained for long periods of almost four years, during these the society was occupied with all its sects and its

social levels in political subjects and elections and when The attacks of black terror that began to take the lives of innocent people, the interest gradually began to turn to the attention of social aspects, especially after the stability of the Egyptian authority, and move to the stage of construction and rearrange things for the benefit of the homeland and citizens on all levels.

It is clear from Table 9 that the sample members of the study believe that there are many negatives can be used by this means of communication, whether on the individual or society level and one these negatives that ranked first for both males and females, and it is easy for some individuals and groups to use these means to broadcast and disseminate political, military and social rumors, to influence the ideas of those who follow these means, Which should be sought for decisive solutions in the imposition of strict control over these delinquents and at the same time the need of paying attention to guidance for media, educational and cultural awareness of users to reduce the means of risk of rumors published through these means especially in light of the remarkable rise in the level of modern technical techniques, from control of votes, images, bytes, etc. The second place comes in both females and males is destructive ideas to the community, even if we collect the first proportion with the second one, we finally recognize the extent of awareness of young people Which is used to destroy the society and try to undermine it, although there is a need for more attention to this aspect, especially in the light of the low levels of culture and education of many individuals using these means, making them fall prey to attempts to mislead and rumors.

Table 10 shows that the most places where people tend to use the net with all the means of communication and social communication was the mobile phones because of the low prices and easy to acquire and carry them anywhere and at any time and to use the means of communication permanently and continuously.

It is clear from Table 11 that 63% of the youth sample see that their follow-up to terrorist incidents in the category sometimes, and 59.5% of the women participate. This may be due to the fact that the audio and visual media usually deal with these events intensively, from both the perspective of the news report, the interpretative analytical perspective so that young people do not need to follow up unless the purpose is to follow up the news through the websites of newspapers, magazines, television programs and other electronic publications.

Table 12 shows that 54.3% of the male sample and 57.4% of the Females population believe that what individuals write about support and defend terrorist acts are often false and unrealistic attempts, all of which are erroneous data and information with the aim of influencing

the morale of those who follow these means. However, 8.3% of males, 5.7% of females, despite the straying of these proportions, there is an indicator that needs to take attention and necessary measures, especially that the individual conviction of terrorism, may increase its intensity and expand as a result of communication between these few and others of the lower levels culturally, educationally and socially.

It is clear from Table 13 that reading about what is written about the terrorism of individuals on social networking pages came in the first according to males with 45.5%, while ranked the first among females by 56% neglecting these writings and not paying attention to them.

It is clear from Table 14 that 50.5% of the male sample respondents came in the first place and 49% of the female sample in the first rank also, do not support or even reject the views, analyzes and opinions of individuals who deal with terrorism and defend it through social media ,But it is striking and raises question marks, despite the weakness of the percentage, that 22% of the males support that everyone writes what he sees from his point of view, while the ratio to 12% in females, so there is a risk on us despite the weakness of the ratio and this lead to emotional vulnerability to these ideas, and thus their transition to the behavioral field.

Table 15 shows that 38.5% of the youth sample (first rank) reject the idea of censoring the net entirely. This may be due to their belief that this censorship will extend to topics other than terrorism, thus restricting their freedom in this direction. calls for freedom, human rights are guaranteed to all. We need to made it clear to these young people that the goal is not restricting freedoms, insofar as it is specifically the focus of electronic terrorism, which exploits those means to the detriment of the interests of society and its members. On the other hand, if we collect full consent and approval of censorship, we find the percentage up to 40%, On the other hand support for censorship is on the other hand. However, the 38.5% opposition to censorship requires a double effort in this direction to address young people and convince them of the usefulness of this important step, especially if it concerns the interests of the homeland and the higher society. 41.5% of the females following approval to control such means.

Table 16 shows that 56% of youth (first place) believe that what is written on social networking sites about terrorism, support and justification, and all the associated repercussions seen by proponents of terrorism and its operations, may have a great impact on the trends of those who follow these subjects, especially those with low cultural, educational and social levels and illiterate and semi-literate. The same opinion is shared by 49.5% of females (ranked first).

## V. RECOMMENDATIONS

Through the extracted research indicators, some recommendations can be made:

1. The need to intensify the campaigns of guidance and education on the dangers of using the Internet network by various means on the attitudes of young people, especially those who are subject to aversion by virtue of their qualitative nature of the illiterate and deprived of education and culture.
2. The concerned regulatory monitoring bodies should be careful with monitoring of websites and individuals, who exploit the means of communication in spreading their extremist ideas.
3. The establishment of cultural and religious institutions to follow up these extremist ideas and to prepare scientific people specialized in the fields of culture, religion, economy and politics, and to develop perceptions that refute these ideas, and to disseminate them through these means as well to become available to follower, so as not to be captive to individual opinions.

## REFERENCES

- [1] Mahmoud Taymour, Mahmoud Alam El-Din: Computers and Communication Technologies, Cairo: Dar Al-Shorouk, 1997, p. 7.
- [2] His e-learning magazine (2018). Retrieved from <http://emag.mans.edu.eg/>
- [1] Ashraf Jalal Hassan, The Effect of Networks of Interactive Social Relations on the Internet and Satellite Messages on the Social and Communication Relations of the Egyptian and Qatari Families, The Third Annual Scientific Conference "The Media, the Family and the Challenges of the Age", Cairo University, 2009, pp. 475- 567
- [2] Introduction to Psychology, by Dr. Salah, pp. 2, 1968, pp. 137-184
- [3] Introduction to Social Psychology, by Dr. Mustafa Suef, I 2, 1966, p: 329-
- [4] <http://e3lanelthawra.own0.com/t15-topic> on Nov 5, 2017 at 8 pm.
- [5] Mohamed Abdel Razek Ibrahim, Hani Mohamed Younis Moussa: Values in the youth of the university in Egypt and variables of the twenty-first century <http://www.ensanyat.com/vb1/showthread.php?t=2189>, 15 February 2017 at 5 pm.
- [6] Sami Abdel Raouf Taya: Using the Internet in the Arab World: A Field Study on a Sample of Arab Youth. Cairo University, Faculty of Mass Communication, Egyptian Journal of Public Opinion Research, No. 4, 200, pp. 33-68.
- [7] Mr. Bakhit Mohammed: Using the Internet as an educational tool in the field of journalism. Egyptian Journal of Media Research, No. 8, 200, pp. 89-170.
- [8] Eman Gomaa: Exposure to traditional and modern media and its relation to the level of political knowledge among university youth - Seventh Annual Scientific Conference, Cairo University, Faculty of Mass Communication, May 2001.
- [9] Mohammed Bin Saleh Al-Khulaifi: "The Influence of the Internet in the Society: A Field Study", World of Books, Volume 22, No. 5, 6, 2002, pp. 469-502.
- [10] Abdulrahman Al-Shami: The Use of Yemeni University Youth for the Internet: A Survey, The Arab Journal of Human Sciences, Kuwait University, No. 22, 2004, pp. 155-208.
- [11] Tahseen Mansour: The Use of the Internet and its Motivation among the Students of the University of Bahrain, Field Study, Kuwait University, The Arab Journal of Human Sciences, No. 86, 2004.
- [12] Muhammad Yunus, Using the Students of the UAE University the Internet as a Source of Islamic Culture "A Field Study", Journal of Humanities and Social Sciences, April 21, 2005, p. 461.
- [13] Bryant, J.A., Sandres-Jackson, A., & Malhwood, A.M.R Image Text Messaging and Adolescent Social Networks, Journal of Computer- Mediated Communication Article 2006.
- [14] Ali Layla, The Role of Media in Information Technology in Destroying the Family Bonding to Monitor the Movement of Interaction from Center to Margin", Scientific Conference" Family, Media and Challenges of the Age ", Cairo University, Faculty of Mass Communication, 15-17 February 2009, p.23.

# The Power of literature and Sustenance of Human Dignity in the 21<sup>st</sup> Century: a Study of Nawal El Saadawi's *Woman at Point Zero*

Dr. Chinyere T. Ojiakor<sup>1</sup>, Dr. Aloy Nnamdi Obika<sup>2</sup>

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

Email: [tcorjiakor@gmail.com](mailto:tcorjiakor@gmail.com)

Department of English, Madonna University Nigeria, Okija Campus, Anambra State

Email: [aloyobika@yahoo.com](mailto:aloyobika@yahoo.com)

**Abstract**— *The article deals with the treatment of human dignity in El Saadawi's Woman at Point Zero. We begin with an extended methodological and conceptual exploration, asking what should be taken as primary in examining human dignity. Noting a particularly close relationship between contemporary uses of human dignity, international law, and human rights, this connection is treated as focal without assuming that it is definitive of the concept. The use of human dignity in public international law is a marker for understanding the moral, legal and political discourse of human dignity. A characteristic expression is found in the Preamble of the International Covenant on Civil and Political Rights (1966) whose rights "derive from the inherent dignity of the human person" and whose animating principle is "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family [as] the foundation of freedom, justice and peace in the world." This assertion and others like it form a common reference point in contemporary literature on human dignity. Importantly, this 'inherent dignity' represents a potential bridge between a number of different ideas and ideals, namely freedom, justice and peace. Literature has a unique capacity to touch the hearts and minds and engage readers in a way that is distinctly different from political or academic texts. This paper argues for a rich understanding of human dignity, an understanding that cannot be reduced to rigid principles. Cultural forms, imagination, and fantasy employed in Saadawi's Woman at Point Zero allow us to see this richness.*

**Keywords**— *Power, Literature, Human Dignity, Century and El Sadaawi.*

## I. INTRODUCTION

Over the past years, debates about human rights of which human dignity is the most important from which all other fundamental rights derive, have assumed an increasingly prominent place in postcolonial literature and theory. Human dignity can denote the special elevation of human

species, the special potentiality associated with rational humanity, or the basic entitlements of each individual. There is always an immediate recognition to the word and its importance, but when one is asked to define it or say what it looks like to have one's dignity honoured, the common response offered is that dignity is about respect. To the contrary, dignity is not the same as respect. Respect, on the other hand, is earned through one's actions. Dignity is our inherent value and worth as human beings; everyone is born with it. Everyone recognizes that we all have a deep, human desire to be treated as something of value. I believe that it is our highest common denominator. This shared desire for dignity transcends all of our differences, putting our common human identity above all else. While our uniqueness is important, history has shown us that if we don't take the next step toward recognizing our shared identity, conflicts in our workplace, our personal lives, and between nations will continue to abound. Regard for dignity has the potential to change the world, but only if people help to spread its profound message. This is where literature and literary artists come in. This article is based on the concept of Engaged Literature that was articulated by the French writer and philosopher Jean-Paul Sartre. In his book *What is literature?* Sartre argues that intellectuals and the ordinary citizens must take a stand, especially with regard to major political conflicts. Sartre hoped that literature would serve as a means to enable oppressed minority groups gain recognition and that members of the elites would be moved to action as a result of the influence of literature. He argued that should a novel end with a call for action, it has to consciously address groups that have the power to act. Sartre offers a double function for literature, acting as both a mirror for the oppressor and as also as a source of inspiration and guidance for the oppressed. As a moral concept, human rights/dignity literature deals directly or indirectly with human rights and leads its readers to understand and act to protect human dignity. It is hard to imagine a viable



approach to social justice today that does not rely on the language of human dignity. The proliferation of the many norms and ideals associated with human rights no doubt represents a hallmark achievement in international law, at the same time as it exemplifies the salutary repercussions of globalization. The late twentieth and early twenty-first centuries have, in turn, come to be widely touted as the era of human rights—a sentiment that captures both the growing preponderance of rights talk and the immense promise that it invariably carries.

## II. REVIEW OF LITERATURE

Writers from Salman Rushdie to Nawal El Saadawi have used the novel to explore both the possibilities and challenges of enacting and protecting human dignity, particularly in the Global South. In *Fictions of Dignity*, Elizabeth S. Anker shows how the dual enabling fictions of human dignity and bodily integrity contribute to an anxiety about the body that helps to explain many of the contemporary and historical failures of human rights, revealing why and how lives are excluded from human rights/dignity protections along the lines of race, gender, class, disability, and species membership. In the process, Anker examines the vital work performed by a particular kind of narrative imagination in fostering respect for human rights. Drawing on phenomenology, Anker suggests how an embodied politics of reading might restore a vital fleshiness to the overly abstract, decorporealized subject of liberal rights. Rushdie's *Midnight's Children* addresses the obstacles to incorporating rights into a formerly colonized nation's legal culture. El Saadawi's *Woman at Point Zero* takes up controversies over women's freedoms in Islamic society. In *Disgrace*, J. M. Coetzee considers the disappointments of post-apartheid reconciliation in South Africa. And in *The God of Small Things*, Arundhati Roy confronts an array of human rights abuses widespread in contemporary India. Each of these literary case studies further demonstrates the relevance of embodiment to both comprehending and redressing the failures of human rights. Human right literature does not believe writing is solely an artistic aesthetic exercise, and calls on writers to realize the social commitment under the power of their literary creation, that its effects on the public is enormous and does come to fruition often.

Sartre argued that "the reader of the novel submits to the book before him, abandoning his worldly existence to assume a vicarious one while he reads. He lives the problem which he himself helps to create, placing himself in the most sympathetic position in relation to what the writer wishes to say" (23). Marina Nemat, author of "Prisoner of Teheran" and the winner of the first European Parliament 'Human Dignity' award explains:

"Literature allows the victim to become a survivor and stand up to the past to ensure a better future. It is literature that carries the human experience, reaches our hearts, and makes us feel the pain of those who have been treated unjustly. Without literature and narrative, we would lose our identities as human beings and will dissolve in the darkness of time and our repeated mistakes that lead us from one preventable devastation to the next" (web). Hence, literature that serves for the sustenance of human dignity should emphasize the responsibility of the author to delve into writing that is not deliberately isolated from the world and geopolitical events, and regional or global social crises. This genre of literature does not believe in writing for purely aesthetic purposes. It calls on writers to exercise their moral-social duty wherein the power of the literary creation on the public is enormous and rarely come to fruition. Professor Martha Nussbaum in her book: *Poetic Justice* argues that social sympathy is a necessary condition for equitable treatment in courts of law. Judges, Nussbaum has observed, are short of imaginative data about the persons they must judge, and novels are one place they can look for guidance. In her essay "The Tremendous Power of Literature" Vered Cohen Barzilay writes: "Literature can be as powerful as life itself. It can be like our prophecy. It can inspire us to change our world and give us the comfort, hope, passion and strength that we need in order to fight to create a better future for us, as well as all humanity. We just need to keep on reading and to allow the tremendous power of literature to enter our hearts and lead us to our own path" (web). Indeed, Human dignity Literature does not impose on the authors actual call for action, rather, the writer's task ends as soon as he completes the writing process. Only the readers' response can answer whether the creation inspires social change or motivates for action.

### **El Saadawi's *Woman at Point Zero* in Seeking for a Continuous Dialogue in the 21<sup>st</sup> Century**

Many authors suffer persecution as authorities recognize their unique power and ability to impact on the masses. Foremost is Salman Rushdie, he became a target following the publication of his *Satanic Verses* (1988). The book was the centre of a major controversy in the Islamic world because of what was perceived as an irreverent depiction of Muhammad. Death threats were made against him, including a fatwā issued by Ayatollah Ruhollah Khomeini, the Supreme Leader of Iran, on 14 February 1989 and a bounty was offered for Rushdie's death. Rushdie was forced to hide and live under police protection for many years. Years later Rushdie became the president of PEN International, the worldwide association of writers who fights for freedom of expression, and acts as a powerful voice on behalf of

writers harassed, imprisoned and sometimes killed for their views.

This article, literary case, studies El Sadaawi, a writer who has shown a deep concern about certain subjugating conditions that women undergo. *Woman at Point Zero* is one of El Saadawi's most controversial writings. The book is an allegory for women's struggle against patriarchy and colonial power in Egypt, an allegory narrated through the life-history of Firdaus, an Egyptian woman convicted for murder and awaiting for execution. El Saadawi met Firdaus "in the Qanatir Prison, a few years ago" (3), when the author was doing a research on the personalities of women prisoners and detainees convicted for various offenses. The prison doctor asked El Saadawi to interview Firdaus several times, but Firdaus had always refused. Firdaus didn't want to meet anybody, especially "one of them", an individual related to the repressive authorities implicated in her conviction. El Saadawi had "given up all hope to meet her" (4), when one day, as she was leaving the prison, the warder warned her that Firdaus wanted to see her. Firdaus had been "sentenced to death for killing a man", he said. But she is "not like the other murderesses held in the prison," "You will never meet anyone like her in or out of prison" (6).

Set against the backdrop of a patriarchal society, Nawal El Saadawi's *Woman at Point Zero* is the saga of the stoic protagonist, Firdaus who, through her life-journey, grasps the dynamics of the exploitive patriarchal system and eventually confronts in the words of Diana Royer, "the multiple manifestations of her culture- punishing masculinities" (292). Women across the globe face the discrimination based on gender which not only leaves a physical scar on their bodies but a mental scar as well which is hard to erase. Women have long realised their importance and they have been fighting for their dignity from long back and it is still prevalent as it has not been achieved yet. The discrimination against women is an old story now and it differs from country to country. Emma Watson, a well-known English actress in her UN speech initiated a new step by launching a campaign known as He or She campaign as according to her it is important to include men for the fight of women emancipation. This wave of feminism is prevalent across the world including the Third World countries as well. Nawal El Saadawi in her book *Woman at Point Zero* beautifully portrays the condition of Egyptian women particularly Firdaus who is the main protagonist of the novel. This novel is based on a true event where Nawal met Firdaus in a jail, a criminal and was soon to be hanged for the murder which she has committed. The interesting thing was that Firdaus was not appealing for life time imprisonment instead of death penalty and demanded death. Nawal got very curious to know about her life and finally Firdaus narrated her whole

life story which was full of sufferings and struggle done to her by the men in her life and the society.

Actually Firdaus was tired of this male dominated society and death was the only source of emancipation for her. The female child faces the problem of discrimination and inhumanity treatments as soon as she is born because a male child is usually the preferred sex. Advancement in technology has made it possible for the prejudice to start right from the womb. This is in spite of Gloria Chukwukere's attestation that, "modernisation has weakened bonds and emancipated the African woman giving her some powers, choices and initiatives....As a result of her expanding commercial activity, she has become less dependent on the male members of her family" (3). Firdaus' body has been dehumanized early in her childhood through the process of circumcision at the hands of her mother. Any link with her mother has been cut, no other ties can bring them together and this leads Firdaus' life into a different detour in which she starts to depend on herself as a separate being. This single act leaves a devastating in her life. Later in her life, she is unable to experience sexual pleasure because according to her, "a part of me, of my being, was gone and would never return" (15). The males she encounters all looted her subjectivity and did not give her a chance to live as a normal subject, all consider her as an object which should be exploited to the bone. That is why she expresses her strong desire to re-unite with her mother to compensate herself and feel the warmth she used to have before, to feel secure as she was because in the patriarchal society she is a target all the time where men are competing to hurt her. As a child, Firdaus' uncle uses any opportunity he has to exploit her sexually. While she is kneading dough to bake for family use, her uncle, under the guise of reading a book, rubs her thighs and gradually moves upwards to her private part. He only stops when he hears a sound or movement and „would continue to press against my thighs with a grasping almost brutal insistence" (13) when silence is restored to the environment.

Child marriages are common place in Africa. This practice enables the girl's family to get rid of her because she is regarded as an unnecessary liability. At the tender age of eighteen, Firdaus is forcefully married off to Sheik Mahmoud, a sixty-year old rich widower, by her uncle. This arrangement is masterminded by her uncle's wife who complains that "the house is too small and life is expensive, She eats twice as much as any of our children" (35). This is in spite of Firdaus' obvious importance to the house in assisting with the daily domestic chores. Although she runs from the house when she overhears this plan, she returns home to be married to Sheik Mahmoud when she discovers that the society she belongs

to does not have a safe haven for children who lack parental love, care, and security, and whose human rights are violated. She later suffers physical, emotional and verbal abuse in her marriage.

Firdaus was also deprived of education initially and the shocking part is that she got education only when her parents died. Once she asked her uncle to take her along with him to Cairo. He asked her what she will do there and when she replied that she will study in the university, to which her uncle laughed and said, "University is only for men" (14-5). This is what males do to females making them feel that they are inferior. Firdaus got her education after the death of her parents when her uncle took her with him to Cairo and she even passed her secondary education. She stood second in the school and eighth in the state in her secondary school examination but the irony was that nobody was there for her. She wanted to continue her education and wanted to achieve her dream of going to university but her uncle's wife stopped her education and wanted her to get married as soon as possible. "Woman is another woman's greatest enemy" (896) a common phrase according to Sundus Quyoom, her aunt proves. Marriage in these countries is a business which let a girl's parent or guardian to earn money.

Domestic violence is the most burning topics which are prevalent in almost all parts of the world, In a report entitled "Spousal Violence in Egypt", Ibahim, Kharboush et al in *Population Reference Bureau* explored the conditions in which the Egyptian women suffer this domestic violence done to them by their spouses. This report defines the concept of 'domestic violence' according to the UN as, "Any act of gender based violence that result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life" (2). This report argued that one third of Egyptian woman face this domestic violence, according to the 2005 Egypt Demographic and Health Survey. Firdaus "father always beats her mother. She observes that this is one of the „very few things“ he knows in life, that is, „how to beat his wife and make her bite the dust each night" (12). Research has shown that children that grow up in abusive environments most times end up in an abusive relationship. Firdaus grows up in a family where the father dictates to his family members and maltreats his wife daily. It is therefore no wonder that Firdaus ends up in a violent relationship with Sheik Mahmoud, her husband. Firdaus' sexual relationship with her husband is rather one of torment. At a very tender age, she is forced to marry an old man and goes through humiliating experiences. After Firdaus suffers a brutal beating in the

hands of Shiek Mahmoud, her husband, she runs to her uncle for solace:

But my uncle told me that all husbands beat their wives, and my uncle's wife added that her husband often beat her" (46) and brings her back immediately. The next day, her husband stops her from eating and says he is the only one that can put up with her and feed her — since her family has rejected her and sees her as a burden—yet she avoids him for obvious reasons. He later leapt on like a mad dog. The hole on his swelling oozing drops of foul smelling pus. I did not turn my face or my nose away this time. I surrendered my face to his face and my body to his body, passively, without any resistance, without a movement, as though life had been drained out of it (45).

Firdaus endures this marital rape called sex instead of enjoying it because these men see sexual pleasure as their sole right. She says, He got into the habit of beating me whether he had a reason for it or not. On one occasion he hit all over me with his shoe. My face and body became swollen and bruised... One day, he hit me with a heavy stick until the blood ran from my nose and ears. So I left, but this time I did not go to my uncle's house, I walked through the streets with swollen eyes and a bruised face (47). After Firdaus escapes to the streets from her husband's violence, she meets Bayoumi, a coffee shop owner. He initially offers to help Firdaus and shows her kindness and care. He accommodates her in his apartment and provides her basic needs. When Firdaus expresses the wish to get a job instead of sitting at home all day, this is how she expresses her agonizing experience in the hands of Bayoumi:

He jumped up and slapped me on my face... His hand was big and strong and it was the heaviest slap I had ever received on my face... The next moment he hit me with his fist in the belly until I lost consciousness immediately (51).

Despite the fact that Firdaus is raped and sexually exploited by Bayoumi, he also allows his friends to molest her sexually. In order to ensure that Firdaus does not escape from the house, Bayoumi locks her in the room until he returns from his coffee shop. A neighbour helps her to escape by calling a carpenter to break the door. While on the streets, she meets Sharifa Salah el Dine, an old professional prostitute, and is introduced to prostitution. In spite of being a prostitute, Firdaus is sexually abused by men from all walks of life. Indeed. Her experience is such that she never used to leave the house:

In fact I never even left the bedroom. Day and night I lay on the bed, crucified, and every hour a man would come in. There were so many of them. I could not understand where they could possibly have come from. For they were all married, all educated, all carrying swollen leather

bags, swollen leather wallets in their pockets. They dug their long nails into my flesh and I would close my lips tightly trying to stifle any expression of pain, to hold back a scream (57).

She endures this torture daily until she decides to run away. On a bench on the banks of the River Nile, a woman approached her. Sharifa actually made her a high class prostitute and Firdaus also didn't resist to it as she got enchanted with money and the comfort which Sharifa showed her. But in reality Sharifa was also using her only for the money which she realised when she overheard the conversation between Sharifa and one of her clients, Fawzy. Although Firdaus resorts to prostitution in order to free herself from man's control and sexual exploitation, Chukwuma agrees that, "in both institutions, marriage and prostitution, man is still dominant, the difference being that in the latter only, the female calls the tune"(2).

Kind and good-natured women turn to heartless and cruel ones when abused often. Sharifa's sad experiences of molestation from men make her decide to be hard-hearted. She says "my skin is soft, but my heart is cruel and my bite is deadly, like a snake" (54). Women are known to be caring, kind-hearted, loving, gentle and tender but unfavourable and oppressive situations can change them. This is not a good omen for our society since women are the ones who bring forth children to the world and nurse them. It is obvious that these women are transformed into "twisted ribs" (42) because of oppression in the patriarchal society.

One day again destiny played its role and her friend Di'aa, a journalist told her that she was not a respectable woman. This affected her so much that she was hurt deep inside and now her new aim in life was to be a respectable woman. She left this prostitution and applied for a job with her secondary school certificate and finally she got one and lived in a very small apartment just to earn respect. During her job she realised the condition of employed women was very bad. They were always chased by the men and the worst part was that they were given very low wages even though doing the same amount of work. When Firdaus, first leaves prostitution and starts working in a company, some of the men in the company desire to sleep with her. The other female workers succumb to the pressures from the men in order to gain favours. Firdaus refuses to give in to their demands because of her determination to protect her self-esteem and to live a decent and honourable life. Because of her commitment to keeping her honour and integrity: Word went round that I was a honourable woman, a highly respected official, in fact the most honourable, and the most highly considered of all the female officials in the company. It was also said that none of the men had succeeded in breaking my pride and that not a single high-

ranking official had been able to make me bow my head, or lower my head to the ground (76).

The only man she falls in love with — Ibrahim — deceives her and gets engaged to his boss's daughter. She discovers that she is vulnerable in a society where everyone exploits her because she is a woman. She feels lonely and rejected in the patriarchal society. Now she gave up the idea of being a respectable woman and started her profession of prostitution again. This was the time when she realised that prostitution was better than being a wife as wife was doing sex with the permit of marriage. She is always enslaved and cannot do anything on her own. At least prostitutes have their own lives and decided what she wants. She again became a very successful prostitute and lived her life according to her wish. But a woman can never live successfully in the society and the same happened to her also.

Even as a prostitute, Marzouk, a pimp, threatens Firdaus. He tells her that „every prostitute has a pimp to protect her from other pimps, and from the police....You cannot do without protection, otherwise the profession exercised by husbands and pimps would die out... I may be obliged to threaten" (92) Firdaus:

Thought I had escaped from men but the man who came this time practiced a well known male profession. He was a pimp. I thought I could buy him off with a sum of money, the way I did with the police. But he refused the money and insisted on sharing my earnings. I went to the police only to discover that he had more connections than I. Then I had recourse to legal proceedings, I found out that the law punishes women like me, but turns a blind eye to what men do (92).

After Firdaus tries to protect herself without success, she agrees to share her earnings with Marzouk and he takes the larger share. Firdaus discovers further that:

he was a dangerous pimp who controlled a number of prostitutes, and I was one of them. He had friends everywhere, and in all professions, on whom he spent his money generously. He had a doctor friend to whom he had recourse if one of the prostitutes became pregnant and needed an abortion, a friend in the police who protected him from raids, a friend in the courts who used his knowledge and position to keep him out of trouble and release any of the prostitutes who found herself in goal, so that she was not held up from earning money for too long. I realized that I was not nearly as free as I had hitherto imagined myself to be. I was nothing but a body machine working day and night so that a number of men belonging to different professions could become immensely rich at my expense. I was no longer even mistress of the house for which I had paid with my sweat (92).

Marzouk started earning more and used her only for money and one day he wanted to develop physical

intercourse with her and when she resisted, it turned into a fight and finally she murdered her with the knife. She was shocked, but at the same time she was so relaxed by killing Marzouk that she felt that she took the revenge from the men of her life who only used her. She went out and again as walking alone on the street, attracts men, a car came and took her to a palace. He was the son of the king. He developed intercourse with her and when he paid for her services, she cut the money into pieces as if she was tearing all the money which she even earned in her life. She told him the reality that she is a murderer and he started laughing and didn't believe her. She slapped him and he got so scared of her and finally the police came and took her to the jail.

Henceforth, the killing of Marzouk "has a cathartic effect on Firdaus: such violent action was according to Coin, Firdaus' first action as a 'conscious subject'" (). This act of murder represents the emancipation of Firdaus which allows her to construct her subjectivity. She encountered the problem of self-definition and was an object most of her life. Thus, her destruction of Marzouk and the money she earns from the prince she slept with later empowered her to react against the motives of hysteria, exploitation, and suffering and liberated herself through abjection which leads to her actualization.

These acts enable her to know the feeling of power and subjectivity. She feels she is: destroying all the men [she] had ever known, one after the other in a row" referring to her uncle, father, husband, Bayoumi, Di'aaMarzouk and "tearing them to pieces one after the other ridding myself of them once and for all, removing every trace their piastres had left on my fingers, tearing away all flesh of my fingers to leave nothing but bone, ensuring that not a single vestige of these men would remain at all (107-8).

Women are deceived to succumb to traditional blackmail that, "A virtuous woman was not supposed to complain about her husband. Her duty was perfect obedience" (44). Women are taught to be submissive wives and dutiful mothers without the opportunity of questioning the oppressive and subjugating acts of the men. These constraints make women seek opportunities to break free of these stifling relationships in an oppressive situation. Lionett states that Dikeledi in Bessie Head's "The Collector of Treasures" and Firdaus in *Woman at Point Zero* are characters:

who come to feel that they are being denied the most elementary form of recognition and visibility and are ever thus driven to murder as a result of the 'inexpressibility' and cultural invisibility of their pain and dehumanisation (211).

The notion that the girl-child is culturally invisible informs the decision of parents to deny them education. Preference is given to the male-child to her own

detriment. Firdaus is denied education because it is uncultural to operate on the same pedestal with men.

Firdaus also observes that the men who exploit the poor and oppress women invoke Allah's blessings and observe their prayers dutifully. When she goes to her uncle to complain about her husband's incessant physical abuse, he tells her that "all husbands beat their wives...it was precisely men well versed in their religion who beat their wives; the precepts of religion permitted such punishment" (44). This is an obvious misuse of religion or even its flagrant violation that such men can exploit and oppress their wives. In the Islamic society, the setting of *Woman at Point Zero*, where Firdaus finds herself, it is observed that male oppression is backed by religious authority and not frowned at by law enforcement agents. A pimp is not punished for his indecent activities but raids and arrests are carried out on prostitutes. Although these men are religious and observe their daily religious obligations, they still regard oppression and subjugation of women as a normal way of life.

Firdaus is sentenced to death by hanging for killing Marzouk, the pimp. Although she is told to appeal to the president of her country, since she committed the crime in self-defence, "she refused to sign an appeal to the President so that her sentence is commuted to life imprisonment" (1). For her, death which is a 'journey to a place unknown to everybody on this earth fills me with pride. All my life I have been searching for something that would fill me with pride, and make me feel superior to everyone else, including kings, princes and rulers' (101). In other words, she will be finally free from the clutches of male subjugation.

The most interesting part is that Firdaus narrates the story to the writer on the day of her execution when she knew that the writer cannot help her.

El Saadawi uses the evocative power of literature to inspire women to action. She uses literature to take the struggle from the street to the homes of the oppressed women, using the written word as a revolutionary tool. The vivid symbolism that emerges throughout the novel is nothing but a means to that end: an instrument to show the sources of oppression in society. Foucault argued that power becomes dominant by means of its invisibility. The main principle for power to be effective is to be "absolutely indiscreet, since it is everywhere and always alert" but "absolutely discreet, for it functions permanently and largely in silence" (177). Invisibility allows power to reproduce political oppression: when the source of power is unidentified, oppression is hard to resist. Visibility is thus a preliminary condition for power to be opposed. A visible and concentrated source of power is easy to defeat. In this context, clitoridectomy, arranged marriages, sexual exploitation and the strong

visual images that El Saadawi uses, such as the representation of her husband as a “dog”, or the description of the tumor on his lip, are tools to make power visible and recognizable to her readers. Nawal El Saadawi’s symbolic narrative is an instrument to help the reader identify the oppressive nature of patriarchy in Egypt. In the author’s intent, literature has thus a precise political function: to make power visible to isolated women and “uplift” the veil from their minds. Like the postcolonial intellectual gives voice to the silent ones and makes visible the invisible, Nawal El Saadawi uses literature as an instrument to liberate women, and inspire them to resist oppression. *Woman at Point Zero* is thus not merely a novel: it is a message of resistance for all women: a message that compels women to see that they are not alone, for in such solidarity they may find the courage to end oppression and to achieve justice and freedom for themselves and then for the whole society. Thus she posits in Tarabishi:

The challenge before women is to break this isolation and to reach women everywhere.... A social consciousness based on awareness of other women, and a desire to unite with them to acquire the capability and power necessary in the fight to end oppression, and to achieve justice and freedom for themselves and then for the whole society (21-22).

#### REFERENCES

- [1] Anker, Elizabeth. *Fictions of Dignity: Embodying Human Rights in World Literature*. 2012. <http://www.jstor.org/stable/10.7591/j.chq42w5>.
- [2] Coin, Francesca. On the Condition of the Colonized Woman: the Nervous Conditions of Firdaus in Nawal El Saadawi’s *Woman at Point Zero* (1983), Giunti, *Firenze* 2001.EP.5 (6). Retrieved July 2, 2014, from [http://www.unive.it/media/allegato/dep/Recensioni/3\\_7\\_Sadaawi.rtf](http://www.unive.it/media/allegato/dep/Recensioni/3_7_Sadaawi.rtf)
- [3] Chukwukere, Gloria. *Gender Voices & Choices Redefining Women in Contemporary African Fiction*. Enugu: Fouth Diemension. 1995.
- [4] El Saadawi, Nawal. *Woman at Point Zero*. London: Zed Books Ltd. 1983.
- [5] J. Tarabishi. *Woman Against Her Sex: A Critique of Nawal el-Saadawi with a Reply by Nawal el-Sadaawi*. New York: Saqi Books, 1988.
- [6] Kharboush, Ibrahim et al. “Spousal Violence in Egypt”. *Population Reference Burea 2010* Lionett, Francoise. “Geographies of Pain: Captive Bodies and Violent Acts in the Fictions of Gayl Jones, Bessie Head and Myriam Warner-Veiyrá” *The Politics of (M) Othering*. Ed.
- [7] Obioma Nnaemeka. London: Routeledge, 1997. 205-227.
- [8] Michel, Foucault, *Discipline and Punish*, New York:Vintage Books, 1963.
- [9] Martha, Nussbaum. “Poetic Justice: The Literary Imagination and Public Life”. Amazon.com Retrieved 2013-12-20
- [10] Opara, Chioma. *Her Mother’s Daughter: The African Writer as a Woman*. Port Harcourt: University of Port Harcourt Press, 2004.
- [11] Quyoom, Sundus. “Women Struggle: A Critical Analysis of *Woman at Point Zero* and *The Colour Purple*”. *International Journal of Social Sciences*. Vol 3 Issue 1,890-907. 2017.
- [12] Royer, Diana. *Critical Perspectives of the Works of Nawal El Saadawi, Egyptian Writer and Activist*. Lewiston: Edwin Mellen Press. 2001
- [13] Vered, Barzilay. “The Tremendous Power of literature.” *The Guardian*. Retrieved 2015-02-24. Web.

# Analysis of pre-service Teachers' role-plays on Religious issues in Classroom Contexts

Kerstin Von Bromssen<sup>1</sup>, Logamurthie Athiemoolam<sup>2</sup>

<sup>1</sup>University West, Trollhattan, Sweden ([Kerstin.von-bromssen@hv.se](mailto:Kerstin.von-bromssen@hv.se))

<sup>2</sup>Nelson Mandela University, Port Elizabeth, South Africa ([Logamurthie.athiemoolam@mandela.ac.za](mailto:Logamurthie.athiemoolam@mandela.ac.za))

**Abstract**— *The aim of this article is to analyse and discuss spoken language texts in the form of two role-plays on religious themes, performed by pre-service teachers. The work was undertaken as a case study in a South African university, in a particular third-year teacher-training module entitled Issues and Challenges in Education. A critical approach to discourse analysis was used to analyse the spoken language texts of the dilemmas identified by the trainee teachers. An analysis of the two role-plays indicates that religious difficulties might be rife in South African schools. This discourse is mainly constructed through the differences between Christianity and Islam where the 'logic of difference' is strongly played out by the teacher. In the 'orders of discourse' in the classroom, texts from outside the classroom are brought in to highlight the differences between Christianity and Islam. These are knowledge statements used for the purposes of moral evaluation, which helps structure Christianity as different from Islam. Thus, the social macro-structures; that is, South Africa as a predominantly Christian country, are being mediated in micro-social practices situations, like in a classroom.*

**Keywords**— *Diversity, education, multicultural, religion education, religion policy.*

## I. INTRODUCTION

The question of religion in schools and education has been a controversial issue in many national contexts since the beginning of public education in Europe, as is the case currently in the South African context (van der Walt, 2011: 381). It is also a field of inquiry in educational sciences that has been marginalised in many parts of the world (Gross, Davies & Diab, 2013: 1). This marginalisation might be ascribed to the fact that religious education is not perceived of as a general subject, but that it exists predominantly in confessional schools with a distinct ethos, and is therefore not regarded as relevant in the field of education.

Issues of religion have, during the last twenty years, come to the fore in public discourse, and research has revealed that religion and faiths are increasing rather than decreasing in the world today (Sweeney, 2008). Religion

is a complex phenomenon, which is influenced by secularisation, globalisation and consumerism (Woodhead, Fletcher, Kawanami & Smith, 2001). In multicultural societies in transition, religion plays a pivotal role, not the least in a South African context (cf. Brown, 2009; Chidester, 2012), and needs to be studied from multiple perspectives. South Africa comprises many Christian denominations including indigenised African churches as well as Judaism, Islam, Hinduism and forms of traditional African and Koisian religious practices (cf. Brown, 2009: 3-4). However, in spite of this religious diversity within the country and the religious freedom guaranteed by the constitution, many former white schools (ex-Model C schools) still espouse a Christian ethos which leads to the marginalisation of other religions. According to national media Islamophobia and xenophobia is not unusual (Hayem, 2013; Islamophobia Watch, 2013; Necocosmos 2010; News 24, 2016). International studies also reveal the same tendencies in classrooms dealing with Religion Education (Kittelmann-Flensner, 2015; Zaal, 2012; Zine, 2006).

Our study provides a perspective on teacher education in South Africa through pre-service teachers' role-plays. The aim of this article is to examine the discursive interactions of pre-service teachers in their constructed role-plays carefully, by focusing on dilemmas on religion and religious issues in school settings in a South African context. We explore the following questions:

1. What kind of religious dilemmas did the pre-service teachers construct from their experiences in schools?
2. How is religion articulated and negotiated in the teacher trainees' role-plays?

## II. LITERATURE REVIEW

### 2.1 The South African constitution of 1996 concerning religious freedom

After the demise of apartheid in 1994 and the adoption of the new Constitution of the Republic of South Africa of 1996, religious freedom was not only guaranteed, but all religions were promoted. The Constitution of the

Republic of South Africa, for example, guarantees “the right to freedom of conscience, religion, thought, belief and opinion” (Section 15 of 1996). It is during this period for the first time in the history of South Africa that freedom of religion is fully guaranteed (Coertzen, 2008: 788). The Constitution also provides for the right of citizens to create and join any cultural, linguistic, religious, or other civil society organization (the Republic of South Africa of 1996, § 31 (b)).

The Constitution is formulated in a predominantly liberal, plural and secular discourse based on the Bill of Human Rights (van der Walt, 2011: 381; Worden, 2012: 156), but it can also be described as somewhat paradoxical since its constitutional rights are not so well defined (Coertzen, 2008: 779). It states, for example, that the Court can impose some restrictions on religious groups and its ideals if they are “exercised in a manner inconsistent with any provision of the Bill of Rights” (Coertzen, 2008: 790). As can be deduced from this citation, the Constitution does not contain an “establishment clause” that constitutes a formal separation between state and religion (van der Walt, Potgieter & Wolhuter, 2010: 32), which might be problematic. There exists, as van der Walt, Potgieter and Wolhuter contend: “tensions between the stipulations of the Constitution and the Bill of Human Rights” (2010: 32). They also point to the divide between the requirements of the Constitution and the Bill of Human Rights, as there is a gap concerning many religious and ethical issues between the new political elite and the ordinary South African citizen (van der Walt, Potgieter & Wolhuter, 2010: 32; Worden 2012: 160). As a consequence, the Constitutional Court has had to address the issue of religious freedom on numerous occasions, even though the South African Constitution has only existed for a short period (Coertzen, 2008:789; van der Walt, Potgieter & Wolhuter, 2010: 51-52).

## 2.2 Religion education in South Africa

The issue of religion and public education has been widely debated in South Africa since 1994. As van der Walt states: “While the rest of the educational sector had undergone substantial changes by 1996, the matter of religion within education was held in abeyance until 2003” (van der Walt, 2011: 381).

According to the Constitution (Act, 1996), “every learner and every member of staff of a public [state] school shall have freedom of religion”. It furthermore states that the Governing Body could determine religious observances provided that such observances are equitable and “attendance of them by learners and staff shall be voluntary” (Act, 1996). The act also re-iterates that “no child shall be refused admission to any state school on the basis of race or religion, or because the child does not

subscribe to the mission, goals and objectives of the school” (Act, 1996).

Contrary to the above-stated regulations in the Constitution, many schools continue to espouse a specific religious ethos, which entails that a confessional or sectarian religious education can still take place (van der Walt, 2011: 381). The adoption of such an approach, according to Ferguson & Roux (2004), is unconstitutional and detrimental to inclusive practices (Roux, 2005: 160).

In attempting to clarify religious education issues more comprehensively in 2003, the Department of Education promulgated the National Policy on Religion and Education (2003) under the umbrella of the South African Schools Act (Act 84 of 1996). In the National Policy on Religion and Education, a model referred to as a “co-operative model” is applied to the study of Religion Education. The model makes provision for “creative interaction between schools and faith whilst protecting young people from religious discrimination or coercion” (National Policy on Religion and Education, 2003:2). The co-operative model should be enhanced in the subject religion education which forms one part of the Life Orientation Learning Area of the National Curriculum which comprises five broad outcomes: health promotion, social development, personal development, physical development and movement, and an orientation to the world of work (senior phase only) (National Policy on Religion and Education, 2003; cf. Abraham, 2010: 14).

The policy document of religion and education highlights South Africa’s plurality and diversity of religions and world views, but stresses that at public schools “no particular religious ethos should be dominant over and suppress others” and the “religious views [of students] must be recognised and respected” (National Policy on Religion and Education, 2003:2). Thus, religion education should, according to the policy document, enrich the entire school curriculum with the aim of creating religious literacy among all learners (National Policy on Religion and Education, 2003).

To achieve these goals, the policy document recommends that teacher education programmes “provide appropriate training for prospective teachers by introducing suitable courses in the study of religion and religions” (National Policy on Religion and Education, 2003: par 41). Furthermore, these teacher training courses should be of two types: “General basic training in the study of religion, with attention to both content and teaching methods, applicable to all prospective and serving educators in both the GET (General Education and Training Band) and FET (Further Education and Training) bands; and Specialised Training for Religious Studies for teachers at the FET band” (National Policy on Religion and Education, 2003: par. 41). In spite of this



promulgation, however, constructions of relevant courses in teacher training in religious studies are lacking in many teacher-training universities and time allocated to studies in this field is wholly inadequate (Chidester, 2003: 271).

As is evident in the document entitled the *National Policy on Religion and Education* and also concluded by van der Walt (2011: 389) “the state has strived for schooling that is as mixed, plural and secular as possible”. Thus, a discourse of plurality and diversity is strongly articulated in the document. However, there are tensions in the policy as it clearly states that South Africa does not have a state religion, but at the same time is not a secular state where there is a very strict separation between religion and the state (National Policy on Religion and Education 2003). Thus, the borders of religion and the state can be said to be blurred and not so well defined, which could give rise to tensions and different interpretations (cf. van der Walt, 2003: 389).

In a South African context, The National Policy on Religion and Education differs markedly from the religious education, instruction and indoctrination of the past under the previous regime. According to Chidester (2003:3) Christian National Education, that was implemented in South Africa during the apartheid era, was characterised by, “a narrow set of religious interests” aimed at the promotion of “a Christian triumphalism.”

Given this background concerning the religious landscape and religion education in South Africa, we now turn to our research on articulated themes on religion and education in one particular university module (*Issues and Challenges in Education –PGED 302*) that forms part of the B.Ed (Bachelor of Education) teacher training programme. It is worth emphasising that this is not a specific training module on religion and education, but rather an analysis of religious dilemmas within school contexts based on Intermediate Phase (grades 4-6) pre-service teachers’ teaching practice experiences.

### 2.3 Theoretical framework - An approach of critical discourse analysis

In our work we apply an approach of critical discourse analysis (Fairclough, 2003; 2011; cf. Rogers 2011), which enables us to analyse texts as social practices in the pre-service teachers’ performed role-plays. Thus, the overall aim is to explore social events in the form of texts (role-plays) in a social practice (teacher education) and to examine how they are constructed, upheld, and articulated by different actors (Fairclough, 2003: 23-28). An approach of critical discourse analysis is especially significant when analysing the domain between social events and social structures, mediated through various social practices. Since the focus of this article is on discourses based on religious dilemmas, the application of

Fairclough’s theory of critical discourse analysis is of particular significance for the purposes of this study, since it serves as a lens through which the relationship between discourse and power could be interrogated more critically. Furthermore, in qualitative research it is common practice to use a theoretical framework espoused by one researcher, in this case Fairclough, whose framework is widely used in studies on discourses and which has developed over a long period of time. His theory is a rich toolbox for developing discourse analysis.

The emphasis on language and in-depth examination of language in use; i.e. textual form, structure and organisation at all levels are important in discourse analysis, as language is viewed as a form of social practice (Fairclough, 1995: 7, 131-133; 2003: 26-29).

For the purposes of this article, we especially examine the spoken language in pre-service teacher trainees’ performed role-plays. The spoken utterances are organised in a traditional and highly structured turn-taking routine, which is often the case in South African classrooms and also in teacher education (Griffin, 2012). For this work, we are inspired by Norman Fairclough who orients his analyses towards relationships, or levels between social events, social practices and social structures (Fairclough, 2003: 23-25; 2011: 119-121). Social events bring together various elements such as different forms of activities, persons, narratives and social relations to form the event in time and place (Fairclough, 2003: 134-155). Social practices are perceived here as articulations of social life being mediated between the social events and social structures (Fairclough, 2003: 23-25). Two such examples from social practices in South African classrooms through role-plays are discussed in this article. In social practices, discourses are articulated and networked together with other non-discursive elements in various ways in “orders of discourse” (Fairclough 2003: 25). “Orders of discourse”, as posited by Fairclough, is a certain combination of genres, discourses and styles, shaping and controlling the discursive aspect of a network of social practices (2003: 24). Certain discourses not only include what is said and articulated, but also determine what actually can be said and what is silenced, what is acceptable and what is forbidden. According to Fairclough discourses are ways of representing processes, relations and structures of the material world, which depends on people’s positions in the world, their social and personal identities, and the social relationship in which they stand to other people (2003: 124).

Thus, discourse in this sense is a whole domain within which language, perceived as a form of social practice, is used in certain ways to represent different perspectives of the world, as well as relations and

identities. Furthermore, discourses are historical, linked to speakers across time and place and are always intertextual. Intertextuality is a significant concept in many texts on approaches to critical discourse analysis as it draws the attention towards discourse as existing beyond the level of any particular social event on which the analysis is focused. A social event can accommodate various types of complex intertextuality in texts, such as different genres, discourses and styles (Fairclough, 2003: 47-55).

Social structures, of which language is a key structure, construct a dialectic relationship with the particular social event that takes place in social practice such as in classroom teaching, for example. However, as we all know, what transpires between social structures and specific, concrete social events is complex (Fairclough, 2003: 23). This mediation between structure and event is realised by different types of social actions such as interactions, representations through language and ways of being (Fairclough, 2003: 121). Thus, through an analysis of social practices, we can examine how actors on a micro-level articulate and uphold macro-structural discourses, as well as how the structural level constitutes articulations on a micro-level in a dialectical relation (Fairclough, 1995: 36-42; 2003: 28-29).

#### 2.4 The meaning of a critical approach

As mentioned earlier, this applied framework adopts a critical discourse analysis approach. The word 'critical' in this approach signifies an analysis of structural relationships of dominance, power and control as manifested in language and what social effects such discourse practices can have (Fairclough, 1995: 23-25; 2003:11). Power is, therefore, as highlighted by Fairclough (1995:1) a central concept in critical discourse analysis, as it "differentiates and selects, includes and excludes" (Blommaert, 2005:2; Rogers, 2011: 3-5).

As pointed out by Kumaradivelu (1999) critical discourse analysts emphasize the role of critical language awareness in developing sociopolitical consciousness. Fairclough (1995:221-222) believes that critical language awareness "can lead to a reflexive analysis of practices of domination implicit in the transmission and learning of academic discourse". The conscientisation of learners in this way engages them in the struggle to "contest and change such practices" (1995: 221-222; cf. Kumaradivelu, 1999: 466). He also emphasises that language learners can learn to challenge practices of domination only if the relationship between language and power is made explicit to them.

Various approaches to critical discourse analyses in education have been a growing field of research over the past forty years, since language and ways of enacting and

interpreting talk and text in classrooms are central for both teachers and students. Furthermore, as pointed out by Rogers (2011:1), such educational practices are viewed as communicative events (cf. Rogers, 2011: 1). Bernstein(1996: 46-49), who similarly explored such practices in his work on pedagogic discourse, argued that pedagogic discourse includes a discourse of skills referred to as an instructional discourse of various kinds and their relation to each other, and a discourse of social order which he named the regulative discourse. He regarded the regulative discourse as the dominant discourse since it always embeds the instructional discourse (Bernstein, 1996: 48-49; cf. Abraham, 2010: 143-147).

Learners in South African classrooms, as well as across the globe, represent a diversity of identity constructions that intersect in complex ways on both individual and collective levels to language, culture, ethnicities, religions, gender and many others. Therefore, research with a specific focus on a critical investigation of text and talk: i. e. social practices with spoken language within the field of teacher education, is highly relevant.

### III. RESEARCH METHODOLOGY AND DESIGN

#### 3.1 The case-study: Working with pre-service teachers in teacher education

The qualitative case-study is conducted within an education module (PGED 302) entitled '*Issues and Challenges in Education*', which is a compulsory 15 credit third-year module that is part of a B. Ed programme of study for all pre-service teachers at a teacher training university. The module comprises three sections namely HIV and AIDS, Multicultural Education and Professional Educators Shaping Democratic Schooling. The case study focuses on two role-plays that the Intermediate Phase pre-service teachers conceptualized based on insights gained in multicultural schools (ex- Model C) during teaching practice and that was performed in teacher education classes.

The multicultural education section comprises five units namely; multicultural education: concepts, principles and approaches; historical background to multicultural education in a *capita selecta* of countries; the role of the curriculum in multicultural schools; the role of teachers in multicultural schools and the whole school approach to multicultural education.

During the first week of lectures with the third-year B.Ed (Intermediate phase) pre-service teachers it emerged that they espoused divergent views on multicultural education. Whilst some students expressed interest in expanding their viewpoints on the topic, others were rather detached and disinterested proclaiming that learners should adapt to the culture of the school and not the other

way around. In reflecting on the latter viewpoint, it was evident that issues relating to multicultural education needed to be thoroughly interrogated from the perspectives of the students' experiences.

It should be noted however that the findings emerging from this study on religious dilemmas cannot be generalised to any other university contexts within South Africa or the world, since this is a small scale study focusing on two role-plays highlighting religious discourses in a particular module with a specific group of university students. However, discourses articulated in this study might be common as they relate to the discourses in the wider society across many nations in the world.

**The Role-plays.** It was with the above background in mind that a more learner-centred approach such as drama-in-education was adopted to provide opportunities for students to present their shared experiences to the class through role-plays. Role-plays are used in many disciplines and often viewed as an effective way of learning as students are directly involved in the teaching process and thus become producers of knowledge and not only consumers (Stevens, 2015; Rao & Stupans, 2012). Furthermore, role-plays constitute a particular genre as they describe a concrete way of interacting discursively (Fairclough, 2003: 26). The use of role-plays for the purposes of this study served a dual purpose; firstly it served as a vehicle to demonstrate how through the use of discourse social practices could be articulated, and secondly it served as a means of collecting and analysing data generated by using critical discourse analysis.

The procedure for setting up the construction of the role-plays commenced by dividing the pre-service teachers into groups with the brief that they create role-plays based on their observations of how their mentor teachers managed diverse classes and the kinds of discourses articulated. The process commenced with each member in a group relating an incident from his/her teaching practice experiences to the rest of the group. The group discussed the incidents and selected one that they believed best captured the theme that they wished to showcase and interrogate through their role-play presentation. The construction of the role-plays was based on improvisation rather than the use of a written script. Since improvisation in drama-in-education is a more spontaneous approach this afforded the participants the opportunity to *ad lib* where necessary without being bound to a pre-written and memorised script. It should be noted that the use of role-plays was used as a vehicle to enable the pre-service teachers to showcase their lived experiences within the context of how their mentor

teachers managed diverse classrooms and not to examine its effectiveness as a strategy for teacher training.

During their role-play presentations the pre-service teachers aimed to capture the atmosphere of the classroom by portraying their roles as realistically as possible. A noteworthy feature of the plays is that all the role-plays tended to focus on religious dilemmas in education with a specific focus on the Christian/Islam dichotomy. It should also be noted that none of the participants in the plays were Muslim, but all were practicing Christians. Since the study was on religious dilemmas in education, we decided to explore two of the role-plays in an approach of critical discourse analysis. The two were selected as they provided rich thick data on religious dilemmas in education. To provide an in-depth analysis of discursive practices on these issues transcribed excerpts from the role-plays were analysed and we paid particular attention to themes articulated as religious discourses, as well as implicit assumptions, classifications and differentiations (Fairclough, 2003: 39-44, 88, 191-192).

#### IV. FINDINGS

**Role-play one: Farina in her new classroom.** In role-play one, Farina Abrahams, a Muslim girl attends an ex-Model C school that espouses a Christian ethos. Three learners greet Farina and welcome her before the teacher enters the classroom.

*Teacher enters:*

Teacher: Good Morning class.  
 Students: Good Morning, Mam.  
 Teacher: How was your weekend?  
 Joshua: Fine.  
 Teacher: Let me just take the register.  
 Abrahams?

*Farina Abrahams raises her hand*

Teacher: Oh! We have a new student in class, so I'll get back to you now, Connery.

*Connery raises her hand*

Teacher: Can you stand please, and tell us a little about yourself!

*The new student stands up to introduce herself*

Farina: Hi! My name is Farina Abrahams. I'm new to this school.  
 Capra: Yey!  
 Teacher: Tell us what your hobbies are and everything.  
 Farina: I like reading and hiking.  
 Teacher: What do you read?  
 Farina: I like literature and stuff like that.

Teacher: Thank you. No man! Is your father Faizel?

Farina: Yes, Mam.

Teacher: I thought so. (Looking away and playing with her pen). You still look like him also. Well, I'm just telling you, I won't take your crap in this class if you have, that would be darker ok. Um, you know every morning we start off with Bible reading, so let's just start off with a little hymn. Chelsea, can you start first?

Chelsea: Must I stand Mam?

Teacher: No, please you don't have to stand.

Chelsea: (start singing) Give me oil in my lamp keep me burning (everyone else joins in, but Farina).

Capra: please sing with; please sing with (talking to Farina).

Teacher: Ok thank you. Farina, can you read the first verse please; (and gives her the Bible passage to read). You can start here because we are going as according to the class list, and you are Abrahams, so you read this morning for us.

Farina: I'm just feeling a bit uncomfortable Mam because this is the Bible and clearly you can see that I'm Muslim (Farina wears a headscarf).

Teacher: This is my classroom which means it's my rules so whatever I say goes.

Joshua: Why don't you read the Bible!

Capra: Can I just say something? You can't force her to read the Bible; it's not part of her religion.

Chelsea: It's not your class; it's the teacher's class.

Capra: Yes. It's not my class, but I'm just defending my friend here, this is not part of her

religion or culture to read the Bible.

Teacher: I just feel that you two should leave my classroom if you still don't read the Bible and then you can go to the head principal and explain why I put you out of the classroom. And then you will also answer to Jesus one day.

Farina: At my former school I didn't have to read.

Teacher: Well this is not your former school.

Capra: Teacher (inaudible) I don't agree with that.

Teacher: So then you can leave with Miss Abrahams, and you can get your father also, I'm ready for him.

As is evident from this role-play the pre-service teachers construct a scene from an ex-Model C school that espouses a Christian ethos. The ex-Model C schools were initially former Whites-only schools that in the early 1990's were given the option by the then Minister of Education to admit a limited number of learners from other racial groups. These schools, which are still very common in South Africa today and which generally adopted a Christian ethos (van der Walt, 2011: 381), are presently largely multi-racial and multicultural.

The role-play constructs a social practice within a traditional educational genre with questions and responses, which are a well-defined and ritualised type in most educational settings. The teacher's voice articulates an authoritarian and regulative discourse in activity exchanges through clauses such as "my classroom", "whatever I say goes" and demands such as "go to the head principal" and "you can leave". Such a discourse, following Bernstein, creates order, relations, and identities and ultimately control over the instructional discourse (1996: 48-49).

The dilemma in this social practice is the reading of the Bible, which in the context of this school, is assumed as a natural and common-sense practice. Assumptions are taken for granted and link this practice to the outer world in a kind of intertextuality; i.e. the presence of the Bible as a text brought into the classroom (Fairclough, 2003: 39-41). It is not possible to alter this social practice of Bible reading as the teacher claims it is "my classroom" and "whatever I say goes". Also, the teacher legitimates and authorises her claims by referring to the head principal with the utterance "then you can go to the head

principal and explain why I put you out of the classroom". The head principal provides the institutional authority, in this case, to the teachers' claims of reading the Bible (Fairclough, 2003: 98-99). Moral evaluation is also made by the teacher as she refers to the Christian value system by saying: "And then you will also answer to Jesus one day".

In the social action, we can also see the orientation to difference (Fairclough, 2003: 41-44). Early in the dialogue, Farina positions herself as a Muslim, not wanting to read the Bible as it does not belong to her faith. The teacher does not comment on that at all and shows no openness, acceptance or recognition of difference. Instead one learner, Capra, articulates resistance and tries to negotiate between the two to overcome difference, but her comments are also dismissed. Another boy does not understand why reading the Bible is an issue at all, giving a voice to those who do not know how different texts can be differentiated in status and meaning. Thus, an altercation ensues in the class between those learners who are committed to the promotion of the Christian religion and the lone, single learner who is supportive of the new Muslim learner and her rights. Through language interaction in this classroom, the Muslim girl is constructed as "the other", a social identity that is not accepted in the social practice in this classroom. Furthermore, it is interesting that it is Islam that is identified by the pre-service teachers as "the other" religion. Incidentally, none of the participants in both plays were Muslim.

Islam is only one of several minority religions in South Africa, but prejudices and Islamophobic discourses are not uncommon in South Africa, as in many parts of the world (Esposito & Kalin, 2011: xxiii).

It is also evident in the social practice highlighted above that the teacher has some former relationship with Farina's father, which the students also wanted to stress in their role-play. As this is not a religious dilemma, it is not commented on any further here, more than this relation also becomes part of the teacher's legitimization of power and control in the social classroom practice.

**Role-play number two: negotiations on religion in the classroom.** The second role-play also focuses on a religious dilemma where understandings of Islam and Christianity are negotiated. The language in this classroom practice is overall within a traditional educational genre with questions and responses in turn-taking, well-defined and ritualized as in many educational settings. An action that makes this practice a bit more relaxed from the outset is that the teacher walks into the classroom whistling, and he allows the learners to ask and respond to questions, albeit in a somewhat autocratic manner.

*The teacher enters the class whistling*

Teacher: Good morning class.

*Learners stand up*

Learners: Good morning teacher.

Teacher: How are you?

Learners: We are fine thanks and you teacher? (All in chorus)

Teacher: I am fine.

*Learners sit down*

Teacher: Today we are going to talk about religion. What do you know about religion?

Alshabar: Religion is to worship Allah.

Learner2: Religion is to believe in God.

Teacher: Let me just give you a few minutes to just discuss about that.

*Learners discuss*

Learner2: Alshabar, I heard you were saying religion is to worship Allah.

Alshabar: Yes, of course, it's to worship Allah.

Learner2: Who is Allah?

Alshabar: Allah is the Creator of Heaven and Earth.

Learner2: Is a Creator of Heaven and Earth?

Alshabar: Yes.

Learner2: He is your God?

Alshabar: Of course, you can say he's my God, but there is a difference. We, the Muslim, we call him Allah.

Learner2: Or do you read the Bible?

Alshabar: No, I read the Koran.

Learner2: Oh, which means you don't believe in Christ. Do you?

Alshabar: No, no, no! Actually, we do recognise that Christ is like any....

*Teacher comes in*

Teacher: What are you talking about?

Alshabar: Sorry, Sir. I was just telling my colleague that Allah, in fact....

Teacher: WHAT! (shouts)

Alshabar: Sir, I was telling her that Jesus Christ is like any other prophet like Daniel...

Learner2: (exclaims) any other prophet!

Alshabar: Any other prophet like Daniel, like Ezekiel so we don't worship him.

Teacher: No, no, no! Jesus Christ, who died for your very sins, you say He's like any other prophet. How?

Alshabar: But, Sir, I was just

Teacher: (interrupts Alshabar) Yes, Jesus Christ is the Lord of Lords, soul of Kings. The King of (inaudible) of Mohammed!

Alshabar: Sir...

Teacher: How can you say that!

Learner2: I told you!

Teacher: You are the very same people who are busy killing Christians in the media (then he charges at the learner and continuously beats him). Get out of my class... Stupid boy!

### *The boy leaves the classroom*

In this role-play a Muslim boy, Alshabar, tries to explain the concept of Allah to another learner through several knowledge exchanges (Fairclough, 2003: 41-44) like "Allah is the Creator of Heaven and Earth" and "you can say He's my God". Through these exchanges in questions and responses between the two learners, the difference between Christianity and Islam is established. Implicit in the text is the assumption that the "normal" religion is Christianity since it is out of this perspective that difference is constructed; Islam is different from Christianity, as is stated by Alshabar. Assumptions, as Fairclough states, opens up differences by bringing in other voices into the text (Fairclough, 2003: 41). Here Islam and different conceptions of Allah and Christ are brought in, as well as in differences in not reading the Bible, but the Quran.

However, the dialogue between the learners opens up space for exploring the faith traditions, and there seems to be openness and curiosity to enhance their knowledge about each other's religions. This dialogue is abruptly disturbed when the teacher enters and inquires what the learners are talking about. In the ensuing

dialogue the learners attempt to encourage the teacher to listen and to establish a common ground by saying "Sorry Sir and "Sir", which position the teacher as the dominant person in the dialogue. The teacher reduces the dialogical perspective and diminishes the learners' voices by answering "No, no, no". The teacher also brings in a moral evaluation by stating that "Yes, Jesus Christ is the Lord of Lords, soul of Kings; The King of (inaudible) of Mohammed." Evaluative statements are proclamations about what is good or bad, desirable or undesirable (Fairclough, 2003: 172). In this dialogue, the teacher establishes Jesus Christ as the king of Mohammed, which implies that Christianity is superior to and more important than Islam. The dialogue culminates abruptly when the teacher declares that "You are the very same people who are busy killing Christians in the media". Here the teacher brings in media as another text by which to texture his statements and to add a new meaning on Muslim adherents. This intertextuality provides "a logic of difference" (Laclau & Mouffe, 1985; cf. Fairclough, 2003: 100) even more pronounced which classifies Muslims as "the Other" in the social practice of the classroom.

