

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.3.3



**INFOGAIN PUBLICATION**

**Vol.- 3 | Issue - 3 | May- Jun , 2018**

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

# FOREWORD

I am pleased to put into the hands of readers Volume-3; Issue-3: 2018 (May-June, 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)

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# Case Study: From Alcoholic to Workaholic

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**Abstract**— *The least liked part of their job for supervisors, managers and executives are dealing with employee performance issues. This includes performance appraisals, monitoring, discipline, and termination. Because of the dislike for this part of their job, many managers ignore problems and issues with employees until they become so severe. Some managers never deal with the problems. They push off the problem to someone else or they themselves leave for a different job. So, what do supervisors, managers, and executives do when faced with "problem employees"? There are six solutions offered to solve the problem. (1) Deal with employee problems promptly. (2) Get help from others. (3) Learn how to do "progressive discipline. (4) Set a good example and teach others what you expect. (5) Stay up-to-date on laws, union regulations, and personnel policies. (6) When faced with a difficult situation, feel the fear and press forward anyway. While discipline and termination are not pleasant tasks, there are many options for dealing with them early that can turn the situation into a win/win for both the manager and the employee. There are many other reasons why organizations should improve key decisions. More positively, there are new insights, technologies, and methods that can guide decisions. Scientific advances in neuroscience and behavioral economics provide new insights for decision-making. Relatively, new technologies, including analytics, decision automation tools, and business intelligence systems, make it possible to make better use of information in decisions. 'Wisdom of crowds' approaches and technologies allow larger groups of people to participate meaningfully in decision processes. Organizations cannot afford to ignore these new options if they wish to make the best possible decisions.*

*In this case, the writer wishes to implement alternative solutions which state: get help from others, and set a good example and teach others what you expect. These are considered the highest value option and therefore will provide the most optimal result which is a win-win solution. This case study is related to a problematic employee dealt with the management who later became an asset to the organization.*

**Keywords**— *Alcoholic, Case Study, Management Issues, Philippines, Workaholic*

## I. INTRODUCTION

Management comprises planning, organizing, staffing, directing and controlling an organization or effort for the purpose of accomplishing a goal. Resourcing encompasses the deployment and manipulation of human resources, financial resources, technological resources and natural resources. A boss or manager is the one who handles, controls and directs a business and other enterprises. He identifies visions, goals, and priorities of the business. He controls the resources and expenditures of a household. His subordinates or employees contribute labor, expertise and perform discrete activities of the economic production. They are being recognized and rewarded fairly for their achievement (<http://www.answers.com/topic/manager>).

In an office, employees are assigned to their respective duties, responsibilities and various tasks are given by their manager in a small room or cubicle where they spend most of the time working from Monday to Friday at 8:00 A.M. to 5:00 P.M. or four times a week. Some workers consider the office as their second home. They build a strong good working relationship and a sense of belonging to a team member of the organization.

Some workers develop a social and personal relationship as well where they find future husbands and wives, while others take pride in getting their work done with positive feedback. The strong emotional bond between the management and employees creates and maintains versatile engagement to the environment where they can work in a successful, peaceful and harmonious way. In a school or college institution, as a President or person of authority, it is his/her moral obligation to implement policies and regulations of the school (<http://education.yahoo.com/reference/dictionary/entry/office>).

According to Douglas Mc Gregor, he identified 2 sets of assumptions, theory X, and Y. Theory X indicates the traditional view of human nature. It assumes that most people inherently dislike work, avoid responsibility, and

have little ambition. Thus, managerial action should be the aim at counteracting these tendencies. Organizational goals will be achieved through direction, control, and coercion. Theory Y, on the other hand, assumes that dislike of the work, avoidance of the responsibility and lack of ambition are not inherent human characteristics. Instead, they are generally the consequences of experiences. Under the proper conditions, most people learn to accept and seek responsibility. They have the potential to exercise a relatively high degree of imagination, ingenuity, and creativity. Thus, the managerial strategy is to create an environment where people can develop and release their potential toward organization goals.

In Herzberg's Motivation-Hygiene Theory, it conducted studies and interviews in which employees were asked if they are pleased and displeased with their work. Leading to dissatisfaction are company policy, supervision, and relationship with a boss. There are also items leading to satisfaction like achievement, recognition, and growth. Because of this theory leading to dissatisfaction, some employees make an expected action to voice out their attention, they do not obey the policies.

This study focuses on a private employee who committed an offense, BEING ALCOHOLIC, who was not subjected to disciplinary action, and, as you go through the content, you will wonder why.

## II. THE CASE

### 2.1 Background Information

When I was a young manager — young in age and experience — I was blessed to have some difficult challenges presented to me and some very good coaches and mentors who helped me deal with them. I have to admit that at that time, I had a much less philosophical view about managing people.

### 2.2 Development of the Case

I once had an employee I'll call Jane (not her real name). Jane had been an excellent project manager and I had worked on her projects before she became my employee. Jane was a mentor to me and was twice my age; I had great respect for her skills and talents.

Sometime later, I occasionally thought I noticed the smell of alcohol when I talked with her. I ignored it and thought "maybe it was my imagination." One day, one of my other employees who shared an office with Jane came storming into my office saying, "You have to do something about Jane." I asked what was going on and he told me that he regularly noticed that she seems to be unsteady on her feet,

she "reeked" of alcohol and she didn't seem to be doing anything at all some days.

Now, I was stuck. I had to do something - but, what? I also felt great internal conflict because I was so young and had such great respect for Jane, how could I question her about her performance or tell her what to do? I went to the library and bookstores (this was before the Internet) and tried to learn about employee performance issues. I read that there actually is a good process to follow for dealing with alcohol problems in the workplace. I met with our Personnel Department and we developed a plan.

Next, I met with my department head and told him what I was planning to do and got his support. Then, I scheduled a meeting with Jane. It went something like this:

Me: Jane, I've noticed that you are not getting your work done as well as you used to. I've sometimes noticed that smells like alcohol when I talk with you. I have spoken with our Personnel Department about what options I have. I can fire you for non-performance or we can walk over to the Personnel Department and they can enroll you in our Employee Assistance Program (EAP) and see if that can help get your work back up to your usual good quality. Are you willing to go to Personnel Department with me?

Jane: Yes, I will go to Personnel Department with you.

We went directly to the Personnel Office right then (they were expecting us). The personnel officer also explained that she could be terminated for bad performance or she could enroll in a program that would help her. Jane agreed to enroll in the program. At that point, I only knew that she planned to enroll. The EAP program is confidential so if she had quit the program, I would not have known.

After a few weeks, we began to see an improvement in Jane's work. She no longer appeared to "reek" of alcohol and seemed steadier. A short while later, she thanked me for helping her get into the program and told me that she was committed to following through on the program. Jane quit drinking and her work went back up to its previous high quality and she eventually left for a much higher paying job.

It is interesting that for alcohol issues, there is a specified course of action to take that works and we followed that. For other types of employee issues, there is not a strict "to do" plan that always works.

Certainly, not all the employee issues I've faced were as successful as this one. I have had to fire employees, or in personnel lingo — "terminate" them. It was never easy and I learned a lot about myself in the process that I hope made me a better manager, leader, coach, and management consultant.

### III. ANALYSIS

#### 3.1 Problem

This problem turns an egregious action by an employee who became motivated after enrolling in the employee assistance program and made her better. Too many managers throw up their hands when faced with serious progressive discipline issues or really difficult employees. Resist the feeling to do that! When an employee is first hired, managers must make sure they are properly trained and given reasonable expectations that they agree to. Most companies have some type of probation period where employees can be terminated more easily than if they are long-term employees. The manager must monitor new employees during their first few weeks and months, not just sit them at a desk or a machine and "hope" they will learn the job on their own. Sometimes, managers bring a new employee to a team and expect the team to train the new employee. That works well in some companies and is a dismal failure in others, depending on the workplace culture. It is still the manager's responsibility to make sure that the employee is getting the right type of orientation and training. It is the manager who will need to do discipline if that becomes required.

If there are signs during the probation period that an employee isn't performing as expected, do not delay and do not ignore the warning signs. Start paying strict attention to what is happening with the employee and take action early to avoid small problems from becoming big problems. Many employees who make mistakes at the early stages can be coached toward the right path and will go on to fully develop in the job. However, if left alone, they may be heading down a path that eventually will get them in trouble. If the employee cannot be coached early on toward your desired goals, let them go. Employee issues are like bad apples - they will contaminate your entire workgroup if left alone. You will lose the good employees (or their willingness to work hard) and be left with a bunch of rotten apples.

#### 3.1 Alternative Solutions

The least liked part of their job for supervisors, managers and executives are dealing with employee performance issues. This includes performance appraisals, monitoring, discipline, and termination. Because of the dislike for this part of their job, many managers ignore problems and issues with employees until they become so severe to deal with. Some managers never deal with the problems. They push off the problem to someone else or they themselves leave for a different job. So, what do supervisors, managers, and executives do when faced with "problem

employees"? There are six solutions offered to solve the problem.

##### (1) Deal with employee problems promptly.

First of all, don't ignore the problem thinking it will go away. It won't. In fact, it will get worse and other good employees will lose respect for the manager. If ignored too long, the good employees will leave and you will be left with only the "problems." I'm sure some people reading this article are nodding their head and know what I'm saying — either for them or they have seen it happen to others. Make sure you have the facts and are not reacting simply to rumor or someone's "story" about what happened. Give the employee a chance to give their side of the situation and listen to their issues and concerns with an open mind. If you can turn around a problem employee for the better, everyone wins.

##### (2) Get help from others.

Your company's Personnel (or Human Resources) Department often has resources to assist you. They can explain what your options are: progressive discipline, probation, firing, retraining, performance monitoring techniques, etc.

For some issues — such as alcohol, drugs, family stresses — Employee Assistance Programs (EAP) may be able to help the employee come to grips with issues that may be affecting their work performance. Also, ask peer managers if they can offer suggestions. Ask people in your professional network or business associations for suggestions. Sometimes, conflicts between employees and managers are simply incompatible personalities or working styles. Or, maybe the employee is a bad fit for the particular job they are in. Sometimes, discussions with other managers in your company will reveal someone who might be interested in working with the "problem" employee and a transfer can be considered that will result in a 'win/win' for everyone.

##### (3) Learn how to do "progressive discipline"

Progressive discipline means that the manager must develop a detailed plan of work-related performance expectations and meet with the employee to gain agreement that they both will participate in changing their work experience. The plan must include expected actions by the employee and manager. The manager must work closely with upper management and personnel/human resources so they know what is happening and can support any further actions that may need to be taken.

There are few examples of the steps used in the progressive discipline, these are: (1) Verbal coaching session with the employee where you identify the issue of concern and work out a plan how to resolve it. Start a log with a detailed description of your verbal discussion with the employee. (2) Written warning or reprimand letter is done if the verbal coaching session did not produce the desired work results and/or the employee did not change their work in the agreed upon way. The letter goes in the employee's personnel file. The letter must clearly identify what was expected and what did or did not happen. The employee receives a copy of the letter. (3) Probation may be required for some period of time so that you can closely monitor the employee's performance. The employee must clearly understand that if their work performance does not improve they are subject to suspension or termination. (4) Suspension can be used for serious offenses where immediate action is required — either for an egregious action by the employee, for continued lack of performance, during an investigation or for other reasons. (5) Termination (firing) the employee is the highest level resulting in the employee losing their job. If unions are involved, the manager may need to consult with the shop steward and/or the employee may have specific rights built into the union agreement that must be adhered to. There are often timelines that must be followed strictly if the manager is heading toward more discipline or termination. Progressive discipline means that the manager must follow-up and follow-through consistently with the employee. They must also monitor the work of other employees so that one person is not being singled out for harsher treatment than others.

(4) Set a good example and teach others what you expect. Make sure your employees know what is important to you — by your actions as well as your words. If you regularly come in late and leave early, don't expect your employees to be punctual every day and work hard if you are not willing to show them that you are willing to do the same. If you expect teamwork, then you need to be a good example of a good team player. If you expect employees to get along, you must be someone who gets along with others. If there are workload issues or other challenges in your job, ask employees for their ideas about how to resolve them. The creativity of employees is amazing if only people take the time to get them involved in solving problems. Use your employees' ideas if you can. If you can't, explain why it won't work this time, encourage them to continue to bring ideas to you and to work with you in solving challenges. And, just to make sure we don't miss

the obvious things: treat your entire employee with respect and dignity. Reward them for a job well done. Acknowledge them when they perform well. Encourage them when they try, even if their efforts are not completely successful. Listen to their ideas.

(5) Stay up-to-date on laws, union regulations, and personnel policies.

The world of work is changing rapidly. There are many articles being written about the "X" generation or the "Web 2.0" generation. Different age groups have different expectations. Different cultural groups may have different expectations. Managers need to be aware of how the world of work is changing. Employees are no longer willing to simply "take orders" at work. They want to participate in decisions that affect them. They expect to be treated with respect and dignity. They know they can get another job if this one doesn't work out. Many employees are less willing to do whatever it takes, just for a paycheck. They are more interested in the quality of life — by their definition — which may not be the same as your definition.

(6) When faced with a difficult situation, feel the fear and press forward anyway.

Few managers enjoy the discipline portion of their job. Firing people is not what managers talk about when asked what they like about their job. It is a fact of life that employee performance monitoring, discipline and dealing with employee issues are part of a manager's job — it actually defines what a manager is: someone who has the authority to hire, fire and discipline.

You are not alone in facing whatever management problems or employee issues you are facing. Someone somewhere has been through it before. Seek them out. Ask for help. Search the Internet. Ask your peers for help in dealing with tough issues. Ask professionals for help. Ask your own management for their wisdom and guidance. Learn from your mistakes and the mistakes of others. I've sure made my share of mistakes and the experience has made me stronger and a better manager.

"What doesn't kill you, makes you stronger" is something I've had to remind myself of and others as well many times.

### 3.3 Decision

While discipline and termination are not pleasant tasks, there are many options for dealing with them early that can turn the situation into a win/win for both the manager and the employee.

There are many other reasons why organizations should improve key decisions. More positively, there are new insights, technologies, and methods that can guide decisions. Scientific advances in neuroscience and behavioral economics provide new insights for decision-making.

Relatively, new technologies, including analytics, decision automation tools, and business intelligence systems, make it possible to make better use of information in decisions. 'Wisdom of crowds' approaches and technologies allow larger groups of people to participate meaningfully in decision processes. Organizations cannot afford to ignore these new options if they wish to make the best possible decisions.

In this case, the writer wishes to implement alternative solutions numbers 2 and 4. These are considered the highest value option and therefore will provide the most optimal result which is a win-win solution.

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# Comparative Model of Interactional and Psychological Communication in Learning Process of High Senior School Students of Daarul Muqorrobin Bandung

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**Abstract**— This research is intended to know the result of student learning process by using interactional and psychological communication model. The method used is by using pre-test and post-test of group control experiment design. By applying two variables, the independent variable is the result of the learning process, and the dependent variable is the use of interactional and psychological communication model. Analysis data using descriptive statistics with mean and t-test calculations. The results showed that there is a significant relationship between the learning process of students using interactional and psychological communication model. Interactional models average 80.21 and psychological averages 74.60. this is evidenced by the calculation of T-test where  $t_{\text{calculation}} > t_{\text{table}}$  ( $3.76 > 2.00$ ). Thus it can be concluded that the learning process by using interactional learning model can enhance feedback, two-way communication and experience in communicating students.

**Keywords**— Interactional, Psychological, Learning, Student.

## I. INTRODUCTION

One of the success in the learning process through the students Daarul Muqorrobin through the implementation of effective communication model by teachers in teaching and learning activities. Effective communication model that has been done by the teacher is interactional and psychological communication model. The above statement is reinforced by the results of research conducted by Lodewyk Nahuway and Muhammad Farid in 2011 entitled "Comparison of Learning Outcomes of Cooperative and Conventional Learning Communication Model" in Communication Journal of KAREBA shows the results in the study that there is a significant relationship between student learning

outcomes by using methods of communication learning although the model used is cooperative and conventional. Interactional models are often used by teachers during classroom learning as revealed by one of the teachers, Mr. Abduh. Using this model further he is possible because of the good interaction between students with teachers, between students and students with the environment so that the learning process is more lively.

The psychological model applied in Daarul Muqorrobin school also plays an important role in the learning process. Where the psychological state of a student will affect all aspects of his life. One aspect of education, namely learning activities. In a situation a teacher is able to analyze the psychological state of his student, then he will be easier to determine the methods and strategies that will be used in the learning process.

So it is mandatory for teachers in the learning process has the ability to apply effective communication model because teachers play an important role in educating and guiding students to achieve their best achievements during school. Professionalism of teachers in producing effective communication model of learning is needed to improve the quality of education at high school students Daarul Muqorrobin Bandung.

## II. LITERATURE REVIEW

Sereno and Mortensen say the communication model is an ideal description of what is needed for communication (Mulyana, 2001: 121). The interactional model is not related to "communication as interaction", the interactional model is opposite to the stimulus-response model (S-R) and some other linear models. Linear models assume human beings as passive, interactional models consider humans much more active. The symbolic quality is implicitly contained in the

term "interactional", so that the interactional model is much different from the usual interactions characterized by stimulus-response (Mulyana, 2001: 172-174).

Interactional model refers to a communication model that uses the perspective of symbolic interaction with its character, George Herbert Mead. The symbolic interaction perspective is better known in Sociology although its influence penetrates the disciplines of other disciplines such as Psychology, Communication Science, and Anthropology. The elements included in the intergalational communication model according to Wilbur Schramm are: a). Feedback where communication is two-way and dialogue occurs so that each participant has a dual role as communicator and komunkate, b). It is two-way from communicator to communicator and from communicator to communicator. This circular process shows that communication is always ongoing. In the interactional model in which komunkate develops its human potential through social interaction through taking the role of others. so this model put communicators and komunkate have equal position and c). A field of experience where one's experience, culture and descent affects his ability to communicate with others. When interacting someone will bring the experience that has ever experienced and then distributed to others.

Psychological models study individual behavior, including learning behaviors that are affected by various symptoms, such as attention, observation, memory, thought and motive. So what can be observed is what behaviors have been gained learners after following a particular learning. So that becomes an element of the psychological model of media that becomes a stimulus beyond the self that causes the change of attitude. The relevance of psychological studies through this model is one way to analyze students' behavior in order to achieve the learning objectives of behavior change. Classical conditioning theory is apply theory in this study proposed by Ivan Petrovich Pavlov (1848-1936), Russian scientist. This theory describes that in human learning activities is that learning basically forms the association between the stimulus and the response reflectively. So to form a certain behavior must be done repeatedly by performing certain conditioning.

### III. METHODOLOGY

The research location is Daarul Muqorrobin High School Bandung as the main reference. The main reason to do research in this school because high school Daarul Muqorrobin intended for the middle to bottom where started from a community-based institution (community-based institution). That desire comes from an awareness of the community about the importance of improving the quality

of life through a transformational process and learning. Students who became respondents in this study were 90 students of class XI.

The approach used is quantitative descriptive approach quantitative (Desriptive Quantitative Studies). The experimental method is Pretest-Posttest Control Group Experimental Design with a treatment. The experiment used is to describe by comparing between groups of students using interactional model with group of students using psychological model with the aim to know the difference of independent variable to dependent variable. Learning variable as variable (X) is model of communication of interactional learning and communication model of psychology learning. Student learning result variable as dependent variable (Y) are values (score) test result (pretest and posttest) communication model of interactional learning and communication model of psychology learning.

### Result and Discussion

#### Interactional Communication Model

The pretest result for the students before being taught the interactional model achieves the learning process result with score score of 69.23 with standard deviation 3.83, median 65.00, and mode 67.00. The lowest score is 60.00 and the highest score is 79.00. With reference to the standard of value, the result of learning result of class XI SMU Daarul Muqorrobin students before treatment (interactional model) got score average score in medium category. This suggests that feedback at the beginning of learning is sufficient, two-way communication is active, and communication skills between friends are few.

Posttest result of student after taught interactional model achieves result of learning with score value of average 80.21 with standard deviation 3.60, median 80.00, and mode 81.00. Score lowest score of 75 and score highest score 89. With reference to the standard value, the results of the learning process of students of class XI SMU Daarul Muqorrobin got score average score on the high category. Achievement of learning outcomes in the experimental group showed an excellent improvement in learning outcomes in feedback, interactive two-way communication, and communication skills among peers.

#### Psychological Communication Model

The pretest result of the students before being taught by the psychological communication model achieves the learning outcomes with an average score of 65.96 with standard deviation 3.48, median 67.50, and mode 65.00. Score lowest score 62 and score highest score 74. With reference to the standard value, then the results of the learning process of high school students of SMU Daarul Muqorrobin score

average score in the category of being. This shows that changes in student behavior are still low.

Posttest results after using the psychological model achieved results with an average score of 74.60 with 275 deviations, median 74.00, and 79.00 mode. The lowest score score of 67 and the highest score is 75. With reference to the standard of value, the result of the learning process of grade XI students got the average score score in the medium category. This suggests that there is no significant increase in learning outcomes. This means that there is a steady increase in the increase does not exceed the standard value set in this research.

The result of the research shows that the result of student learning process generally shows good, and the result of data analysis on the experimental result which is the result of the research shows that there is a difference between the students' learning result taught by using interactional model and psychology model in class XI SMU Daarul Muqorrobin Bandung. This means that the interactional model is superior in achieving student learning process compared to the psychological model.

Interactional model is more emphasis on two-way feedback between teachers to students running effectively resulting in a communicative dialogue between teachers and students. In the interactional model where students can develop their potential naturally through social interaction so as to place put teachers and students have equal position for the occurrence of two-way communication. So that in the end will form the ability to communicate good students with their teachers based on the experience he has experienced. In addition, the culture of communication is effective despite having differences in family background, ethnicity, and others.

Thus the results of this study are in line with the Classical Conditioning Theory put forward by Ivan Pavlov that in human learning activities is that learning basically forms a merge between stimulus and response reflectively. So to form student behavior must be done repeatedly by doing certain conditioning. Matters related to feedback, two-way communication and experience possessed are able to streamline better the learning process through interactional communication model. Stimulus provided by the teacher is able to produce good learning behavior in the learning process of high school students of Daarul Muqorrobin High School XI. Forms of discussion between teachers and students, working together among friends, exchanging information, helping each other and supporting each other in solving problems can help students be more motivated, confident, able to use high-level thinking strategies, and build good interpersonal relationships.