The role-play constructs a teacher who, through his discursive actions, reduces the dialogue and marginalises the learners' voices. Furthermore, he makes moral evaluative statements by using a monocultural Christian discourse, where his understanding of the Christian religion is the only truth that is permitted within the classroom context. The teacher proceeds summarily to beat the learner because he dares to espouse a different faith tradition from that of the teacher. The use of corporal punishment as administered in this case is, according to the South African Schools Act (1996) entirely forbidden, but is still inflicted on learners in a number of schools within the country as a whole. In the wider South African society however, since the constitution guarantees freedom of religion all citizens are allowed to practice their religions without intimidation, fear or restrictions imposed on them from the government. The government has distanced itself from religious bigotry and is in the process of promulgating a new anti-discrimination law to ensure that harsh punishment is meted out to religious bigots.

In this example the pre-service teachers draw on their understanding of the South African context to highlight a crucial religious issue, that focuses on the bias of a teacher towards a particular religion that he espouses. This example is one that could be extrapolated internationally, as well, especially given the rapid spread of Islamophobia across the globe.

### DISCUSSION

The two role-plays analysed for the purposes of this article within an approach of critical discourse analysis were chosen as they problematise religion and religious discourses experienced in classrooms in South Africa. Even though the role-plays, in this case, are not “authentic” texts from specific classrooms; as they are seen and constructed through the teacher trainees’ eyes, they can still be regarded as authentic since they play out spoken language and negotiations in pre-service teachers teaching practice experiences.

An analysis of both plays indicates that religious dilemmas appear to be widespread in many schools in South Africa, as the theme that most of the groups considered to predominate focused on religious dilemmas. The analyses through texts (spoken language) in social practice (in classrooms) reveal a traditional and high regulative educational discourse where the teachers’ voices in both cases predominate and which, in both role-plays, articulate a strong anti-Muslim discourse. This discourse is mainly constructed through differences of Islam as compared to Christianity, where disparaging remarks and intolerant assumptions, as well as moral evaluations on Islam, are articulated by the teacher. Thus, the logic of difference is actively played out by the teacher. Learners in both classes struggle with the teacher for a space to articulate their views, but are regularly brushed aside and belittled as the teachers exercise their authority over the learners and keep them under control. In the “orders of discourse” in the classroom, texts from outside the classroom are brought in to highlight the difference between Christianity and Islam. These are knowledge statements used for moral evaluation purposes, which help structure Christianity as different from Islam. Thus, the macro social structures; i.e. South Africa as a predominantly Christian country, are being mediated by micro social practices like a classroom.

Various sections of the Constitution (1996) guarantee the right to freedom of religion in South Africa. These include Chapter 2 of the Constitution of South Africa contained in the Bill of Rights that states that “everyone has the right to freedom of religion, belief and opinion” (1996: 5-6), section 9 (6) “that prohibits unfair discrimination on various grounds including religion” and section 15 (1996:6) that “allows religious observances in state and state-aided institutions provided they follow public authority rules.” If these rights are to be applied within a school setting, then the religious views of the majority cannot supersede the rights to religious freedom of a minority. Furthermore, various religious observances at school should be entirely voluntary, and the religious beliefs of all the groups should be treated equitably and respected. However, as highlighted by Meier & Hartell (2009:180), the approach adopted by most ex-Model C

schools is assimilationist since the learners from multi-ethnic backgrounds are expected to adapt to a religious ethos, a school culture and a hidden curriculum that were implemented in the past for a mono-ethnic school environment. Since most ex-Model C schools in South Africa still espouse a Christian ethos, there have been numerous instances where schools and teachers have discriminated against learners from other religious backgrounds by forcing them to assimilate into the school’s culture and religious ethos. Such discriminatory practices, we believe, are extremely disadvantageous to learners from other religious groups particularly as it strips them of their religious identity and makes them believe that their religion is inferior. It is thus incumbent on the school to ensure that teachers are appropriately empowered with the necessary skills through training workshops to expand their knowledge on religious diversity within their schools so that they are able to embrace multiple perspectives of reality.

The educational model, namely the “cooperative model” introduced in South Africa aims at the possibility and creative interaction between schools and faiths. With such an aim in education, we believe that it is imperative that appropriate training courses on religious education be developed as part of teacher training programmes.

We argue from our research, that since these cases highlighted here are related to discourses on Islam in society (cf. Fairclough, 2003) they might create these kinds of discourses in the classroom. As this is a qualitative study dealing with discourses on religion with specific reference to Islam it does not reveal every possible interaction between learners and teachers in South African schools. There might of course be both secularist and Muslim teachers making learners uncomfortable, but then most possibly through other kinds of discourses related to a secularist or other ways of talking in the classroom. Discourses on Islam, we argue, as also other research has shown, are related to wider societal discourses which currently depict Islam negatively.

## CONCLUSION

An analysis of the two role-plays using critical discourse analysis highlights the nature of religious intolerance in multi-racial South African schools. Although the Constitution guarantees freedom of religion and the National Policy on Religion and Education (2003) emphasises the importance of upholding all faiths within school contexts, it does appear as if Christian hegemony within, especially the ex-Model C schools, tends to predominate thereby determining the religious ethos of the school. The adoption of a specific religion creates tension amongst the multi-ethnic learner population who

espouse various religious beliefs. To avoid such tensions, it is incumbent on schools to take cognisance of their learners' religious diversity and implement measures to create a more inclusive learning environment so that all learners feel valued and respected.

#### REFERENCES

- [1] Abraham, G. (2010). *Educating for democracy? Life Orientation: Lessons on leadership qualities and voting in South African comprehensive schools*. Göteborg, Sweden: Acta Universitatis Gothoburgensis 301. Available at <https://gupea.ub.gu.se/handle/2077/23844>. Accessed 13 July 2014.
- [2] Bernstein, B. (1996). *Pedagogy, Symbolic Control and Identity: Theory, Research, Critique*. London: Taylor & Francis.
- [3] Blommaert, J. (2005). *Discourse. A critical introduction*. Cambridge: Cambridge University Press.
- [4] Brown, D. (ed.). (2009). *Religion and spirituality in South Africa: New Perspectives*. Scottsville, South Africa: KwaZulu-Natal Press.
- [5] Chidester, D. (2003). Religion education in South Africa: teaching and learning about religion, and religious diversity. *British Journal of Religious Education*, 25(4): 261-278.
- [6] Coertzen, P. (2008). *Grappling with religious difference in South Africa: a draft for a charter of religious rights*. Content downloaded/printed from Hein Online Available at (<http://heinonline.org>). Accessed 23 July 2014.
- [7] Esposito, J.L & Kalin, I. (2011). *Islamophobia: the challenge of pluralism in the 21st century*. Oxford: Oxford University Press.
- [8] Fairclough, N. (1995). *Critical discourse analysis: The Critical Study of Language*. Harlow, UK: Longman Group Limited.
- [9] Fairclough, N. (2003). *Analysing discourse*. Abingdon: Routledge.
- [10] Ferguson, R & Roux, C. (2004). Teaching and learning about religions in schools: responses from a participation action research project. *Journal for the study of Religion*, 17(2), 5-23.
- [11] Griffin, R. (2012) (ed). *Teacher education in Sub-Saharan Africa: closer perspectives*. Oxford: Symposium books Ltd.
- [12] Gross, Z., Davies, L & Diab, A. (eds.) (2013). *Gender, religion and education in a chaotic postmodern world*. Dordrecht, GE: Springer.
- [13] Hayem, J. (2013). From May 2008 to 2011: Xenophobic Violence and National Subjectivity in South Africa. *Journal of Southern African Studies*, 39(1), 77-97.
- [14] *Islamophobia Watch. Documenting anti-Muslim bigotry*. 2015-0107. <http://www.islamophobiawatch.co.uk/> Accessed 17 Feb 2013.
- [15] Kittelmann Flensner K. (2015). *Religious Education in Contemporary Pluralistic Sweden. Department of Literature, History of Ideas and Religion*. Doctoral thesis 44. Gothenburg, Sweden.
- [16] Kumaravadivelu, B. (1999). Critical classroom discourse analysis. *Tesol Quarterly*, 3,453-484.
- [17] Laclau, E & Mouffe, C (1985). *Hegemony and socialist strategy*. London: Verso.
- [18] Meier, C & Hartell, C. (2009). Handling cultural diversity in education in South Africa. *South African Education Journal*, 6(2), 180-192.
- [19] News24, 2016-06-30. *Prominent Gauteng Christian school under fire for 'Islamophobia'*. <http://www.news24.com/SouthAfrica/News/prominent-gauteng-christian-school-under-fire-for-islamophobia-20160630> Accessed 17 Feb 2012.
- [20] Neocosmos, M. (2010). *From 'Foreign Natives' to 'Native Foreigners'. Explaining Xenophobia in Post-Apartheid South-Africa. Citizenship and Nationalism, Identity and Politics*. Dakar, Senegal: CODESRIA.
- [21] Rao, D & Stupans, I. (2012). Exploring the potential of role-play in higher education: development of a typology and teacher guidelines. *Innovations in Education and Teaching International*, 49(4), 427-436.
- [22] Rogers, R. (2011). *An Introduction to critical discourse analysis in education*. 2nd ed. Abingdon: Routledge.
- [23] Roux, C. (2005). Religion in education: perceptions and practices. *Scriptura*, 89,293-306.
- [24] South Africa. *National Policy on Religion and Education 2003*. Government Gazette, 25459. Department of Education, Pretoria: Government Printers.
- [25] South Africa. *South African Schools Act No 84 of 1996*. Pretoria: Government Printers.
- [26] South Africa. *The Constitution of the Republic of South Africa*. Act 108 of 1996. Pretoria: Government Printers.
- [27] Stevens, R. (2015). Role-play and student engagement: reflections from the classroom. *Teaching in Higher Education*, 20(5), 481-492.
- [28] Sweeney, J. (2008). Revising secularisation theory. In G Ward & M Hoelzl (eds.). *The new visibility of religion: Studies in religion and cultural*



- hermeneutics*. London: Continuum International Publishing Group.
- [29] Van der Walt, J.L. (2011). Religion in education in South Africa: Was social justice served? *South African Journal of Education*, 31,381-389.
- [30] Van der Walt, J.L, Potgieter, F.J & Wolhuter,C.C. (2010). The road to religious tolerance in education in South Africa (and elsewhere): A possible ‘Martian Perspective’. *Religion, State & Society*, 38(1), 29-52.
- [31] Worden, N. (2012). *The making of modern South Africa: Conquest, apartheid, democracy*.5th ed. Chichester, MA : Wiley-Blackwell.
- [32] Woodhead, L., Fletcher, P., Kawanami, H & Smith, D. (eds.). (2001). *Religions in the modern world. Traditions and transformations*. London: Routledge.
- [33] Zaal, M. (2012). Islamophobia in Classrooms, Media, and Politics. *Journal of Adolescent and Adult Literacy*, 55(6), 555–558. DOI: 10.1002/JAAL.00066.
- [34] Zine, J. (2006). Unveiled Sentiments: Gendered Islamophobia and Experiences of Veiling among Muslim Girls in a Canadian Islamic School. *Equity & Excellence in Education*, 39(3), 239-252.

# Financing Card Based on *Murabahah* Contract: The Legal Implications on a Credit Card

Rahmadi Indra Tektona

Doctoral Program of Law, Law Faculty, Brawijaya University, Indonesia

Promotor : Prof. Tohir Luth

Co Promotor : Prof. Rahmad Budiono and Dr. Sihabudin

**Abstract**— *The development in the economic sector is influencing the development of banking products. One of the many products that is commonly used is credit card. In this context, The use of credit cards practically bring some problems that are reflected in the Islamic Law Perspective, especially because it does not specifically manage the credit cards according to Islam. It is different from the conventional credit cards that already have legal instruments clearly. Therefore, this study examines the legal implications in financing cards based on murabahah contract. This research is a normative legal research by analyzing the management of the Financing Card Based on Murabahah Contract. In order to help the analyses, this study uses the theory of Maqasid al-syari'ah and the theory of expediency (utility). The results that found related to the legal implications in financing cards based on murabahah contract can be reviewed from the relevancy to the theory of usefulness (utility). Credit cards as a modern means of payment, provide many conveniences and benefits in the midst of the rapid development of the business world. In addition, to address the use of credit cards based on usury, the Syariah Bank issued a Syariah Credit Card or Financing Card, this product must be based on the National Syariah Council Decision (Fatwa Majelis Ulama Indonesia) No.54 / DSN-MUI / 2006 on Syariah Card. Then in order to avoid legal implications that are not in accordance with syariah principles, from the aspect of the term that is used in Syariah, it is more appropriate to use the financing card term instead of credit card.*

**Keywords**— *Syariah Credit Card, Murabahah Contract, Islamic Law.*

## I. INTRODUCTION

### 1.1 Background

Nowadays, globalization that is happened in all over the world including Indonesia touches various life aspects. For instance, the field of socio-economic even influences the consumer consumptive behavior in buying electronic, clothing, and so on. The globalization also makes a life become more modern and more practical, so

it encourages the world to make an easier way of financing transaction.<sup>1</sup>

In the modern world, there are many products that make up the economy, for example, saving, credit, mortgage, and so forth. One of the financial products that is used more often is a credit card. A credit card is a part of economic activity that is often used by modern society as a tool to replace cash as a payment for goods, money, or service that they purchase in a place where provides payment with credit card.<sup>2</sup>

Credit card has a greater advantage and wider scope that can be used from a small transaction to a big transaction. This condition is very useful for society, especially for them who often travel for business or tourism and other activities because credit card can be used in various countries which accept payment with credit cards, where the merchant cooperated with the seller or service provider.

Right now, in Indonesia there are 24 companies that publish credit cards as follows:<sup>3</sup>

Picture.1: List of Credit Card Issuers

No.	CREDIT CARD	No.	CREDIT CARD
1	BANK OF	13	BANK OF OCBC NISP
2	BANK OF	14	BANK OF PERMATA
3	BANK OF CIMB	15	BANK QNB
4	BANK OF	16	BRI (PERSERO)
5	BANK OF DBS	17	BANK OF SINARMAS
6	BANK HSBC	18	BANK OF UOB
7	BANK OF MNC	19	BNI SYARIAH
8	BANK OF ICBC	20	CITIBANK
9	BANK OF	21	PAN INDONESIA
10	BANK OF	22	PT. AEON CREDIT

<sup>1</sup>Fitri Anis Wardani. *The Credit Card from Islamic Perspective*. The Economic Journal of Syria IQTISHODIYO, Vol. 1, No. 2, September 2016, p. 33

<sup>2</sup>Subagyo. *Bank and Others Finance Institution*. (Yogyakarta: The Issuer of the Senior Secretary of Economics YKPN, 2005), p. 39.

<sup>3</sup><https://www.bi.go.id/id/statistics/system-payment/apmk/Contents/Plisers%20APMK.aspx>, accessed on April 4, 2018.

11	BANK OF MEGA	23	PT. SHINHAN INDO
12	BNI	24	STANDARD

According to the above data, nowadays there are many forms of credit cards that run all over the world not only locally but also run internationally.<sup>4</sup> Credit cards are generally used by medium to high class society, although some of them are unfit to that class yet. This can be proven by the number of credit cards issued in 2017 which is 17,244.127, while in February 2018 is 17.438.938.<sup>5</sup> Related to the total credit card transactions, the use of expenditure in 2015 reached 274,719,267 transactions with nominal of 273,141,967 million rupiah, in 2016 and 2017 as much as 297,661,974 transactions with nominal of 272,950,052 million rupiah.<sup>6</sup>

Even though credit card is quite diminishing, there are some negative impacts arising from the use of credit card, such as:

1. It cause modus operandi to various crime that uses credit cards as a media, not only in conventional transaction mode but also on the virtual level transaction, and society become more consumptive and feel that they can always afford what they want.<sup>7</sup>
2. If a credit card holder does not pay the credit bill, then it will be difficult to ask for the payment because in the credit card issue contract, assurance is not necessary like in the general credit contract. The value of the assurance to issue a credit card is only with a declaration of salary.<sup>8</sup>
3. A credit card holder tends to be wasteful in their money, because they not feel spending their money in real (cash), therefore, they buy something that is not necessary needed.<sup>9</sup>
4. The high interest rates, so it is burden some credit card holders in paying off their credit card bills.

Even though there are some negative impacts of credit cards, in this case credit cards also have positive effect, namely:

1. Provide a sense of security, increase confidence, prestige, feel modern, practical, and feel safe while making payments<sup>10</sup>
2. A credit card holder feels more practical and easier in transacting or shopping using cards, so there is no need to bring cash to eliminate the risk of loss and theft.<sup>11</sup>
3. Facilitate customers to get cash every 24 hours in various strategic places, making it easier to meet the needs of cash abruptly<sup>12</sup>

The fact that credit card grows very fast in offering the easiest way for financial transaction, encourages a number of Islamic financial institution and Islamic Bank to participate in issuing the Islamic credit card.<sup>13</sup> Berhard Bank in Malaysia is the first pioneer in the world that publishing Al Taslif in 1996. Middle East Country has the biggest number of credit card holders, Islamic credit card (syariah credit card) in the last five years from its beginning has grown until 26% with 34, 7 million US dollars transaction. In Saudi Arabia grows even more until 40%.<sup>14</sup>

The growing of Islamic credit card in the Middle East and Malaysia has triggered Indonesia's financial institution to participate in issuing Islamic credit card. In 2007, the first Islamic credit card in Indonesia published by Danamon Bank and called as Dirham Card, then followed by BNI Syariah Bank in 2009 with Hasanah Card. These two Islamic credit cards in Indonesia are collaborated with Mastercard International.<sup>15</sup>

As mentioned before as an Islamic credit card, academician and practitioner use some terms such as Credit card based on Syariah, Syariah Credit Card, Islamic Card Credit, Credit Card with Syariah principle, and Syariah Card<sup>16</sup>, and also financing card based on the

<sup>4</sup>Abdul Wahab Ibrâhim Abu Sulaiman. *Syariah Credit Card*. (Jakarta: PT. Raja Jaya Grafindo, 2006), p. 45.

<sup>5</sup><https://www.bi.go.id/id/statistik/sistem-pembayaran/apmk/contents/jumlah%20apmk%20beredar.aspx> accessed on April 4, 2018

<sup>6</sup><https://www.bi.go.id/id/statistik/sistem-pembayaran/apmk/contents/transaksi.aspx>. accessed on April 4, 2018

<sup>7</sup>Ahmad Fadlan Lubis and Irsad Lubis. *The Analysis of Muslim Credit Card Users In Medan City*. Journal of Economics and Volition, Vol. 1, No.1, December 2012, p. 23.

<sup>8</sup>Karsmir. Betty and the New Year. (Rearranged Press, 2001), p. 309-310. (hereinafter referred to as Cashmere I)

<sup>9</sup>*Ibid*

<sup>10</sup>Ahmad Fadlan Lubis and Irsad Lubis. *Op.Cit.*

<sup>11</sup>Kasmir (I). *Op. Cit.*, hlm. 308-309.

<sup>12</sup>*Ibid*

<sup>13</sup>Arif Pujiyono. *Islamic Credit Card* (A study of Contemporary Islamic Payment System). The Journal of the Dynamic of Development. Vol. 2 No. 1, June 2005, p. 70.

<sup>14</sup>Muhammad Synfi' Antonio. Fund. Islamic Magazine. Edition no. 8, June 2003, p. 9. (hereinafter referred to as Muhammad Synfi' Antonio II)

<sup>15</sup>*Islamic Credit Cards Vs Conventional Credit Card*, p. 3. Accessed through <http://eprints.unisbank.ac.id/163/1/r...rticles5.pdf>, Accessed on 27th of July 2012 2018.

<sup>16</sup>Hengki Firmanda. *Syari'ah Card (Syariah Credit Card) based on Utility and Maslaha Principles*. Journal of Law Sciences Vol. 4 No. 2, February-July 2014, p. 258.

Syariah Principles which can be found in the book of Abdul Ghofur Anshori.<sup>17</sup>

One of the definition of Syariah Credit Card is that a provider with payment facility from the Bank that can be used by the card holder (hamil al-bithaqah) as a media to pay or to get some cash in some spesific places and finally should be paid off by the card holder to the provider (*mushdir al-bithaqah*) at the time as determined earlier in the contract.<sup>18</sup>

According to the Syariah Banking Regulation, the syariah principle is one of the principles as mentioned in Islamic law for the banking activities as declared by the Islamic Institution which has an authority in making rules in religious matter.<sup>19</sup> Then, syariah principle can also be defined as a regulation mentioned in a contract based on Islamic Law between the Bank and other party to save some trade financing fund or other activity which are according to syariah principle, for example *mudharabah* or a financing based on the principle of profit sharing, *murabahah* or the principle of sale and purchase of goods by obtaining profit, *musyarakah* or a financing based on the principle of equity participation, *ijarah* or a financing of capital goods based on the principle of pure lease without option, or with the option of transferring ownership of leased goods from the bank by other parties or can be called as *ijarah wa iqtima*.<sup>20</sup>

According to a research by Karim Business Consulting (*will be called as KBC*) in Muhammad Syafi'i Antonio's book, says that the migration tendency the using of conventional credit card to the syariah credit card is very significant in the 26,1% average number or can be concluded that there will be a potential market of 987,9 thousand persons. Moreover, the research from KBC mentioned that the growth of that assumption will be better through the grow of syariah banking in 47 % each year.<sup>21</sup>

The KBC Researcher's finding as mentioned above shown that there is a great potential in this credit card product. The need for an efficient and effective method of making payment for Islam Community is an

urgent need in a globalization and huge growing information. However, to run this concept will not be easy. Basically, the credit card whether conventional or syariah is a system to make payment transaction easier and not depend on cash to bring money which sometimes put at a risk.<sup>22</sup> According to that, the credit card presents to meet the needs of the community toward *less cash society*.

## 1.2 Research Problems

With the increasing number of credit card holder, It lead to some problems if we analyze from *fiqh* Islam perspective. One of the problem is that many people involved in the credit card transaction, therefore *fuqaha*<sup>23</sup> is having difficulty in determining the type and deciding how many contract (*akad*) should be made.<sup>24</sup>

In addition, in fact there is no specific regulation for the Syariah credit credits. Vise versa, conventional credit card has been regulated in Minister of Finance Decision Number 1251 / KMK.013 / 1988 on the Arrangement and Procedure of Financing Institution, Indonesian Bank Regulation Number. 10/8 / PBI / 2008 on the Implementation of the Use of Credit Card for Financial Transaction, the Minister of Finance Regulations Number. 84 / PMK. 012/2006 On the Financing Companies, the Proceeds of the Indonesian Bank Regulation Number 14/2 / PBI / 2012 on the Alteration of Indonesian Bank Regulation Number 11/11 / PBI 2009 on the Activity of Credit Card as a payment Media, All of those regulations have provided specific legal regulation about the conventional credit cards.

From *syara'* law perspective, the product of credit cards is defined in the Islamic Regulation (Fatwa) Number DSN-MUI No.54 / DSN-MUI / 2006 on Syariah Card, has been declared as the product of the Islamic Payment Media. This declaration by DSN is still being debatable, especially because there is no specific *syara'* regulation on the Islamic credit cards.<sup>25</sup> It should be noted that in the Indonesian law, the DSN-MUI regulation is not a part of Indonesian legal regulations, but only as a recommendation for financing operational sector. So, it is

<sup>17</sup>Abdul Ghofur Anshori. *The Formation of Syari'ah Bank Through the Acquisition and Conversion (Froom Positive and Islamic Law Perspective)*. (Yogyakarta: UII Press, 2010), p. 20.

<sup>18</sup>Ulul Azmi Mustofa. *Syariah Card from Al-Maqasid Syariah Perspective*. Scientific Journal of Islamic Economy. Vol. 01, No. 01, Maret 2015, p. 19.

<sup>19</sup>Look at Artcile 1 point 12 in the Acts Number 21 Year 2008 on Syariah Banking.

<sup>20</sup>Zainuddin Ali. *Syariah Banking Law*. (Jakarta: Sinar Grafika, 2008), p. 3. (hereinafter referred to Zainuddin Ali)

<sup>21</sup>Muhammad Syafi'i Antonio (I). *Op. Cit.*, p 11.

<sup>22</sup>[http://www.haryobayu.web.id/?aksi=detail\\_blog&nomor=671](http://www.haryobayu.web.id/?aksi=detail_blog&nomor=671), Setiawan Budi Utomo. *The Law of Conventional and Syariah Credit Card Based on Islam*. Accessed on 27th January 2018.

<sup>23</sup>Fuqaha is the Fiqh (Islamic Law) expert. According to Fuqaha, Fiqh is syara law which according to Quran and Hadits from Prophet Muhammad SAW that concluded by doing *ijtihad* and *istibath* based on research. Look at Teungku Muhammad Hasbi As-Shiddieqy. *Islamic Fiqh Law*. (Semarang: PT Pustaka Rizki Putra, 1997), p. 1.

<sup>24</sup>Fitri Anis Wardani. *Op. Cit.*, p. 38.

<sup>25</sup>Arif Pujiyono. *Loc. Cit.*

necessary to be answered what is the legal implications of financing card based on the *Murabahah* contract?

### 1.3 The Theoretical and Conceptual Framework

#### 1.3.1 The Maqashid Syariah Theory (The Purpose of Islamic Law)

It is an important concept and fundamentals of *maqasid at-tasyri* 'or *maqasid al-syari'ah* which said that in Islamic law it is advice to manifest and maintain *mashlahat* for humanity. This concept has been acknowledged by the people of the world and they mention it as:

"Where there is benefit, there will be Allah SWT rules."<sup>26</sup>

*Mashlahah* in Arabic language (*mashalih* as the plural form) is a synonym of "benefit". According to Al-Khawarizmi in Al-Syaukani, *maslahah* is taking care of Islamic Law purpose by preventing disaster or corruptness that is hesitancy from human.<sup>27</sup> Related to that, every rules to keep the five *syara*' purposes and preventing from the destruction or endanger called as *mashlahah*. Based on that definition, we can conclude that the barometer of *maslahah* is Islamic Law, not intelligence. Al-Ghozali explains that the origin of *maslahah* is something that brings benefit or advantage and keeping from *mudharat* (destruction) which basically keeping the purposes of *syara* in deciding law.<sup>28</sup>

The *Maslahah* theory is derived from the theory of Islamic law which orientation is more emphasis on the element of human welfare than to question the problems that are normative. This theory does not merely see the written text of the law but rather emphasizes the principle or goal to be achieved, contained in the *nash* or texts.

One of the most important and fundamental concepts which is the subject of Islamic Banking Law development with justice on Syariah credit card is the concept of *maqasid at-tasyri*' or *maqasid al-syariah* which asserts that Islamic law is desirable to realize and preserve the *maslahah* of mankind. This concept is expected to make syariah credit card with profit sharing system can improve the real business sector in Indonesia.

As for the essence of the concept of *maqashid al-syariah* is to realize the good at the same time avoid the ugliness or taking benefit and reject harm, the term is commensurate with the core of the *maqashid al-syari'ah* is *maslahah*, because the determination of the law in

Islam must lead to *maslahah*. Related to that, to understand the nature and role of *maqashid al-syari'ah*, the following will be briefly described the theory.

On the *'Illat* (the law enforcement motive), is manifested to create benefit or advantage to human.<sup>29</sup> To make it real, al-Syatibi has divided *Maqashid* into three levels, namely: *Maqashid dharuriyat*, *Maqashid hajiyat*, and *Maqashid tahsiniat*. *Dharuriyyat* should be present for the sake of human *maslahah*, if it is not, it will cause riot, for example the five pillars of Islam. *Hajiyat* is something that we need to solve problem, such as *rukhsah* (dispensation) for not fasting for someone who is sick. *Tahsiniiyyat* is something which is taken for a life goodness and preventing the worse, for example good attitude, cleaning the dirt, and covering aurat (part of body which may not be visible to be seen by others in Islam). *Dharuriyyat* in detail contains five goals, namely; (1) keeping the religion (*hifzh ad-din*); (2) keeping the soul (*hifzh an-nafs*); (3) keeping the mind (*hifzh al-aql*); (4) keeping the descendants (*hifzh an-nasl*); (5) keeping the wealth (*hifzh al-mal*).<sup>30</sup>

#### 1.3.2 The Concept of Financing

Financing comes from the word cost, which in the Indonesian Dictionary, the cost is defined as money spent to organize (establish, perform, etc.) something, cost, shopping, while the definition of financing is anything related to cost.<sup>31</sup> In a broad sense, financing or expenditure is defined as funding incurred to support planned investments either by themselves or by others. Relating in a narrow sense, financing is used to define financing by financial institutions such as syariah banks to customers.<sup>32</sup>

The definition of financing can be found also in some laws and regulations, such as according to the Acts Number 10 Year 1998 on Banking, Financing based on Syariah Principles is the provision of money or bills equivalent to it based on the agreement or contract between the bank and other parties obliging the parties financed to refund money or savings accounts after a certain period of time in return or profit sharing.<sup>33</sup> With regard to this understanding, the definition of the Syariah

<sup>29</sup>Al-Syatiby. *al-Muwafaqat fi Ushul al-Syari'ah*. (Kairo: Mustafa Muhammad, t.th.), p. 2-3.

<sup>30</sup>*Ibid*, p. 5.

<sup>31</sup>The Language Center. *Indonesian Dictionary*. (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008), p. 196.

<sup>32</sup>Muhamad. *The Syariah Bank Management*. Yogyakarta: (UPP) AMPYKPN, 2002), p. 260. (hereinafter referred to *Muhamad I*)

<sup>33</sup>Look at Article 1 point 12, The Acts Number 10 Year 1998 on Banking

<sup>26</sup>Muhammad Sa'id Ramdan al-Buti. *Dawabit al-Maslahah fi as-Syariah al-Islamiyah*. (Beirut: Mu'assasah ar-Risalah, 1977), p. 12.

<sup>27</sup>Al-Syaukani. *Irsyad a Fuhul Ila Tahqiq al Eal min 'ilm al-Ushul*. (Beirut : Dar al-Fikr, t.th.), p.242.

<sup>28</sup>Al-Ghozali. *Al-Mustafa min 'ilm Al-Ushul (Juz 1)*. (Bairut : Dar Al-Fikr, t.th.), p. 286.

Principle itself is the rule of agreement under Islamic law between banks and other parties for the deposit of funds and / or financing of business activities, or other activities stated in accordance with syariah, such as financing based on the principle of profit sharing (*mudarabah*) financing based on the principle of equity participation (*musyarakah*), the principle of sale and purchase of goods by obtaining profit (*murabahah*), or financing of capital goods based on the principle of pure lease without option (*ijarah*), or with the option of transferring ownership of leased goods from the bank by other parties (*ijarah wa iqtina*).<sup>34</sup>

In connection with the above explanation, in order to reinforce the definition of financing based on syariah principles, The Acts Number 21 Year 2008 on Syariah Banking states that the financing is the provision of funds or bills that are equalized with it, in the form of:

- a. profit-sharing transactions in the form of *mudarabah* and *musharakah*;
- b. lease transactions in the form of *ijara* or lease purchase in the form of *ijara muntahiya bittamlik*;
- c. sale and purchase transactions in the form of *murabahah*, *salam*, and *istishna* 'receivables';
- d. lending and borrowing transactions in the form of *qardh* credit; and
- e. service lease transactions in the form of *ijarah* for multilateral transactions based on approval or agreement between syariah Bank and / or syariah Unit Business and other parties requiring party financed and / or granted fund facilities to refund the funds after a certain period of time with rewards (*ujrah*), without rewards, or profit sharing.

Another definition related to the definition of financing is also delivered by Syafi'i Antonio who gave his opinion that the financing is one of the main task of the bank is the provision of funding facilities to meet the needs of parties that are the *unit deficit*.<sup>35</sup>

Based on the definition of financing above, it can be concluded that financing basically should be based on the principles of syariah, where it can be found in syariah banking. According to that, the principles of syariah financing as intended are:<sup>36</sup>

1. Syariah financing does not deal with usury (interest). This is because in syariah financing, the lender (creditor) should not get interest and the debtor is not paying the interest. The creditor may make a profit through the purchase of the asset, then sell the asset to another person by a certain margin or profit margin.
2. Syariah financing should not aim to fund illegal assets or activities (prohibited).
3. Syariah financing emphasizes obligations to (prohibit).
4. Syariah financing requires the obligation to disclose information for the sake of protecting the weak. Thus, there is a transparency of contracts in which all partners are given complete information related to the cooperation project undertaken to make the project run smoothly for mutual benefit, and free of *gharar* (uncertainty) elements.

### 1.3.3 The Concept of *Murabahah* Contract

In Syariah Banks, the product of distributing the funds to the community is called as non-credit financing. The use of such financing terms is based on the objectives of syariah bank, which is to finance a need for working capital or the need for capital procurement. So, in the distribution of funds, it uses the term of financing. Related to this, one of the financing products at the syariah bank is *Murabahah*.

*Murabahah* or Al - *Murabahah* etymologically, derived from the word *Ribhu*, which means profit, in this case is intended as a gain mentioned in the sale and purchase.<sup>37</sup> Thus, *Murabahah* according to *fiqh* experts is, buying and selling merchandise by mentioning the purchase price of goods to the buyer and its profit,<sup>38</sup> whereas in terminology, understanding of *murabahah* contract is buying and selling of goods with cost of goods plus certain profit agreed. In practice, *Murabahah* is one type of sale and purchase financing with a profit margin, which means buying and selling of goods at the original price with an additional price of profits that have been agreed.<sup>39</sup> In line with that understanding, Ibn Muqadaman in Muhammad defines *murabahah* as selling at the origin, plus an agreed profit margin.<sup>40</sup>

In general, syariah banks adopt *murabahah* concept to provide short-term financing to customers for the purchase of goods, although customers may not have

<sup>34</sup>Look at Article 1 point 13, The Acts Number 10 Year 1998 on Banking.

<sup>35</sup>Muhammad Syafi'i Antonio. *Syariah Bank from the Theory to the Implementation*. (Jakarta : Gema Insani Press, 2001), p. 160. (hereinafter referred to *Muhammad Syafi'i Antonio II*)

<sup>36</sup>Daud Vicary Abdullah and Keon Chee. *Islamic Finance : Why it Makes Sense*. Translated by Satrio Wahono in the *Book of Syariah Smart Finance*. (Jakarta: Zaman, 2012), p. 177.

<sup>37</sup>Burhanuddin (I). *Op. Cit.*, p. 82.

<sup>38</sup>Moh.Zuhri. *The Translation of Fiqh from 4 Mazhab, the Third Book*. Bandung : Asy-Syifa, 1994).

<sup>39</sup>Muhammad Syafi'i Antonio (II). *Op Cit.* p, 101.

<sup>40</sup>Muhamad. *The system and Operational Procedure of Syariah Bank*. (Yogyakarta: UII Press, 2003), hlm. 23. (hereinafter referred to *Muhamad II*)

the money to pay.<sup>41</sup> Related to this, *murabahah* financing payment can be done by installment or cash in accordance with the agreed timeframe.<sup>42</sup> In the implementation of Islamic banking, the bank as the owner of the fund to buy or authorize the customer who needs financing to buy goods required customers on behalf of the bank, then the bank sells the goods to customers at a price equal to the cost of goods plus a profit margin / mark up to be paid by the customer within a certain period according to the agreement between the customer and the bank.<sup>43</sup> *Murabahah* financing, can be done with 2 systems, namely:

1. *Murabahah* with *Bai'u Salam* System.

*Murabahah* in the context of *Bai'u Salam* is a sale and purchase with a profit margin in which the buyer makes a prepayment and the seller just sends the order from the buyer, in other words, *murabahah* with *Bai'u Salam* system is a sale and purchase with additional profit margin which is done by way of a message.

2. *Murabahah* with *Istishna Bai'u* System.

The second way is *murabahah* with the *Istishna* system, which is a specific form of *Bai'u Salam*, specifically use in manufacturing financing only.

*Murabahah* is a part of buying and selling that is recommended in *mu'amalah* Islam. In connection with *Murabahah* as a part of the sale and purchase, the pillar found in *Murabahah* is the same as the pillars contained in the sale and purchase according to Islam. The pillars contained in the sale and purchase according to Islam is:<sup>44</sup>

1. The existence of the subject, in this case are the seller and the buyer. Requirements that must be fulfilled by the parties, including:
  - a. Has a common sense  
That is to distinguish or determine what is good and bad, and if one party is not intelligible, then the sale is not legitimate. An example of a crazy person can not make a sale.
  - b. By his own willingness

Related to this, in buying and selling, one party should not be in a pressure or coercion, it means that the sale and purchase must be on the basis or the will of him self, not coercion from others.

c. Not wasted (spenders).

People who are wasteful in the law are categorized as incompetent or incompetent to perform legal acts so they must be in the custody / guardianship.

d. *Baligh* (aged 15 years and over / adults)

*Baligh* or adult in Islamic law is when it is 15 years old, or has dreamed (for boys) and menstruation (for girls). In this regard, Islamic law never makes a law which creates difficulties for its adherents. In this regard, for children who have been able to distinguish which is good and bad, but immature, in the opinion of some Muslim scholars that the child is allowed to perform buying and selling, especially for small and high value items.

### 1.3.4 The Concepts of Syariah Financing Card

Financing according to the Acts Number 10 Year 1998 on Banking defines financing based on Syariah Principles is the provision of money or equivalent claims based on agreement or contract between the bank and other parties requiring the party financed to refund the money or savings bill after a certain period of time with rewards or profit sharing.<sup>45</sup>

The Syariah Credit Card is a bailout card facility used by the cardholder (*pregnant al-bithaqah*) as a means of paying or withdrawing cash at certain places which must be paid in full to the bidder (*mushdir al-bithaqah*) at the appointed time.<sup>46</sup>

Another definition is also put forward by the National Syariah Council - Majelis Ulama Indonesia (hereinafter referred to as DSN - MUI) which states the Syariah Credit Card is a card that functions like a Credit Card which the legal relationship (based on the existing system) between the parties based on syariah principles as stipulated in this fatwa.<sup>47</sup> This definition implies that the use of syariah credit cards should be based on syariah principles.

<sup>41</sup>Muhamad. *The calculation sharing Technique and margin Profit in Syariah bank*. Yogyakarta: UII Press, 2004), p. 93. (hereinafter referred to Muhamad III)

<sup>42</sup>Cecep Maskanul Hakim. *A textbook: Syariah Banking*, Presented in the Training of Trainers Syariah Banking cooperated with Syariah Banking Department of Indonesian Bank with Economy Faculty, Brawijaya University. 6th – 8th September 2005.

<sup>43</sup> Warkum Sumitro. *The Principle of Islamic Banking and other related Institutions*. (Jakarta : Raja Grafindo Persada, 1997), p. 93.

<sup>44</sup>Chairuman Pasaribu and Suhrawardi. *Op. Cit.*, p. 34-36.

<sup>45</sup>Look at Article 1 point 12, The Acts Number 10 Year 1998 on Banking

<sup>46</sup>Ulul Azmi Mustofa. *Syariah Card Al-Maqasid Syariah Perspective*. Scientific Journal of Islamic Economy. Vol. 01, No. 01, Maret 2015, p. 19.

<sup>47</sup> Look at fatwa National Syariah Council - Majelis Ulama Indonesia No: 54/DSN-MUI/X/2006 on The Syariah Card.

## II. RESEARCH METHODS

### 2.1 Types of Research and Approach

The type of this research is a normative legal research to analyze the Financing Cards Based on *Murabahah* Contract. Normative research usually called as a doctrinal research, which aim is to give detailed explanation systematically on the specific law area, analyze the relation between one specific law to others, explain some difficult parts to be understood in law, even predict the development of a particular law at a certain level in the future.<sup>48</sup>

### 2.2 The Type and Legal Material Resources

This research is based on a *normative prescriptive* legal material. The legal materials in this research is used to analyze the law problem that included in the positive law matter textually or not limited to the norms, but also to the principle and values that related to the financing card based on *murabahah* contract, *maqashid syariah* theory, and expediency theory (utility). According to that, Soerjono Soekanto has divided the legal material resources into three types, namely; the primary law, the secondary law, and the tertiary law.<sup>49</sup>

### 2.3 The Legal Material Investigation Technique

In this study, the data collection and tracing of legal materials is done by using systematic literacy method, namely the searching documents related to the principle of expediency, financing cards, *Murabahah* contracts, literature and legislation that describes the *Murabahah* contract mechanism.

### 2.4 The Legal Material Analysis Technique

The legal material analysis technique is very important to determine which is the relevant and useful reference for the research topic. According to that, some steps that can be done in legal research is identifying the legal fact and eliminating the irrelevance issue, collecting legal material and non legal material but still related to the research, doing an analyses on the legal issue based on the data that has been collected, then organizing or formulating the conclusion on the legal issue, and giving prescription based on the formulating argumentation that

has been formulating into the conclusion.<sup>50</sup> All those legal materials will be arranged systematically in order to provide prescriptions on what should be done related to the legal issue.

The next step, after the researcher collecting data that are subjected to the research, and then based on the legal issue that have been formulated and classified according to the source and the hierarchy will be reviewed comprehensively. Various information and data obtained in this research will be analyzed using the content analysis method<sup>51</sup>, in order to compare the credit card contract and *murabahah* contract with the legal regulations, to draw a conclusion.

## III. THE RESULTS AND DISCUSSION

### 3.1 The Relevance of Expediency Theory (utility) to the Credit Card

In the millennial era, almost all economic activities can not be separated from the use of technology, including on business transactions, where non-cash transactions have become a trend in itself, especially among modern-minded people. Non-cash transactions as mentioned are realized in credit card issuance which is a modern means of payment in order to provide convenience to the public in conducting transactions. In its use, as a modern means of payment, credit cards provide many benefits to society. Credit cards are issued not only for the benefit of the issuer (bank), but also for the cardholders (customer) and merchant benefits.

#### a. The Advantages for the cardholders.<sup>52</sup>

The existence of credit cards has made the cardholders (customers) can easily make transactions without having to carry money (cash). It is also an attempt to minimize the risk of loss and theft of money, because if the card is lost then the card holder can immediately contact the issuer to block the card. Then, the blocked cards can no longer be used as tools for payment to merchants. Some benefits of the credit card for the cardholder are:

1. Provide a sense of security, increase confidence, prestige, feel modern, practical, and feel safe while making payments.
2. Providing a sense of security, because it does not need to bring cash, thus preventing the occurrence of crime such as robbery.

<sup>48</sup>Dyah Ochtorina Susanti and A'an Efendi. *Legal Research*. (Jakarta: Sinar Grafika, 2014), p. 10. (hereinafter referred to Dyah Ochtorina Susanti I)

<sup>49</sup>Dyah Ochtorina Susanti. Dissertation: *The Forming of Commanditaire (Commanditaire Vennootschap) Based on Musyarakah Contract*. (Malang: Doctor of law Program, Brawijaya University, 2011), p. 35. (hereinafter referred to Dyah Ochtorina Susanti II)

<sup>50</sup>Peter Mahmud Marzuki. *Legal Research, 12th Edition*. (Jakarta: Prenadamedia Group, 2016), p. 212.

<sup>51</sup>Valerina JL Kriekhoff. *The Content Analyses on Legal Research. : A beginning Analyses*. Era Hukum Journal. No.6, 2002, p. 27.

<sup>52</sup>Burhanuddin (I). *Op. Cit.*, p. 252.



3. Expect customers in transacting or shopping using cards, so there is no need to bring cash to eliminate the risk of loss and theft.
4. Facilitate customers to get cash every 24 hours in various strategic places, making it easier to meet the needs of cash abruptly.
5. The risk of loss and theft of money is lower because if the card is lost then the card holder can immediately contact the issuer to block the card. Blocked cards can no longer be used as tools for payment to merchants.
6. Cardholder is free from counterfeit money circulating, because all done with computerized system, not cash money.
7. Proof of guarantee for a person who allows the owner to obtain a loan in accordance with the limit for the purchase of a required item.

b. The Advantages for the merchants<sup>53</sup>

The benefit from credit card is not only obtained by cardholders and issuers, but also felt by the merchant. Merchants do not have to count cash, and also the risk of unpaid money. Some benefit of the credit card for the merchants are:

1. Increase the sales because the cardholders feel safer to shop at the merchant's premises.
2. Can reduce the burden of the merchant's work because every sales transaction, merchant only need to hand in the sales draft or sales letter for the next merchant will collect the paper to the issuer. This is certainly very practical because it does not have to count the cash, and also avoid the risk of unpaid money.
3. Can be used to promote his business, because the merchant's name will be listed in the advertisements posted by the issuing bank.

c. The Advantages for the Issuers<sup>54</sup>

Credit cards are also useful for issuers, because with a credit card, the issuer can promote the bank concerned and the bank earn fee base income from publishing services. Some benefit of the credit card for the Issuers are:

1. The promotion media and improve the image of the bank because according to the provisions, only banks that are classified as healthy or healthy enough and have been approved by Bank Indonesia that can issue credit cards.
2. Can help the community, especially for the upper middle class in facilitating the financing system.

3. Obtaining fee base income from publishing services. The income is in the form of joining fee and annual fee from cardholder. Not only income from cardholder, Issuer also gets revenue from merchants in the form of discount rate collecting in accordance with the agreement of the parties.

The benefits of these credit card transactions are in line with what Jeremy Bentham<sup>55</sup>, (known as the father of the theory of expediency (utility)) said. According to the utilitarian, an action is considered as a good action if it brings happiness, and vice versa an action is considered as a bad action if it brings harm and unhappiness. It is not only the happiness for the person who did the action but also happiness for others or we can say that utilitarian emphasizes more to the benefit.<sup>56</sup>

Related to what has been mentioned earlier that according to Bentham, utility is something that we can have and bring benefit, profit happiness, and pleasure or something that can prevent destruction, harm, misery, crime, and unhappiness.<sup>57</sup> Bentham also argues that the purpose of the law is to realize what is beneficial or appropriate to the interests of the people. This corresponds to his famous motto which is the Greatest Happiness for the Greatest Number.<sup>58</sup> The motto implies that human will be as good as they are in the same way as to have the greatest pleasure and experience of the sufferer, so that it can be said that the good thing is that the measurement is measured whether the act brings happiness or not.<sup>59</sup>

Related to the meaning of happiness, Bentham in Otje Salman asserted that the essence of happiness is a pleasures and a life free from misery<sup>60</sup>. In this regard, in

<sup>55</sup>Jeremi Bentham, is a economic and law philosopher and law reformer. He has an ability to weave the thread "the expediency principle" (utility) to be a doctrinal ethic and law science, well known as "utilitarianism" or usefulness thought. Look at Yuli Asmara Triputra. *The Crisis to the Utility Theory by Jeremy Bentham*. Disiplin Magazine, Vol. 15 No. 3, September 2011, p. 37.

<sup>56</sup>Khazanah. *Jeremy Bentham*. Padjadjaran Law Journal, Vol. 2 No. 2, 2015, p. 413.

<sup>57</sup>Khazanah. *Op. Cit.*, p. 416.

<sup>58</sup>Jeremy Bentham. *The Theory of Legislation, Civil and Criminal Law*, translated by Nurhadi from *The Theory of Legislation*. (Bandung: Penerbit Nusamedia & Penerbit Nuansa, 2006), p. 1

<sup>59</sup>Lili Rasjidi and Ira Thania Rasjidi dalam Hengki Firmanda. *Syari'ah Card for Utility Theory and Masalahah*. Law Journal. Vol. 4 No. 2 Februari-Juli 2014, p. 263.

<sup>60</sup>Otje Salman. *The Philosophy of Law ( The Development and The Dynamic of Problems)*. (Bandung: Refika Aditama, 2012), p. 44.

<sup>53</sup>*Ibid.*

<sup>54</sup>*Ibid.*, p. 253.

examining the value of happiness, there are 4 (four) objectives that can be found in the happiness:<sup>61</sup>

1. Source of income or provide for a living,
2. Prosperity,
3. Equality, and
4. Safety.

These four objectives are then the guidance in placing civil and business law as an achievement of Benefit by Bentham. The more perfect the achievement of happiness in all these aspects (example, providing for a livelihood, prosperity, equality, and security), the greater the overall social fare.

Based on the above explanation, in essence, the benefit according to Bentham is all human actions associated with his desire. The desire of all human beings is to achieve useful happiness and prevent them from suffering, so that this beneficial happiness leads to individualistic beliefs. The individualist belief means that everyone has full freedom to pursue his interests. Thus, if everyone is given the freedom, then society will develop their desires, and that will become public interest. Everyone has the right of freedom to get the opportunity related to what he wants and needs.<sup>62</sup>

Referring to Bentham's theory, credit cards exist to provide convenience to customers. Ease of credit card certainly helps to alleviate and even solve customer problems related to payment or transaction activity that customer do not need to bring cash in doing transaction, simply by swipe credit card at Electronic Data Capture (EDC) machine, then payment by customer is complete. The existence of credit cards also facilitates merchants (traders) in the process of payment, because merchants (traders) do not need to calculate the bill directly. It also proves that credit cards are a very useful tool or media. Related to this, the benefits in credit cards can be proven that credit cards also give happiness to the parties involved in credit card use. Happiness as intended can be found in the issuing credit cards purposes, namely:

1. Source of income or providing for a living

Credit cards nowadays have become a necessity and lifestyle applied by people who always put forward the comfort and convenience especially in the transaction. It also includes transactions related to business activities. The willingness and passion of someone to run a business sometimes not balanced with financial or material capabilities. This is then the reason some people are still reluctant to entrepreneurship or develop their business.

<sup>61</sup>Jeremy Bentham. *The Theory of Legislation*, translated by Nurhadi. (Bandung: Nusa Media, 2010), p. 125.

<sup>62</sup>Hengki Firmanda. *Op. Cit.*, p. 264.

With regard to these problems, the bank then provides facilities to provide business capital for the community or customers who have problems related to financial through a credit card. A credit card is a tool that can be used by customers to make payments on goods or service bill. In this regard, customers can shop for the needs that support their business using the credit card. This proves that credit cards are the breadwinners, meaning that even if the customer does not have the money, but customers can still run the business, so that customers get income in order to meet the needs of everyday households.

Credit card benefits are also felt by the issuer (bank), where with the issuing of credit, the bank will get a fee (*ujroh*) in return for the use of credit card facilities. This proves that the credit card also aims to provide maintenance to the issuer (bank).

2. Prosperity

The use of credit cards that can be used to provide business capital will provide prosperity for the customer. This means the running of the business undertaken by the customer, it will provide income for these customers. Especially if the business is pioneer and make a rapid development, so the profits are also great. This will certainly improve the economy of the customer, so the prosperity and welfare of customers can be guaranteed.

3. Equality

The purpose of equality in this case is also interpreted in common, meaning that credit cards can be published and used for anyone, not to question social status, ethnicity, any religion. Credit cards can be utilized by everyone both for business activities and for consumptive transactions such as shopping in stores, and so forth. Facilities obtained by customers are also the same, whether customers from lower, middle, or upper class, all get the same service. It's just that distinguishes that of the type of credit card, where each type on the credit card has different provisions, but related to its users, they have equal rights and services.

4. Safety

Credit cards as a non-cash payment tool make it easy for its users to make transactions. Customers do not need to bring cash either in small quantities or in large quantities. It certainly benefits customers, because it can prevent the occurrence of crimes that often occur in shopping centers, such as theft, robbery, and so forth. Even if the credit card is lost, then the customer can immediately contact the bank to block the card. Blocked cards can no longer be used as tools for payment or transactions. In this way, credit cards are proven to provide a sense of

security for customers, so customers can perform their activities safely and comfortably.

Based on the explanation described above, it can be found the relevance between the theory of usefulness (utility) with credit card as a means of modern payment, providing many conveniences and benefits in the midst of the rapid development of the business world and spoiled by technological sophistication.

### 3.2 The Relevance of Usury in A Credit Card

In today's modern era, people's lifestyles are an important thing to study, as are credit cards that have become a lifestyle for some people. The use of credit cards is not just limited to shopping again, but some people use it as a social status identity. Related to this, some customers who apply for credit cards on average are high-class people or platinum cards upwards.

Another reason for the high demand for credit card issuance is also due to the ease of using credit cards in transactions, so people become more interested in making transactions again and again with credit cards, without thinking about the ability to pay the bills or installments in the coming months. Even though using credit card we can make payments in installments, but on the bills there will be interest charged, and this can certainly make the price of purchased goods to be more expensive than it should be. Related to this, the following disadvantages on credit cards are:<sup>63</sup>

1. The percentage of interest is very high.  
On the credit card system, credit is given on loan agreement, and the customer is required to return the loan with interest. The Customer bears an interest rate of 3-4% per month as a form of profit taking on the payment of the installment. Interest will also be levied again when the customer can not pay the full bill. When the customer repays the entire debt before the due date, there will be interest calculation based on the number of days of total withdrawal plus the withdrawal fee.
2. In Every transaction, customer will be charged with some interest.
3. Administrative expenses and interest expenses are too high to make cash at ATMs. On credit cards, when withdrawing cash will be charged withdrawal fees of 4-10% of the withdrawn nominal, depending on the respective bank of the card issuer. In addition, cash advance interest costs are much higher when compared with retail or shopping costs. Implementation of interest that is too high as mentioned, certainly bring losses for

customers, especially if using a credit card for consumer transactions. When credit cards are used without control, meaning they are used for continuous shopping regardless of the customer's ability to pay bills, the credit card can backfire and unprofitable, because in the end the credit card can make the bill swell. Ultimately not the benefits gained, but will cause harm and misery.

The case of the death of Irzen Octa, a Citibank customer found dead at Jamsostek Tower Building Gatot Subroto street on March 29, 2011, where based on several sources reported that the death of Irzen Octa allegedly persecuted by debt collector, which is strengthened from the results of the Cipto Mangunkusumo Hospital (RSCM) Official Statement (*Visum*), which found bruises caused by blunt thing which result the rupture of the lower blood vessels of the brain stem and cause bleeding in the brain chamber to clog the fluid channels of the brain and suppress the brain stem. The assault and abttery occurred related to the collecting debt by collector to the customer with the amount of 100.515.663 rupiahs.<sup>64</sup>

The next case occurred in 2014, happened to a customer named Agustinus Reinhard (customer of Indonesian National Bank (BNI)). Initially, Augustine received credit card bills on behalf of his brother. Feeling that his bill was settled, Augustine then came to BNI to ask for an explanation and requested a letter of repayment to the bank, and there was a bickering between Augustine and the bank. Feeling that he did not have any dependency, Augustine then left, and when he was about to wear a helmet, a debt collector approached Augustine and immediately persecuted him to inflict injuries on the jaw.<sup>65</sup>

Persecution due to the credit card billing issues was also experienced by Edy Donald in 2016. The incident started when a debt collector went to Edy's house, to meet his mother named Natalia while shouting. Hearing that, Edy Donald then approached the debt collector to speak well, but the debt collector did not care about it and tried to contact two friends who are not far from the scene. After the debt collector's colleague came, then the third debt collector attacked and beat Eddy which resulted in bruises on some parts of his body and leg bones.<sup>66</sup>

<sup>64</sup><https://skalanews.com/berita/hukum/kriminal/99140-jpu-kronologis-akibat-kematian-irzen-octa>, *Accesed on 19th of March 2018*.

<sup>65</sup><https://news.detik.com/berita/2552757/polisi-tangkap-debt-collector-yang-menganiaya-nasabah-kartu-kredit/komentar>, *Accesed on 19th of March 2018*.

<sup>66</sup> <http://www.beritamometer.com/nasabah-tetap-tuntut-bca-finance-bertanggung-jawab/>, *Accesed on 19th of March 2018*.

<sup>63</sup>Solikhah. *Op. Cit.*, , p. 50-51.

The three cases above show what happened when the customer as a credit card user persecuted because being laced by usury due to the imposition of high interest from the bank, therefore, the credit card bills swell. It is as evidence that credit cards can also bring *mudharat*<sup>67</sup> for its users.

Related to the relationship between interest and usury, basically the two terms have the same meaning that is extra money, generally in percentage,<sup>68</sup> or in other words that the interest is forbidden in Islam (*haram*). More clearly, in the congress of the world's Islamic scholars, which took place in the month of Muharram 1385 H / May 1965, organized by the Islamic Research Center, Al-Azhar, in Cairo, produced a decision, one of which explained that interest of various kinds of loan is usury which is forbidden, although the loan is due to emergency or need.<sup>69</sup>

Interest itself according to Muhamad is a dependent or loan money, which is usually expressed by the percentage of money lent<sup>70</sup>. Another definition was conveyed through the MUI Fatwa on 16<sup>th</sup> December 2003, issued at the MUI's National Working Meeting, stipulating that interest is an addition to the borrowed money transaction calculated from the principal of the loan without considering the utilization or yield of the principal, based on period of time, and taken into account definitely upfront based on percentage.<sup>71</sup>

Based on the definition of interest above, it can be concluded that the interest includes usury and forbidden (*haram*) in Islamic Law. In this regard, the teachings of Islam have banned the existence of usury in any field including in economy sector, then as a Moslem we have to avoid any kind of usury. The prohibition for Moslem to get involved in any kind of usury is mentioned in the Qur'an and the Hadits of Prophet Muhammad SAW. Here are the explanations of the prohibition of usury in the Qur'an.<sup>72</sup>

#### 1. The prohibition of usury in the Qur'an

The prohibition of usury in the Qur'an is not directly mentioned all at once, but it is mentioned in four phases, namely: *first phase*, refuse the belief that as if usury loan helps people as a action which is close to that

or *taqarrub* to Allah SWT. The basis of this phase can be found in the Qur'an Surah Ar-Rum verses 39.<sup>73</sup>

In the *second phase*, usury is described as a bad thing. Allah SWT will give punishment to the Jewish who take the usury. It is emphasized in the Quran Surah An-Nisa' verses 160.<sup>74</sup> In the Qur'an Surah An-Nisa' verses 161<sup>75</sup> explain the punishment for people who do any activities related to usury. People who do activities related to usury is basically taking other's wealth illegally and will be punished poignantly. The *third phase*, usury is *haram* because it makes multiple benefit expansion. Many Muslim scholars argue that taking interest with a high rate is a common phenomenon that happened in that era. Allah mentions in the Qur'an Surah Al-Imran verses 130<sup>76</sup> and explains the prohibition to take the usury as a form of pious to be a lucky group.

The *last phase* is mentioned in the Qur'an Surah Al-Baqarah verses 275 - 279. In the Qur'an Surah Al-Baqarah verses 275<sup>77</sup>, illustrates the person who runs any activity related to usury is like a madman, a person who has no sense to distinguish between buying and selling and usury, whereas it is clearly stated that usury is forbidden and prohibited. This verse is one of the legal basis for the operation of syariah bank which abandon the use of interest system and apply its use as trade agreement in syariah bank products. Allah SWT has clearly stated

<sup>73</sup>“And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah-those are the multipliers.” From the Qur'an translated by Saheeh International. London: Al Mustada Al Islami. p. 396

<sup>74</sup>“for wrongdoing on the part of the Jews, We made unlawful for them (certain) good foods which had been lawful to them, and for their averting from the way of Allah many people.” *ibid.* p.92

<sup>75</sup>“And for their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And we have prepared for the disbelievers among them a painful punishment” *Ibid.*

<sup>76</sup>“O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful” *Ibid.* p.60

<sup>77</sup>“Those who consume interest cannot stand (on the Day of Resurrection) except as one stands who is being beaten by Satan into insanity. That is because they say, “Trade is just like interest”. But Allah has permitted trade and has forbidden interest. So, whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns (to dealing in interest or usury), those are the companion of the fire, they will abide eternally therein”. *Ibid.* p.42

<sup>67</sup>According to Indonesian Dictionary, *Mudharat* means disadvantage (unuseful, Useless), means as an action that should be avoided. Look at Pusat Bahasa. *Op. Cit.*, p. 975.

<sup>68</sup>Muhamad (I).*Op. Cit.*, p. 41.

<sup>69</sup>Aries Mufti. *The Bank Interest: Maslahat or Trick?*.(Jakarta: PT. Pustaka Quantum, 2004), p. 22.

<sup>70</sup>Muhamad (I).*Op. Cit.*, p. 40.

<sup>71</sup>Aries Mufti.*Op. Cit.*, p. 31.

<sup>72</sup>Muhammad Syaffi Antonio (I). *Op. Cit.*, p. 48.

that any kind of interest for any loan is *haram*. It is mentioned in the last verse related to usury in the Qur'an Surah Al – Baqarah verses 278 – 279<sup>78</sup> which explain that people who believe in Islam should avoid the usury. This verse also explains that Allah and The Prophet Muhammad will against the person who is doing usury, and also a chance for repent all the sin that has been done for not to be cruel and not getting a cruel treatment.

## 2. The prohibition of usury in the *Hadits*

One of the argumentation that prohibits the usury beside the Qur'an is in the Al-Hadist. It is a part of the principle of hadits which is to explain more detail the content in the Qur'an. Related to usury, the explanation of usury in hadits is deeper. For example, in the end of 10th Hijriah, on the 9th of Dzulhijjah, Rasulullah SAW (the Messenger of God), asserted that usury<sup>79</sup> is forbidden. Furthermore, in the Muslim Hadist it is said that Rasulullah will curse anyone who consume usury<sup>80</sup>.

The fundamental background of Syariah Banking is to avoid usury because in Islam the practice of usury in any field including the economy is *haram*. This is in line with the provisions of the Qur'an Surah Al-Baqarah verse 275<sup>81</sup>. The verse illustrates the person who practices the usury just like an insane.

According to the explanation above, the word usury or *ziyadah* means growing, adding, or excessive. The definition added in this case is defined as additional money on capital obtained in a way that is not justified in

<sup>78</sup>“O you have believed, fear Allah and give up what remains (due to you) of interests, if you should be believers. And if you do not, then be informed of a war (against you) from Allah and His Messenger. But if you repent, you may have your principal, thus you do not wrong, nor are you wronged.” *Ibid*.

<sup>79</sup>“Remember, that one day you will be returned to Allah and He will count on your good deed. Allah has forbidden you to consume usury. Therefore, loan caused by the usury should be abolished. The basic money is your right. You will not feel misery or unfair.”

<sup>80</sup>“Rasulullah will curse people who consume usury, who give the usury, the writer and the witness of them. Then the Messenger said that they are basically doing the same activity”

<sup>81</sup>Those who consume interest cannot stand (on the Day of Resurrection) except as one stands who is being beaten by Satan into insanity. That is because they say, “Trade is just like interest”. But Allah has permitted trade and has forbidden interest. So, whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns (to dealing in interest or usury), those are the companions of the fire, they will abide eternally therein”. *Op.Cit.* p.42

*syara'*, either additional in small or large amount.<sup>82</sup> At the level of English, *riba* is translated as usury which means:

*"The act of lending money at an exorbitant or illegal rate of interest"*

(The RIT Translation: An act of lending money with too high interest and it is not allowed (illegal)). The Muslim scholars also argue that usury is an excess of wealth in a *muamalah* with no reward or replacement. It means an addition to the capital money arising from a debt transaction that must be given to the debt owner when the debt is due.<sup>83</sup> Regarding to the usage of usury, the experts have different opinions. Abu Sura'i Abdul Hadi in Mohammed divides usury into 2 types, namely *fadh*l usury and *nasi'ah* usury. Besides, some people also divide usury into 4 types, as mentioned by Burhanuddin namely; *qardh* usury, *jahiliyyah* usury, *nasi'ah* usury, and *fadh*l usury. Based on these opinions, the researchers divide the usury into 3 types, namely:

### 1. *Fadh*l Usury

The excess of the same kind of wealth in a trading by the *syara'* law (scale or specific measurement) For example, 1 liter of rice is used with 1 ¼ liters of rice. The excess of ¼ kilogram is called as *fadh*l usury.<sup>84</sup> *Fadh*l usury arise in the exchange of the same types which do not meet the criteria according to the quality, quantity, and transfer that are not routinely performed. This type of exchange contains uncertainty (*gharar*) for both sides to the good which is being exchanged. In the Financial Institution, *fadh*l usury can be found in the foreign money exchange that is not using cash.<sup>85</sup>

### 2. *Jahiliyyah* Usury

*Jahiliyyah* Usury is the increase amount of debt to the borrower who can not pay the debt on the maturity date,<sup>86</sup> or the debt which the amount is more than the principal of the borrower if they cannot pay the debt in the maturity date.<sup>87</sup> This situation is being used by the creditor to take advantage. In the

<sup>82</sup>Muhamad. *Syariah Bank : The Analysis of the Strength, Weakness, Chance and Threat*. (Yogyakarta: Ekonisia, 2002), p. 28. (*hereinafter referred to Muhammad IV*)

<sup>83</sup>*Ibid*.

<sup>84</sup>Muhamad. *The Islamic Finance Institution*. (Yogyakarta: UPP STIM YKPN, 2017), p. 104-105. (*selanjutnya disebut Muhamad V*)

<sup>85</sup>Adiwarman Karim. *The Islamic Analyses and Finance to the Islamic Bank*. (Jakarta : PT RajaGrafindo Persada 2011). p 37. (*hereinafter referred to Adiwarman Karim I*)

<sup>86</sup> Muhamad (V). *Op. Cit.*, p. 107.

<sup>87</sup>Muhammad Syafi'i Antonio (II). *Op. Cit.*, p. 41.

Syariah Banking this is forbidden because it is a part of usury.<sup>88</sup>

### 3. *Nasiah* Usury

The *Nasiah* Usury is the excess that will be earned by the creditor given from the debtor when exceeded the maturity date. Then, if in the exceeded time the debtor still cannot pay the loan, there will be another agreement that the amount of money that the debtor should pay will be increased.<sup>89</sup> The *Nasiah* Usury also means as an adding money as a requirement from the debtor to the creditor as the compensation of maturity date.<sup>90</sup> In the conventional Bank, the *Nasiah* Usury can be found in the credit interest and deposit interest, and other saving interest. Bank as a creditor who gives the loan requires the payment of fixed interest and the amount is determined in the beginning of transaction, whereas the debtor is still not sure that he will get advantage, does not get anything or getting loss.<sup>91</sup> The prohibition of usury in Islam has stated clearly and agreed by many Moslem Scholars.

Associated with the definition of usury described above, then in the credit card itself the element of usury is found in the implementation of credit card usage. On credit cards there is a trading agreement and *kafalah* contract, where the debtor makes transactions such as shopping at the store with indirect payment of cash, but using a credit card. On its use, the total buyer's purchases by the merchant will be billed to the issuer (bank) as the guarantor. In this regard, it means that the buyer or cardholder owes the bank his or her billing expense, and in this case the bank and the merchant will take advantage of the additional price of the transaction value. As a result, the price value of goods in the purchase of credit is more expensive than the cash price, although the payment can be paid in installments up to the period specified in the agreement. In connection with this, on the process of debt repayment, where not a few of the cardholders experienced delays in bill payments, so held the delay of payment. The longer the debt is not paid, the greater the interest charged to the cardholder. As

a result, cardholders are burdened with high credit interest and bills on the use of an ever-increasing amount of funds. If not immediately paid off, then the bill will swell, either due to the use of the funds itself and the burden of interest continues to grow. This of course causes difficulties for the debtors. The addition of interest as described is called as usury, which is categorized as *nasi'ah* usury.

Based on the explanation as described above, to overcome the use of credit card based on usury, the Syariah Bank issued a Syariah Credit Card. The launch of Syariah credit card is based on the Fatwa of the the National Syariah Council Decision (Fatwa Majelis Ulama Indonesia)No. 54 / DSN-MUI / 2006 on Syariah Card, which was then followed up by the government through The Acts Number 21 Year 2008 on Syariah Banking, in Article 19 paragraph (1) letter a which states:

*"Conducting business of debit card and / or financing card based on Syariah Principles."*

The Syariah Credit Card is a bailout card facility used by the cardholder (*hamil al-bithaqah*) as a means of paying or withdrawing cash at certain places which must be paid in full to the bidder (*mushdir al-bithaqah*)<sup>92</sup> at the agreed time. Another definition is also put forward by the National Syariah Council (Majelis Ulama Indonesia) which states that the Syariah Credit Card is a card that functions like Credit Card which is legal relationship (based on existing system) between the parties based on Syariah principles as stipulated in this fatwa.<sup>93</sup> This definition implies that the use of Syariah credit cards should be based on Syariah principles

With regard to the understanding of Syariah principles, the principles of Syariah is the principle of Islamic law in banking activities based on fatwa issued by institutions that have authority in the establishment of fatwa in the field of Syariah.<sup>94</sup> Syariah principles are also defined as a rule of agreement based on Islamic law between banks and other parties to deposit financing funds for business activities or other activities declared in accordance with Syariah, such as financing based on the principle of profit sharing (*mudharabah*), financing by the principle of capital participation (*musyarakah*) sale and purchase of goods by

<sup>88</sup>Burhanuddin. *The Syariah Banking in Indonesia*. (Yogyakarta: UII Press, 2008), p. 64. (hereinafter referred to Burhanuddin III)

<sup>89</sup>Islamic Story Magazine. *alKisah, Economic Terms* No. 06, 23 Mar-5 Apr 2009, p. 42.

<sup>90</sup>Sayyid Sabiq. *Fiqih Sunnah*, Translated by Abdurrahim dan Masrukhin. (Jakarta: Cakrawala Publishing, 2009), p. 227.

<sup>91</sup>Adiwarman A. Karim, *Op. cit*, p. 37-38.

<sup>92</sup>Ulul Azmi Mustofa. *Syariah Card Al-Maqasid Syariah Perspective*. Islamic Economy Scientific Journal Vol. 01, No. 01, Maret 2015, p. 19.

<sup>93</sup>Look at Article 1 point 12 in the Acts Number 21 Year 2008 on Syariah Banking

<sup>94</sup>Look at Article 1 point 12 in the Acts Number 21 Year 2008 on Syariah Banking

obtaining profit (*murabahah*), financing of capital goods based on the principle of pure lease without choice (*ijarah*), or the choice of transfer of ownership or goods leased from the bank by another party (*ijarah wa iqtima*).<sup>95</sup>

In connection with the *Islamic credit card* term, academicians and practitioners use several terms such as Islamic Credit Card, Credit Card based on Syari'ah Principles and Syari'ah Card,<sup>96</sup> and Financing Card Based on Syari'ah Principle which can be found in Abdul Ghofur Anshori.<sup>97</sup> In fact, the demand for a "credit" is the issue that is still being disputed. It is important to recognize that credit is important to be derived in the first place because in Islam there is *al ismu yadullu alal haqo'iq* norm, that the term is indicating the meaning of something. The word *credits* are assumed to be a part of loan, and it is very difficult to keep the loan from the interest.<sup>98</sup> Based on that, according to the writer, the exact term in the naming of Syari'ah credit card is the Financing Card. This is in line with the Acts Number 21 Year 2008 on the Syari'ah Banking, which uses the term of the financing card as the credit term.<sup>99</sup>

#### IV. CONCLUSION

Based on the analysis that has been done then it can be argued that the legal implications in financing cards based on *murabahah* contract can be reviewed from the relevancy to the theory of usefulness (*utility*). In this context it can be understood that credit cards as a modern means of payment, provide many conveniences and benefits in the midst of the rapid development of the business world. In addition, to address the use of credit cards based on usury, the Syari'ah Bank issued a Syari'ah Credit Card or Financing Card, this product must be based on the National Syari'ah Council Decision (Fatwa Majelis Ulama Indonesia) No.54 / DSN-MUI / 2006 on Syari'ah Card. Furthermore, to avoid legal implications that are not in accordance with syaria principles, from the aspect of the term that is used in Syari'ah, it is more appropriate to use the *financing card* term instead of *credit card*.

#### REFERENCES

[1] Abdullah, Daud Vicary and Keon Chee. *Islamic Finance : Why it Makes Sense*. Translated by Satrio

<sup>95</sup> Zainuddin Ali (I). *Op. Cit.*, p. 3.

<sup>96</sup> Hengki Firmanda. *Op. Cit.*, p. 258.

<sup>97</sup> Abdul Ghofur Anshori. *Op. Cit.* p. 20.

<sup>98</sup> Arif Pujijono. *Op. Cit.*, p. 74.

<sup>99</sup> Look at Article 19 point h in the Acts Number 21 Year 2008 on Syari'ah Banking

Wahono in the *Book of Syari'ah Smart Finance*. (Jakarta: Zaman, 2012)

- [2] Antonio, Muhammad Syafi'i. *Syari'ah Bank from the Theory to the Implementation*. (Jakarta : Gema Insani Press, 2001)
- [3] Ali, Zainuddin. *Syari'ah Banking Law*. (Jakarta: Sinar Grafika, 2008)
- [4] As-Shiddieqy, Teungku Muhammad Hasbi. *Islamic Fiqh Law*. (Semarang: PT Pustaka Rizki Putra, 1997)
- [5] Al-Buti, Muhammad Sa'id Ramdan. *Dawabit al-Maslahah fi as-Syari'ah al-Islamiyah*. (Beirut: Mu'assasah ar-Risalah, 1977)
- [6] Al-Syaukani. *Irsyad a Fuhul Ila Tahqiq al Eal min 'ilm al-Ushul*. (Beirut : Dar al-Fikr, t.th.)
- [7] Al-Ghazali. *Al-Mustafa min 'ilm Al-Ushul (Juz 1)*. (Bairut : Dar Al-Fikr, t.th.)
- [8] Al- Syatiby. *al-Muwafaqat fi Ushul al- Syari'ah*. (Kairo: Mustafa Muhammad, t.th.)
- [9] Anshori, Abdul Ghofur. *The Formation of Syari'ah Bank Through the Acquisition and Conversion (From Positive and Islamic Law Perspective)*. (Yogyakarta: UII Press, 2010)
- [10] Antonio, Muhammad Synfi. *Fund: Islamic Magazine*. Edition no. 8, June 2003
- [11] Bentham, Jeremy. *The Theory of Legislation*, translated by Nurhadi. (Bandung: Nusa Media, 2010)
- [12] Bentham, Jeremy. *The Theory of Legislation, Civil and Criminal Law*, translated by Nurhadi from *The Theory of Legislation*. (Bandung: Penerbit Nusamedia & Penerbit Nuansa, 2006)
- [13] Burhanuddin. *The Syari'ah Banking in Indonesia*. (Yogyakarta: UII Press, 2008)
- [14] Firmanda, Hengki. *Syari'ah Card (Syari'ah Credit Card) based on Utility and Maslaha Principles*. Journal of Law Sciences Vol. 4 No. 2, February-July 2014
- [15] Hakim, Cecep Maskanul. *A textbook: Syari'ah Banking*, Presented in the Training of Trainers Syari'ah Banking cooperated with Syari'ah Banking Department of Indonesian Bank with Economy Faculty, Brawijaya University. 6th – 8th September 2005.
- [16] *Islamic Credit Cards Vs Conventional Credit Card*, p. 3. Accessed through <http://eprints.unisbank.ac.id/163/1/r...rticles5.pdf>, Accessed on 27th of July 2012 2018.
- [17] Karim, Adiwarman. *The Islamic Analyses and Finance to the Islamic Bank*. (Jakarta : PT RajaGrafindo Persada 2011).

- [18] Karsmir. Betty and the New Year. (Rearranged Press, 2001)
- [19] Khazanah. *Jeremy Bentham*. Padjadjaran Law Journal, Vol. 2 No. 2, 2015
- [20] Kriekhoff, Valerina JL. *The Content Analyses on Legal Research. : A beginning Analyses*. Era Hukum Journal. No.6, 2002
- [21] Lubis, Ahmad Fadlan and Irsad Lubis. *The Analysis of Muslim Credit Card Users In Medan City*. Journal of Economics and Volition, Vol. 1, No.1, December 2012
- [22] Muhamad. *Syariah Bank : The Analysis of the Strength, Weakness, Chance and Threat*. (Yogyakarta: Ekonisia, 2002)
- [23] Muhamad. *The Syariah Bank Management*. Yogyakarta: (UPP) AMPYKPN, 2002)
- [24] Muhamad. *The Islamic Finance Institution*. (Yogyakarta: UPP STIM YKPN, 2017)
- [25] Muhamad. *The system and Operational Procedure of Syariah Bank*. (Yogyakarta: UII Press, 2003)
- [26] Muhamad. *The calculation sharing Technique and margin Profit in Syariah bank*. Yogyakarta: UII Press, 2004)
- [27] Mufti, Aries. *The Bank Interest: Maslahat or Trick?*. (Jakarta: PT. Pustaka Quantum, 2004)
- [28] Mustofa, Ulul Azmi. *Syariah Card Al-Maqasid Syariah Perspective*. Islamic Economy Scientific Journal Vol. 01, No. 01, Maret 2015
- [29] Marzuki, Peter Mahmud. *Legal Research, 12th Edition*. (Jakarta: Prenadamedia Group, 2016)
- [30] Mustofa, Ulul Azmi. *Syariah Card Al-Maqasid Syariah Perspective*. Scientific Journal of Islamic Economy. Vol. 01, No. 01, Maret 2015
- [31] National Syariah Council Decision- Majelis Ulama Indonesia No: 54/DSN-MUI/X/2006 on The Syariah Card.
- [32] Pujiyono, Ari. *Islamic Credit Card (A study of Contemporary Islamic Payment System)*. The Journal of the Dynamic of Development. Vol. 2 No. 1, June 2005
- [33] Qur'an translated by Saheeh International. London: Al Mustada Al Islami.
- [34] Rasjidi, Lili and Ira Thania Rasjidi dalam Hengki Firmanda. *Syari'ah Card for Utility Theory and Maslahah*. Law Journal. Vol. 4 No. 2 Februari-Juli 2014
- [35] Sabiq, Sayyid. *Fiqh Sunnah*, Translated by Abdurrahim dan Masrukhin. ( Jakarta: Cakrawala Publishing, 2009)
- [36] Salman, Otje. *The Philosophy of Law ( The Development and The Dynamic of Problems)*. (Bandung: Refika Aditama, 2012)
- [37] Subagyo. *Bank and Others Finance Institution*. (Yogyakarta: The Issuer of the Senior Secretary of Economics YKPN, 2005)
- [38] Sulaiman, Abdul Wahab Ibrâhim Abu. *Syariah Credit Card*. (Jakarta: PT. Raja Jaya Grafindo, 2006)
- [39] Susanti , Dyah Ochtorina and A'an Efendi. *Legal Research*. (Jakarta: Sinar Grafika, 2014)
- [40] Susanti, Dyah Ochtorina. Disertation: *The Forming of Commanditaire (Commanditaire Vennootschap) Based on Musyarakah Contract*. (Malang: Doctor of law Program, Brawijaya University, 2011)
- [41] Sumitro, Warkum. *The Principle of Islamic Banking and other related Institutions*. (Jakarta : Raja Grafindo Persada, 1997)
- [42] Triputra, Yuli Asmara. *The Crisis to the Utility Theory by Jeremy Bentham*. Disiplin Magazine, Vol. 15 No. 3, September 2011
- [43] The Acts Number 10 Year 1998 on Banking
- [44] The Acts Number 21 Year 2008 on Syariah Banking.
- [45] The Language Center. *Indonesian Dictionary*. (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008)
- [46] The Islamic Story Magazine. *alKisah, Economic Terms* No. 06, 23 Mar-5 Apr 2009
- [47] Wardani, Fitri Anis. *The Credit Card from Islamic Perspective*. The Economic Journal of Syria IQTISHODIYO, Vol. 1, No. 2, September 2016
- [48] Zuhri, Moh. *The Translation of Fiqh from 4 Mazhab, the Third Book*. Bandung : Asy-Syifa, 1994).
- [49] <https://www.bi.go.id/id/statistics/system-payment/apmk/Contents/Plisers%20APMK.aspx>, accessed on April 4, 2018.
- [50] <https://skalanews.com/berita/hukum/kriminal/99140-jpu-kronologis-akibat-kematian-irzen-octa>, Accessed on 19th of March 2018.
- [51] <https://news.detik.com/berita/2552757/polisi-tangkap-debt-collector-yang-menganiaya-nasabah-kartu-kredit/komentar>, Accessed on 19th of March 2018.
- [52] <http://www.beritamometer.com/nasabah-tetap-tuntut-bca-finance-bertanggung-jawab/>, Accessed on 19th of March 2018.
- [53] <https://www.bi.go.id/id/statistik/sistem-pembayaran/apmk/contents/jumlah%20apmk%20beredar.aspx> accessed on April 4, 2018
- [54] [http://www.haryobayu.web.id/?aksi=detail\\_blog&nomor=671](http://www.haryobayu.web.id/?aksi=detail_blog&nomor=671), Setiawan Budi Utomo. *The Law of Conventional and Syariah Credit Card Based on Islam*. Accessed on 27th January 2018.



# A Critical Review of Empirical Research on the Effect(s) of Written Feedback on Writing

Lahcen Belmekki

Laboratory of Language and Society, Ibn Tofail University, Kenitra, Morocco

**Abstract**— This paper aims to review empirical studies on the relation and effect of teachers' feedback on second language (L2) writing development. The purposes of this review are two folds; (a) to present and compare the findings of these studies, and (b) to make certain recommendations for future research based on the limitations and gaps in literature. Thus, this review does not merely provide a summary of previous studies, but it also includes a critical analysis of these studies. The approach employed is based on comparing the findings of these studies. We also question both the internal and external validity of these studies through examining their research methodology.

**Keywords**— Feedback, L2 writing skill, critical review.

## I. INTRODUCTION

There has been a long debate regarding the implementation of written corrective feedback in L2 writing classes. This debate reveals the different perspectives about written feedback in both second language acquisition and composition studies. Researchers rely on experiments to support their views. Therefore, a lot of articles and research papers have been published to contribute to this debate. This article, hence, is about a review of most recent

empirical research. The rationale of this review is as follows: (a) to provide a summary of the main studies that have investigated the issue of feedback and writing, (b) to draw attention to the limitations of those studies, and (c) to suggest alternative ways for future research. Another major goal of this paper is to shed some light on the debate regarding the usefulness of written corrective feedback in L2 writing skill development. This paper gives a balanced overview about this debate through presenting both views for or against feedback practice in writing classes.

## II. SUMMARY OF PREVIOUS STUDIES

Many researchers have studied the development of L2 learners writing skill. The table below presents only the main previous empirical studies that have researched the issue of feedback and students writing development. We do not claim that this table includes an exhaustive list of all the studies related to writing and feedback. It does not only provide the name of author(s), the year of publication, and the context of the study, but it also gives an overview about the methodology employed to investigate the topic, the main conclusions and the mentioned limitations. When surveying literature for previous studies, papers about the EFL context were favored regarding the similarities of the context (without ignoring or excluding other studies).

### Summary of empirical research on written corrective feedback on L2 writing

Mubarak, 2013, Bahrain	Methodology: population and research instruments	Observation (4 teachers were observed in 2 lessons) Quasi experiment (46 subjects) Interviews (7 faculty members) Questionnaires (both to teachers and students)
	Main conclusions	The effect of feedback on students' writing accuracy and complexity is not significant No significant effect of the type of feedback on students' writing
	Acknowledged limitations	Duration of the treatment might not be enough ; 10 weeks Not enough sample size
Koen, Bitzer and Beets, 2012	Methodology: population and research instruments	perspectives and practices of feedback in a Life Skills classroom are explored in order to reframe the purpose of lecturer feedback in promoting the quality of students' learning How do students in a Life Skills classroom experience feedback?

		In attempting to answer this question, we explore how feedback, a key issue in assessment, can be used to inspire students to learn. A basic interpretative qualitative approach employing focus groups and semi-structured interviews created the opportunity to explore how final-year students in a Life Skills classroom experience four feedback issues.
	Main conclusions	The findings suggest that students need to learn how to convert feedback into enhanced knowledge in order to understand precisely what aspects they need to improve it is not feedback in itself that will improve learning, but rather the way students understand what to do with such feedback
	Acknowledged limitations	
Evans, Hartshorn, and Tuioti, 2010	Methodology: population and research instruments	Online survey completed by 1,053 L2 writing practitioners in 69 different countries
	Main conclusions	students need to learn how to convert feedback into enhanced knowledge in order to understand precisely what aspects they need to improve
	Acknowledged limitations	
Liu, 2008, ESL	Methodology: population and research instruments	Quasi-experimental classroom study investigating 12 university students Data were collected from two drafts Survey
	Main conclusions	Both types of feedback(direct and indirect) helped students self-editor their drafts Direct feedback did not help students improve in a different paper Survey results show that students show a strong preference for underlining and description
	Acknowledged limitations	small sample size Short treatment time Comparisons of only two assignments
Ma, 2006, ESL	Methodology: population and research instruments	Eighteen volunteer ESL Participants are 18 students (nine for form-focused feedback condition and nine for content-based feedback condition) 75 minutes classes, twice a week 4 papers with three drafts Treatmentduration four months
	Main conclusions	Students in both feedback conditions experience a change in their writing accuracy as a consequence of receiving feedback and taking writing courses Both form-focused and content-based feedback positively affect L2 writing accuracy Form-focused feedback may be more beneficial to specific error categories such as articles
	Acknowledged	small number of participants no control group no-feedback condition

	d limitations	group was included only three types of errors were considered text complexity was not addressed
Bitchener, Young, and Cameron, 2005	Methodology: population and research instruments	53 post-intermediate ESOL (migrant) learners Three treatment groups ( direct feedback and conferencing, direct feedback, and no corrective feedback) Four 250 word task during 12 weeks two-way repeated-measures ANOVA
	Main conclusions	the combination of full, explicit written feedback and one-to-one conference feedback enabled them to use the past simple tense and the definite article with significantly greater accuracy in new pieces of writing than was the case with their use of prepositions direct oral feedback in combination with direct written feedback had a greater effect than direct written feedback alone the combined feedback option facilitated improvement in the more “treatable”, rule-governed features (the past simple tense and the definite article) than in the less “treatable” feature (prepositions)
	Acknowledged limitations	Limited number of participants in each group. Only three types of errors were considered Participants of very different linguistic and cultural backgrounds
Truscott, 1996	Methodology: population and research instruments	Review of previous studies
	Main conclusions	Grammar correction has no place in writing courses and should be abandoned
	Acknowledged limitations	
Tootkabonian dKhatib, 2014	Methodology: population and research instruments	67 female students (EFL learners) Two experimental and a control group (direct explicit written feedback and a 5 minutes student teacher conference, indirect coded feedback, no feedback group) Quasi-experimental study Pretest, immediate posttest and delayed posttest
	Main conclusions	The findings of the study support the use of feedback The difference between direct and indirect forms of feedback is not significant
	Acknowledged limitations	
Maleki and Eslami, 2013, EFL	Methodology: population and research instruments	90 EFL learners Random selection Three groups Two experimental and a control group (direct, indirect feedback, no feedback group) Two tests were used: a test to ascertain the homogeneity of the group and a package written test’aprest; an immediate posttest, and a delayed posttest).

	Main conclusions	there seems to be a strong bond between providing language learners with error feedback and their writing accuracy indirect feedback group acted significantly better than the other two groups (the red pen feedback group and the control group) on the delayed post-test suggesting the lasting effectiveness of the indirect WCF over direct red pen feedback the indirect error correction causes either more or equal levels of accuracy in the long run
	Acknowledged limitations	
Binglan and Jia, 2010, EFL	Methodology: population and research instruments	44 participants EFL Chinese students in a university random selection random assignment The classes met 90 minutes twice a week over 17 weeks. free choice of topics no time limit
	Main conclusions	Correction with corresponding explicit explanations is more helpful for students' long-term progress in writing accuracy
	Acknowledged limitations	
Farrokhi and Sattarpour, 2012, EFL	Methodology: population and research instruments	60 high-proficient Iranian EFL learners including 26 males and 34 females a control group and two experimental groups One experimental group received focused written CF and the other experimental group received unfocused written CF, while the control group received no feedback A pretest and a posttest
	Main conclusions	both experimental groups did better than control group in the post-test, focused group significantly outperformed unfocused one in terms of accurate use of definite and indefinite English articles focused written CF is more effective than unfocused one,
	Acknowledged limitations	
Alkhatib, 2015	Methodology: population and research instruments	Ten writing tutors and their thirty students participated in the study Purposive sampling Semi-structured interviews for both teachers and students unstructured classroom observations teachers' think-aloud protocol Stimulated-recall interviews The present study is a qualitative research descriptive statistics: the frequency of use of teachers' actual practices regarding the focus, the amount, and the explicitness of WC the use of a pilot study as it aims at exploring and describing the beliefs of writing teachers about the use of WCF and their actual practices.
	Main	Teachers' beliefs were greatly congruent with their practices

	conclusions	<p>regarding the amount and focus of WCF. Teachers' beliefs were incongruent concerning the explicitness of WCF, the use of positive feedback, and the source of WCF.</p> <p>Several contextual factors related to the university overall context (e.g. time allocated to cover the syllabus), teachers (e.g. teaching experience), and students (e.g. proficiency levels) were found to affect teachers' practices</p> <p>As for the relationship between students' preferences and teachers' practices, complete congruence was found in terms of teachers being the key providers of feedback.</p> <p>students' preferences were incongruent with teachers' practices regarding the explicitness of WCF, the focus of WCF, and the provision of positive feedback</p>
	Acknowledged limitations	<p>Teacher participants knew what this research study was investigating. one might argue that their responses might have been influenced</p> <p>The topics of the students' essays varied from one teacher to another, which may have influenced teachers' feedback practices and it has thus biased the overall findings</p> <p>Students who participated in the present study were not at the same level (i.e. level three and level five students). This may have affected teachers' practices concerning the amount, focus, and explicitness of WCF</p>
Kaewkasi, 2013, EFL	Methodology: population and research instruments	<p>To investigate and compare the effects of direct corrective feedback with written meta linguistic explanation and direct corrective feedback with oral meta linguistic explanation</p> <p>83 third year students</p> <p>Research instruments: proficiency test, pre and post tests: an identical pre and post test was administered before and after receiving the treatment to investigate the students' accurate improvement</p> <p>Focus on <i>edpast</i> and fragment.</p>
	Main conclusions	The results of the present study indicate that WCF either WME or OME are effective measures in helping students effectively learn both <i>ed past</i> and fragment
	Acknowledged limitations	<p>Limited sample size</p> <p>Focus on only two linguistic items</p> <p>Other research instrument should also be encouraged</p>
Bakshiri and Mohammadi, 2014, EFL	Methodology: population and research instruments	<p>Are reactive and proactive types of focus on form significantly different regarding their impacts on writing skill of Iranian EFL learners?</p> <p>Are reactive and proactive types of focus on form significantly different regarding their impacts on writing skill of Iranian EFL learners in long run?</p> <p>quasi-experimental</p> <p>participants :25Iranian EFL learners</p> <p>two experimental groups</p> <p>a pretest, a posttest and a delayed posttest were used</p>
	Main conclusions	<p>both classes with reactive and proactive FoF can help improve the writing skill of the students.</p> <p>Students who received the proactive FoF significantly outperformed</p>

		<p>the students in the other group which can underline the effectiveness of this type of FoF.</p> <p>The students in reactive FoF class could not present the same level of skill four months after the intervention finished. That is, proactive type of FoF is significantly more effective in improving writing skill among the students.</p>
	Acknowledged limitations	
Falhasiri, 2011, EFL	Methodology: population and research instruments	<p>Participants 23 4 weeks</p> <p>to shed light on the most occurring grammatical and lexical (pragmatic) errors which students make in their compositions</p> <p>To compare the effectiveness of the treatment using frequencies</p> <p>Comparing the frequency of errors before and after the treatment</p> <p>Treatment: explicit and implicit feedback</p>
	Main conclusions	<p>the most errors were of interlingual category (71%). It was also concluded that in 22 out of 26 categories, the frequency of errors decreased. Deductive (explicit) teaching of interlingual and also inductive (implicit) teaching of intralinguerroneous points decreased the error frequency of students.</p> <p>Interlingual errors were more affected than intralingual in case of error reduction.</p>
	Acknowledged limitations	
Ghabanchi, 2011, EFL	Methodology: population and research instruments	<p>This study considers the effect of grammatical error correction on the development of English writing among Persian learners of English as a foreign language.</p> <p>The participants of the study are forty students at the age of 17 – 22 Fourteen male and twenty six female.</p> <p>The subjects were divided into control and experimental groups.</p> <p>A pretest was carried out to have homogenous groups.</p> <p>duration of instruction/ 12 weeks</p> <p>A questionnaire to investigate teachers' beliefs towards writing in relation to grammar correction</p>
	Main conclusions	<p>The results show that there is not enough evidences in favor of error correction based on the subjects' action in the class within a limited time</p> <p>The results also portray that there is no direct relation between the number of the errors and receiving feedback in the form of error correction in experimental group</p>
	Acknowledged limitations	
Abdollahifa, 2014, EFL	Methodology: population and research instruments	<p>This study hence seeks to discover the possible effects of teachers' interactional feedback on the learners' performance and motivation</p> <p>A group of 20 intermediate learners was randomly divided into experimental and control group.</p> <p>The control group received only corrective feedback on form and</p>

		organizational structure, whereas the experimental group also received additional comments from the teacher about the ideas involved in the writing
	Main conclusions	The study was successful to indicate the positive effect of interactional feedback both on the performance and motivation of the learners with a better teacher-learner rapport witnessed.
	Acknowledged limitations	The low number of participants in the study which decreases the generalizability of the study. The validity of the study could have been increased if type of the CF was decided in terms of directness

This table provides a summary of the main recent studies that have investigated the issue of feedback (especially teachers' written feedback) in relation to writing. Based on an in-depth review of these studies, the following points should be considered:

- Although the issue of writing and feedback has attracted researchers from different disciplines, most empirical studies have not yet succeeded to come up with consistent results that clearly highlight or completely reject the effect of feedback on the development of learners' writing abilities. It has also to be noted that based on the number of empirical studies that have examined the effect of feedback on writing, most research in the L2 context is recent. This implies that this research area has not been yet adequately investigated.
- Serious attempts have been made to better understand the possible link between feedback and writing based on the number of published articles and papers starting from the beginning of this century. However, many researchers have investigated the effect of different forms of feedback on the development of learners' writing skills although there is not yet a complete agreement on the relation between feedback and writing.
- Despite the fact that researchers have investigated writing in relation to feedback from different perspectives, no study is free from some limitations as shown in the table. Based on these shortcomings, a lot of recommendations have been proposed for future research.
- Different methodologies have been employed to study the relation between writing and feedback (quantitative or qualitative and sometimes mixed). Researchers have also studied different aspects of writing (especially students writing accuracy such as the use of articles and simple past). Yet, different and sometimes conflicting conclusions are reached. While some studies have shown the positive effect of feedback on the

development of students writing abilities, others have proven the limited influence of feedback.

- The conclusions about the effectiveness of feedback in developing students' writings are not consistent.

In relation to the objectives of the current study, we believe it would be useful to distinguish between these studies based on their main findings. In other words, we would like to present the studies that are for and the studies that are against the provision of feedback. Thus, the studies which have found a positive feedback on writing are presented first followed by the studies which have found no connection between feedback and the development of students' writings. The choice of such order is driven by organization matters only.

### III. DEBATE ABOUT THE EFFECTIVENESS OF FEEDBACK ON WRITING

There has been a long debate about the implementation of corrective feedback in L2 classes. Researchers have advanced both theoretical and practical arguments to support their views either for or against using corrective feedback. In this study, we aspire to contribute to the development of second language learning through investigating the possible relation between corrective feedback and the development of students' writing. This article reviews the literature on the issue in order to shed some light on this debate through presenting the different arguments in favor of or against the usefulness of corrective feedback.

Researchers have focused on the effect of feedback on the development of students' accuracy. This can show that the focus is still on the final product of students rather than on the writing process. This implies that the focus on writing process may be more helpful. Teachers and researchers should provide feedback on the content, steps, first drafts, and early stages in the writing process.

## I. EVIDENCE FOR THE EFFECTIVENESS OF FEEDBACK ON WRITING

Liu (2008) notes that although both direct and indirect feedback help students self edit their drafts, direct feedback does not help students to improve in different papers. Besides, the findings of Ma (2006) suggests the effectiveness of feedback as it has been found that students in both feedback conditions experienced change in their writing accuracy as a consequence of receiving feedback and taking writing courses. Both form and content related feedback positively affect L2 students writing accuracy. Bitchener, Young and Cameron (2005) support the findings for the effectiveness of feedback in L2 writing. It has been found that the combination of full direct feedback and teachers' written conferencing has been proven to be effective in helping students improve their writing accuracy especially their use of simple past and articles (treatable errors as opposed to untreatable errors such as the use of prepositions). The findings of Tootkaboni and Ashouri (2014) also support the use of feedback although they have found no significant difference between direct and indirect feedback. Maleki and Eslami (2013) have also noticed a strong link between providing feedback to language learners and their writing accuracy. In the study of Maleki and Eslami (2013), the long term effects of direct and indirect feedback have been examined. It has been concluded that indirect written corrective feedback has more positive effects on L2 students' writing abilities. In relation to the long term effects of feedback, Van Binglan and Jia (2011) conclude that correction and explicit explanation can be more helpful for long term progress in writing accuracy. Moreover, based on the study of Farrokhi and Sattarpour (2012), it has been noticed that both experimental groups outperformed the control group in terms of accurate use of definite and indefinite articles. Kaewkasi (2013) also notes that written corrective feedback helps students to use *ed* past. Implicit and explicit feedback can also help students to decrease the number of errors after the treatment (Falhasiri and Tavakoli, 2011). The results of Abdollahifa (2014) have succeeded to show that there is positive impact of interactional feedback on the motivation as well as performance with a better teachers' students' rapport. Finally, Chandler (2003) indicates the positive effects of some forms of feedback including direct correction and underlining of error. All these studies demonstrate that feedback has a positive effect on the development of students writing accuracy. However, some researchers, as will be discussed in the next sub section, are not fully convinced of the role of feedback in enhancing students writing skill.

## 2. EVIDENCE AGAINST THE EFFECTIVENESS OF FEEDBACK ON WRITING

Many researchers are not yet convinced of the role that feedback can play in helping students improve their writing abilities. They argue that there is not enough research evidence for the effect of feedback on writing. They justify their point of view by the lack of consistent results regarding the effect of feedback on writing. Mahwah (2012) has found that the effect of feedback on students' writing accuracy and complexity is not significant. Another conclusion of this study is that no significant effect of the type of feedback on students writing development is noticed. Truscott (1996, 1999, 2004, 2007, 2009) also argues against the use of grammar correction in L2 writing and that grammar correction has no place in L2 writing classes and therefore should be abandoned. Ghabanchi (2011) also supports the view against grammar correction in writing classes. The results of this study demonstrate that there is not enough evidence in favor of grammar correction. Researchers against feedback provision maintain that there is no direct relation between the decrease in the number of errors in students writing and receiving feedback. Other studies, such as Koen et, al (2012) and Evans, et, al, (2010) advocate the view that it is not feedback in itself that will improve students writing, but the way students understand what to do with such feedback. It is, thus, recommended that students be trained how to convert the feedback they receive into enhanced knowledge in order to know precisely what aspects of feedback can be more useful.

## IV. LIMITATIONS AND GAPS IN LITERATURE

This section provides a critical review especially of the empirical studies that have investigated the effect of feedback on writing. Before discussing the limitations of these studies, it has to be noted that some researchers have acknowledged the limitations of their studies while others haven't.

Based on a deep analysis of these studies, it can be noticed that most of the researchers have investigated the effect of feedback or some specific form(s) of feedback on students' writing accuracy. Such studies include Ma (2006), Bitchener, et. al (2005) while some other studies focus on some specific errors. Another remark is that although the reviewed studies have tried to come up with more reliable data to support their conclusions, they still have different limitations which can be a threat to their internal validity. These limitations are mainly related to focus of these studies, sample size, data collection methods, the tests, treatment time, and other issues related to methodology.



Most empirical studies rely on comparing the performance of the participants in the pre and post tests. They make conclusions about the effectiveness of feedback with reference to the number of errors students make in the pretest and posttest. Researchers conclude that there is a positive effect of feedback if they simply find that the number of students' errors decreases in the posttest. However, Truscott (1996, 1999, 2004, 2007, 2009) points out that a reduction in the number of errors cannot be considered as a proof of learning (learning how to write in this case).

Another limitation of some of these studies is related to the approach adopted to test the effectiveness of feedback on students' writing abilities. In other words, the participants were required to rewrite (in the posttest) the same drafts or to write on the same topics. In other cases the pretest and the posttest were the same. This can be a real threat to the internal validity of these studies as familiarization is one of the threats to research validity (Campbell and Stanley, 1963). This implies that there might be an improvement in students' writings not because of the feedback provided but simply because the students have become familiar with the topic. Such studies include Kaewkasi (2013), in which the pre and post tests were identical.

It is widely recognized that research validity and reliability are mainly related to its methodology. In other words, the more one varies the sources and methods to collect data, the more they can test the research hypotheses with confidence. Adopting a mixed method approach provides the research with both qualitative and quantitative data. Mubarak (2013), Liu (2008), and Ghabanchi (2011) have relied on both qualitative and quantitative data. However, some studies either rely on qualitative or quantitative data: Van Bingle and Jia (2010) and Maleki and Eslami (2013) used quantitative data only while Koen et al (2012), Evan et al, and Alkhatib (2015) based their conclusions on qualitative data.

Sample size and sampling procedure are also key elements in research. The conclusions of a given study are more likely to be valid if the sample size is representative. It is representative when the number of participants is at least 30 or more and they are randomly selected (Hatch and Lazaratton, 1991). In most of the reviewed empirical studies the participants were not randomly selected. As for the sample size, many studies have relied on limited number of participants including the study of Mubarak (2013), Liu (2008), Farouki and Sattarpour (2012), Bitchener et al (2005), Bakchiri and Mohammaadi (2014) (25 students), Ma (2006) (18 students), Chandler (2003) (31 students: 16 experimental and 15 control group), and Falhasiri and Tavakoli (2012) (21 students).

Choosing the most appropriate research design is another key issue in research. Most of the reviewed empirical studies are quasi-experimental. It is said that the pretest – post test design is more appropriate. However, in some studies like Ma (2006) no control group is used.

Another limitation is related to the time of the treatment and the number of papers compared. As for the treatment time, Mubarak (2013), Liu (2008), and Ma (2006) acknowledge that the duration of the treatment is not sufficient. Concerning the number of papers considered, Liu (2008) compares only two drafts and only four papers are evaluated in Ma (2006).

Another limitation is related to language proficiency of the participants as a confounding variable. Researchers are required to control for this variable regarding its great effects on differences in performance of students. The participants should constitute homogenous group. Yet, nearly all the reviewed studies in this paper have neglected this variable except Maleki and Eslami (2013) and Kaewkasi (2014).

## V. SOME DIRECTIONS FOR FUTURE

### RESEARCH

A lot of empirical studies have examined the effect of feedback on the development of students' writing performance. Although these studies have come up with interesting findings, there are different limitations at different levels as discussed before. Hence, this section is meant to make the following recommendations for future research.

Most of the reviewed studies have dealt with the effect of feedback on the development of learners' accuracy with more focus on a specific aspect of writing such as the use of simple past or the use of articles. Truscott (1996, 1999, 2004, 2007, 2009) argues against some studies that advocate the use of corrective feedback. He concludes that the fact that students manage to eliminate some errors in subsequent drafts is not a proof of learning. However, writing need to be conceptualized as a set of various skills. Writing is considered as a means for learners to express and share their ideas. It is a means of communication. That is why; more emphasis has to be on the communicative aspects of writing. Besides, the perception of feedback has to be reconsidered.

At the level of methodology, the experiments in future studies should be based on comparing the performance of the control and the experimental groups in both the pre and post tests, whereas in many studies there are no control groups. Future studies have also tried to overcome the limitation related to the treatment duration. Many

researchers have to acknowledge and take into account the possible effect of the limited period of the experiment on the effectiveness of the treatment. We believe that this that the treatment would have greater effect if the period were longer.

Many researchers have recommended testing the effects of feedback in a new piece of writing or in delayed post tests. Based on this, researchers are invited to investigate the effectiveness of feedback through requiring students to write on a new topic (the pre-test topic should be different from the post-test one and different from all other topics covered during the treatment period). Population size is also another difference. Some of the empirical studies have relied on a limited number of participants (sometimes 8 or 10 students). However, more than 110 students participated in the experiment. The participants were randomly assigned to experimental and control groups.

Research on the relation or effect of feedback on writing has generally depended either on qualitative or quantitative data. It is rarely when researchers use a mixed method approach. Combining these methods helps to be more confident in the findings and in the process of interpretation.

The participants' language proficiency is a prominent variable in applied linguistics studies. However, mostly all the reviewed empirical studies have disregarded the influence of the learners language proficiency on the differences that might be noticed in the performance of students in the tests. Language proficiency is a determinant variable that need to be controlled for.

## VI CONCLUSION

This review has been about the value and efficacy of written feedback on the development of students writing skill. This review provided a ground for future research on feedback and writing. This article presents a summary of previous studies in order to draw attention to the debate regarding the effectiveness of feedback. The article also makes some recommendations for future research based on the limitations and gaps discussed in the critical review.

## REFERENCES

- [1] Abdollahifa, S. (2014). Investigating the effects of interactional feedback on EFL students' writings. *Procedia - Social and Behavioral and Social Sciences*, 98 doi: 10.1016/j.sbspro.2014.03.383 , 16-21.
- [2] Alkhatib, N. (2015). Written corrective feedback at a Saudi university: English language teachers' beliefs, students' preferences, and teachers' practices. University of Essex.
- [3] Bakshiri, N., & Mohammadi, M. (2014). Proactive/reactive focus on form and immediate/delayed writing production. *Procedia - Social and Behavioral Sciences*, 98 doi.org/10.1016/j.sbspro.2014.03.424 , 334-342.
- [4] Bitchener, J., Cameron, D. & Young, S. (2005). The effect of different types of feedback on ESL student writing. *Journal of Second Language Writing* , 191-205.
- [5] Campbell, D. & Stanley, J. C. (1963). *Experimental and quasi-experimental designs for reserach*. Chicago: Mc Nally.
- [6] Chandler, J. (2003). The efficacy of various kinds of error feedback for improvement in the accuracy and fluency of L2 student writing. *Journal of Second Language Writing* , 267-296.
- [7] Evans, N. W., Hartshorn, K. J., & Tuioti, E. A. (2010). Written corrective feedback: The practitioners' perspective. *International Journal of English Stuhdies*, 10 (2) , 47-77.
- [8] Falhasiri, M. & Tavakoli, M. H. (2011). The effectiveness of explicit and implicit corrective feedback on interlingual and intralingual errors: A case o error analysis of students' composition. *English Language Teaching*, 4 (3) , 251-264.
- [9] Farrokhi, F. & Sattarpour, S. (2012). The effects of direct written corrective feedback on the improvement of grammatical accuracy of high-proficient of L2 learners. *World Journal of Education* , 49-65.
- [10] Ghabanchi, Z. (2011). The effect of grammatical error correction on the development of learning english writing as a foreign language. *World Journal of English Language*, 1(2) , 37-42.
- [11] Hatch, E. & Lazaraton, A. (1991). *The research manual: design and statistics for applied linguistics*. Rowley, MA: Newbury House.
- [12] Kaewkasi, P. (2013). The effects of two types of direct feedback on EFL writing. Prince of Songkla University.
- [13] Koen, M., Bitzer, E., & Beets, P. (2012). Feedback or feed-forward? a case study in one higher education classroom. *Journal of Social Sciences*, 32(2) , 231-242.
- [14] Liu, Y. (2008). The effect of error feedback in second language writing. *Second Language Acquisition*, 15, 65-79.
- [15] Ma, J. H. (2006). The effect of differential feedback on writing accuracy of L2 college students. *English Teaching*, 61(3) , 213-230.

- [16] Maleki, A. & Eslami, E. (2013). The effect of written corrective feedback techniques on EFL students' control over grammatical construction of their written English. *Language Studies*, 3(7), 1250-1257.
- [17] Mubarak, M. (2013). Corrective feedback in L2 writing: A study of practices and effectiveness in Bahrain context. Sheffield, UK: The University of Sheffield.
- [18] Truscott, J. (1996). The case against grammar correction in L2 writing classes. *Language Learning*, 46, 327-469.
- [19] Truscott, J. (1999). The case for grammar correction in L2 writing classes. *Journal of Second Language Writing*, 8, 111-122.
- [20] Truscott, J. (2004). Evidence and conjecture: A response to Chandler. *Journal of Second Language Writing*, 16, 337-347.
- [21] Truscott, J. (2007). The effect of error correction on learners' ability to write accurately. *Journal of Second Language Writing* 16, 255-272.
- [22] Truscott, J. (2009). Arguments and appearances: A response to Chandler, 18. *Journal of Second Language Writing*, 16, 59-60.
- [23] Tootkaboni, A. A., & Khatib, M. (2014). The efficacy of various kinds of error feedback on improving accuracy of EFL learners. *Bellaterra Journal of Teaching and Learning Language and Literature*, 7(3), 30-46.
- [24] Van Bingham, Z., & Jia, C. (2010). The impact of teacher feedback on the long term improvement in the accuracy of EFL student writing. *Chinese Journal of Applied Linguistics* 33, 2, 28-33.

# Teachers' Attitudes towards Reflective Teaching and Professional Development

Lahcen Belmekki

Language and Society Laboratory, Ibn Tofail University, Kenitra, Morocco

**Abstract**—This paper is about Teachers' Attitudes towards Reflective Teaching and Professional Development. The purpose of this paper is to investigate the different attitudes and beliefs teachers hold about Reflective Teaching and Professional Development. Before providing teachers with the different approaches, strategies and techniques that they can use to reflect upon their teaching practices and hopefully develop professionally, one should have a clear image about the different attitudes these teachers hold about reflection and professional development processes. Thus, this paper mainly aims at exploring these attitudes. The informants of this paper are mainly English language teachers. Because of time constraints, the focus is on teachers of English working in Khemisset. The data collection method used in this study is the questionnaire. The findings of the study confirm that most of informants have got negative attitudes towards reflective teaching and professional development. Future research has to be directed towards a deeper analysis of these attitudes using different research instruments.

**Keywords**—Reflective teaching, professional development, beliefs and attitudes.

## I. INTRODUCTION

Different studies have been conducted about Reflective Teaching (RT) and Professional Development (PD) including King (2012) and Guskey(2000). The issue of PD is so complex due to its various approaches and forms. Neil and Morgan (2003) demonstrate that the meaning of teacher PD is challenging for the main stakeholders in the educational world. PD can be viewed conceptually at the macro-level concerns or the micro-level realities(Guskey, 1991). In this regard, Neil and Morgan (2003) and King (2011) maintain that while teachers may view PD in terms of their professional needs, schools may view it in terms of policies, while at national level it may be viewed as regulations for teachers. Another point to be made about PD is that the process of teachers' PD can assume a number of forms, for example, it may be seen as courses or activities with a beginning and an end Barak, Gidron, and Tumiansky(2010). However, Crawford, as cited in King

(2012), argues that the depiction of PD as only formal makes it synonymous with training courses. Instead Fullan (1991) argues that "PD can be viewed as the sum total of formal and informal learning experiences throughout one's career from pre-service teacher education to retirement" (pp. 326-327). Another argument against the formal view of PD is advanced by Bubb and Earley (2008). They deposit that "PD is not defined by courses, activities, or experiences but rather as an outcome from there activities, courses and reflections on day-to-day experiences in the classroom" (p.26). In this article, it has to be noted that the issue of PD is examined and explored from a teacher viewpoint and perspective. Thus, this paper is an attempt to investigate teachers' attitudes towards RT and PD. It is a case study conducted in order to raise the issue of attitudes and their relation to reflective teaching and teachers' professional development.

Based on a deep analysis of the factors that help or hinder the development of PD, King (2012) reports that we appear to know more about why PD fails than why it succeeds. Gusky(1991) states that while there are no definitive characteristics to ensure success, certain conditions have been accepted as being conducive to successful to PD. Opfer and Pedder (2011) categorize these factors under teacher, school leadership, and content. However, although considering and examining all these factors is fundamental for better and more comprehensive understanding of the PD process. Thus, this article is about the teacher as a major factor.

It is noticed that most teachers, if not all, are not really involved in this issue of reflective teaching and professional development. Regardless of the different training programs launched by the ministry of training and education in Morocco and regardless of the free online workshops that are available everywhere and at any time, teachers are not fully involved in the PD process. Another explanation to the choice of this topic is related to my daily contact with colleagues and from my experience as a teacher of English as a Foreign Language. Thus, it was concluded that the problem might be related to attitudes and hence need to be studied. What and how

teachers learn from PD depends largely on their beliefs and attitudes about the value of RT and PD.

There are many factors that can account for the various challenges facing successful teachers' growth professionally. The primary concern of the current study is to investigate the different attitudes teachers hold about RT and PD. This study aims at identifying these beliefs and assumptions about teachers' professional development and their views towards reflective teaching. This study is not about definitions, theories, approaches, or methods of RT or PD since a lot of studies have been done in this regard.

The main concern of this paper is to explore teachers' attitudes towards RT and PD. Hence, the research question of this paper can be stated as follows: What are teachers' attitudes towards RT and PD? It is assumed that these attitudes would differ among teachers and that they would show the degree of teachers' interest in RT and PD.

It is expected that the results of this study would be significant to teachers, teachers' trainers, supervisors, researchers and education policy makers. The results of the study will help teachers become more aware of the relation between their attitudes and their actions, decisions and behaviors. Teachers' trainers and supervisors would hopefully give more importance to teachers' beliefs and assumptions. Therefore, the designed training programs will target teachers' beliefs and opt for changing the attitudes that may hinder teachers' professional development. Researchers also should be interested in examining the relation between attitudes and

actions. Their areas of study need also target questions such as; how do attitudes affect actions, behaviors and decisions? Education policy makers need take primarily into account teachers' attitudes before designing plans and actions to improve the quality of the educational system and precisely when they deal with teachers.

## II. DATA COLLECTION METHOD

In order to obtain the above mentioned objectives and to answer the research questions, a questionnaire has been used. The questionnaire has been used to collect data that reflect teachers' attitudes towards RT and PD. The questionnaire includes mainly three parts. The first part deals with teachers' attitudes towards PD while the second one is about their attitudes regarding RT. The last section is reserved to reveal teachers' view towards the use of Information and Communication Technology (ICT) as a means that can help teachers become reflective and develop professionally.

The informants of the study are high school teachers of English in Khemisset. The focus has been on Khemisset because of time constraints. Age, gender, and teaching experience are constant variables.

## III. RESULTS OF THE STUDY

The purpose of this section is to present and discuss the findings of this study. The findings are displayed in statistical charts that provide frequencies. The findings are presented in a way to help the reader better understand and to enable them make compare the responses of the informants.

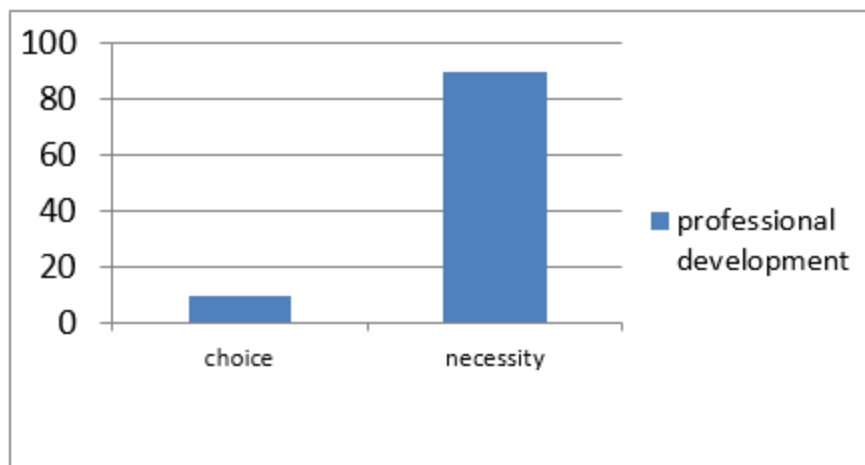


Fig1. Professional development

Figure 1 represents the respondents' responses about the first question in the questionnaire. The question is about whether they consider teachers' professional development choice or necessity. 90% believe that it is a necessity while just 10% consider it as a choice.

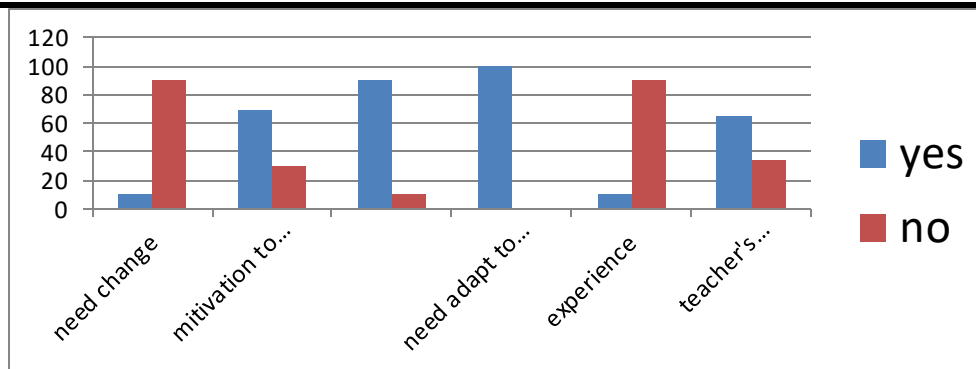


Fig 2. Professional development

Figure 2 is about teachers' attitudes towards PD. It provides the results of the responses to questions related to the need to change, motivation to change, need adapt, experience and the teacher's responsibility towards PD.

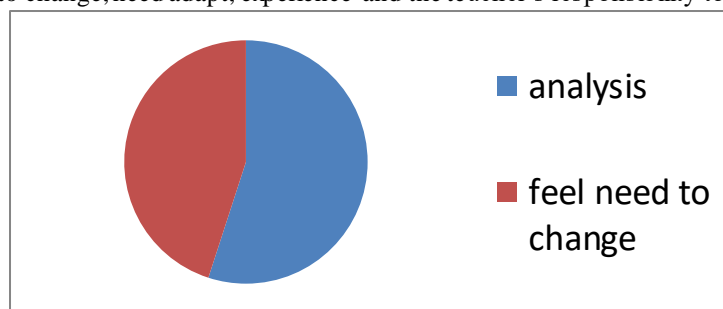


Fig.3: Teaching practices change

Most respondents say that they usually make certain changes in their teaching practices. The question has been about whether those changes are a result of action research or because teachers feel that they need change their behaviors or practices. 70% base those changes on an ongoing analysis while 30% rely on their feelings.

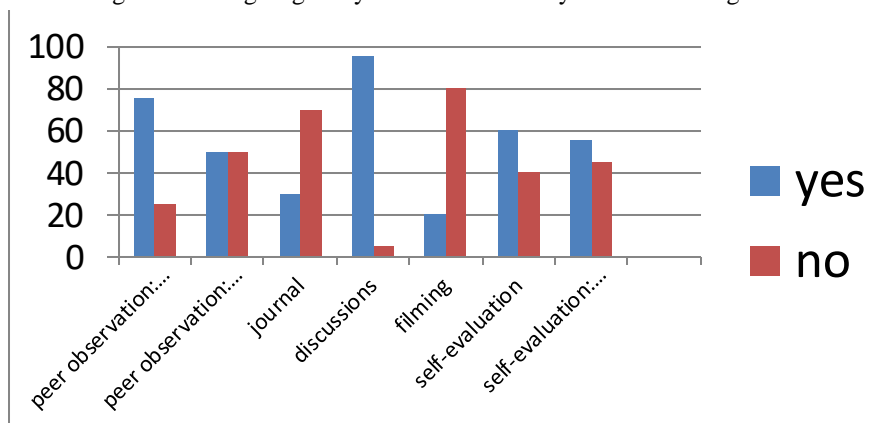


Fig.4: Reflective teaching activities

Figure 4 is about the teacher's everyday practices. Teachers are asked to respond to questions related to the methods or activities that might help teachers develop professionally and become reflective teachers. Most respondents say that they use peer observation as a technique. However, the majority prefer to observe rather than to be observed. Concerning keeping journals, 70% of the respondents assert that they do not write journals. 90% discuss with colleagues classroom issues. Concerning filming as a technique, most teachers do not like to be filmed while teaching. Self evaluation is used by 60% of the respondents but only 50% do so using a checklist.

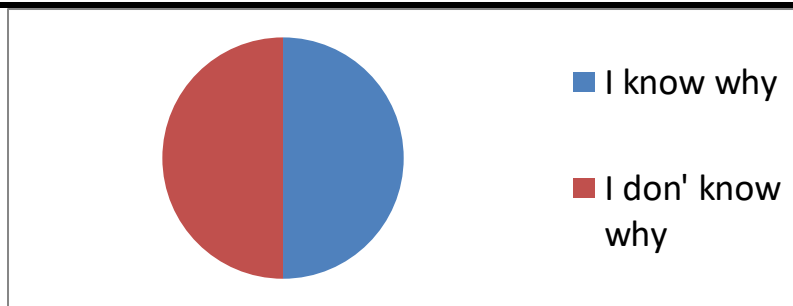


Fig.5: Learners unwillingness to learn

The question is about RT and whether teachers are really engaged in this process of reflection. Half of the respondents say that they try to know why their learners are not willing to learn and try to find answers through ongoing analysis in class and outside. The other half does not know the reasons that may account for their students' unwillingness to learn.

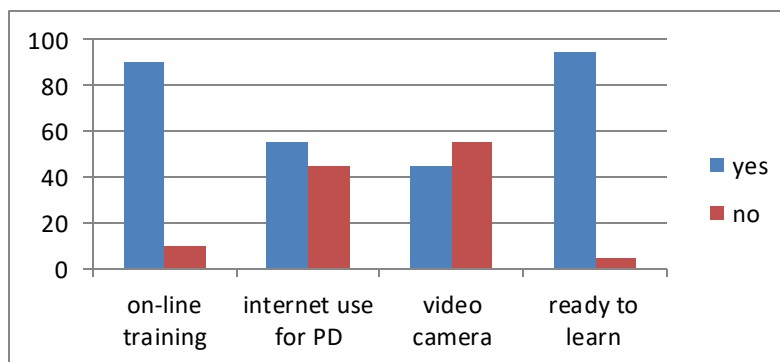


Fig.6: ICT use for PD and RT purposes

As indicated in the figure's title, the question is about teachers' attitudes towards the use of ICT tools for RT and PD purposes. It is noticed that most teachers are motivated and feel that ICT can really help them become reflective and therefore develop professionally.

#### IV. DISCUSSION

This section includes some conclusions, recommendations, and limitations of the study. Concerning the conclusions of the study, it can be stated that it is not easy to study attitudes and it is difficult to measure them. Another general conclusion is that this study has given the chance to raise more issues and questions related to RT and PD. This study raises more questions than answers them. Other specific conclusions can be stated as follows:

- Teachers have got different attitudes towards RT and PD.
- The majority of teachers consider PD as a necessity.
- Teachers are more required to change their teaching behaviors and practices.
- Experience is not the only source of PD.
- Most teachers admit that PD is the teacher's own responsibility.

- Most teachers are aware of the approaches and methods for RT and PD purposes. However, there are different constraints such as "attitudes".
- Most teachers are motivated to use ICT tools for RT and PD purposes.

The above mentioned conclusions lead us to raise the following points as recommendations. Some of these recommendations can be stated as follows:

- More studies are required to achieve better understanding of the issue raised in this paper.
- Teacher trainers are required to give more importance to attitudes when designing programs that seek teachers PD.
- Researchers should raise other questions: Are these attitudes an obstacle to RT and PD? If yes, how? And how such negative attitudes can be well exploited and may be changed?

- In-service and pre-service programs should focus on attitudes.
- This paper is not without limitations. Here are some of them,
- The study has not been comprehensive in its approach.
  - Limited number of the respondents: not easy and safe to generalize the conclusions.

- The respondents are high school teachers of English in Khemisset only: other levels, schools subjects and cities are not included.
- It would have been better if other research instruments and data collection methods were used.

## V. CONCLUSION

This study is about teachers' attitudes towards RT and PD. It started by claiming that these attitudes can be an obstacle to teachers' PD. The main purpose is to stress the following point: attitudes can be the key for teachers to become reflective and develop professionally. If we manage to understand those attitudes and identify how they affect teachers' behaviors and practices, effective approaches and methods can be suggested to help teachers become more reflective and consequently develop professionally. Therefore, further studies are required for comprehensive understanding of teachers' attitudes towards RT and PD.

## REFERENCES

- [1] Barak, J., Gidron, A., & Turniansky, B. (2010). Without stones there is no arch: A study of professional development of teacher educators as a team. *Professional Development in Education*, 36 (1), 275-287.
- [2] Bubb, S.& Earley, P. (2008). *From self-avaluation to school improvement: The importance of effective staff development* . Reading: CFBT Research Report.
- [3] Fullan, M. (1991). *The new meaning of educational change*. New York: Teachers College Press.
- [4] Guskey, T. (1991). Enhancing the effectiveness professional Development Programs. *Journal of Educational and psychological Consultation*, 2(3) , 239-247.
- [5] Guskey, T. (2000). *Evaluating professional development*. Thousand Oaks, CA: Corwin.
- [6] King, F. (2012, March). Developing and sustaining teachers' professional learning: A case study of collaborative professional development. Centre for Educational Research and Development, University of Lincoln.
- [7] King, F. (2011). The role of leadership in developing and sustaining teachers' professional learning *.Management in Education*, 25(4) , 149-155.
- [8] Neil, P.& Morgan, C. (2003). *Continuing professional development for teachers: From induction to senior management* . London: Kogan Page.
- [9] Opfer, V. D., & Pedder, D. (2011). The lose of teacher professional development in England. *European Journal of Teacher Education* , 3-24.



# The Use of Communication Skills in English Language Teaching in the Classroom Context

Mrs. Iftekharrunnisa

Associate Professor, Anwarul Uloom College, Mallepally, Hyderabad, India

**Abstract**— *The main objective of this article is to motivate, engage and create interest to learn English among the college students. Also to encourage them to interact and participate in classroom activities. Students do not give importance to English as a subject/language. Hence they are incapable of communicating in English. They are ineffective in communicating in English. The teacher has to adopt different modern techniques in order to make the subject more interesting with new ideas either by audio/video or visual aids.*

*Effective communication skills are really very important to teachers in their delivery of lecture in classroom management & interaction with the class in a multi lingual society like India. Teachers, at times, struggle with decisions about the kind of English to use, the standard quality of English, and their proficiency in communication skills.*

**Keywords**— *Classroom, motivate, participate, innovate, techniques, communication skills, interaction, proficiency, audio/ video, visual aids.*

## I. INTRODUCTION

Communication means the art or practice of transmitting information. It is a link between teaching and communications. Hence teachers are constantly imparting knowledge and information.

In the present global world most of the communication is done in English as a medium of instruction and we are all aware of the fact that it is a worldwide language. In order to acquire good communication skills; four skills are important. Activities in the language classroom serve many valuable purposes, they give learners support and opportunities to create contexts in which to use language for exchange of real information evidence of their own ability and more importantly confidence.

**The four basic language skills; Listening, Speaking, Reading and Writing.**

**1. Listening:** is a receptive language skill which learners usually find the most difficult. The listener is required to be

attentive. In listening skill one should be able to understand the message thoroughly. Listening skills can be enhanced by making the student listen to the sounds of the language. Students should inculcate the habit of listening to speeches of renowned personalities.

**2. Speaking:** is a weapon for communication. When we communicate with others, we express our ideas and listen to others ideas. In colleges, elocution, debate & recitation should be held as regular activity to encourage students speak with confidence. One act plays, songs, role play help also the student speak fluently.

**3. Reading:** Those wishing to improve their reading skills: Book not only helps to improve/better a new language. There is also a way to discover a way, the culture behind the language by reading. A good dictionary & a pocket notebook.

What is once read and found useful can be noted down. Dual Language books- reading dual language books make the student understand the language not only in his/her mother tongue but also in developing reading skills in English.

**4. Writing:** Writing provides a learner with physical evidence of his achievements and he can measure his improvement. It helps to consolidate his grasp of vocabulary & structure. It helps to understand the text & write composition. It fosters the ability to summarize, write well and to excel in writing skills with the help of various methods. Importance should be given to composition and creative writing. The learner should be encouraged to write essays, précis's to improve.

**The four skills used in language classroom are:**

Through daily activities, teachers provide learners with opportunities to develop each skill: students listen (to the teacher use the target language, to a song, to one another in a pair activity), speak (pronunciation practice, greetings, dialogue creation or recitation, songs, substitution drills, oral speed reading, role play), read (instructions, written grammar drills, cards for playing games, flashcards) and write (fill-in-the blank sheets, sentences that describe a

feeling, sight or experience, a dialogue script, a journal entry).

The four skills work in tandem when the activities that require their use are designed to support learners in the process of learning, creating and producing a specific product. Four approaches in particular are structured so that the four skills can be used simultaneously. These approaches are: the focal skill approach, content based instruction, task-based instruction and the project-based approach.

This approach concretizes the integration of not only the four skills but also language, culture, experience and learning strategies (Turnbull, 1999). With the careful selection of a final project that required learners to demonstrate what they have learned through both oral and written production, the teacher plans backwards to identify what they have learned through both oral and written production, the teacher plans backwards to identify what aspects of language, culture, experience and learning strategies are required to complete the end project.

## II. ROLE OF A TEACHER

The traditional concept of a teacher is as one who is rich in knowledge. The primary aim of the teacher is to gain knowledge. Slowly there came a change and the system switched over to a different one where the child/student became the target of attention and that system was named Child-centered teaching: a system in which the teacher should focus on the requirements of the student and should create the teaching and learning methodology as per the requirement.