#### IV. CONCLUSION

1. The result of the learning process by using interactional model shows very high learning outcomes on feedback, two-way dialogue, and sharing experiences in communicating.
2. The result of the learning process by using psychological model shows the learning outcomes that are on changes in student behavior in communicating.
3. Of the two models are compared in this study ie the interactional model and psychological model that there is a difference in the learning process between students taught by using interactional model with students taught by psychological model in class XII Daarul Muqorrobin High School Bandung.

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# Quest for Freedom in Lorraine Hansberry's *The Drinking Gourd*

Dr. M. Priya

**Abstract**— Lorraine Vivian Hansberry was one of the most prolific African-American women dramatists who revolutionised the American theatre with her realistic portrayal of the oppression caused by racism, slavery and colonialism on African-Americans. Her play *The Drinking Gourd* exposes the horrible and the dehumanised conditions of the slaves of the plantations of Southern America. The play focuses the unquenchable thirst for freedom in Hannibal, a slave boy who is the son of Rissa. The masters of the plantations manhandle the slaves, impose lots of punishments and deny all the basic rights of them. The masters have thought that educating the slaves is a crime. Hannibal firmly believes that getting education is the only way to attain freedom and always breaks all rules of the plantation. The play ends when Hannibal faces the horrible punishment of losing his eyes for educating himself.

**Keywords**—Slavery, Slaves, Masters, Plantations, Freedom.

The greatest virtue is not to be free,  
but to struggle ceaselessly for freedom.

-- Kazantzakis

Being an inalienable force or right, Freedom is unique and mother of all virtues. Love conquers the entire world and love can take a concrete shape only in freedom. Speaking of freedom, one must know what is freedom? What is the need of freedom? What happens when the freedom of person is seized?

Freedom recreates oneself endlessly by giving birth to itself and also determines the quality of the self. "Freedom is man's capacity to take a hand in his own development. It is our capacity to mould ourselves. Freedom is the other side of the consciousness of self" (160-161) comments Rollo May in *Man's Search for Himself*. Freedom is man's ability to mould himself with consciousness of self. The consciousness of self and freedom go hand in hand and, people aware of self become free.

For a conscious being, freedom offers all possible choices to widen the circle of individual self. Freedom is the capacity to become what one truly is. To Malinowski, an anthropologist, "Freedom is the possibility of self-realization based on personal choice, on free contract and spontaneous endeavour, or individual initiative" (242).

Hannibal, the slave in Lorraine Hansberry's play *The Drinking Gourd* (1970) risks his life to breathe the air of freedom from the deadly clutches of slave rulers. The play subtitled *The Peculiar Institution* studies three levels of antebellum southern society—planters, slaves and poor whites. Margaret Wilkerson in her article "Lorraine Hansberry: The Complete Feminist" comments, "*The Drinking Gourd* explores the brutalizing effect of United States slavery system on all who were a part of it—master, mistress, overseer, slave... set in relentless, irresistible force that is unresponsive even to those in power who mediate its terrifying effects" (236).

*The Drinking Gourd* mirrors Hansberry's unique and controversial view about the slave South with its capitalistic infrastructures causing vast destruction of the slave community both physically and mentally. Hansberry declares that slavery depersonalized both the oppressor and the oppressed. William L. Andrews and Henry Louis Gates in *Slave Narratives* recalls, "I saw more dearly than ever the brutalizing effects of slavery upon both slave and slave holder" (312). The Africans in the name of slave trade were ruthlessly torn from their native roots such as culture and heritage, history and family. They undergone a traumatic voyage experiencing inhuman conditions over the sea and were sold into chattel slavery. Paul .A. Davis comments, "The flow of enslaved Afro-Americans must count as one of the greatest forced migration in world history" (59). Du Bois, the African leader painfully remembers that during the three and half centuries of slavery Africa was deprived of more than hundred millions of its strongest, most desirable citizens. Further he says, "Seven million Africans were stolen from their homeland and brought into the world's most liberal, enlightened, Christian, idealistic, cruel, and racist society" (3). Reduced to the level of mere stock, the slave was stripped of his past as well as his future and was also denied an identity of his own.

The chattel slavery systematically deprived of the rights and submerged the slaves into misery and often involving in mutilation. Slavery tested the essence of liberalism systematically negating the fundamental ideas of autonomy, individual consent, equality, and protection. Treated as mere properties, Katie Canon says, "The status of Chattel slavery—mere property—was permanent, hereditary, and strictly racial. African and African-American women, men, and children were reduced to the

condition of livestock... sources of capital accumulation and commodities”(29).

With a different perspective, Hansberry's *The Drinking Gourd* presents Hannibal's indomitable and unquenchable thirst for freedom and other horrors of the Southern plantation. Hansberry creates Hannibal, without the slightest ray of fear, always remains rage and aspires to the summit. While slavery fries him with its laws, he continues to search the means of gaining his freedom. He tells his niece Sarah that one day he will escape from the plantation and also assures by saying that, “I’ll come back... I’ll come back and buy you. Mama too, if she’s still livin’” (*TDG* 176). Eugene. D. Genovese affirms in *Roll, Jordan, Roll: The World the Slaves Made*, “the essential story of black men in slavery lay with the many who overcame every possible hardship and humiliation to stand fast to their families” (485-486). Often the courage of Hannibal threatens the little girl Sarah who warns Hannibal to be careful of his words by saying, “Trees on this plantation got more ears than leaves!”(*TDG* 173). The above statements symbolize that the slave families are always under strict surveillance, the escaping from the plantations is an attempt of committing suicide. Margaret Walker comments, “the law was strict in surveillance of the blacks and the free black man was only slightly better... his legal status was flimsy he must always have a white guardian” (92). Hannibal, but strongly believes that his manhood lies in getting the wings of freedom which takes him towards the big dipper. He also assures Sarah that one day he will rescue her and others from the clutches of slavery. With high spirit, the resistance against the soul killing laws of slavery implants indomitable quest for selfhood in him. He confirms it by saying:

I am the only kind of slave could stand to be—a bad one! ... everyday I can pretend sickness ‘stead of health, to be stupid ‘stead of smart, lazy ‘stead of quick—I aims to do it. And the more pain it give your master and the more it cost him—the more Hannibal be a man. (*TDG* 201)

Pretending to be sick or foolish, Hannibal often skips the plantation work cleverly which is the widest spread form of disloyalty. In slave history there exists two types of slaves—a slave yearning for freedom with the aid of supernatural powers escapes by killing the overseer and the other slave attains freedom by deceiving his master—fleeing. Hannibal matches with the second type. His manifestation of tricks to cheat his master endows him with quite remarkable pride. The white masters in all the plantations cleverly set the combat among slaves themselves. Some of the male slaves instead of sacrificing their life, have readily accepted the dominance of the

whites and place themselves in the service of their masters which even safeguard their family.

As an individual Hannibal represents a large number of slaves who risk their lives to gain freedom. He repeatedly puts his life in danger by escaping from the plantation. Hannibal neglects the appeal of his mother Rissa who remembers her master’s offer of making Hannibal a house servant with certain privileges. Hannibal refuses the notion of becoming like his oppressor. Hannibal, furiously shouts, “I ain’t never goni’ be no house servant, no matter what! To no master, I ain’t Mama, I ain’t!”(200) and also adds, “I don’t want nothin’ in this whole world but to get off this plantation!”( *TDG* 201). Slaves like Rissa and Coffin imagine that becoming like their masters is the only way of escaping from the harsh environment of slavery. Franklin Frazier in *The Negro Family in the United States* remains, “The emergence of the slave as a human being was facilitated by his assimilation into the house hold of the master race. There he took over more or less the ideas and attitudes and morals and manners of his master” (41). Hannibal has other plans to win the oppressors.

Hannibal ambitiously calling himself as the master becomes the chief rival of the plantation. His ambition drives him to obtain education which he feels that will help him to march towards North like his brother Isaiah. His desire to struggle against the exploiters encourages him to gain knowledge which suddenly confront with Everett Sweet. Hansberry too writes in *The Last Collected Plays*, “some of the harshest laws in the slave code are designed to keep the slave from being educated. The penalties are maiming or mutilation—death“(170). Rissa shockingly recalls the punishment for a slave who has educated himself. She tells, “I seen young Master Everett once tie a man ‘tween two sapling’s for that”( *TDG* 203) and the proud son without hearing the plea of his mother utters, “I thought you would be proud... you ain’t fit for nothin’ but slavery thinkin’ no more”( *TDG* 203) and watching him reading the lines from the Bible Rissa is stunned. She melts and shivers out of fear. Henry Louis Gates comments, “Slave education, Learning to read, “was a decisive political act; learning to write, as measured by an eighteenth –century scale of culture and society, was an irresistible step away from the cotton field toward a freedom eve larger than physical manumission” (45). The toughest task in slave’s life is educating oneself which is legally denied. The masters never wish their slave unit to be out of the shade of ignorance and also believe that education of any sort would spoil the laboring unit. Dr. Charles .S. Bacon says, “A classical education for a negro whose proper vocation is raising rice and cotton or garden truck, is as much out of place as a piano in ‘Hottentot’s tent”(59). By educating

himself, Hannibal firmly affirms his superior selfhood by imbibing the most treasured quality of his oppressor.

Hansberry brings out the danger of violating the plantation laws which is always horrible. When the news reaches Everett Sweet, he shouts angrily at Hannibal, "You have used your master's own son to commit crime against you master" (TDG 209) and orders Zeb Dudley to put out the eyes of Hannibal. The masters think that education to slaves will unfold the world around them such as gathering information about the outer life, the abolition movement, the slave revolts, the conflicts between South and North America and the means of keeping slaves under control. The masters believed that the educated slaves like Hannibal, forge passes, pass messages, and more effectively conspire to escape, rebel, or even massacre their owners which questions the progress of the plantations and its owners.

The play revolves around the plantation in South. The plantations are undoubtedly the earthly models of hell which perfectly links personal choices and social conditions of both the most ambitious white people of South and their slaves. In all the plantations of Southern region, almost the slave mob has been manhandled by the Americans, the law makers and the law breakers. The problem of South routes not from slavery but from the coexistence of two distinctive races in one society rendering coalescence impossible.

Hannibal's ambition rests on gaining freedom, where the ambition of the whites comprises of owning power and wealth. Hiram Sweet, the proud master has established his plantation thirty years ago with only few slaves. Hiram, being the kindest master declares, "Cam here with four slaves and fifty dollars and made one of the finest plantations in this district... my father gave me this gun—I was fourteen... I'm a true man now. A true man" (TDG 186-187) even his favourite slave Rissa admires him to a greater extent. Rissa comments, "Lord, you one stubborn man. I 'spect you was allus the more stubborn man ever come across" (TDG 186). Hansberry proves that power of establishing and managing of a plantation is the toughest task for the whites as it marks the status of their prestigious selfhood.

Initially in the play, freedom means in the literal sense of escaping from the physical bondage but further it dynamically reveals the worth of one's own self. Kevin Mulroy rightly says, "At first freedom meant simply an "escape from bondage but ultimately it would come to embody the larger notion of self-determination" (1). Hansberry projects that Hannibal's devotion in searching of his self freedom gains vitality among the rest and the commitment which he attaches to his quest goes beyond personal freedom which also inclusive of political and

moral freedom. His love for freedom also marks attainment of his selfhood.

Freedom exists in different ways and under different conditions in the several spheres of human activity resulting in his rational appetite. Hansberry confirms that freedom at the highest level has three definitions such as: Self-realization, self-perfection and Self-determination and therefore eternal and indestructible. Full absorption in a cause can even absolve men from the bondage of overwhelming ambition, since the real interest is in the cause and not in proving one's own superiority. Lorraine Hansberry's ambitious young, wild boy Hannibal is entirely occupied by the quest for freedom which proves his selfhood worth. His rebellious vision gives birth to a different ideology about life which is also benefited for his crew too. Hannibal at last never seeks any revenge, but possess the guts to transcend his wounded self into a proud being. Another virtue of a Hannibal is his compassion. He identifies himself with the suffering of his people and his sensitivity and empathy for them further initiates his rebellious nature. Being a man of both good and bad traits, Hannibal's attitude is curtailed when it encountered the opposite pole.

Hansberry's *The Drinking Gourd* hoists the spirit of hope and freedom by creating a reversal of stereotyped drama of an unhappy ending—spiritually and physically defeated, lynched, dead. Unfortunately the world has witnessed many heroic battles against the multiple oppressions leading to war in all possible ways.

A meaningful relationship between the self and values that lie beyond the self, is incompatible with individual freedom. Rollo May in *Man's Search for Himself* quotes the words of Nietzsche. He says, "Freedom is the capacity to become what we truly are" (165). Hansberry says that the personal freedom is the richest source of valuable life that provides the man with love, courage and honesty. In the same way the political freedom offers the individual the right to think and to act according to his own attitude. Further freedom becomes an essential ingredient of the inner strength that must characterize the free man. The man who has established emotional, moral and spiritual ties beyond the self gains the strength needed to endure the rigors of freedom. The path of attaining virtue is not an easy one which is always a thorny path.

According to Hansberry, the loss of freedom affects the core of the world as well as the being. Freedom is a living thing and indivisible too. The experience of freedom brings out the fruition of selfhood as it further articulates the space of existence and power. Freedom is an illusion nursed by man to designate his ignorance concerning regions of determination concealed from awareness. Alternatively the essence of freedom is

regarded as a myth cultivated to hide despair over one's radically contingent status in the universe. Kathy Perkins reveals, "The love of freedom is an inborn statement, which the God of nature planted deep in the heart" (11). If the freedom is lost, the existence of individual is no longer possible.

Hansberry asserts that the feel of being free enables one to find and anchor oneself firmly into the roots of existence establishing a fruitful relationship with the world around. It also transcends the self-nurturing immanent faith, hope and love within man. The only valuable human relations are those rooted from mutual freedom, where there is no domination, and no slavery. With an elaborate and profound analysis, each man measures a series of injustices which shake the world in its very foundations. People attempt to dominate, oppress and abuse fellow human beings forgetting that each one is indissolubly linked with one another in the destiny of the world. The next chapter shows the evils of war which instead of settling the issues creates a kind of hopeless and meaningless existence.

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# Discrimination against the Aymaras in the Surandino (Puno) in the XXI century

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*"There is no real dialogue if there is no true thinking in their subjects" (Pablo Freire)*

**Abstract**— *The article addresses discrimination against the Aymara in the XXI century, in the various spaces of everyday life. The study was conducted in the Puno region (Peru), from which other territories that were mutilated and fragmented during the colony, now settled in Bolivia and Chile, have been traced. The ethnographic and hermeneutical method has been used, from the identification of the aspects such as the current colonization process and the spaces of habitual discrimination. The purpose was to visualize the existing forms of discrimination and racism, they have been fighting from the different spaces of struggle in this context.*

**Keywords**— *racism, exclusion, Aymara people, colonization.*

The processes of colonization and homogenization are increasingly being questioned by the visibility of the validity and resistance of indigenous peoples, according to the United Nations (UNO), "there are at least 5,000 indigenous groups composed of about 370 million people who live in more than 70 countries on five continents. Excluded from decision-making processes, many have been marginalized, exploited, assimilated by force and subjected to repression, torture and murder when they raise their voice in defense of their rights" (UNO, 2014). In the same line, "in Latin America there are currently 522 indigenous peoples ranging from Patagonia and Easter Island and Patagonia, to Oasisamérica in northern Mexico, passing through different geographical areas such as Chaco Ampliado, Amazonía, Orinoquia, Andes, Coastal Plain of the Pacific, Continental Caribbean, Lower Central America and Mesoamerica" (UNICEF, 2015). To deny the existence of these peoples and as subjects of rights, is to deny the dignity of that population, which historically and systematically were denied and mutilated.

In the case of the Aymaras were settled in a territory located between the current countries of Bolivia, Peru,

Chile and Argentina, this situation was mutilated and uninterrupted with the invasion, that is, "the Aymara world, part of the Andean world, is one of the peoples testimony that has best preserved its vitality. Despite the process of destructuring and deculturation that, like all, has suffered, its people, and its culture are still alive" (Albó 1988, p. 22). On this historical context the States have been founded, breaking the Aymara people today fragmented and separated by borders between three countries.

Despite the border fragmentation, the unity and connection between the Aymaras still persists, "the Peruvian and Bolivian State sought to replace the Aymara ethnic component with nationality" (Letamendía 2011, p. 215), we must not forget that in the independence "The Creoles had in principle the political, cultural and military means necessary to assert themselves. They constituted both a colonial community and a privileged class" (Anderson 1997, p. 93). The process of homogenization as a consequence brought the exclusion and systematic discrimination towards the "indigenous" "original" "ethnic" peoples, in this case the "Aymara", as a strategy, "the American confusion created these imagined realities: national states, republican institutions, common citizenship, popular sovereignty, flags and national anthems, etc." (Anderson 1997, p. 121). Therefore, we inherit these practical forms of exclusion and discrimination currently in force.

History shows us two rebellions that have marked the struggle for the emancipation of the Andean peoples; the Tupac Katari rebellion was "the most powerful anti-colonial movement in the history of Spanish rule in the Americas swept the territory of the Southern Andes" (Thomson 2007, p. 3). On the other hand, "the rebellion of Tupac Amaru changed Peru forever and had important repercussions in South America" (Walker 2015, p. 337), apart from other movements, these "were cruel, cruel and extremely hard the days of the Indian "uprisings" in the

years 1780, 1781 and 1782, when the colonial power became extremely inhuman and exploiting the natives throughout the vast region of what was the Tahuantinsuyo before the conquest "(Valencia 1977, p. 121).

The republics were created under criollo States, the independence of Peru declared by San Martín on July 28, 1821; Bolivia, created on August 6, 1825 by the National Assembly, meeting in Chuquisaca, approved the proposal to form a free and sovereign country, subscribing the consecutive record of the independence of Upper Peru; In the case of Chile, the Aymara territory has to do with the Chilean victory in the Pacific War of 1897, which expanded to Tarapacá, Arica, Tacna and Antofagasta, that is, the Aymara people were more fragmented, because of "the imperialist ambition of the Anglo-Saxon powers, first of the United Kingdom, after and above all the giant of the North, the United States, was a factor of the first order in the generation of armed conflicts among the Latin American States as well as in the modification of borders "(Letamendía 2011, p. 25).

In short, the history of the peoples of the periphery is fraught with hatred and systematic exclusion from the establishment of homogenous unicultural states until the war, where "the presence of the people is anonymous, heroic and courageous. Many forgotten names of humble artisans, workers, workers, and Indians, lie buried in the immense sands of the south, in El Alto de la Alianza in Arica, in Tarapacá, in the lines of defense of San Juan de Miraflores and all the places where the war happened "(Quiroz 1984, p. 104), in this case in Peru, there are still stories to unravel.

It is necessary to take a look at the category of the Surandino (Flores 1997) implies not only the geographical issue, but it is evidence that "we are not equal" (Bolton 2011, García 2004, Huntington 1997), where we find the systematic validity of exclusion (Ayala 2005, Ayala 2011, Fuentes 2009, Cabala 1981, Mariátegui 1928, Frisancho 1946), who made this situation visible to which it is impossible to deny or exclude or discriminate, but nowadays it is protected under certain academic "orthodox" views positivist culturalists such as "clash of civilizations" (Huntington 1997), or interpreting from meanings (Geertz 1990), among other views and actions that do not help dialogue, for that reason "the world is dominated by a revolutionary technology that advances without ceasing, based on the progress of natural science that, although they were anticipated in 1914, began to be reached much later "(Hobsbawm 1999, p. 23). This situation has been devastating through the revolution of transport and communications systems, which have practically eliminated time and distance, which we are witnessing, but there are certain intentions and interests in the approach from the native peoples.

### **Validity of the colonization process towards the Aymara people**

It is still difficult to admit that we are living through a process of colonization (Quijano 2000; Portocarrero 2015), especially when we find that the Aymara people were united by cultural, social, political, and economic ties, not only due to geographical issues, which has been fractured and fragmented in the process of the foundation of the states (Bonfil 2001, Ayala 2006), who undertook a process of atrocious colonization, in the whole historical process of the settlements around Lake Titicaca, however, today they are still valid, according to the World Bank, "In Peru, 52 indigenous peoples and 47 languages have been identified; in Bolivia 114 villages and 33 languages; Chile 9 towns and 6 languages "(World Bank 2015, p. 26), in this context the Aymara people come to be one of the most important people in this scenario. According to the official census data, in Bolivia there are 1,191,352 Aymara speakers (INE 2012); in Peru 443 248 (INEI 2007); in Chile 128 201 (INE 2012), and in Argentina 20 822 are self-recognized as Aymaras (INDEC 2010), although these are relative, because the language is used as an identity reference.

In Peru, in linguistic terms, "the Aymara represent 11%, occupying the second largest town in the country; Puno is the one that concentrates three quarters of the population with the Aymara language. Meanwhile, the other regions, such as Tacna, 10% of its population, Lima and Callao, 7%, Arequipa, 4% and Moquegua, 4% "(Ministry of Culture, 2014). This population conglomerate does not participate from its sense of cultural relevance, especially from the linguistic question, in the spaces of structures or power decision-making of the State in Peru. Although it is intended to justify political representation with people of Aymara, Quechua and Amazonian origin, but it is a struggle more individual than collective. In the case of Bolivia, the 2012 census reveals more Bolivians Quechuas total 1'281.116 and the Aymara. 1'191,352, this population is settled in the departments of La Paz, Oruro, Potosí and Cochabamba (INE 2012). In Chile, the Aymaras are located in the regions of Arica and Parinacota, Tarapacá and Antofagasta, amounting to 120,621 people, which is equivalent to 7.7% of the total indigenous population of the country (Greene 2015).

However, from the Aymara people (Bourricaud 1967) there was a systematic period of colonization in each of the countries, in the Peruvian case there was the Directorate of Immigration, Colonization and Mountain Land as part of the Ministry of Development in the years 1928 Regarding the indigenist policy, "in 1945 Luis E. Valcarcel called the representatives of the Ministries of Education of Peru and Bolivia to a meeting in Arequipa. In this meeting it was confirmed once again that the indigenous problem is an educational problem that should cover the economic, health, social, etc. "(Soberon 1986, p. 27), which should be

assumed from the various institutions of the State of each one of the countries, for that reason in 1946 the peasant school nuclei will be constituted and in fulfillment of the first Inter-American Indian Congress held in Mexico, the Peruvian Indian Institute (IIP) was created, then in 1952 the agreement was signed with the Cornell University (United States) that will lead the Vicos Project, in 1954 an agreement was signed with the International Labor Organization (OIT) to develop the Puno-Tambopata Program, which aimed to study the situation of marginalization of indigenous people, thus we can identify in the history of the peoples various processes and actions of systematic colonization from different perspectives directed by "mestizos" of the colonial backwardness.