In this developing world many changes are brought about in teaching along with learning strategies. Thus a teacher should become a learner by thinking about the situation by understanding it through different point of view before teaching students & by making them relevant in every situation.

A teacher plays many roles as a learner, facilitator, assessor, evaluator & guide in English Language Teaching (ELT) by performing these roles she/he becomes an ideal guide in shaping their future.

**a) As a Learner:** Teaching & Learning is a continuous process; many changes are brought in the education system, but the role of the teacher remains the unchanged. The main aim of the teacher should be to convince the student that education is must & to learn English is the need of the hour.

**b) As a Facilitator:** It is very important for the student to know their teachers concern about them as a teacher. She has to check, support them in their learning process. It is the

duty of a teacher to lay a firm & strong foundation for the students in their growth.

**c) As an Assessor & Evaluator:** Assessing a student is one of the toughest role of a teacher. She has assessed them in their written & oral work. She has to give assignments on daily bases in order to improve their language .Once she completes her evaluation she has to show their short coming and should try to see that they improve .She should evaluate them on their strengths & weakness.

### Responsibilities of a teacher:

1. Be proficient in English communication.
2. Be well versed in the correct use of the language skills.
3. Develop proficiency in the subject knowledge
4. Practice integrated approach in teaching
5. Plan and conduct classes where lot of situations and activities are included for developing language proficiency.
6. Be aware of the different methods and strategies to make the teaching – learning process a pleasant experience for the students and apply them appropriately for effective class-room management.
7. Instill confidence and other moral values through interactions, give tips for their personality development and enable them to come out as confident, successful and useful individuals.
8. Teacher must know how to incorporate the technology to the effective teaching OF English language.
9. Must know the latest development in technology that can be applied to teaching.

## III. CONCLUSION

To a great extent the success of a nation depends on its people .One of the reason graduates are not heading MNC's and reputed companies is because they are not proficient in the oral communications in English as many companies now view soft skills as important as hard skills. It is the duty of every English teacher to make the student proficient in all the four skills of communication.

## REFERENCES

- [1] (2018). Retrieved from <http://www.tjprc.org/view-archives.php>
- [2] LinguaCore - How to Learn Any Language: Courses, Skills and Resources. (2018). Retrieved from <https://www.linguacore.com/>

- [3] EnglishMate - Better English. Smarter You. (2018). Retrieved from <http://www.englishmate.com/>
- [4] Lewis, B., & Lewis, V. (2018). Reading, Writing, Speaking and Listening: The 4 Basic Language Skills, and How to Practice Them. Retrieved from <https://www.fluentin3months.com/reading-writing-speaking-and-listening/>

# Love and Betrayal in Shakespeare's Hamlet and Macbeth

Afolabi Blessing Iyinoluwa

Bachelor of Arts, Department of English, National Open University of Nigeria, 14/16, Ahmadu Bello Way, Victoria Island  
Lagos, Nigeria  
Blessyn143@gmail.com

**Abstract**— *This study brings to the fore the struggle, plight, trauma, and stigma, caused by love and betrayal in relationships, friendship and marriage. The study portrays the issue of love and betrayal, love which is a feeling of great fondness or enthusiasm for a person or thing while betrayal is an act of disloyalty or treachery, this study gives an insightful account about the shocking and heart-aching conflicts caused by betrayed as portrayed in Shakespeare's Hamlet and Macbeth. In essence, this research re-awakens a kind of consciousness within the human society, to spur her to action and cause her to rise up to the challenges at hand. Whether or not Shakespeare's intends Hamlet and Macbeth as a culmination of a series of love and tragedies on evil, the play does offer a particularly tense and gloomy view of human relationship.*

**Keywords**— *tragedy; culmination; chivalry; betrayal; disillusionment; treachery; violence.*

## I. INTRODUCTION

The concept of love was popularly used in Western culture by the game of courtly love. Troubadors in the Middle Age engaged in Trysts, usually extramarital, with women as a game created for fun rather than for marriage. In the context of Courtly love "Lovers" did not refer necessarily to those engaging in sex but rather in the act of emotional loving. In the context of romantic love relationship, love using implies an expression of one's love or one's deep emotional desire to connect with another person. It is vertically, the "romance" originates with the medieval idea of chivalry as set out in its Romance literature. Changes in society beginning in the 18<sup>th</sup> century and continuing into our own time underlie the Romantic Movement. It starts as a reaction against the materialism of an age which in the first period of the industrial revolution, already shows signs a making worker the slaves of machinery and of creating squalid urban environment. Unlike classicism, romanticism has no definable standards. Indeed, rejection of rule almost a touchstone of the romantic temperature.

Within an establishment relationship love can be defined as a freeing or optimizing of intimacy in a particular luxurious manner (or the opposition as in the natural), or

perhaps in greater spirituality, irony or peril to the relationship. The debate over an exact definition of love may be found in literature as well as in the works of psychologists, philosophers, biochemist and other professionals and specialist. Romantic lover is a relative term but generally accepted as a definition that distinguishes moments and situations within interpersonal relationship to an individual as contributing to a significant relationship connection.

## II. TYPES OF LOVE

Love is contrasted with platonic love which in all usage procedures sexual relationship yet only in modern usage does it take a fully a sexual sense, rather than the classical sense in which sexual drives are submitted: Sublimation tends to be forgotten in casual thought about love aside from its emergence in psychoanalysis. Unrequited love can be love in different ways comic, tragic or in the sense that sublimation itself is comparable to love, where the spirituality of both art and egalitarian ideals is combined with strong character and emotions. Unrequited love is typical of the period of romanticism, but the term is distinct from any romance that might arise within. It Romantic love may also be classified to two categories' popular romance and divine or spiritual romance.

### 2.1 Popular Romance

These may include but is not limited to the following type; idealistic, normal intense (such as the emotional aspect of falling in love), predictable as well as unpredictable, consuming (meaning consuming) of times, energy and emotional withdrawals and bids), intense but out of control (such as the aspect of falling out by love) materials and commercial, physical and sexual and finally grand demonstrative.

### 2.2 Divine (or spiritual) love

These may include but is not limited to these following types, realistic as well as pessimistic (depending upon the beliefs held by each person within the relationship) abiding (e.g. the theory that we do not choose out actions and therefore our romantic love involvement has been drawn from sources outside ourselves), predictable as well as unpredictable, self-control (such as obedient and sacrifice within the context of the relationships),

emotional and personal, soulful (in the theory that the mind, soul and body and one connected entity), intimate and infinite (such as the idea that love itself or the love of a god or God's unconditional love is or could be everlasting).

Desire means of a very general idea termed "the passions" and this general interest was distinct from the contemporary idea of "pensionable" now equated with "romantic" love was a central topic again in the subsequent movement of Romanticism which focused on such things as absorption in nature and the absolute as well as platonic and unrequited love in German literature.

### III. CONCEPT OF BETRAYAL

Betrayal is the breaking or violation of presumptive contract, trust or confidence that produces moral and psychological conflict within a relationship amongst individual, between organizations or between individual and organization often betrayal is the act of supporting a rival group, or it is a complete break from previously decided upon or presumed norms by one party from the other. Someone who betrayed others is commonly called a traitor or betrayer. Betrayal is also commonly used in literary element and is often associated with or used as a plot trust.

#### 3.1 LOVE AND BETRAYAL IN LITERATURE

Love and trust are fine, but a story becomes gripping when betrayal is introduced. Some of the greatest antagonist of all time have been traitors, double crossers or simply rascal who betrayed the people who trusted (and sometimes loved) them. In Greek literature, there is the betrayal at every turn. Aeneas betrays Dido, Clytemnestra betrays Agamemnon and Ephialtes betrays the Spartan by helping the Persians at the battle of Thermopylae. One of the earliest romance novels was Samuel Richardson's popular 1740 novel *Pamela or virtue Rewarded* which was revolutionary on two counts. It focused almost entirely on love and so entirely from the perspective of a female protagonist. Jane Austen expanded the genre, and her *Pride* and *Prejudice* is often considered the epitome of the genre.

The tragic contradiction between love and society is most forcibly portrayed in literature in Tolstoy's *Anna Karenina* in Flaubert's *Madame Bovary* and William Shakespeare's *Hamlet*, *Romeo and Juliet*, *Macbeth*.

The female protagonist in such stories are driven to suicide as if dying for a cause of freedom from various oppressions of marriage or relationships. It is difficult to imagine the tragic heroines, however as having such practical consideration in mind. Love can also be tragic in its conflict with society. The Tolstoy family focused on the romantic limitations of marriage and *Anna Karenina* prefers death to being married to her finance. Calculating deceit of *Othello* perhaps the greatest illustration of evil

ever written. Even the bible is full of betrayal from Delilah to Judas Iscariot the most infamous traitor of them all who did the awful deed with kiss.

In general, romance novels reward character who are good people and penalize those who are evil, and a couple who fight for and believes in their relationship will likely be rewarded with unconditional love. Bestselling author Nora Roberts sums up the genre saying "the books are about the celebration of falling in love, emotion commitment, and all of those things we really want" some readers admit stories without a happy ending, if the focus of the story is on the romantic love between the two main character for example: *Romeo and Juliet*.

Another quite distinct contribution to the Romantic movement was the Gothic Romance. The first was Horace Walpole's *Castle Otranto* (1765), the modern horror novel and woman's romance are both descendants of the Gothic romance, as transmitted through such master works as Charlotte Bronte's *Jane Eyre* and her sister Emily's *Wuthering Heights*. Of all the emotions celebrated by the Romantics, the most popular was love. Although the great Romantic works often centre on terror, the motive force behind these passions is most often a relationship between a pair of lovers. In the classical world love has been identical with sex, the Romance treating it in a cynical manner.

*Pamela or virtue Rewarded* by Samuel Richardson, published in 1740, *Pamela* was the first popular novel to be based on a courtship as told from the perspective of the heroine. Unlike many of the novels of the time, *Pamela* had a happy ending. Jane Austen is widely considered to be one of the masters of the roman novel genre, and *Pride* and *Prejudice* has been called the best love novel ever written. In the early part of the Victorian era, the *Bronte Sisters* built upon Austen's work with their novels. Charlotte Bronte's *Jane Eyre* published in 1847 introduced the orphaned heroine. Incorporating elements of both gothic novels and Elizabethan drama. *Jane Eyre* demonstrate the flexibility of the love novel form. In literature, Shakespeare's and Soren Kierkegaard share a similar viewpoint that marriage because of its purity simply cannot incorporate cannot incorporate romance. The extramarital nature of love is also clarified by John Updike in his novel, *Gertrude and Claudius* as well by *Hamlet*.

This some supposition of love is also found in the films *Braveheart* or rather apparent in the example of Isabella of France's life Roger L. Jackson (2000) author of the article, the *sense* and *sensibility* of Betrayal. Discovering the meaning of treachery through Jane Austen writes that there has been surprisingly "little written about what we even mean by the term". In literature an even such as betrayed usually takes place in full view and accompanied by significant details about the characters and his aim. An

instance can be seen in Shakespeare's *Macbeth* when lady Macbeth happily jumps, on the bandwagon to kill the king and take the throne she has no qualms about the betrayed because it will lead to power. Duncan is shocked by his misplaced trust in the Throne of Cawdor. He is hurt that someone close to him can't turn on him like that, and this sets the stage for the disappointment and tragedy of Macbeth's betrayal.

Betrayal at any stage of the socio- development cycle results in extreme biopsychic social distress far beyond the event itself. It disrupts the person's established mental model by which he or she views understands and responds to his or her environment and life events destabilizes the co-occurring psychological contracts by which one trusts and negates important aspects of viable strategies by which the person copes with life events.

Macbeth is seemingly the last of fair great Shakespearean strategies, *Hamlet*, *Othello*, *King Lear* and *Macbeth* that examined the dimension of betrayal tragedies such as *Julius Caesar*, *Antony and Cleopatra* and *Coriolanus*. In Shakespeare's *Measure for measure*, Isabella needs love, and she may reject marriage with the Duke because he seeks to beget on heir with her for her virtues, and she is not happy with the limited kind of love that implies. In the following excerpt from William Shakespeare *Romeo* in saying "all combined save what thou must combine by holy marriage" implies that it is not marriage with Juliet that he seeks but simply to be joined with the romantically. "I pray that thou consent to marry us implies that the marriage is sought by Romeo with Juliet for any other particular reason, as adding to their love.

Further, in literature unlike philosophy love and betrayals are common themes. Shklar and Johnson each provides an assortment of alleged betrayal to consider, highlighting the character of individuals, their circumstances, and their motivations as important elements in assessing betrayal. Yet neither writer has a systematic way of differentiating between a genuine betrayal and a merely perceived betrayal. Such distinctions, however are critical for moral assessment and for a reasonable interpretation of the event.

A change of betrayal, then must be taken seriously while it may be that a case of betrayal is justified, the burden of offering that justification clearly belongs to the betrayer not to the betrayed. Because, even a merely perceived betrayed ruptures trust and contamination relationship both parties, negative consequence may be mitigated if a legitimate interpretation of the incident can be offered.

Love and betrayed in Shakespeare's *Hamlet* and *Macbeth* would therefore be examined critically subsequently.

#### IV. LOVE AND BETRAYAL IN HAMLET

When reading Shakespeare's *Hamlet*, one becomes involved with a number of relationships including Hamlet

(the tragic protagonist) and the main characters supporting the play. The characters include, but are not limited to, Hamlet (the ghost), former king of Denmark and deceased father to the protagonist, Horatio friend to Hamlet; Gertrude, Queen of Denmark and mother to Hamlet; and Ophelia, daughter of Polonius and romantic interest to Hamlet. For as long as mankind have existed so too have the troubles of love; love can so easily turn to hate which can be just as passionate. This is especially intensified around the teenage years, as youth begin to search for their love and encounter difficulties of the heart. Hamlet is seen to go through these same trials as his love for Ophelia is put to test.

Unfortunately, their feelings for each other is dulled by Hamlet's disillusionment with women-kind, because of his mother's indiscretion. Ophelia is destroyed by her loss of Hamlet and essentially the future throne, driven by madness to suicide. Hamlet must now deal with another loss, that of his love. A classic story of unrequited love, much of the plays language is in the elaborate with language expected of a royal court. This is in line with Baldassare Castiglione's work *The Courtier* (1528) which outlines several courtly rules specifically advising servants of royals to amuse their rulers within their inventive language. Osric and Polonius seems to especially respect this suggestion. Hamlet realises what everyday teenagers go through, though all of the relationships are complex encompassing a wide range of varying emotion as the plot advances, there is a recurring theme of love and betrayal threaded throughout the play. The theme of love take on number of faces which we may observe though the relationships Hamlet experiences during the production. Henry Mackenzie notes the tradition of seeing Hamlet the most varied of Shakespeare's creations "with the strong, its purpose of revenge he is irresolute and inactive, amidst the gloom of the deepest melancholy he is gay and jocular and while he is described as a passionate lover, he seems indifferent about the object of his affections; like Richardson, Mackenzie concludes that the tragedy in the play arises from Hamlet's nature. To this analysis Thomas Robertson adds the devastating impact of the death of Hamlet's father. We see Hamlet's filial love for his mother, Gertrude and romantic love for Ophelia, daughter to Polonius. However, it is Hamlet's platonic bond with Horatio, his best friend that proves to be the strongest tie of all and commands the most attention as it relates to the theme of love. While emotion relationships and loyalties are constantly changing, it is the platonic love of friendship and loyalty shared by Hamlet and Horatio, that remains unchanged and challenged. Hamlet does enjoy some degree by loving relationships with other characters although none as profound as the love he has for Horatio. The two strongest relationships Hamlet shares outside of

his relationship with Horatio as his filial loves for Queen Gertrude and his romantic love for Ophelia.

In Act 1, scene 11, one is first made aware of the strength of Hamlet's relationship with Horatio when the latter informs Hamlet that he has seen what he believes is the ghost of the former King Hamlet. This introduction to the relationship between Horatio and Hamlet demonstrates the strong bonds of trust and confidence they share, unlike the other characters that have seen the apparition and would choose to shrink away from it, Horatio, recognising the ghost for who it might be, tries, to contact it, albeit unsuccessful. After this initial contact and recognizing the significance of what he has witnessed, it is Horatio that takes Hamlet into his confidence to relate what he has seen.

As I do live, my honoured lord, it's true and we did know of it (1.2.220-222)

Horatio gives Hamlet a very detailed account of the sighting, answering Hamlet's questions with the honesty and in sight of a concerned friend. It is obvious by Horatio's conduct that he is neither fearful of Hamlet's response, nor is he concerned that Hamlet will not believe his accounting of the event. Horatio, unlike any of the other characters in the play, never lets his personal agenda impose on his relationship with Hamlet.

In Act 1 scene iv, Hamlet, Horatio and Marcellus are conveyed on a guard platform when the ghost of Hamlet's father again appears. The ghost beckons to Hamlet to follow and even though both Marcellus and Horatio implore Hamlet not to, their motivations for doing so are observably different. Marcellus, who has been with Horatio during the first sighting of the ghost, is once again afraid and tries to stop Hamlet from following.

Look with what craterous action it waves you to a more

Removed grand, but do not go with it (1.4.60-62)

Unlike Marcellus who is apparently afraid of the ghost, Horatio, while attempting to stop Hamlet as well, does so out of concern for his friend.

What if it tempts you toward the flood, my lord, or

to the dreadful summit of the cliff/... (1.W.69-70)

Horatio does not appear to be concerned for his own welfare, as in Marcellus only for that of his friend Hamlet. After Hamlet leaves with the ghost, Marcellus wants to follow and see what transpires. But Horatio, believing this to be a divine experience best left to the judgment of his friend, Hamlet, does not wish to impose on his friend's privacy. Horatio, but one must feel that his concerns are genuine more for the safety of Hamlet than for general curiosity as is the case with Marcellus. Not only does Hamlet entrust Horatio with the totality of his

plan, he values highly Horatio's judgment and considers him an important secondary source of opinion. Realising that Hamlet's act against the king could be considered treasonous and thereby be punished by death, Hamlet demonstrates his great loyalty to his friendship with Horatio by taking such a monumental risk. Likewise, Horatio takes an equal risk by assisting Hamlet with his plotting to ensnare the king. Without any hesitation, he assures Hamlet.

If a steal ought the whilst this play is playing, (and scope

Detecting, I will pay the theft (3.2.90-91).

Not only Horatio pledging his loyalty to Hamlet's cause, but he goes above and beyond to put his reputation on the line; making himself personally responsible if he should be unsuccessful in his dutiful obligation to Hamlet.

During all that is happening, it is still Horatio that commands Hamlet's greatest confidence and respect. Horatio is summoned to the castle of the king by seafaring men bearing letters from Hamlet. Hamlet's ship two days out to sea en route to England is being overtaken by pirates. Although Hamlet's ship escapes, Hamlet, who boards the pirate ship, is taking prisoners. Hamlet writes a letter to Horatio instructing him to deliver the sailors to the king immediately. Hamlet, who has equal access to Ophelia (his romantic interest) and his mother Gertrude (the Queen) chooses instead to trust his platonic love for his friend Horatio in making the decision of who to write letters to regarding the incident. Hamlet further demonstrates his trust for his friend when Horatio reads the letter aloud and the audience has the chance to hear their content. Obviously Horatio is here being played off against Rosencrantz and Guildenstern who are repeatedly linked to the fortune and misfortune hunting whereas Horatio, the true friend is Rosencrantz and Guildenstern, both two people are Hamlet's former schoolmates and Hamlet entrusted them with his secret that he indeed is not mad. Although they do not betray him at first, they ended up agreeing to bring him to death in England.

(Rosencrantz and Guildenstern) grand commission; where I

found Horatio, a royal knavery, an exact command... That,

on the supervise, no leisure bated, No, not to stay the grinding

of the axe, my head should be struck off (5.2.17-24).

There is no other character in Shakespeare's Hamlet besides Horatio that enjoys a genuine level of trust, love, respect and friendship with the protagonist. Upon Hamlet's safe return to the castle from the pirate ship, he and Horatio are in the castle when Hamlet finally confides to him the full scope of the situation, Hamlet, who is feigning madness; harboring the torturous secret of the circumstances of his father's death; reconciling a deadly

plot against him to be carried out by Guildenstern and Rosencrantz at the direction of the king and fighting a destructive revengeful rage throughout the play, finally confide in his friend, Horatio.

Does it not, think thee, stand me now upon-  
He that hath

Killed my king and whored my mother,  
popped in between  
th' election and my hopes, Thrown out his angle for my  
proper

life, and with such Coz'nage isn't it not  
perfect conscience to

quit him with this aim (5.2.6.3-68)

This exchange between Hamlet and Horatio represents the apex of their trust in each other. Hamlet has done nothing short of tell Horatio why he feels the king has wronged his family, and why needs to kill the king to average his family and himself. Horatio in turn demonstrates his love for Hamlet for a challenge of sword play with Laertes in the audience of the king, Horatio us quick to discourage hamlet from taking part. When Horatio sees that Hamlet must accept the challenge out of honour but is uncomfortable with the circumstance surrounding the challenge itself, he offers to confront the king and put forward an excuse as to why Hamlet cannot take part in the event.

If your mind dislike anything, obey it. I will forestall their  
repair

hitter and say that you are not fit  
(5.2.218-219)

Knowing the totality of Hamlet's circumstance Horatio realises that his friend is in grave danger and is willing to do anything, even lie, to keep Hamlet from suffering any harm.

In Act V, scene II the final scene of the play, Horatio demonstrates his final acts of love for Hamlet. This is the point in the play when their mutual love is brought into full focus. Hamlet's mother Gertrude Queen of Denmark mistakenly takes a drink of poison from a cup provided by Claudius the king intended not for Gertrude but for Hamlet. As Hamlet duels Laertes he watches helplessly as his mother dies, a result of the king's treachery. Hamlet also kills Laertes, quite unintentionally, with Laertes own sword which Laertes has poison to kill Hamlet. Hamlet in a final fit of anger, kill Claudius the king in front of the entire kingdom's court. A mind calls of "Treason! (5.2.324) from the citizens who witnessed the king's murder. Hamlet realises he must die or suffer the consequence of his actions with the authorities. Horatio who recognises this at the same time, would prefer to see his friend take change of his own destiny as well, although the thought of losing Hamlet pains him greatly.

I am more on antique roman than  
a done.

I here's yet some liquor left  
(5.2.342).

With that, Hamlet asks Horatio for the cup of poison that killed Gertrude, stopping his friend from dying unnecessarily. Hamlet upon taking the cup of poison for Horatio makes one final request of this trusted friend.

I am more on antique roman than  
a done.

I here's yet some liquor left (5.2.342).

Simply states, "if you ever loved me, separate yourself from my death long enough to tell the world what happened here, no matter how painful it might be to you". King Claudius betrays Gertrude by indirectly killing her. He did not tell Gertrude that the cup she is going to drink from is poisoned, and king Claudius did not stop her either even though he knew. He also betrays her in the sense that he plans to kill he son that he knows she loves dearly.

... If he be now re turned.... Under the  
which he shall not choose but fall:

And  
for his death no wind of blame  
shall

uncharged the practice, and call it  
accident (4.7.61-67).

Gertrude betrays Hamlet and later King Hamlet my marrying Claudius. Hamlet, being still depressed about his father's death is further upset and feels betrayed by his mother when she quickly married Claudius. By marrying her former husband's brother, she also betrays the late King Hamlet. Another way that Gertrude betrays the late king Hamlet is by defending Claudius when he accused by Laertes of killing his father Polonius.

LAERTES: Where is my father?

KING: Dead

QUEEN: But not by him (4.5.  
126- 128)

Gertrude also betrays Hamlet by telling King Claudius that Hamlet is the one who killed Polonius. Of all the pivotal characters in Hamlet, Ophelia is the most static and one dimensional. She has the potential to become a tragic heroine to overcome the adversities upon her. This is because Ophelia herself is not as important as her representation of the dual nature of women in the play. Ophelia's district purpose is to show at once Hamlet's view of women as callous sexual predators and the innocence and virtue of woman. Carolyn Heibrun publish on essay on Hamlet in 1957 title "Hamlet mother". In it, she defends Gertrude, arguing that the text next never hints that Gertrude knows of Claudius poisoning King Hamlet.



The extent to which Hamlet feels betrayed by Gertrude is far more apparent with the addition of Ophelia to the play. Hamlet's feelings of rage against his mother also direct toward Ophelia, who is, in his estimation, hiding her base nature behind a guise of impeccability. Though Ophelia we witness Hamlet's evolution, or de-evolution into a man convinced that all women are whores, which the women who seem purest are inside black with corruption and sexual desire. And if women are harlots then they must have their procurers. Gertrude is made a whore by Claudius and Ophelia is made a whore by her father. Polonius makes arrangement to use the alluring Ophelia to discover why Hamlet is behaving so curiously. Hamlet is not in the room, but it seems obvious from the following lines that he Polonius trying to use his daughters' charm to suit his underhanded purposes. In Hamlet's distraught mind, there is no gray area: Polonius prostitutes his daughter and Hamlet tell Polonius so to his face and labels him a "fishmonger". Perhaps it may be granted... that what makes a woman a whore in Hamlet's estimation is her sexual use by not one man but by more than one man... what seems to enrage (Hamlet) in the 'nunnery' interlude is that Ophelia has put her sense of love and duty for another man above her sense of love and duty for him. Just as Gertrude puts her old. Gertrude chooses a brother over a living Hamlet, both choices can be read as additionally sexually perverse in being to Hamlet incestuous.

Unlike Queen Gertrude, Ophelia has good reason to be unaware of the harsh realities of life. She is very young and has lost her mother possibly at birth. Her father, Polonius and brother Laertes love Ophelia tremendously, and have taken great pains to shelter her. She does not involve herself with matters of state, she spends her days no doubts engage to needle point and flower gathering she returns the love shown to her by Polonius and Laertes tenfold and couples it with complete and unwavering loyalty. Even though her love for Hamlet is strong, she obeys her father when he tells her not to see Hamlet again or accept any letters that Hamlet writes. Her heart is pure and when she does to something dishonest, such as tell Hamlet that her father has gone home when he is really behind the curtain it is out of genuine fear. Ophelia clings to the memory of Hamlet treating her with respect and tenderness and she defends him and loves him to the very end despite his brutality. She is incapable of defending herself, but through her timid responses we see clearly her intense suffering. Her frailty and innocence work against her as she cannot cope with the unfolding of one traumatic event after another. Ophelia's darling Hamlet causes all her emotional pain throughout the play, and when that she is capable of enduring and goes insane. But even in her insanity she symbolizes to everyone but

Hamlet in by corruption and virtue Polonius betrays his own son, Laertes by sending a servant to go spy on him:  
You shall do marvellous wisely, good

Inquire of his behaviour (2.2 3-4)

He betrays Laertes belief in his trust when he is in France Hamlet betray Ophelia by denying his love for her, Hamlet betrays his father's ghost by not killing Claudius immediately as he has promised, and how he keeps contemplating over whether he should kill him. He also hurts his mother's feeling which is against the wishes of the ghost as well.

Do not forget: this visitation is but to what

They almost blunted purpose (3.4.110\_111)

In relation to the other characters in Shakespeare's Hamlet, such as Claudius, Ophelia Polonius and Gertrude, Horatio is but a minor antagonist. However, it is Horatio's love and loyalty to Hamlet that remains constant throughout the play and serve to anchor Hamlet's emotions and actions with respect to all of the other characters and situation present.

After Hamlet's death, the next in line for the throne by political right, Fortinbras, arrives at the palace Horatio, true to the end for his friend Hamlet, tells Fortinbras of the circumstance surrounding the deaths of the king Queen, Laertes and Hamlet. After hearing Horatio's accounting of the preceding events, Fortinbras instructs his soldiers to bury Hamlet with dignity, and Horatio's final act of dedication to his friends is complete. Horatio is the only character close to Hamlet with no relationship to the royal family. This lack of subservient to Claudius, Gertrude, Polonius and Ophelia keeps Horatio out of the circle of characters that act to cause Hamlet the most harm. In the absence of ulterior motivations (social, political and economic). Horatio's platonic lover for Hamlet (and vice versa) is shown to be truly conditional.

## V. LOVE AND BETRAYAL IN MACBETH

Shakespeare's, Macbeth is considered one of his great tragedies. The play fully uses plot, character, setting, atmosphere, diction and imagery to create a compelling drama. The general setting of Macbeth is in the tenth and eleventh century in Scotland.

Macbeth is seemingly the last of four great Shakespearean tragedies. Hamlet (1599- 1601), Othello (1603- 1604), King Lear (1605- 1606) and Macbeth (1606 – 1607), that examines the dimension of spiritual evil as distinguished from the political strife of Roman tragedies such as Julius Caesar, Antony and Cleopatra, and Coriolanus. Whether or not Shakespeare intends Macbeth as a culmination of a series of tragedies on evil, the play does after a tense and gloomy view of humanity's encounter with the power to darkness. The play is about a loyal and trusted noble of

Scotland who after a meeting with three witches becomes ambitious and plans the murder of the king. After doing so and claiming the throne he faces the other nobles of Scotland who tries to stop him. In the play, Macbeth faces an internal conflict with his opposing decisions. On the hand, he decides to assassinate the king to claim his throne. This can result in his death for treason if he is caught, and he also must kill his friend Banquo. After hiring murders to kill his friend, Macbeth begins to see Banquo's ghost which drives him crazy possibility a result of his guilty conscience. Macbeth external conflicts is with Macbeth and his forces trying to average the king and end Macbeth's reign over Scotland. One specific motif considered the major theme represents the overall atmospheres throughout the play. The motif is "fair is foul, and foul is fair"

In the first scene of the first act, three witches plan their next meeting in which they encounter Macbeth. It is in this scene that the motif is first presented, as the three witches chant, "Fair is foul, and foul is fair, hover through the fog fifty air" (1.1.11-12). When Macbeth encounters the witches, they gave him two predictions. One is that he will become the thane of Cawdor, and then the king of Scotland. Upon bearing this Macbeth immediately begins to plan his method of obtaining these positions, including the murder of the king because of this, it may be assumed that he has thought of such actions prior to the meeting. This is an example of what is one fair, a loyal and noble of Scotland, becomes foul, an ambitious traitor. On the night of his murder, Macbeth and lady Macbeth invites king Duncan to a banquet which they are both the host. Duncan describes the castle in a positive manner.

This castle hath a pleasant seat, the air  
nimble and sweetly recommends itself into

our gentle senses (1.6-1)

Ironically, Macbeth murders him in his sleep in the castle. In lady Macbeth first appearance, she is presented as an ambitiously evil and foul character that will do whatever is takes to get what she wants. We see this motivation in her when she says:

How tender tis to love the babes that  
milks  
me; I would, while it was smiling in  
my smiling my face  
have plucked my nipple from his  
boneless  
gums, and dashed the brains out  
(1.6.55-58)

Lady Macbeth threatens that she will smash her baby's head if it means achieving their goals. However, after killing Duncan and becoming queen, realises her mistakes and this drives her mentally ill. She is no longer to live with the guilt and fears of her actions. In her case we see

what is once foul becomes fair. Macbeth more consciously than only other Shakespeare's major tragic protagonist has to face the temptation of committing what he knows to be monstrous crimes. Macbeth understands the reasons for resisting evil and yet goes ahead with is disastrous plan this awareness and sensitivity to moral issues together with his conscious choice of evil procedures an unnerving account of human failure, more distressing because Macbeth is so representatively human. He seems to possess freedom of will and accepts personal responsibility for his fate, and yet his tragic doom seems unavoidable nor is there eventually salvation he hopes for a there is paradise host, since Macbeths crime is too heinous and his heart hardens. He is more like Doctor Faustus.

To an extent not found in other tragedies, the issue states it in terms of salvation versus dominations. He like Marlowe's Doctor Faustus before him, knowingly sells his soul for gain. And although as a mortal he still has time to repent his crime, horrible as they are, Macbeth cannot find the words to be penitent. Wherefore could not I pronounce. Amen? He implores his wife after they commit the murder Macbeth's own answer seems be that he has commit himself so inexorably to evil that he cannot turn back.

Macbeth is more representatively human if he betrays an inclination towards brutality, he also humanely attempts to resist that urge. Struggle to understand his downfall witness through two phases: the spiritual struggle before he commits the crime and the despairing aftermath, with its vain quest for security through continues violence. Banquo is a character in William Shakespeare's 1606 play Macbeth, he is at first annually to Macbeth (both are captains in the king's army) and they are together when they meet the three witches. Shakespeare's borrows the character of Banquo from Holinshed's Chronicles, a history of Britain published by Raphael Holinshed in 1587. In Chronicles Banque is an accomplice to Macbeth in the murder of the King, rather than a loyal subject of the king who is seen as an enemy by Macbeth Shakespeare changes this aspect of his character in order to please king James I, who is thought at the time to be a descendant of the real Banquo. Critics often interprets Banquo's role in the play as being a foil to Macbeth resting evil where Macbeth embraces it. Sometimes, hover, his motives are unclear, and some critics question his purity. He does nothing to accuse Macbeth of murdering the king, even though he has reason Macbeth is responsible.

Macbeth and Banquo meeting the witches in a woodcut from Holinshed's chronicles of England, Scotland, and Ireland commonly known as Holinshed's chronicles as a source for his plays and in Macbeth he borrows from several of the tales in that work. Holinshed portrays

Banquo as historical figure he is an accomplice in Mac Bethad Mac Findlauch's (Macbeth's) murder of Donnchad Mac Crincin (King Duncan) and plays an important part in ensuring that Macbeth, not MaelColuim mac Donnchad a (Malcolm), takes the throne in the coup that follows. Holinshed in turn used on earlier work, the *ScotrumHistoriae*(1526-7) by Hector Boece, as his source. Boece's work in the first known record of Banquo and his son Fleance; and scholars such as David Bevington generally consider them fictional characters invented by Boece. In Shakespeare day, however, they were considered historical figures of great repute and the king, Jones based his claim to the throne in part on a descent from Banquo. The house of Stuart descended from Walter Fitz Alan, the first high steward of Scotland, and he is believed to be the son of Fleance and Gruffydd ap hlynelyn's daughter Nester veretGruffydd.

In reality Walter Alan is the son of a Breton Knight. Unlike his sources, Shakespeare gives Banquo no role in the king's murder, making it a deed committed solely by Macbeth and his wife. Why Shakespeare's Banquo is so different from the character described by Holinshed and Boece is not known, though critics have proposed several possible explanations. First among them is the risk associated with portraying the king's ancestor as a murderer and conspirator in the plot to overthrow a rightful king, as well as the author's desire to flatter a powerful patron. Shakespeare may also simply have altered Banquo's character because there is no dramatic need for another accomplice to the murder. There is, however need to provide a dramatic contrast to Macbeth; a role that many scholars argue is filled by Banquo similar, when Jean de Schelandre wrote about Banquo in *Hus stuande* in 1611, he also charged the character by portraying him as a noble and honourable man, the critic D.W.Maskell describes him as Schelandre's paragon of valour and virtue.

Banquo's role in the coup that follows the murder is harder to explain. Banquo's loyalty to Macbeth, rather than Malcolm, after Duncan's death makes him a passive accomplice in the coup; Malcolm, as prince of Cumberland, is the rightful to the throne and Macbeth usurper. Daniel Amneus, however, argues that when Ross and Angus, bring King Duncan's praise, and the news that Macbeth being granted the title of throne of Cawdor, the "greater honour" he ascribes to Macbeth is actually his little as prince of Cumberland. If Macbeth, rather than Malcolm, is prince of Cumberland then Macbeth will be next in line to the throne and no coup will be needed, effectively removing this ambiguity from Banquo's character.

Love and Betrayal is well portrayed in the play understanding theme enhance one's understanding of the play. Betrayed is an important part of the play because

that is how the changes in power occur. Macbeth gets reward for his loyalty to the king while the throne of Cawdor is stripped of his title because of his betrayal. Both Banquo and Macbeth are slightly disturbed by the witches' prediction because they Duncan is shocked by his misplaced trust in the Throne of Cawdor. He is hurt someone close to him could turn on him like that and this sets the stage for the disappointment and tragedy of Macbeth's betrayal. Macbeth begins to plan his treachery against Duncan as soon as he sees that Malcolm stands in the way of Macbeth gaining the throne. Lady Macbeth happily jumps on the bandwagon to kill the king and take the throne, she has no qualms about the betrayal because it will lead to power. Banquo makes it clear that he has no interest in betraying Duncan, and it's almost as if he knows that Macbeth is plotting against the king. The betrayal against Duncan complete when Macbeth murders him. Now Macbeth must frame the guards and try to cover up this crime which can only lead to more murder. Macbeth begins to plan Banquo's death so that he can secure the throne for himself and his descendants. Macbeth has lady Macbeth and her children all killed because her husband has gone to England to find help against Macbeth. They are punished when Macduff cuts off his head and throne is restored to Malcolm.

Love in Shakespeare's *Macbeth* results in the downfall of Macbeth. Macbeth's love for lady is portrayed in the play lady Macbeth caused Macbeth to feel the need to prove his manhood, so he felt the need to prove himself to Lady Macbeth. After he proves he is a man by killing Duncan and he feels he has a lot of power to do whatever he wanted which eventually led to his downfall. Macbeth becomes desensitized between all the killing and the type of being the king. In the play *Macbeth* shows his love for Lady Macbeth in many ways.

He tells her his feelings towards her. My dearest love (Act I scene V. 158) Macbeth listens to what Lady Macbeth has to say and takes her advice into consideration every time he decides. He also has a great love for her and tries his best to make her happy no matter what it takes. Then Lady Macbeth convinces Macbeth that he is not a man unless he goes through with the murder of Duncan. She threatens his manhood by saying when you durst do it, the you are a man; and to be more than what you were, you would/Be so much more than man (Act I, scene vii, 149-51).

This makes Macbeth begin to think and slowly but surely lady Macbeth manipulates his mind to think the right thing to do is kill Duncan. Macbeth decides in order to prove his manhood he must go through with this horrible act. After Macbeth commits the crime, he feels that his soul can never be cleansed no matter what he does. He says, they pluck at mine own eyes will all great Neptune's ocean wash this blood/clean from my hand? No, this my

hand will rather/the multitudinous seas incarnadine/making the green one red (Act II scene III, 158-62)

Macbeth's wife, a deeply ambitious woman who lusts for power and position. Early in the play she seems to be the stronger and more ruthless of the two as she urges her husband to kill Duncan and seize the crown after the bloodshed. However, lady Macbeth, falls victim to guilt and Macbeth to an even greater degree than her husband. Her conscience affects her to such an extent that she eventually commits suicide. Interestingly, she and Macbeth are presented as being deeply in love and many of Lady Macbeth's speeches imply that her influence over her husband is primarily sex. Their joint alienation from the world, occasioned by their partnership in crime strengthens the love that they fell for each other. Loyalty and betrayal is one of the major themes in Macbeth by William Shakespeare, throughout the entire play loyalty, treachery and love is portrayed. Macbeth starts off and very loyal soldier who loves his country and love his king soon enough he is turned into what destroys his country. There is the relationship between husband and wife, seen in the marriage of Macbeth and Lady Macbeth and of Macduff and lady Macduff. In both cases the couple seems to love each other. Macbeth and Lady Macbeth put their personal relationship and their own needs above the wellbeing of the country. Macduff, however puts his loyalty to Scotland above his love and loyalty to his wife and children. He leaves then in danger while he flees and helps raise the standard against Macbeth. Macduff is not the only one in the play who play who portrays betrayal. Macduff who even though does it for the better of his country betrays his country and king by going to the king of England for help. This applies because he seems loyal to Macbeth because he is king and ends up betraying him by killing him. Macbeth listening to his wife creates a sense of hostility amongst the audience and reader. The joy of happiness has spread amongst Macbeth and Lady Macbeth after Macbeth has become king and once again they are free of guilt and full of love for each other. They clear themselves of guilt from the killing of Duncan and Portrays that they are pure evil wrapped in a living exterior. Macbeth cannot believe all he has done as he can't live with it, all that he does eventually leads to the death of his love Lady Macbeth, all of this inevitably leads to the downfall of Macbeth.

## VI. LANGUAGE

The language used in Shakespeare's play Hamlet and Macbeth is quite different. Typical of Elizabeth times, the dialogue used will have accurately reflected everyday language though used in a more poetic and lyrical style. It is important to realize that the majority of the audience are illiterate and poor, therefore Shakespeare is not

intended to be an exclusive form of high art. His plays are enjoyed by people from the lowest to the highest echelons of society.

Initially, Shakespearean language can be a little hard to grasp keeping in mind though that was destined to be performed and not judged as a literary contribution. When spoken on stage much expression and action aid in determining the meaning of what is said. The language is a visual one where every word and phrase create an image for the readers to understand the concept once gain the knack of understanding Shakespeare it appears before one as some language rich with imagery and poetics. Middle English language can be discouraging for some and some student gets too bagged down trying to understanding one word rather that it gives an indication as to what thought the character will explore in the passage within the final line is usually the conclusion they come to Shakespeare is known for his great use of figurative language and this play is not an exception. Shakespeare continually used metaphor throughout the play comparing something to other things. Example occurs in Macbeth when Lady Macbeth refers to the milk of human kindness " and Macbeth refers to life a walking shadow, a poor player that struts and frets his hour upon the stage". Although Shakespeare does not use smiles as often as metaphors, they are regular feature in the play. An example, is seen when Macbeth refers to pity like a naked new born babe". Personification is occasionally used; it is most often used to emphasize an inanimate symbol. An example is when Macbeth says that sleep... knits up the revealed sleeve of care... chief nourisher in life's fascist". Shakespeare also makes use of several allusions to the king of his time saying that they are of a good breed. He also alludes to the theatre in his statement that life is " a walking shadows a poor player that struts and fret his hour upon the stage".

Shakespeare's tone through the play is usually serious. However, at a certain point, Shakespeare seems to laugh at the mistakes and misfortunes of the characters through the witches. Besides these occasions, there is contact mood dreariness and bleakness through the play. This feeling is brought about especially because of the witches which starts the plot off with some equivocal, yet predication.

Shakespeare's play was written in the conventionally happy style of the day. He wrote them in a stylised language that does not always spring naturally from the needs of the characters. The poetry depends on extended sometimes elaborate metaphors and conceits and the language is often rhetorical. However, Shakespeare began to adopt traditional style to his own purposes. The opening soliloquy of Richard III had its root in the self-declaration of vice in medieval drama pity by William Blake 1795, Late Britain is an illustration of two

similarities in Macbeth Shakespeare master traditional blank verse, he began to interrupt and vary its flow. This release the new power and felicity of the poetry in plays such as Hamlet and Julius Caesar.

## VII. STYLE

Shakespeare is often considered one of the world's greatest play wrights and has a style to back it up. He writes with poetic diction using eloquent words and phrases. He uses irony and drama to create and sustain suspense through the play., Shakespeare's uses much figurative language and imagery. Shakespeare's standard poetic form is blank verse, composed in iambic pentameter in practice, this meant that his verse is usually unrhymed and consist of ten syllable is a line spoken with stress on every second syllable. The blank verse of his early plays is quite different from that of his late ones. It is often beautiful but its sentence tends to start, praise and finish at the end of lines with risk of monotony. The romances with their shifts in time and surprising turns of plot inspired a last poetic style in which long and short sentences are set against one another, clauses are piled up, subject and object are reversed and words are omitted, creating an effect of spontaneity. Shakespeare's poetic genius is allied with a practical sense of the theatre, like all play wrights of the time, Shakespeare dramatized stories from sources such as Petrarch and Holinshed. He reshaped each plot to create several centres of interest and show as many sides of a narrative to the audience as possible. This strength of design ensures Shakespeare play survives translation cutting and writes interpretation without loss to its core drama. As Shakespeare mastery grew, he gave his characters clear and more varied motivators and distinctive patterns of speech. He preserved aspects of his earlier style in the later plays, however, in his late romance he deliberately returned to a more artificial style which emphasised the illusion of theatre.

In some of his early works, he adds punctuation at the end of the lines to strengthen the rhythm wrote with his pen. He and other dramatist at the time used this form of blank verse for much of the dialogues between characters in order to elevate the poetry of drama. To end many scenes in his plays he uses a rhyming couplet, thus creating. A typical example occurs in Macbeth as Macbeth leave the state to murder Duncan (to the sound of a chiming clock) he says "hear it not Duncan; for it is a knell that summons thee to heave or to hell" indeed, in the nineteenth century, popular censored versions of the plays were produced as the family Shakespeare by Henrietta Bowdler. Comedy is not confined to Shakespeare's general style is comparable to several of his contemporaries. His works love many similarities to the

writing of Christopher Marlowe and seem to reveal strong influence from the Queen's men's performance.

His style is also comparable to Francis Beaumont's and John Fletchers. He often borrows plot from other plays and stories. Hamlet for example is comparable to Saxo Grammaticus after Shakespeare's death playwrights began to borrow from his works, a tradition that continues to this day. This character are human beings who commands the sympathy of audience when many other playwrights' characters are flat or archetypes. Macbeth for example commits six murder by the end of the fourth act and is responsible for many deaths offstage yet still commands on audience's sympathy until the very end because he is seen as a flawed human being not a monster, Hamlet know that he must avenge the death of his father, but he is too indecisive, too self-doubting to carry thus out until he has no choice. This failing cause his downfall and he exhibits some of the most basic human reaction and emotions. These characters are complex and human in nature, by making the protagonist character development central to the plot Shakespeare changed what would be accomplished with drama.

## VIII. CONCLUSION

It is there for concluded that love and betrayed are major issues in Shakespeare's work because they are shown everywhere throughout the entire play. Shakespeare Hamlet and Macbeth are tragic tale that illustrates the struggle of good versus evil. Betrayal at any stage results in distress for beyond the event itself. It distracts the person's established mental model by which he or she views, understands and responds to his or her environment and life events. For as long as human kind exist so also the trouble of love and betrayal for love can so easily turn to hate which can be just as passionate.

## REFERENCES

- [1] Shakespeare, W. (1602). *Hamlet*. London: Oxford University Press.
- [2] Shakespeare, W. (1623). *Macbeth*. London: Oxford University Press.
- [3] Anderson, P. (2010). *Betrayal in Hamlet*. <http://schoolworkerhelp.net/St>. Rosemary educational institution.
- [4] Bradley, A.C. (1966). Shakespeare, *Tragedy*. New York: St. Martin's Press
- [5] Burrett, M. ed. (1994). *New Essays on Hamlet*. New York: AMS Press.
- [6] Evans, L.G. (1967). Shakespeare iv: London: Oxford University Press
- [7] Washington: Washington DC Press.
- [8] Kierkegaard, S. (1940). *Stages of life's way* Denmark: Bianco Luno Press
- [9] Princeton: Princeton university press.

- [10] Loske, O. (1960). *Outrageous fortune*. Oslo: Oslo University press.
- [11] Meagher, J.C. (2003). *Pursuing Shakespeare's Dramaturgy*, New Jersey: Fairleigh Dickson university press.
- [12] Warren, H. J. ed. (1997). *Trust and Betrayal* Gulf: Gulf professional publishing.
- [13] Webster, M. (2000). *Shakespeare without fears*. London: Courier dover publication.
- [14] Wolfgang, C. (2005). *Shakespeare's Dramatic Art: Collected essays*. London: New York Routledge press

# Religiosity in *masa Lui Brâncuși* by Valeriu Anania

## The Translation and Analysis

Cristina Elena Safta

1 Decembrie 1918 University of Alba Iulia, Romania  
cristinaelenasafta@gmail.com

**Abstract**— Valeriu Anania created a poetic artwork to integrate and represent part of the Romanian cultural heritage. The title of the poem this article seeks to analyze, *Masalui Brâncuși* translated as 'The table of Brâncuși' makes reference to part of the sculptural Ensemble of Constantin Brâncuși, *Masatăcerii* translated as: 'The table of silence'. The sculpted table, as well as the rest of the elements included in the Ensemble of Brâncuși, has been created as an homagial monument honoring the heroes of the First World War. Some researchers believe that Brâncuși's sculptures carry a more profound symbolism, a Christian codification. Valeriu Anania transliterates Constantin Brâncuși's sculpted artwork into a religious literary masterpiece. His representation of the sculpture through verse resembles a frame narrative. Just as Brâncuși encoded a certain symbolism safeguarded by the sculptures apparent signification, Anania encoded the religious element, decoding the symbolism encoded by Brâncuși. This article seeks to bring light upon Valeriu Anania's poem *Masalui Brâncuși*, focusing on the de-codification of religious elements. It also means to provide the literary stage with a translated version of the text from Romanian language into English language and with its analysis. Valeriu Anania created a poetic artwork to integrate and represent part of the Romanian cultural heritage. This article seeks to translate and analyze the poem, *Masalui Brâncuși*, translated as 'The table of Brâncuși' which makes reference to part of the sculptural Ensemble of Constantin Brâncuși, *Masatăcerii* translated as 'The table of silence'. The sculpted table, as well as the rest of the elements included in the Ensemble of Brâncuși had been created as an homagial monument honoring the heroes of the First World War. Some researchers believe that Brâncuși's sculptures carry a more profound symbolism, a Christian codification. Valeriu Anania transliterated Constantin Brâncuși's sculpted artwork into a religious literary masterpiece. His representation of the

sculpture through verse resembles a frame narrative. Just as Brâncuși encoded a certain symbolism, safeguarded by the sculptures apparent signification, Anania encoded the religious element, representing his own interpretation of the symbolism encoded by Brâncuși. This article seeks to bring light upon Valeriu Anania's poem *Masalui Brâncuși*, focusing on the de-codification of the religious elements.

**Keywords**— Poetry, Religion, Translation, Analysis, Symbolism, Valeriu Anania.

The religious element is found in Valeriu Anania's literary work since his debut as a writer, poet and playwright. He published the poem *Pământ și Cer*<sup>1</sup> in 1935 within the *Ortodoxia* journal, while still being a student of the Bucharest Central Seminary (Băgiu 2006: 57). He lived his life as a monk, part of the Christian orthodox clergy, he was a playwright, novelist, essayist but most importantly, a poet. The poet was not one to follow a literary trend (Stir 2011:8) or bow to the requests of social norms, therefore his work cannot be included into a specific literary movement. Although he believed in the freedom of the intellectual, indifferent of the collective literary fashion, as according to Liviu Petrescu, 'the writer, in any case, in order to construct a metaphysics, does not allow himself to deviate, not by a whit, from the teachings of the church...' (Băgiu 2006:58-59).<sup>2</sup> As punishment for his free intellectual spirit, the communist dictatorship (Ceaușescu regime) ruling Romania during that time, jailed him for a period of six years (1958-1964), on the grounds of conspiracy against the government. During his incarceration in the Aiud and Jilava prisons, Anania created one of his most renowned plays, written in verse, *Meșterul Manole*, demonstrating the ability to create an entire dramaturgy, through memorization, although experiencing the utmost horrific circumstances of

<sup>1</sup> (trans) Heaven and Earth

<sup>2</sup> „scriitorul nu își permite nicăieri să se abată nici măcar cu o iotă de la învățătura bisericii, pentru a-și construi o metafizică...”

a communist jail. His fundamental literary work remains the new edition of the Bible, translated into the Romanian language, in which, according to Patriarch Teoctist, he 'facilitates the understanding of the Bible books, enriching the text with introductions and an abundance of notes and commentaries clarifying the sacred text' (Anania 2009:6).<sup>3</sup> Thus, it is significant to observe his Christian Orthodox theological literary pattern (Bâgiu 2006:57), beginning with his literary debut in *Ortodoxia* journal and finally, his swansong, the Bible 'the version corrected according to the Septuagint, written, variorum and printed by Bartolomeu Valeriu Anania...' (Anania 2009:3).<sup>4</sup> He undertook an extensive effort, working intensively for over a decade, offering the Romanian cultural stage as well as the people, a Biblical text, proving, through annotations and examples of translation differences, the contrasts between various translations of the sacred text (Septuagint, Hebrew/Aramaic Version, King James version etc).

The richness of the archaic and monastic expressivity in Anania's work traces to the influence of his collaborator and friend, Tudor Arghezi, as argued by Lucian Bâgiu (Bâgiu 2006: 61). 'The poetry cultivated by Valeriu Anania belongs to the lyrical creators of religious artistry which is illustrated within the Romanian literature by Nichifor Crainic, Vasile Voiculescu, Ion Pillat, Tudor Arghezi and somewhat by Lucian Blaga [...] Valeriu Anania insisted upon congeniality, especially with Arghezi and Voiculescu. The first offered him the poetic skill, the art of the word, while the second offered him the equivalence between poetry and prayer' (Bâgiu 2006:8).<sup>5</sup> The religious character can undoubtedly be recognized within this first volume of poetry entitled *Geneze*, published in 1971. The poems *Chrysalida* and *Agonie* from within this volume, indicate the unique religious style, proven by the first verses, originally written as „*Puternice, nu mă strivi*” (Anania 1971:16) and „*Eli, Eli, Ce-nceată-ibiruința de-a muri!*” (Anania 1971:22) translated as 'Almighty, do not crush me' and 'Eli, Eli, How slow is the triumph over death'. Within the poet's following volume,

entitled *Anamneze*, the religious character predominates as well. Some of the theological, lyrical representations include *Axion*<sup>6</sup>, *Cununa*<sup>7</sup> as well as *Masalui Brâncuși*<sup>8</sup>. Although the author uses the title and representation of Brâncuși's sculpted work of art, a parallel can be observed with the religious elements of the Christian Bible's Last Supper, where, as according to the Bible, the betrayal of one of the apostles was exposed.

In a first attempt to translate the poem *Masalui Brâncuși*, the main concern is to represent the poetic signification, an equivalent of the author's representation, through metaphor, to encode within the English language, what Anania had encoded in the Romanian language. In order to provide a faithful translation, the translator must first, decode the original signification of the source language text.

Aiming for a literary translation, in contrast to the word-for-word we can observe the semantic characteristics:

*Din treisprezece câțieram la cină*

*Unu-a plecat și n-a mai vrutsăvină.* (Anania

1984:10)

translate as

'Of the thirteen present for supper

One had left and hadn't recovered.'

While the above is considered a literary translation, the following would be labeled as a word-for-word: 'From thirteen which we were at dinner/ One had left and did not want to return'. Firstly, choosing to translate 'cină' with the noun 'supper' instead of the noun 'dinner' proves an attempt to maintain a semantic equivalent, a sense for sense translation, rather than a word for word. Within the Merriam-Webster online Dictionary we can observe the definition of 'dinner' as being "a: the principal meal of the day; b. a formal feast or banquet", while 'supper' is defined as "a. the evening meal especially when dinner is taken midday; b. a social affair featuring a supper; especially: an evening social, especially for raising funds; a church supper". The last meal Jesus Christ shared with the apostles on big Thursday is known as the Last Supper, and, according to the Bible it had been taken in the evening, therefore the choice to use the noun 'supper' proves the intention to represent the signification linked to the Biblical event, as we will observe further on.

The introductory verses describe the image of thirteen individuals 'present for supper', referring to Brâncuși's *Table of Silence*, suggesting the twelve stone

<sup>6</sup>(trans) Hymn of glory

<sup>7</sup>(trans) The crown

<sup>8</sup>(trans) The table of Brâncuși

<sup>3</sup> "aduce în les nirea oferită de introducerile în cărțile biblice, belșugul de note și comentarii clarificatoare ale textului sfânt"

<sup>4</sup> "Versiune diortosită după Septuaginta, redactată, adnotată și tipărită de Bartolomeu Valeriu Anania..."

<sup>5</sup> "Poezia cultivată de Valeriu Anania aparține creatorilor lirici de vocație religioasă ilustrată în literatura română de Nichifor Crainic, Vasile Voiculescu, Ion Pillat, Tudor Argezi și întrucâtva de Lucian Blaga [...] Valeriu Anania a insistat asupra afinităților sale mai ales cu Arghezi și Voiculescu. Primul îi oferă ca model meșșugul poetic, arta cuvântului, cel de-al doilea, echivalența dintre poezie și rugăciune"



round chairs of the sculpted artwork which surround the great stone round table. Within Anania's poetry 'The Table of Brâncuși' points out the chairs surrounding the table, as signifying the twelve apostles surrounding Jesus Christ during the Last Supper. Being originally named *Masa Tăcerii*, 'The table of silence', it could represent the silence before the storm, according to the signification Brâncuși offered it, the silence before the battle, before the war, but associating it with Anania's poem it could mean the silence before the Passions of the Christ, the Last Supper.

The author continues with the specification that 'one had left', referring to the apostle that had betrayed Jesus, by the name of Judas, as according to the Biblical narration. Although, *Unu-a plecatși n-a maivrutsăvină*, literally translates as 'One left and did not want to return', the choice to use the negation of the verb 'to recover' instead of 'not wanting to return', asides from the stylistic obligation of providing a rhymed equivalent, results from the implication of the original text's signification. As mentioned above, the one that 'had left' refers to the apostle Judas, whom, after betraying Jesus, hanged himself, not recovering from the sufferance of having sold Jesus Christ to the Pharisees.

The continuing verses are translated thus and also imply a parallel with the Bible's Last Supper:

*Sufletpărosincugetagurid*

*Cu noimuiasepâineaîntr-un blid,  
pătrunsă-nmiezșifrântăși-mpărțită*

*de-omânăalbă, pururea-nflorită.* (Anania 1984:10)

'Savage soul, bitter conscience

He once shared with us our pottage,

pierced in the crumb, broken and divided

by the everlasting hand, blossomed and enlightened.'

Although the expression *sufletpăros* literally means 'hairy soul', the choice to translate it as 'savage soul' is due to the signification of the expression in the Romanian language. Referring to the betrayal of the apostle, Judas, the poet uses the adjective *păros* 'hairy' to define the inhumanity of such an act, suggesting a beastly character of savage origin. The Romanian noun *cuget*, is defined as "thought, thinking, mind, conscience" (Bantaș, Nedelcu, Murar, & Bratu 2003:273). Thus, the choice to translate it as 'conscience' emphasizes the conscious character of the 'bitter' deed Judas, the apostle will have done, a deed enforced by the following expression, *cugetagurid* which literally means 'sour thought'. The Romanian term *agurid*

comes from the noun *aguridă* which, according to the dictionary means "the unripe sour grape, green/unripe fruit" (Bantaș, Nedelcu, Murar, & Bratu 2000:48) insinuating the un-sweetness, the bitterness of the betraying apostle's actions, the one who had 'once shared' with the rest of them, the 'pottage'.

The word-for-word translation of the above verse could be 'with us he dipped the bread into the dish' nevertheless, the attempt to translate in a literary manner resulted a slightly different exposure. The poetic translation suggests 'he once shared with us our pottage' using the noun 'pottage' which is archaic for 'dish' proving the equivalence with the Romanian term *blid* which is also archaic for the contemporary Romanian term *farfurie*<sup>9</sup>. The source language term *blid* as well as the target language term 'pottage' both refer to the dish, a vessel facilitating the act of sharing food, validating an initial close relationship between the poem's characters. Thus, once again we observe a parallel, an unmistakable resemblance with Judas, the betraying apostle, whom, in the beginning was considered the same as the rest of the apostles, benefiting from the same 'pottage', being satiated with the same 'Bread'. This is enforced by the narration from the Bible: *Nu numai cu pâine va trăi omul, ci cu tot cuvântul care iese din gura lui Dumnezeu, Matei 4:4* (Anania 2009: 1463).<sup>10</sup> Due to his 'savage soul' Judas had sold their Teacher towards His death. The 'pottage' they had shared, at a higher level of interpretation could mean that it is a referral to the words of God, with which they were fed during their time with Jesus Christ.

The transitive verb 'enlighten' is used to translate the adjective *albă*, meaning 'white', which illustrates the 'hand'. As we can observe within the dictionary, 'enlighten' is the archaic term for illuminate (Webster, net), and within this translation, it aims to offer a faithful poetic equivalent: which in this case signifies the hand of God. The personifying epithet of the 'everlasting', 'blossomed' 'hand' materializes the presence of Divinity within the poem, a Divinity with a sacrificial character 'pierced, broken and divided' indicating the Crucifixion and Passions of Christ.

We can observe several possibilities of interpretation of the above mentioned verses:

1. At a first level of signification, Jesus Christ (described as 'the everlasting hand, blossomed and enlightened') shares with the apostles bread and wine during the Last Supper, 'dividing' the meal

<sup>9</sup>(trans) plate

<sup>10</sup>"One does not live by bread alone, but by every word that comes from the mouth of God" Matthew 4:4 (The Holy Bible, 1989)

between them, 'breaking' the bread to share with them his last meal, referring solely to the biblical narration of the Last Supper.

2. At a secondary level of signification, the 'pierced', 'broken', 'divided', 'crumb' refers to the sacrifice of the Son of God, to the actual Passions of Christ. The adjective 'pierced' refers to the action of the Roman soldier piercing the rib of Christ (*ci unul din ostași cu sulia coasta I-a împuns-oși îndată a ieși sânge și apă*) (Anania 2009:1580),<sup>11</sup> while the adjective 'divided' refers to the Biblical prophecy fulfillment: *Împărțit-au hainele meleloruș, și pentru că masa Mea au aruncat sorți. Ioan 19:24* (Anania 2009:1580).<sup>12</sup>
3. A third level of interpretation can lead to the hypothesis that 'pierced in the crumb, broken and divided' refers to the contemporary ritual of the Christian church, the receiving of Eucharist within the Liturgy. The religious practice of receiving the Eucharist is "the Christian sacrament commemorating the Last Supper, in which bread and wine are consecrated and consumed" (Fowler & Fowler 1995:464).

The continuing stanza clarifies and proves the religious signification, supporting the poetic translation as well,

*Când ghicitoare a printrenoi se puse,  
noi o ncercașinuma el tăcuse,  
apoi s-a furișat, ca un răspuns  
lainima-ntrebăriineajuns* (Anania 1984:10)

'When asked to answer to the riddle  
he was silenced, we strove a little,  
thievishly, he seized the answer  
in a manner, as an actor.'

We can observe a direct link to the events narrated in the Bible. The noun *ghicitoare*, translates as 'riddle' and recalls the biblical text "*Adevăr, adevăr vă spun că unul dintre voi Mă va vinde*" (Anania 2009:1573).<sup>13</sup> Jesus Christ does not clearly state which will be the traitor. In this case the verb *a vinde*<sup>14</sup> can mean 'to betray', leaving the

apostles to question themselves, demonstrating the metaphoric use of *ghicitoare*, of 'riddle'. The following verse, 'he was silenced, we strove a little' refers to the apostles attempt to identify the corrupt one "*Deci Simon Petru-i-a făcută cești a semnșii-a zis «Întrebă-L, cine este cel despre care vorbește?!» Ioan 13:24*" (Anania 2009:1573).<sup>15</sup> The adverb 'thievishly', translates the original expression *s-a furișat* which literally means 'Which is done in secret, unnoticed', once more taking into consideration the parallel with the biblical text "*Și răspunzând luda, cel care L-a vîndut, I-a zis: «Nu cumva sunteu, Învățătorule?... Răspunsu-i-a Iisus: Tu ai zis.» Matei 26:25*" (Anania 2009:1491).<sup>16</sup> The answer of Jesus Christ, found within the Bible 'You have said this yourself' supports the literary translation 'he seized the answer / in a manner, as an actor'.

Thus, the following two stanzas are further proof of the above mentioned parallels regarding the religiosity in Anania's poem *Masalui Brâncuși* improving also Anania's translation into verse of Brâncuși's sculpture.

*De ce-a plecat, de vreme ce gustase?  
Semnu-ndoilei plânse și rămase.  
La noi de săvârșire anu se-adapă  
Din cerculștirb și roatașchioapă  
O noapte grea venea de oareunde.* (Anania 1984:10)

'Why had he left, since he had tasted?  
The sign of doubt, sorrowfully persisted.  
Untaintedness, we cannot win

With half the battle or a wolf in sheepskin  
A heavy night was now announced.'

*Semnu-ndoilei plânse și rămase* translated as 'the sign of doubt, sorrowfully persisted' reflects upon the fact that the rest of the apostles had remained troubled by the 'riddle', as established by the Bible's text "*Dar nimeni din ceiceședeau la masă n'ainșeles pentru cei-a zisăceasta;*" *Ioan 13:28* (Anania 2009:1573).<sup>17</sup> Further on, the two metaphors *cerculștirb* and *roatașchioapă* translate as 'half the battle' and 'wolf in sheepskin' and aim to decipher and encode the importance of truth and authenticity that *adapă*, that 'feeds'

<sup>11</sup> „Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out” John 19:34 (The Holy Bible, 1989)

<sup>12</sup> “They divided my clothes among themselves and for my clothing they cast lots.” John 19:24 (The Holy Bible, 1989)

<sup>13</sup> “Very truly I Tell you, one of you will betray me.” John 13:21 (The Holy Bible, 1989)

<sup>14</sup> (trans) to sell

<sup>15</sup> “Simon Peter therefore motioned to him: to ask Jesus of whom he was speaking. So while reclining next to Jesus, he asked him, „Lord who is it?” John 13:24-25 (The Holy Bible, 1989)

<sup>16</sup> “Judas, who betrayed him, said, “Surely not I, Rabbi?” He replied, “You have said so.” Matthew 26:25 (The Holy Bible, 1989)

<sup>17</sup> “Now no one at the table knew why he said this to him” Matthew 13:28 (The Holy Bible, 1989)

the 'untainted', as according to the Christian ideology. The Romanian verb *aadapa* literally means to 'quench the thirst of most commonly farm animals, "to water, to give smb. To drink" (Bantaş, Nedelcu, Murar, & Bratu 2003:28) or figuratively, to saturate, to fill up, originating from the noun *apă* which means 'water'. The doubled metaphor of a 'wolf in sheepskin' trying to conquer 'untaintedness' through 'half the battle' displays the poetic, English equivalent of the Romanian archaic metaphors, *cercuștirb* and *roatașchioapă* which by literal translation mean 'the toothless circle' and 'limping tire'. The 'heavy night was now announced' intends to translate, in a literary manner, the meaning of the original *O noaptea grea venea de oareunde*. The verb in the past tense *venea* although literally meaning 'was coming' is translated through 'was announced', while the adjective 'heavy' is the literal equivalent of *grea*. The choice to translate the past tense Romanian verb *venea*, using the past tense English verb, 'announced', rather than 'was coming' is sustained by Biblical text "Atunci Iisus le-a zis: «În această noapte, voi toți vă veți poticni întru Mine, că scrieste: Bate voia păstoruși se vor risipi oile turmei.»" Matei 26:31 (Anania 2009:1492),<sup>18</sup> in which Jesus announces the horrific events that will take place, described through the adjective 'heavy' with its semantic sense: "difficult to bear; specifically: causing or characterized by severe pain or suffering/ a heavy sorrow" (Merriam-Webster, net).

The following stanzas conclude with a clear religious representation of the poetic signification:

*Și-n jurul mesei joase și rotunde  
pescaune ne-am strâns cu vechiul rost  
șiloculluide odată n-a mai fost.*

*O noaptea grea se cuibări-n unghere  
Ospățul pietreide venea tăcere.* (Anania 1984: 10)

Translated as:

'The low round table we surrounded,  
we took our seats, our olden' service,  
his seat, as sudden, occurred vanished

A heavy night huddled to surface  
The rocketh feast grew into silence.'

<sup>18</sup> "Then Jesus said to them, "You will all become deserters because of me this night: for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered'" Matthew 26:31 (The Holy Bible, 1989)

and mainly refer to the disappearance of the betraying apostle, whose 'seat' had 'vanished', concluding the previous verses. By bringing into discussion the 'low, round table', as well as a 'rocketh feast', Anania suggests a Christian conversion of Brâncuși's sculpture, through the poetic representation. The repeated verses 'a heavy night was now announced' and 'a heavy night huddled to surface' enforce the suggestion as well as the prediction of the Passions of Christ, replacing the initial signification of the sculpted work. Moreover, *ospățul pietreide* translated as 'the rocketh feast' portrays a feast surrounding a table which was originally constructed to represent the gathering before a battle, before a tragedy. Transposing this signification, Anania suggests the 'rocketh feast' anticipating, not a worldly battle between humans, but the Crucifixion of a single Man, the One surrounded by their 'seats' and 'service'.

Regarding the morphological perspective, the repeated pronoun observed throughout the poem: 'He once shared with us our pottage', 'we strove' 'Untaintedness, we cannot win', 'The low round table we surrounded' and finally we took our seats, our olden service' suggests a personal implication. The narrator, the poet, includes himself in the poetic representation, he considers himself as being part of the 'round table' part of the 'rocketh feast'. This personal implication, highlights two possible interpretations:

1. Starting from the premise of biographical criticism, we can uncover a source of inspiration in the life and experiences of the poet, suggesting that the poetic image he created can refer to his arrest and imprisonment by the communist government. Within the poet's published *Memorii*<sup>19</sup> we can observe his premonition regarding the 'heavy night' that was 'announced': 'The communist authority will take me anyway, either through Veniamin, if he does not resist interrogation, either through Bica, which is also arrested, either through doctor Veselovschi if he's alive in some jail, the owner of the package which was given to Arghezi' (Anania 2011:249).<sup>20</sup> The 'heavy night' that was 'announced' can also refer to the communist party,

<sup>19</sup> (trans) Memoirs

<sup>20</sup> „Securitatea va ajunge la mine oricum, fie prin Veniamin, dacă acesta nu va rezista la interogatorii, fie prin Bica, și el arestat, fie-dacă trăiește și s'o fi aflând prin vreo pușcărie-prin doctorul Veselovschi, proprietarul pachetului, cel care i-l încredințase lui Arghezi”

which, according to his written memoirs, hunted him continuously ('Anania?...We will put our hands on this bandit!')(Anania2011:249)).<sup>21</sup>

2. A second possible interpretation refers to the poet's lifelong activity as a monk, beginning from a young age, suggesting that he, through his "vows especially of poverty, chastity and obedience" (Fowler & Fowler 1995:879), through Communion, through Eucharist, just as the apostles, 'shared', preached the words of Christ, the 'pottage', referring to food for the soul, considering himself just like the apostles, or as any other Christian, a follower of Jesus Christ. Therefore, by inserting himself at Brâncuși's 'round' 'table' (we took our seats, our olden service) he confirms the similitude of his work, as a monk, with the ones that previously 'shared' the 'pottage' from 'the everlasting hand, blossomed and enlightened'.

In conclusion, Anania's poem offers a wide range of signifiers and significations, entwining and translating the sculpted artwork through religious elements into a poetic exemplar. The poem, not only flourishes through an interdisciplinary representation valuing the elements of the Brâncuși ensemble, but it also portrays the author's view on Juda's, the apostle, act of betrayal: 'Untaintedness, we cannot win / With half the battle or a wolf in sheepskin'.

#### REFERENCES

- [1] Anania, V. (1995). *Din spumelemării, Paginidesprereligieșicultură, Edițieîngrijitășipostfață de SanduFrunză*. ClujNapoca: Editura Dacia.
- [2] Anania, B. V. (2009). *Bibliasau Sfânta Scriptură* (Versiunediertositădupă Septuaginta, redactată, adnotatășitipărită de Bartolomeu ValeriuAnania Arhiepiscopu al Vadului, Feleaculuiși ClujuluiMitropolit al Clujului, Albei, Crișaneși Maramureșului ed.). Cluj-Napoca: Editura Renașterea.
- [3] Anania, V. (1971). *Geneze*. București: EdituraCarteaRomânească.
- [4] Anania, V. (1984). *Anamneze*. București :Editura Eminescu .
- [5] Anania, V. (2011). *Memorii*. Iași: Polirom .
- [6] Bâgiu, L. V. (2006). *Valeriu Anania Scriitorul* . Cluj-Napoca: Editura Limes.
- [7] Bantaș, A., Nedelcu, C., Murar, I., & Bratu, A. (2003,2000). *DicționarRomân- Englez*. București: Teora.
- [8] Fowler, H., & Fowler, F. (1995). *The Concise Oxford Dictionary of Current English*. New York: Oxford University Press Inc.
- [9] Merriam-Webster. (n.d.). *Merriam Webster since 1828*. Retrieved June 12, 2017, from <https://www.merriam-webster.com/dictionary/dinner>
- [10] Merriam-Webster. (n.d.). *Merriam Webster since 1828*. Retrieved June 14, 2017, from <https://www.merriam-webster.com/dictionary/heavy>
- [11] Merriam-Webster. (n.d.). *Merriam-Webster since 1828*. Retrieved 06 12, 2017, from <https://www.merriam-webster.com/dictionary/supper>
- [12] Patriarce de l'Eglise Orthodoxe Roumaine, D. (2014). *Brancusi sculpteurorthodoxe* (Deuxieme edition (revue par l'auteur) ed.). (P. J. Boboc, Trans.) Bucharest: Les Editions TRINITAS du PatriarcatRoumain.
- [13] Stir, B. (2011). *ValeriuAnaniaPublicistul* . Cluj-Napoca: EdituraEIKON .
- [14] *The Holy Bible* (New revised standard version ed.). (1989). New York: American Bible Society.
- [15] Webster, M. (n.d.). *Merriam Webster since 1828*. Retrieved June 13, 2017, from <https://www.merriam-webster.com/dictionary/enlighten>

<sup>21</sup> „Anania?... Punemnoi mâna pe banditul ăsta !”

# Analysis of Fallacies in Hillary and Trump's Second Presidential Debate

Asst. Prof. Sarab Khalil Hameed, Rusul Adnan Ne'ma Al-Asadi

Al-Mustansiriyah University, College of Arts, Baghdad, Iraq

**Abstract**— In every day conversations at home, school, bus...etc., people always utilize different strategies in language use in order to achieve their aims to get what they want, one of these strategies is making fallacies. Fallacies can be defined as a deceptive tactic that the arguer may employ to convince the listener by violating one of the ten rules of reasonableness. Those fallacies are usually exploited via the candidates in the presidential debates in order to beat the other party and persuade their onlookers to win the electoral race.

Therefore, the current study aims at identifying the effect of fallacies and their role as a maneuver tools in political text, it detects the ten rules of reasonableness and the methods by which the discussants may violate them to commit a fallacy. Likewise the study tends to show the various types of fallacies and which fallacy score the higher frequency. The study hypothesized that violating rule 4 is the most prominent fallacy committed in the debates under investigation. The data includes the second US presidential debate that set between Clinton and Trump in 2016. It is analyzed based on Emeren's et al. (2002) concept of fallacies.

The main results obtained from the analysis verified the hypothesis and concluded that committing fallacies is widely used by arguers in presidential debates, the debaters violate all rules and the violation of rule 4 is the most prominent one. Besides, rule 9 can be described as the general characteristics of the debate since all the debate is about violating it.

**Keywords**— *Fallacies, rules, reasonableness, violation, presidential debate, arguers.*

## I. INTRODUCTION

According to Emeren (2010:1), the basic aim of any argumentation is to resolve the difference of opinion on the acceptability of the standpoint by appealing to the other party's reasonableness. Even in political debates when the aim of the arguing is not to convince each other but to win over the audiences, the interlocutors still argue with each other as if they are going to resolve the different view

between them in order to appear reasonable to the viewers, i.e., to give impression of being reasonable but most of times they make fallacies in order to persuade the audiences and win the debate. Then, the reason behind utilizing fallacies is to persuade the audience to get their votes rather than to find the truth.

According to Freely and Steinberg (2009: 20), presidential debate is that type of discussion which is designed under special set of rules and for special occasion. It can be considered as a formal event in which the discussants use their power of speech to show that their plan is designed for the benefit of the audience while the opponent plan is not in order to get the listeners' votes. (Bahm et al., 2004:14).

Moreover, Kaid and Bacha (2008:41) assert that debate has a distinct outcome represented by the picture of the arguer in the eyes of critics or audiences. Within debate, one can find a true battle or even a boxing ring where the aim of the debaters is to knock out each other which is more important for them rather than focusing on logical argumentation. So, it is "face to face battles includes two political candidates fight through a dialog". (Vion, 1992: 92, Arroyo, 2003: 397).

The nature of political debate makes it a suitable environment to study and detect fallacies, to discover how fallacies can be worked and exploited to achieve the persuading aims as it will be revealed in the next sections.

## II. FALLACIES

Emeren and Grootendorst (1992:208-9) have suggested ten rules of reasonableness. The arguers need to know about these rules and if they follow them, it is said to be reasonable since they want to resolve the differences between them in a reasonable way but if not, they will make argumentation moves that violate one or more rules which threaten the resolution of the standpoint in order to persuade the viewers and turn the burden of proof to one side rather than another. Fallacies is a "*pauz pas of communication*". They can be considered as wrong moves in argumentative

discourse in the sense of violation of the reasonable critical discussion rules. So, fallacies are the violation of the reasonable rules (Eemeren, 2010: 193-4, Eemeren and Grootendorst, 2004:187-90 and Walton, 1995:41).

Then, fallacies can be defined as:

*"Every violation of any of the rules of the discussion procedure for conducting a critical discussion (by whichever party at whatever stage in the discussion) is a fallacy" (Eemeren and Grootendorst's , 2004: 175).*

*".....a violation of one or more of the rules for a critical discussion, which impedes the resolution of a difference of opinion" (Eemeren et al.,2009:20)*

However, the ten rules of reasonableness in any critical discussion can be described as follow:

### 2.1 Rule 1:The Freedom Rule

Parties must not prevent each other from advancing standpoints or casting doubt on standpoint

This commandment is prepared to make sure that the discussants can put forward a standpoint and doubt regarding it freely. So the parties in any discussion need to give each other unlimited place and freedom in order to introduce and /or criticize a standpoint and argument , i.e. calling them into question. This means that each party must get his opportunity to occupy his position in the discussion. (Eemeren et al. ,2002: 110) (Eemeren et al., 2009:21).

According to Eemeren et al. (2002:110), this rule can be violated by two ploys:

1. **Placing limits on the standpoints or doubts** that may be expressed and in its turn this can be performed in two methods:
  - A. **Declaring certain standpoint sacrosanct, or not open to question** as in the following example (ibid.):
 

(1.1) *"I'm going to buy a new car . We can discuss its color and type or anything you want, but not whether it will be bought or not."*
  - B. **Declaring certain standpoint taboos** as in (ibid.):
 

(1.2) *"I don't think that it is good to say that your grandfather was a thief. One must not speak badly about the dead."*

2. **Restricting a parties freedom of action**, according to Eemeren et al. (2002:111) It is a real attempt to drive out the party as a serious one in the discussion. This violation

has two variants and each one has its own strategies as follow:

A. **Put the discussant under pressure** in order not to introduce a standpoint or objection regarding his opponent view. This can be achieved by:

**I. Physical force, which is not at stake in the current study.**

**II. Fallacy of the stick** ,where parties threat each other by violence or else types of sanctions either directly as (*If you try to get the city council to approve that, I will send my thugs after you*) or in a more subtle way, i.e., indirectly as (*Of course you must make your own decision, but remember that we're one of your top clients*) (ibid.) .

**III. Appeal to pity** , Eemeren et al.(ibid.) notify that the best way of making pressure on the discussant is by playing on his emotions (emotional blackmail) as in *"How can you have given me a failing mark for my thesis? I've worked on it night and day"*.

B. **Discredit the party in the eyes of the audiences** in order to make him undeserved for credibility. Then his argument will fall into no defense This means that the arguer will attack the other party's personality and this has three variants : (ibid.)

**I. Abusive variant (direct personal attack)**, by deceptive the other party as stupid, evil, unreliable and so on (ibid.:112).

**II. Circumstantial variant (indirect personal attack)**, in which the arguer casting suspicion on the other party's motives for instance by making him as one who biased to one side rather than another (ibid.).

**III. tu quoque variant ( you also variant)**, a fallacy of a pointing out a contradiction in the other arguer's words or deeds such as that he has a contradiction in his opinion in the past and present (ibid.).

### 2.2 Rule 2:The Burden of Proof Rule

A party that advances a standpoint is obliged to defend it if the other party asks him to do so.

According to Eemeren et al.(2002:113) and Eemeren and Grootendorst (2004:191) , this commandment insure that a standpoint which is introduced and called into question in any dispute(argumentative discourse) is defended against any critical attack. This means the person who introduces a standpoint must be always ready to defend it. Two tricks are used to violate this rule:

1. *shifting the burden of proof* in which the arguer is escaping from the obligation to defend a standpoint by turning the burden of proof to the person who is criticizing the standpoint "you first improve that it is not so" ,i.e., prove that it is wrong. This shifting is injustice because a party who criticize a standpoint cannot be saddled with the job of the opposite party even if he doesn't introduce any standpoint (ibid.:114).

2. *Evading the burden of proof*, in this way the party may introduce the standpoint as one that needs no proof at all. There are three ploys by which one can achieve this evading (ibid.:116)

**A. Presenting the standpoint as evidence** such as in the expressions "It is obvious that...", "Nobody in their right mind would deny that...", "It goes without saying that...". Such expressions make the antagonist feel depressed and cannot voice his doubts (ibid.).

**B. Introducing personal guarantee** for the correction of the standpoint as in: "I can assure you that...", "There is no doubt in my mind that...", "I am absolutely convinced that...", "You cantake it from me that...". And so on.

**C. Shaping the standpoint** in a manner which makes it safe from any criticism due to the fact that it cannot be evaluated or tested. Examples of such violation "Men are *by nature* hunters". If one tries to reject the standpoint that men are by nature "hunters" by mentioning one or more of those who are not hunters, the opponent will claim that those men i.e., counterexamples are irrelevant since they do not behave according to their nature Eemeren et al. (2002:116).

### 2.3 Rule 3: the Standpoint Rule

A party's attack on a standpoint must relate to the standpoint that has indeed been advanced by the other party.

This rule includes that the defense and the attack in the dispute must be related to the genuine standpoint that introduced by the protagonist. Then, this rule can be violated when the antagonist criticizes unrelated standpoint and the protagonist in his turn will defend also a different stand point. As a result the original standpoint will be distorted and there will be a multiple differences of opinion (Eemeren's et al. 2002: 116, Eemeren's et al. 2009:22).

Eemeren et al. (2002: 117) state that there are two ploys of violating this rule. They are achieved when a party

commits a fallacy of the *straw man*, i.e., the attributed standpoint can be attacked more easily by building a straw man who can knock down with the most simplest ways.

1. *Misrepresenting the genuine standpoint*, this can be achieved when the standpoint is presented in a manner that makes it more difficult to be defended or untenable or even trivial when the arguer takes it out of context by either exaggerating or oversimplifying it (Eemeren et al. 2002: 117).

As for exaggerating, the arguer will replace quantifiers as "some" or "few" with "all"; then his standpoint will become untenable (ibid.). On the other hand, oversimplification involves leaving out the restrictions and nuances such as when one accusing someone of having written that homeopaths are charlatans, whereas what the person had actually written was that homeopaths are a group in which "the line between legitimate and charlatan is very fuzzy" (ibid.).

2. The second ploy includes *attributing a fictitious standpoint to the opponent* by:

**A. Emphatically putting forward the opposite standpoint.** For instance if someone ensures that "I personally believe that the defense of our democracy is of great importance", he implicitly refers that the antagonist thinks otherwise, i.e., oppositely. If the antagonist does not save himself by saying that he is also a great hero of democracy, he will rise the doubt that he does not support democracy (ibid.).

**B. Referring to a group which the antagonist belongs to** and connect this group with the fictitious standpoint. For instance:

(1.3) "He says that he thinks this hospital is useful, but as a doctor he naturally sees it as unhealthy."

In the above example, the party explains what doctors think about the issue and what applies to the group must apply to all its members (ibid.).

**C. The third way includes using expressions** such as "Nearly everyone thinks that...", "Educators are of the opinion that...", and "Everyone has been saying lately that..." . Such expressions do not advance the person who really holds the standpoints under attack since there is no surveys, opening polls or any other document evidence which show that there are really people who assert those standpoint. This ploy includes not only a fictitious standpoint but also a fictitious opponents (ibid.:118).

#### 2.4 Rule 4: The Relevance Rule

Standpoints may not be defended by non-argumentation or argumentation that is not relevant to the standpoint.

According to Eemeren et al. (2002: 119), rule 4 insures that two conditions must be occurred in the defense of any standpoint: the defense can take place only by means of argument and those arguments must be relevant to the standpoint at issue. Two variants are suggested to violate this rule:

1. **The fallacy of irrelevant argumentation** in which the arguments have no relation to original standpoint, i.e., the arguer defends standpoint which is not the one at issue that fired the difference of opinion. However, within this point a necessary question can be appeared which is "What is the different between the current fallacy and the straw man one?" since both of them deal with standpoint other than the genuine one. In the irrelevant argumentation it is the protagonist who manipulates his standpoint in order to make it easier to defend rather than to attack as in the straw man in which the antagonist job is to distort the standpoint.

2. **The fallacy of non-argumentation** in which the arguer acts as he defends his standpoint by means of argumentation but the fact is that he uses means other than argumentation such as rhetorical devices those which include the classical appeals of persuasion: *Ethos* and *Pathos* (ibid.).

However, when the discussant manipulated by the emotions of the audiences he will commit *a pathetic fallacy* which has two facets: positive such as the appealing to the security or loyalty feelings and negative such as appealing to the negative emotions of fear, shame, greed... etc.(ibid.)

On the other hand the speaker who uses ethos will commit *an ethical fallacy of abuse authority*. The aim of the arguer who uses ethos depending on his expertise or good qualities is to make the audiences have faith in his credibility, integrity so, they easily will accept his standpoint. Ethos may be employed in the situations that appealed to expert's opinion in which the protagonist is the only witness to a special subject as in the situation that needs a specialized knowledge to be judged that cannot be existed in the normal people. then ethos can be used badly to make a fallacy(Eemeren et al., 2002: 121)

#### 2.5 Rule5: Unexpressed Premise Rule

Discussants may not falsely attribute unexpressed premises to the other party, nor deny responsibility for their own unexpressed premises

This rule is connected with the fact that every day conversations include a lot of unexpressed premises that

communicate various meanings indirectly .The same case is in the critical discussion in which the protagonist argumentation includes parts that have been remained implicit in the discourse.(Eemeren et al.,2002 :121-122) (Eemeren and Grootendorst, 2004:192)

Eemeren et al.(2002:122), highlight that this rule can be violated by two ways from both the antagonist and the protagonist. As regarding to the to *the antagonist*, he may take advantage of the implicitness of the unexpressed premises and misrepresents them by exaggerating their scope and adds other unexpressed premises which go further from what are actually warranted, i.e., beyond the commitment created by the protagonist's defense. As a result , the standpoint will be attack in an easy way. This type of fallacy is called *magnifying what has been left unexpressed*.

On the other hand, with reference to *theprotagonist*, he commits the *fallacy of denying an unexpressed premise* when he refuses to handle a responsibility for what it is implied in his own defense by hiding behind an expression such as "*I never said that*". This fallacy achieved by the protagonist as a reaction to the antagonist's behaviour when he makes what is implied in the former's argumentation explicit to the audience (ibid.).

#### 2.6 Rule6: The Starting Point Rule

A party may not falsely present a premise as an accepted starting point nor deny a premise representing an accepted starting point

Eemeren et al. (2009: 23) remark that this rule includes that the starting point of any discussion must be used in an appropriate way when the standpoint of that discussion is being attacked and defended. Both the protagonist and the antagonist need to know their common starting point before they go ahead in the discussion in order for the differences of opinion to be resolved.

Eemeren et al. (2002:129) notify that this rule can be violated by both the protagonist and antagonist interchangeably. *The antagonist* violates it when he inquires already accepted proposition as a common starting point or a proposition that a protagonist may correctly suppose that the antagonist is to be committed to it, depending on verifiable information as when suddenly in the middle of a discussion and for opportunistic reasons the antagonist asking about previously arranged preposition .For instance "*But what is wrong with incest anyway?*", where the word wrong is early agreed about in the starting point.



In his turn, as Eemerene et al. (ibid.) point out that the **protagonist** violates this rule by acting that a specific premise is an agreed starting point while it is not. It is a kind of trick is to introduce such controversial thing (statement) in order to prevent the starting point at issue from being attacked. This can be achieved by the employment of the following methods:

1. **Unfair use of presupposition**, the protagonist introduces a statement as a presupposition of another statement as in "*I can't understand why John doesn't do something about that gambling addiction*". The presupposition here is that (John is addicted to gambling). So he falsely presents that addiction is a confirmed reality.

Another deceptive way of using presupposition can be achieved via utilizing *the fallacy of many questions* as in "*Who have you quarreled with today?*" Such example implies two tacit questions (Have you quarreled with anyone today?) and (Who have you quarreled with?). Then the impression that there is a common starting point which is "there has been a quarrel" is created (ibid.).

2. **Fallacy of circular reasoning** in which the protagonist may make *a fallacy of use an argument which is a synonymous with the standpoint at issue* in order to defend it in spite of their very knowledge that this argument cannot belong to the starting point as in:

(1.4) "*Racial discrimination is a punishable offense because it's against the law.*"

The circularity here cannot be obvious from the first glance since the argument and the standpoint are almost identical unless one realizes that "a punishable offense" includes violating the law (ibid.:129-130).

## 2.7 Rule7: The Argument Scheme Rule

A party may not regard a standpoint as conclusively defended if the defense does not take place by means of an appropriate argumentation scheme that is correctly applied .

Eemerene et al.(2002: 130) point out that this commandment is designed to ensure that the protagonists adopt an appropriate argument scheme and apply this scheme correctly for the defense purposes. So, this rule can be violated when the discussant uses an improper argument scheme or applies it in an incorrect way by using different ploys. By following this trick, the discussant may commit the following types of fallacies:

1. **populist fallacy**, which is the result of inappropriately applying the argument from popular opinion. The argument in which the view of some number of people is introduced

based on a symptomatic relation. The basic idea here is that accepted a standpoint advanced is a must because so many people agree with it. The following comment illustrates that this is not correct: (Eemerene et al.,2002:131)

(1.5) "*Hundreds of thousands of cheering readers, viewers, or listeners are no proof at all of the correctness of an idea, and it is pure demagoguery to use their opinion as an argument.*"

2. **Fallacy of inappropriately appealed to causal relation** in which one may use causal argument scheme incorrectly. It includes three variations:

A. **The fallacy of confusing facts with value judgments**, it is the argument from consequences. This fallacy can be worked as "*It isn't true, because I don't want it to be true*" or "*It's true, because I want it to be true*". An example of such fallacy can be as (ibid.):

(1.6) "*It can't be raining, because that would mean we'd have to cancel our picnic.*"

B. **The fallacy of post hoc ergo propter hoc**, ("after this, therefore, because of this") in which the cause and effect relation based on a fact that the one thing preceded the other as stated by Eemerene et al. (ibid.: 132) in the following example when this fallacy is committed by the coach when he suggests that the higher average of ticket sales due to his taking on the job:

(1.7) "*I like the Milan team. I like the way they play, their courage, their drive to win. Since I came we have gone from 40 to 71 thousand season ticket holders. There must be a reason for this.*"

C. **The fallacy of slippery slope**, in which the arguer wrongly judges that by making certain actions, things will be turning from bad to worse, i.e., bad events will happen if certain positions are held in spite of there is no one evidence that actions such as negative effects will be occurred. This type can be detected in Gerrit Komrij's speech about the consequences of government support of activities that are being designed to protect women (but not homosexuals) from sexual violence (Eemerene et al.,2002:132.):

(1.8) "*Those who find sexual violence important only when it is aimed at a limited and arbitrary group like girls and women will end up, if their reasoning is carried to its logical conclusion, finding any form of violence acceptable as long as it is aimed at an enemy specially marked out for that purpose.*"

3. **Fallacy of abuse authority** in which a proposition is introduced as an accepted one based on the opinion of persons or written sources which are presented inappropriately as that one which owns an authority. Since

they say it is so, then their view must be accepted (ibid.:131).

4. **Fallacy of hasty generalization** in which the fallacy is generalized based on the evidence of very few observations as in:

(1.9) "After having spent our 2001 vacation in *The Maldives*, we went there again in 2002, which shows that it's a great place for tourists."

There is no proof can be taken from one tourist couple who has visited *The Maldives* twice that is a great place for all tourists in general (ibid.).

5. **Fallacy of false analogy** in which when two or more compared things are not actually comparable besides there is some special circumstances those which invalidate the comparison (ibid.). This type can be more clarified in the following example as it is cited in Walton (1995:60-1):

(1.10) "Suppose someone defended open textbook examinations with the following argument: "No one objects to the practice of a physician looking up a difficult case in medical books. Why, then, shouldn't students taking a difficult examination be permitted to use their textbook?"

In this example the fallacy of fault analogy can be observed from the little similarity between the two situations in spite of the act of looking inside books since the two cases are different in context of the action and the purpose of each one (ibid.).

### 2.8 Rule 8: The Validity Rule

The reasoning in the argumentation must be logically valid or capable of being validated by making explicit one or more unexpressed premises

In order to resolve a difference of opinion, the protagonist needs to use reasoning which must be valid in the logical sense. Two ways are followed to violate this rule (Eemeren et al., 2002:132):

1. **Faulty reasoning** in which the reasoning is still invalid in spite of making everything explicit after being unexpressed. They (ibid.: 133) state that this fallacy has many forms but the best two well-known forms are resulted from affirming the consequent and denying the antecedent via treating a sufficient conditions as a necessary ones:

An example of such fallacy can be as :

(1.11) "If you eat spoiled fish (antecedent) you get sick.(consequent)

Ann is sick (Affirmation of the consequent)."

Therefore, Ann has eaten spoiled fish.

"If you eat spoiled fish (antecedent) you get sick. (consequent)."

"Ann hasn't eaten spoiled fish (Denial of the antecedent)."

Therefore, Ann is not sick

In the above examples, reasoning is invalid since there might be other reasons than eating spoiled fish can make Anna get sick (ibid.).

2. **Fallacy of division** in which the arguer incorrectly attributes a property of the whole to the component parts or vice versa (*the fallacy of composition*). This ploy may "treat the whole as a simple sum of the separate parts or assume that every property of the whole can also be applied to each one of the component parts". Anywise, the reality is in contrast since what is true for the parties is not a must to be true for the whole. For instance if a soup is made from components each one is a delicious by itself does not mean that the soup must be a delicious (ibid.) :

### 2.9 Rule 9: The Closure Rule

A failed defense of a standpoint must result in the party that put forward the standpoint retracting it and a conclusive defense in the other party retracting his doubt about the standpoint.

According to Eemeren et al. (2002:134), rule 9 includes that both discussants, the protagonist and the antagonist, must agree on the outcomes of the discussion. Otherwise the difference of opinion will stick at the same point. This means that both of them need to accept the consequences. So, this commandment has to do with the consequences of the argumentation.

On one hand, according to Eemeren et al.(2002:135) if the protagonist does not defend his standpoint and convince the antagonist, then he must give up his view or he will commit *the fallacy of refusing to retract a standpoint that has not been defended successfully*. But if he succeeded, the antagonist, by his turn, must turn back his criticism of that standpoint since he has failed to criticize the opponent's view. *Otherwise the fallacy of refusing to retract criticism of a standpoint that has been defended successfully* is to be committed.

According to Eemeren et al.(2001:136) another violation of this rule can be achieved by attributing inflated consequences to the successful defense or attack. *Firstly*, protagonist who is successfully defended his standpoint must anticipate that the opponent will move back his doubts about the standpoint and nothing more than this because his success does not entail the truthfulness of that very standpoint. Otherwise, he will make *a fallacy of concluding that a standpoint is true because it has been defended*

successfully. *Secondly*, likewise, the antagonist must not make a claim that the failure of a defense mean that the standpoint is false and the opposite is true (if the protagonist fails in his defense, this does not mean that he must accept the opposite one) or he will make *the fallacy of concluding that a standpoint is true since the opposite one has not been successfully defended*.

### 2.10 Rule 10: The Usage Rule

A party must not use formulations that are insufficiently clear or confusingly ambiguous and he must interpret the other party's formulations as carefully and accurately as possible (i.e., not to misinterpret the opponent's formulation)

The language of the arguer in any discussion must be clear and unambiguous in order for the difference of opinion to be resolved. This differences can be solved only if each party takes notes (i.e., makes a real effort) to express his view in such a way that minimize the opportunities of misunderstanding besides not to misunderstand the opponent's speech acts. Then rule ten is violated by whatever party when he uses unclear or ambiguous language to turn the discussion to his own favor. As a result, it is said that he commits the fallacy of unclarity or the fallacy of ambiguity (Eemeren et al., 2002:136).

#### 1. The fallacy of unclarity:

According to Eemeren et al. (2002:137) The fallacy of unclarity includes the structural unclarity at the textual level which is resulted from the illogical order, lack of coherence, obscure structure...etc. and the unclarity at the sentence level, that can be represented by:

1. implicitness
2. indefiniteness
3. unfamiliarity
4. vagueness

They can be illustrated more within an example in which someone says: *John is kleptomaniac*. Here many questions may be asked from the listener for clarification purposes such as:

1. Are you warning me or just informing me?
2. Charles? Charles who?
3. A kleptomaniac? What's that?
4. What do you mean, he's a kleptomaniac? Do you mean once upon a time he stole something, or do you mean he makes a habit of stealing things?

However, Eemere et al. (ibid.) highlight that each one of these four questions deals with one of the factors of unclarity at the sentence level as follow:

**Question one** "theimplicitness", the context can be handled more than one interpretation so the listener is confused

about the illocutionary force ( i.e., the communicative function of the speech act).

**Question two**, "the indefiniteness", the reference here is indefinite, i.e., unclear. So the listener searches about the clarification for the propositional content (ibid.).

**Question three**, "the unfamiliarity", it is also refers to the unclarity in the propositional content but this time the predication is doubtful since the listener here may not understand what the speaker means because the word kleptomaniac is unfamiliar word for him and he does not know its meaning and to what thing it may indicate (ibid.:38).

**Question four**, "vagueness", here the listener does not know what the speaker exactly means by *kleptomaniac*. Although he knows the meaning of the word. So, he asks about the criteria which are vague: How often must someone steal to be listed as one who has kleptomaniac ( Eemeren et al., 2002:138).

#### 2. The fallacy of ambiguity

As regarding the fallacy of ambiguity it has to do with situations in which the words and phrases have more than one meaning and this can be achieved with three reflections: statements, questions and references as follow (ibid.):

**A. Ambiguous Statements** as in "That is Anna's portrait" which can be interpreted in three different ways:

1. The portrait was painted by Anna.
2. The portrait is owned by Anna.
3. Anna is the subject of the portrait.

**B. Ambiguous Questions** as in "Who is Anna?" which in its turn can be interpreted at least into four ways:

1. Which of you three is Anna?
2. Who in this picture is Anna?
3. Who is the actor that plays Anna?
4. What can you tell me about Anna?

**C. Ambiguity of Reference**, for instance " Anna gave Marry the mail; it was her last day here". The reference here is ambiguous since it has been lost between Sara and Carla and one does not know to which girl the reference "her" is referred to (ibid.).

## III. METHODOLOGY

### 3.1 Data Collection

The data of the current work is represented by the second American presidential debate that held between Hillary Clinton and Donald Trump in October 9. *The data is selected purposefully, according to Creswell (2011:206) "purposeful sampling is the process of selecting people or sites who can best help us understand our phenomenon"*. Then, the presidential debate data is chosen specifically.

The topics discussed in the debate go around social, economic and political issues.

The debate in its visual and written form has been downloaded from the website:

<http://fortune.com/2016/10/09/presidential-debate-read-transcript-donald-trump-hillary-clinton/>

### 3.2 Methods of Analysis

1. The data collected will be analyzed based on Eemeren's et al. concept of fallacies (2002) to discover how the debaters will commit a fallacy via violating the ten rules of reasonableness that can be violated by the discussants in any argumentation.

2. Since analyzing the whole data will occupy a large space and in order to avoid redundancy, the researcher will mention **only some examples** to be analyzed.

3. The results will be set through numbers in tables to show the validity of the research and to reject or verify the hypothesis of the study. Then, discussion and conclusions have been drawn Based on the results of the analysis.

## IV. THE ANALYSIS

### 4.1 Analyzing Fallacies

#### -Rule1:

- Clinton violates this rule by putting Trump under pressure when she appeals to pity by her arguments "*Obviously, I'm hoping to earn your vote, I'm hoping to be elected in November, and I can promise you, I will work with every American.*". She practices the emotional blackmail to confuse Trump and gains the audience's votes.

- Another fallacy can be committed within this rule is achieved when Clinton places limits on her standpoint as she introduces some sacrosanct things that must not be criticized since they are very important values to her "... *we are great because we are good, and we will respect one another, and we will work with one another, and we will celebrate our diversity. These are very important values to me.*". Trump violates this rule in a similar way when he says: "*I am a person who has great respect for people, for my family, for the people of this country.*". He ensures that respecting his family, American people and his country is one of great importance for him.

- Another violation is that when Trump restricts the freedom of Clinton's action when he threatens her directly: "*But if I win, I am going to instruct my attorney general to get a special prosecutor to look into your situation, because there has never been so many lies.*". By doing so, he puts her under pressure then, she will be confused to defend her standpoint.

#### -Rule2:

- The violation of this rule is committed through evading the burden of proof by making a personal guarantee for the correction of the statement "... *and I can promise you, I will work with every American.*". Clinton gives American people a promise (personal guarantee) that she will work with everyone to make America strong again. Trump also presents his personal guarantee for the correction of the standpoint as in his argument "*And I will tell you, I will take care of ISIS.*". He promises them that he will destroy ISIS.

- Clinton violates this rule by shifting the burden of proof to her opponents "*everything you've heard just now from Donald is not true. I'm sorry I have to keep saying this, but he lives in an alternative reality.*". Instead of defending her standpoint, she accuses Trump that what he is saying is not true. Then, he needs to improve to the audience his truthfulness.

- Shaping the standpoint as a one that cannot be criticized is the method in which Clinton breaks this rule as she says "*And we've had many successful Muslims. We just lost a particular well-known one with Muhammad Ali.*". Here, her standpoint can not be evaluated since it is uncontroversial to all Americans that Mohammed Ali is a successful Muslim.

#### -Rule3:

- Trump violates this rule by putting a standpoint and implicitly refers that his antagonist has the opposite standpoint (the bad situation) as in his words "*So don't tell me about words. I am absolutely I apologize for those words. But it is things that people say. But what President Clinton did,...*". He indicates that he apologizes for his words in contrast with his opponent's husband Bill Clinton.

- To violate this rule, Clinton attributes a fictional opponent to the situation represented by "*like everyone else, I've spent a lot of time thinking...*". Is everybody else thinking just like her? and if they are, who are they? Those opponents are from her imagination to support her position in the debate and make it stronger than her antagonist.

- Another violation within this point is triggered by exaggerating the standpoint under attack to push the opponent into a difficult situation in which he cannot defend his standpoint as when Trump magnifies the bad effects of Obama Care by using the quantifier "all" instead of "few, some, etc., as in his argument "*Obamacare is a disaster. You know it. We all know it.*"

#### -Rule4:

- The violation of this rule is achieved via asserting irrelevant argumentation as when Trump attacks a

standpoint other than the genuine one instead of answering the viewer question and defending his own standpoint and this is obvious in his arguments "Obamacare is a disaster. You know it. We all know it. It's going up at numbers that nobody's ever seen worldwide. Nobody's ever seen numbers like this for health care..".He attacks Obama Care instead of showing his plans to repair it.:

-The second way by which the debaters violate rule 4 is that of using the rhetorical devices "pathos and ethos". These two moods are widely employed in the second debate, examples of such usage can be presenting as follow:

- **Pathos:** Clinton exploits pathos to evoke the audience's emotions via employing words that reflect positive emotion of loyalty and sympathy such as "our country, our children and our grandchildren" in "I want us to heal our country and bring it together because that's, I think, the best way for us to get the future that our children and our grandchildren deserve."

**Pathos:** The employment of pathos also triggered by asserting words full of scare and worry emotions such as "horrible and a terrorist state" in order to persuade the audience that the strategies of the current government has bad and dangerous effects as when Trump says "watch what's happening with some **horrible** things like Obamacare.....when I look at the Iran deal ..... where we're giving back \$150 billion to a **terrorist state**".

-**Ethos:** Clinton utilizes ethos to direct the light to her own figure via introducing her good intention as that person who wants to work on the behalves of all American people as in " I want a country where citizens like you and your family are just as welcome as anyone else" and ". By this way she tries to build a bridge with her audience to convince them by her personality and turn the table into her side. **Trump** also shaping his character in a favorable way when he portrays himself as that one who shows solidarity and good projects to make America better " We're going the make great deals. We're going to have a strong border. We're going to bring back law and order" , " And my whole concept is to make America great again".**and** "we are going to bring back law and order".

-**Ethos:** Clinton presents Trump as a dishonest man when she is saying that he is unfit besides he insulted women " that he was not fit to be president" **and** "we have seen him insults women". In his turn, **Trump** uses ethos to improve Clinton's incredibility and untrustworthiness via calling her indirectly a liar and deceitful:"...I am going to instruct my attorney general

to get a special prosecutor to look into your situation, because there has never been so many lies, so much deception".As a result her standpoints will not be taking into grants and her veracity will be in doubt position.

#### - Rule5:

-Denying the unexpressed premise is the fallacy which results from violating rule 5 when Trump rejects what it is implied in his own argument. This refusing triggered by the expression "No, I didn't say that at all. I don't think you understood what was...."

-To break this rule, Clinton also denies what is implied in her argument. She does not presents any defense for his standpoint ,and her role is limited to say "that is not true" as when she asserts that " *every-thing you've heard just now from Donald is not true. I'm sorry I have to keep saying this, but he lives in an alternative reality.*".She called trump indirectly as a liar and madman instead of improve that his argument is false.

#### -Rule6:

-Violating this rule is triggered by employing the unfair use of presupposition by introducing a statement as a presupposition of another statement that belongs to the standpoint under discussion" *I was so tired of seeing such foolish things happen to our country*" .Using "**such** foolish things" postulated that there are many foolish stuffs that already happened in America even if the arguer does not mention any of such things.

-Another violation is presented via the use of many questions strategy to presuppose implicitly a statement as part of the agreed starting point" You say who's making these deals?". This question implies the presupposition that there are many deals talked about before.

-MoreoverClinton presents the proposition"...*We are not at war with Islam. And it is a mistake and it plays into the hands of the terrorists to act as though we are...*" as part of the already agreed standpoint. This presupposes that Trump tends to make a war with Muslims because of his behaviors against them. She tends to unfair use of presupposition to distract the audience from the original standpoint.

#### -Rule7:

-Erroneously stating that what is happening in Canada will be happened in America is the way in which this rule can be violated to commit a fallacy via Trump.By doing so Trump commits the fallacy of fault analogy and this clear in his argument "*which would be a disaster, somewhat similar to Canada.*". There is no evidence that what occurred with Canadian people will happen with

Americans besides it is not fair since the system of Obama care is still does not repair so how he can judge on something does not achieve yet?

-The violation of this rule is marked also by saying the following sentence "If we set those goals and we go together to try to achieve them, there's nothing in my opinion that America can't do". Here the arguer commits the fallacy of confusing facts, "It is true because I do want it to be true".

-Clinton also performs the **fallacy of false authority** that count within the violation of rule7 by stating that "he was not fit to be president and commander-in-chief.And many Republicans and independents have said the same thing". She employs them erroneously as in apposition to know ,so, their opinion must be taking into account. The fact is that they are not in a position of authority to said so. It is quite possible for them to be lairs and she exploits their speech to persuade the audience.

**-Rule8:**

-The current rule is violated when Trump occupies the sufficient conditions as necessary ones by asserting "...People have been .... their lives have been destroyed for doing one-fifth of what you've done." People's lives may be destroyed because of reasons other than the action that Clinton does such as car accidents, heart attack...etc.

-To violate this rule, Clinton also positioning sufficient conditions in the place of the necessary ones when she says "There are children suffering in this catastrophic war, largely, I believe, because of Russian aggression. And we need to do our part.".Those children in Syria may suffer from things or sides other than Russian may be because of ISIS, the blockade , Assad regime...etc

-This rule can be violated again by committing the fallacy of composition when Clinton asked the citizen "Are you a teacher..." supposing that all the teachers has the same question and concerns.

**-Rule 10:**

-This rule is violated when Clinton performs the fallacy of unclarity via employing the method of vagueness when she presents her vague argument "there's been a lot of very divisive, dark things said about Muslims" . This will lead to vague understanding since it is unclear to the audience what are those dark thinks? and to what extent they are dark? By doing so, Clinton tends to exploit Muslims in order to be in her side against Trump and as a result ,they will vote for her.

-The fallacy of unclarity that Trump commits represented via employing the implicitness, when he presents sentence like " Just today, policemen was shot, two killed. And this is happening on a weekly basis" it is

unclear what is his intention behind it since it can handle more than one interpretation. Is he informs the audience or warning them or what?

-Another violation within rule10 can be achieved by introducing illogical order as in Trump's arguments " Yes, I'm very embarrassed by it. I hate it. But it's locker room talk, and it's one of those things. I will knock the hell out of ISIS....".His jumping from one topics to another in such illogical manner is unacceptable and it will confuse the audience and pull them to standpoint other than that one under discussion.

**4.2 Results**

This part introduces the results arrived at via applying the percentage equation of fallacies in the debate under discussion. Then tables will be utilized to display the results. The statistical results have been carried out via multiplying the occurrence of each fallacy by 100, then dividing it by the total number of the matter as follows:

$$\text{Percentage} = \frac{\text{occurrence of each strategy} \times 100}{\text{Total number of fallacies}}$$

What must be mentioned here is that rule 9 with committing fallacies will not be included in the statistical table since the violation of this rule cannot be counted in numbers because all the debate is about violating it. It can be described as the general feature of the presidential debate.

Table.1: Statistics of Fallacies in the Debate.

No.	Fallacies	Frequency	Percentage%
1	Rule 1	15	(13%)
2	Rule 2	14	(12%)
3	Rule 3	7	(6%)
4	Rule 4	30	(25%)
5	Rule 5	7	(6%)
6	Rule 6	10	(8%)
7	Rule 7	11	(9%)
8	Rule 8	8	(7%)
9	Rule 9	-----	-----
10	Rule 10	17	(14%)
	Total	119	(100%)

The arguers in the debate violated rule4more than any other rule. This violation represented by(30)instances that equal to the percentage of (25) of the whole debate. Rule 1,2 and 10 occupy the second rate or rules frequency, each one has been violated (15),(14) and (17)times orderly which constitute (13%),(12%) and (14%) of the debate. Rule 3and 5 share the same number of violations made via the arguers that are represented by the number (7) which constitute (6%) of the whole data. The rest of rules,

namely(6),(7) and (8) range from (10),(11) and (8) that representing the percentages (8%),(9%)and (7%) of the debate.

## V. CONCLUSIONS

1. Fallacies can be triggered easily in presidential debates due to their persuasive nature.They are significant features of political texts. The overall aim of the disputants in political debates is winning the debate and all things the debaters do are running away from things lead them to bad situations , and do their best to attack each other in direct and indirect ways.
2. Violating rule 4 is just like a habit for the debaters. It occupies the highest number of usage among all other fallacies representing via (30) instances. This finding verifies the hypothesis of the study(Violate rule 4 is the most prominent fallacy committed in the debate under investigation).The reason behind this dominance is that rhetorical devices provide to the debater a wider space from which he owns many choices of persuasion. When the arguer violates rule4 he may put his opponent under pressure via threatening him, attack his characteristics, play on the audience's emotions and many other ploys. Therefore, violate rule 4 can be seen as the most manipulated devices that the arguer exploits to turn the ball to his own playground.
3. Rule (9)has a special treatment since it can be described as the general characteristic of the debate. All the debate is about violating it due to the fact that there is no agreement between the disputants on any specific point. The dispute mostly seems to be audience oriented besides that the debater's standpoints remain the same before and after the discussion. Each debater intends to be acknowledged as the winner as each one begins and ends the debate with the sensation that he is the only right person.
4. Fallacies can be widely used in every day argumentations. Humans may employ them either consciously or unconsciously even in the simplest form of their conversations.
5. It is preferred to describe presidential debate as a chess game through which the arguers exploit all their attacked ways to win the game. Yet, the end of the debate is unknown in the immediate moments since there is no clear winner. This means that it is a matter of audiences judgment whether the debaters *were convinced* or not and this can be discovered in the results of the elections.

## REFERENCES

- [1] Arroyo, B. and Jose, L. (2003). "*Perdóneme que se lo diga pero vuelve usted a faltar a la verdad, señor González*": Form and function of politic verbal behaviour in face-to-face Spanish political debates. *Discourse and Society*.14(4). 395- 423.
- [2] Bahm, K. et. al. (2004). *Argument and Audience: Presenting Debates in Public Settings*. New York: The International Debate Education Association
- [3] Creswell, J. (2012). "*Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research*". Pearson Education. Inc.
- [4] Eemeren, F. (2010). *Strategic Maneuvering in Argumentative Discourse*. Amsterdam: John Benjamin Publishing Company.
- [5] Eemeren, F. and Grootendorst, R. (1992).*Argumentation, Communication, and Fallacies: A Pragma-Dialectical Perspective*. New Jersey: Lawrence Erlbaum Associates, Inc.
- [6] Eemeren, F. and Grootendorst, R. (2004). *A Systematic Theory of Argumentation:The pragma-dialectical approach*. Cambridge: Cambridge University Press.
- [7] Eemeren, F. et al.(2002). "Argumentation, Analysis, Evaluation, Presentation. New Jersey: Lawrence Erlbaum Associates, Inc.
- [8] Eemeren, F. et al. (2009). *Fallacies and Judgments of reasonableness: Empirical Research Concerning the Pragma-Dialectical Discussion Rules*.Springer Science and Business Media B.V.
- [9] Kaid, L. and Bacha, C. (2008). *Encyclopedia of Political Communication*. California: Sage Publications, Inc.
- [10] Freely, A. and Steinberg, D. (2009). *Argumentation and Debate: Critical Thinking for Reasoned Decision Making*. Boston: Wadsworth Cengage Learning.
- [11] Vion, R. (1992). *La communication Verbale: Analyse des interactions*. Paris: Hachette Supérieur.
- [12] Walton, D. (1995). *A Pragmatic Theory of Fallacy Studies in Rhetoric and Communication*. Alabama: University of Alabama Press.

# Fashion: A Craze in Youngsters

Biswajeet Dey

E-mail: biswa8484448@rediffmail.com

**Abstract**— The article presents the briefly description on craze of fashion. Fashion is up-to-date without the constraints of traditional fashion. The article also tries to show some relative comparison between Jacobean age and Modern period.

**Keywords**— reflection, gothic period, mannerism, keylight, the ladder on top.

## I. INTRODUCTION

The term of fashion is impossible to define or describe in a single line. The term and its use have been changing and developing through the age; but its original meaning referred solely by painting. Wearing fashionable dresses is not enough to express to be called fashionable and modern. Fashion is unpredictable and keeps on changing according to the moods, fancies and ideas of the people. Fashion also reflects progress and growth of new era.

It also determines the distinct features that create its overall appearance. Fashion is not bad unless and until it is in limit.

## II. THE THEME OF FASHION

It is found that now a day's trendy fashion comes in a highlight effectively, via means of Television or Internet. Fashion means that you like to wear all kinds of outfit all at the same time and you manage to look good! It also shows the gap between the generations. The major cities of the world have become centres of high fashion. Dresses are designed to suit every occasion of life. Today outfits were designed for different types of events,

- Applique
- Boxy
- Ford
- Taste

In 1885, Oscar Wilde also wrote in his *The Philosophy of Dress*, that "I answer that dress in itself is a thing to me absolutely unimportant (para 2)" in which he describes the all about fashion thought.

In modern fashion, what people see in their favourite personalities they try to copy their hairstyle, dressing sense, and mannerism. They show their special interest in the latest arts and designs and run after them. There is no harm in following the trends of changing fashion. We see that modern fashion strikes the living standards of various village and nomadic people which is very positive thing

occasion, sport events etc. Casual and formal outfits designed in the latest fashion.

Nowadays, Fashion becomes a part of our life. It represents the reflection of our existence in crowded surroundings. In T.V., films and other mass media have been the biggest carriers of fashion.

## III. FASHION IN JACOBAN AGE

Jacobean age is the period of the English history and also the age of James I. The age is characterized by a combination of motifs from the late Perpendicular Gothic period with clumsy and imperfectly understood classical details, in which the influence of Flanders was strong.

Painters painted the trend of fashion at that age, we found the frill of ornamentation the remainder vestures became more elegant and simple. Men wear Open-front jackets and gowns with brilliant coloured. The bodice is rather structured changing from a shockingly low make outfit to a high neckband.

## IV. FASHION IN MODERN PERIOD

In modern period or we can say in 21<sup>st</sup> Century, the craze of fashion attracted more to the youngsters. There are specially designed outfits for different types of festive, sports, athletics, equestrianism etc. It describes where people are standing in the cultured society, because in different occasion people have to wear dresses accordingly to look good among their community. There are many terms have appeared in connection to fashion some of them are:

to say that they improving themselves by adapting education other essential schemes to get modernize and be fashionable.

Moschis, Moore and Stephens they indicated that parent-child interactions is very necessary for guidance to children and adolescents to learn shopping attitudes and behaviour, mainly in clothing. So it is more important of the involvement of the parents in that so that their wards come to know about what the actual concept of fashion is. Fashion also comes to the nature of communication as well. The way interaction also shows positive and negative impact depending on situation & where it is used. Communication with others depends upon the behavioural choices; because sometimes during communication there might be some conflict as a result a



lot of rumors came out. So, it is necessary that while communication person must be aware that who is standing in their front, which help in presence in the offices, companies and social places instead of getting neglected. Because a pretty face and fine clothes do not make character. In professionalism communication is the key light and suggesting modern thought it help in on the ladder on top.

#### V. PESSIMISTIC THOUGHT

There is some misconception among some youngsters on fashion. Most youngsters consider drinking and smoking as a part of fashion. They consider mostly drinking as a symbol of modern society and high cultured fashion. Some students even go to the extent of taking intoxicating drugs and all. They hardly realize the harmful effects of cigarettes and drugs on health. It is the real fact we see some of the students supposed to go to nearby *stalls* and *gumtis* and take cigarette and other items after school and also while on the way of having private tuitions/coaching classes.

They think that if they couldn't do this they will not be part of this modern fashion society and no one will call them as modern. Smoking and Drinking affects the health adversely. One should not fall prey to this habit in the name of fashion. When it becomes obsession, it becomes a cause of concern. No aware and sensible man will call fashion crazy man good.

#### VI CONCLUSION

Fashion in Jacobean age and today's modern period is both give manner to new time. Jacobean fashion shows some new thoughts which we can see in today's fashion. There is nothing to be ashamed of being fashionable. But excess of everything is bad and should be avoided. It should always be guided by our values and cultures.

#### REFERENCES

- [1] Radetič, A. (2018). What is Style?. *International Journal Of English Literature And Social Sciences*, 3(4), 484-487. doi: 10.22161/ijels.3.4.1
- [2] Leech, Geoffrey N, Michael H. Short. (2007). *Style in Fiction*. London and New York, Longman
- [3] Juvan, Marko (2003). *Stil in Identiteta*. *Jezikinslovstvo*: 48(5): 3-18.
- [4] Oscar Wilde. *The Philosophy of Dress*
- [5] Moschis, G. P. and R. L. Moore (1978), "An Analysis of the Acquisition of Some Consumer Competencies among Adolescents," *Journal of Consumer Affairs*, 12, 277-291

# The Effectiveness of using Mind Mapping Strategy and Making Inference toward Students' Vocabulary Achievement

Syafrizal Syafrizal<sup>1</sup>, Umi Ida Fitriani<sup>2</sup>, Nurhaeda Gailea<sup>3</sup>

<sup>1</sup>Associate Professor at Sultan Ageng Tirtayasa University, Indonesia

[syafrizal@untirta.ac.id](mailto:syafrizal@untirta.ac.id)

<sup>2</sup>Postgraduate students at Sultan Ageng Tirtayasa University, Indonesia

[Adamuif68@gmail.com](mailto:Adamuif68@gmail.com)

<sup>3</sup>Associate Professor at Sultan Ageng Tirtayasa University, Indonesia

[ida\\_gailea@yahoo.co.id](mailto:ida_gailea@yahoo.co.id)

**Abstract**— This study attempted to explore the effectiveness of mind mapping (MM) strategy and making inference (MI) toward student vocabulary achievement. In order to fulfill this purpose, thirty of seventh grade students were participated as samples and quasi experimental research treatment by level 2x2 applied as research method. In implementing the method, MM and ordinary learning strategy are assigned as independent variables. Moreover, MI, vocabulary score of students in pretest and posttest were assigned as moderator variable, covariate and dependent variable respectively in this study. By using AN COVA to analyze the research data with 5% significance level, it concluded that mind mapping strategy revealed statistically significant effect with sig. value is 0.01 and 24% of size effect, while the interaction between groups of learning strategy and MI groups was concluded not significant enough, with sig. value is 0.732 and 0.5% effect size. Although the interaction effect in groups wasn't significant, this study could serve as an important step to develop vocabulary learning strategy in the classroom by implementing MM strategy. And respecting to several studies on the same topic have shown the similar results, researcher considers several improvements in the number of samples, pre-treatment exercises and more appropriate instrument selection of MI, in near future research.

**Keywords**—Making Inference; Mind Mapping; Vocabulary Achievement.

## I. INTRODUCTION

### Background of Problem

The development of English language proficiency in Indonesia as reported annually by *English First English Proficiency Index* (EF EPI) hasn't shown a significant

improvement since it was first reported in 2011. The value of EPI in Indonesia was 44.78, and it is classified as very low proficiency category. Even six years later in 2017, the value still showed small increment 52.15, and it is classified as a low proficiency category, based on data that is taken from EF EPI(2017, pp. 6-7).

The condition of such slow development on students' vocabulary is in line to what Read (2000, p. 83) addressed that the English vocabulary knowledge of first-year university students in Indonesia have been found that they typically fell well short of the target, even after six years of high school study. Read informed the first research that has been done by Quinn in 1968 made an estimate of less than 1,000 words, whereas thirty years later Nurweni and Read in 1999 produced figure of about 1,200 words on average(Nurweni & Read, 1999).

Having personally observed the vocabulary learning conditions in a high school, researcher discovers several factors leading to the occurrence of low vocabularies of students, namely; (1) lack of reading interest from students, (2) lack of motivation to learn English, (3) limitation number of hours to teach English in the classroom, (4) involving the vocabulary learning in the English lesson, (5) inappropriate vocabulary learning strategy, and (6) lack of students involving in learning English.

Furthermore, in order to contribute a solution to the above problems researcher conducted a research to implement vocabulary learning strategy by using combining teacher-centered and student-centered mind mapping. This strategy becomes as an independent variable and the treatment for the experimental class, while the controlled

class accepted the ordinary strategy, by using note taking and remembering the vocabularies.

With respect to several studies on the same topic, it was found that application of mind mapping as teaching and learning strategy could enhance learning and critical thinking skill of students (Santiago, 2011, p. 129). Considering this finding, researcher will utilize critical thinking of students as a moderator variable to demonstrate whether the level of student's critical thinking will affect or not the improvement of the student's vocabulary.

### Objective of the Research

The objectives of this research are the followings; (1) to measure the effectivity of application combining teacher-centered and student-centered mind mapping strategy toward vocabulary achievement, (2) to evaluate whether high level MI of students will get a higher vocabulary score by the application of mind mapping strategy, (3) to evaluate whether low level MI students will get a higher vocabulary score by the application of mind mapping strategy, (4) to measure interaction between mind mapping learning strategy with the MI of students toward of English vocabulary achievement.

## II. LITERATURE REVIEW

### Vocabulary

The definition of vocabulary according to Read (2000, p. 16) is an inventory of individual words, with their associated meanings. Vocabulary also refers to all the words in a language, the teaching vocabulary entire vocabulary of a language (Barcroft, Sunderman, & Schmitt, 2011, p. 571).

The words are described and categorized in several ways as mentioned by Thornbury (2002, pp. 3-9) such as; word classes, word families, word formation, affixation, multi-word unit, collocations, homonyms, polysemy, synonyms, antonyms, and hyponyms.

### Mind Mapping Teaching and Learning Strategy

In this study researcher attempts to combine teacher-centered and student-centered mind mapping which aims to create an interesting teaching and learning strategy that expected will enhance students' memory rehearsal, organizing the words, creating thinking, and increasing concentrating of students (Buzan, 2003, p. 4). By application of combining teacher-centered and student-centered mind mapping, researchers expect that students will involve in vocabulary learning actively, it will increase student motivation to achieve the goal of this study.

### Making Inference of Student

The definition of inference was stated by Facione (1990, p. 9) as skill to identify and secure elements needed to draw reasonable conclusions; to form conjectures and hypotheses; to consider relevant information and to deduce the consequences flowing from data, statements, principles, evidence, judgments, beliefs, opinions, concepts, descriptions, questions, or other forms of representation. Facione was divided the inference in three sub-skill area, those are; querying evidence, conjecturing alternatives, drawing conclusions.

A statement of expert consensus for purpose of educational assessment and instruction or called as *The Delphi Report* mentioned that inference as one of the cognitive aspect of critical thinking (CT). The experts find CT to include cognitive skills in; (1) interpretation, (2) analysis, (3) evaluation, (4) inference, (5) explanation and (6) self-regulation. Each of these six is at the core of CT. Associated with each are criteria by which its execution can be meaningfully evaluated, (Facione P., 1990, p. 4).

In order to mapping the levels of students' MI, researcher was used The Cornell Class-Reasoning Test Form X. This test covered of class-reasoning as an aspect of CT. The test consists of sentence logic, class logic, ordinal logic and other type of logic.

## III. RESEARCH METHODOLOGY

### Site and Schedule of Research

The implementation of quasi-experimental research is conducted at SMP Peradaban that located at Panggung Jati Village, Taktakan sub-district, Serang city, Banten province. The total schedule of the research from proposal to research report is 23 weeks, start from Jan 12<sup>nd</sup>, 2018 up to Jun 30<sup>th</sup>, 2018.

### Method

This research implemented the quasi experimental design of treatment by 2x2 levels. The research design presented schematically, in the table 1.

### Population and Sample

The population of this quasi-experiment research are students of grade seventh of SMP Peradaban. The seventh grade as the object of research is composed of two classes, therefore all population was treated as sample of the research without re-arranged the existing classes. The experimental class and control class will be selected randomly between both classes. The number of samples from this research as mentioned in table 1.

Table.1: Treatment by 2x2 Level Designs

Making Inference of Student (B)	Teaching and Learning Strategy(A)			
	OM (A <sub>1</sub> )		MM (A <sub>2</sub> )	
	Group	No of Sample	Group	No. of Sample
High (B <sub>1</sub> )	A1B1	7	A2B1	7
Low (B <sub>2</sub> )	A1B2	8	A2B2	8

Where:

- OM is teaching and learning vocabulary by ordinary strategy
- MM is teaching and learning vocabulary by mind mapping strategy

### Data Collecting Technique

#### The Vocabulary Test (The Instrument of dependent Variable)

The Vocabulary test is a measurement of the learning received during the research period focused in vocabulary score as a result of comparing what the researcher knew before in a pre-test and after the research treatment in a post-test. The vocabulary test consists of fifty items using multiple choice questions. The form of questions was designed as followings; (1) defining and describing things, animals, people, professions, activities, public buildings, sign and instruction boards, and time, (2) to complete the missing words in the sentences, (3) rearrange the random words into correct sentences, (4) declarative and interrogative sentences in simple present tense. The questions are made based on material course book namely Fun with English 1 and other several resources.

#### The Cornell Class-Reasoning Test-Form X (The Instrument of Moderator Variable)

The Cornell Class-Reasoning Test Form X is standardized making inference assessment tool, which was developed by Ennis et al. in 1964, contains seventy two multiple choice items that designed for use with any of grades with concerned from fourth grade to twelfth grade.

The first six items are sample items in each test. Items seven through seventy eight in each test are divided in two parts, the first part contains the item groups for the six easiest forms, as determined in the tryouts. The second part contains the item groups for the more difficult forms. Considering the timing of the test and the students' ability to answer the MI test, only the first thirty-six items as the first part contains the items groups for the six easiest forms are used as MI instrument test.

#### Testing Validity and Reliability measurement

There are two kinds of testing validity, namely external validity and internal validity have been done. The external validity refers to the relationship between scores

obtained using the instrument and scores obtained using one or more other instruments or measures that often called a criterion (Fraenkel, Wallen, & Hyun, 2012, p. 148). The formula of correlation was designed by Pearson, known as *Product Moment correlation formulawas* used to calculate external validity. While, internal validity consist of several test, as the followings; 1) difficulty level of item (facility value) is defined simply as the proportion of test takers who answer an item correctly, 2) item discrimination analysis, the most commonly used method of calculating item discrimination is the point bi-serial correlation, and 3) distractor evaluation.

To measure reliability coefficient, researcher used the Spearman-Brown prophecy formula which is known as Split-half Procedure. The split-half procedure involves scoring two halves (odd items versus even items) of a test separately for each person and then calculating a correlation coefficient for the two sets of scores. The coefficient indicates the degree to which the two halves of the test provide the same results and hence describes the internal consistency of the test.

#### Data Analysis Technique

This research implemented the two-way ANCOVA (analysis of covariance) from the SPSS program as a data analysis technique. ANCOVA is an extension of analysis of variance (ANOVA) that allows to explore differences between groups while statistically controlling for an additional variable is called a covariate is variable that suspect may be influencing scores on the dependent variable (Pallant, 2011, p. 297).