Currently facing the process of colonization (Restrepo 2010) have been made different studies from different calibers, especially the approach to indigenous peoples has always had a pejorative burden and was the task of social scientists, which was already overcome and debated in other contexts (Morin 2001, Wallerstein 2006, Husserl 2008), but in the Surandino it continues in force with certain nuances and stigmatizing elements, on which the political class and some media outlets are luster for the legitimization of these attitudes and racist perceptions, such as "Structuring the State as the" whole ", the" totality ", as a true reality in which nothing exists" outside the State ", is methodologically disturbing" (Olmedo 2006, p. 384), because there are unresolved problems where the State still can not resolve how is the democratization of power where ancestral peoples do not participate in the spaces of national political decision (Kymlicka 1996), only serve to choose, especially in Peru.

The Peruvian State has designed some dialogue strategies in recent years, within the framework of the national agreement, but there are present the actors and representatives of the "political parties", leaders of private companies, state sectors, among other organizations each with own interests, but the great absentee are the Quechua, Aymara and Amazonian peoples, of which no means of communication informs, but rather undermine and legitimize the colonization process towards these peoples. There are unusual cases such as the case of the Nationalist Party, where the National Executive Committee rested in Nadine Heredia and Ollanta Humala, in the same way the Popular Force Party has as a symbol the K that is Keiko Fujimori, and the most voted congressman was Keny Fujimori. In short, national political representation has always rested in power clans, which not only control or capture national governments and the congress, but also direct various institutions and the media. In this context, the representation of the Quechua, Aymara and Amazonian peoples is almost nil, this is the case when the current President of Peru calls Keiko Fujimori to the national dialogue, thinking that as if the power of the

people would be there, due to the fact that his group places more than 70 congressmen and does not let the country govern, these can be added to the conflictive situation that the country is experiencing.

The spaces of power of the State are legitimized, flowed and sacramented under the holy spirit of the clans of colonial backwardness that have been able to recreate their practices and their cunning in the midst of an uninformed population, where some progressive and local thoughts have been co-opted and choked by the groups of economic power, today all linked to acts of corruption, which has become the most shameful scandals in the history of Peru, such as the Odebrecht and Ecoteva cases. This same situation is reproduced in other regional contexts, because "the nation-state is a recent invention in the history of the West" (Villoro 1999, p. 11), that is, "imaginary communities" are constituted (Anderson 1997). In this scenario, "the genesis and permanence of discrimination are due to deep and complex reasons that structure, order and regulate society" (Escalante 2009, p. 20), this situation is difficult to admit the heads of power, to which the class leadership of the peoples have joined, which we categorize as the grindios of politics, which at the end of the day are those that endorse and legitimize the validity of racism in and from the different spaces of everyday life, as in public institutions, on they are the testimonies of people from the Aymara communities.

We have tracked various spaces of daily life and we were able to identify an infinity of pejorative categories towards the Aymaras, such as: "indio", "salvaje", "radical", "fundamentalist", "revoltoso", "racista", "stinky", "jaqi", "campechano", among other categories. This range of estimating categories, many of them come from people of mestizo origin, although some cases are of people of Aymara origin, who have disconnected from their roots and who have colluded with the practices of racism, discrimination and hatred towards their roots, which in synthesis is the validity and legitimacy of colonization, which must be faced with courage from the same everyday. The validity of the colonization of local spaces is evident, to which we can not continue falling into the temptations of vain discourses and fanaticisms or clichés used by the regional ex presidents of the Puno region, such as: reconstructing the Quechua Aymara nation, good living or honest and productive, the great transformation, etc., these are facades or veils that not only hide mediocrity, but are assumed with a minimum attitude of service and the common good, because those scenarios were not built or elaborated by social actors and politicians such as the Aymara, Quechua and Amazonian peoples.

### **Spaces and contexts of discrimination against the Aymara population**

It is a matter of discrimination and racism has not been solved in the world, even worse in Peru, therefore "the recent international confederacies to combat racial discrimination and other related intolerance account for the resurgence of the persecution and rejection of national minorities "(Escalante 2009, p. 31) since our formation in the academy of anthropology of the Peruvian periphery, perhaps does not anchor in the canons of the supremacy of a colonizing anthropology that develops under the precepts of a homogeneous methodology; On the other hand, because of our origin as Aymara, in many spaces discriminated by our origin, thrown out of some spaces and excluded from some events, that through the corridors runs a catacomb of phrases and words like "Indian", we identify various public spaces where they amass, build and shield racist discourses from the academy, that the Aymaras "are ignorant", or being Aymara is synonymous with ignorance.

The judicial power in a discriminatory space par excellence, because in the Aymara case only on March 15, 2015, the first Aymara sentence was handed down in the Court of the Province of El Collao-Ilave (Peru), which was basically a translation of the sentence. The process was brought under the canons of positive law. For two years interest has been given to the so-called special justice or customary rights. There are various testimonies on discriminatory forms from the judicial system, for this reason it has lost credibility in the population in this instance of power, "because it is marked by a monastic tradition of strong Kelsen influence, organized in a formal logical system, rooted in liberal-bourgeois whose translation transforms Law and justice into exclusive state manifestations "(Wolkmer 2006, p. 97). It becomes a simple translation when it does not take into account the other dimensions of customary justice practice, which has a whole process that is framed in human dignity and not simply in the dogmatic question of norms anchored in the fundamental right.

Historically from the Aymara people, various metaphors have been constructed in relation to the exclusive judicial system, such as the "ch'uspa thala" that refers to the lawyer, who shakes all the money that the "Aymara villager" had in a judicial process, in the case of a process, it is more the villager had to bring cheese, eggs and meat to the judges and lawyers in Juli and Puno. Therefore, the issue of intercultural justice is new for Peru. Two years ago, the issue of interpreters and translators of some native languages in the Judicial Power was implemented, which in some way requires some specialization and training in the area, because the processes for the speakers of the towns such as the Aymara case, they have always been and still are in the Spanish language. It is not simply a linguistic question of the rules, as if the translation of the rules would solve the problems of ruptures of practices and

application of justice, but how within the framework of respect for dignity there may be bridges of truly intercultural justice.

The health sector is one of the spaces where discrimination is visible due to economic, social, cultural and racial issues, despite the fact that the user has insurance, needs a certain *compadrazgo* or gives a certain gift to the personnel in charge or responsible for the care, otherwise, it is destined to die. This situation has become widespread in all sectors, perhaps with some exceptions, especially in some communities or population centers where the population has entered into trust, but the other major limitation of attention is the lack of equipment and the inadequate infrastructure for care. . To these problems we can add the forced sterilizations during the government of Alberto Fujimori, or medical negligence, infant mortality, malnutrition, for example, nationwide 43.5% of children under 3 years in the country suffer from anemia, these indexes they are led by Puno with 76%, according to the Demographic and Family Health Survey (ENDES 2015), despite certain efforts, it is a pending problem that the population of the rural communities of the Surandino face on a daily basis.

Access to health services, remains limited, or has become a commodity, is not a right, although since there are testimonies of families who left their community to a hospital, never returned, if they return many returned corpse, the reasons and causes are unknown, to which the information is not available. The stigma and insult of health personnel towards patients in the communities are most inhuman, with some exceptions. An unusual case in Ilave (Puno-Peru), happened the year 2012 in the hospital, when a mother asked after a delivery, "how is your son" a doctor answered that "his son had tail and horns" which took advantage of the media to sell information, then it will be denied and clarified. In short, in the corridors and doctor's offices of the hospitals there is an infinity of discriminatory and excluding categories and stigmas towards these Aymara peoples.

The educational sector has a long history in the discriminatory aspect, the struggles undertaken by Manuel Z. Camacho, José Antonio Encinas, against the cognitive epistemicide that we have, has accomplices watered in universities and institutions and other centers of the so-called *intelligentia* that doped the wisdom of the peoples, they speak of interculturality without being intercultural, they are imprisoned under the logic of incoherence that in the end is a form of legitimization of the colonization from their ways of being to their intellectual productions has a pejorative charge towards the Aymara. "We are educated in a school with no sense of pertinence and exclusion" (Encinas 2007, p. 36). These edges, such as the academy and the daily experience, provide us with elements to face and put on the table the political praxis in the regional,

local context, and with incidence of the national question, that we have identified in our journey, and makes us militants and fellow sufferers of the Aymara culture in the Surandino or Peru of All Bloods, where men and women who bet and fight for the dignity of the people, in the same way in this trajinar we visualize, that there are segments of the population disconnected to the problems that face the country, the region and the villages where we arrived, abandoned schools, insecurity issues, abandoned health posts, the issue of transportation is still a calamity, public institutions that have lost credibility, among other absences of the State, in summary, one to see these problems is totally outraged and disappointed in the crisis that lives and our peoples are facing. The issue of high-performance schools installed, is a form of expression of discrimination, where students from the most remote rural communities will always have limitations for access, although it is said to be for everyone, without a doubt "the geographical obstacle it must be understood as much by its direct action, through the costs of marketing and access to information, as by its indirect action, when it contributes to the differences in education, health, technology, political force, infrastructure, social capital and other elements that they limit the productive capacity" (Webb 2013, p. 21).

The context of democratic participation is a systematic space of discrimination, where there is no legitimate representation of the peoples, in this case of the Aymara, Quechua and Amazonian, on it there is a whole catacomb of strategies that obscure the demand of the people, we must assume, "all knowledge of cultural reality, always a knowledge that starts from specifically specific points of view" (Weber 2012, p. 77). Therefore, at present, speeches of all caliber have been developed to cajole the voters, thus reaching power under any pretext. In our context, it responds to groups and interests of economic power, to which we must pay close attention. This avalanche of out-of-date discourses of banal emotions is no coincidence, but there are other more macro problems in the political work in the world, in the political discussion the classic questions about the legitimacy of democracy began to be left aside, to give entrance to concepts such as good governance, democratic governance, governance and good governance, which place the issue of power, the excesses committed under the liberal ideological umbrella and the breakdown of social consensus in the background. In those speeches, the for what of the policy was reduced to the how of the social direction (Monedero 2011, p. 161). The spaces where political praxis should be recreated were covered in veils of contemplative dress by the grindios of politics in the regions, or by clans of national power.

Do not forget, in "Latin America was manufactured as something displaced from modernity, a shift assumed by Latin American intellectuals and statesmen and strived to become" modern "as if" modernity "were a point of arrival

and not the justification of the coloniality of power" (Mignolo, 2003). In Peru, in the last fifty years, great changes have been taking place in the work of the caudillos that lead the different levels of government, that is, the local, regional and national governments. "These caudillos were the ones who have taken the voice of the Quechua, Aymara and Amazonian, although some do not accept this question of plurality and diversity" (Degregori 2012, p. 160). In the history of the peoples in politics, the left and right, apparently entered a distribution of positions of power to lead peoples, some more than others.

The discourse of the left washed with water from the Eurocentric colony was built on the burden of misery and dispossession of wealth to the peoples of deep Peru, as Arguedas would say. It is impossible to forget the political violence that we lived for more than 20 years between 1980 and 2000, which according to the Truth and Reconciliation Commission had more than 69,280 victims, which should never be repeated. The Eurocentric orthodox ideologies have already been reconsidered especially in the West, not only from the critical perspective, but from the same everyday life a long time ago, it is unfortunate that some are still disconnected and outdated that have tried to take advantage of the limitations of the idiosyncrasy of the peoples and the lack of interest of the development actors that make them find themselves in abandonment and exclusion where corruption and mafias prevail, even pretend to make believe that it was yesterday. To which the power clans take advantage to delegitimize the struggles of the people by disqualifying or estimating, whose consequence is the systematic exclusion of democratic spaces such as political participation.

There are positions with certain elements of judgment and wisdom, it induces us to look at the historical processes and changes, "it always happens in these types, if we recognize this displacement of the scenarios where citizenship is exercised (from the people to civil society) and this restructuring From the weight of the local, the national and the global, something will have to happen to the way in which policies represent identities. There must be another cultural way of doing politics, and another type of cultural policies" (García 2002, p. 55). However, we can not be naive to the contribution made by many mestizos, to lead the development of the peoples, probably with their own interests and stigma to the "Indian" but they won the appreciation of the Aymaras, Quechua and Amazonians and the mestizos themselves, especially in the spaces of the academy like the school, the school, the university, and now in the diverse institutions of the public administration. These spaces were sheltered by many young people from the various localities in the region, many of them shined with their own light, others are conquering other economic, political, social and cultural spaces. While some are assuming certain local, regional and national

leaderships. In spite of everything we have to read, study, know, imitate what they did for education and "culture" especially in the region, because they opened hope for the Quechua, Aymara and Amazonian peoples in the midst of so many tragedies that these peoples.

The exclusion towards the Aymaras and therefore towards the ancestral peoples where it is expressed in a systematic way is that of the legal norms where the political praxis in the country is stained with blood and even hurts the wounds and scars of the colony, the republic and the recent events regarding the peoples of deep Peru. In the country we have around 30 thousand norms, over which the Quechua, Aymara and Amazonian peoples never had a legitimate participation in all of history, we are just talking in the country of the previous consultation that already many norms threatened the lives of those peoples. Therefore, if these peoples are subjects of rights, their collective rights are being violated for more than 200 years if we want the dialogue to be a daily and permanent action in the country. Some will say that the representations of the peoples are by parties, if that is true, but it is also true that only some representatives of these peoples are sheltered via a group or clans of power; then there is a fundamental task to be solved in the forms of representation. While the Quechua, Aymaras and Amazonians are not actors and subjects of the political praxis of Peru, we will continue to face the problems that are perhaps greater than what we face today in the country. This pending issue must be assumed by all Peruvians, without resentment or chauvinism, from an intercultural emancipatory perspective (Santos 2010, p. 57).

### **The plot of the subjects and actors "grindios" and challenges from the everyday for a political praxis of the common good**

There are towns where the colonial backwardness persists in recent years, surely hurts and it is hard to shake. As a result of the phenomenon of globalization through technology, especially from the social media, such as television and now social networks, has permeated so deep the colonial mentality. In this process, other actors and subjects that we dare to nominate were emerging: "grindios" is a kind of subject of cultural, political and social hybridity, which was outlined on the ballast of the economic and social aspect and other strategies of *compadrazgo* or in many cases they were accumulating wealth via corruption. We do not want to interfere and we do not refer to the biological aspect, that is to say to the color of the skin, but rather we focus on the attitude assumed by these subjects in and with the peoples. "Globalization via market technology was shaping this social segment" (Portocarrero 2013, 13), maybe it is difficult to accept, because it is a cultural product, in our days and in our towns it is inevitable. They are those who

recycled in some way the demands and needs of their people, many of them with much cunning.

Now, every process brings about changes, above all it is a social construction, that the market and the media shield and decorate these "grindios of modernity", what worries us is that many of them have built temples of exclusion and discrimination in the 21st century, they talk about the original peoples of the country, such as the Quechua, Aymara and Amazonian, but thinking and acting as if they were in the 1532s and in a space at Wall Street in New York, Tokyo, but sadder than their roots were and are the highlands of the Andes, of course their children will not believe. Obviously, there are many mestizos who bite the language, and remain naive to the problem. In the end, the grindios are those who misled the space of the Andes and fly so high that they can not understand the problems of the people, which unfortunately are what will lead the destiny of many peoples.

Today we are living pre-electoral moments in Peru for local, regional governments and later national elections, where we have Ollanta Humala imprisoned, along with his partner Nadine Heredia who are the years and owners of the "Nationalist Party", Alejandro Toledo fugitive, Keiko involved with Odebrecht, Alan Garcia untouchable, who control the "political parties" live a dark and frustrated story. In many spaces and scenarios we highlight the pending subjects in Peru, as is the representation of the Quechua, Aymara and Amazonian peoples in the legislative power is an urgent task to solve. To 193 years of Republican life of the country a few have concentrated the power for it, it is urgent to democratize democracy towards the diversity of the peoples, if we want to dialogue and bet on the development of a diverse and plural Peru.

It is necessary to begin to rethink the political praxis from the different sectors, from the two dimensions as the thematic and territorial, in the first all the sectors that have as sphere of action the sectors of education, health, economy, social, political, environmental, legal, religious, military, that is to say all, who have disconnected or are being directed some by "grindios". The second has to do with territorial spaces, whether urban or rural. The population in the marginal urban neighborhoods, or fences of the different cities, or the *parcialidades*, communities, population centers, districts, provinces, and the population of the region have the obligation to be actors and promoters of change. The permanent and active participation in the development of the peoples must be inalienable, for this the political praxis in plural and diverse contexts implies starting from a rereading of the historical background of our peoples.

One of the spaces where these subjects and actors are also the universities, especially in the Puno region, despite all the traps and traps that are also experienced in electoral processes and we were and are witnesses in these last days,

there are also grindios, but perhaps it is not only the only space from which space for fighting for a decent life can be built, so that the population can move forward through life, but it is very important. The teacher Joaquin Herrera (2009) in his will before dying with leukemia as many people die in the world told us:

"The university must serve for something more than to discuss this or that paragraph of a philosopher devoted to the logic of the only language he understands: the language of domination. The university must serve for something more than to give shelter to those who want to divide the world among citizens, those passive gnomes who obey and can be led back to the fold when for some reason they have strayed from the correct line and enemies, those who they are not content with locking in and expelling those who come asking for work and citizenship, those who occupy the houses and buildings that the market considers of little value and that they convert into islands of freedom, love and human wealth. ... "

In the same way the political spaces where it is intended to put together some strategies to face the local, regional and national problems must serve for the common good, from the everyday, not only to be grouped for strictly electoral purposes, as we are currently seeing many want and pretend to reach the power of regional and local government as in the case of the Puno region. Political organizations, clan groups, parties if they exist, social movements, institutions have to have a holistic vision, especially the Grindians, it is time to remove the masks and veils of cunning.

Despite the above, there are still many ways to go, but with creative thoughts, we can not wrinkle before the uncertainty of the political practices that we have today at the local, regional and national levels. The facades that divide or hinder blunt of service for the common good from the everyday, there we have much to slice despite being in such complex and adverse spaces. Perhaps these forms can be learned from rural communities that still practice the common good; It is always known where resources are handled, it is the most vulnerable to discredit where the budgets of State institutions are squandered.

Raising these issues implies repositioning the issue of the public. The discrediting of States as administrators of basic areas of production and information, as well as the disbelief of parties (including opposition), contracted spaces where the public interest could be present, where the struggle must be limited and arbitrated - otherwise savage- between the private mercantile powers (García 1995, p. 55). Today the invisible hand of the market has been empowered by the political question, where private power groups invest or bet on the winner or the winners.

Therefore, they are guaranteed the accumulation of wealth, giving gifts to Aymara residents; many of the leaders or the grindios are therefore welfare.

We can not be naive to what Puno as a region today faces serious problems such as the contamination of the bay of Lake Titicaca, insecurity, malnutrition, bad education, the crisis of governance, corruption, etc., must be assumed facing social organizations and social movements, public and private institutions, without resentment and hatred, from a perspective of decolonization and intercultural (Alanoca 2011). It is time to develop collective agendas from critical thinking and from decolonization, in which these grindios are on the ground, that is, they start from contextualization, in their political praxis, that is, we can not continue in the shadow of colonial backwardness, or in obscurantism in front of such complex problems that our people live, be they urban and rural, where they falter and pass piola, in complicity of the inhabitants that we are always waiting for some gift without thinking or being interested in it.

Therefore, we are convinced another world that is possible, another country and another Puno, where the qamaña sum, allin kawsay or the good life prevails (Alanoca 2012, Huanacuni 2010), without traps or plots of the grindians in the political praxis from the everydayness Only when there is memory, liars have fewer opportunities (game theory knows: when occasions are repeated, rogues are punished). To have memory is to be faithful to events (Monedero 2011, p.18). Therefore, it is possible to link the extracted memory to the Quechua, Aymara and Amazonian peoples in Peru, on the other hand an awakening of the "sleeping knowledge" is visible (Foucault 1972), therefore, "it is urgent to hear the voice of the hills "(Marchena 2011), knowing that removing this pejorative burden after 500 years is still painful, it still costs to arrive and be part of the bicentennial plan for the peoples of the Surandino in the Peruvian case.

## CONCLUSIONS

The dialogue process involves understanding the denied and fragmented history of the Aymara population today settled in three countries, such as Bolivia, Peru and Chile, and on the way to extinction in Argentina, however, their forms of struggle for dignity from the various spaces of struggle in the XXI century, whose demands and proposals are not the agendas of the government or many of the states, especially in the Puno region.

Discrimination and racism are products of the current colonization process, which must be rejected and eliminated if the development of the peoples is to be desired. These spaces of colonization have created spaces and contexts where these forms of systematic exclusion are reproduced, such as in the process of political representation in the various spaces of power, where the

Aymara do not participate, rather they are taken over by other actors who do not have any legitimacy of the Aymara people, and it is a pending issue to face.

Racism is a form of mental colonization that runs in different areas of daily life, which must be broken, not with stigma, revenge or hatred, much less with violence and revenge, but with prudence and tolerance, knowing that it is complex and that from the academy it is possible to rethink and propose attitudes that respect the difference and that we can not continue living with traps spread from otherness, which address interculturality, pluralism, decolonization, among other categories but remain in the rhetoric and nothing of coherence.

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# The Gerascophobic Treatment of Clarissa Dalloway in Virginia Woolf's Mrs Dalloway: A Semantic Analysis

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**Abstract**— The paper investigates the gerascophobic temperament of the protagonist, Clarissa Dalloway in Virginia Woolf's Mrs Dalloway following the theory of semantic analysis. Although the plot orbits mundane events yet beneath the surface of everyday life, thoughts of progression towards death lurk persistently. With the help of the terms and expressions made by different characters in the novel, the paper finds how Virginia Woolf sets up the gerascophobic temperament of the characters by placing several personal, temporal, spatial and social lexical expressions in the novel at various intervals subconsciously.

**Keywords**— Gerascophobia, semantic analysis, language, old age, death, suicide.

## I. INTRODUCTION

Virginia Woolf's Mrs Dalloway gives a glimpse of the life of a gerascophobic character, Clarissa Dalloway, who is an upper class housewife. The novel revolves around the nooks and corners of high society, where shallow public gatherings are considered to be more vital than the death of a soldier, Septimus Smith, who surrenders his life as a consequence of not being able to tolerate the pain of shell shock.

## II. GERASCOPHOBIA

The triviality of human life can be gauged from the fact that the pressure to be a good host constantly lurks over the life of the protagonist. Although the plot orbits mundane events yet beneath the surface of everyday life, thoughts of progression towards death lurk persistently. The gerascophobic temperament among the characters like Clarissa and Peter make their interactions significant at one hand and intimidating on the other.

The beginning episode of the novel is evocative of the fear of ageing that strikes the protagonist time and again. The novel begins with Clarissa going to the market to buy flowers for her party whereby she reminisces a moment in

her youth when she suspected a terrible event would occur. The very same moment, Big Ben tolls out the hour and Clarissa recurs a funeral song from Shakespeare's Cymbeline over and over as the day goes on, "Fear no more the heat o' the sun / Nor the furious winter's rages." While these words in Cymbeline celebrate death as a comfort after a difficult life, it is indicative of the gerascophobic temperament Clarissa embodies. The phrase "furious winter's rages" suggests the winter of human life, old age and the "heat o' the sun" evokes the emotional and physical pangs of ageing. Similarly, the flower imagery suggests that Woolf believes women to be like flower which withers away after blossoming for a short span.

## III. SENSE OF LOSS

Akin to her creator, Clarissa too is a middle aged woman who has underwent the pain of losing her father, mother, and sister and has lived through the calamity of war. Been the victim of a vulnerable adolescence, Clarissa deems even one ordinary day as precarious. Throughout the course of the novel, the idea of death and ageing quite naturally creep in her thoughts. As Clarissa ages, she finds it hard to know anyone, which makes her feel lonely. She hesitates to define herself. Weakening, weighed down by the pressures of life, and drowning are far too easy choices for her. Clarissa is fifty-two, and has lived through a war. Her experiences intensify the dangers of living and of confronting the world and other people.

## IV. THE ALTER EGO

As Septimus embraces death by committing suicide, Clarissa ultimately helps herself to be at peace with her own mortality. The character of Septimus Smith works as an alter ego of Clarissa Dalloway, who finds it easier to die rather than choosing what seems to both Clarissa and Septimus a direr alternative—living another day. Although Clarissa had experienced death at a tender age

when her sister Sylvia passed away, she did not want to believe that death was the complete end to everything. Instead she assumed that people survived, both in others and in the natural world.

## V. THE PARALLELED LIFE

Just as she returns home after buying flowers for the party, Clarissa's anxiety is evident when she speculates herself to be an old lady, believing age to be a matter of embarrassment before her former suitor, Peter Walsh, "That she had grown older? Would he say that, or would she see him thinking when he came back, that she had grown older? It was true. Since her illness she had turned almost white." While the colour 'white' evokes an ameliorative sense, here it stands for sterility, gloominess and colourlessness, hinting the pejorative semantic change in the meaning. Furthermore, the ephiphoric use of the word, 'old' and 'white' suggests that the magnitude of feeling was too intense for Clarissa. This is emphasized even better when Peter in the same episode, few lines after is seen thinking, "She's grown older, he thought, sitting down. I shan't tell her anything about it, he thought, for she's grown older." The phrase "I shan't tell her anything about it, he thought, for she's grown older," carries a denotational semantic meaning of old age being a ghastly fact to be discussed, which should be kept under the curtains.

Furthermore, when Clarissa learns that Peter is in love with some younger woman she says, "He was in love! Not with her. With some younger woman, of course." The phrase, 'of course' stands as the affirmation of old age being the reason behind making a woman unworthy of love and attention.

The gerascophobic temperament of Virginia Woolf is further stressed when Peter Walsh also starts showing alertness about his age as he adds, "Stop! Stop! He wanted to cry. For he was not old; his life was not over; not by any means. He was only just past fifty." The dreadful tone set by the author is apparent with the phrase, "*Stop! Stop!*" indicating that Woolf's characters want to be in charge of time which is progressing towards their old age, augmenting the disposition of gerascophobia. Rather than taking ageing as an epitome of wisdom and experience, the narrative treats old age as the tool which has the capability of ending the life.

The impertinence for ageing is reflected in many places when the narrative draws attention to the phrase, "He was not old, or set, or dried in the least." "Dried in the least" shows the repulsiveness of the author with natural ageing as the word 'dried' indicates a highly pejorative semantic meaning, implying the shriveling away of a fresh thing.

The way of describing 'elderly' characters by narrative is not only striking but also throws light on the temperament of Virginia Woolf, who herself committed suicide later at

the age of 59, implying that a willful death is better than experiencing the pangs of ageing. In addition, as soon as the novel progresses and gains momentum, the phrase "the death of soul" is repeated consistently about more than five times in a single paragraph. "The death of soul" highlights that the souls of Woolf's characters, especially that of Clarissa and Peter have withered away with their youth and the remaining life is not merely flavorless but also burdensome to continue with.

Besides, as the novel progresses we get a glimpse of an incredibly grim reality of Clarissa's life where she links her isolated attic with her loneliness and death. The bedroom seems to be the metaphor of graveyard rather than symbolizing fertility, as we are told that her fertile mind is shrinking into her coffin and burial shroud. This gruesome depiction of Clarissa's bedroom gives a graphic intimation of death and phobia of ageing.

## VI. CONCLUSION

The death of Septimus Smith, who is supposed to be an alter ego of Clarissa, strikes a chord that reverberates with her mood. Clarissa withdraws to consider her party's deeper meaning by imaginatively recreating the scenario of Septimus's suicide and clearly comprehends her thoughts mirror his. This not only catalyzes a change in her, but also presents the grim reality of Bradshaw's utilitarian world.

Middle-aged Clarissa struggles to discover her role in a society that places great significance on fulfilling sexual stereotypes. Clarissa feels imperceptible, virginal, and unlike now that she is fifty two years old and will not have any more children. She feels inane in her yellow-feathered hat before Hugh, as Hugh is handsome and well dressed, and somehow Clarissa now feels as if she is devoid of sexuality. Clarissa's daughter, Elizabeth, is almost grown, and now, with mothering behind her, Clarissa tries to ascertain her principle in life, since women of her class and generation were not trained for careers. Clarissa feels her role is to be a meeting-point for others. She gathers people together, as she will at her party that night.

The novel witnesses the process of aging and death in two different ways through two different characters. The narrative itself claims, that time is a thing to be afraid of, "*she feared time itself, and read on Lady Bruton's face, as if it had been a dial cut in impassive stone, the dwindling of life; how year by year her share was sliced*" "*she feared time itself, and read on Lady Bruton's face, as if it had been a dial cut in impassive stone, the dwindling of life; how year by year her share was sliced*".

Clarissa embodies the ruination of society as she herself falls apart at the promise of her own aging and death. Akin to an era, she senses the ending of her chief period and begins to break down, contented with a new order of life

that she no longer finds herself capable of assimilating to. She dwells on the shallow aspects of aging and others make a note of the changes in her appearance. The obsession with her outer appearance and the loss she feels as she begins to grow away from youth and beauty is evident in various episodes of the novel. Images of wilted flowers and fragile petals reflect the way she perceives the natural order of life and death. Denial and fear puzzle her belief as she often ponders her own mortality.

Meanwhile, Septimus ages during his time in the war, from a young romantic to an alienated and disenchanted man who challenges the perceptions of reality. While Clarissa and other characters mull over on a budding youth filled with virtue and love, Septimus believes his youth to be marked by death and a struggle for existence. The loss of his beloved captain, Evans, denotes an everlasting transition in Septimus, from a wide-eyed nationalist on a mission to guard the history and esteem of his country, to an estranged, meditative man. Choosing to commit suicide, Septimus efficiently ends aging, never experiencing the material effect of growing older. His introspection and contemplation in life create a dual opposition to Clarissa and her Victorian values. Every belief and value that she has is systematically tattered through the narrative of Septimus' conscious. In this process, Woolf communicates the objective of the Modernist movement to disentangle Victorian society. "...did it matter that she must inevitably cease completely? All this must go on without her; did she resent it; or did it not become consoling to believe that death ended absolutely?"

Clarissa is infatuated with her mortality. Every strike of the Big Ben brings her closer and closer to the end, and the terror in her heart and psyche grow louder as the day grows on. She beseeches for time to cease, for death to approach more slowly, but she senses each hour coming on more swiftly than the last, until finally her home is filled with guests and her party is in full swing. While people come in her party, Clarissa feels uncommitted, like she is invisible and is a mere observer of life rather than a contributor. These feelings heap on as she comes across various people from her times of yore, the faces of Sally Setton, Peter Walsh, Hugh Whitbread reflect the passage of time and the changes that eventually come in its wake. She is finally confronted by the realities of life and death, which she had been cautiously avoiding for so long, and in a way this devastates her. She understands the facade which she had clung to is at last ripped away. The party scene is a rebirth for Clarissa. The scene highlights that the old Clarissa dies, giving birth to a new one, which symbolizes the death of Victorianism, the death of a world sheltered from life, censored by society. This episode allows her to perceive her life with clarity.

"...and the words came to her, Fear no more the heat of the sun. She must go back to them. But what an

extraordinary night! She felt somehow very like him – the young man who had killed himself. She felt glad that he had done it; thrown it away"

"...now that he was quite alone, condemned, deserted, as those who are about to die are alone, there was a luxury in it, an isolation full of sublimity; a freedom which the attached can never know."

Furthermore, it is apparent that Septimus himself is an embodiment of death. The death of Septimus epitomizes the death of innocence and youth, the death of society, and lastly of humanity. It is noteworthy to observe that Septimus accepts death devoid of fear and hesitation, knowing that it is the only way to rid society of the past and allow for the coming of a new age with fresh ideals. Seen as insane by the doctors and the strangers on the street, Septimus signifies the apprehension of change in society. Though he himself was not suited for the new era, he was adaptive, and his personal evolution is a testament to the authority of the war and the power of modernity. The impact and influence of the war is not lost on Septimus, whose role was to enlighten the readers to the inevitability of death and the purpose of life.

As Littleton suggests, while Septimus goes mad, Clarissa hides her difference and remains externally integrated with society because conformity was a practical necessity for women, particularly of Clarissa's class, imprisoned centuries of male control of all wealth and almost all means to indeed, of practically every aspect of public life. As a man, could not avoid subjection to the most extreme dysfunctions social order, Clarissa suffers with gerascophobia throughout the course of the novel, while her daughter, Elizabeth outlives the same.

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# *Insidious: Astral Projection as Death and Dying* Concept

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**Abstract**— *This study aims to analyze astral projection as a concept of Death and Dying by using a postmodern fiction discourse analysis approach in Insidious movie script. This study finds that astral projection is a capability possessed by a person to leave his physical body and explore an astral world or the spirit world. Astral projection is a death and dying concept that is presented as one of the postmodern fictional strategies known as the superimposition strategy. This strategy illustrates that there are two worlds that accumulate and co-exist with each other. Its presence is a way of deconstructing the idea of something that is considered uncanny and unusual as well as a counterpoint of totality that puts the ontological side of the existence of something. It is a sister-genre of postmodern fiction. Science fiction explores ontological issues in order to build a good story while postmodern fiction simply presents the problem without having to build a story. Furthermore, both genres can adopt each other's strategies. Meanwhile, postmodern fictional relations and fantasy fiction are the same, borrowing strategies for exploring ontological issues.*

**Keywords**— *insidious, astral projection, death and dying, discourse analysis, postmodern fiction.*

## I. INTRODUCTION

The early years of the development of literary theory as a discipline imply that literature is written merely as a channel for the message of creators, or in this case authors. The rate of development of literary concepts in the context of subsequent further expanding fields of discussion of such disciplines is no longer limited to the author's perceptions alone, but simultaneously conveys a message construction through its features. Death and Dying - borrowing the term Death and Dying in their native language - is one of the symbols presented in a literary work by authors functioning as a medium for conveying messages as well as constructing messages to readers (Bennett, 1974).

This development is identified as a period that is incorporated into the era of postmodernism; the notion that imaged the content of a work that presents two

worlds at once, namely the real world and the unseen world. McHale (1987) calls the unseen world a world next door, a world or space untouched, invisible, and unreal. Todorov (on Hat Pujiati, 2009: 2) categorizes supernatural things including magic and marvel as fantasy. However, the fantasy, he argues, is a genre that is positioned between the uncanny and the marvelous genre. The uncanny genre is a genre that contains supernatural events, a state of deception and hallucinations, even death and dying, which are explained from the point of view of natural law. Unlike the marvelous genre that contains supernatural events that are presented and accepted as if it is a norm (McHale, 1987: 74).

As far as the researchers are concerned, the two genres above are internalized into the material object to be analyzed. The next work that is used as an object in this paper is the script of the movie *Insidious* (2010), a work that carries the horror fantasy genre in it. The horror genre containing the astral element, or in other languages referred to as the further, in this film recognizes the fact that the universe contributes to color in the pluralistic portrayal of the universe. The astral projection possessed by the character of Josh and his son, Dalton, is presented in the form of a binary opposition between rational and irrationality, as well as the concept of Death and Dying; Two concepts that the author tried to present the author in order to convey and construct a message to the reader about the event of death and dying. The problem that will be revealed in this paper is "how does the author reveal the concept of death and dying in an *Insidious* movie script?".

## II. ANALYSIS AND DISCUSSION

Astral projection as a Death and Dying concept contained in the *Insidious* script is evident in the dialogue between the forces. Two figures in the script depicted having astral projection capabilities are Josh and Dalton. See the quotation below.

*Elise: "Have you ever heard of astral projection?" Renai: "Out of body experiences?" (Elise nods)*

*Elise: "I call them travellers. These are people with the ability to leave their physical body and travel to different places in an astral form. To some degree, we all have the ability to do it...but most of us subconsciously suppress it or don't how to access it." (Page 69, Scene 94, INT. Living Room, New House-Day) (Whannell, 2010).*

Astral projection is a capability that a person has to leave his physical body and explore an astral world or the spirit world. Elise's character is told to explain to Reina-Josh's wife that Dalton's incident was one of the wrong forms of astral projection. The projection that caused Dalton's astral body got lost in the spirit world. In a logical perspective, Dalton is described as having a coma, a condition when one is between life and death.

*(In the darkness, the towers metal skin is barely visible. Directly below the lamp is the very definition of innocence a sleeping child. His mouth is slack, eyelids twitching to dreams unseen. The truly deep sleep that an adult can only wish for) (Page 2, Scene 1, INT. Darkened Bedroom – Night) (Whannell, 2010).*

Dalton is mentioned as a sleeping figure. He sleeps not in a conventional concept, but dying. Dalton's spirit experiences separation with the physical for some unpredictable time. The state of sleep can thus be said to refer to the occurrence that Benstock (1969) referred to as moribund. Moribund is a condition that places a person in two conflicting situations; life and death. Furthermore, through insidious, the author also displays the further or "another world" which is the spirit world in which Dalton's astral body gets lost. The following quotation explicitly emphasizes the argument above.

*(Elise gazes up at the ceiling, as if looking into another world)*

*Elise: "In the further."*

*Renai: "What do you mean?"*

*Elise: "The further is that place beyond our perception, beyond our understanding of the physical world that we can see and touch. It is a place without clocks or measurements, without past or future...an infinite realm that holds all of our dreams...and all of our nightmares."*

*(She turns to look at them)*

*Elise: "That is where Dalton is." (Page 71, Scene 94, INT. Living Room, New House-Day) (Whannell, 2010).*

The quotation above indicates that there is a another world that Elise's character is called the further. The further can be said to be a place beyond the human perception of the physical world that can be perceived, through sight or touch. The another world can refer to the understanding of a place without the dimension of time and space, without the past or the future; A situation that

grasps all dreams and even nightmares. Michael Foucault (in McHale 1987: 44) calls the "another world" the term heterotopia, a kind of space where a number of fragments indicate a possibility of a simultaneous build up of two worlds.

The presence of another world (heterotopia) indicates a link between the real world and the unseen world. The real world represents all life forms, while the unseen world becomes a representation of all sides of death (Whannell, 2010). It also shows the epic sustainability through the most phenomenal, magical, and supernatural fantasies. Epic continuity is one type of postmodern characteristic. The epic is illustrated by heterotopia through the existence of another world. It is called "another world" because it is marginalized by the modern. Another world is presented in a postmodern work to deconstruct the real world through values and ideology (Adi, 2012).

In this space is a form of astral Dalton figure. Dalton's alienation is described as a deceased form (Benstock, 1969), a phase of death that occurs when the soul parted with the body. This fact had such a fatal impact on Dalton as the real death awaited him. Dickinsons (in Krueger, 2004) has indeed mentioned that death is the door to a happy, lasting life in the view of Christians, but we are not in a conversation about how lucky a person's death for himself.

The further and astral projection are two strange and unreasonable things in the eyes of modern society. These two things are presented as one of the postmodern fictional strategies known as superimposition. This strategy illustrates that there are two worlds that accumulate and co-exist with each other. Its presence is a way of deconstructing thoughts about something that is considered strange and unusual. It also indicates that unconsciously on the real-life side there are other dimensional spaces which have been marginal and unrecognized. If something strange and unusual is present then there will be interruptions of reality that initially is not problematic to be problematic. Reality in the individual zone as its world will become unproblematic as it becomes a routine reality. In addition, the interruption of reality is also seen as a proof of postmodern thought that rejects absolutes while celebrating relativity. Absolutes lead to a single centeredness or logo-centrism.

The further and the astral projection are presented as fantasy as well as the counterpoint of totality that puts the ontological side of the existence of something. It is said by McHale that it is a sister-genre of postmodern fiction. Science fiction explores ontological issues in order to build a good story, while postmodern fiction simply presents the problem without having to build a story. Furthermore, both genres can adopt each other's strategies. Meanwhile, postmodern fictional relations and

fantasy fiction are the same, borrowing strategies for exploring ontological issues. McHale (1987: 62-83) states that in its development, postmodern found its new form, the postmodernist fantastic; The use of fantastical elements in supernatural postmodern fiction in banal and its exploration of ontological problems.

The quotation above also illustrates the conversation between Elise and Renai which is a form of postmodernist treatment of fantasy which also uses hesitation, banality, and resistance strategies. Doubt in the strategy of treating the fantasy genre in postmodernist work is by presenting the real world and the another world (McHale, 1987: 74-5).

Zone doubts were formed with the game structure ontological and or epistemological structure on the fantasy. Through this game of hesitation metaphors it is often stalled by making hesitation-revisited between the literal and metaphorical meanings for the duality of ontological duality. A banality (fairness) is a strategy of postmodernist text treatment of fantasy by placing the fantastic side into extreme logic in the world of text (McHale, 1987: 76-7).

*Josh: "This is a fantasy, and you need a therapist, not a member of the clergy." (Page 53, Scene 81, INT. Living room, New house-night) (Whannell, 2010).*

The quotation above explicitly describes Josh's resistance to the problem of ontological and epistemological structures. Resistance became the media of postmodernist writing to emphasize the inherent chronology of fantasy (McHale, 1987: 77-9). In the script of this film, there is a character Alanso (a student) who tried to deconstruct Josh's thinking as a modern society profession as a lecturer:

*Alanso: "Things are simple. You just can't see it. Put your faith in Him." (He takes a gold cross hanging on a necklace out of his shirt, kissing it and holding it up.) (Page 37, Scene 54, INT. Gymnasium, Forrester High School-Day) (Whannell, 2010).*

Alanso resisted Josh's statement of the normal to the paranormal with the banal treatment of the paranormal, so that the postmodernist fictional treatment of the fantasy seemed passive and embodied the fantasy. The normal intermediate resistance to the paranormal continues but is ignored by the character or by the reader. In postmodernist work, fantasy remains a zone of doubt but no longer between the marvelous and the uncanny as Todorov discloses, but according to McHale "between this world and the world next door" (McHale 1987: 75). The fantasy that occurs in *Insidious* exploits the paranormal element as the banality of the world. Doubts between the real world and another world have been abandoned.

The quotation also describes Alanso's explaining that not everything can be answered by science. There is a higher power work. He believes that many things are not only verified through laboratory testing using logical scientific explanations because not everything can be explained from the viewpoint of the intended object's visibility. According to him, supreme power is something that refers to the creator or God. The Creator or God refers to the phrase put your faith in Him which means "trust in Him". This can be proved through the symbol of a gold cross which means "golden cross" which refers to spiritualism. The era of modernity sweeps so many forms of spiritualism, because people of the modernity group believe that they will only be able to accept and cultivate all logical and measurable entities. Spiritualism is confined to religious activities, and indoctrinated behind the walls of places of worship. This fact indicates that the modernists are unconsciously experiencing spiritual death or living-dead because of the diminished religious values within them. Josh's understanding of something that he and modern humans have continuously been deconstructed through Dr. Sercarz, a doctor who treats Dalton who is in a coma, is because his astral body is lost in the spirit zone (the further).

*Dr. Sercarz: "I wouldn't say we've exhausted every single angle... but we're close. The underlying cause is still known. The good news is that he's breathing without the use of a mechanical apparatus, and there are no lesions or hemorrhages in any of the CT scans".*

*(Josh and Renai look in at their boy)*

*Josh: "So...there's no brain damage or...?"*

*Dr. Sercarz: "None that we've detected. Technically, he's in coma. He doesn't respond to stimuli, he has no sleep-wake cycle, but there's no brain trauma or infection. His scans are normal. To be honest, I've never seen anything like it."*

*Josh: "That fall he took...I mean, it looked like he hit his head pretty hard."*

*Dr. Sercarz: "We definitely exhausted that possibility, but it was always doubtful. The cut was superficial; there wasn't even a skull fracture."*

*Josh: "So what do we do now? Does he stay here?"*

*Dr. Sercarz: "We'll conduct some further testing, but beyond that...I really don't know." (Page 24, Scene 34, INT. Hospital Room, ICU Unit-Day) (Whannell, 2010).*

Dr. Sercarz's explanation of the results of laboratory tests conducted on Dalton's condition reinforces the statement of the greatest failure of modernists for having glorified reason above all else.