#### The Assumptions of ANCOVA

There are a number of issues and assumptions associated with ANCOVA, such as; (a) normality, (b) homogeneity of variances, (c) measurement of the covariate, (d) reliability of covariate, (e) linearity (Pallant, 2011, pp. 299-300).

## IV. RESULT AND DISCUSSION

### Data Description

The data were analyzed to identify, describe and explore the relationship between mind mapping strategy and making inference of student toward student’s vocabulary achievement. They were obtained from pretest held on March 19<sup>th</sup>, 2018 and posttest held on May 2<sup>nd</sup>, 2018. The

followings chart described increasing vocabulary scores between pretest and posttest in experimental class (A1), controlled class (A2), high level MI class (B1), and low level MI class (B1).

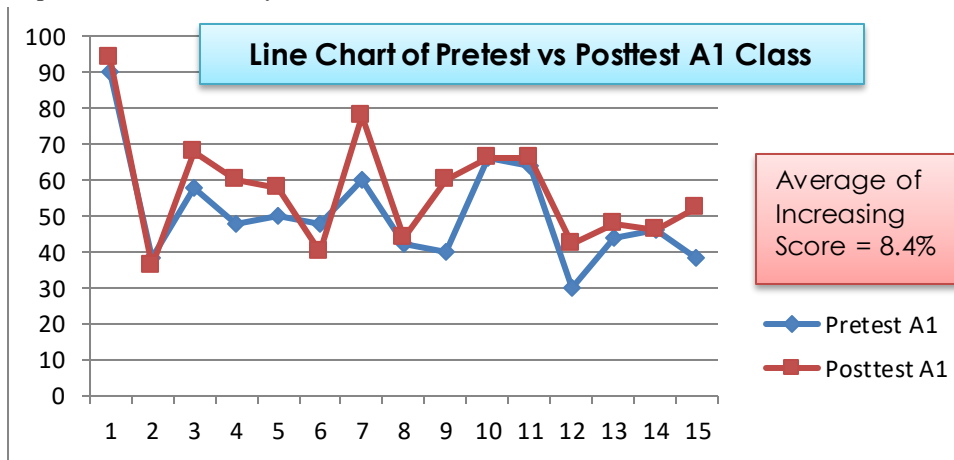


Fig.1: Line Chart of Pretest vs Posttest score of A1 Class

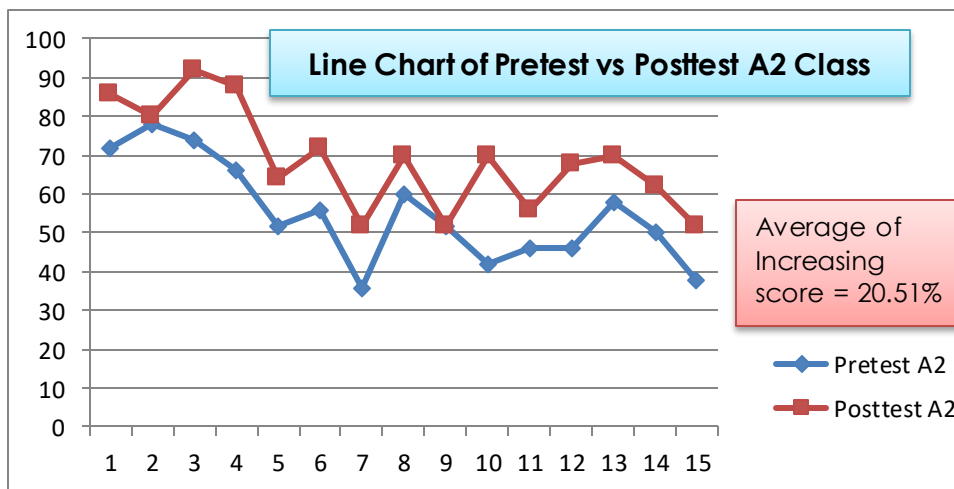


Fig.2: Line Chart of Pretest vs Posttest score of A2 Class

The line charts mentioned at figure 3 and 4 presented an increasing of score of A1 and A2 classes. It is clear the increasing score involved 93% of the students in the A2 class, 73.33% in the A1 class, and the percentage of average increasing scores is 20.51% in A2 class and 8.4% in A1 class.

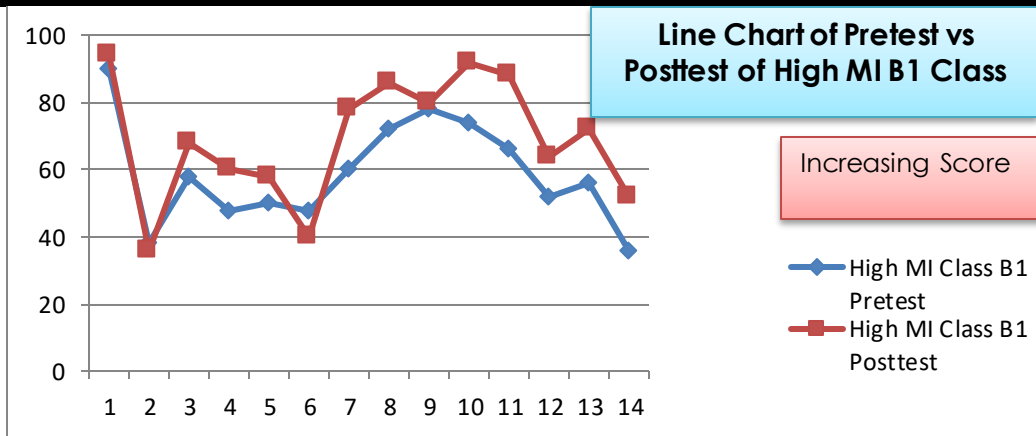


Fig.3: Line Chart of Pretest vs Posttest Score of High MI B1 Class

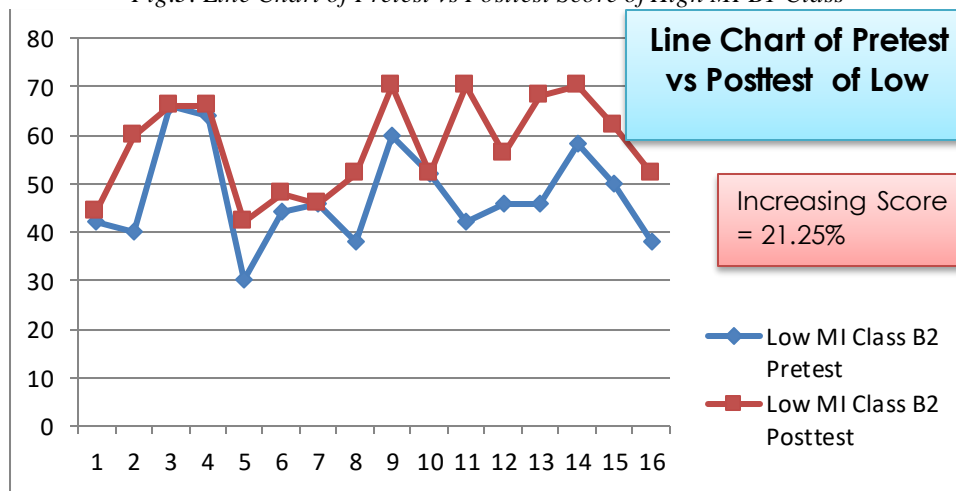


Fig.4: Line Chart of Pretest vs Posttest Score of Low MI B2 Class

The line charts mentioned at figure 3 and 4 presented an increasing of score of B1 and B2 classes. It is clear the increasing score involved 86% of the students in the B1 class, 81.25% in the B2 class, and the percentage of average increasing scores is 17.2% in B1 class and 21.25% in B2 class. The description revealed that B2 class gained a higher score compared to B1 class, showing opposite results from the researcher's expectations.

**Analysis Testing Requirement**

**Normality**

The normality data test conducted using SPSS program, within two methods of assessing normality by graphically and numerically for several data i.e. a) pretest

score of A1 class, b) pretest score of A2 class, c) posttest score of A1 class, d) posttest score of A2 class, e) pretest score of B1 class, f) pretest score of B2 class, g) posttest score of B1 class, and h) posttest score of B2 class. All data have been tested and resulting the normally distributed data.

**Homogeneity of the Variances**

Parametric techniques need assumption that samples are obtained from populations of equal variances. The test result of homogeneity of variances was taken from SPSS's output, namely; *Levene's test for homogeneity of variances* as part of the T-Test and analysis of variance as figured in the following.

Levene's Test of Equality of Error Variances <sup>a</sup>			
Dependent Variable: PosttestScore			
F	df1	df2	Sig.
.485	3	26	.696

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a. Design: Intercept + Pretest Score + Learning Method + Making Inference + Learning Method \* Making Inference

Fig.5: Output Data of ANCOVA: Levene's Test of Equality

The above figure mentioned the significant value is  $0.696 > 0.05$ , obtained that variances for the two groups are equal.

**Measurement of the Covariate**

In this research, the covariate is pretest of student's vocabulary it has been measured on March 19<sup>th</sup>, 2018, prior conduction the treatment for experimental class.

**Reliability of the Covariate**

The result of reliability calculation  $r_{1/2}$  is 0.81, and  $r_{11}$  is 0.89, that is categorized as high reliability.

**Linearity**

ANCOVA assumes that the relationship between the dependent variable and the covariate is linear (straight-line). Violations of this assumption are likely to reduce the power (sensitivity) of the test. This would violate the purpose of inserting the covariate, which is to increase the

strength of the test variance analysis. Scatterplots was used to test for linearity.

**Hypothesis Testing**

In order to perform the hypotheses testing, researcher running the Two Way ANCOVA program from SPSS. All the assumption and requirement of ANCOVA have been tested and the results were found no violation of the assumptions.

**The Output Data of ANCOVA**

The output ANCOVA namely; *The Test between Subject Effects* is used for testing the statistical hypotheses. They were the main ANCOVA results, the table describes a significant main effect for independent variables and whether the interaction between these two variables is significant.

Tests of Between-Subjects Effects									
Dependent Variable: Posttest Score									
Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Squared	Eta Noncent. Parameter	Observed Power <sup>b</sup>	
Corrected Model	5406.566 <sup>a</sup>	4	1351.641	22.359	.000	.782	89.436	1.000	
Intercept	450.285	1	450.285	7.449	.011	.230	7.449	.746	
Pretest Score	3362.128	1	3362.128	55.616	.000	.690	55.616	1.000	
Learning Method	475.678	1	475.678	7.869	.010	.239	7.869	.769	
Making Inference	14.788	1	14.788	.245	.625	.010	.245	.076	
Learning Method * Making Inference	7.241	1	7.241	.120	.732	.005	.120	.063	
Error	1511.301	25	60.452						
Total	126240.000	30							
Corrected Total	6917.867	29							

a. R Squared = .782 (Adjusted R Squared = .747)

a. Computed using alpha = .05

Fig.6: Output Data of ANCOVA: The Test of Between-Subject Effects

The result of ANCONA analysis was summarized as the followings; there was a significant main effect of learning method.  $F(1, 29) = 7.9$ ,  $\rho < 0.05$ , with a large effect size (partial eta squared = 0.24). But there wasn't a significant main effect of making inference of student,  $F(1, 29) = 0.245$ ,  $\rho > 0.05$ , with small effect size (partial eta squared =

0.01). And also there wasn't a significant interaction effect between learning method versus making inference of student,  $F(1, 29), \rho > 0.05$ , with small effect size (partial eta squared = 0.005).

**Hypothesis Testing**

**1<sup>st</sup> Hypothesis:**

$$H_0 : \mu'_{a2} \leq \mu'_{a1} \text{ and } H_a : \mu'_{a2} > \mu'_{a1}$$

Dealing with the output of ANCOVA that obtained in figure 7, the significant value of learning method is 0.01 less than 0.05, it indicated there was a statistically significant difference between mind mapping and ordinary strategies. So null hypothesis  $H_0$  is rejected and  $H_a$  is accepted. The partial eta squared is 0.24, it indicated 24% of the variances in the dependent variable (posttest score) is explained by the independent variables.

#### 2<sup>nd</sup> Hypothesis and 3<sup>rd</sup> Hypothesis

$$H_0 : \mu'_{a2.b1} \leq \mu'_{a1.b1} \text{ and } H_a : \mu'_{a2.b1} > \mu'_{a1.b1}$$

$$H_0 : \mu'_{a2.b2} \leq \mu'_{a1.b2} \text{ and } H_a : \mu'_{a2.b2} > \mu'_{a1.b2}$$

The significant value of interaction between learning strategy versus making inference is 0.625 higher than 0.05, it indicated there isn't a statistically significant difference in groups effect. So null hypothesis  $H_0$  is accepted and  $H_a$  is rejected. The partial eta squared is 0.01, it indicated only 1% of the variance in the dependent variable is explained by the group effect.

#### 4<sup>th</sup> Hypothesis

$$H_0 : \rho_{a.b} = 0 \text{ (Interaction between } A \times B = 0)$$

$$H_a : \rho_{a.b} \neq 0 \text{ (There is interaction between } A \times B)$$

The significant value of interaction between learning strategy versus making inference is 0.732 higher than 0.05, it indicated there wasn't a statistically significant difference in groups effect. So null hypothesis  $H_0$  is accepted and  $H_a$  is rejected. The partial eta squared is 0.005,

it indicated only 0.5% of the variance in the dependent variable is explained by the groups effect.

#### Discussion

Considering the results is mentioned at above, researcher invites other researchers, observers, and educators who may have concern in improvement of education research to discuss the findings of this research, with the following topics; firstly, the mind mapping learning method showed a significant effect to increase vocabulary score, with the size of effect is 24%, this finding lead to the first topic of discussion, that is "how mind map can contribute the significant effect on students' vocabulary improving?"; secondly, the making inference of student wasn't have significant effect to improve vocabulary score of student, this finding lead to second discussion, that is "why making inference of student has no significant effect on the increase of vocabulary student?"

#### "How mind map can contribute the significant effect on students' vocabulary improving?"

The mind mapping strategy practically have adopted the three stages of the effective vocabulary teaching that stated by Nation (2005, pp. 4-5), when researcher introducing the topic 'describing wild animals' the first step is asking the student to explore the word; 'describe', 'wild', and 'animal', define the word meaning, form, taught how to pronounce the word, what kind the animals can be categorized as wild animals and how to describe the characteristic of each wild animal. Finally, researcher asked students to create their own mind mapping. Amazingly, seeing how the students learn very fast by this strategy. The following is photograph of their first mind mapping.





Fig.7: Mind Map of Describing Wild Animal Created by Students

Additionally, the use of mind mapping strategy not only being an effective technique for teaching and learning vocabulary, but also one of the learning tools that is easy and fun for students and could enhance their creativity by involving not only writing but also images and creativity. At the end of this research program, the students have asked to give their impression of the research program, here are the summary of their impression; 1) The students respond to the question; “Do you think learning with mind mapping will improve your creativity?” Almost all students give the positive respond, 93% of students feel sure and very sure that mind mapping strategy could improve their creativity and only 7% of student is neutral, as described in figure 8, 2) The other responds of the question; “Do you agree that learning with the mind map method is easy and fun?” described in below figure 9.

Fig.8: Students’ Respond to the Question of “Creatively”

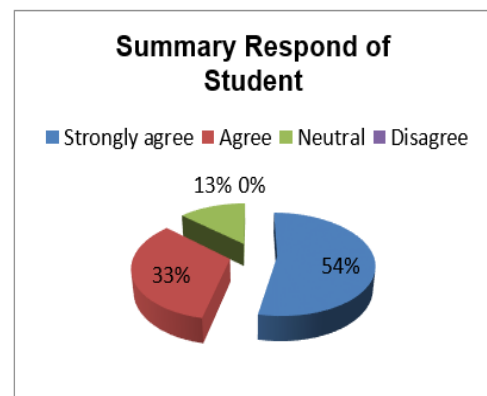
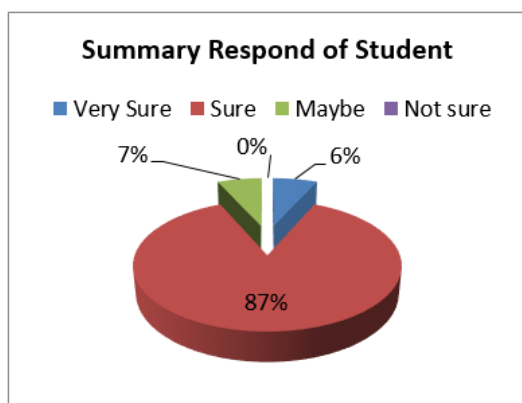


Fig.9: Students’ Respond to the Question of “Easy and Fun”



There are 54% of students strongly agree that mind mapping is easy and fun learning method, 33% of students are agree and only 13% respond neutral to the question. Above figures reflected the condition that student really exciting learning by using mind mapping.

**“Why Making Inference of Students has no Significant Effect on the Increase of Vocabulary Score of Student?”**

The result of MI test obtained in the controlled and experimental class have almost similar in average of scores, 44.33 by 44.6, however the distribution of the scores have similarity figure. In fact the vocabulary score did not follow

the same pattern as the MI's score. Even students with high MI's score, did get lower score than student with low MI

scores, as shown by graphics in figure 10 and 11 below. The similar conditions have shown in both classes.

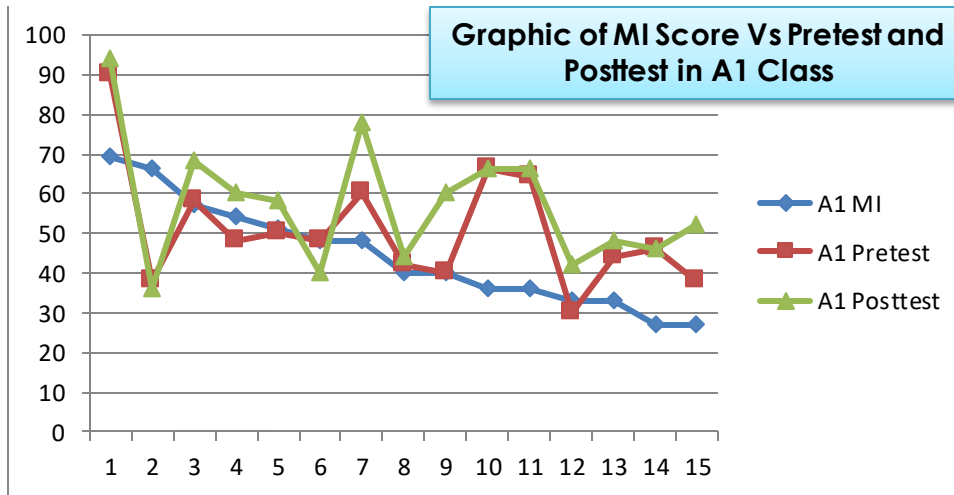


Fig.10: Graphic of MI Score versus Pretest and Posttest in A1 Class

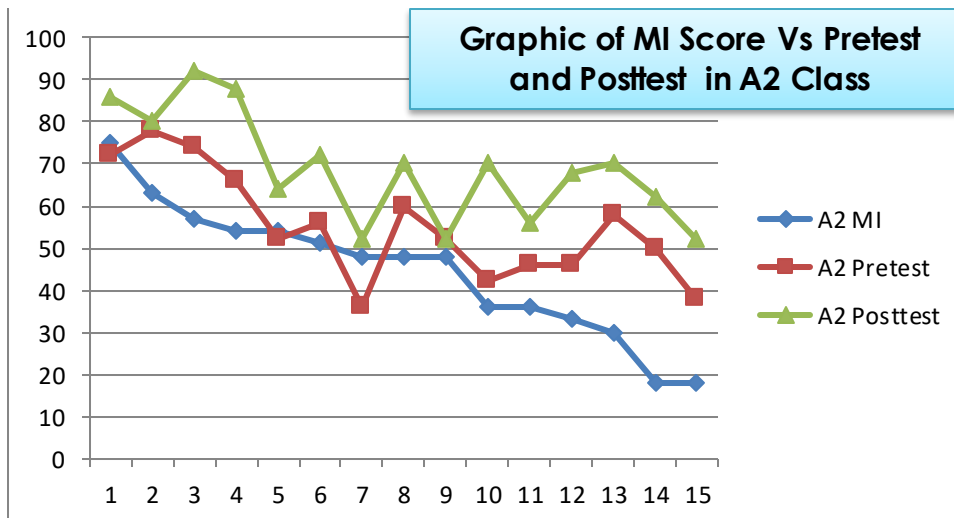


Fig.11: Graphic of MI Score versus Pretest and Posttest in A2 Class

It was recorded a few number of researches have been conducted to analyze the effect of interaction between mind mapping and critical thinking, researcher noted there are two studies in this focus, although with different dependent variable refer to different outcomes. The following is a summary of relevant research in this focus; 1) D’Antoni(2009), in his research, entitled “Relationship between the Mind Map Learning Strategy and Critical Thinking in Medical Students” revealed no significant differences in mean scores of both test pretest and posttest between mind mapping and standard note taking groups, 2) Bixler et al.(2016) in their research, entitled “Collaborative Concept Mapping and Critical Thinking in Fourth-Year Medical Students” revealed that the concept map is a valid

mechanism to teach content knowledge,although, the difference in the CT Test scores was not significant.These two studies illustrate that although there is an increase in the score of dependent variables, but not statistically significant.

There are several allegations that underlie the findings. Firstly, potential threats from existing confounding variables such as the characteristics of learners. The experimental class (A2) consisting of students with logical, musical, and kinesthetic intelligence, while the controlled class (A1) consisting of students with linguistic intelligence, visual-spatial, and natural. By this separation may affect to result of making inference and vocabulary test.

Secondly, the history of student that is uncontrolled events that occur during the study, and may be able to influence the variables under study. In this study, some of students taken regular course when they were as elementary students, some of them also using you tube as media to learn English. This condition may affect to their vocabulary test score, even though they are not classified as linguistic intelligence students.

Thirdly, the utilization of the Cornell-Reasoning Test Form-X, as instrument test of MI. This instrument test consists of only one aspect of the inference measurement in MI. The other aspects, such as; querying evidence and conjecturing alternatives were absence, such situation may affect to measure all aspect in making inference of students. The next study shall be considered to involve the all aspect of MI.

The last issue is student's experience in MI test. Based on students' confirmation prior taking the MI test, they admitted that have never taken MI or similar test before. This issue may have influence to their MI score. The next study shall be considered to conduct drilling test prior starting the research.

### Conclusion

Firstly, the mind mapping teaching and learning method showed a statistically significant effect to increase vocabulary score of students, with the size of effect is 24%, that means 24% of the variance in the dependent variable is explained by the independent variable. The value according to Tabachnick and Fidell is categorized as 'large effect size' (Pallant, 2011, p. 210). This significant result indicates that mind mapping can be one of the most effective strategy, because it can adapt the vocabulary learning strategies that stated by several experts, such as; Nation (2005, pp. 4-5) and Schmitt (2000, p. 122), in addition to learning with mind mapping can improve student creativity and become one of the fun and easy learning strategy.

Secondly, by reading descriptive data, the average of vocabulary score increasing of student high level MI in controlled class (A1B1) is 10.71%, while the experimental class (A2B1) is 23%. The data roughly show that the average of vocabulary score increasing in A2 class is higher than the A1 class, but this increase is not statistically significant according to the output data from the ANCOVA, it is caused by other factors, such as; additional treatment by using mind mapping strategy, and other factors that should be investigated further.

Thirdly, similarly as high level groups, the low level group of MI students in experimental class (A1B2), got higher increasing average vocabulary score than control

class (A2B2), they got scoring 27.55% by 14.59%, but not significant enough.

The last conclusion, the output of ANCOVA analysis showed that the interaction between learning method and making inference of students is not significant, which means although there is an increase of vocabulary score of students, it does not revealed any interaction between the two independent variables.

### Suggestion

The researcher hopes by using mind mapping in teaching vocabulary will be useful for the teachers, the students and the other researchers, to them this suggestions are addressed.

#### For the teachers

The result of this study can support the English teachers to apply this strategy in teaching vocabulary and teachers will get one of the more fun alternative methods that can improve the creativity of students, rather than the ordinary method that has been applied in the classroom.

#### For the Students

The result of this study can motivate the students to improve their vocabulary skills. Vocabulary learning using mind mapping strategy in addition is attracting and enhancing their creativity, facilitate them in making an easy note taking, recalling the memorized vocabulary by making the words association in word families, synonyms and antonyms, can improve their concentration and save their time.

#### For the Researcher

The mind mapping strategy succeeded in increasing the vocabulary score of students significantly, with the size effect is 24%, it shows a large size effect. Since this figure showed 24% in effect size, then there are still 76% other factors that will contribute to the fully success of this study, while making inference (MI) as a moderator variable only contributes 1% effect size, a very small figure. Looking back at the result of previous studies in the same area, that have discussed in chapter two, which mind mapping as single variable gave the large effect toward improving vocabulary score of students. In this case, researcher will describe how CT as an umbrella of MI, as a single variable contributing to the success of improving the English skill, as indicated in the following researches; 1) Syafrizal and Samanhudi(2016, p. 37) in their research entitled 'Designing an EFL Speaking Class with a View to Critical Thinking Development' have prepared an syllabus to combine learning material using both English speaking and CT, 2) Juniardi(2016, p. 72) in his research entitled 'ESL Students' Critical Thinking and their Academic Writing Skill' mentioned a positive correlation between

students' CT and students' academic writing ability with correlation coefficient 0.58, value of T statistic 11.28, and level of significant is 0.95, 3) Mohammadi et al. (2012, pp. 197-198) in their research entitled 'The Relationship between Critical Thinking Ability and Reading Strategies Used by Iranian EFL Learners' mentioned the positive relationship between CT and reading strategies with correlation coefficient is 0.413 and T test significant is 0.03. All the researches of relationship between CT of student and ability of their ESL's skills indicated the positive results.

Based on the positive results of the previous researches in the topic of mind mapping and critical thinking separately, researcher recommends to bringing this combination topic in the next research. Even though the result of this study based on ANCOVA analysis didn't show significant interaction, but there are increasing in vocabulary score of students in experimental class. This situation indicated a positive influence to lead into true experimental research, with some improvements should be considered in following aspects; 1) wider selection of samples, 2) preparation of the vocabulary test instrument, 3) involving the three aspects of MI, or the addition of other aspect of CT, which provide a broader range of variables, 4) taking into consideration time for research preparation by adding preliminary test prior conducting pretest for both of variables.

#### REFERENCES

- [1] Bixler, M. D., Brown, A., Way, D., Ledford, C., & Mahan, J. D. (2016, February 4). *Collaboration Concept Mapping and Critical Thinking in Fourth-Year Medical Students. Clinical Pediatrics*, pp. 833-839.
- [2] Buzan, T. (2003). *Mind Map for Kids: An Introduction the Shortcut to Success at School*. London: Harper Thorsons.
- [3] D'Antoni, A. V. (2009). *Relationship Between the Mind Map Learning Strategy and Critical Thinking in Medical Students. Public Health Education and Promotion Commons*, 12-13. Retrieved from Public Health Education and Promotion Commons.
- [4] *EF EPI: Indeks Kecakapan Bahasa Inggris EF*. (2017). Retrieved from [www.ef.com/epi](http://www.ef.com/epi).
- [5] Ennis, R. H., Gardiner, W. L., Morrow, R., Paulus, D., & Ringel, L. (1965). *The Cornell Class-Reasoning Test, Form X*. Illinois: University of Illinois at Urbana-Champaign.
- [6] Facione, P. A. (1990). *Critical Thinking: A Statement of Expert Concensus for Purpose of Educational Assessment and Instruction (The Delphi Report)*. Millbrae CA: California Academic Press.
- [7] Fraenkel, J. R., Wallen, N. E., & Hyun, H. H. (2012). *How to design and Evaluate Research in Education 8th Edition*. (M. Ryan, Ed.) New York, USA: McGraw-Hill Companies.
- [8] Fun, C. S., & Maskat, N. (2010). *Teacher-Centered Mind Mapping vs Student-Centered Mind Mapping in the Teaching of Accounting at Pre-U Level - An Action Research. Procedia, Social and Behavioral Science* (pp. 240-246). Elsevier Ltd.
- [9] Juniardi, Y. (2016). *Students' Critical Thinking and Their Academic Writing Skill. Konferensi Linguistik Tahunan Atma Jaya 14*, 72-76.
- [10] Nation, P. (2005, September). *Teaching Vocabulary*. Retrieved from [http://www.asian-efl-journal.com/sept\\_05](http://www.asian-efl-journal.com/sept_05).
- [11] Nurweni, A., & Read, J. (1999). *The English Vocabulary Knowledge of Indonesian University Students. English for Specific Purpose*, 161-175.
- [12] Pallant, J. (2011). *SPSS Survival Manual: A Step by Step Guide to Data Analysis Using SPSS 4th Edition*. Crows Nest, NSW, Australia: Allen & Unwin.
- [13] Read, J. (2000). *Assessing Vocabulary*. Cambridge: Cambridge University Press.
- [14] Santiago, H.C. (2011, Summer). *Visual Mapping to Enhance Learning and Critical Thinking Skill. Optometric Education, Volume 36, Number 3*, pp. 125-139.
- [15] Schmitt, N. (2000). *Vocabulary in Language Teaching*. (J. C. Richards, Ed.) Cambridge, UK: Cambridge University Press.
- [16] Syafrizal, & Samanhudi, U. (2016). *Designing an EFL Speaking Class. Asian EFL Journal*, 35-39.
- [17] Tarkashvand, Z. (2015). *The Comparative Effect of Mind Mapping and Concept Mapping on EFL Learners' Vocabulary Achievement. International Journal of Scientific & Engineering Research, Volume 6*, 652-674.
- [18] Thornbury, S. (2002). *How to Teach Vocabulary*. Essex: Pearson Education Limited.

# Creation of Historical Satire through History and Psyche in a Nigerian Play

Taiwo Osanyemi, Mrs M.O Salam, Tunji Oyewole and B.A. Adedeji

General Studies Department, Federal Polytechnic, Ede, Nigeria

taistanley@yahoo.com

**Abstract**— *This study investigates how Ahmed Yerima, a Nigerian playwright demonstrates a change from the traditional norms and forms of playwriting. He engages in a new idea like interrogating existing history, creating fictional characters from historical heroes through the portrayal of characters' psyches at the expense of historical situations and predicament. Existing literary scholarly engagements on satire have drawn inspiration and source from either Horatian or Juvenalian satire but the playwright under this study exhibits a style that has a departure from the traditional sources of satire. This study therefore, examines Yerima dramaturgy in creating historical satire through history and human psyches in order to show the distinction between reality and illusion and to privilege human mind above the prevailing societal realities. Our primary text or data shall be Igatibi, a play with historical affinity with Nigeria's people, it will undergo a critical textual analysis which will be influenced by postcolonialism and psychoanalysis as theoretical framework. The essence of postcolonial is to distinguish reality from bigotry and hypocrisy, while psychoanalysis helps to investigate characters' unconscious motives and behaviours. It is discovered that the bigotry, crudity, hypocrisy and sycophancy that are aspects of Nigerian socio-political atmosphere are exposed. Thus, a new stylistic technique for satire has evolved complementing both Horatian and Juvenalian satires.*

**Keywords**— *Historical play, Satire, Reality, Illusion, Nigerian play.*

## I. INTRODUCTION

Since this study deals with emergence of a satire from historical play and artistic ingenuity of the playwright, Ahmed Yerima in *Igatibi*, we shall examine what satire is, its nature on one hand, and Yerima's peculiarities in crafting his satire and its effects on Nigerian society and drama on the other hand. Satire is a genre of literature, and sometimes graphic and performing arts, in which vices, follies, abuses and shortcomings are held up to ridicule,

with the intent of directing individuals, corporations, and society itself to improvement (Elliot, 2004:304). Baldick (2001:228) defines satire as "a mode of writing that exposes the failings of individuals, institutions, or societies to ridicule and scorn". Hornby (2005:1296) sees satire as "a way of criticising a person, an idea or an institution in which you use humour to show their faults or weaknesses". These views or definitions of satire, when synthesised, show that satire has three components which are to expose individual, corporate and societal fault lines; to criticize them and to improve them in order to attain better ideals, values, cultures etc. It is therefore noteworthy that Yerima's historical and satirical interest in the play is to have a better Nigeria and Nigerians, as he (Yerima) opines in an interview with Gbemisola Adeoti in *Voices offstage Nigerian dramatists on drama and politics*, that "events in the contemporary era sometimes point to an astonishing repetition of what had happened a century or more before. The underlying principle here is to emphasise the need to highlight ways of steering the ship of the state in a new and positive direction" (2010:103). So, to Yerima, the fusion of history, drama and satire will produce a force in the quest for a better tomorrow in every facet of Nigerian society.

Functionally, satire has two prominent roles, which can be categorised as social and psychological functions. Socially, it is an effective source to understand a society and as such, it is the oldest form of social study (Rosenberg, 1960:155). As social study has to do with leading figures and values in the society, satire has satisfied the popular need to debunk and ridicule the leading figures in politics, economy, religion and other prominent realms of power and it confronts in general public discourse (Knight, 2004:254). Psychologically, it provides the keenest insights into a group's collective psyche to reveal its deepest values and tastes. Psychologically, satire provides a satiric impulse and its ritualised expressions to carry out the function of resolving social tension. This is achievable by giving expression to the anti-social tendencies, representing a safety valve which re-establishes equilibrium and health in

the collective imaginary, which are jeopardised by the repressive aspects of society (Szabari, 2009:2). Yerima has cauterised and galvanised social and psychological functions of satire as highlighted by Knight, Szabari and Rosenberg above into an effective stimulants that synergise the success of his historical satire in the play under examination.

Though, a concise concept and function of satire have been observed above, it will be complementary to explain the different types of satire to afford this study the opportunity to identify the type on which side the playwright is leaning and the source of his fascination and artistic talents. Satirical drama can be categorised as either Horatian or Juvenalian, though the two are not entirely mutually exclusive. Horatian satire is named after a Roman satirist, Horace (65-8BCE), who playfully criticises some social vices through gentle, mild and light-hearted humour. It directs wit, exaggeration and self-deprecating humour toward what it identifies as folly, rather than evil. Horatian satire's sympathetic tone is common in modern society. The basic element in Horatian satire is humour no matter the gravity or density of it. Juvenalian satire on the other hand, is named after the Roman satirist, Juvenal who lived between late 1st century and early 2<sup>nd</sup> century. It is more contemptuous and abrasive than the Horatian. Juvenalian satire addresses social ills through scorn, outrage and savage ridicule. This form is often pessimistic, characterised by irony, sarcasm, moral indignation and personal invective, with less emphasis on humour. The glaring distinction between Horatian and Juvenalian is the degree of their hilarity. Horatian is more hilarious while Juvenalian is less. Having seen the basis of satire in drama, it will be scholarly advisable to examine the nature of Yerima's handling of history to make satirical drama, whether it conforms with the basis of satire as exists in both Horatian and Juvenalian satires or there is a departure from them or there is a fusion or mixture of conformity and departure. Yerima (2007) in an interview, justifies his rationale on leaning on old or traditional concepts and ideas, and improvisation of new concepts in both content and form when he notes:

Whether we like it or not, at a particular time, we would begin to ask: How did it work for our forefathers and predecessors in the village and local setting? What can we take away from that and what can we use now? What do we add to make it ours? It will get to that point because quite a lot of things are not working right now (*because of obsolescence*). We tend

to swallow many foreign things (*concepts, ideas etc*) hook, line and sinker ... We need to make some adjustments (*and innovation*) (106) (emphasis mine).

The quote above has proffered the artistic reason for Yerima's astuteness and uniqueness in style and technique in his plays. It has given the audience foreknowledge of what to encounter in both content and form in his plays. Thus, his dramatic dynamism will be examined by bearing in mind that there will be emerging trends in both content and form but the focus will be mainly on forms, which are internal or structural arrangements of plot, characters and characterisation to demonstrate that the texts under study are historical satires. Likewise, the positive influences and effects of Yerima's style and techniques on dramatic literature, audience and Nigerian society will be examined and analysed.

Before textual engagement, it will be expedient to look at what other literary critics say on Yerima's style. Abdullahi (2013:147) comments:

Of particular interest ... is the range of subject matters, cultural backgrounds and aesthetic approaches employed in the over 35 published plays of Ahmed Yerima. From his shifting cultural focus from play to play, mostly on cultures other than his own, one cannot but be interested in taking another look at Ahmed Yerima's multicultural imagination by attempting to unravel what inspired his peculiar creative attitude, the objectives behind the plays and the impacts of such plays on the reading audience or the intended audience.

It seems that Abdullahi has been grossly fascinated with the eclectic imagination and style of Yerima's plays. He also sees Yerima as a dynamic literary scholar and dramatist. Similarly, Adeoti has noted the eclectic magnitude of Yerima's dramaturgy and he reflects thus:

Yerima's plays in terms of literary and theatrical devices are intriguingly eclectic. He derives artistic influences from a variety of dramatic traditions and tendencies from classical Greece to Renaissance tragedy to naturalism; from Irish drama to Brechtian epic theatre; from the theatre of the absurd to the cockroach theatre traditions, etc (Exploratory Study, 2007:51).

*Igatibi*, the play understudy in this paper is referred to as historical satire, in which the playwright dwells satirically on the impact of the advent of colonialism on Nigeria and Nigerian cultures, the euphoria of independence and subsequent disillusionment of post-independence era. One remarkable thing about the play is the playwright's attempt to bring to the fore the ineptitude and shortcomings of individuals, groups, classes, and the Nigerian society in general to public scrutiny and to solicit improvement. The author achieves this purpose by deviating a bit from the traditional humour or dense invectives of both Horatian and Juvelian satires. He places his satirical instrument on the characters' psyches through the use of dream. He places more premium on the psychological personality of his heroes than the contextual situations in the play. He (Yerima) sees human minds or the mindset of dramatic characters as latent and catalyst responsible for any action, change and impact of the situation or predicament that may arise in the play and, by extension, in reality.

#### **Creation of Historical Satire through Patterns of Dream in *Igatibi***

It is a historical satire that artistically demonstrates and exposes the sympathetic evolution of Islam and Emirate in Ilorin. It exposes the ineptitude and shortcomings of the historical expedition of Afonja dynasty who are descendants of the Alaafin of Oyo in the old Oyo Kingdom. The play, as a satire, bemoans and ridicules the way Afonja descendants neglect their culture, beliefs and rush gregariously over to the new religion, Islam. However, the playwright acquaints his audience with the heroic resistance of Afonja descendants against the incursion and spread of Islam, but he satirically presents the pitiful and unfortunate setback and defeat suffered by them, as the playwright attributes their shortcomings to the neglect of their culture, belief and tradition, as well as their mad and unwarranted rush to Islam, a foreign religion under the leadership of Alimi of Fulani and Sokoto lineage.

The play throws the pain, setback, lack of peace and unprecedented failures and retrogression that befell the descendants of Afonja dynasty in Ilorin into a hilarious expedition with an intention to admonish them to return to their 'roots' – their religion, belief, culture and tradition by denouncing their whoring rush for Islam. The title of the play is symbolic. *Igatibi* is the custodian of the old religion and culture. *Igatibi*, in the play, is the intermediary between the Ilorin people and their ancestors. He represents the gallant warlords of Ilorin who have been once united by their culture and who have witnessed great heroic and comfortable past. But as soon as the culture and tradition

symbolised by *Igatibi* are renounced by his offspring and, by extension, the present generation, the offspring begin to suffer physically and psychologically in their various endeavours. The play epitomises the present Nigerian society that is always at a cross-road.

Structurally, the play employs symbolism in the character of its heroine, Nga, who is the custodian of the old culture and tradition. In the play she acts as the priestess who harbours and worships *Igatibi* – the remnant of ancestral spirit, in spite of the antagonism portrayed by the worshippers and adherents of the new religion, symbolised by Lemomu and Kamal, her son and grandson respectively. She suffers various mendacious insults and dehumanising vitiation from her own seeds but she maintains her romance with the old tradition, though, the entire society has been driven away by the neurotic doctrine in the new religion. Yerima sees the new culture and beliefs in the play as illusion because Lemomu and Kamal are unable to solve their personal and marital predicaments until they embrace the supernatural endowment of Nga. She is able to unravel the calamity looming in her family and by extension, the calamity of the entire society by her singular and heroic leaning on *Igatibi*, the source and saviour of her society.

Yerima, in the author's note, explains what informed the play, *Igatibi*, as "the use of oral history to speak to the new audience, to raise new questions, new awareness and make contemporary sense" (6). What we are concerned with is how the author uses the oral history and not the historical situation. The intention of the playwright is to rejuvenate, regenerate and redefine history. He does this proactively in *Igatibi* through dream motif. Yerima artistically dwells on the psychic context or mindset of his fictional characters to unfold the historical events. Lemomu and Kamal, the son and grandson of Nga flirt around the new religion by ostracising all manners of appearance or dealings with the old religion which Nga upholds. The author presents their unconscious mind as dreams to showcase their inner desires and, by extension, the plot structure of the play. Psychologically, in their sleep, they are being tortured by the force or religion they abhor physically in their wakefulness. They both have nightmares. Lemomu, the son of Nga and the father of Kamal confirms this:

I heard your scream in my sleep. I had a nightmare myself, and woken up really worried, when I heard you scream. I woke Nga up on my way here, she will soon join us. (28)

The aesthetic of this nightmare lies in the fact that it sends fear and anxiety into the minds of Lemomu and his son, Kamal. They are so confused that they turn to their mother,

Nga, who they always insult and condemn as agent of darkness because she does not swallow hook, line and sinker their new religion, Islam. One remarkable irony in the plot structure is that the apostle or Mallam and a seer of the new religion, Isabi, cannot find solution to the psychological imbalance of both Lemomu and Kamal. He (Isabi) asks his followers to embrace their mother because the powers to live freely are deposited in her “but she has the cure ... and answers (16) that, for them to survive the impending doom in their family, they must not abandon their source, religion, traditional belief and values. From the scenario above, the development of the plot structure thickens. The cause of the domestic and marital problem of Kamal, that is, inability to have male children by his first wife, Amina, and the delayed delivery of the second wife, Hamidat, has been identified as the neglect of their past religion and culture. The possible solution is a revisit of the old religion or culture, which the new religion forbids.

Yerima artistically portrays this development through the psychological reflection of the characters' minds. Yerima works in their minds through hallucination and nightmares. Through hallucination, the author ridicules the follies of religious bigotry of Kamal who is attempting to kill his grandmother, Nga, who is endowed with answer or solution to both his psychological and marital problems. Kamal unconsciously and constantly, hears drum beats that send poignant pains to his head and entire body. This is a great disturbance as he becomes mentally unstable and physically inept. Kamal experiences this ordeal:

*(In one wild feat he screams holding his head) it has come again. The drums. My head expands! (Save me Nga or I will die die) Nga runs out and runs back in with a small bowl, she touches Kamal's forehead with oil from the bowl) (31-32).*

This very scene is hallucinatory and according to Leo P.W. (2013), hallucination is a perception in the absence of apparent stimulus; which has qualities of real perception. Hallucinations are vivid, substantial, and located in external objective space. They are distinguished from the related phenomena of dreaming because the mind of the hallucinated is in wakefulness but unconscious, like in dreaming. Blom (2010) supports Leo that “a mild form of hallucination is known as a disturbance and can occur in any of the senses like visual, auditory, olfactory, gustatory, tactile etc. It can occur like seeing movement in peripheral vision, or hearing faint noises and/or voices (459). The hallucination in the play, which Kamal suffers from, is both visual and auditory and this tells the audience or intended audience that Kamal has double or complex psychological

disturbances. Kamal is not sleeping when this hallucinatory scene begins to occur.

The conversation between Kamal, his father Lemomu and Nga reveals the effect of the malicious hallucination on the minds of Kamal and Lemomu and the actual or contextual situations in the play:

KAMAL: ... there was wild drumming in my head and my brain appearing detached from the skull, danced on its own, expanding to the rhythm of the beat. It was painful. And stood in all his glory, whip in hand ... dancing too.

LEMOMU: He?

KAMAL: A masquerade. His costume was heavy and fearsome, in layers of thick black cloth. And with padded feet, he crept into my sleep. *(In a whispers of fear)* His head carries two heavy horns of a bull. The music started slow. Heavy gbedu drums, then bata and one loud ensemble of drums, accompanied with wild gesticulations. As I watched in amazement ... he spat on my face and I became blind. And the hand with which I had picked a stone to throw at him, twisted. See *(raising his twisted hand)*

LEMOMU: I know him too. For four months now he has visited me in my sleep too

Dancing and wanting me to dance too. And when I refused to carry out his bidding, he chased me until I got tired and fell and he beat me. See Mama. Always on the same spot, his whip would land on my back. See the scars of his whip ...

KAMAL: Subhanallahi ... what fluid evil engulfs us so perfectly?

NGA: *(In a whisper)* Igatibi!

The playwright has successfully portrayed his thematic preoccupation and message in the hallucination suggested in the conversation between the protagonists and the heroine.



The pains of severe headache and blindness of Kamal remarked in, “my eyelids are glued together. I cannot open them and see and my right hand is twisted”, (28) are the repercussions of his disobedience and obstinacy in not yielding to the bidding of Igatibi. The message is that the author exposes the religious bigotry and hypocrisy in the society. He interrogates the national neglect of old tradition, culture and values and the mad rush over to foreign culture with the employment of Freudian collective unconsciousness. Unlike Horatian and Juvenalian satires that evoke humour and or incite invectives to satirise the shortcomings in the society, Yerima employs psychoanalysis through dream motif. Rather than the usual comic scenes or laughter in Horatian and Juvenalian satire, Yerima evokes purgation of emotion, catharsis, to ridicule the trend of religious bigotry and fanaticism in the play. The audience is without an option but to pity characters like Kamal and Lemomu who are victims of circumstances that are beyond their control. They thought they are following the right culture or belief, little do they know that they belong to the old values and culture.

The playwright artistically presents their psychological state of minds as the plot structure and as part of history unfolding the realities of the past and present Nigerian society where there is mad rush for foreign culture and values. It is in the midst of these psychological and physical quagmires depicted through the characters of Lemomu and Kamal in the play, that there is a falling action. Nga comes, with the introduction of Igatibi, the possible answers to all the knots in the plot structure, and the possible resolution to the climax of the plot structure, which is suggested by the hallucination in the above conversation.

Igatibi is presented as a mythical or metaphysical character that possesses the ability to model and shape the lives of his followers and the offspring that will never neglect or forget their roots. The presentation of Igatibi artistically suggests two things. Firstly, it suggests remarkably that the ancestors have an indelible link with their offspring and, by extension, that African culture and values are necessary condiments of African survival if Africans want to grow and be relevant globally. Secondly, it shows the futility and stasis in the rush over to foreign culture. The improvement the playwright is seeking, perhaps, may be that until Africans link their present with the past, the needed socio-economic and political sanity will be elusive. It may also be that there should be a fusion of new and old traditions and values so that there will be social, political and economic growth and relevance of Africans on a cosmic scale. The mythical existence of Igatibi in the midst of cultural vampires provides the historical resource the playwright turns

artistically to a satire. The historical source is found or discovered as Nga narrates the genealogy of Igatibi:

Alaafin Maku had become King of Oyo after Aole. And the great Afonja, though Are Ona Kakanfo had broken away from the stranglehold of Oyo. So we lived free, strong, and independent. We were once again the powerful Ilorin people. And one day, Mallam Alimi took over the reins of power from Afonja with an army led by Solagberu, and then everything changed. Even our oriki changed. There, basking under the new protection of Islam, we sang ... But my father, Oluwo Ekun, Olori ebi of our family Arogunmasa found it difficult to do away with the ways of his fathers and embraced Islam totally. He was warned severally, but he refused to stop. They stoned him to death at Oja Oba, in front of the Central Mosque by the Emir's palace while carrying the sacred Masque of Igatibi. That day, they killed only the body in the Masque, and not its soul. As they did, and set his Masque on fire, it disappeared and reappeared at my feet while washing my father's clothes at home. In anger, the Muslims decided to come here and burn down everything that belonged to my father. The whole town went wild, La ilahallah! La ilahallah' they chanted. It was like wild fire. Touching everything considered unclean. I ran to the shrine, carried the box, put the Masque in it, locked it up as my father had taught me. He never had a male child so, I was a male child to him. I ran into the bush with Igatibi on my head (41-42).

It is the psychological and physical disturbances of Kamal and Lemomu, as suggested in their hallucination, that bring about the heroic narration of the existence of great Igatibi in the above quote. This reveals that, in an attempt to solve the psychological and physical family upheavals of Kamal and Lemomu, Igatibi has to play a prominent role. Aesthetically, the hallucination, as the pattern of dream motif, has been used to develop the characters and their roles in the play. The hallucination has brought the integration of the mind of Nga with assurance when she has listened to her children, their description of the symbolic creation in their unconscious minds. She discovers that the images that

appear to her children are all totems of Igatibi. Having realised that Igatibi has shown to his people his ancestral role and existence, she falls into a trance and she eulogically recounts the deeds of Igatibi. She knows now that Igatibi will find a way of solving the problem in the play. For the mythical and supernatural deeds of Igatibi which are evergreen in Nga's mind have given her much conviction about the soothing roles of Igatibi.

Remarkably, Yerima uses the presentation or exposition of Igatibi stylistically to show irony and foreshadow the plot structure. The audience is aware that the new religion is the cause of the conflict in the play but Kamal and Lemomu think it is the new religion that will liberate them from their predicament. Kamal, in his religious blindness, accuses his grandmother of causing marital and personal upheaval in his family and he threatens to kill her. But the audience knows that Nga is the possible solutions to all the familial problems in the plays. The playwright thus presents the adherents of the new culture as confused people and this reveals the state of their minds. The priest of the new religion, Isabi, sees Nga and the old religion as the answers to the conflicts in the play. Kamal and Lemomu never believe the message of Isabi, a Mallam of Islam:

Your blood Haa ....there. Her wrapper covers it all. The Queen of the Sacred gbedu drums of initiates. She has all the cure ....the gods adorn Her with the answers you seek, and touch her tongue with the blessings of the word. (14)

Kamal does not believe his priest. It is ironical here that the Mallam or teacher of the new religion embraces and eulogises Nga, the custodian of the old religion while the follower of the Mallam flinches from embracing or appreciating Nga and even plans to kill her. At the end of the play, Isabi's words come to manifestation when the problems are eventually solved through the presence and metaphysical deeds of Igatibi and through the instrumentality of Nga. Thus, the playwright uses irony and foreshadow as the technique through which the plot structure is developed.

As a historical satire, the playwright ridicules religious hypocrisy in the character of Kamal. Kamal accuses his grandmother of possessing strange powers that are responsible for all the bad things happening in the family and he threatens to stone her to death (29). Before he could execute this murderous plan, he has a hallucination where he becomes blind and twisted in the right hand. The person he accuses now becomes the source of his healing. Another significant hypocrisy is that Kamal, who claims to be

righteous or pious, is the architect of the problems in his family. Shortly after the hallucination and the timely intervention of Nga, he doubts the supernatural potency of Igatibi. Nga warns him. She also tells him the cause of disintegration in his house by reminding him of his wicked acts, which Kamal thought nobody knew. The conversation between Kamal and Nga shows the depth of religious hypocrisy, human intrigues and folly.

NGA: You doubt me then? You doubt the eminence of the spirit of our fathers?

You doubt the beginning of life? So how can you accept the strange future you carve for yourself? See how that future remains empty and unclaimed without the tale of the past, which places your feet firmly in the mud sands by the banks of the two great rivers. Oh children, to deny your own, is to crown yourselves in the laurels of emptiness, foolishness, laced with profound stupidity.. Here! watching your sinful soul plot against the true servant while your lips call on Allah's grace .... Shiiio!

KAMAL: Then I am finished.

NGA: That's a mild song to sing. A boy who calls you father ... brought his bride-to-be for your blessings. You sent him off to Sokoto to gather more knowledge of the Quran, and slowly you and, the wrapper folds of his bride ..... and now she carries your child. Who should we condemn to Nar Ustaz?

From the conversation between Kamal and Nga, the hidden fact about the delayed pregnancy of Kamal's new or second wife is unveiled. Kamal who claims to be religiously upright snatches the wife of his religious servant by feigning to increase the religious growth of his servant. Kamal's secret deeds are revealed to Nga supernaturally. While Isabi, the priest of the new religion which Kamal proclaims to be the ideal is kept in darkness about it. This is ironical. It is also ironical that Kamal sees Nga as the cause of the delayed pregnancy whereas he needs to reappraise his past of infidelity and unfaithfulness to the religion he upholds deceitfully. Yerima satirically exposes human intrigues and foolishness in the character of Kamal by artistically engaging his psyche.

## II. CONCLUSION

From the fusion of history, collective unconsciousness and dramatic idiosyncrasy of Ahmed Yerima in the play,

*Igatibi*, a satire has emerged and this type of satire can be coined historical satire. Indeed, the playwright has invented dream patterns such as nightmare and hallucination as techniques or devices to interrogate the existing historical happening of Nigerian people and to ridicule their intrigues, follies and weaknesses. There is a hybridization of three disciplines – history, psychology and literature in this study, these three disciplines gradually become quintessential strategy for the evolution ‘sato-historical’ drama, a subgenre of African dramatic literature.

#### REFERENCES

- [1] Abdullahi, Yahaya D. (2013). Theatre and national reimagining: A multicultural approach of Yerima’s drama. Ahmed Yerima. *Tafida and other plays*. Ibadan: Kraft Books Limited. 138-155.
- [2] Adeoti, Gbemisola (2007). An exploratory study of Yerima’s drama. Gbemisola Adeoti: *Muse and Mimesis: critical perspectives on Ahmed Yerima’s drama*. Ibadan: Spectrum, 2007. 1-52.
- [3] Adeoti, Gbemisola.(2010). *Voices offstage Nigerian dramatists on drama and politics*. Ibadan: Kraft Books Limited.
- [4] Baldick, Chris, (2001). *The concise oxford dictionary of literary terms*: New York: Oxford University Press.
- [5] Bloom, Jan. (2010). *A dictionary of hallucination*. New York: Springer.
- [6] Elliot, Robert. (2004). The nature of satire. *Encyclopaedia Britannica*.
- [7] Hornby, A.S. (2005). *Oxford Advanced Learners Dictionary of Current English*. Oxford: Oxford University Press.
- [8] Knight, Charles. (2004). *Literature of satire*. Lexington: University of Kentucky Press.
- [9] Leo, P.W. Chiu. (1989). Differential diagnosis and management of hallucinations. *Journal of the Hong Kong Medical Association* 41(3). 292-297
- [10] Rosenberg, Harold. (1960). Community, values, comedy. *Commentary (The American Jewish Committee)* 30. 155-165.
- [11] Szabari, Antonia. (2009). *Less rightly said: scandals and readers in sixteenth- century France*. Paris: JA. Ronson.
- [12] Yerima, Ahmed. (2007). *Playwright thinking: Essays in Playmaking and dramaturgy*. Lagos: Concept Publications.
- [13] Yerima, Ahmed. (2012). *Igatibi*. Ibadan: Kraft Books Limited

# Hybridization of Metaphysics, Collective Unconsciousness and History in Two Nigerian Plays

Taiwo A. Stanley Osanyemi, Mrs M.O. Salam and B.A. Adedeji

Department of General Studies, Federal Polytechnic, Ede, Nigeria  
taistanley@yahoo.com

**Abstract**— *Corpus of literary critical engagement globally, tends to explore the interplay and nexus between literature and other disciplines in both science and humanistic studies in order to showcase the complementation and indispensability of various fields or disciplines for the expansion of knowledge and for the advancement and survival of human society. Through the investigation of elements of metaphysics, unconsciousness and history in Ahmed Yerima's Tafida and Mua'dhin's Call in this study, indispensability and comparativeness of literary engagement are established in order to address the growth and survival of human society through rejuvenation of history. Patterns of metaphysical elements and dream are examined for critical and textual analyses. Psychoanalysis serves as the theoretical framework that undergirds the discussion and findings. It is discovered that the metaphysical elements and dreams serve as signifiers of characters' traumatic behavior and revealer of their naïve approach of handling things. They also serve as instrument of flashback to the physical and psychological conflicts in the texts. The social, political and economic imbroglios that permeate Nigerian atmosphere are depicted through the artistic presentation of human psyches and unconscious motives. The paper succinctly concludes that remarkable happenings of the past (history) should be dramaturgically engaged by playwrights that have strong affinity to history, and history must not be ignored because it serves as a pivot to unfold possible solutions to contemporary pressing issues and crises. The mix of metaphysics, collective unconsciousness and history therefore, is a quintessential dramatic talent exhibited by Ahmed Yerima in his quest to unravel the prevailing crisis of governance in his society.*

**Keywords**— *Metaphysics, Collective unconsciousness, Historical plays, Governance.*

## I. INTRODUCTION

The fusion of metaphysics, collective unconsciousness (psychology), history and drama is the central focus of this study in order to bring to the glare the complementation and interrelatedness of humanistic studies in the quest for the expansion of the frontier of knowledge and to enhance the comparativeness of literature studies. Paul Masters (2017) posits that the word metaphysics has become a description of many fields of interest ranging from philosophy, religion, mysticism dreams, transcendentalism, life after death to reincarnation. He sees metaphysics as a spiritual philosophy or way of life with an exploration of reality in the idealistic sense. In a more absolute sense, metaphysics deals with issues that transcend human and physical understanding with more emphasis to the otherworld (Bergson, 2012). Collective unconsciousness is a Jungian perception of multitudinous human thoughts, memories, psyches and motivations (Jung, 2004). History will be seen as actual and remarkable happenings of the past that linger to the present and future (Fadeiye, 2010), while drama is the performance of actions for the appreciation of the audience (Oripeloye, 2017).

The centrality of the fusion of these disciplines is to showcase the rationality why historical dramatist reconstructs and rejuvenates history through the use of metaphysical characters and setting by paying particular attention to the unconscious states of the characters' minds. Ahmed Yerima's *Tafida* and *Mu'adhin's Call* shall be the primary texts and data; they will be subjected to critical textual analysis. The study will draw inspirations from psychoanalysis especially Carl Jung's model of dream theory as the theoretical framework. The essence of psychoanalysis is to investigate and highlight the metaphysical elements, characters' unconscious motives and patterns in the texts and to undergird the analysis of the study.

*Tafida* is a dramatic piece written on the life of Late Shehu Musa Yar'Adua, one of Nigeria's past heroes who died as a victim of human and political intrigues as well as inordinate ambition of the people he loved, trained and nurtured professionally. He died partly fulfilled and partly unfulfilled. He was partly fulfilled because he died as a retired General and former Chief of Staff of the Nigerian Army. But his presidential hope and ambition were shattered by his close associates, lovers, admirers and those he trained to be soldiers.

The play is a historical re-enactment that depicts the political and power struggles of the Nigerian military era. It shows the pangs, pains and regrets of the Nigerian civil war in which the protagonist is a principal actor or participant and the unpleasant transition to civil rule from the leadership of Ibrahim Babagida to that of Late Sanni Abacha. As a historical play, it is written in a memorial manner with lofty dialogue between Tafida (Shehu Musa Yar'Adua) and his father, Mutawalli, Alhaji Musa Yar'Adua. The play takes its title from the chieftaincy title of the protagonist who was the Tafida of Katsina. This is a play that takes another dimension in structure. The author comments that he uses metaphysical style. His explanations for its presentation in metaphysical style are two. On the one hand, the two characters in the play are both late historical personalities in Nigeria, that is, Mutawalli, the biological father of Shehu Musa Yar'Adua and Late Umaru Yar'Adua, the former Nigerian President and Tafida (Shehu Musa Yar'Adua). On the other hand, the issues raised in this play are facts, with the real characters involved either dead or still alive (*Tafida*, 9). Yerima, in this play, hybridises history and drama with the employment of the collective unconsciousness of human mind and historical realities that characterise the life of the protagonist. This makes the protagonist to be an excellent historical hero and also an excellent dramatic hero.

The setting of the play reveals a lot about Yerima's artistic talent and dramaturgy. The setting is a supernatural abode where two characters met. Their actions can be termed actions in the absence of external stimuli. However, they seem to have qualities of real perception because they are vivid, substantial and have existed at a particular time in the conscious state. This new dimension in historical and biographical play has a similitude of mythical drama, with mythical characters that perform actions that are superhuman but instructive. The intention of the playwright in adopting metaphysical style lies in the fact that he wants the audience to see this dramatic hero as a victim of human acrimony and intrigues, which make the protagonist not to be fully celebrated while living. He also adopts the strategy

to revere his hero for his earthly deeds and contribution so that the living can learn, especially the ruling class, that they will give an account of their stewardship one day in the other world.

Grassie William (1998) sees the metaphysical style as writing "a story that serves to define the fundamental worldview of a culture by explaining aspect of the natural world and delineating the psychological and social practices and ideals of society (3). The thematic inclination of this play is aligned with Grassie's view. The author redefines the fundamental and cultural aspect of Nigerian politics to sift out the psychological effects of what is permissible on the political terrain on which his fictional hero, Tafida, plays. The synopsis of the play reveals the metaphysical meeting of a son and a father. The father tries to bring to the unconscious mind of the son his historical deeds and faults when the son is alive. He (father) reveals to him his greatness and reasons for his untimely dead. In Tafida's response to his father, Mutawalli, he tells the audience the intrigues, betrayal, inordinate ambitions and other atrocities that saturate Nigerian political atmosphere and people. Our focus, is not on the accuracy of the biography of Shehu Musa Yar'Adua and history but on the stylistic element and technique the playwright puts in place. From the author's note, it is vivid that Yerima uses metaphysical style and patterns of dream to reconstruct history. The use of metaphysics involves the use of super sensual realm or a phenomenon that transcends the physical world.

Hallucination is a pattern of dreams that equally deals with unconscious memories of the mind. It is a projection of the psychic context of human mind that has various effects on the actual life and deeds of the person that is suffering from hallucination. William Harris (2009:17) sees hallucination as a perception in the absence of a stimulus. According to Harris, hallucinations are perceptions in a conscious and awake state in the absence of external stimuli, and they have qualities of real perception in that they are vivid, substantial, and located in external objective space. The remarkable difference between hallucination and other patterns of dream is that it has little effect on the thought of the hallucinated person, unlike nightmare and daydream that help in higher measure to integrate the thought of the dreamer. However, in a simpler sense, hallucination is something that is seen or heard when it is not really there. Therefore, the mental images seen and voices heard may not have any semblance with real activities, but they are registered in the mind and at the particular time when the hallucinations occur, and they are capable of controlling the activities of the person involved in it. The hallucinating

actions and inaction are therefore not lucid and less effective.

The play artistically begins with the exposition of two dead characters whose spirits are invoked to become living characters, Mutawalli and Tafida, father and son respectively. Tafida suddenly begins to perceive some clumsy voices and he is fascinated to these voices until he becomes confused and numbed to his present state and environment

...., but this ear, the right one, I hear a voice, an inner one saying come to me. come, son, come and be with me (As if in a trance ). A little glow of light, first as a twinkle, then a strong flicker, then a ray .... A strong ray.... A prick of a needle..... and eyes began to close. (pause) but the voice grew stronger and stronger, until my eyes open.... And I saw you. (Pause) Baba... it all comes to me now. Are you... but no, you cant be ... but you must be an ...are you an Angel?

(Tafida, 12)

His father's reply to his question shows the level of hallucination that has taken place in the life of Tafida who is already in a world that is devoid of external or, better put, earthly stimuli. His father replies thus: No! I am only a flicker ... a speck of the known... a light to help you to next stage (Tafida, 12). Yerima, has used the psychic context of the character to develop the characters and the plot structure. This is so because he has presented Mutawalli here with a god-like character who is more knowledgeable and intelligent than human being. Thus, Tafida sees him as a mythical personality that is endowed with supernatural power to hold the key to his final destination (going to Aljena). Having realised who Mutawalli is in the play, the protagonist begins to depend on him for the rest of his actions.

At this very point, the protagonist becomes inactive in his own mind and he sees or feels the need of a helper or guardian in person of Mutawalli to realise his dream, which is to be in Aljena. This is the reason why he tells Mutawalli: then hold my hand, father hold firm (12). Interestingly, Yerima has introduced, artistically, an unconscious mind who yearns and hungers for the uncertainty. His emotional desires and aspirations propel him to be insensitive to the patent and salient truth, that is, only God that determines who makes heaven, not even angels. Yet, in his wandering mind, Tafida entreats Mutawalli to revisit his past life when he was on the earth to ascertain his next stage of transition, whether to hell or

Aljena, "then answer me, son. Did you believe in Allah with all your heart while on earth?" (13). As Campell (1991: 520) notes that "the essence of metaphysical or mythical style in drama or literature in general is to support the current social order, integrate the individual organically with his group". From Campbell's view, Yerima employs the metaphysical style through the psychological efforts of Tafida to revisit the current social order of Tafida's society. By this, the antecedent accounts of the lifestyle of Tafida succinctly become the plot structure of the play. Another reason for this, according to Campbell's (1991) view is that it is to initiate the individual into the order of reality of his own psyche, guiding him toward his own spiritual enrichment and realisation" (5).