The quotation simultaneously undermines the grand design that has been their-modernist-lasting. It is as if life and life can walk on the will of human reason. Worse, they deny the existence of the creator and other entities simply because they are invisibly invisible and cannot be proven to exist through laboratory tests along with related scientific explanations. Insidious stirs discourse within it by using heteroglossia in discourse to present the worlds in discourse, present between order and disorder, between the world of adults and children. Heteroglossia is the term Bakhtin for thousands of discursive strata in all national languages and the ways these strata determine the operation of meaning in each phrase (Makaryk 1993: 551).

### III. THEORITICAL FRAMEWORK

According to Dickinson death is the door to a happy, eternal life in the view of Christians. There are stages of life symbolized as follows: children strove (early life), gazing grain (physical maturity), and setting sun (aging). Meanwhile, death symbolized into two parts, namely: Carriage (train coins or coffins), and swelling ground (grave).

This contrasts with Benstock who classified the death phases into three parts in a critical essay "The Dead". The first is called deceased, a phase of death that occurs when the separation of the spirit with the body, which in general is close to anyone and all humans will surely experience it. Secondly is moribund. Moribund is a condition that describes a person who is in a situation between life and death, physically, still alive but on the brink of death. The condition refers more to the elderly (elderly). The third is Living-dead, or Benstock called it as spiritual death, is a condition of someone who is still healthy and fit but has a frozen heart (dead) and paralyzed. The frost and liver paralysis are due to the diminishing of religious values within him

### IV. CONCLUSION

Based on the explanations that have been expressed, it can be concluded that astral projection is a concept of death and dying presented as one of the postmodern fiction strategies known as superimposition strategy. This strategy illustrates that there are two worlds that accumulate and co-exist with each other. Its presence is a way of deconstructing the idea of something that is considered uncanny and unusual as well as a counterpoint of totality that puts the ontological side of the existence of something. It is said by McHale (1987) that it is a sister-genre of postmodern fiction. Science fiction explores ontological issues in order to build a good story while postmodern fiction simply presents the problem without having to build a story. Furthermore, both genres can adopt each other's strategies. Meanwhile, postmodern

fictional relations and fantasy fiction are the same, borrowing strategies for exploring ontological issues.

This concept gives us an insight that one can have the ability to project his astral body to explore beyond the universe or the heterotrophic world (heterotopia) that has been considered uncanny, even ignored. This astral projection is not a real death, because when astral projection occurs, the astral body or the spirit of a person will come out and separate from the physical body, but the spirit can return to the body. However, fatal when the spirit is lost in the astral world (the spirit world), a person will experience a real death.

### ACKNOWLEDGEMENTS

This paper is supported and dedicated for **Endowment for Fund Education (LPDP) Ministry of Finance of Indonesia Republic** as sponsor and financial support in education.

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# 'A Doll's House' is the Backlash of Feminism

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**Abstract**—The flow of feminism touches each corner of the society in the twentieth century. Nora Helmer is the fiery representative of women against the patriarchal society in the drama 'A Doll's House'. Blind love, worship, social attitude and economic crisis snatches life from the body of a female easily, and it is also true that these things forced them to play like a doll in family, religion and society from cradle to grave. The research is conducted through systematic sampling of various research articles and books for review on feminism, women empowerment and Ibsen's work, 'A Doll's House'. Through the character Nora, Ibsen brought out the message that the inner spirit of women is their conscience which can help them to tear strong net of patriarchal society, to break the doll's house, to build new world of peace and pleasure where they are inclined to have their breathe, smile, satisfaction and true happiness against the red eyes of the society. Nora carried the slough of a doll in the family at the beginning but later she stood rigorously not like a doll but as a human being. Nora Helmer broke the strong chain of the hypocritical world and raised her luminous voice of feminism in an untraditional manner that is found to be revolutionary.

**Keywords**— *feminism, patriarchy, emancipation, society, spirit.*

## I. INTRODUCTION

Henrik Ibsen, a pioneer playwright of 20<sup>th</sup> Century, became a remarkable feminist as his play 'A Doll's House' is widely celebrated in his age. Ibsen's masterpiece 'A Doll's House' is a great work on women development and emancipation of women in the patriarchal society. Nora Helmer, the protagonist of the play is special because of her spirit, urge and yearning for the ultimate freedom which a woman like her needs in life. Nora Helmer is a nice lady of beauty who was busy to arrange the Christmas party at the beginning. Torvald Helmer called his wife as Sweet love, Little lark, Doll, Treasure, Capri etc and Nora got pleasure to think that she achieved that strong shield of love which is able to fight against everything and can protect her in every situation. "A Doll's House is a tragedy in which Nora leaves her house by slamming of a door to the world of new possibilities. She is going off to know her own responsibilities towards herself. This kind of self-realization, which usually leads to a new

beginning, is one of Ibsen's main ideologies posed in his play. Nora opens her eyes and observes that her individuality and freedom have been taken in living with Torvald Helmer" (Arif Rashid Shah, 2016, p346). She is a soft minded, kind-hearted lady; felt happy to see her friend Mrs. Linden who was all alone and was struggling each and every second for living in the world on that time. Nora with her sympathetic heart wanted to render friendly hand to Mrs. Linden by giving a job after taking help from her husband. During conversation she revealed the secret with extreme joy to her friend that she saved the life of Torvald Helmer. To her it is a matter of joy and pride although she didn't expose it to her husband. Nora says:

"Good heaven ! How painful and humiliating it would be for Torvald, with his manly self-respect, to know that he owed anything to me." (Act I)

Through these lines the obstinacy of male dominated society is reflected who love to reign upon every single object of the world and are not ready at all to take any help from women whom they regard as their subservient. To men taking anything from women is like reproach upon their stubborn personality. Women uphold the prestige of their husband against everything and for saving their life, they can do any wrong, can even sacrifice their own life but true to heart they can't tolerate the disgrace of their husband. When Krogstad, the lawyer (who helped Nora to forge the signature of her father and to have money from the bank when her husband was at the gate of Death) rebuked Torvald severely in the conversation with Nora, on that time she says:

"If you talk disrespectfully of my husband, I must request you to leave the house" (Act I)

## II. LITERATURE REVIEW

Handicapped gender. 'A Doll's House', a 19th century play by Henrik Ibsen where the flame of heartfelt expostulation is reflected. Ibsen play's, feminist discussions of autonomy, freedom and consolation still now like hot cake to everyone. His play provoked furious reactions in 1879–80, when audiences were not yet ready to admit the entrance of women into public life, let alone their autonomy! My inaugural contiguity is with the depiction of a gendered conception of autonomy and the condition of women's powerlessness found in Ibsen's 1879 play (Ibsen, 1981: 1–88). As 'A Doll's

House' opens, Torvald Helmer and his wife, Nora, are at the point in their marriage of financial success after years of hard work. The conditions have been achieved by the effort of both husband and wife. In fact, in the early years of their marriage Torvald was not in a sound position. During that time, Nora had to receive money for paying the medical treatment not only for the sake of love but also for the sake of humanity. For saving the life of her husband, she forged her father's signature because women were not allowed to borrow money. Nora did all this out of her true love and imagined that, if Torvald ever found out he would be proud of her. But it becomes brutally clear that she did not know him. Furthermore, she neither understood the criminal nature of her act of forgery nor anticipated the inevitably harsh response of her husband to this act. The revelation of the mutual failure of husband and wife to know each other comes just after Torvald learns that his wife is not an innocent doll, but a liar, a traitor – even a common criminal. His initial reaction is panic, then incomprehension:

*“ . . . people might even suspect me of being an accomplice in these criminal acts of yours. They might even think I was the one behind it all . . . I just can't understand it, it's so incredible”.* (Ibsen, 1981: 76)(Anderson, 2016, p151)

At present, there is a considerable amount of writing (Much of it influenced by French philosophers) by men who want to become women, or to become feminine than feminine, and to argue at the same time that 'woman' does not exist. But to want to become the 'other' is always just as much as impossible dream as wanting to deny the Other's existence. A way to rethink this is to pose the question more politically, to identify common problems, objectives, allies, enemies. In this way there can be alliances against sexism, racism and other oppressions, without trying to reduce and eliminate differences, within the progressive aligned groups or movements. From this perspective, men have the choice to define themselves as anti- or pro-feminist; and, rather than tell women what to do, to identify and work against common enemies. A 'standpoint' does not mean adherence to a doctrine defined in the space of an imaginary subject-feminists once tried to do. It means working towards a common alignment to a problem to be solved. It very quickly becomes clear in 'reading feminism' that is not a single entity with a single voice. As feminisms become more effective, so men are confronted with many different images of themselves in a complex, contradictory context of patriarchal and anti-patriarchal strategies. (Wilkinson & Celia Kitzinger, 1996, p160)

While many academics uncritically adopt feminism, the established theoretical concept based on the notion that gender is initial in women's struggle in the patriarchal

system, most African women in general do not identify with the concept in its entirety and through this flow cannot see themselves as the fiery representative of feminism. The female empowerment and gender issues may be justifiable for those women who have not been plagued by powerlessness based on ethnic differences; however, that is certainly not the case for those who have-African women. For those African women who do adopt some form of feminism, they do so because of feminism's theoretical and methodological legitimacy in the academy and their desire to be a legitimate part of the academic community. Moreover, they adopt feminism because of the absence of a suitable framework for their individual needs as African women. But while some have accepted the label, more and more African women today in the academy and in the community are reassessing the historical realities and the agenda for the modern feminist movement. These women are concluding that feminist terminology does not accurately reflect their reality or their struggle.<sup>1</sup> Hence, feminism, and more specifically, Black feminism, which relates to African-American women in particular, is extremely problematic as labels for the true African woman and invites much debate and controversy among today's scholars and women in general. It should be noted as a matter of priority that there is another form of feminism which is closely identified with African women around the world. While African feminism is a bit less problematic for African women than feminism in general, it is more closely akin to African Womanism. According to African literary critic Rose Acholonu in a paper she presented in July 1992 at the International Conference on African women in Nigeria:

*“ The negative hues of the American and European radical feminism have succeeded in alienating even the fairminded Africans from the concept. The sad result is that today [the] majority of Africans (including successful female writers), tend to disassociate themselves from it.”* (Clenora Hudson-Weems, 1993, p17)

### III. NORA'S LOYALTY AS AN ORDINARY WOMAN

Nora who had firm faith and profound love for her husband wanted to stay with her husband by all means. During the sickness of Torvald, Nora was pregnant and was waiting for the birth of Ivar. Her physical and mental restlessness was at the peak because of the extreme economic crisis on that time. Although she was in crisis, she wanted to arrange better treatment for Torvald. She gave priority to her love, wanted to take risk even on that time when she was pregnant. She was ready to receive punishment for the sake of saving the life of her husband as she believed from heart that to protect the life of her love would be the best religion in life. But, it is

a matter of great regret that Torvald didn't show any gratitude to Nora for whom he is now alive, let alone the matter of giving love, respect or protection to her. *"Ibsen paints a bleak picture of the sacrificial role held by women of all economic classes in his society. Ibsen believed that women had a right to develop their own individuality, but in reality, their role was often self-sacrificial. Male superiority caused women to make many sacrifices by not being able to pursue their own ambitions, careers and identity. In the play —A Doll's House, the marriage of Torvald and Nora was unstable because of the gender inequality. Being controlled by her father and handed over to the husband's authority Nora was not able to pursue her desires".* (P. Kalaivani, 2009, p25) Nora was astonished to see that and asked to her heart for whom she did all things against rules and regulations of the society. For whom Nora took risk against everything, now ready to handle her with dagger words after receiving the letter from Krogstad (the letter which was inscribed with the truth of Nora's forgery of her father's signature for drawing money from the bank). Torvald goes to say:

"Wretched women-what have you done! She who was my pride and my joy —a hypocrite, a liar-worse, worse-a criminal...You and your father want of principle...You've inherited-no religion, nor morality, no sense of duty...destroyed my whole happiness. You've ruined my future." (Act III)

#### IV. ATTITUDE OF NORA'S HUSBAND TOWARDS HER

Nora's heart was into pieces when she found the hollowness and selfishness of her husband. She was extremely shocked to have all painful speeches from her husband who said also to keep away her shadow at home even from her children. There was no ground under her feet, felt stunned to think for whom she stood above everything. Is it the true love or stranger? Women who are entitled as doll, weak, subservient, helpless in the society can take risk in every situation but men who declare themselves as bold, benevolent, protector are not ready to save them!! *"Nora insists on her husband in particular and society in general for considering her existence, the existence of woman, as a human being. Though, she knows to get the support from society is difficult, she is strong in her assertion."* (Jotiram Janardan Gaikwad, 2016, p113)

Meanwhile, Torvald received another letter from Krogstad which was inscribed with the message of not doing any harm to them. On that time, he shouted with joy and called Nora again with soft soap but this time she thought with cold mind as time gave Nora the scope of viewing reality closely. Now,

Nora is rigid. She is neither the plaything nor the doll rather a luminous body with strong zeal.

Nora goes to say:

"I have had great injustice done me, Torvald; first by father, and then by you...when I was at home my father used to tell all his opinions, and I held the same opinions. If I had others I said nothing...He used to call me his doll-child, and played with me as I played with my dolls. Then I came to live in your house...passed from father's hands into yours." (Act III)

#### V. DISCOVERY OF INDIVIDUALISM IN NORA

The first realization of Nora is that in spite of being an independent human being, she played the role of a doll at the hand of male in her past years. For the first time, her desire for leading life with self-respect was firm, she wanted to break the doll's house and wanted to get relief from the clutches of cruel, hollow, selfish mentality of her husband. She wanted to leave her husband because her husband regarded her as subservient, an amusing source of physical pleasure. *"A Doll's House is a spotlight on the society when people are under the pressure of public opinion about masculine society. This play discusses social problems in general, and individuals' in particular, women are considered as victims and society as a victimizer. Nora, as a new woman, experiences victory, her journey to self-realization happened as a miracle, unexpected, uncertain, but on time. She is the protagonist of this play who lives in decorative surroundings as a doll, and finds out that she is nothing but a precious instrument in her husband's hand. This knowledge helps her to strive in order to find her lost or neglected values in a conventional society. Therefore, she leaves her home and children in opposition to the conventional and majority's rule, society's oppressive authority and convention. He never thought to give any respect to her as a human being rather loved to have her as a plaything in life."* (Fateme Ghafourinia1 & Leila Baradaran Jamili, 2014, p426) Nora's clear apprehension for having a free life is also the reflection of feminism with liberal zeal. She says:

"Play time is over; now comes the time for education...I must try to educate myself. You're not the man to help me in that. I must set about it alone...there must be perfect freedom on both sides." (Act III)

#### VI. REALIZATION OF NORA IN A DIFFERENT DIMENSION

Here the rebellious notes of Nora against her husband's possessive mentality break the passive, acquiescent, subservient nature of a doll strongly. It also declares soundly

regarding the female independence upon male-dominated society.

“The laws are different from what I thought; but I can’t believe that they can be right. It appears that a woman has no right to spare her dying father, or to save her husband’s life...I shall try to learn. I must make up my mind which is right- society or I.” (Act III)

Through the courage of Nora, the raising voice of women against male-dominated, hollow society is firmly found. Here, as the representative of women, Nora brought independently, the desire for establishing own identity in the society. True to say, women have also the economic, social, cultural & legal right like men. They are not the source of pleasure only rather they’ve the strength to bring the flow of equality. To be exact, alleviating and weakening the efficacy of the problematized notion of feminism made by people’s altered way of thinking and obliterating a great deal of this fallacy made in this mostly male-dominated world by women’s interminable endeavors toward shackling these impediments during the past few centuries, have paved the path for creating a more balanced and equitable conditions for an alive and conscious living for both genders. *“Apart from this general view about feminism, this fallacy is debatable in literature as well. For instance, Ibsen himself is a playwright who mostly inquests into people’s freedom in the world and how they can vindicate their individual right specially, through women’s point of view. Nora Helmer and Mrs. Alving, main character of Hedda Gabler, are instances of this feature in Ibsen’s works.”* (Noorbakhsh Hooti and Pouria Torkamaneh, 2011, p1103)

## VII. CONCLUSION

The voice of Nora brought the notes of individual liberation against the shackles and restraints of male-dominated society and through these the fragrance of truth, the reflection of conscience, the embankment of female dignity, the breaking image of a doll and the glorious usher of new life are found profoundly. *“Many years before the appearance of the feminist movement led by Virginia Woolf, Simone de Beauvoir, Julia Kristeva and others, Ibsen protested against the position of women, their rights and their being neglected in society. In the early decades of the twentieth century Virginia Woolf, in her work A Room of One’s Own, asserts that Men have treated women as inferiors for many years. It is the men who define everything in the society”* (28). *In the Norwegian Women’s Rights League on 26 May 1898, Ibsen made the infamous statement: “I have been more poet and less social philosopher than people generally seem inclined to believe [...] I am not even quite clear as to just what this women’s rights movement really is. To me it has seemed a*

*problem of mankind in general [...] my task has been the description of humanity.”* (Innes, 26) *It seems unproductive to regard the socialist cause, the women’s cause, and the human cause as mutually exclusive for Ibsen. His concern with the state of the human soul cuts across class and gender lines. Ibsen himself often linked the women’s cause in need of reform, arguing for example that all (including women) should form a strong progressive party to fight for the improvement of women’s position and of education. Ibsen is observed as a humanist, he calls himself a humanist not a feminist and rejects any dependence to special group or class or gender”.* (Arif Rashid Shah, 2016, p348)

At the ending portion, the fiery spirit of Nora springs from her voice

“My duties towards myself. I believe that before all else I am a human being, just as much as you are.” (Act III)

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# An analysis of Indian domestic life through Kamala Markanday's Novel "Nectar in a Sieve"

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**Abstract**— *After the Second World War, the Indian English novelists made remarkable contribution in the field of English Fiction. The Indian English fiction does not inspire readers to escape to the world of imagination as it is a systematic study of Indian culture and civilization. After all the Indian English novelists also had their own experiences and aspirations. Due to their minute sense of observation they understood the problems of Indian masses as a whole. In the world of Indian English novel, Kamala Markanday has an eminent place. After published her first novel 'Nectar in a sieve' in 1954, she achieved great success and fame. In her first novel- in Nectar in a sieve, novelist presents a family (a picture of Indian domestic life) that suffers great poverty in life. Because of this poverty they faced the day of hunger, disease and at last death. In this novel, novelist describes some evils in Indian domestic life- such as- big and joined families, reckless way of earning and chiefly un-education. These are the main demerits in India by which a man have to suffer. As, Tagore understood the social and economic problems of India and suggested the vision of idealism to solve them.*

**Keywords**— *Kamala Markanday, Novel, Nectar in a Sieve, English Fiction.*

After the Second World War, the Indian English novelists made remarkable contribution in the field of English Fiction. It is an accepted fact that the Indian novel has grown in bulk and variety after the publication of Bankim Chandra Chatterjee's Rajmohan's wife (1864). It is true that some novelists followed certain definite patterns and even imitated Fielding, Henry, Dickens, Meredith, Thackeray, Hardy etc. It is also an accepted fact that some Indian writers made experiments in form and techniques and enhance Indian English novel, that become a class itself. These Indian writers are Raja Rao, Mulk Raj Anand, R.K. Narayan, Bhabani Bhattacharya and Kamala Markanday etc. have been recognized by foreign writers like E.M. Forster and Graham Greene. Their originality of form and content has been appreciated by most of the scholars all over the world. Many British critics asserted in their critical

views that the people of the west should study the Indian novels if they want to understand social and political powers of India. The Indian English fiction does not inspire readers to escape to the world of imagination as it is a systematic study of Indian culture and civilization. After all the Indian English novelists also had their own experiences and aspirations. Due to their minute sense of observation they understood the problems of Indian masses as a whole.

After independence they noticed a lot of changes in various parts of the country and as a result the western academic world got talented novelists. Tagore's Gitanjali had won the Nobel Prize in 1913 and as a result the Indian novels of above mentioned writers became popular outside India. Many Indian novels were translated in different languages of the world. Vankatesh Kulkarni, Nayantara Sehgal, Arun Joshi, Manohar Malgonkar, Anita Desai, Chaman Nahal, Khushwant Singh, V.A. Sahane, Gopal Gandhi, Balraj Khanna etc. have been admired for their contribution to Indian English novel. It is not an exaggeration of fact if the Indian English novelists of 20<sup>th</sup> century are put in the category of Richardson, Henry Fielding, Jane Austen, Charles Dickens, Meredith, Thackeray, Joseph Conrad, Maupassant, Somerset Maugham, E.M. Forster etc. After Independence, the Indian writer became conscious of their mental strength and sense of liberty and as a result the Indian English novels won universal applause.

In the world of Indian English novel, Kamala Markanday has an eminent place. Time has changed and so has the status of women in society. This is also reflected by the contribution of women in literature. Female writers have continued to contribute in literature. Women writers have a humanizing and cathartic effect on the readers. We can find resilient accounts of feminine anger, struggle and self assertion to retrieve the female identity. Twenty first century women write to participate in enduring debates like never before. They have evolved from the past and are speculating the future. They write to raise their voice by challenging questions and proposing answers. They write not only to explore the world and its issues but also to understand themselves. On one hand, they address the

question of sexuality, relationship, love, private or secret experience and on the other hand they discuss politics, disparities and economic realities. As, after published the first novel of Kamala Markanday, 'Nectar in a sieve' in 1954, she achieved great success and fame. Krishna Rao rightly says, "the perspective direction of her creative sensibility endows her novels with a certain representative character that marks them out as a significant entity in Indo-English fiction".(1)

In all her novels-'Nectar in a sieve', 'Some Inner Fury', 'A Silence of Desire', 'Possession', 'A Handful of Rice', 'The Coffin Dome', 'Two virgins', 'The golden honeycomb', 'Pleasure city', we find Indianness and her vision of life in every shape Markanday deals both sides of life: dark and colourful. In her first novel- in Nectar in a sieve, novelist presents a family (a picture of Indian domestic life) that suffers great poverty in life. Because of this poverty they faced the day of hunger, disease and at last death. In this novel, novelist describes some evils in Indian domestic life- such as- big and joined families, reckless way of earning and chiefly un-education. These are the main demerits in India by which a man have to suffer.