From the hallucination and quest to go to Aljena by Tafida, the reality of his present psyche is to achieve his spiritual desire. It will be pertinent to observe thoughtfully the past deeds and actions or inactions of the protagonist. It is discovered that Tafida is a godly man who fears God, but he is betrayed by the people he calls friends. His father (Mutawalli) recalls:

That was the day I became really scared and worried about you. You were young. Thirty-eight, and I think, and you had lived a full life. What were you going to do with the rest of your adult life, I asked. You are too restless to be spiritually strong. And besides you had made too many friends. Amongst them were also enemies. That was why I insisted we prayed together before leaving my room that day... remember son? (19)

In Late Shehu Musa Yar'Adua's life, this is the day he celebrated his retirement from active military life as General and former Chief of Army staff in 1979. His father, according to the play, is overwhelmed with the crowd that celebrated with his son. Philosophically, he believes that not all of them are his friends, some are enemies. Yerima thus lays bare the real issue of human existence in any society, the question of who are friends or enemies.

There is employment of dramatic irony in this play. The protagonist and hero never sees his people, his admirers and party men as enemies but Muwatalli and audience know that some traitors are among the mammoth crowd. In real life, the people Tafida (Sheu Musa Yar'Adua) trains, trusts and relates with like Ibrahim Babangida and Sanni Abacha ask him to join the presidential race in early 1990. The same people betrayed him and eventually murdered him. After Sheu Musa Yaradua had won the SDP presidential ticket,

Ibrahim Babangida cancelled the primary election and later on General Sanni Abacha put him in prison where he met his mysterious death. Sheu Musa Yar'Adua, as Tafida, a dramatic character, laments over this ugly scenario:

Baba, after the ban, and I lost everything, even though I had clearly won the election. I sat down and regrouped. I counted my losses. My friend for reasons best known to him did not want me as president, even after he had given me his word, that he would hand over to an elected president (*Tafida*, 25).

The ensuing social disorder and political intrigues are highlighted here and invariably, these are the areas where who friends and enemies are to be measured philosophically. The playwright has vividly portrayed the thematic message of the play. The fusion of history and drama in this manner validates Adesina's (2012) view which sees history as the total "embodiment of humanistic studies that piercingly look in to the global and contemporary spread of ideas and culture...interpenetration of values and a host of others" (4). Therefore, Yerima has piercingly visited the fault lines in the political history of Nigeria through the unconscious psyche of his dramatic character, Tafida. Apart from the evil deed of Ibrahim Babangida who cancelled Tafida's electoral victory, Tafida unconsciously tells his father the wickedness and sadism of Late Sanni Abacha:

But, Baba, sadly, we dug our own graves, my friends was an angel compared to the Eblis who came after him. Supreme ruler he wanted to be, eternal ruler he wanted to be but he forgot that only God owns permanence (26)

During this stage of hallucination, as part of the collective unconscious mind, the playwright is able to use the unconscious as instrument of history to unfold different stages or eras of historical and socio political developments of Nigeria. Hence, the author has interrogated, reinvigorated and rejuvenated history in drama elaborately and artistically, to show the distinction between reality and illusion. Moreover, he has used the mind of his dramatic hero through hallucination to personalise the social events, political realities and the disenchantment of the entire society with his fictional hero, Tafida.

#### **Patterns of the Unconscious in *Mu'adhin's Call***

This is another fascinating drama where the author makes a paradigmatic use of the patterns of the unconscious to

expose human intrigues and callous obsession with power and fame. The playwright justifies his eclecticism in the fusion of history, the unconscious and drama in the play to show the distinction that exists between human collective unconsciousness, wakeful consciousness and societal realities.

The play, contextually, is woven around the circumstance and nature of the actual sickness and death of former Nigerian leader, late President Umaru Yar'adua in 2010. The major thematic preoccupation of the play is the unfortunate growth of deception and uncontrollable desire for affluence, fame and power that are prevalent in contemporary Africa especially Nigeria. The playwright registers his unhappiness with the Nigerian society because the society is impervious to lessons that are inherent in history. In the author's note, he lamentably exclaims, "...too strange that I wondered how much of his own history man learns from ...why we refuse to learn even when the truth stares us straight in the face" (5). Thus, the events and actions in the play are passionate appeal to human beings to learn from the past, to learn from the good ideals that are interred in the past and stop embracing illusions, as the author calls the play a "wholesome parody of illusion" (5).

The play reveals an Emir who marries a queen out of genuine love but the queen accedes to the offer of marriage because of the affluence, honour, fame and dignity that are attached to the position. Having become the queen, she becomes so obsessive with power that she steps on many toes to ensure the continuity of her esteemed influence in the palace. She callously poisons the king using a charm that will make him sick and die slowly without any suspicion of her wickedness. She strategises to make her only son the successor of his father. It is at this point that her wicked and clever intrigues fail to succeed. Fate does not allow her to have the seal of the Emir in spite of the high level of deterioration in the king's health. She eventually commits suicide when she realises the hollowness and futility in the whole exercise. Her sudden death symbolically restores peace and tranquillity to her society.

In *Mu'adhin's Call*, Yerima aesthetically portrays human psychic context as the oscillating pendulum that controls human destiny in the play. The images or symbolic creations in the various patterns of the collective memories in the characters' unconscious minds are artistically presented in the play to unfold the events in their wakefulness and comment socio-political happenings around them. The playwright begins the eruptive manifestations of the psychic context through hallucination

that occurs to the Emir. He sees strange objects and voices that represent his ancestors, heralding to him to come home, to transit from the devilish world and live peacefully in the other world because he cannot survive the intrigues and wickedness of man. The hallucination also reveals that the only human being to be trusted is the dead one. As a satire, the hallucination ridicules all human deeds and actions which are temporary. It bemoans the restlessness of man after the worldly things. The Emir is so anxious about the sudden change in his health and also about the nefarious activities of Asmau, the queen, and her son. In the midst of socio-political and familial anxieties, he has a hallucination:

There was a flicker...a dry wind...huge flies perching on my face.

Where am I? Am I here in this world? But it is the voices of my dead relatives that I hear. My late beloved father, who sat on the throne until the angels came for him, and took his spirit to Aljana! Then, my brother, Shehu Datijo, who was denied the throne by fate. Rabiati and Hamidat, my sisters, and my late uncles, Ibraheem and Abbul-Kadir (*Almost in a whisper*). And then I heard the galloping hooves of my late favourite horse Nantu, arriving and clad in the Emir's war horse armour, held by Musa, my late trusted horseman, handing me the ropes, aware that anytime now, I too would fall into the dark crypt with my forefathers before me. The black stone marker waiting...for my simple unadorned grave...of raised desert clay sand.... Only this time, I am the paste...in the clay of death...my sacred final home. (11-12).

From this hallucination, the Emir knows that his death is imminent and this is why he disregards the promises of the medicine men which he calls "lies in Allah name" (13). He sees the peace and tranquillity that are elusive in his personal life and world around him in the hallucination. Thus, his actions now are geared towards how to participate in the images and scenes in his hallucination. Artistically, the playwright employs hallucination to reveal the character and characterisation of the Emir as somebody that has been unjustly treated by people he has trusted, like the Queen. For him to see his late trusted horseman handing him the ropes of a horse to ride home in the hallucination makes him happy and fulfilled psychologically, as against the prevailing ill health and situation in the palace. Another aesthetic use of the hallucination is that it arouses curiosity

in the minds of the audience in attempting to know why the Emir is in serious health hazard. In this wise, the hallucination acts as part of the plot elements.

As Chen E and Berrios G. E. (1996:60) posit that hallucinations are benevolent, telling the hallucinated being good things about himself or herself, the hallucination has revealed the fact that the Emir is unjustly treated through disloyalty and betrayal from the people he trusted. This view of Chen and Berrios comes to stay in the play because the king suffers from human deceit and intrigues. His wife, Asmau, puts poison in his drink and the effect is that the king will die slowly and unconsciously. Meanwhile, during his sick period the queen mischievously carries out her treacherous plot to make her only son the successor of the king when eventually he dies. Thus, the hallucination exposes the conflict in the plot structure and also describes and exposes the characters of the protagonists, the hero and the heroine.

Another instance of hallucination in the play reveals the high density of human acrimony; intrigue and uncontrollable obsession with power. Asmau, the queen, puts charm in Dogari's drink to make him unconscious in order to get a valuable information from him. She wants to get the Emir's seal, which she will manipulate to facilitate her son's succession. The hidden truth is revealed through Dogari's hallucination. The conversation between Dogari and Asmau attests to this:

DOGARI: If this is the figure of death I embrace, then let me. I am ready. And if this is the figure of life, then let me live to the fullest. The smoothness, the softness, the perfume. Oh...what do you want from me....

ASMAU: The little secret you share with the Emir.

DOGARI: ....To which one do I owe this gratitude of pleasure?

ASMAU: The one that concerns his successor. Was Prince AbdulMalik, the Queen's only son mentioned by the Emir? The truth, my love.

DOGARI: ...the very words of the king. The Emir did not



name him... or any of his children....Haa, my headache comes again...pounding at my senses. Another embrace to kill the pain? (40-41)

From the hallucinating revelation from Dogari, the tension in the character of Asmau is reduced because the reality has dawned on her that her mischief is all futile. Dogari is neither in possession of the seal nor is the Queen's son mentioned as the successor to the throne. Artistically, Dogari's hallucination produces the climax of the plot structure. The futility of Asmau's disloyalty to her husband and her mischievous imposture of Dogari as one of the trusted friends or palace servants of the Emir whereas he is one of the mercenaries of Asmau. This results in a sudden twist that brings resolution to the inner or psychological conflict and physical struggles of the Queen. Although, this is not a natural hallucination as it is a drug-induced hallucination, the dramatic purpose is still the same: to engender complexity and complication of the plot, to comment and describe the characters of Dogari and Asmau and to reveal the thematic message of the play and the futility and vanity in earthly aspirations.

In addition to hallucination, the playwright employs lucid dream. Lucid dream is one of the patterns of collective memories of unconscious mind. Watanabe (2003) defines lucid dream as the conscious perception of one's state while dreaming. In this state, the dreamer may often have some degree of control over his or her own actions within the dream or even the characters and the environment of the dream (26). Watanabe's emphasis is on the conscious perception of controlling the actions in the course of dreaming. Anthony Peake (2012) supports Watanabe's view of lucid dream by expanding the meaning beyond dreaming. Peake sees lucid dream as the psychological or emotional feeling or tendency that reveals the actual happenings or actions or solutions to a particular unsavoury event or environment and situation without being told by a seer or diviner consciously or unconsciously. (77). Considering the concepts above, Yerima penetrates into the heart of Emir with lucid dreams where he consciously sees the real causes of the turbulence in his life, palace and the entire kingdom without the consultation of a seer or diviner. In the play, the Emir has a thorough rumination in his mind and he comes out with the real treacherous conflicts and the cause of the unsavoury things in the palace and the entire kingdom. The Emir says:

Like my grandmother used to say, the days come, so we must follow and live them. On this deathbed, I found out many things.... Poisoned brew of those I call advisers and friends. Sad tales of those whose true colour had been deliberately blurred to me by those I called my eyes. Whose innocent names had been mentioned in concocted tales of deceit. (16-17)

It becomes lucid to the Emir all the deceits and knots of disloyalty in the play. This lucid dream accounts for his discreet actions of keeping the palace's scroll where he writes the name of his successor safe and intact in spite of the worsened state of his health. Yerima, through lucid dream, creates two strong dramatic effects. He creates dramatic irony because his only listener, Dogari, is one of the "poisoned brew of those I call advisers and friends". Dogari's thought is that Emir sees him as a true palace security guard, which he (Dogari) feigns to be. This also accounts for the careful manner and approach the Emir displays to ensure that the scroll is not missing despite his decrepit health orchestrated by the poison of slow death from the Queen. The second effect of the lucid dream is that it mocks the character of Dogari as a charade, and it extols the virtue of wisdom in the character of the Emir. Thus, this particular lucid dream integrates the plot and develops the characters' roles.

Yerima's use of human psyche as a technique in the play may be explained as seeing man as the architect of his fortune and vice-versa. And that, if man can reflect well, all the dark or grey areas in man's endeavour will receive the light of the day. Philosophically, a man must be equal to whatever comes his way and if he does not, he should check himself intrinsically. The next pattern of dream motif in the play provides a similitude to the philosophical view above.

The playwright employs wishful thinking to create and develop his fictional characters that have inordinate ambitions. Wishful thinking is a strong psychological or emotional feeling of getting what seems very difficult or unlikely to achieve. It is a psychological and neurotic crave for pleasure or things that are not easy to come by. The playwright decorates the mind of the Queen, more often than not, in the play with psychological and physical apprehension as a result of her wishful thinking. The essence of this is to lubricate the wheel and heighten the speed of the plot structure of the play and to provide scrutinising insights to the characterisation of the heroine as a character with heavy doses of obsession with power and affluence. It will be imperative to examine her wishful

thinking as part of the dramatic techniques of the play. The dialogue between Zango, the Emir's traditional doctor and the Queen attests to her wishful thinking. The "dying slowly" poison is known to the Queen and Tassala alone. Therefore, Zango's thought is that the Emir's sickness is natural. His duty as the palace doctor is to administer a drug that will kill the Emir to avoid the ridicule that his incurable health predicament may portend. Surprisingly, the Queen's nefarious deed and obsessive ambition are yet to come to reality. Hence, her encounter with Zango overtly reveals her psychic context to the whole scenario:

ZANGO: .....But my lady if you really love him like you claim, then let him go.

ASMAU: Let him go? When the whole city is in disarray, and he has too many things left undone? Let him go, when our heir to the throne is close to sitting on the royal mat before the king makers wrap his head announcing my son king. I should let him go? Am I a fool? Is it because I am a woman, that you can only grant me a level of common sense slightly higher than that of a child? No.

ZANGO: Let him go, my queen. All these are cries and worries of men who let ambition fire their zeal to live and constantly involve themselves in games of persuasion to change their own destiny. Unless there is another specific task you will have him carry out, let me apply the perfect cure of our forefathers. (30)

From this conversation, the over-ambitious preoccupation of Asmau, the queen, is exposed. Similarly exposed is her disloyalty and betrayal of her husband. Artistically, the playwright annexes the reflections in her mind with the conflicting realities in the play. The conflicting issues or realities now are how the king will die and the question of successor. When the news that the Whiteman and the D.O are planning to dethrone the Emir because of health condition and to install, his arch rival Limam, she becomes resolute and plans to decisively make her wishful thinking become wishful fulfilment:

By Allah, Tassala, my husband must not be dethroned. Oh the thought of it makes me shiver. If dethroned, it shall seal the dreams of the house of Umar which includes my sons to sit on the throne of their fore-fathers forever. They will be doomed. (Pause. In a whisper,) if this is what Zango meant by the dust settling and covering my husband's name. Fuu....fuu.... I blow the dust to eternity. On the faces of the enemies. Never, Tassala. Never! (36)

From the analysis of the state of the Queen's mind, it is crystal clear that wishful thinking is the bane of all her actions in the play. If she had not been beclouded by wishful thinking the tragic tension and explosion in the play would have been averted. As a historical satire, the play preaches contentment because human destiny or fate is beyond human and can only be controlled by divine being not by man.

Moreover, there is an aesthetic of nightmare in the play. The nightmare in *Mu'adhin's Call* performs exactly the function of psychotherapy. Hartmann (1995:21) opines that dream, especially nightmare or bad dream, allows the brain to gain control over emotions resulting from distressing experiences and it allows the dreamer to integrate thought that will prevent the manifestation of the nightmare". Dogari has a nightmare in the play and, as such, he makes up his mind not to do anything that may provoke or activate the frightening images and messages in his nightmare to happen to him in his conscious mind. As a result of his nightmare, he has misgivings about the execution of Asmau's assignment of stealing the scroll that contains the name of Emir's successor when he will finally die. It is the nightmare that makes Dogari, the dreamer, to renege on his connivance with Asmau in the plot to ensure the ascension of Malik, the queen's son to the throne. The symbolic creations in the nightmare are so cumbersome and overwhelming that the fear of their manifestation should be prevented by a reasonable dreamer that dreams about them. This can be seen in the dream (nightmare):

Of late, bad frightful dreams haunt me. The type the dead inhabit. My last dream saw me chased through dark alleys and bush paths by a whole village of dead people. Why would a devoted believer dream such a punishing dream? I asked myself....But then again death and sleep are identical twins, ....the images it beholds frightens me. (39).

Asmau wants Dogari to immediately assist her in ensuring the unlawful enthronement of her son. This is societally suicidal and is highly capable of incurring the wrath of the gods and the ancestors, which may lead to total destruction or an outbreak of endemic catastrophe. The nightmare, therefore, is signalling warning to him that untimely destruction or calamity awaits him. Although he dies unexpectedly through poison from Asmau, his personal or singular death is preferable to mass deaths that are suggested in his nightmare. It is when Asmau realises that Dogari is not in possession of the scroll that she cleverly kills him through poison. His death is a reward he receives for his deceitful behaviour, because he feigns to be a friend to the Emir whereas he is a mercenary on the queen's payroll.

## II. CONCLUSION

Yerima, in *Tafida* and *Mu'adhin's Call*, portrays the psychic reflections of men and places them above the social and political realities in the plays. The playwright has unveiled the past historical happenings in his society through the mechanism of metaphysics and the unconscious to showcase to the world that life is transcendent and transient. They are used as stylistic techniques to showcase the plot structure, to create and project the characters and their characterisations. They are also used as instrument of flashback and foreshadowing to all categories of conflicts in the texts. This technique of employing metaphysical elements and patterns of dream in this study reveals a lot about Yerima's eclectic imagination in playwriting. In this study, it is obvious that the playwright writes with a predilection to explore various cultural, social and political situations like lust for power, social and political intrigues, religious hypocrisy, deceit, betrayal, sadism to mention but a few. However, as a psychodramatist (judging from the standpoint of this paper), he also attempts to explicate and resolve many but striking questions about illusion, reality, mannerism and the otherworld.

## REFERENCES

- [1] Adesina, O. C. (2012). *The future of the past. An inaugural lecture 2011/2012*. Ibadan: University of Ibadan Press.
- [2] Bergson, Henri (2010) *The creative mind: An introduction to metaphysics*. New York: Dover Pub
- [3] Campell, Joseph. (1991). *Creative mythology*. Arkana: Routledge
- [4] Chen E. and Berrios, G. E (1996). Recognition of hallucinations: a multidimensional model and methodology. *Psychopathology* 29 (1). 54-63.
- [5] Fadeiye, J.O. (2010) *History and historiography, archaeology and methods of teaching history*. Lagos: Murfat Publications.
- [6] Harris, William V. (2009). *Dreams and experience in classical antiquity*. London: Harvard University Press.
- [7] Hartmann, E. (1995). Making connections in a safe place: is dreaming psychotherapy? *Dreaming* 5(4). New York: Appleton, 213-228.
- [8] Jung, Carl. (2004). *Dreams (Routledge classics)*. New York: Routledge
- [9] Masters, Paul. (2017) *Metaphysics and mortals*. New York: Macmillan.
- [10] Oripeloye, Henri. (2017). Reading literature an introduction. Ibadan: Kraft Books
- [11] Peake, Anthony. (2012) *Is there life after death? The extraordinary science of what happens when we die*. New York: Arcturus publishing Limited
- [12] Watanabe, T. (2003). Lucid dreaming: its experimental proof and psychological conditions. *Journal of international social life and information science* 21(1). 48-62.
- [13] William, Grassie, (1998). Science as epic? [http://www.as.ypu.edu/sale\\_onard/History% 209% 20m\\_mythology\\_of\\_201.html](http://www.as.ypu.edu/sale_onard/History%209%20m_mythology_of_201.html)
- [14] Yerima, Ahmed. (2011). *Muadhin's call*. Ibadan: Kraft Books Limited
- [15] Yerima, Ahmed. (2013). *Tafida*. Ibadan: Kraft Books Limited

# Language Ideology in Jakarta Public Space: Indonesian Government Policy on Linguistics Landscape

Sri Kusuma Winahyu<sup>1</sup>, Gufran Ali Ibrahim<sup>2</sup>

<sup>1</sup>Language Development and Fostering Agency, Ministry of Education and Culture, Jakarta, Indonesia  
Email: sriwinahyu0406@gmail.com

<sup>2</sup>Language Development and Fostering Agency, Ministry of Education and Culture, Jakarta, Indonesia  
Email: ibrahim.kakalu@gmail.com

**Abstract**—What is presented as a linguistics landscape in the public space is meaningful to develop language ideology for the community. Public spaces serve to transmit language for the next generation because public space continues to exist forever. The Indonesian government's policy on the linguistics landscape is contained in Law Number 24 Year 2009 on Flags, Languages, State Symbols, and National Anthems. This study discusses the use of language in business institutions in Jakarta, the capital city of Indonesia. The selected business entities are the property of the indigenous and foreign nationals, including those affiliated with overseas companies. Other policies of the Indonesian government are also included, namely Law Number 25 Year 2007 regarding Capital Investment. The results of research on the naming of business institutions indicate that there are weaknesses in the case of language ideology in the public sphere with the non-existence of the rules of language use for foreign-owned enterprises or business institutions affiliated with overseas companies. Weakness is also evident through an analysis of the use of language on the information board indicating the abundant use of mixed or arbitrary forms of interpolation that instead of demonstrating multilingualism, but more likely because of incomprehension or "foolishness". The main suggestion of this research is the revision of the policy of Law 24 Year 2009, especially Article 36 paragraph (3).

**Keywords**—Linguistics landscapes, languages in public spaces, government policies, language ideology, and mixed codes.

## I. INTRODUCTION

A language is a tool used by humans to build the social identity and values. In a large community, the statement depicts a very important role. Language must be understood between people who communicate. Without

an understanding of language with each other, there will be no harmonization of communication exist.

Due to the advance of technology in the modern era as it is today, human contacts that "carry" their respective languages are hard to avoid. As a result, language as a means of communication affects each other which ultimately also affects other elements of life. This happens in countries that use more than one language, both in bilingual and multilingual forms.

The social contact of bilingual speakers with other speakers in a multilingual society will result in contacting more than one language in a language situation called language contact. As a result of language contact, various language phenomena, such as diglossia, code switching, and code mixing, can in turn influence the choice of codes or language attitudes of individual and community languages which in some cases reflect how the application of language ideology.

Over the past hundred years, nationality and independence have become a very important political issue throughout the world. In the struggle to establish a different national identity, and to secure independence from colonial rule, the development of a national language often plays an important role. The symbolic value of the national language as a unifying point in the struggle for independence is rapidly appreciated in countries such as Tanzania, where more than 120 languages are spoken. In other multilingual countries, such as China, the Philippines, and Indonesia, where there is a large population that speaks hundreds of different languages, the national language is not only a useful social language and official language but also serves as a symbolic unifying function for these countries (Holmes, 2013).

Indonesia is a country with the diversity of ethnic groups. The diversity of the tribe gave rise to many languages. In order to maintain relations among the tribes, it was agreed that the use of Indonesian language as the

national language or the communication means between tribes. It is a manifestation of the power of language ideology as a unifying nation. However, Indonesia's interaction with other nations also opens the entry of foreign languages. Therefore, the Indonesian society was built into a multilingual society so that on the one side there was also a variety of language attitudes in this country that influenced the language ideology.

**II. LITERATURE REVIEW**

Steinthal (1833-1899) states "language as a reflection of consciousness". It implies that adequate analysis and reconstruction of language content should be made only by hermeneutical methods. This is sociological perspective, which, being within the context of language, becomes the so-called sociolinguistic domain. Sociolinguistics assumes that language is not just an autonomous, but the heterogeneous system, that language "is adapted to the difference in human activity" (Urs Strässle in Christa Dürscheid, 2012). The figure below shows this.

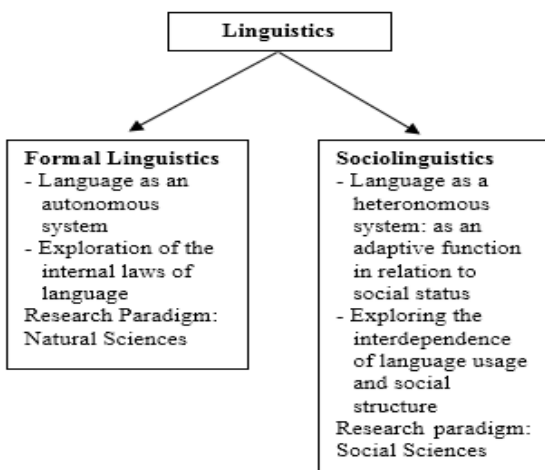


Fig. 1: difference between sociolinguistics and formal linguistics

The object of sociolinguistic research is the social meaning of the language system and its use as described by Dittmar. Meanwhile, Joshua Fishman characterized it into seven sub dimensions which is relevant to the study: (1) who; (2) what the talk; (3) how; (4) with whom; (5) where; (6) under what social circumstances; and (7) with what intentions and consequences. The seven sub dimensions above relate to the things as described in the following table.

Table.1: Seven Sociolinguistics Research Sub Dimensions

Seven Sociolinguistics Research Sub Dimensions		
1.	Social Dimension	Speaker social background
2.	Linguistics	Expressive communication

	Dimension	medium
3.	Interactive Dimension	Intention, communication purpose, social structure
4.	Specific Context Dimension	Spatial, temporal, and situational condition
5.	Evaluatif Dimension	Using and evaluating linguistics method applied
6.	Historical Dimension	History, culture, and regional of the language community
7.	Biography Dimension	Individual history and social of the speaker

According to the above explanation, language ideology is part of sociolinguistic studies. It meets the linguistic, interactive, specific, historical, and biographic dimensions. To study sociolinguistics, an evaluative dimension involving the elements of language within is used.

In the discussion of the ideology of language, many people have a monoglossic ideology, that is, they believe that language should be kept strictly separate. This opinion raises the use of the term to describe the mixing of codes that occur and the form which is considered opposed by them. For example, Franglais (French and English in Quebec), Fragnol (French and Spanish in Argentina), and Spanglish or Tex-Mex (Spanish and English in the United States). However, the presumption of the phenomenon shows a misunderstanding. Wardaugh (2015) considers that what happens here is not a messy mixture of two languages caused by laziness or ignorance, but the advanced knowledge of speakers of both languages who are also very conscious of the norms of society. These norms require that both languages be used in this way so that speakers can show their intimacy or solidarity. The ability to mix code in this way is often a source of pride and a pluralist ideology.

Not only in speaking, such language ideology also tends to appear in the realm of the public domain. Public space is part of the topic of the linguistics setting, which is in the form of signs, billboards, advertisements, and graffiti. The linguistics landscape is not a direct reflection of the official status of the language which used the linguistic diversity that exists in the city, or the relationships between languages. Instead, how language emerges in the public sphere provides evidence of the underlying ideology of certain codes and its speakers (Hélot et al, 2012 in Wardaugh, 2015). The ways in which language is used reflect and influence the perceived value of the speaker (Stroud and Mpendukana 2009 in Wardaugh, 2015).

Although when a country clearly states its language policy, the practicality or actual implementation is

another matter. Spolsky (2004) argues about policies and practices, which are related to belief (ideology) and rules. He observes that the real language policy of a community is more likely to be found in practice than in rules. Actual language practice reveals the language ideology of local people in national language policy. The linguistics landscape provides an excellent means of learning the language ideology, how the person himself evaluates language and multilingualism (Lanza & Woldemariam, 2009 in Akindele, 2011). It is as much as the Botswana language policy and practice.

Research on policy issues and language practices were conducted in Gaborone, the capital of Botswana by Akindele (2011). The study, intended to contribute to the development of government policy, has the goal of demonstrating that the linguistics landscape can provide valuable insights to the Gaborone Botswana language situation. The language situation is a common pattern of language usage, official language policy, general language attitudes, and long-term consequences of language contact. Researchers conducted this work by analyzing the data collected from certain public domains, such as road signs, advertising signs, building names, warning and prohibition notices, billboards, shop signs, informative signs (directions, opening hours) in Gaborone. He compared the data in the order of use of English, Setswana (Botswana national language), and China.

Another study of the linguistics landscape was also performed by Al-Athwary (2017). He studied Arabic and Arabic sign writing in public areas in Yemen (Yemen, Arab monolingual society) that he did with a written multilingual approach. The study was conducted by using qualitative methods to describe and analyze English and Arabic written text of bilingual signs in the linguistics landscape in Sana'a. The study shows that in Yemen, although monolingual, but the use of multilingual in the public sphere is immensely. The most visible form of duplicating and fragmentary writing is used. Overlapping and complementary writing is not much because it may seem complicated and unattractive.

The linguistics landscape can provide useful clues to the frequent gap between official language policy and actual language practice. What regulated by the government through legislation and what occurred on the field very differently (Coupland in Holmes, 2013). If observed, although expressed as a contribution to the development of government policy, but Akindele's research above does not fully emphasize which government policy development direction is intended. In addition, the study of Al-Athwary also did not touch the discussion of the realm of ideology altogether. Therefore, this article discusses the linguistics landscape and

language ideology with the object of public space research in Jakarta in more depth with the aim of evaluating Indonesian government policies and providing input for future policy directions.

### III. RESEARCH METHODS

This research was conducted with the consideration that so far that the government has issued a regulation in the form of Law Number 24 the Year 2009 about National Flag, Language and State Symbol, and National Anthem (hereinafter referred to as language law). In the Act, there are several articles governing the use of Indonesian language in the public domain. Article 36 Paragraph (3) states that "Indonesian language shall be used for the names of buildings or buildings, roads, apartments or settlements, offices, commercial complexes, trademarks, business entities, educational institutions, organizations established or owned by Indonesian citizens or (1) and paragraph (3) may use regional or foreign languages if they have historical, cultural, custom, and/or religious values. "On one side, it is mentioned also in Article 38 paragraph (1) Indonesian Language must be used in general signs, road signs, public facilities, banners, and other information tool which is a public places. (2) The use of Indonesian Language as referred to in paragraph (1) may be accompanied by regional and/or foreign languages. Both articles indicate that in essence, certain business entities must apply the Indonesian language in naming. In addition, instructions or other information which is a public service shall also use (or prioritize) the Indonesian language.

This study applies a qualitative methodology with the in-depth observation of existing data. In qualitative methodologies, researchers view systems and individuals holistically and emphasize the meaning of research. Qualitative research requires skill and skills (Miles, Huberman, & Saldaña, 2014 in Taylor, 2016) because the method has not been refined and standardized like other research approaches so it is a historical artifact that requires the formation of conventions to collect and analyze data and in part reflects the nature of method itself. Qualitative researchers are flexible in doing research and encouraged to become experts with their own methods (Mills, 1959 in Taylor, 2016).

Data analysis is performed on the use of the language in the name of the supermarket and the contents of the instruction board or the information. The data are spread out in a table and then observed one by one and compared to one another. Is the name of the supermarket that appears to be Indonesian or foreign languages. Whether the words, phrases, clauses, or sentences in the instruction or information board use in Indonesian or foreign languages. If both appear simultaneously,

whichever comes first and how they fit into the language law.

### 3.1 Data Collection

The source of this research data in the form of signs and information board in the modern market (supermarket) in the capital of the State of Indonesia, Jakarta. The selected supermarkets are Diamond, Lottemart, Farmers 99 Market, The Foodhall, Hero, Lulu Fresh, Ranch 99 Market, Superindo, TipTop, and Transmart (formerly Carrefour). The collection of this research data is conducted through photo media, either on-the-ground or pick up from certain pages. Data collection is conducted within one month, ie May 20-June 21, 2018. In addition, information on the status of ownership of modern markets as supporting data is also gathered.

### 3.2 Data Analysis

The data analyzed by synchronized the data gathered in the field with the regulation published by government on language dan investment in Indonesia. The writer just focus on these two regulation in interpreting and connecting with code mixing of the signs placed at supermarket and the name of the supermarket themselves.

## IV. Results and Discussion

Regarding the naming of business institutions, there are eight supermarkets that use foreign names. The eight supermarkets are Diamond, Farmers 99 Market, Foodhall, HERO, Lottemart, Lulu Fresh, Ranch 99 Market, and Transmart. Diamond is part of PT Diamond Cold Storage which is the forerunner of Diamond Group founded by PT Coca-Cola, the local product under license of Coca-Cola USA. Farmers 99 Market and Ranch 99 Market, both of which are under PT Supra Boga Lestari Tbk. Which first stands is Ranch 99 Market, which is a company with the format of Ranch Ranch 99 Market USA. This supermarket offers qualified products with high-end special markets. A few years later the company decided to expand its segmentation to middle and upper middle class. Then, Farmers 99 Markets was founded. The Foodhall started from SOGO Supermarket under PT Mitra Adiperkasa Tbk. with Herman Bernhard Leopold Mantiri as President Director. He is a former Chief of ABRI General Staff and former Indonesian Ambassador to Singapore.

HERO was founded by Indonesian ethnic Chinese businessman, Muhammad Saleh Kurnia, with his brother, Wu Guo Cheng. However, currently, the largest shareholder of HERO is Mulgrave, a subsidiary of Dairy Farm, Hongkong. Lottemart Indonesia is under the Lottemart company of South Korea founded by Shin Kyuk-Ho. In Indonesia, Lottemart's President Director is

Joseph Buntaran. Lulu Fresh is headquartered in Abu Dhabi, United Arab Emirates, founded by Yussuf Ali, M.A. an ethnic Indian. In Indonesia, President Director of Lulu Fresh is Rajamohan Nair from the United Arab Emirates. Transmart was originally a French-owned retail company. But then Indonesian businessman, Chairul Tanjung, through his company CT Corp. controlled 100% stake in PT Carefour Indonesia and now changed its name to Transmart.

The other two supermarkets, Superindo and TipTop, do not use foreign names. Superindo is owned by Salim Group Indonesia and Ahold Delhaize Netherlands, while TipTop was established and still owned by Indonesian businessman Rusman Maamoer.

Table.2: Ownership of Business Entities

No	Supermarkets	Founder/Owner/Affiliation/License
1.	Diamond (A)	PT Coca Cola, Licensed of America Coca Cola
2.	Farmers 99 Market (B)	Ranch 99 Market United States franchise format
3.	Hero (C)	Muhammad Saleh Kurnia and Wu Guo Cheng, PT Hero Pusaka Sejati and Mulgrave (Dairy Farm, Hongkong)
4.	Lottemart (B)	South Korea Licence Lottemart
5.	Lulu Fresh (B)	Yussuf Ali, M.A., Abu Dhabi UEA
6.	Ranch 99 Market (C)	Ranch 99 Market United States franchise format
7.	Superindo (A)	Salim Group Indonesia and Ahold Delhaize Belanda
8.	The Foodhall (B)	Starting with SOGO supermarket; PT Mitra Adiperkasa Tbk.
9.	TipTop (B)	Rusman Maamoer
10.	Transmart (B)	Previously owned by France, currently belongs to Chairul Tanjung

In terms of ownership of business entities in Indonesia, the government actually has issued a law two years before the issuance of linguistic legislation, namely Law Number 25 the Year 2007 on Investment. In Article 1 paragraph (3) there is a statement "Foreign investment is an activity of investing to conduct business in the territory of the Republic of Indonesia carried out by foreign investors, whether using foreign capital completely or in association with domestic investors. Subsequently, paragraph (6) A foreign investor is an individual foreign citizen, a foreign business entity, and/or a foreign government investment in the territory of the Republic of Indonesia. Paragraph (8) Foreign capital is capital owned by a foreign country, an individual

foreign citizen, a foreign business entity, a foreign legal entity, and/or an Indonesian legal entity which is partly or wholly owned by a foreign party.

If the linguistic laws and investment laws are aligned for scrutiny, it appears that the linguistic law does not yet regulate linguistic policies for foreign investors establishing business institutions in Indonesia. It appears in bold sections in Article 36 paragraph (3) Indonesian language shall be used for the name of buildings or buildings, roads, apartments or settlements, offices, commercial complexes, trademarks, business establishments, educational institutions, organizations established or owned by Indonesian citizens or Indonesian legal entities. What is set out here is that only Indonesian investors or Indonesian legal entities, while foreign investors are not regulated at all.

Ownership or license of eight supermarkets using foreign names as mentioned above is from abroad. Therefore, if it is associated with the language law, the eight supermarkets do not include violating the language law because the owner or its affiliates are not purely Indonesian. That is precisely the weakness of the Indonesian government in terms of incorporating the underlying ideology of policy because of how policy interacts with practice is not considered. The policy only regulates indigenous financiers (Indonesia), whereas, in practice, the majority of business investors are foreigners or overseas license companies.

Furthermore, regarding the suitability of the contents of the guidance board and information with the language law, from the data presented in the table it is found that there are three groups of supermarkets based on the use of language on the instruction board or information, namely group A: using Indonesian (Diamond and Superindo) ; group B: using Indonesian and foreign languages (Farmers 99 Market, Lottmart, Lulu Fresh, The Foodhall, TipTop, and Transmart); group C: using English (Hero and Ranch 99 Market).

In group B, that is Farmers 99 Market, the sentence "Mohon maaf tidak ada tester untuk buah *exotic* – terima kasih", (*We are sorry there is no tester for exotic fruit – thanks*) using one English word, that is exotic. The word is united into part of an Indonesian sentence. In Lottmart "Buah Eksotis" (Exotic Fruit), phrases include the English form Exotic Fruit, while for "Boneless Chicken" phrases and "Chicken Filler" phrases are used English and Indonesian words at once. In addition, *Terima Kasih Telah Berbelanja* (Thank You For Shopping), sentences are also translated into English. In Lulu Fresh, the use of Indonesian and English appear on the words and phrases: *Jus & Susu Segar, Puding*, dan *Minuman Dingin* (Fresh Juices & Milk, Pudding, and Cold Drinks), each translated into Fresh Juice & Milk, Dessert, and Cold

Beverage. In The Foodhall supermarket, *The Food Hall Kitchen Dine & get 50% Off on food every Wednesday. More dining privileges.* followed by Indonesian *Dapatkan potongan 50% untuk minimum transaksi Rp100.000; pembelian makanan setiap hari Rabu* (Get 50% off for a minimum of Rp100.000 transaction; purchase of food every Wednesday). Tip Top Supermarket using Arabic in the form of *Asalamualaikum Warahmatullahi Wabarakatuh* in hijaiyah or Arabic letters above the phrase *Selamat datang* (Welcome). They also listed *Bismillahirrahmanirrahim* with the hijaiyah under the sentence of Ayam dan Daging (Meat and Chicken). Finally, in Transmart the use of the Kasir *Keranjang* (Cash Cashier) followed by a translation in English Basket Cashline. In addition, it also appears that in group B is not all supermarkets using two languages in the board instructions and information. Some of them use English only and some use Indonesian language only. The following is shown in table 3.

Table.3: Language Usage in The Information Board

No .	Supermar ket	Signane*	Language Usage
1.	Diamond (A)	Susu ( <i>Milk</i> )	Indonesian
		Timbangan ( <i>Scales</i> )	Indonesian
		Telur ( <i>Egg</i> )	Indonesian
		Roti ( <i>Bread</i> )	Indonesian
		Kami memproduksi sayuran daun dan buah organik dengan metode pengelolaan lingkungan ( <i>We produce organic fruit and vegetables with environmental management system</i> )	Indonesian
		Harga Murah ( <i>Cheap Price</i> )	Indonesian
2.	Farmers 99 Market (B)	Farmers 99 Market Fresh and Friendly	English
		Mohon maaf tidak ada tester untuk buah exotic – terima kasih ( <i>Sorry, no tester for exotic fruits, thanks</i> )	Indonesian and English
		Garden Fresh	English
		Sea Fresh	English
		Timbangan ( <i>Scale</i> )	Indonesian
		3.	HERO (C)
Fruit	English		



		Vegetables	English			Lebih Hemat 31 Mei—6 Juni 2018	Indonesian
		Meat	English			Ikan Gurame	
		Fish	English			Lebih Hemat 31 Mei—6 Juni 2018	Indonesian
		Cashier	English			Daging Giling Spesial	
4.	Lottemart (B)	Buah Eksotis (Exotic Fruit)	Indonesian and English			Lebih Hemat 31 Mei—6 Juni 2018	Indonesian
		Exotic Fruit				Ayam Pejantan	
		Fresh Vegetables	English				
No .	Supermarket	Signane*	Language Usage				
		Produk Korea Korean Product	Indonesian	8.	The Foodhall (B)	The Foodhall Freshness Quality Service	English
		Ayam Curah (Broiler)	Indonesian			Baby Milk, Baby Food	English
		Boneless Dada Ayam (Boneless chicken chest)	Indonesian and English			Vegetables	English
		Fillet Ayam (Chicken Fillet)	Indonesian and English			Organic	English
		Terima Kasih Telah Berbelanja Thank You For Shopping	Indonesian and English			The Food Hall Kitchen Dine & get 50% Off on food every Wednesday. More dining privileges.	Indonesian and English
5.	Lulu Fresh (B)	Fruits and Vegetables	English			Dapatkan potongan 50% untuk minimum transaksi Rp100.000; pembelian makanan setiap hari Rabu. Eksklusif kartu kredit dan debet Citibank Indonesia	
		Exit	English				
		Jus & Susu Segar – Fresh Juice & Milk	Indonesian and English				
		Yoghurt – Yoghurt					
		Puding – Dessert					
		Minuman Dingin – Cold Beverage					
		Keju-Mentega – Cheese-Butter					
		Chasier Express Maximum 10 Items Cash Only	English				
6.	Ranch 99 Market (C)	Ranch 99 Market it's a balanced life	English			Asalamualaikum Warahmatullahi Wabarakatuh Selamat Datang (Welcome)	Arabic (huruf hijaiyah/alpha bet Arab), Indonesian
		Cater Individual Desire	English				
		Meat and Seafood Frenzy	English				
		15% Off On Wednesday For All Meat and Seafood Items					
		Grilled Station	English				
7.	Superindo (A)	Belanja Ramadhan Paling Murah	Indonesian			Daging (Meat) dan Ayam (Chicken) Bis millahirah manirrahim	Arabic (huruf hijaiyah/alpha bet Arab), Indonesian
						Minuman Dingin (Beverages)	Indonesian
No .	Supermarket	Signane*	Language Usage				

		Makanan Beku (Frozen Food)	Indonesian
		Pakaian Bayi (Baby Clothes)	Indonesian
		Seragam Sekolah (School Uniform)	Indonesian
		Pakaian Dalam (Underwear)	Indonesian
10.	Transmart (B)	Kasir Keranjang Basket Cashline	Indonesian and English
		Jajanan Pasar (traditional snack)	Indonesian
		Roti & Kue (Cake and Bread)	Indonesian
		Produk Olahan (Processed Products)	Indonesian
		Buah-Buahan (Fruits)	Indonesian
		Promo Spesial Hari Ini (Today's Special Promo)	Indonesian
		Garansi termurah setiap hari Kami ganti 2X selisihnya Plus tambahan diskon 10% setiap hari Menggunakan semua jenis kartu kredit Bank Mega (The cheapest guarantee every day We replace 2X the difference Plus an additional 10% discount every day Use all types of Bank Mega credit cards)	Indonesian
		Demi kenyamanan Anda berbelanja kami menyediakan kasir di lantai 1 (For the convenience of your shopping We provide cashiers on the 1st floor)	Indonesian

\*Word in the bracket were not shown as a signane.

Group A is said to have complied with the provisions of Law No. 24 the Year 2009. Both have used

the instruction board and information in the Indonesian language. In contrast, group C is categorized as non-compliance with the law as a whole using a foreign language. Meanwhile, group B is partially orderly, using Indonesian language or using Indonesian and English (in the Indonesian language first). However, some of the clues and information from group B are in part still disordered because they use full English or English and Indonesian (preceded by English).

Why a case of group C and some groups of B exist, which only use English or prefer to use English rather than Indonesian language on the board and its information? It is certainly related to the naming and ownership of the business entities described above. If the supermarket is owned by a foreign investor or is under a foreign license, automatically the tendency to use its international nature is higher than its local awareness. However, it does not close also other possibilities, such as supermarkets that target the market for the upper middle class will be more use of English. This is in line with what happened at Ranch Market 99 which is said to target the market for the upper class.

A foreign language, in this case, English, is plural used as a sign of modernization. It seems to be in line with the format of the supermarket itself which is a modern form of the traditional market. Some peculiarities of the use of foreign languages in this situation can be observed from a sociolinguistic point of view. For example, visible on the sentence We are sorry there is no tester for exotic fruit - thanks in the supermarket Farmer 99 Market. The selection of the word exotic in the sentence can be understood as a code-mixed form. In the real Indonesian language, it has been absorbed and written *eksotik*.

From the above data, in Lottemart, there is also a form of Boneless Dada Ayam and Fillet Ayam phrases. The two phrases show the mixed code for using both English and Indonesian words at once. However, it is interesting that the phrase Boneless Dada Ayam uses an English phrase construct (Boneless Chicken), which is explaining-explained, while the Fillet Ayam phrase is an Indonesian phrase construct, which is explained-explaining. That is, there is no rule for the author as to what the translation of the phrase. Everything is done with an arbitrary. If using the Indonesian language, the phrase should be Dada Ayam Tanpa Tulang (Boneless Chicken) and Irisan Daging Ayam (Chicken Fillet). Arbitrary forms that also appear in translation such as in Lulu Fresh, Jus dan Susu Segar (Fresh Milk and Juice) are translated into Fresh Juice & Milk, which if following the rule should be Fresh Milk and Juice. Both forms are interesting because in the social situation of the Indonesian language there is a form of susu segar (fresh

milk), while perhaps in English there is a form of fresh juice so that both of them appear together.

Still, in Lulu Fresh, there is also the use of a unique shape, for example on Puding which is paired with Dessert. The authors of the information board, in this case, use a dessert hyponym equalized with Pudding. Actually, he can write down Puding which is indeed the English of pudding. The effort is also to uniform the existing form of information (alignment of the form), given the other lines of information are translations (Jus dan Susu Segar-Fresh Juice & Milk; Yoghurt-Yoghurt; Minuman Dingin-Cold Beverage; Keju-Mentega-Cheese-Butter). An interesting form is also visible in Transmart, the Kasir Keranjang which translates to Basket Cashline. There is a gap of information there, which is about the word cash. The word must be captured by the buyer without linking it to the Indonesian form (tunai) because it does not appear in the Kasir Keranjang. However, the word cash in Indonesian society is actually more popular than the word tunai so without mentioned in the form of Indonesian language, even its existence blends with the form of English, the buyer is very familiar.

In the social situation of the language community, as a supermarket visitor is sometimes also faced with the demands of contextual understanding. For example on the information board: The Food Hall Kitchen; Dine & get 50% Off on food every Wednesday. More dining privileges. followed by a sentence Dapatkan potongan 50% untuk minimum transaksi Rp100.000; pembelian makanan setiap hari Rabu. Eksklusif kartu kredit dan debit Citibank Indonesia Get 50% off for a minimum of Rp100.000 transaction; purchase of food every Wednesday. Exclusive credit card and debit Citibank Indonesia. As a researcher here my opinion is if the supermarket visitors are all Indonesian, the English sentence on the information board is totally useless since its Indonesian content has provided more complete information. Conversely, if the reader is nonnative who only understands the English-speaking part, then he will lose the information about minimum transaction Rp100.000;. Such information board content is ineffective. However, the social situation of multilingual societies favors the phenomenon.

At the TipTop supermarket, the greeting of Assalamualaikum Warahmatullahi Wabarakatuh is written above the Welcome phrase in the TipTop entrance. This greeting in the interaction of social environment of society in Indonesia is very common. Similarly, the word Bismillahirmanmanirrahim under the information Meat and Chicken. There is a particular intention relating to the religious side or in this case Islam. In Islamic Religion, slaughtering cattle and chickens or cattle any legalized, it should be called

"Bismillahirrahmanirrahim". That provision seems to be held by the owner TipTop, which is useful to convince buyers that meat and chicken are available halal.

## V. CONCLUSION

According to the above explanation, it appears that the language law (Law No. 24 of 2009) has not fully contained the regulation of language for foreign investors. Sentences in the law are prepared in general with the hope of overshadowing the objects that must obey obedience was not achieved. Information in the form of category of business entities, "... established or owned by Indonesian citizens or Indonesian legal entities" actually narrows the Indonesian language movement itself. In fact, the government policy that contains language ideology should be given not only to Indonesian people, but also foreigners who are interested in doing business in Indonesia.

Indonesia is a strategic country, both from its natural wealth and from the purchasing power of its people. Therefore, it is clear that many foreign investors are interested in investing in Indonesia. This is where the importance of policies that clearly regulate their existence and obligations, including in terms of rules of language use. However, a strictly enforced government policy may complicate the flexibility of foreign investors in the Indonesian market. If they fail to invest in Indonesia, the losses will also be experienced by the government of Indonesia and also the private sector.

Nevertheless, this research suggests the revision of the policy stated in Law Number 24 Year 2009 regarding Flag, Language and State Symbol, and National Anthem, namely Article 36 paragraph (3). Section paragraph (3) which reads "... established or owned by Indonesian citizens or Indonesian legal entities" is recommended to be revised into "... established in Indonesia, whether owned by Indonesian citizens or Indonesian legal entities or those owned by foreign nationals or foreign legal entities." In addition, to support the perfection of "serving" of public spaces with good language arrangement, adequate multilingual knowledge of the manual authors or information is required. Knowledge is absolute so that irregularities in the translation of Indonesian words, phrases, clauses or sentences into foreign languages or otherwise can be done well.

This study only uses data from Jakarta, as the capital of Indonesia. Therefore, it is still open to complement and enrich this research from other regions or provinces in Indonesia so that the linguistics landscape will appear generally in various regions in Indonesia. Thus, suggestions for future government policies will be more comprehensive.

## REFERENCES

- [1] Al-Athwary, Anwar A.H. (2017). "English and Arabic Inscription in the Linguistic Landscape of Yemen: A Multilingual Writing Approach." International Journal of Applied Linguistics and English Literature. <http://dx.doi.org/10.7575/aiac.ijalel.v.6n.4p.149>.
- [2] Akindele, Dele Olufemi. (2011). "Linguistic Landscapes as Public Communication: A Study of Public Signage in Gaborone Botswana." International Journal of Linguistics ISSN 1948-5425 2011, Vol. 3, No. 1: E39.
- [3] [foodhall.co.id/aboutus/thecompany/#.Wy4LCdlzbMw](http://foodhall.co.id/aboutus/thecompany/#.Wy4LCdlzbMw)
- [4] Holmes, Janet. (2013). *An Introduction to Sociolinguistics*. USA: Routledge.
- [5] <https://www.bloomberg.com/research/stocks/private/people.asp?privcapId=13205651>
- [6] <https://executive.kontan.co.id/news/juga-butuh-eqq-kalau-mau-jadi-pemimpin-di-indonesia>
- [7] <https://executive.kontan.co.id/news/tak-ada-birokrasi-ribet-di-kepemimpinan-saya>
- [8] <https://finance.detik.com/berita-ekonomi-bisnis/d-2095793/chairul-tanjung-kuasai-100-saham-carrefour-indonesia>
- [9] <https://foursquare.com/top-places/jakarta/best-places-groceries>
- [10] <https://www.google.co.id/search?q=owner+lulu+hypermarket&oq=owner+lulu+&aqs>
- [11] <https://www.hero.co.id/corporate/history>
- [12] <https://pengusahamuslim.com/931-kisah-sukses-tiptop-swalayan.html>
- [13] [https://www.superindo.co.id/korporasi-keberlanjutan.corporate.about\\_us](https://www.superindo.co.id/korporasi-keberlanjutan.corporate.about_us)
- [14] [https://id.wikipedia.org/wiki/Mitra\\_Adiperkasa](https://id.wikipedia.org/wiki/Mitra_Adiperkasa)
- [15] Profile of Diamond Group (<https://www.thefreelibrary.com/Profile+of+Diamond+Group-0279378607>)
- [16] Profil PT Supra Boga Lestari ([www.ranchmarket.co.id/id/pt-supra-boga-lestari-tbk](http://www.ranchmarket.co.id/id/pt-supra-boga-lestari-tbk))
- [17] Taylor, Steven J., et.al. (2016). *Introduction to Qualitative Research Methods: A Guidebook and Resource*. New Jersey: John Wiley & Son.
- [18] Undang-Undang Nomor 25 Tahun 2007 tentang Penanaman Modal. ([www.jdih.kemenkeu.go.id/fullText/2007/25TAHUN2007UU.HTM](http://www.jdih.kemenkeu.go.id/fullText/2007/25TAHUN2007UU.HTM))
- [19] Undang-Undang Nomor 24 Tahun 2009 tentang Bendera, Bahasa, dan Lambang Negara, serta Lagu Kebangsaan ([badanbahasa.kemdikbud.go.id](http://badanbahasa.kemdikbud.go.id))
- [20] Urs Strässle. *Soziolinguistik: Sprachliche Variation Und Soziale Herkunft*. dalam Christa Dürscheid. (2012). *Varietätenlinguistik*. Deutsches Seminar Universität Zürich.
- [21] Wardaugh, Ronald dan Janet M. Fuller. (2015). *An Introduction to Sociolinguistics*. UK: Wiley Blackwell.
- [22] [www.tiptop.co.id/news/brand/swalayan-tiptop-kisah-sukses-minimarket-islami](http://www.tiptop.co.id/news/brand/swalayan-tiptop-kisah-sukses-minimarket-islami)

# Mukhtar Mai, an Emblem of Struggle against Oppression

Mohinderpal Kaur

Urban Estate Patiala, Punjab, India

This paper seeks to analyse Mukhtar Mai's memoir *In The Name of Honor* (2006) from the point of view of a victimized female sufferer who subsequently resists patriarchal society and becomes an emblem of struggle against oppression. Before taking up Mukhtar Mai's memoir, I would like to focus on the difference between memoir and autobiography. The line between memoir and autobiography is vague. Like an autobiography, a memoir is a narrative that reveals experiences within the author's lifetime. But there are obvious and practical differences between the two genres. In essence, an autobiography is a chronological telling of one's experiences, which includes phases such as childhood, adolescence, adulthood, etc., while a memoir provides a much more specific timeline and a much more intimate relationship to the writer's own memories, feelings and emotions. "Unlike autobiography, which moves in a dutiful line from birth to fame, memoir narrows the lens, focusing on a time in the writer's life that was unusually vivid, such as childhood or adolescence, or that was framed by war or travel or public service or some other special circumstance" (Zinsser 15). Obviously, autobiographies and memoirs are nonfictional texts written by the author about specific events in his or her life. According to Andre Maurois:

Autobiography is a prolonged speech for the defense and is of two types; one is where the writing is as interesting as novels and as true as the finest life. It has truth tone and a fidelity and impartiality in portraiture of a very high quality indeed. Best autobiographies are those, which expose the inner journey of the self and depict the inner struggles of the person. It establishes a coherent and individual identity of the person. (84)

An autobiography depicts the hidden form of inwardness and the writer has to establish the self-portrait in the public eye. Philips Lejeune has offered a very cogent definition of autobiography which emphasises the significance of the author's signature and his/her intentions. According to Lejeune, "author constructs the discursive elements of autobiographical pact with the

reader"(12). In the case of women's autobiography, feminist theorists have emphasised the fact that women's relationship to authorship is historically different from that of men's. The critical theories formulated by male critics are not applicable to women's life writing owing to different biological, socio-political as well as psycho-cultural reasons. In men's autobiography-writing 'I' is at the centre of every incident, well defined, isolated and opposed to the world. But women's autobiography-writing projects a dotted 'i' which is on the periphery, collective, relational and representative of a class. Shari Benstock in her *Theory and Practice of Women's Autobiographical Writing* notes:

The self that would reside at the centre of the text is decentred and often is absent altogether in women's autobiographical texts. The very requirements of genre are put into question by the limits of gender which is to say because these two terms are etymologically linked, genre; itself raises questions about gender. (20)

Hence in autobiographical writing gender significantly affects the representation of author's world and experiences. Furthermore, Gusdorf, who is identified as dean of autobiographical writing, particularly for the theoretical foundation of genre, has recognized that "self, self-creation, and self consciousness are profoundly different for women, minorities and non western peoples" (29). Following his model of individualistic and unique selfhood, theorists of autobiography from Ronald Barthes to James Olney have persisted in maintaining the idea of centrally located isolated "I" as precondition for autobiography. "Separate selfhood is the very motive of autobiographical creation," (22) asserted Olney. Lately, since 70's feminist theorists like Patricia Meyer Spacks, Estelle Jelinek, Shari Benstock, Nancy Chodorow, Shiela Rowbotham, Nancy Friedman and others have questioned this traditional model of isolated self, on the ground that it does not take into consideration minority classes. As to quote Friedman:

The model of separate and unique selfhood that is highlighted in his

[Gusdorfs] work and shared by other critics established a critical bias that leads to the misreading and marginalization of autobiographical texts by women and minorities in the process of canon formation. (34)

According to these critics, centrally located isolated self supports restrictive and unspoken canon of autobiographical writing in literary tradition. One has to consider whether a woman reveals her unique self-indulges in self-exploration. A woman's autobiography generally deals with the various relationships like those with her parents, siblings and with her spouse, children and other members of her family. Her identity is established only because of her these relationships. A man's autobiography is mainly concerned with his success story, achievements and the world of work. He rarely focuses on his family relationships. Men's autobiographical writing, notes Jelinek in her *Women's Autobiographical: Essays in Criticism*, "focuses on their successful professional life and its relationship to their times"(78). However exceptions can be found in the autobiographies of a man like Bertrad Rusell. On the contrary, a woman forms her identity in relation to others. Nancy Chodorow in her book, *Psychoanalysis and Sociology of Gender Socialization* suggests that the concept of "separate selfhood is inapplicable to women as they have relational identity" (41). It encompasses that basic feminine sense of self is connected to the world. Mary Mason, in her essay *The Other Voice: Autobiographies of Women Writers* argues that "women's sense of self exists within a context of the deep awareness of others" (213). Therefore, a woman is constantly aware of the society's prescription for her female self. The research in women's identity formation in the Indian context by the psycho analysts like Sudhir Kakar, Indira Parikh and Aashish Nandy supports the theory of women's collective selfhood. According to these psychoanalysts, instead of hampering their growth such a collective trait strengthens their personality.

In case of a country like Pakistan where patriarchy is in full swing till now, autobiographical representation by a woman is a revolutionary task. Patterns of discrimination might have changed but they are very much there, fabricated under the guise of honour and protected by *Qisas* and *Diyat*. *Qisas* means retaliation or retributive justice, a sort of revenge or nemesis where Sharia allows equal retaliation as punishment. *Diyat* in Islamic Sharia Law is the financial compensation paid to the victim or heirs of victim in cases of murder, bodily harm or property damage. As stated in *International Federation for Human Rights Report*:

Under Islamic law, the punishment can either be in the form of *qisas* (equal or similar punishment for the crime committed) or *diyat* (compensation payable to the victim's legal heirs). The *qisas* and *diyat* Ordinance states that the death penalty may be given as *qisas* for intentionally causing death, or for causing the death of someone other than the person intended. The heirs may waive this right, however, in which case the death penalty cannot be enforced; the convict becomes liable to pay *diyat*, compensation to the heirs of the victim, and may also be sentenced to imprisonment under art. 311 PPC (although courts have only exceptionally maintained a sentence after waiver by the heirs or the victim). (38)

The formal legal system that operates under the statutory law is mostly implemented in urban and semi urban areas, while more popularly in rural and tribal areas local customary courts (Jirgas and Panchyats) pass verdicts which are respected and implemented by the community. The hierarchy of caste system is carefully maintained. A caste system, then, can be said to occur when a society is composed of birth-ascribed, hierarchically ordered, and culturally distinct groups (castes). Underlying hierarchical interaction between castes is the existence of what has been termed "status summation" (Barth 144). In lower castes and tribal areas, violence against women and gang rapes are common occurrences where woman is treated as a man's property and honour.

Violence targeting women in Pakistan manifests in a variety of ways and is usually carried out in combination with other human and women's rights violations in the form of physical and psychological abuse. Radhika Coomaraswamy has commented in preface to *Violence Against Women and Crimes of Honour* that "Crime committed for honour is allegedly justified in social setting where the idea of masculinity is underpinned by a notion of honour of an individual man or family or community and is fundamentally connected to policing female behaviour and sexuality" (xi). The element of patriarchy has caused a total disregard for women in the Pakistani society. As stated by Ibrahim

The trend of male dominance becomes a factor causing violence to the other gender. Women are viewed inferior to be "reined in" by men for

the better or, in the majority of cases, for the worse. They cannot raise their voice against violence by men, i.e. fathers, brothers and, after marriage, husbands and their male relatives, who are in control of their physical being. (2)

Women in Pakistan are extremely vulnerable to discrimination and social exclusion and due to this vulnerability, scheduled caste women experience double discrimination as they are discriminated both on the basis of caste and gender. As stated by Universal Periodic Review: Pakistan "Scheduled caste women are subject to rape assaults and culprits easily get away due to weak socio-economic status of victims" (May 2008). In such backdrop, "the female plight and predicament have different interpretations for women from different strata. However, they do suffer in different ways. Institutional and individual violence are not unknown phenomena for practically all Pakistani women (UN, 2011).

Mukhtar Mai, a survivor of gang rape is one such victim from the rural Tehsil of Jatoi of Muzaffargarh District of Pakistan, where caste system is a means of systematic discrimination. And as Sehar Mughal, a Pakistani feminist scholar points out:

Even today the image of Mukhtar Mai represents Pakistani women largely as victim of patriarchy – her courage and resolve portrayed is rarely found among other Pakistani women. However, within the larger picture, for decades the Pakistani women's movement has actively championed women's rights, challenging misogynistic Islamic laws (4).

In 2006, Mukhtar Mai published a memoir with the help of Marie Therese, *In The Name of Honor* relating her saga of gruesome gang rape that shook the whole world and gained media attention all over the world. Nicholas Kristof, renowned columnist of *The New York Times* wrote foreword to her memoir, avowing her struggle and endurance. Mai became the first woman in Pakistan to put tribunal justice on trial. She was born into a Gujjar caste and spoke only Saraiki, a minority dialect of Punjabi. "My childhood was a simple one of poverty, neither wonderful nor miserable, but full of joy," (Mai 22). She writes in her book, *In the Name of Honor*, "from an early age girls are taught that men are to be "obeyed" and "feared"( 23). She was leading a routine life, teaching village children the Quran, when her world was turned upside down due to tribal conflict of Gujjars with Mastois. The powerful Mastoi had accused her 12-year old brother Shakur of speaking to one of their women,

Salma, who was over 20. In retribution for Shakoor's actions, a tribal council, or jirga, was called to bring justice for the Mastoi family. "The use of women in this way is part of the patriarchal traditions of the area which see women as men's property; therefore, any harm against the women is viewed as harm against the family" (Critelli 236).

On the night of June 22, 2002, Mai's family reached a decision that Mai would confront the influential and aggressive Mastoi clan on behalf of her family. Mai claimed "she knew her brother did nothing wrong, but she had to bow to the Mastoi's demands" (Mai 1). "Mai was told that Maulvi Abdul Razaq, a trusted Imam, had tried to mediate the problem, but the Mastoi men would not agree to any reconciliation attempts, Razaq suggested an appeasement solution, suggesting that a woman from Shakoor's family be the one to apologize publically for his behavior" (Buse 6 February 2006 ). Her family told her that their last chance was for her to ask for forgiveness before the village jirga, or jury. "Jirgas are village councils that usually exist in lawless parts of the world – where official sanctions and laws are not adhered to" (Mai 25) and when they wish to convey a message to other men, they use bodies of women as the medium through which they throw a challenge to other men. One of the many ways in which men seek to inflict defeat upon their opponents in war is to scar and assault their women. Mai was the natural choice to be the emissary for this apology because she was a divorced woman and divorced women are looked down upon in patriarchal structure.

Mai agreed to confront the Mastois and walked to their farm house, 300 yards away, with her father, her uncle, Haji Altaf, and family friend, Ghulam Nabi. Mai recalled walking with her Quran clasped close to her chest, because she considered it her "respectability and her strength" (Mai 5). During hardships and calamities it is natural for a human being to surrender him/herself to the power of God. As Mai neared the Mastoi farm, she recalled seeing anywhere from 100 to 250 men – mostly Mastois. Mukhtar saw Faiz Mohammed, the Mastoi clan leader, as well as four men -Abdul Khaliq, Ghulam Farid, Allah Dita, and Mohammed Faiz -- all armed with rifles and a pistol. The guns were pointed at the Gujjar family as they arrived. Mai spread her shawl on the ground at their feet as a sign of allegiance but Mastois showed complete disregard for Mai's apology.

Mai's attempt at a peaceful resolution was greeted with silence, and then she began to recognize the gravity of the situation. The silence was broken when Abdul Khaliq, Ghulam Farid Mastoi, Allah Dita and Mohammed Faiz pushed and then dragged her into a room. She said later that she was dragged away "like a

goat led to slaughter”(Mai 9) as she screamed, “In the name of the Quran, release me! In the name of God, let me go!”(Mai 9). Additional malice was shown to her when she was being shoved half-naked out of the home and onto the ground in front of the crowd. Her father, the secondary victim, ran to her side and covered her with his shawl to protect whatever was left as he has also experienced the trauma “as significant other”(Figley and Kleber 75).

After this traumatic event, Mai became captive to her room for three days; she left only to relieve herself. She did not eat, did not cry and did not speak. Victims of such crimes suffer from a host of emotional reactions because they relive the fear, agony, anxiety and emotional numbness. Rumours began spreading around the village about how the family should have engaged in a *wata-sata* (exchange), where Shakur would have married Salma and Mai would have married a Mastoi. Mai was “blamed for her own gang rape” (Mai 12-13). “The social stigma associated with rape pressurises the victims to end up their lives. Rape victims are thus the most victimized victims in crime cases, as they are victimized first by their violator and then a second time once they report the crime to authorities” (Brody 13 December 2011). Madigan and Gamble refer to this as “second rape”(85). Magowan in her article “The Shame of Rape” argues:

The policy of hiding the rape survivor makes the media complicit in shaming and stigmatizing her. It reinforces the myth that women are too weak, traumatized and tainted to decide whether they want to tell their own stories of victory, not victimhood. And this assumption becomes a self-fulfilling prophecy. (9 August 2002)

On the night of Mai’s rape, her family returned to the police station for Shakur. The reality, however, was more complex. Human Rights Watch reported that “there are allegations that the police attempted to bribe the family in the amount of 11,000 rupees (US \$180) for the release of Shakoor”(12 July 2002). Furthermore, “investigations following Mai’s accusations have found that Shakoor had been kidnapped and sexually assaulted by the same men who witnessed Mai’s rape” (Masood 22 October 2005). As she sat at home, reliving in her mind what had happened to her and her brother, Mai grew numb and after some time she decided to kill herself by swallowing acid. Ashamed and guilt-ridden, Mai begged her mother to buy the acid so that her suffering could end because it was the only expected course of action for a woman so ashamed and thus the culturally accepted way to return the honour of

her family. Mai wrote that she wanted to die “so that my life may finally end, since I’m already dead in the eyes of others!” (19). Her mother begged her to stop and essentially “foiled her plan to commit suicide” (Mai 19). She continued to pray to God, asking him to help her choose between suicide and revenge. Mai wrote later that “she felt guilty for being raped, even though she knew it was not her fault” (25).

However Mai failed to carry out the expectations of the conventional community, namely to commit suicide: instead, she found enough strength to fight against the tribal conventions and decided to seek revenge by embarking on the mission to struggle but the laws in Pakistan are stacked high against women. It was difficult for her to prove in front of a legal commission that she was raped and her aggressors should be punished. According to Brownmiller “women like Mukhtar Mai eagerly struggle to make rape a speakable crime, not a matter of shame”(85). A woman who seeks the assistance of the state in convicting her rapist(s), or otherwise seeks to establish that her dignity has been offended, must be able to summon four male witnesses. Failure to do so can lead to her own conviction for fornication or adultery. But Mai’s dogged determination ensured that her quest for justice would not go unnoticed, and in only a few days the news of the tribal ruling and of Mai’s plight had travelled around the world.

According to Mai, on Friday, June 28, 2002, Maulvi Abdul Razzaq gave a sermon to his congregation about the gang rape. He condemned the rapists, and said what had happened to Mukhtar Mai was “a sin, a disgrace for the entire community”(24). He encouraged villagers to speak to the police. Mai’s account of the events following her gang rape also pinpointed a local Pakistani freelance reporter who was in the congregation during Razzaq’s sermon. “That reporter heard about what happened and wrote about it in his paper” (Mai 23). Thereafter, Mai, Shakur and their father and uncle were taken to the police station in Jatoi, the nearest city and for the first time in her life, she was approached by a number of reporters. Unsure of how to react to all of their questions about everything that had happened to her, Mai found herself revealing intimate details about the rape that had forever changed her. She said, “I sense instinctively that I must take advantage of the presence of these journalists” (26).

Mai’s father supported her growing will to fight back for her rights, although she did not know much about her rights. There were enormous barriers in her way of seeking justice because women in rural areas of Pakistan are “isolated from the resources of information and therefore lack awareness of their legal and civil rights.” (Bari 183). All Mai knew was that women were objects of exchange from birth to marriage, objects who



had no rights. She recalled not even knowing that Pakistan had a constitution and laws written in books. She had never seen a lawyer or a judge until that point. She had no “concept of a legal system outside of the jirgas or panchayats that existed in the lawless regions of Pakistan” (Mai 28).

When it was time for Mai to be questioned by police, she felt suspicious. She stated that the officer writing her answers repeatedly left to consult a superior whom she never saw. Each time he returned, she watched him write a few lines although she spent a great deal of time in talking. Once he finished writing the statement, the officer had Mai dip her finger in ink and press it at the bottom of the page to serve as her signature, since Mai could not read or write. She writes that she later learned he had falsified information and included a false date in the report (30). As quoted by Bari “lack of formal education, especially in rural areas reinforces their lack of skills, limited access to economic resources and opportunities, rendering women economically and socially dependent on men”(133). Besides this, police officers also become perpetrators of harassment. As stated in *Double Jeopardy : Police Abuse of Women in Pakistan* “70% of women in Police custody are subjected to physical and sexual abuse ....Police in Pakistan frequently fail in their duties to provide contemporary justice”(130).

In her book and in interviews with journalists, Mai claimed that the verdict of raping her was made by a jirga in the presence of her community. She felt ashamed about what was done to her, and she felt even more shame having to discuss the details with male officers. Mai said there were almost no women in the police and judicial system near her. Not long after returning home around five that morning, the police arrived at her home again. This time, she was taken to the country police headquarters for formalities. Mai began to think that the “police were afraid of more journalists arriving”(Mai 32).

Nonetheless, she revealed information about the rape case. Journalists, in turn, told Mai about other rapes and acts of violence occurring around the country. She discovered that the media attention and human rights organizations gave her strength and protection from the Mastois, who lived just a few hundred yards away. She began to see herself as a symbol. Mukhtar Mai decided to fight for the women who “suffered in silence” (Mai 45). The press continued to cover Mai’s story because she was the first person in the country to put a tribunal system of justice on trial. At the same time, villagers began spreading rumours about Mai, saying she was an embarrassment and should have been ashamed to speak out. Parents stopped sending their children to Mai to learn the Quran (Mai 49). As stated in *“Honour” and Violence against Women in Pakistan*:

One of the major reasons that women victims are reluctant to take action against violence through courts is the fear of legal system and process about which they have no knowledge . Another major factor that intimidated the women in court environment was the number of men and their attitudes at seeing the women in the courts.(Ghai &Cottrell 175)

On July 4, 2002, human rights groups held a demonstration in Pakistan, demanding justice for Mukhtar Mai. The judiciary criticized police for taking too long to register her complaint and for forcing her to sign a blank document. A judge told the press there was no way for police to have not known about the gang rape before Mai pressed charges on June 30. He called the jirga’s decision a disgrace. Pakistani government officials also began making statements to the media about the case. The country’s Minister of Justice stated on British television that the verdict of the jirga should be considered an act of terrorism. The government of Pakistan treated Mai’s case as an affair of state. Two members of the Mastoi tribe had been arrested on July 2, and four others were on the run. Policemen surrounded Mai’s home for protection because she was afraid that the Mastois would retaliate. Police arrested 14 Mastoi men within days of international media breaking the story. The case was in court just weeks later.

On August 31, 2002, the court delivered its verdict. Six men were sentenced to death and fined 50,000 rupees for damages and costs. Four suspects were convicted of raping Mukhtar Mai and two men were convicted of instigating the rape as members of the jirga. Eight others were set free. Mai held a press conference outside courthouse, saying she was satisfied with the verdict, but she still wanted the eight freed Mastoi men behind bars. The six convicted men “vowed to appeal their death sentences” (Mai 73). Mai filled another appeal to the Supreme Court of Pakistan, the highest court of law but on April 21, 2011, the Court upheld the Lahore High Court decision. The court blamed Mai for triple presumption of innocence. The Supreme Court questioned Mai on numerous accounts of her ability to correctly identify her rapists since the rape occurred during the night, the weight of her testimony was also questioned and the eight-day delay in reporting the incident to the police were used as evidence against her. The court also refused to attach accomplice liability to the other council members of the crowd of 200 to 250 people that the court records acknowledged, were present at the time of the incident. The court used lack of evidence to uphold the decision.

Today, all but one rapist is free, while Mai has moved on with her life. She feels that had it not been for the hordes of human rights organizations, groups opposing violence against women and NGOs supporting her openly and forcefully, the media would not have given so much attention to her case. After all, "it was common to hear of men quarrelling, only to resolve their issues by cutting off a woman's nose, burning a sister, or raping a neighbour's wife" (Mai 67). She turned out to be a courageous woman who led a revolt against rape, illiteracy and the repression of women that has reverberated through all of Pakistan and to a limited extent in the entire world. The injustice done to her sowed the seeds of reforming her own society, "ultimately she believed that the only way to fight feudal attitudes was to educate people" (Kristoff viii). She was passionate about her mission; she sold her family jewellery to pay the teachers. She was not carried away by international limelight showered on her, rather chose her hometown as her work place: In US she appeared at banquets, hailed at the white house and was feted at luxury hotels and yet always counted the days to return to Pakistan" (80). She runs a girls' school and a non-governmental organization for abused women that she started with her compensation money and generous donations from aid agencies around the world. This uneducated woman was aware that education can bring a positive change in a society on both individual and collective levels. This can prove helpful for women who suffer more if they lack awareness and knowledge of their rights. Mai chose to speak rather than keep silent about her oppression and suffering and thus became symbol of iconic passion to fight against oppression.

This was a symbolic victory for Mai and her memoir tells not only of rape but subsequent strife she endured. Hence, she has become the global emblem of feminism by articulating her struggle for being heard. Mai yearned for self expression, individuality and self-identity. Her endeavours further depict how a marginalized tribal woman derives strength from her body and her inner feminine core to fight against her marginality. The dominant patriarchal structure usually restricts the discussions of rape laws. The story of Mukhtar Mai got international media attention forcing Pakistan to come to terms with reality of situation in terms of status of women. She has become known not only as a victim of gang rape but as an icon of strong women of Pakistan. After more than three years of social humiliation, courtroom battles and fearing for her life, she continued with her efforts to teach village girls. "While traditional tribal council made Mukhtar Mai a victim, Pakistan Judicial system continued to victimize her with unpredictable and unprecedented actions in her

case" (Karkera 14). Besides this, Mai's case has brought Pakistan's Judicial System and more specifically, many problems of the system into global spotlight. Language and literacy barriers, a lack of trust in the official system further complicated the relationship of Mai, as an average Pakistani Citizen with the nation's judicial System.

Her sense of shame and guilt did not undermine her life, rather she developed potential subjectivity by repositioning and defining her role as woman both inside and outside of social, cultural, and gender norms and thus became global face. Mai's literary discourse emerges out of her own experience; therefore, she suggests that she embodies the voice behind the lines of *In the Name of Honor* and is at the same time the female victim protagonist. "If so many people have come to find about me, it's because I stand for all the other women part of the country who have been violated. For the first time woman became a symbol" (Mai 45). She felt a sense of responsibility because she has become the spokeswoman for the oppressed women around the globe. Mai uses 'we' in her response to a question about her 'individual' vision, a 'we' that encompasses other women of Pakistan who feel emboldened to challenge injustice, to fight against violence enacted in the name of tradition or religion She became sobriquet 'Mai' which in local dialect means respected elder woman.

#### REFERENCES

- [1] Bari, Farzana, et al. "Power Configuration in Public and Private Arenas: The Women's Movement's Response." *Power and Civil Society in Pakistan*, edited by Anita M, Weiss and S. Zulfiqar Gilani, Oxford University Press, 1998.
- [2] Barth, F. "The System of Social Stratification in Swat, North Pakistan." *Aspects of Caste in South India*, edited by E. Leach, Cambridge University Press, 1960.
- [3] Benstock, Shari. *The Private Self: Theory and Practice of Women's Autobiographical Writings*. University of North Carolina Press, 1988.
- [4] Brody, J. *The Twice Victimized of Second Assault*. New York Times, 13 Dec, 2011.
- [5] Brownmiller, Susan. *Against Our Will*. Penguin, 1975.
- [6] Buse, U. "Village justice in Pakistan: A court ordered gang rape." *Der Spiegel*, 6 Feb, 2006, [spiegel.de/international/spiegel/0,1518,399668,00.html](http://spiegel.de/international/spiegel/0,1518,399668,00.html).
- [7] Chodorow, Nancy. *The Reproduction of Mothering: Psychoanalysis and the Sociology of Gender*. University of California Press, 1978.
- [8] Coomarswamy, Radhika. "Violence Against Women and Crimes of Honour." *Honour: Crimes, Paradigm*

- and violence against Women , edited by Lynn Welchman and Sara Hossain, Zed Books, McGill University Press, 2005.
- [9] Curran, Bronwyn. *Into the Mirror*. Rajkamal Electric Press, 2008.
- [10] Estelle, Jelinek. *Women's Autobiography: Essays in Criticism*. Bloomington: Indiana UP, 1980.
- [11] Figley, C. R., & Kleber, R. J. "Beyond the 'victim': Secondary traumatic stress", *Beyond Trauma: Cultural and Societal Dynamics*, edited by R. J. Kleber, C.R. Figley & B. P. R. Gersons, Plenum Press NY, 1995.
- [12] Friedman, Susan Stanford, *Women's Autobiographical Selves: Theory and Practice, The Private Self : Theory and Practice of Women's Autobiographical Writings*, Chapel Press, 1988.
- [13] Gusdorf, George. "Conditions and Limits of Autobiography." *Autobiography: Essays Theoretical and Critical*, Princeton UP, 1980.
- [14] Human Rights Watch *Pakistan: Tribal councils source of abuse.*, 12 July 2012, [hrw.org/english/docs/2002/07/12/pakist4106.htm](http://hrw.org/english/docs/2002/07/12/pakist4106.htm)
- [15] Ibrahim, Fariqa. *Honour Killings under the Rule of Law in Pakistan*. McGill University, 2002.
- [16] International Dalit Solidarity Network "*Caste-based discrimination and human rights in Pakistan*" Universal Periodic Review: Pakistan 2nd UPR session, May 2008.
- [17] International Federation for Human Rights, *FIDH and HRC* "Ask the Government to Ensure that no Executions will take place in Pakistan", 24 November 2008, <http://www.refworld.org/docid/494a127d24.html> [accessed 18 December 2016]
- [18] Karkera, Tina. "The Gang-Rape of Mukhtar Mai and Pakistan's Opportunity to Regain Its Lost Honor." *Journal of Gender, Social Policy & the Law*, Volume 14 ,Issue 1, 2006.
- [19] Lejeune, Philippe, *On Autobiography*. University of Minnesota Press, 1989.
- [20] Madigam. L & Gamble, NC. *The Second Rape: Society's Continued Betrayal of the Victim*, Lexington Books, 1991.
- [21] Magowan, M. *The Shame of Rape*, [salon.com/2002/08/09/stigma](http://salon.com/2002/08/09/stigma).
- [22] Mai, Mukhtar. *In The Name of Honor : A Memoir*. Washington Square Press, 2006.
- [23] Mason G Mary, *The Other Voice: Autobiographies of Women Writers in Life/ Lines: Theorizing women's Autobiographies*. edited by Bella Brodzki and Celeste Schenck, Cornell University Press, 1980.
- [24] Masood, S. Pakistani raped by village order is to visit U.S. *New York Times*, 22 Oct, 2005.
- [25] Maurois Andre. *Autobiography Form and Text in American Literature*. Hamilton Publications, 2004.
- [26] Olney, James. *Autobiography: Essays Theoretical and Critical*. Princeton UP, *Postcolonial Theory, A Reader*. Columbia University Press, 1995.
- [27] Rowbotham, Sheila. *Woman's consciousness, Man's World*. Penguin, 1973.
- [28] Zinsser, William. *The Art and Craft of Memoir*. Mariner Books, 1988.

# Food: An Expression of Turkish Culture and Tradition in Elif Shafak's

## *The Bastard of Istanbul*

Tayyaba Jawad

Assistant Professor, Himmayat e Islam Khawateen College, Garden town, Lahore, Pakistan  
Visiting Faculty at University of The Punjab

In *The Bastard of Istanbul* Shafak has presented characters' interaction with food as an approach to study Turkish cultural values. Her presentation of their everyday usage of food as a communicational source conveys meanings which are more productive and long-lasting than any other cultural source. Shafak handles Turkish food and culinary activities as a symbolic language that addresses the issues of identity and cultural practices. She has presented the family drama through food affiliations set in the events of 1915. The Armenians and Kazancis who dispersed during the genocide in Turkey finally meet in Kazanci Konak in Istanbul and the cultural food plays an important part in alleviating the differences originated in 1915.

In *The Bastard of Istanbul* the sequence of events revolves around the conflicts between two Turkish families, Kazanci in Istanbul, and Armenian scattered in Tucson, Arizona, and San Francisco. The chronicle portrays both families' acceptance and rejection of cultural values through their food choices. The novel is populated with women; old and conservative as well as young and modern, who are most of the time occupied in food and culinary activities. The four generations of Armenians and Kazancis are described through these women's endeavor to maintain their identity, both with being female and with being quintessentially Turkish. Although the family drama deals with a serious moral crime of 'Zeliha's rape', yet it is hard to ignore the permanent charisma of traditional aromas and tastes in the milieu. These food references are constant aides-mémoires of the cautious observance and conveyance of prestigious cultural culinary deliverance from older to younger generation. Shafak conveys this culinary transference through the skills of Grand-ma Shushan and Grand-ma Gulsum.

The blending of different tastes and flavors in Turkish traditional cuisines signifies amalgamation of several Turkish religious and cultural groups. Shafak reflects this aspect through the preparation of ashure by Kazancis and

Armenians. Being Muslims and Christians they have different connotations of ashure, but for both families it is a holy and sacred traditional dessert. Ashure is honored by them to show their association and affiliation with their culture. For them it is "the symbol of continuity and stability, the epitome of the good days to come after each storm, no matter how frightening the storm had been." (p.272) Shafak has deliberately employed the ingredients of ashure to entitle her chapters to convey the underlying importance and connection of her characters with their traditional food and culinary culture. Kazancis and Armenians cook and share ashure with friends and relatives without any discrimination of religious beliefs and class differences. Ashure is a mixture of grains, fruits, dried fruits and nuts and does not contain any kind of meat. This refers to their traditional practice of preventing violence and bloodshed in the society and offering of peace and love to all, especially during the Holy month of Muharrem. This unique ashure sharing is significant of mutually adopted cultural values and it plays an important role by bringing these families closer. This cultural culinary practice of sharing ashure is strictly followed by Kazancis and Armenians at happy as well as sad occasions. One of the most strongly practiced custom is the observance of preparing ashure at funeral. The family of the deceased is not allowed to cook anything at home for about three or four days. At Mustafa's funeral after ashure is served

There was no more cooking in the house...every guest came with a tray of food; the kitchen was jammed with casseroles and saucepans. There was no salt, no meat, no liquor in sight, and no appetizing smells of baked goods. (p.352)

This is how the pain and grief of the family is shared to show that the community stands by them and religious and ethical differences do not count.

According to Balka Sufi tradition ashure refers to the gesture of goodwill and supports the belief of healing power of food for those who are ill or emotionally distressed.

It is prepared with special prayers for health, safety, healing, success and spiritual nourishment. It also signifies the tradition of reunion and the worth of family ties. Shafak presents ashure as a favorite dish that is delightfully shared by all members of both families despite their clashes. For centuries this belief in ashure has travelled through Turkish generations. The elders of the families dutifully convey this cultural message to their young ones in the form of a tale. In *The Bastard of Istanbul* it is Auntie Banu who performs this duty by telling this historical tale to Armanoush, "It was on this day that Allah had accepted Adam's repentance. So was Yunus released by the dolphin that had swallowed him, Rumi encountered by Shams, Jesus taken to the heavens, and Moses given the Ten Commandments" (p.305)

Armenians and Kazancis' passion for food is suggestive of Turkish gaiety and satiation. In both families it is an essentially followed routine to have a plenty of food displayed on tables to enjoy from morning till evening. All Kazanci and Armenian females are expert cooks. They are continuously occupied in cooking healthy and traditional dishes like ashure, manti, dolmas, karniyarik, pilaki, kofte, etc. It is their traditional routine to start a day with healthy and rich kahvalti (breakfast). One of the traditional kahvalti is 'Sucuk'. Banu often calls Asya for kahvalti saying "can't you smell the grilled *sucuk*?" (p.122) 'Simit' is a circular bread with sesame seeds which is specially prepared and served for kahvalti along with cheese, olives, several vegetables, kaymak and Sucuk. Along with that a kahvalti is sure to consist of 'bastirma, borek, pogaca and mememen'. In Kazanci konak it is presented by Banu's routine as she calls and displays kahvalti exactly at six in the morning. "*Simitist! Simitist! Come this way!*" (p.132)

An interesting Turkish cultural practice is to keep two peeled oranges and two sliced apples for the youngest of the family at night as an expression of love. This cultural aspect is presented through Asya and Armanoush. In America Armanoush is regularly offered peeled oranges before going to bed. She experiences the same ritual at Kazancis as Auntie Banu pops in her room and puts the plate next to her laptop, "On the plate were two oranges, peeled and sliced" (p.185) Through these food rituals Shafak exhibits Turks' love and honor for their cultural food values.

Through the culinary skills of females in both families Shafak portrays Turkish customary practice of preference for a wife who must be well equipped in preparing traditional cuisines. Women in both families are continuously preoccupied in preparing several dishes at home. Among Kazancis (except Zeliha) the sisters are skilled in cooking traditional foods. Their food preferences and culinary practices express their temperaments as well. Banu, the eldest has a "bizarre digestive system that stored

everything ingested" (p.23). She has her own theory regarding bread, "Dinner without bread was a sheer sin, which Allah might forgive, but Banu definitely would not" (p.24). Cevriye, the second eldest is a Turkish national history teacher who "always ate healthy, balanced meals" loves to add 'powdered sugar' to everything and experts in cooking traditional 'dolmas'. There is something bizarre about Feride, the third one whose 'dolmas' burst with "herbs and spices." While she herself is physically over stuffed with diseases of several kinds, she over stuffs whatever she cooks. Her physical hazards are expressed through her haphazard culinary practices. Mustafa's dilemma for being the only existing Kazanci male is also interpreted through his love for ashure and other traditional food. Even Pasha their "silver tabby cat" has "an insatiable hunger" (p.32) for delicious chunks of 'feta cheese'.

The bend of older Turkish generation towards cultural food and culinary practices is manifested in the fourth chapter "Roasted Hazelnuts". Following culinary tradition of celebrations a cake has been ceremoniously baked for Asya by her aunts since last eighteen years, "she is made to eat exactly the same cake---a triple-layer caramelized apple cake (extremely sugary) with whipped lemon cream frosting (extremely sour)" (p.60). Auntie Feride lovingly prepares the traditional meat dish 'manti' and auntie Zeliha reminds "... we Kazancis love red meat! The redder, the greasier, the better!" (p.74). This family's affiliation with their cuisines provides them a sense of belongingness. It also suggests that eating is taken seriously by them and homemade meals are a must. Women who cannot prepare traditional cuisines are awfully criticized as Zeliha and Rose are strongly condemned regarding their culinary mediocrity.

Traditional food plays an important part in Armenian's hatred towards Rose (their daughter-in-law). Her lack of interest in Armenian food is strongly denounced by her in-laws as Auntie Varsenig objects "the only food she knew how to cook was that horrendous mutton barbecue on buns! Each time we came to your house, she would put on that dirty apron and cook mutton." (p.58). They express their dislike by calling her 'Odar and Thom.' (p.58) For them Rose's kitchen is "a land of variety" (p.58), and she has no special skills of cooking. Their culinary conflicts ultimately result in her divorce. Rose is also not comfortable with Armenian tastes which are different from her American culture and she doesn't hesitate to show it. After her divorce she is determined to "cook real Kentucky dishes" (p.39) for her daughter Armanoush, and promises herself that there will be "No more *patlijan*! No more *sarmas*! No more weird ethnic food! Even the sight of that hideous 'khavourma' twisted her stomach into knots." (p.39). She assures herself to have a nice meal that will consist of "fried eggs and maple-

syrup-soaked pancakes and hot dogs with onions and mutton barbecue, yes especially mutton barbecue....And instead of that squelchy yogurt drink that she was sick of seeing at every meal, they would drink apple cider!" (p.39) though, interestingly the same food later on attracts Armanoush as Rose marries Mustafa of the Kazanci family who has an adherence to Turkish foods. She marries Mustafa not out of love but because she feels the need of "a lover with no ethnic luggage, no hard-to-pronounce names, and no crowded family; a fresh new lover who would appreciate *garbanzo beans*."(p.39) That is the reason Rose wishes Mustafa to be her 'sweet vengeance', against her former in-laws to show her abhorrence and hatred. Her loathing is so burly that she even switches her daughter's name from Armanoush to Amy.

Rose's conflicts with Armenians and Kazancis are suggested through her culinary relationship with her former and present in-laws. She hates her in-laws as much as they hate her and their mutual hatred is expressed through their food preferences. Rose tries her best to keep Armenian cuisine "as far from the borders of her kitchen as possible" (p.100) She even goes to the extent to vilify their cuisine in front of her neighbors and friends. To her next-door neighbor Mrs. Grinnell she often complains about Armenian's favorite 'cooked calf's feet and stuffed intestines'. Her disgust is intense as she nauseatingly declares "they spice it up with garlic and herbs, stuff it with rice, and wolf it down."(p.100) Rose's hatred for her in-laws is depicted through her loathing for their favorite traditional dishes.

In America, Mustafa often recalls his childhood-favorite-foods cooked specially for him by his mother and sisters whenever he finds Rose making 'pancakes' in her modern kitchen. His passion for his cultural food is obvious as he is terribly irritated when Rose condemns 'stuffed intestines'. He angrily debunks her, "What's the big deal? That sounds just like mumar. You should try it sometimes, it's really good."(p.100) His failure to disconnect himself from his cultural food suggests the impossibility of cutting off from one's roots and origins. Mustafa's adherence to cultural food is suggestive of the Diasporas' tendency towards their origins. It also suggests that food remains a mode of direct transmission of cultural tastes and practices within a familial sphere. Food cultures are characterized by strong parental involvement, while foreign cultural influences can be quickly abandoned due to strong effects of socializing with any other dominating group. (Harris, 1998) as is depicted through Mustafa.

In Turkey people love to eat and relish food. Turkish culinary culture has a long and deep rooted history that signifies the vast inherited elements of Ottoman cuisine, therefore most meals at a typical Turkish home are as grand as a feast (Ana Sortun, *Oldways*). Shafak has

presented it through the dinners served at Armenian and at Kazanci households. At both places the dining tables exhibit full grandeur of Ottoman cuisine such as *manti*, *kaburga*, *ashure*, *kofte*, etc. Besides this Turks are sincerely hospitable. It is a cultural practice and an honor for the family to invite guests and prepare a grand feast for them. It is suggested through the feast prepared by Kazancis for Armanoush to welcome her. It is believed that a guest brings good luck to the host. So when Armanoush visits Istanbul and stays with Kazanci's they welcome her wholeheartedly despite the fact that she is an American Armenian. Zeliha welcomes her expressing comfortably in English "Aren't you hungry? I hope you will enjoy Turkish food" (p.155). The four Kazanci aunts fidget awkwardly due to their unfamiliarity with the English language, still they welcome her with "ear-to-ear smiles on their face." and by preparing a whole feast of traditional cuisine. Armanoush is at once accommodated as she recognizes with interest "What a gorgeous table. She beamed...These are all my favorite foods. I see you have made hummus, baba ghanoush, *yalanci sarma*...and look at this, you have baked *churek*!"(p.156) Armanoush impresses the Kazanci's by identifying their traditional cuisine; *tursu*, *pilaf*, and *kaburga*. She proudly admits, "Actually, I happen to know this food because it is also part of the Armenian cuisine." (p.158) In a ritualistic manner all "the Kazanci women seemed determined not to start supper before the guest of honor joined them."(152). Thus while the dinner is served all of them good-naturedly just sit and watch TV. They wait for Armanoush for more than an hour to wake up. Including Sultan the Fifth (the family cat) no body dines. The cat simply "beseechingly meows" and patiently follows the smell of "lentil soup and meat dish" (p.153) that is repeatedly "reheated after every twenty minutes" (p.153). This episode portrays Turkish tradition of honoring their guests.

The similarity of cultural culinary practices among Turkish and Armenian families is prominent in preparations of their favorite dishes. The episodes regarding Armanoush's visit to her step-father's family in Turkey are indicative of their food similarities which further suggests their mutual sharing of culture and tradition. During one of her dinners with Kazancis, Armanoush notices that the rice is cooked exactly the way her grandmother does, "with butter and sautéed pine nuts."(p.165) while she proudly claims "I do not speak the Turkish language...I speak the Turkish cuisine."(p.156) Speaking of Turkish cuisine refers to the similar cultural food preferences of these two families. It explains Claude Levi-Strauss (1983) idea that "food is a code that can be seen to express patterns about social

relationships". The similarity of their cultural foods bridges their gap of language and distance.

Turks' hospitality is apparent in Kazanci's welcoming of Rose and Mustafa. The whole family is excited and overwhelmed. Grandma Gulsum specially cooks her son's favorite dish ashure, along with several freshly baked 'pastries, oven-baked borek, spinach and feta cheese, simmered lentil soup, stewed lamb chops, and the kofte mixture' which is "to be fried upon the guests' arrival" (p.272) Gulsum is so thrilled that she "incarcerated herself in the kitchen amid the dishware, cutlery, and ingredients, cooking the favorite dishes of her favorite child." (p.271). Her culinary activities are indicative of her extreme love for her son and her adherence to their custom of honoring their guests.

Shafak presents Istanbul as a focal point of Turkish culture through its food and culinary festivities, "hodgepodge of ten million lives. It is an open book of ten million scrambled stories." (p.243). From the very beginning till the end the text is full of food-coated references to enhance the prevailing presence of the city. Even the characters' emotions are linked with the city and expressed through their affiliations with traditional tastes and smells. Through powerful food metaphors Istanbul is portrayed as a comfortable place where even Auntie Banu's djinns can harmonize with the Turkish version of *The Apprentice*. It is the city that takes care of all. Besides imams others who wake up at the dawn in Istanbul are the 'simit vendors' who collect 'sesame bagels' from the bakers to sell throughout the day. The unique combination of religion and food provides another glimpse into the cultural factor of Turkey. Both are permanent presences that are interlinked with each other and also connect people with their cultural roots. Istanbul participates in its populous' happiness as well as anguish like a guardian soul through its food items, edible ingredients and street vendors.

The later part of the narrative drags Istanbul in the family conflict as the bastard of the novel Asya, along with her Turkish-Armenian cousin Armanoush ventures out in the streets of Istanbul to dig out their hidden history. Their Istanbul tour is visibly accompanied by their attraction towards smells and aromas of traditional food-streets and cafes. Armanoush is as comfortable and at ease with Istanbul as she is with Kazancis which is expressed through her food acquaintances. She views Istanbul as a platter full of flavors that are so very familiar to her. There is nothing foreign to her in these aromas. It seems as if the centuries of living together has kneaded these flavors in the genetic material of Turkish inhabitants making it impossible for them to throw these out of their composition. Strolling through Istanbul streets with Asya she inhales:

a pungent whiff of the sea. This city was a jumble of aromas, some of them strong and rancid, others sweet and stimulating. Almost every smell made Armanoush recall some sort of food, so much so that she had started to perceive Istanbul as something edible. (p.246)

So Armanoush confesses while eating 'chicken doner' that "Istanbul is a bit different...It's more modern and less conservative." (p.181) Istanbul is desired by these young women as a romantic and enchanting heaven that lures and swallows them by its beauty. Armanoush is mesmerized by the beauty of the sea, the way seagulls shriek to catch the morsels of 'simit' that are thrown to them by the passengers, and the acrobatic performance of the ferry passengers as they jump off before it reaches the dock. It is relatively easy to witness here the deep metaphoric connotations of the city, the fish, the simit and the fishermen. While these metaphors construct and sustain the identities of people and their social and cultural boundaries, they also echo their behaviors. This suggests that while fulfilling appetite Istanbulian food also provides information about the cultural and traditional aspects.

The cultural cuisine and food items mentioned in *The Bastard of Istanbul* not only illustrate the quality and style of Turkish society but also highlight social bondage. Shafak engages food metaphors as codes that define character's place in their social circle (both inside and outside home) while illustrating their taste. In *The Bastard of Istanbul* food references illustrate characters' outdoor ventures such as Zeliha's search for peace, Asya's escape from her Aunties, Rose's conflicts with her in-laws, Auntie Feride's emotional attachment with her ex-husband, Auntie Banu's fortune telling, Grand-ma Shushan's nostalgia, Grand-ma Gulsum's forgetfulness, Mustafa's escape from reality and finally Armanoush's struggle to solve the *janissary paradox*. All these incidents show the affiliations and associations of these people with Turkish traditional values. The background of these incidents is Istanbul and the connecting route is full of tastes and aromas of traditional cuisine.

Armanoush is connected with Istanbul via internet from America. On internet she develops an intellectual relationship with a group called 'Café Constantinopolis'. The group forces her back to Istanbul to dig her inheritance. She takes a decision to go as she "munched the last bit of her apple, feeling a rush of adrenaline about her dangerous decision." (p.120). During her stay in Istanbul Armanoush continuously informs her friends about her adventures. When Zeliha takes her to a stylish but convivial 'tavern' to show her a typical Turkish style of enjoying an evening and asks her "why don't you surprise us again with your culinary

vocabulary?" Armanoush surprises her by telling the names of the dishes served "*yalanci, sarma, tourshi, patlijan, topik, enginar...*" (p.252) Armanoush not only finds cultural familiarity in Kazanci domicile, but also outside the house, among Istanbulites. She realizes that in spite of several years of distance the Armenians and Kazancis are still connected and their common route is traditional food. She is greeted in Café Kundera "Welcome to Istanbul!...Do you like the city? Do you like the food?"(p.201) It looks as if Istanbulites want her to be bewitched by the romantic beauty of their city while relishing the aromas of its traditional cuisine. As she enters in the 'tavern' 'it was precisely then that Armanoush felt the pulse of the city for the first time since she had arrived in Istanbul.'"(257). When the Gypsy musicians sing and play their instruments: *an ud, a clarinet, a kanun, and a darbuka*" (p.256) she realizes "why and how people could fall in love with Istanbul" (p.257). In spite of sorrows that it casts upon its people, Istanbul is still willing to embrace all groups in its peaceful cuddle. Istanbul welcomes Armanoush as a long lost friend and offers her a sanctuary, just as it did to its inhabitants during the massacre of 1915.

The 'Pomegranate brooch' and the hand-carved 'walnut desk' that Hovhannes Stambouljian buys from the Jewish antique dealer from the Grand Bazar of Istanbul (before the chaos of the massacre in 1915) are symbols of Turkish cultural heritage. 'Pomegranate' and 'walnut' have hard covers that provide protection to their cores. The organic metaphors of pomegranate and walnut suggest that Istanbul and Istanbulites vigilantly preserve their cultural heritages as these still exist in Armenian and Kazanci families and symbolize their adherence to similar cultural roots. The way this cultural heritage survives through the havocs of massacre and civil war is suggestive of these families success in preserving their cultural values. Auntie Banu the 'Walnut Sufi' represents the true Turkish spirit by keeping the 'Pomegranate Brooch' as its eligible heir. This metaphorically refers to Hovhannes attempt to secure the 'pomegranate brooch' in the drawer of 'walnut' desk to be found by his wife Armanoush. The way 'the pomegranate brooch' is protected by the desk and delivered to its heirs, Banu also as a 'Walnut Sufi' protects and delivers it to Armanoush. Banu's handing over of the 'golden pomegranate brooch' to Armanoush at the end refers to the transfer of responsibilities by an authorized adult to his/her young one. It also suggests the confidence that Banu has in Armanoush as her heir.

Similar is the case with tea glasses which Zeliha buys from the Grand Bazar of Istanbul the day she goes for her abortion. After twenty years, after the death of Mustafa, after the truth is revealed to Asya and much later when Armanoush's quest for Janissary's Paradox is over, Zeliha

offers Aram tea in the same tea glasses, "they live to tell the tale, after all. Even tea glasses do!"(p.357) and then Istanbul intervenes as it starts raining bringing along with it "the sundry smells of the sea, growing grass, and the yet-to-blossom almond flowers of Istanbul."(p.357). 'The Pomegranate Brooch, walnut desk and tea-glasses' are metaphors for delicate cultural legacies that are carefully handled and transferred from one generation to the next.

Mustafa is warmly welcomed at Istanbul after twenty years of his absence. He feels at ease in his birth-place and courageously decides to accept the naked truth of his life. He has tried to run away as far as possible from his past; his home, family and Istanbul. The metaphor of 'Pomegranate seeds' also refers to his scattered life, he being the dislocated seed who is finally settled. On his return it is his bastard daughter Asya who "grabbed a handful of pomegranate seeds to sprinkle on the still-undecorated bowls to the side. She scattered the seeds evenly, as if leaving behind a trail of marks to guide some star-crossed fable child homeward."(p.306) ironically she herself is Mustafa's poisonous and evil seed. The past that tortured him all through his life brings him back to his present. As a young man he "abhorred the carnal cravings of his body..." (p.312) that took him to the most infamous prostitutes' street in Istanbul from where he always returns "feeling filthy and weak."(p.314) That is why on his return home he spends most of his time at home, reading Turkish newspaper "trying to catch up with the country he had left."(p.330) and along with Rose spends "first two days in Istanbul eating."(p.330) as if consuming Istanbul and summoning up the courage to face the tragic truth. Banu helps him in making the difficult decision as she herself brings the 'poisonous ashure' for him. He believes his prayers are accepted and to end his disturbing conflict between amnesia and remembering he eats ashure "Knowingly and willfully." In this way ashure helps him in accepting his death and his sin of raping his own sister.

After his death the Kazanci women take his body to the mosque. There they 'scrubbed, swabbed and rinsed' his body with paradisiacal green 'daphne soap'. In a procession lead by herself they bring him back to Kazanci domicile and perform all the cultural funeral rituals; spoonful of 'Holy Mecca water' is poured in his mouth, 'sandalwood' incense is burned, an imam recites from Holy Quran, a performer woman wails loudly and ashure is cooked and served to the guests. Holy water, sandalwood and ashure are traditional holy ingredients and as metaphors they suggest the hope for Holy merci and forgiveness for all. The preparation of ashure at Mustafa's funeral suggests the observance of the legacy of this cultural culinary practice in Turkey.

In this way Shafak's employment of food references in *The Bastard of Istanbul* provide an understanding of



Kazanci's and Armenian's love and respect for their traditional cuisine. These two families are presented as examples of several Turkish religious groups who share the bondage of similar cultural cuisine. Shared culinary heritage helps them in understanding and respecting each other's emotions and feelings.

#### REFERENCES

- [1] Barthes, R. (2008). *Toward a Psychosociology of Contemporary Food Consumption*. In C. Print
- [2] Caplan, Patrica. *Food, Health, And Identity*. n.d. Print
- [3] Carey, J. (1992). *Communication as culture: Essays on media and society*. New York: Routledge. Print
- [4] Counihan & P. Van Esterik (Eds.), *Food and culture: a reader* (2nd ed.) (pp. 28-35). New York: Routledge. Print
- [5] Deignan. A. (2003). Metaphoric expressions and culture: An indirect link. *Metaphor and Symbol* 18, 255-271
- [6] During, Simon, ed. *The Cultural Studies Reader*. 2nd. London: Routledge, 1993. Print
- [7] Guru, Goal. "Food as a Metaphor for Cultural Hierarchies." (2009).
- [8] Hall, Stuart. *Cultural Identity and Diaspora: Identity: Community, Culture, Difference*. Lawrence and Wishart, 1990.
- [9] Shafak, Elif. *The Bastard of Istanbul*. United States of America: Viking Penguin, 2007. Print
- [10] Sortum, Ana. *Turkey's Culinary Heritage*. Istanbul: Oldways, 2012. Print

# Iago and His Motives under Modern Eyes

Amany Abdelrazik

PHD Researcher - Freie Universität Berlin, Germany

**Abstract**—Shakespeare's plays depict the turn from the pre-modern era with its traditional values and mores into the modern approach towards life and individuals. These plays deal with specific questions that were significant in Shakespeare's time and his cultural contexts, such as the mores and meanings of Christian values in the society, the rise of humanism, monarchy and questions related to the economy. Nonetheless, Shakespeare's questions on religious values and the modern individual seem to be relevant today, in particular, with the recent post-modern discussions on the limits of secular rational modernity and a return to a new condition of believing in contemporary societies. Taking the character of Iago as my reference point, I shall attempt to reread Iago's actions and psyche in light of a critique of the narcissist character along with the modern individual's rational attitude towards life.

**Keywords** —Iago, modernity, Christianity, rationality, emptiness, superiority.

## I. INTRODUCTION

In Othello, Shakespeare introduces Iago to the audience as a person full of evil and hatred from the first moment of the play. The play starts with Iago persuading Roderigo to wake Desdemona's father, Brabantio, up saying "Call up her father, Rouse him...poison his delights...do, with like timorous accent and dire yell." (I. i. 64-65, 72) Then, Iago confesses his hatred for Othello to Roderigo saying, "... I hate him (Othello) as I do hell-pains . . ." (-1. i.150). And, as the play progresses, Iago turns out to be a villain who conspires not only to destroy Othello's life but that of all those who trusted him without clear reasons. This led some critics like T.S. Coleridge to claim that Iago's actions stem from his "motiveless malignity", as a result of his love for evil for its own sake and hating "good in itself" (Bradley, 1951, P.209).

Coleridge's aforementioned argument of "motiveless malignity" could have satisfied the Elizabethan audience who explained the action in terms of the dichotomy of virtue and vice (Scragg, 1968) and therefore "did not expect every character to produce one rational explanation for every given action" (Bradbrook, 1983, p. 59-60). Such an argument, however, seems to be hardly convincing to the modern rational mind, which seeks to find a plausible explanation for each action. Therefore, and given that "men's attitudes

to the issues which appear in Othello have greatly changed between Shakespeare's time and our own..." (Holloway, 1961, p. 155), I am encouraged to re-read Iago's behaviour in light of modern thought that could satisfy the modern individual understanding without taking the text out of its original context.

Rereading Iago's behaviour through the modern lens, I am going to contradict Coleridge's claim of Iago's "motiveless malignity" through trying out two arguments. Firstly, I argue that Iago's motives lurked inside his own narcissist character that believed deeply in the individual's willpower. Secondly, Iago's attitude could be read in light of a recent post-modern critique of the modern rational attitude. This attitude endeavours to suppress and negate the meaning of spiritual feelings for the sake of a claimed "civilized" rational individual.

In the following pages, I shall trace the unlimited self-love in Iago's character and how it controls his attitude and reactions. Then, I shall attempt to shed light on Iago's sense of superiority and his feelings of "emptiness". A brief conclusion in the last section sums up my argument.

## II. THE HIDDEN FACE OF IAGO: IAGO AND HIS UNCONDITIONAL SELF-LOVE

In "Othello", critics argue that Iago is the most perplexing character among all Shakespearean villainous characters because he did not give any convincing reasons to justify his misdeeds and massive desire to destroy the lives of those around him. Although Iago tried hard to justify to the audience his hatred by, firstly, introducing himself as an ambitious person who had been unfairly treated by Othello. Othello gave Cassio a military promotion which Iago deserved, it became even apparent that Iago is not interested in taking the position of Cassio but in destroying him.

Secondly, Iago hated Othello even before Cassio was promoted. He repeatedly professes his hatred for

Othello, he says "I have told thee often, and I re-tell thee again and again," he says. "I hate the Moor: my cause is heartened; thine hath no less reason. Let us be conjunctive in our revenge against him." (I.iii.373)

Then, on another occasion, Iago claims that he was a wronged husband and his wife betrayed him with Othello. Iago says:

... I hate the Moor;  
And it is thought abroad that 'twixt my sheets  
'Has done my office. I know not if't be true;  
Yet I, for mere suspicion in that kind,  
Will do as if for surety. (1.3.378-82)

And, therefore, Iago threatened that he would take revenge for his honour, he says,

"And nothing can, or shall content my

soul

Till I am even'd with him, wife, for

wife.

Or failing so, yet that I put the Moor  
At least into a jealousy so strong  
That judgment cannot cure." (II. i. 331-

5.)

Interestingly, Iago's behaviours toward his wife do not reflect his love for her. On the contrary, he despises her. For instance, when Emilia steals Desdemona's handkerchief for him, he comments on her action by saying, "It's a common thing—to have a foolish wife" (III. iii.302-304). In the essay "The Polarization of Erotic Love in "Othello," Arthur Kirsch affirms this idea, he writes: "Although Emilia's portrayal is very complex, it is nevertheless obvious that Iago has little affection for her." (Kirsch 1978, p.758)

Furthermore, in a comparison between Othello's reaction when he was told about his wife's adultery and Iago's reaction when he suspects a vicious relationship between Othello and his wife it shows that; "while Othello reacts to his wife's adultery by spying on her and obsessing about knowing her infidelity for sure, Iago focuses all of his energy on Othello and not on the claimed unfaithful wife. This could add to the argument that Iago's motive is to destroy Othello and that he is indifferent about "the stealing of his wife's heart".

On another occasion, Iago states that he fears that Cassio may spoil the relationship between him and Othello, and once again Iago claims that he suspects that Cassio has deceived him by having an affair with Emilia. He, however, contradicts himself and confesses that he is not certain about this suspicion.

Although one can argue that Iago's circumvented ways of revealing his real motivations for his vicious behaviour make them less convincing, critics argue that the problem with Iago is not that he did not have motives but that he did not reveal his real reasons, and that what we get from Iago's direct words "is only part of the truth, an evidence of things not seen, or not entirely seen". (Eisman 1995, p. 177). Indeed, unlike many other Shakespearean characters, Shakespeare chose not to psychologize about Iago. Throughout the play, we know Iago through the others and his actions towards them. The final scene, in which Othello challenges Iago to express and explain himself ended up in Iago's famous lines: "Demand me nothing. What you know, you know. From this time forth I never will speak a word." (V.ii.303).

Following the aforementioned argument which suggests that Iago reveals just part of the truth behind his hatred on the stage what could be his real motives to hate those around him? Here, I am going to reveal another motive behind Iago's vicious actions following his psychological reasons. I argue that Iago's motive can be ascribed to his psyche.

Critics argue that Iago's egoism and unconditional self-love can be considered one of the key reasons for his behaviour. It seems that Iago's ego plays the most important role in his life. In this context, one can start by referring to the choice of the name "Iago" itself which seems not a random choice but it carries an implicit message. The name Iago "unfolds from the Italian io, Latin ego" (Adelmann, 1997, p. 127) a suggestion that manifests itself in the omnipresence of the "I" of Iago in his speech; for instance, when Iago

describes his injured "I" he says, "I know my price, I am worth no worse a place" (1.1.11); "And I, of whom his eyes had seen the proof... must be leed, and calm'd" (1.1. 28-30); "And I, God bless the mark, his worship's ancient" (1.1. 33).

Also, Soellner comments on Iago's judgement of himself writing, "is not only arrogant but also egotistic and immoral; he compounds the sin of pride with the sin of self-love. He never yet found a man who knew "how to love himself" (I.iii.315) except, of course, himself." (Soellner, 1972, p. 265)

Iago's unconditional self-love and sense of superiority, which are considered the essential factors that control his feelings and actions towards those around him, created an insecure character of him. Iago radically changed from an honest person to a devil destroying the lives of those around him without showing any regret for their suffering. In this context, can one read Iago as a narcissist and self-centred character?

Sam Vaknin in "Malignant Self Love: Narcissism Revisited" argues that a narcissist is in love with his own reflection, therefore he loves people's impressions of him, and thus endeavoured to maintain an admirable image by satisfying people around him, not because he appreciates those people, but because he uses those people as a mirror that reflects the beauty of his self (Vaknin, 2003, p. 27).

Vaknin's argument about the narcissist character explains to a great extent why Iago endeavoured to gain the trust of all around him and succeeded in that as it manifested itself in the opinions of those around him. For example, when the Duke commanded Othello to leave for Cyprus and to designate an officer to deliver documents from the Senate, Othello appoints Iago to be that officer and describes him as "A man he is of honesty and trust" (1.3.284). Once again, when Othello asks Cassio to take care of the festivities in Cyprus, Cassio answers that he has already commanded Iago to do so, here, Othello comments that "Iago is most honest" (2.3.6)

Desdemona also describes Iago as a good man. For instance, when she gives Cassio her promise that she will help him get his job back, Emilia says that Cassio's difficult situation deeply grieves Iago, here Desdemona comments, "O, that's an honest fellow." (3.3.5)

Such good opinions of Iago illustrate that Iago had exerted a great effort to achieve his ultimate goal, which is to preserve his admirable image in the eyes of those around him to prove for himself his "uniqueness and grandeur" (Vaknin 2003, p. 27). But Iago's belief of himself as unique had been attacked when Othello gave Cassio the position, which Iago believes should have been given to him. Iago felt that Cassio's promotion over him attacked his honour since he, Iago, claimed that he deserves this position and that he was treated unjustly. He says "I know my price; I am worth more no worse a place." (1.1.12)

Iago thinks of himself as a more efficient soldier than Cassio whom he describes as merely "...a bookish theoretic" (1.1.24) guilty of "mere prattle without practice" (1.1.26); and a person who had "...never set a squadron in the field, nor the division of battle knows" (1.1.21-22). Here, like all narcissists, Iago started to blame his failure on the unfair outer world believing that such promotion "...goes by letter and affection, And not by old gradation" (1.1.36) and felt that his pride was attacked when Othello chose Cassio to be his lieutenant. Here, Marjorie Pryse, in her article Lust for Audience: An Interpretation of Othello, argues that "Iago was not interested in the promotion in itself and that his resentment to Othello after he promoted Cassio was because Othello "has refused to listen to Iago and the advocates Iago sends. As far as Othello is concerned, Iago does not exist. He does not recognize Iago's worth, and Iago is offended." (Pryse, 1976, p. 461).

Moreover, Iago also destroyed not only Othello and Cassio's lives after Cassio was promoted but also that of Desdemona, who did not play any role

in Cassio's military promotion. Why did Iago hate Desdemona?

Critics argue that Iago also wanted to destroy Desdemona when he thought that she was becoming a threat to his own image; when Desdemona asks him about his opinion of women, and here Karl Zender in his article *The Humiliation of Iago* (1994), maintained that "In posing her challenges, Desdemona places Iago in a situation...of being required to express affection at someone else's request" (325). Iago felt that he was humiliated and his thus "Anger at Desdemona vies with anger and Cassio and Othello as Iago's primary motive in the remainder of Othello; and this anger...decides Desdemona's fate," concludes Zender (330).

To sum up, one can argue that Iago could strongly represent an egoistic character that was always faithful only to his own self-interest. He adopted the virtue of honesty just to satisfy his own sense of uniqueness in the eyes of the others and turned into a villain when he felt that his pride had been attacked.

### III. THE DILEMMA OF IAGO'S SUPERIORITY AND MODERN RATIONALITY

#### 3.1. Iago's Lurked feelings of Emptiness:

Charles Tylor starts his book *A Secular Age* (2007) questioning the nature of secular modernity and the meaning of what he called "sense of fullness". Tylor argues that all societies tend to find an answer to the question of "what constitutes a fulfilled life? What makes life really worth living? What do we most admire others for? (Cf. 2007, p. 16). Here he comes up with the term "fullness." He maintains that "Somewhere, in some activity, or condition, lies a fullness, a richness; that is, in that place (activity or condition), life is fuller, richer, deeper, more worthwhile, more admirable, more what it should be. This is perhaps a place of power: we often experience this as deeply moving, as inspiring. Perhaps this sense of fullness is something we just catch glimpses of from afar off; we have the powerful intuition of what fullness would be, were we to be in that condition, e.g., of peace or wholeness; or able to act on that level, of integrity or generosity or abandonment or self-forgetfulness. But sometimes there will be moments of experienced fullness, of joy and fulfilment, where we feel ourselves there (2007, p. 5).

In line with Tylor's aforementioned term of "sense of fullness," one can argue that Iago's character could be a representation of the dilemma of the void of religious aspect in human's psyche.

One can see this in Iago's desire to destroy all who he consider "full" and "all in all" unlike him shows his envy of those people as Adam Philip says "Tell me what you need to spoil and I will tell you what you want," (Philip in Boris 1994: vii-xi, esp. ix.). Although Iago endeavours to show his high opinion of himself it seems clear this is just a fragile mask to cover his feelings of inferiority when he compares himself with those whom he is trying to prove foolish and he himself envies.

Iago always affirms his sense of "emptiness and nothingness, he says, "I am not what I am"; "I am nothing, if not critical" (2.1.119). Iago feels inferior to Othello who "has the presence, the fullness of being, Othello is "all in all sufficient" (4.1.261), a "full soldier" (2.1.36), whose "solid virtue" (4.1.262) and "perfect soul" (1.2.31) allow him to achieve the "full fortune" (1.1.66). Here, Janet Adelman maintains that "the extent to which Othello's fullness and solidity are the objects of Iago's envy can be gauged by the extent to which he works to replicate his own self-division in Othello." (Adelman, 1997, p. 128)

This argument can be supported by recent work on Shakespeare and religion by Eric S. Mallin. In his book *Godless Shakespeare* (2007), Mallin traces Shakespeare's attitude towards religion. He argues that despite the prevailing Biblical imaginary and religious language, Shakespeare was against orthodox Christianity. Shakespeare, however, was in favour of spirituality and not a secular rational state. At the beginning of his book, after admitting his suspicious "about Shakespeare's lack of assurance in the God and entrenched myths of Judeo-Christian culture," he affirms that there were two ideas that Shakespeare sought to support. First "to supply entertainment rather than offence", and the belief in "an occult world, one cheerfully or

menacingly beyond rationality. . . .  
Specifically, he buys into the notion of  
the soul” (9–10).

### 3.2, Iago's Attacked Superiority and his Absolute Belief in the Power of Will:

“the most delightful thing to such a man would be something that gave an extreme satisfaction of power and superiority...and the moment most dangerous to such a man would be one when his sense of superiority had met with an affront, so that its habitual craving was reinforced by resentment, while at the same time he saw an opportunity of satisfying it by subjecting to his will the very persons who had affronted it” (Bradley, 1951, p. 94-95)

Iago is an egoistic, self-centred person who seeks to maintain for himself the most beautiful image, amount of fortune, and social rank at any cost. When he fails to achieve his goals, however, he conspires to spoil the pleasure and fortune of those whom he deemed as more fortunate. Iago's conspiracy aims not only to spoil the pleasure of his enemies but also it strengthens his sense of superiority over them.

In the beginning, Iago starts satiating his hunger for the sense of superiority by manipulating his victims and enjoying the sense of being able to manipulate them. He knows exactly when to use the right words that direct his victims to the directions he wishes. “[Iago] uses suspicion, hints, affirms by denying, covers his traces, forestalls criticism, and blurs the contours of reality” (Omer & Da Verona, p. 3).

For instance, Iago understands the psychology of Othello and chooses cunningly the words which could arouse his mind, abetting him to suspect his wife's actions.

Iago said to Othello,  
O, beware, my lord of jealousy!  
It is the green-eyed monster, which doth

mock

The meat it feeds upon. (3.3. 165-67)

Another example is when Iago describes Venetian women as unfaithful women to hint at Desdemona's unfaithfulness without saying it explicitly. He says to Othello,

I [unlike you] know our country  
disposition well:

In Venice, they do let God see the  
pranks

They dare not show their husbands;  
their best conscience

Is not to leave undone, but keep't  
unknown. (3.3.201-204)

Also, Iago's subtle choice of words to hint to whatever he wants the other to get can be clearly seen when Iago says to Othello, “She did deceive her father, marrying you” (III. iii. 206). Here Iago reminds Othello of what Desdemona did previously and to arouse his mind to think of his wife's behaviour.

Another interesting example is when Iago says to Othello, “I hear [Cassio] say, ‘Sweet Desdemona...let us hide our loves!’” and “Such a handkerchief I am sure it was your wife's –did I today see Cassio wipe his beard with” (III. iii. 416-417, 434-436). Iago chose Desdemona's handkerchief to prove her infidelity, to arouse Othello's jealousy and to send him over the edge. As a reaction to Iago's words, Othello says, “I'll tear her all to pieces!” (III. iii. 428).

The choice of the handkerchief itself is of a significant meaning for Othello because it was the first gift he ever gave to Desdemona and therefore the symbol of their love. In this context, Omer and Verona argue that symbols are very significant in everyone's life (10) and therefore, “The handkerchief is the attention-narrowing hypnotic symbol of profaned love.” (11)

Although Iago's manipulation of Othello's mind leads Othello to fall into a pitfall of jealousy that ended up in murdering Desdemona and the destruction of Othello's and Desdemona's lives, Iago did not show any regret or remorse. On the contrary, he was happy and his happiness was inspired by his success in manipulating Othello to prove for himself his own sense of power over him. Here, one can agree with Bradley who argues that the irresistible sense of superiority is the real unconscious reason for Iago's happiness at the misery of his victims.

Bradley gave the example of the person bullying his wife or children even with the fact that he loves them most or the

other who tortures a frog without any reason. Such a person enjoys watching the suffering of the other because their suffering proves his victory over them (Bradley, 1951, p. 95)

Bradley's aforementioned argument manifests itself once again in Iago's extreme happiness after his success in ruining Cassio's reputation. Iago says, "Pleasure and action make the hours seem short" (2.2.373).

Another good example of Iago's desire to manipulate the other to assert his sense of superiority manifested itself in the manipulation of Roderigo whom he, Iago, repeatedly asks to "Put money in thy purse ... fill thy purse with money" (1.3.340, 348) and he could receive enough jewels and gold from Roderigo but he, Iago, never shows any delight in this money which asserts that Iago was only interested in proving his sense of superiority and his ability to exploit and fool those around him. He repeats, "Put money in thy purse," and then adds, "Thus do I ever make my fool my purse" (1.3.381).

In this context and reading Iago as a character which has an extreme belief in the power of the will and self-control to achieve its own goals, Soellner claims that Shakespeare was interested in the issue of the power of will as a feature of the modern individuals that differs from that of the Mediaeval devout Catholics. For Soellner, Iago stands for the new acquired of personality which emerged as a result of a new approach towards life that was developing at Shakespeare's time. One can see Soellner's aforementioned argument in Iago's view of a person as "the product of his will". A belief that leads him to liberate himself from old "Christian humanism" and represent the modern individual (Soellner, 1972, p. 261).

Iago says to Roderigo:

'Tis in ourselves that we are thus or thus. Our bodies are our gardens to the which our wills are gardeners; so that if we will plant nettles or sow lettuce, set hyssop and weed up thyme, supply it with one gender of herbs or distract it with many, either have it sterile with

idleness or manur'd with industry— why, the power and corrigible authority of this lies in our wills. If the balance of our lives had not one scale of reason to poise another of sensuality, the blood and baseness of our natures would conduct us to most preposterous conclusions. But we have reason to cool our raging motions, our carnal stings, our unbitted lusts; whereof I take this that you call love to be a sect or scion. (I.iii.320-31)

Iago's aforementioned quotation reflects his devoid of emotions and his contempt for a person like Roderigo, who allows himself to be dominated by emotions, which led to his injury. Iago reproaches Roderigo when he declares that he suffers from his unrequited love for Desdemona on the ground that Iago's belief that "It is merely a lust of the blood and a permission of the will" (1.3.337-8) that causes Roderigo to be so injured.

Nonetheless, there are critics who interpreting Iago's motives and actions in human terms. For example, in the *Apologetic of Evil: The Case of Iago* (2009), Richard Raatzsch argues that we do not have to ignore the fact that Iago is a fictional character. For Raatzsch, Iago is a monster and that we cannot suppose that his psychology can represent that of a real human. He goes on to argue that Iago can be a version of a human but his evil is so extreme that can stand for an ordinary human category. (Raatzsch, 2009).

#### IV. CONCLUSION

Iago is the most complex character amongst Shakespeare's villains. His vicious actions lack clear motives and it is even suggested that Iago was doing evil for its own sake. Moreover, his opinions of the people around him, most of the time, contradict themselves. This has made the character of Iago to be regarded as an unsolved riddle yet to be understood. But when we read the character of Iago through the psychoanalysis of the narcissist, one can claim that Iago's actions are motivated by his unconditional "self-love". The narcissist seeks to sustain their desirable self-reflections, whatever the consequences would be. This explains why Iago pretended to be honest and gained a loveable unique image amongst his followers but turned the lives of all those whom he knows best into hell when his self-honour

was attacked by the choice of Cassio to be Othello's captain. On the grounds that these people dared to attack his pride and to treat him unjustly, and above all they were more fortunate than him. Therefore he plotted to destroy their fortune and pleasure, without any sense of guilt for his misdeeds and his former friends became his bitter enemies. Finally, one can not affirm that Iago can be a representation the modern rational individuals and their belief in the power of their will as claimed by some critics since other critics and scholars would convincingly argue that Iago can not be more than an imagined character that exceeds all capacities and skills of a modern individual. . (Raatsch, 2009).

#### REFERENCES

- [1] Bradbrook, M. C. (1993). *Themes and Conventions in Elizabethan Tragedy*. Cambridge: CUP.
- [2] Bradley, A. C. (1951). *Shakespearean tragedy: Lectures on Hamlet, Othello, King Lear, and Macbeth*. 2ed. London: Macmillan & Company.
- [3] Burke, Kenneth. (1969). *A Grammar of Motives*. Berkeley, U. of California.
- [4] Mallin, S. Eric. (2007) *Goodless Shakespeare*. London and New York: Continuum.
- [5] Raatzsch, Richard (2009). *The Apologetics of Evil: The Case of Iago the Case of Iago*. Princeton. Monographs in Philosophy. New Jersey: Princeton University Press.
- [6] Rolf, Soellner. (1972). *Shakespeare's Patterns of Self-Knowledge*. Ohio: Ohio State University Press.
- [7] EisamanMaus, Katharine (1995). Proof and Consequences: Inwardness and Its Exposure in the English Renaissance". In I.Kamps (Ed), *Materialist Shakespeare: a history*. 157-80. London: Verso.
- [8] Shakespeare, William (1980). Othello, the Moor of Venice. In D.Bevington (Ed). *The Complete Works of Shakespeare*. 3rd Ed. Illinois: Scott, Foresman, and Company.
- [9] Shakespeare, William. (2006) the Tragedy of Othello. Literature: Approaches to Fiction, Poetry, and Drama. Boston: McGraw.
- [10] Tylor. Charles. (2007). *A Secular Age*. Harvard University Press. New York.
- [11] Vaknin, Sam. (2003) *Malignant Self Love Narcissism Revisited*. A Narcissus Publications Imprint Prague & Skopje.
- [12] Adelman, Janet. (1997) .Iago's Alter Ego: Race as Projection in Othello. George Washington University. *Shakespeare Quarterly*, 48 (2), 125-144.
- [13] A Nieuwerkerk, Jennifer. "Aural Sex: The Power of Words and Homeroeroticism In Othello". *L-SAW*. (2008).
- [14] Kirsch, Arthur. (1978). The Polarization of Erotic Love in "Othello". *The Modern Language Review*, 73 (4), 721-740.
- [15] Omer, H. & Da Verona. (1991). Doctor Iago's treatment of Othello. *American journal of psychotherapy*, 45(1), 99-112.
- [16] Pryse, M. (1976). Lust for Audience: An Interpretation of Othello, *ELH* 43(4), 461-78.
- [17] Scragg, L. (1968) Iago — Vice or Devil? *Shakespeare Survey: An Annual Survey of Shakespearian Study & Production*, (21), 53-65.
- [18] Zender, Karl. (1994) .The Humiliation of Iago. *Studies in English Literature*, (34), 323-330.