As, Tagore understood the social and economic problems of India and suggested the vision of idealism to solve them. Let Indians establish harmonious relations with the people of the world so that they may make progress. He asserted: "We in India are fortunate in not having the chance to give expression to the best in us in creating intimate relations with the powerful people of the world. The bond between the nations today is made of the links of mutual menace its strength depending upon the force of panic, and leading to an enormous waste of resources in a competition of brow beating and bluff. Some great voice is waiting to be heard which will usher in the sacred light of truth in the dark region of the nightmare of politics."(2)

"The family is the original cell of social life. It is the natural society in which husbands and wives are called to give themselves in love and in the gift of life. Authority, stability and a life of relationships within the family constitute the foundations of freedom, security and fraternity within society. The family is the community in which, from childhood, one can learn moral values, begin to honor God and make good use of freedom. Family life is an initiation into life in society."

Catechism of Catholic Church

In his convocation address at Gurukul Kangri Hardwar R.N.Tagore asserted the need of knowledge for India as a whole. He was sad at heart as most of the countrymen did

not know anything about real India. He was disappointed to see why the people fail to cultivate the desire for knowledge? Why do they soar into the thin air of academic expectation? It is only through knowledge that the people can understand the meaning of truth and love. He said: "The love of man has its own hunger for knowing. Even if we lack this concerning our fellow beings in India, except in our political protestations, at least love of knowledge for its own sake could have brought us close to each other. But there also we have failed and suffered. For weakness of knowledge is the foundation of weakness of power. Until India becomes fully distinct in our mind, we can never gain her in truth; and where truth is imperfect, love can never have its full sway."(3)

Similarly Kamala Markanday has portrayed the Indian social life through Rukmani and Nathan, the two main character of Nectar in a Sieve. In the beginning Rukmani Nathan leads a happy life. Though, Rukmani and Nathan were poor, yet their life was blessed with peace and joy: "my heart sang and my feet were light as I went about my work, getting up a sunrise and going to sleep content".(4) Their early part of married life was full of love and affection. There was food in plenty for two people and they ate well. "What patience indeed my husband must have had to put up with me uncomplainingly during those early days of our married lives" not one cross word or impatient look, and praise for whatever small success I achieved".(5)

A child, Ira comes in their family, when she was seven, Rukmani gives birth son Arjun, and later four more sons: Thambi, Murugan, Raja and Salvan. After that both Rukmani and Nathan try to make a harmony, love and peace, though they were proceeding towards chill penury. Their domestic life was in a web of drought and flood.

Now children grew up and Nathan's financial condition became bad to worse. The prices of necessary things soar up because of industrialization in village. That was an another cause of Nathan's problems and his worse condition. Ira's marriage was a further, blow to the economic condition of the family. "They were old enough to understand, but the others, who weren't burst into tease too, for by now. They were cramped and out of humour with sitting.... And the new seasons's harvesting lay outside ungathered and rotting."(6)

Nathan's family become under debt, so his first son Arjun go to the tennary and his second son Thambi also join him. They prove good sons and gives their parent a fair share of their earnings. Rukmani says "with their money we began once again to live well....I stored away half bag to rice, two measures of dhal and nearly a pound of chillies".(7)

Arjun and Thambi left home for Ceylon. In this way, one by one the sons left home for employment. Once again Rukmani and Nathan came at the brink of starvation. Rukmani says, "Hope, and fear twin forces that tugged at us first in one direction and then in another and which was the stronger no one could say of the latter we never spoke, but it was always with us. Fear; constant companion of the peasant. Hunger, ever at hand to jog his elbow should he relax. Despair, ready to engulf him should he falter. Fear; fear of the dark future; fear of the sharpness of hunger; fear of the blackness of death".(8)

The old couple could not bid farewell to domestic life. Emotionally they are attached to their sons and daughter, who had established now in their own ways. So, Nathan and Rukmani decides to go Murugan, thinking that he would give them shelter. After a long and tiring journey, they reached in city but they lost their luggage and could not find their son. Now Nathan died; Rukmani with the help of an orphan, Pauli came to Salvan and Ira.

In the hour of misfortune and sorrow, Rukmani's own sons could not support, on the contrary an orphan boy Pauli, her adopted son discharged all the duties of a real son at the time of Nathan's funeral. "In the short time he (Pauli) had spent with us we had come to be curiously dependent on the boy, respecting his independent spirit as much as his considerable knowledge of the city and its many kinds of people".(9)

Nathan and Rukmani played many role in their domestic life as" they were wife and husband; parents; head of the family. So they have to bear a lot of pains and pleasures of Indian domestic life.

Thus, Markanday suggestively speaks about domestic life. She highlights the evils of Indian domestic life by her novel "Nectar in a Sieve".

[9] Ibid, P.p.177-178.

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# The Influence of Contextual Learning Models on the Students' Ability in Finding Short Story Values of the Eight Grade Students at Smp Negeri 4 Siborongborong in Academic Year 2017/ 2018

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**Abstract**— *The influence of contextual learning models on the students' ability in finding short story values of the eight grade students at SMP Negeri 4 Siborongborong in academic year 2017/2018. This study aims to determine the influence of contextual learning model on the students' ability in finding the values contained in the short story of the eight grade students at SMP Negeri 4 Siborongborong in academic Year 2017/2018. The population of this study was all the eight grade students of SMP Negeri 4 Siborongborong which is in total 200 students and the sample was 37 students. This research method is used experimental with one group pre-test post-test design. The instrument is used multiple choice objective tests. The average value of pre-test was 65.81, while the mean post-test was 78.1. It can be concluded that the post-test average is higher than the pre-test value. Hypothesis testing is done by using t-test. From the calculation of hypothesis test obtained  $t_{count} = 14.6$  then consulted with the table at the level of significance of 5% with  $df = n-1 = 37-1$ . From  $df = 36$  obtained the significance level of 2.028. Based on calculations that have been done it can be seen that  $t_o > t_{table}$  was  $14,6 > 2,028$ . Thus, the alternative hypothesis ( $H_a$ ) is accepted. Based on the calculated data, it can be concluded that the contextual learning model influences the students' ability in finding the values contained in the short story of the eight grade students of SMP Negeri 4 Siborongborong in academic year 2017/2018.*

**Keywords**— *Contextual Learning Model, Short story Values.*

## I. INTRODUCTION

Short story study in school is one of the items of learning in Indonesian language that should be improved to a better direction because during this time the students assume that the short story learning is a learning that is imaginary or

imaginary only. In addition, the lack of interest of students towards the learning of literature becomes one of the causes of the lack of understanding of students to the short story while short story learning actually provides its own pleasure for the reader, if the reader can understand the elements that build a short story.

In a short story, there are values of life, which consists of cultural values, moral values, social values, and religious values. By knowing and interpreting the values contained in a short story, the reader can certainly interpret the content and what the messages delivered in a short story. It is expected to find the values contained in the short story, students gain a good understanding of humans and humanity and recognize the values. But in fact, especially in high school literature learning is quite apprehensive, there are still many students who do not understand and unable to interpret the values contained in a short story and the ability of students is still low in understanding the values of short stories. This happens because the methods used by teachers are still conventional. Short story learning also becomes less attractive due to the less varied teachers' learning model. The learning model that should be applied is the learning that can give the students the opportunity to construct their own knowledge so that students are easier to understand the concepts taught and communicate their ideas in oral and written form. Therefore, it is time for the teachers to apply the learning models that focus on student competence by abandoning conventional methods. According to Suyanto (2003: 1) Contextual Teaching Learning (CTL) can get students involved in meaningful activities that are expected to help them connect the knowledge gained in the classroom with the context of real life situations. Learning with the role of the environment will naturally establish the knowledge that students have, learning will be more useful and meaningful if a student experiences what he learns and not just to know.

**The Research Problem**

In relation to the background of the study, the research problems of this study are formulated as follows:

1. How is the students' ability in finding the values of the short story of grade VIII students at SMP Negeri 4 Siborongborong in Academic year 2017/2018?
2. How is the students' ability in finding the values of the short story of grade VIII students at SMP Negeri 4 Siborongborong in academic year 2017/2018 after using the contextual learning model?
3. Does the contextual learning model affect the students' ability in finding the values in the short story of grade VIII students at SMP Negeri 4 Siborongborong in academic year 2017/2018?

**The Research Objectives**

The objectives of this study are:

1. To find out how the students' ability in finding the values of the short story before using contextual learning model of the eight grade students at SMP Negeri 4 Siborongborong in academic year 2017/2018.
2. To find out how the students' ability in finding the values of the short story by using contextual learning models of the eight grade students at SMP Negeri 4 Siborongborong in academic year 2017/2018.
3. To know whether the contextual learning model influences the students' ability in finding the values of the short story of the eight grade students at SMP Negeri 4 Siborongborong in academic year 2017/2018.

**The Significances of the Research**

The significances of this research are:

1. To enrich the treasures of learning science of Indonesian language, especially aspects of contextual learning model in understanding the values of the short stories.
2. To provide an opportunity for students to find learning experience in understanding the values of the short stories.
3. To encourage teachers to implement innovative learning and overcome learning problems in understanding values.
4. Develop the insights and experience of the researcher as well as the theories that have been obtained.

**II. LITERATURE REVIEW****Contextual learning model**

Rusman (2012: 187) states, "Model pembelajaran dapat dijadikan pola pilihan, artinya para guru boleh memilih model pembelajaran yang sesuai dan efisien untuk

mencapai tujuan pendidikannya" "Learning model can be used as a pattern of choice, meaning that teachers may choose appropriate and efficient learning model to achieve educational objectives" Learning of mastering-oriented of a matter is considered fail to produce active, creative, and innovative learners. Learners succeed in remembering the short term, but failing to equip learners of solve problems in long-term life. Therefore, there needs to be a change of learning model that is more meaningful so that can equip the learners in facing life problems now or in the future. A suitable learning model for this is the contextual learning model. In contextual learning, the teacher facilitates the students in finding something new through learning by them rather than what the teacher says. Students actually experience and discover what they learn as a result of their own reconstruction, thus making it more productive and innovative. Some senses of contextual learning model according to the experts of education are as follows.

1. Contextual Teaching and Learning is a system that stimulates the brain to construct patterns that embody meaning. CTL is a teaching system that fits the brain because it produces meaning by connecting academic content to the context of the student's daily life. Taking advantage of the fact that the environment stimulates the brain's nerve cells to form a path, the system focuses on the context of relationships. (Johnson 2014: 57).
2. CTL is a learning that allows the learning process in which the students use their understanding and academic ability in various contexts inside and outside school to solve simulative or real problems, either individually or jointly. Howey R in (Rusman 2014: 190).
3. Contextual Teaching and Learning is a holistic learning process and aims to motivate students to understand the meaning of learning materials by connecting the material with the context daily life (personal, social, and cultural context) so that the students have knowledge/skills that can flexibly be applied (transferred) from one problem to another (Aris Shoimin 2014: 41)

From the above understanding, it can be concluded that the contextual teaching and learning (CTL) model is a learning concept that helps teachers connect between the subject matter taught to the real-world situations of the students, and encourages students to make connections between their knowledge and application in everyday life. The Students gain knowledge and skills from a limited context bit by bit, and from the process of constructing their own, as a provision to solve problems in their life as the members of society. The advantages of contextual learning model (CTL) according to Aris Shoimin (2014: 44) as follows.

1. Contextual learning can emphasize students' full thinking activities both physically and mentally.
2. Contextual learning can make students learn not by memorization, but the process of experience in real life.
3. Class is in contextual not as a place to test data of their findings in field.
4. The subject matter is determined by the students themselves, it is not the result as given by others. Besides the advantages, contextual learning model also has a drawback or a disadvantage that is the application of contextual learning is a complex learning and takes a long time.
2. Implement as far as possible inquiry activities for all topics being taught.
3. Develop the student's curiosity by raising questions.
4. Creating learning communities, such as through group activities, discussion, question and answer and so on.
5. Presenting the model as an example of learning that has been done.
6. Familiarize the child to reflect on every learning activity that has been done.
7. Conduct an objective assessment of assessing the true ability of each student.

### The Characteristics of the Contextual Learning Model

Contextual learning model has characteristics in learning, as for the characteristics of the learning model, according to experts are as follows: The characteristics of contextual learning include:

1. The existence of cooperation between all parties,
2. Emphasizing the importance of problem solving or problem,
3. Boil down to the diversity of different student life contexts,
4. Mutual support,
5. Active students,
6. Sharing with friends,
7. Critical students, creative teachers,
8. Class walls and alleys filled with student work, maps, pictures, articles, humor, and so forth,
9. Report to parents is not only report cards, but students' work, reports on lab results, student essays, and so forth. Kunandar (2009: 298-299)

### Principles of Contextual Learning

According to Rusman (2012: 193-198) there are seven principles of contextual learning that should be developed by teachers, namely:

1. Constructivism
2. Finding (Inquiry)
3. Questioning
4. Community Learning
5. Modeling
6. Reflection
7. Real assessment (Authentic Assessment)

### Steps for Implementing Contextual Learning

According to Rusman (2012: 99) steps of CTL in learning can be done as follows:

1. Develop students' thinking to learn more meaningfully whether by working alone, finding their own, and constructing their own new knowledge and skills that they must possess.

### The Ability to Find the Short Story Values

The ability to find values is the ability of the students in obtaining social, moral, cultural, religious, and economic values from within short story. As for the value of the short story, students read the short story and then discuss it with their respective groups and look back the values in the short story. After finding the values contained in the short story, students conclude their findings in front of the class.

### Short Stories

The short story is a relatively short prose-shaped story. Short is meant to be read once seated in less than an hour. It is said to be short also because this genre has only a singular effect, character, plot, and limited settings, not diverse and complex.

Allan Poe in Nurgiyantoro in Reginna Bernadette (2006: 1) states,

*"Cerita pendek diartikan sebagai bacaan singkat, yang dapat dibaca sekali duduk, dalam waktu setengah sampai dua jam, genrenya mempunyai efek tunggal, karakter, plot dan setting yang terbatas, tidak beragam dan tidak kompleks (pengarang cerpen tidak melukiskan seluk beluk kehidupan tokohnya secara menyeluruh, melainkan hanya menampilkan bagian-bagian penting kehidupan tokoh yang berfungsi untuk mendukung cerita tersebut yang juga bertujuan untuk menghemat penulisan cerita karena terbatasnya ruang yang ada"* "Short story is defined as a short, readable reading once, within a half to two hours, the genre has a singular effect, character, plot and limited setting, not diverse and uncomplicated (the author of the short story does not describe the life of the character in its entirety, but only displays important parts of the life of a character that serves to support the story which also aims to save the writing of the story because of the limited space available"

From these statements, it can be concluded that short stories have the unanimity of ideas and can give a single dominant impression.

### The Characteristics of Short story

Based on the understanding of a very broad understanding of a short story, Purba (2001: 54) states the special characteristics of short stories are as follows:

1. The main characteristic of short stories is short, solid, and intensive.
2. Short story elements are scenes, characters, and motion (scene, character, and action).
3. Short story language should be sharp, suggestive, and attention-grabbing (suggestive, and alert).
4. Short stories must contain an author's interpretation of his conception of life both directly and indirectly.
5. A short story should pose an effect in the mind of the reader.
6. A short story should evoke the reader's feeling that the story is the first way that attracts feelings, and then draws thoughts.
7. Short stories contain details and incidents that are deliberately chosen and which usually raise questions in the reader's mind.
8. In a short story, an incident primarily dominates the storyline.
9. Short stories should have the main actors.
10. Short stories should have interesting effects (impressions).
11. Short stories depend on the situation only.

### The Element of Forming Short Story

#### Intrinsic Elements

Nurgiyantoro (1995: 335) states, "*unsur intrinsik adalah unsur yang terkandung dalam cerpen itu sendiri. Unsur itu berupa tema, alur latar, toko, sudut pandang, gaya bahasa, dan amanat*" "intrinsic element is the element contained in the short story itself. It's a theme, a background, a store, a point of view, a style, and a message" The intrinsic elements are:

#### a) Themes

According to Mursini (2010: 146) "*Tema adalah ide sentral yang mendasari suatu cerita*" "Theme is the central idea underlying a story." Kosasih (2012: 40) says, "*Tema adalah gagasan yang menjalin struktur isi cerita*". *Tema suatu cerita menyangkut segala persoalan, baik itu berupa masalah kemanusiaan, kekuasaan, kasih sayang, kecemburuan, dan sebagainya*" "The theme is the idea of the structure of the story. The theme of a story concerns all issues, whether humanity, power, affection, jealousy, etc." So, it can be concluded that the theme is a general basic idea or central idea which is reject the author in telling the invented world he created that concerns all the problems in life.

#### b) Flow

Stanton in Nurgiyantoro (2009: 113) says that, "*Alur adalah cerita yang berisi urutan kejadian, namun tiap kejadian itu hanya dihubungkan secara sebab akibat,*

*peristiwa yang satu disebabkan atau menyebabkan terjadinya peristiwa yang lain*" "Flow is a story that contains the sequence of events, but each event is only connected by cause, effect one cause or cause other events"

#### c) Background

The setting is also known as the fulcrum, refers to the sense of place, the relationship of time, and the social environment in which the events are reported (Abrams in Nurgiyantoro, 2009)

#### d) Characterization

Jones in Nurgiyantoro, "*Penokohan adalah pelukisan gambaran yang jelas tentang seseorang yang ditampilkan daam sebuah cerita*" "Characterization is the depiction of a clear picture of someone displayed in a story". Characterization is often equated with character and character.

#### e) Viewpoint

According to Abrams in Nurgiyantoro, point of view is the way or view the author uses as a means to present the characters, actions, backgrounds, and events that form the story in a work of fiction to the reader.

### The Nature of Values

Mulyana (2011: 99) says, "*Nilai adalah makna yang di belakang fenomena kehidupan. Dapat pula dikatakan bahwa nilai adalah makna yang mendahului fenomena kehidupan itu. Ketika nilai berubah, fenomena dapat mengikuti perubahan nilai. Demikian pula, jika fenomena kehidupan itu berubah maka nilai cenderung mengikutinya. Keadaan itu terjadi karena salah satu cara mengamati fenomena yang lahir dalam kehidupan.*"

"Value is the meaning behind the phenomenon of life. It can also be said that value is the meaning that precedes the phenomenon of that life. When values change, phenomena can follow changes in values. Similarly, if the phenomenon of life is changed then values tend to follow it. It happens because one way to observe the phenomena born in life. According to Karyono (2012-37) stated that, "*Nilai kemanusiaan adalah nilai tentang harkat manusia. Manusia merupakan makhluk yang tertinggi di antara makhluk ciptaan Tuhan, sehingga nilai-nilai itu mencerminkan kedudukan manusia sebagai makhluk tertinggi dari antara makhluk-makhluk lainnya*" "The value of humanity is the value of human dignity. Humans are the highest creatures among God's creatures, so they reflect the position of human beings as the highest creatures of all other beings ". That is why people should always uphold the values that have been embraced by the community.

### The Types of Values

#### 1) Religious Value

Nurgiyantoro (2009: 326) says that, "*kehadiran religius dan keagamaan dalam sastra adalah suatu keberadaan sastra itu sendiri. Bahkan, sastra tumbuh dari sesuatu yang bersifat religius*" "religious and religion presence in literature is a literary existence in itself. In fact, literature grows from something religious." The value of religion can be known through the description of a character based on physical characteristics or certain religious symbols, quotations or propositions derived from scriptures, or images of the values of life based on universal religious teachings such as honesty, kindness, other.

The characteristics of religious values are:

- a. It highly expressed human qualities, deep conscience, dignity and dignity, as well as the personal freedom that humans possess.
- b. Religion is more indicative of the institutional worship of God and the official laws.

#### 2) Moral Value

Nurgiyantoro (2009: 321) states, "*Moral dalam karya sastra biasanya mencerminkan pandangan hidup pengarang yang bersangkutan, pandangan tentang nilai-nilai kebenaran, dan hal itulah yang ingin disampaikan pada pembaca*" "Morals in literature usually reflect the author's life view, the view of truth values, and that's what the reader wants to say" From the expert's opinion, it can be concluded that the moral value is the values in the short story, it relates to morals, temperament or ethics. Moral values can be described through the description of the characters, relationships between characters, and dialogue. Moral values in short stories can be good moral values and bad ones.

#### 3) Social Value

Nurgiyantoro (2009: 330) states "*banyak karya sastra yang bernilai tinggi yang didalamnya menampilkan pesan-pesan kritik sosial. Namun, perlu ditegaskan bahwa karya-karya tersebut menjadi bernilai bukan karena itu, melainkan lebih ditentukan oleh koherensi semua unsur intrinsiknya*" "many high-value literary works in which display messages of social criticism. However, it should be emphasized that the works become valuable not therefore, but rather determined by the coherence of all its intrinsic elements"

#### 4) Cultural Values

Understanding cultural values is the values contained in the culture. Theodorson in Pelly (1994) argues that value is something abstract, which is used as a guide and general principles in acting and behaving. The person's or group's attachment to value according to Theodorson is relatively strong and even emotional. Therefore, values can be seen as the purpose of human life itself.

### III. RESEARCH METHOD

The method used in this study was the experimental method. This research used one group pre-test post-test design. Because in this design there is pre-test, before being treated, thus the treatment results was known more accurately, because it can compare with the situation before being treated. This method was used because researcher wanted to know the influence of contextual learning model on the students' ability in finding the short story values of grade VIII students at SMP Negeri 4 Siborongborong in academic year 2017/2018. The type of design used in this research was One-Group Pre-Test Post-Test Design. Arikunto (2009: 212) argues that the model "*One-Group Pre-Test Post-Test Design merupakan eksperimen yang dilaksanakan pada satu kelompok saja tanpa pembandingan*" "One-Group Pre-Test Post-Test Design is an experiment conducted on one group alone without comparison" In this design, the data collecting technique was done twice before the experiment (pre-test) and after the experiment (post-test). The pattern of research according to Arikunto is as follows.

Table.3.1: Experiment Design One Group Pre-Test Post-Test Design

Class	Pre-Test	Treatment	Post-Test
Experiment	$O_1$	X	$O_2$

#### Population and Sample

Sugiyono (2009: 297) states that the population can be interpreted as a generalization region consisting of subjects and objects that have certain qualities or characteristics set by researchers to be studied and then drawn conclusions. Based on the above opinion, the population stated in this study is all students of class VIII at SMP Negeri 4 Siborongborong in academic year 2017/2018, which consists of 200 students. The sample is a small group taken from the population. The sample is a reflection of all the characteristic characteristics possessed by the population. Arikunto (2006: 131) states that, "*Sampel adalah sebagian atau wakil populasi yang diteliti*" "The sample is part or representative of the population studied" In determining the number of samples, the researcher used random sampling technique. Having applied the technique, then the sample of this study was Class VIII-C consisting of 37students.

#### Location and Time of Research

This research was conducted at SMP Negeri 4 Siborongborong in academic year 2017/2018. The study was conducted in September 2017 in the odd semester of the academic year 2017/2018.

#### IV. RESULT AND DISCUSSION

##### 1) The Students' Ability to Find Values Contained in Short Stories of Class VIII at SMP Negeri 4 Siborongborong in Academic Year 2017/2018 before Using Contextual Learning Model

Before using contextual learning model, it was equal to 65,81 and the highest score of the students' ability to find the short story value before using contextual learning model is 85 and the lowest value is 50. Frequency distribution results in finding the value of short story before using contextual learning model based on the calculation obtained, the average value is 65.81 and standard deviation of 9.11. Pre-test results in finding the short story values before using contextual learning model is in good category (16 students or 43.25%), enough category (17 students or 45.95%) and no students got less category. The identification of the results of the pre-test was normal, and within the fair category, since the most categories are sufficient categories.

##### 2) The Students' Ability to Find the Values of Short stories Contained in the Short of the Eight Grade Students at SMP Negeri 4 Siborongborong in Academic Year 2017/2018 After Using Contextual Learning Model

After using the contextual learning model, the students' average score is 78.1 and the highest score of ability to find the short story values after using contextual learning model is 90 and the lowest value is 60.

##### 3) The Influence of Contextual Learning Model on The Students' Ability in Finding Short story Values

Based on the above description, it can be seen that the average value of the students' ability to find the short story values before using contextual learning model is 65,81 and after using contextual learning model is 78,1. This means that the average student score data before using the contextual learning model is smaller than after using the contextual learning model.

#### The Discussion of Research Results

From the result of learning (testing) by using contextual learning model which was done, it is known that the students' value is higher than before using the contextual learning model. It is known that the value of the pre-test finding the values contained in the short story, moral, social, cultural, and religious values in the short story before using contextual learning model is in good category (16 students or 43.25%) enough category 17 students or 45.95%, the less category is 3 students or 8.1%. While learning after using contextual learning model is very good category (12 students or 12, 44%) good category (20 students or 54, 05%) enough category (5 student or 13, 51%) and no student get less category. In testing hypothesis  $14, 16 > 2.02$ , so null hypothesis ( $H_0$ ) rejected and alternative hypothesis ( $H_a$ ) accepted. This shows that

the use of contextual learning model significantly influence in improving the ability to find the values contained in the short story.

#### V. CONCLUSIONS

The conclusions of the research are:

1. The students' ability to find the short story values by the students of grade VIII at SMP Negeri 4 Siborongborong in academic year 2017/2018 before using the contextual learning model obtains the average score of 65.51 and is in enough categories.
2. The Students' ability to find the values contained in the short story by the students of grade VIII SMP Negeri 4 Siborongborong in the academic year 2017/2018 after using contextual learning model, the average value of 78,1 is in good category.
3. Hypothesis testing proves that  $t_{count} > t_{table}$  (14,  $6 > 2.02$ ). This proves that there is a significant influence on the use of contextual learning model on the students' ability to find the values contained in the short story of the eight grade students at SMP Negeri 4 Siborongborong in academic year 2017/2018.

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# Lived Experiences of Instructors in College of Business and Management: A Non-Teacher by Profession

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**Abstract**— *The forerunners and the backbone of the academe are the ones who understand his/ her own passion in the teaching practice. The instructors who did the dirty jobs in the classrooms and who fosters the modest means of living, live-up to the dynamism of the educational system, honing his/ her own skills by teaching and learning- the non-teachers by profession; but, by accident become a teacher in the classroom of entrepreneurs and hoteliers in the College of Business and Management of Surigao del Sur State University. The phenomenological study is used to examine the preparedness of the teachers in the teaching job, identify the teaching strategies commonly used to teach the course and point out the current burden encountered in terms of work, students, colleagues and superior. This paper analyzes the common themes and implications of the lived experiences of the instructors. It highlights the following themes: varying level of preparedness, the simulation and demonstration, lecture and discussion and reporting method are commonly used as classroom strategies. The challenges and burden encountered by the instructors: teaching profession is full of challenges, in work, kind of students, individual difference and background of the colleagues and autocratic and traditional leadership style of superiors. The results entail future endeavors for seminars on teaching strategies, and seminars on coping with stress in the workplace, as such, develop healthy life style and ensure efficient and effective instructors in the College of Business and Management.*

**Keywords**— *lived experience, instructors, non-teachers, teaching strategies, challenges.*

## I. INTRODUCTION

The forerunners and the backbone of the academe are the ones who understand his/ her own passion in the teaching practice. The instructors who did the dirty jobs in the classrooms and who fosters the modest means of living, live-up to the dynamism of the educational system, honing his/ her own skills by teaching and learning- the non-teachers

by profession; but, by accident become a teacher in the classroom of entrepreneurs and hoteliers in the College of Business and Management of Surigao del Sur State University. This study examines the following: preparedness of the instructors in the teaching job, identify the teaching strategies commonly used to teach the course and point out the current burden encountered in terms of work, students, colleagues and superior. This paper analyzes the common themes and implications of the lived experiences of the instructors.

Acquiring a pool of well qualified faculty members in the academe is a continuing challenge among many policy makers around the globe and retaining highly effective teachers will be one of the greatest challenge. Over recent years the teaching profession has witnessed a significant increase in number of individuals switching careers to become teachers (McKenzie et,al 2011, Australian Education Union, 2008) as cited ( Varadharajan, 2014). A graduate who was not a teacher candidate in College, never took methods and pedagogy classes, who never completed a day of supervised field experience or invested a day in student teaching (Wallace, 2013). However, endeavored to be one, doing a task perpetually since being a teacher to forty students in a class is never a joke.

In several studies in the past, attempted to understand, interpret, and reflect to the reasoning and initiatives of teacher in their quest for quality education. Many studies on classroom strategies, effectiveness of approaches used and use of media technology have been widespread; however, attempting to understand the lived experiences of the educators who have not plan to become a teacher but landed in the teaching job, has been interesting. The hurdle and challenges along the way, in the profession of a teacher in the classroom, wherein, one could meet several tests in so many ways in teaching the subject matter, dealing with students, peers and superior. The tasks of a teacher is never easy, it entails patients and hard work. The challenge of an instructor lies in satisfying the job and accomplishing other tasks

mandated as a function of a college instructor. In many state Universities of the country, the job of an instructor is called fourfold functions, which specifies not only instruction but also research, extension and production; these never easy and yet many have chosen to part of the academe. Instructors' tasks are not made any easier by being required to achieve the same goals for every student despite being faced with a diverse student population with different learning needs and abilities, (Varadharajan,2014). The passion of every instructor is equally important to achieve the same goal despite these differences of our students' abilities in the classroom.

This paper tries to determine the capabilities of the teachers in the College of Business and Management. This study is deemed important to know instructors' readiness in the teaching profession despite of the different field endeavored during their academic preparation in the undergraduate. They could be non-teachers by degree, however, shifted the interest to the teaching job, this could be by accident, nor has run short of option but to teach. The mind setting of every instructor to be effective inside the class is so significant in order to succeed, thus, the performance of every instructor should be monitored in accordance to the quality output or performance of every student in his/her class.

On the other hand, this study guides the Vice President for Academic Affairs, Deans and Programs chairs to commend possible training to address needs in terms of academic challenges in the classrooms. This could be a basis for policy formulation for improvement and for achieving quality education among State Universities in the Country. As supported by the study of Exby (2014) the results of the proposed study inform constituencies involved with educational program and policy development and reform such as school and college administrators, legislative policymakers, state government officials, and program coordinators who provide critical direction and decisions for concurrent enrollment program operation.

## II. METHODOLOGY

The phenomenological approach is used to gather the data needed in this study. A phenomenological approach is qualitative research which occurs in a natural setting (Creswell, 2009) and at the same time focuses on the participants' experiences, problems, or encounters; and has a design that emerges as the study is conducted (Creswell, 2009, added) as cited by Strother (2013). Foundational to a phenomenological approach is the assumption that human experience is mediated through personal interpretation (Cunningham, 2015). As a researcher, it is my innermost

desire to understand this phenomenon in the College where most of them are not teachers by academic preparation; however, landed the job of a teacher. My own experiences, assumptions, and thoughts throughout this process is very significant order to have an authentic understanding of the participants' experiences teaching.

### 2.1. Research Design

This study aims to inquire the lived experiences of the instructors of the College of Business and Management, this inquiry is directed to assess or determine examining the preparedness of the sudden career change among them, it is through this way that we get into their lived experiences as instructors who endeavored into changing career path by understanding themselves as they make the transition to teaching. I explore the ways in which they live their lives in schools instead of spending lives in the banks as bank tellers or cashiers, or front desk officer or a hoteliers. Thus, this study seeks to understand individuals' 'life worlds' after they have changed professions to become teachers. In other words, my aim in this research is to understand what it means to be a second career practitioner, having entered the profession with previous work and life experiences, bringing it into the life of a College instructor.

### 2.2. Sources of Data

There are 8 Faculty members who participated in this study. They are all instructors teaching the subjects in Bachelor of Science in Business Administration and Bachelor of Science in Hotel and Restaurant Management of the College. The interview was conducted to the eight respondents. During the interview it is but, necessary to assure them of the confidentiality quoted by Strother (2013) (Bogdan and Biklen (2007). The teacher- participants were briefly inform of the purpose of the study and it was made known to them that the necessary gathered data will be treated with utmost confidentiality. I prepared semi-structured questionnaire, the flow started with the broader question down to a more specific detail of the phenomenon. Additional questions, were taken from the responses made by the participant in order to draw more realistic answers based on their experience. As a researcher, I tried to make the interview more friendly and homey so that the participants could be more comfortable in answering the interview.

At the beginning of each interview, I explained the confidentiality agreement included in the study for each participant and reaffirmed that his or her interview would be kept confidential and omitted and destroyed if said participant chose to withdraw in participating. These statements were made to each interviewee in order to make

each one feel comfortable to share his or her experiences freely and factually.

I asked them if it would be, alright to record our conversation at the same time record it in my field notes. The very purpose of the paper, was to document or capture the significant non-verbal cues made by each participants. According to Bodgan and Biklen (2007), field notes provide a “written account of what the researcher hears, sees, experiences and thinks in the course of collecting and reflecting on the data in a qualitative study” (p. 118-119). I began each interview by establishing rapport. This entailed having each participant tell me a bit about themselves and their educational career. This helped to curb any nervousness on the part of the participant or myself, and also set the tone for the rest of the interview.

### 2.3. Data Analysis Procedure

In Analyzing qualitative data, is especially important that it involves organizing the data. The following steps were undertaken; step 1- Transcribing, step-2, translating, step-3, Analyzing the corpus, in this step, I group the data based on categories and sub categories by coding them. They group according to common themes (Ceswell, 2007) involves categorizing data into subcategories, coding the subcategories based on common themes, and searching for commonalities. Hence, in so doing, the data analysis process allows me to analyze, evaluate, and synthesize data in a manageable and meaningful way. The fundamental in the analysis process is having some examinations on the significant statements, commonalities of their experiences and problems met. Polkinghorne (1989), stressed that it is important to specify the detail how the researcher transitions from his or her data collecting to representing the data in descriptions of the experiences. In so doing, I was having several interview with the participants to clarify issues pointed during the first and second encounter. Thus, I need to engage into repetitive and deep reflection with the data so that I will be able to unveil the realistic result of this analysis. As, I have reiterated, aside from voice recording, I also used my field note to capture non-verbal cues made by the participants which revealed their real emotions at the moment of speaking. Strother (2013) called it rich and thick descriptions cited (Geertz, 1973) of behaviors, actions, phrases, or other important data. The data, on the other hand, have been verified through data triangulation. The prolonged field exposure such as validating data with the research participants, is one way of ensuring the credibility and truthfulness of the gathered data. In this respect, I made several follow-ups in the next few days right after the first and the second interview with them.

### Ethical Considerations

Before I was able to conduct this study my co-researcher and I, seek permission from our Vice President for Academic affairs. The letter of intent was signed and approved. We also sent personal letter to each participant asking their consent and willingness to take part in this endeavor. Out of , 13 faculty members who are non-education graduates in our College, only 8 of them responded and have shown their willingness to participate. All of the participants were informed that involvement in this study was strictly voluntary, and if at any time, they could withdraw. I, also used codes for each Instructor-participant to assure their anonymity in any raw data to ensure confidentiality of all participants. Participants were informed, before and during the interview, that questions could be skipped if the participants did not want to respond to it. Participants are also informed of the result, after the analysis and interpretation done for confirmation of the authenticity of the data gathered.

## III. RESULTS AND DISCUSSION

### The instructor’s necessary preparations for the teaching profession being not Education graduates:

#### 1. Varying level of preparation

1.1. They researched from internet [self study) and through the helped of some colleagues ... “constant learning by reading and browsing the internet”, instructor 002-F2 said. Others took licensure examination for teachers after earning the units, and got a license in teaching. Instructor 002-F2 added, “my quest to learn more before embracing the world of teaching, made me more persuasive to gain knowledge in teaching, how to be effective in delivering lessons. My inquisitive attitude helped me to learn more, because I used to observe and asks advised from my peers. Aside from formal training like taking education units for methods and techniques.” This was also, supported by instructor 008-F8, upon saying that “ my reading to books, articles relating to teaching helped me prepare to this teaching career”.

1.1 Some enrolled further studies such as taking education units which includes methods and teaching techniques, Masters Degree in Business administration (MBA) and continually pursuing Doctorate Degree in Business.

“ I am in the teaching profession for 13 years now, and I remember I was grouping in the dark while I was in the first few months of my job, with that I finally decided to enroll education units in the nearby University to equip myself with the necessary teaching

methods and techniques, after getting the units, I was also decided to teach for the rest of my life...that is why, I took the licensure examination and with God's grace I passed the PRC exam. This is probably, they called "meant to be" [smiled]. Instructor 007-F7, added" I had been in the teaching profession for quite some time, my experiences also made me more courageous to pursue further studies, in the graduate and the post graduate programs.

Most of these instructors are enrolled to Masters and Doctorate programs around the country, although they are not education graduates, however, with the desire to cope with demand of their current job as "instructors" "teachers" as we call them, they pursue master's degree and doctorate degree, others, enrolled education units in order to match with what needed from them. Wallace (2014) experienced teachers was synthesized as "teach each child." Expert teachers were characterized as one committed to excellence, well grounded in family and spiritual values, and passionate about what they did. The instructors, volition to pursue additional degree to equip themselves with the current need of their job is a positive outlook of how committed and passionate they are to excellence.

1.2 Through observation and benchmarking from friends, family members and colleagues who are teachers.

The ability to learn is dependent to the individual choice and priorities, just like our teacher-participants, they also observe and benchmark from friends, families and colleagues. According to 001-F1, "there is nothing wrong, if we don't know and we ask from those who know." Instructor 004-F4, added, "we are a family of teachers, my mom and aunties, as they say it runs in the blood,"[smiled] that is why it is but comfortable to love teaching as early as now. Three years, is not that long to totally decide that I will be a teacher. Teaching, is now fun because every day, I will be learning with my students too. If I don't know, I ask my friends and colleagues...they are not hesitant to help me because I am easily learning things too, Instructor 008-F8 said. There is much helped from them if you are humble enough to say that you really don't know, he added".

Through the initiatives of these instructors, even if they are not teachers, they have made necessary preparation for them to be called effective teacher/instructors in the field of teaching. Things can be easily learned if we put it in our hearts, if it is with too

much passion and eagerness to partake. Instructor 005-F5, added.

Generally, our instructors in the College learn teaching by observation, by benchmarking from friends, family members and colleagues.

1.4. The Common teaching strategies used in the classroom in teaching the students of Business and Management and Hotel and Restaurant and Management.

Table.1: Summary of Teaching Strategies Commonly Used

Teaching Strategies	
1.	Reporting
2.	Discussion and Lecture Method
3.	Role Playing/ Drama
4.	Class demonstration/ return demo
5.	Simulation
6.	Business Meeting
7.	News Casting/ Advertising
8.	Exploration
9.	Collaborative
10.	Reflection

The above table shows the summary of the teaching strategies that our participants are using in their classroom while they are teaching. The first two strategies specify as to the most commonly used. It is the most common among all methods mentioned as evidenced, it was repeatedly mentioned from among them. All of them said, reporting are often used in their class at the same time lecture discussion methods. Instructor 002-F2, added that aside from the most common, he also used role playing, simulation and return demo activities in his class and this was also supported by Instructors 001-F1, 003-F3,004-F4, 007-F7 and 005-F5. Others also added, the use of business meeting, news casting and advertising, exploration, collaboration and reflection methods.

## 2 Current burdens/problems encountered with the work, students, colleagues and superior.

Our efficiency and effectiveness in the work place are also hindered by so many factors. Sometimes, it is hampered by the kind of work, the kind of people around you and the kind of superiors which surrounded you. In this analysis, the participants asked on the burdens they have encountered as an instructor. It started with their work as a teacher. They cited classroom shortage and oversize classes,

overlapping activities, lack of faculty development plan and so many additional tasks added to classroom instruction.

## 2.1 Work/teaching

### 2.1.1 Classroom shortage and oversize classes

Instructor 008-F8 said “ my current burden in teaching is the shortage of classroom of which I believed, is not conducive for learning, having been assigned in that wide gymnasium with so many instructors who conducted with their classes too, became a burden to me”. Instructor 004-F4, added “ oversize classes is also a burden to me, because it is not easy to deal with learners in a one shot classroom with 50 students and most especially to me who handled major subjects with maximum numbers. I think, I cannot equate quality to the quantity of students per class having each one given a simulation activity for our major courses”.

### 2.1.2 Overlapping activities

Instructor 006-F6 said“ It became a burden to me, because the University has so many activities, to the point that it hinders the conduct of classes, thereby, depriving the students of their right to learn.” The lack of planning of activities for the whole year can be attributed to low performance in our respective work or jobs. The common problem which added to this burdened to the faculty is the so many additional tasks entrusted to us, other than our main function which is teaching.

## 2.2 Students

### 2.2.1 Students level of learning ability

Most of our students in the University are coming from the different walks of life and they are the product of our public schools and multi-grades schools and a few from private schools around the province. Raj Upadhyay (2005) pointed that research has shown that many urban schools and curricula value middle and upper class knowledge and culture that students from lower socioeconomic and immigrant classes do not possess .Thus, it implies, that the previous academic background of our students nowadays can be also attributed poor academic background which eventually became a burden among our instructors. It cannot be denied, that in our classrooms oftentimes we encountered these difficulties of our students: difficulties in speaking English, lack of comprehension, unprepared students for tertiary education, inferior computational skills/ability.

The lack of language facility is a common problem encountered by the faculty among their students, they said; that their students could hardly express their ideas using the English language at the same time, they need to code switch to the first language in order for the

students to understand. In other words, they found that students have comprehension difficulty aside from expressing their ideas in English Language. With this, reality among their students instructor 004-F4, said” it seemed that many of our students are not prepared for tertiary education.” According to Hickey (2012) Language has power – power that draws its strength from the connections it can make and power that is diminished by the opportunities that may be lost in its shared absence. Language allows us to connect. Language gives the freedom of voice. Language can serve as the bridge over a wall. If students cannot communicate their ideas , therefore, this can be a great challenge for the instructor who will soon produce future bankers and hoteliers.

### 2.2.2 Students Interest

Students’ interest in going to school is also attributed to their willingness to attend classes regularly and religious attendance to class lectures; however, the opposite like absenteeism, laziness in studying their lessons which resulted to failing grades, which is also a burden to instructors seeing the same students in our classes. Scientific terms were used as metaphors. Creech (2014) cited some metaphors in her analysis as it is the juxtaposition of this scientific metaphorical depiction, ostensibly at odds in a study of literacy instruction, intends to reveal the complexity of teacher experiences and the totality of external circumstances as well as internal conditions they encountered. Thus, the experience of our instructors in the college, it intend to reveal the complexities of their job, handling these kinds of learners in their respective classrooms who seemed passive and fewer have shown interests to their studies. Educators faced with a decline in student achievement and increases in dropout rates are seeking ways to provide the best possible educational environment for students, according to (Oxley, 2005)as quoted by ( Lawrence, 2009).

### 2.2.3 Unavailability of textbooks/reference books

In most State Universities, the scarcity of textbooks and other reference materials become a common problem. As instructor 004-F4 pointed “ we lack textbooks and reference materials, especially for major subjects. As a result, we ended surfing to the internet, but the other problem related to internet is that internet connectivity in our area is very poor”. As resourceful as we are, our passion for quality and effective teaching is always a dream because we just utilized what can be possible and available” instructor 008-F8, added. In the

US, students believed that lacking of textbooks may affect their performance in class, thus, study found that 65% of students decided against buying a textbook for a class they were enrolled (Paradis, 2014). In our University the dearth of textbooks, is both a problem of the students and the instructors. The students cannot afford the high prices of the books, and sometimes even if the student can afford to buy it, it is not available within the province but in the big cities only or totally not available in bookstores, that is why even intructors do not have one for her/ him.

## 2.3 Colleagues/ Superior

### 2.3.1. Individual differences and background of colleagues

Under this theme, revealed the following problems with the superior and colleagues: Unsupportive colleagues and antagonistic attitude, unprofessional dealings, passive and insensitive colleagues which often times ended with conflict and misunderstanding.

### 2.3.2. Autocratic and traditional leadership style of superiors

Even in the recent years, autocratic and traditional leadership style among superiors still exists. Though, they said they are the transformative leader but the practice was still the same as the old school did. This type of leadership still exist in our University, the superior decided by their own volition, forgetting about the consultative style in order to come up with a consensus. Faculty meetings are seldom called, wherein, we have lost the chance to air our sides, we lack the proper forum where we can get involve into a dialogue with our leaders, which we believed this is the only way we can come –up with a win-win solution to our problems. We lack this venue, to air out our sentiments and haggled with the right person to answer our query.

## IV. CONCLUSION AND RECOMMENDATION

This paper has pointed the following themes and implications of the lived experiences of the instructors in the College of Business and management. It highlights the following themes: varying level of preparedness, the simulation and demonstration, lecture and discussion and reporting method are commonly used as classroom strategies. The challenges and burden encountered by the instructors: teaching profession is full of challenges, in work, kind of students, individual difference and background of the colleagues and autocratic and traditional leadership style of superiors. The results entail future endeavors for seminars on

teaching strategies, and seminars on coping with stress in the workplace, as such, develop healthy life style and ensure efficient and effective instructors in the College of Business and Management and Surigao del Sur State University as a whole.

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# On Postorientalism and its Discontents

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**Abstract**—*In this article, we call into question some of the concepts with which postcolonialism occupies itself. Central to its preoccupations are issues of representation and misrepresentation, among many others. In today's context where immigration, whether coercive or voluntary, often figures on front pages, breaking and main news alike, one ought to ponder over the way Muslims are misrepresented in the press, and the way journalism is couched in populist political discourse especially after the attacks on the World Trade Centre. The backlash on things Muslims in the West was so relentless that some politicians almost colluded with some journalists to paint Muslims with the typical colours of fundamentalism, justifying subsequent attacks Muslims fell prey to in the aftermath of 9/11.*

**Keywords**—*backlash, misrepresentation, postcolonialism, press, representation, immigration.*

## I. INTRODUCTION

Whilst colonialism may be re-storied as one chapter in our past history, imperialism, its forefather, still looms large on the horizon deciding on “the current rifts between black and white, Arab and non-Arab, Muslim and Western”.<sup>1</sup> Dabashi explains that for propagandists, like Bernard Lewis and Samuel Huntington, the only difference between Asians and Muslims is that the former “have learned the game and may steal the show” while the latter “have lost the game and may spoil the show”.<sup>2</sup> Guilty of xenophobia, these think-tank thinkers cultivate anti-Muslim sentiments by inviting around the table “the classic syndromes of purity and danger”<sup>3</sup> to police the borders against intruders. Fukuyama's Hegelian existentialist thoughts as regards the need for recognition

are the same that [mis]inform Huntington's urge to construct an enemy after the Cold War was over. These same attitudes find an echo in their predecessor, Lewis, who writes off Islam and writes of Europe as being “under constant threat from Islam”.<sup>4</sup> What threatens him more than conquest is conversion to Islam and assimilation of its ways. These very antagonistic attitudes survive today in journalistic reports, as we shall see in due course.

## II. IN CRITIQUE OF POSTCOLONIALISM

The East, the sworn enemy of civilisation, which referred ephemerally to the Soviet bloc in the era of the Cold War, has come to refer to none other but Muslims. Without presenting the evidence needed, Huntington replaces the then dying, if not obsolete, paradigm of the cold war with what he construes as a better, or perhaps worse, alternative, “a civilizational paradigm”<sup>5</sup> Fukuyama ascribes “the current revival of Islamic fundamentalism, touching virtually every country in the world...to the failure of Muslim societies generally to maintain their dignity vis-à-vis the non-Muslim West”.<sup>6</sup>

As the abysmal chasm between East and West deepens and the divisions sharpen, East meets West only to part ways once more. Though insalubrious, the tensions marking out these relations will live on as long as differences are not tolerated. In fact, these tensions are more likely to be set ablaze if “an atmosphere in which a genuine dialogue can take place”<sup>7</sup> is not created. Huntington holds these differences, especially those pertaining to religion, to be basic, the motor behind “the most dangerous source of escalation that could lead to

<sup>4</sup>Bernard Lewis, *Islam and The West*, p. 13. New York and Oxford: Oxford University Press, 1993.

<sup>5</sup>Jack F. Matlock, “Can Civilizations Clash?” p. 42. In George Ritzer and ZeynepAtalay, eds., *Readings in Globalization: Key Concepts and Major Debates*. Great Britain: Blackwell Publishing Ltd, 2010.

<sup>6</sup>Francis Fukuyama, *The End of History and The Last Man*, pp. 235-236. USA: Free Press, 1992.

<sup>7</sup>Tariq Ramadan, “Islam and Muslims in Europe: A Silent Revolution toward Rediscovery”, p. 158. In Yvonne Yazbeck Haddad, ed., *Muslims in the West: From Sojourners to Citizens*. New York:Oxford University Press, 2002.

<sup>1</sup>Youssef Yacoubi, “Edward Said, Eqbal Ahmad, and Salman Rushdie: Resisting the Ambivalence of Postcolonial Theory”, p. 215. In Ferial J. Ghazoul, ed., *Edward Said And Critical Decolonization*. Egypt: The American University in Cairo Press, 2007.

<sup>2</sup>Hamid Dabashi, *Postorientalism: Knowledge and Power in Time of Terror*, p. 237. USA and UK: Transaction Publishers, 2009.

<sup>3</sup>Frederic Jameson, “On Cultural Studies”, p. 273. In John Rajchman, ed., *The Identity In Question*. Great Britain: Routledge, 1995.

global wars”.<sup>8</sup> Matlock posits that an overemphasis on disparities overshadows the “cultural features that hold true across civilizations”,<sup>9</sup> which only foreshadows bloodshed. Gray takes Huntington to task by bringing into the fore cases of what he calls “intra-civilizational conflicts”<sup>10</sup>, including WWI and WWII, that do not fit into Huntington’s distorting lenses. Numerically speaking, it is erroneous to assume and presume that every living soul in the Muslim world is Muslim just as it is a grave error to think that every Westerner is a Christian. To think solely within this slanted frame of religiosity would be tantamount to feeding and fueling religious conflicts and would only amount to bigotry and fanaticism, the very fanaticism of which Huntington is guilt-ridden.

What Huntington, Fukuyama and Lewis cannot bring themselves round to grasp is the need to draw a clear-cut distinction between the resurgence of Islam and the sporadic and spasmodic upsurge of violence the world witnesses now and then. In their haste to jump to foregone conclusions, Orientalists forget that there are as many Islams as there are interpretations. Even Islamists have often been inclined to underscore “what distinguishes Islam from the West, presenting it and its adherents, as the Other”.<sup>11</sup> A Freudian reading of this incrimination reveals that “a group’s past inevitably exposes not the glorious co-existence of diversity, but rather the skullduggery of the group’s real conflicts that have been purposefully forgotten under the pressure of historical circumstance”.<sup>12</sup> On being cornered, Muslims in the West retreated to Islam, a common denominator, to combat prejudicial and exclusionary attitudes. This being said, history abounds with cases bearing living testimonies to the ability of Muslims and non-Muslims to live side by side in peace and harmony. Saikal states that whilst coming of age, “Islam maintained its pristine respect for other revealed

religions and interacted with them positively and dialectically”.<sup>13</sup> This short-lived, though protracted, tug of war sully, staining and stifling contemporary relations counts for very little compared with the much longer periods of peace that have always stood Muslims and Christians in good stead and still do. Hate-mongers would be dumbstruck to hear of cases where Muslims came to the rescue of Christians and where Christians reciprocated.

### III. THE ORIENT WRITES BACK TO POWER

In his magnum opus, *Orientalism*, Said seems only to reconfirm and reiterate the monolithic view that sees that the West exists by virtue of its invention and imagining of a shorthand East as its “deepest and most recurring images of the Other”.<sup>14</sup> The West, in Saidian parlance, acquired meaning by setting itself apart and “off against the Orient as a sort of surrogate and even underground self”,<sup>15</sup> one against which to measure one’s superiority and on which to impose one’s supremacy. For McLeod, “colonialism created a way of seeing the world”,<sup>16</sup> a classificatory grid according to which races were stratified, if not objectified. The West is in every case “the spectator, the judge and the jury, of every facet of Oriental behavior”.<sup>17</sup> The East being imagined, judged and produced is not a place or a location but “a topos, a set of references, a congeries of characteristics”, having its origin “in a quotation, or a fragment of a text, or a citation from someone’s work on the Orient, or some bit of previous imagining”,<sup>18</sup> or an amalgam, perhaps we should say, an avalanche of all the above.

The Orient that is made available for consumption in the West “is discursively created as an object of knowledge and this process of construction and categorization serves to reinforce the colonial project of

<sup>8</sup>Samuel Huntington, “The Clash of Civilizations?” p. 28. In George Ritzer and ZeynepAtalay, eds., *Readings in Globalization: Key Concepts and Major Debates*. Great Britain: Blackwell Publishing Ltd, 2010.

<sup>9</sup>Jack F. Matlock, Jr, “Can Civilizations Clash?” p. 35. In George Ritzer and ZeynepAtalay, eds., *Readings in Globalization: Key Concepts and Major Debates*. Great Britain: Blackwell Publishing Ltd, 2010.

<sup>10</sup>John Gray, “Global Utopias and Clashing Civilizations: Misunderstanding the Present”, p. 29. In George Ritzer and ZeynepAtalay, eds., *Readings in Globalization: Key Concepts and Major Debates*. Great Britain: Blackwell Publishing Ltd, 2010.

<sup>11</sup>Humayun Ansari, *Muslims in Britain*, p. 4.UK: Minority Rights Group International, 2002.

<sup>12</sup>Richard H. Armstrong, “Last Words: Said, Freud, and Traveling Theory”, p. 135. In Ferial J. Ghazoul, ed., *Edward SaidAnd Critical Decolonization*. Egypt: The American University in Cairo Press, 2007.

<sup>13</sup>Amin Saikal, *Islam and the West: Conflict or Cooperation?*, p. 30. UK: Palgrave Macmillan, 2003.

Under the rule of the second caliph Omar or what came to be labeled as the Golden Age of Islam, a decree accorded both Christians and Jews alike full freedom of worship. The Abassaid dynasty honoured the word of Omar perpetuating a tradition of equality for all irrespective of one’s religious background.

<sup>14</sup>Edward W. Said, *Orientalism*, p. 1. London and Henley: Routledge and Kegan Paul, 1978.

<sup>15</sup> Ibid. p. 3.

<sup>16</sup>John McLeod, *Beginning Postcolonialism*, p. 21. UK: Manchester University Press, 2000.

<sup>17</sup>Edward W. Said, *Orientalism*, p. 109. London and Henley: Routledge and Kegan Paul, 1978.

<sup>18</sup> Ibid. p. 177.

conquest and subjugation”.<sup>19</sup> Foucault believes “that power and knowledge directly imply one another; there is no correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations”.<sup>20</sup> Knowledge, as Said prefers to see it, begets power, “and more power requires more knowledge and so on in an increasingly profitable dialectic of information and control.”<sup>21</sup> As the study of such power-based relationships shifts to the mass media, “the focus on modes of power and hegemony grows sharper”.<sup>22</sup> In his blending of Foucauldian and Gramscian thoughts on hegemony, Said concludes that the relationship holding in thrall the West with the Rest is no more than “a relationship of power, of domination, of varying degrees of a complex hegemony”.<sup>23</sup> The rules are then exclusively dictated by the “white, male, and upper class”, and they only serve “to denigrate and dominate and legitimate the privilege and domination of the more powerful forces”.<sup>24</sup> What feeds this power is the amount of systemic knowledge being produced. Bush is not surprised that cultural imperialism hinges largely “on the relationship between knowledge production and control and imperial power”.<sup>25</sup> As a discursive practice, Orientalism is that “enormously systematic discipline by which European culture was able to manage - even produce- the Orient politically, sociologically, militarily, ideologically, scientifically, and imaginatively”.<sup>26</sup> The Orientalist enterprise is, as Al-Azm lays bare, “shot through and through with racist assumptions, barely camouflaged mercenary interests, reductionistic

explanations and anti-human prejudices”<sup>27</sup> that beg to be clinically diagnosed.

#### IV. Media Voices between Ethics and Politics

Media representations of minority groups are for the most part said to be power-laden and lopsided in their coverage. This partiality and lopsidedness was heavily felt right after the attacks on the World Trade Centre. Thus, “Muslims and Arabs have endured increased incidences of discrimination against members of their communities, both by private actors and by the state”, according to Muyinda.<sup>28</sup> No wonder then that the editorial line of quite a few well-established papers has changed accordingly in concord with the discourse of some prominent politicians. Muslims came under the spotlight the moment their presumed guilt was declared. What had been an “undefended border was becoming a security barrier”.<sup>29</sup> This securitisation process is part of “a politically and socially constructed process by which governments and the media present threats to national or state security in a highly dramatized and persuasive form of public discourse”.<sup>30</sup> No sooner had the masterminds of 9/11 claimed full responsibility for the attacks on the World Trade Center than the then Premier of Ontario, Mike Harris, announced the formation of a special police unit designed to track down and deport illegal immigrants,<sup>31</sup> leaving no shade of doubt as to who should be scapegoated and expatriated.

Racialising the Other as hellish, fiendish and devilish is sure to undermine rather than reinforce “national security while also heightening the vulnerability and exclusion of Arabs, Muslims”.<sup>32</sup> In keeping with the derogatory political discourse, some voices overreacted, as most media did, to 9/11 in an emotionally-charged and

<sup>19</sup>Jane Hiddleston, *Understanding Postcolonialism*, p.77. UK: Acumen, 2009.

<sup>20</sup>Michel Foucault, *Discipline and Punish: the Birth of the Prison*, p. 27. Trans.Alan Sheridan. Harmondsworth: Penguin, 1977.

<sup>21</sup>Edward W. Said, *Orientalism*, p. 36. London and Henley: Routledge and Kegan Paul, 1978.

<sup>22</sup>Edward W. Said, *Culture and Imperialism*, p. 61. New York: Alfred A. Knopf, 1993.

<sup>23</sup>Edward W. Said, *Orientalism*, p. 5. London and Henley: Routledge and Kegan Paul, 1978.

<sup>24</sup>Douglas Kellner, *Media Culture: Cultural studies, identity and politics between the modern and the postmodern*, p. 61. London and New York: Routledge, 1995.

<sup>25</sup>Barbara Bush, *Imperialism and Postcolonialism*, p. 124. Great Britain: Pearson Education Limited, 2006.

<sup>26</sup>Rubén Chuaqui, “Notes on Edward Said’s View of Michel Foucault”, p. 99. In Ferial J. Ghazoul, ed., *Edward Said And Critical Decolonization*. Egypt: The American University in Cairo Press, 2007.

<sup>27</sup>Sadik Jalal Al-Azm, “Orientalism and Orientalism in Reverse”, p. 55. In George Ritzer and Zeynep Atalay, eds., *Readings in Globalization: Key Concepts and Major Debates*. Great Britain: Blackwell Publishing Ltd, 2010.

<sup>28</sup>Estella Muyinda, ed., *Racial Discrimination in Canada*, p. 9. Toronto: National Anti-Racism Council of Canada, 2007.

<sup>29</sup>Howard Adelman, “Canadian Borders and Immigration Post 9/11”, p. 5. Retrieved from:

<http://yorkspace.library.yorku.ca/xmlui/bitstream/handle/10315/9730/AdelmanCanadian.borders.911.pdf?sequence=1>

<sup>30</sup>Christopher Murphy, ““Securitizing” Canadian Policing: A New Policing Paradigm For the Post 9/11 Security State?”, p. 3. Retrieved from <http://www.metropolis.net/pdfs/CMurphy%20security%20policing%20article.pdf>

<sup>31</sup>Reem Bahdi, “No Exit: Racial Profiling and Canada’s War Against Terrorism”, p. 295. *Osgoode Hall Law Journal* : Vol. 41, Nos. 2 & 3, 2003.

<sup>32</sup> Ibid. p. 293.

irrationally-loaded way “with persistent calls for the use of military force to bring about justice”.<sup>33</sup> As a matter of fact, “after September 11 the lens has been brought too close, resulting in new forms of distortion, sensationalism and, at times, burning sensations produced by concentrated rays of majority-culture disapproval”.<sup>34</sup> Despite the fact that the overwhelming majority of Muslims are good neighbours, there is a minority of Muslims who are busy doing all it takes to attract the wrong kind of attention, besmearing and tarnishing the image others work so hard on polishing. It is not for no reason that Muslims came to be misrepresented as the sworn enemies of Western civilisation with all the freedoms it strives to warrant, thus accentuating the Manichean allegory, the polarisation between the US and the Rest, us and/vs. them.

Canada was perceived as America’s soul-mate so that what threatened the US was an immediate threat to Canadians as well. “Other than the outpouring of sympathy for Americans”, border crossing became a nightmare for Muslims and was “most acutely felt at the long delays at border points for both people and goods”.<sup>35</sup> Little were the media wary that with the absence of an open enemy to wage war against, they were cultivating hatred which would soon translate into sporadic and spasmodic violence misdirected at innocent Canadians doomed for the only reason that they were deemed suspect/Muslim.

The media fostered an atmosphere of fear and distrust with the repetitive “dissemination of anti-Muslim imagery”.<sup>36</sup> “The blend of the xenophobic fears of the “other”, and that of terrorism”<sup>37</sup> blinded and

manipulated media consumers so deeply they framed Islam as a faith where heinous and hideous atrocities were licensed, a religion to which horrendous acts of terror were endemic. It has been noticed that victims of hate crime prefer not to go public about their cases for “fear of retribution, lack of surveillance, and victims’ apprehension of the criminal justice system”,<sup>38</sup> which somehow accounts for why these crimes have remained underreported. According to the Canadian Islamic Congress, anti-Muslim hate crimes following 9/11 were on the increase.<sup>39</sup> This is hardly surprising given the turn the editorial line of Canadian media took, including widely read papers such as the *National Post*, *The Globe and Mail* and even magazines such as *Maclean* whose only frontline was the legitimacy of the frontal war on terror and the threat immigration posed.

The discourse on immigration pitched up its tone from all-welcoming to inhospitable being thus punctuated by mania and phobia “of the alien, the fanatical other, the Muslim newcomer who was unaccustomed to the freedoms and tolerance of Western civilization”.<sup>40</sup> Miscalculated press releases slandered bearded men and veiled women, causing many to shave their beard, others to unveil themselves and even change their neighbourhood to flee racial slurs and prejudice. Bearded men from other ethnic groups had to experience some of this pain because, to these belligerent and bellicose chauvinists, a beard, veil or even a name were

and-the-north-american-media-following-11-sept-canada.pdf

<sup>37</sup> Barbara Perry, “Inspiring Islamophobia: Media and State targeting of Muslims in Canada since 9/11”. TASA Conference 2006, University of Western Australia & Murdoch University, 4-7 December 2006. Retrieved from [http://www.tasa.org.au/conferences/conferencepaper\\_s06/papers/Indigenous%20issues.race.%20ethnicity%20and%20migration/Perry.Poynting.pdf](http://www.tasa.org.au/conferences/conferencepaper_s06/papers/Indigenous%20issues.race.%20ethnicity%20and%20migration/Perry.Poynting.pdf).

<sup>38</sup> Barbara Perry, “Inspiring Islamophobia: Media and State targeting of Muslims in Canada since 9/11”. TASA Conference 2006, University of Western Australia & Murdoch University, 4-7 December 2006. Retrieved from [http://www.tasa.org.au/conferences/conferencepaper\\_s06/papers/Indigenous%20issues.race.%20ethnicity%20and%20migration/Perry.Poynting.pdf](http://www.tasa.org.au/conferences/conferencepaper_s06/papers/Indigenous%20issues.race.%20ethnicity%20and%20migration/Perry.Poynting.pdf).

<sup>39</sup> Canadian Islamic Congress (2003). Islamic Congress Finds Most Police Departments Have Incomplete Data on Rising Tide of Hate-motivated Crimes. Retrieved from [www.canadianislamiccongress.com/mc/media\\_communiq ue.php?id=305](http://www.canadianislamiccongress.com/mc/media_communiq ue.php?id=305)

<sup>40</sup> T. Y. Ismael and J. Measor, “Racism and the North American Media Following 11 September: The Canadian Setting”, p. 116. *Arab Studies Quarterly*, 25, 1/2 Winter/Spring, 2003. Retrieved from <http://caoshea.files.wordpress.com/2010/04/racism-and-the-north-american-media-following-11-sept-canada.pdf>

<sup>33</sup>T. Y. Ismael and J. Measor, “Racism and the North American Media Following 11 September: The Canadian Setting”, p. 110. *Arab Studies Quarterly*, 25, 1/2 Winter/Spring, 2003. Retrieved from <http://caoshea.files.wordpress.com/2010/04/racism-and-the-north-american-media-following-11-sept-canada.pdf>

<sup>34</sup>MeenaSharify-Funk, “Representing Canadian Muslims: Media, Muslim Advocacy Organizations, and Gender in the Ontario Shari’ah Debate”, p. 75. *Canada: Global Media Journal -- Canadian Edition*, Vol. 2, Issue 2, 2009.

<sup>35</sup>Howard Adelman, “Canadian Borders and Immigration Post 9/11”, p. 5. Retrieved from: <http://yorkspace.library.yorku.ca/xmlui/bitstream/handle/10315/9730/AdelmanCanadian.borders.911.pdf?sequence=1>

<sup>36</sup>Barbara Perry and Brian Levin, *Hate Crimes*, p. 91. USA: Greenwood Publishing Group, 2009.

<sup>37</sup>T. Y. Ismael and J. Measor, “Racism and the North American Media Following 11 September: The Canadian Setting”, p. 124. *Arab Studies Quarterly*, 25, 1/2 Winter/Spring, 2003. Retrieved from <http://caoshea.files.wordpress.com/2010/04/racism-and-the-north-american-media-following-11-sept-canada.pdf>

enough evidence of the criminal tendencies of those who wore or bore it. In chewing the cud politicians sold to win the mob, media reports revisited and revived *Reel Bad Arabs*, reproducing an oft-heard-of, but never heard from, breed of Muslims on display in Hollywood. Such a portrayal gave way to individuals to unleash their anger and to the State to indulge “in furthering more stern and restrictive security policies” vis-à-vis non-Westerners.<sup>41</sup>

Consumed with fear of the unknown, the state responded by lapsing into violence, thus setting an example for the mass to emulate. The state adopted a series of measures to reinforce its homeland security, insinuating that our enemies live next-door. The anti-terrorism act empowered the government “to intrude on the lives of Canadians”,<sup>42</sup> especially Arabs/Muslims upon suspicion of their intentions in order to prevent what was thought to be coming. The interpretation of this law, which ironically held suspects to be guilty until proven innocent, was so vague and loose it bedeviled a large section of the Canadian population without there being any way to prove it. Under the provisions of the Immigration and Refugee Protection Act, suffice it to throw allegations at anyone “to identify suspected terrorists without the higher evidentiary standards required under criminal law”,<sup>43</sup> in a reminder of the Salem village witch-hunt trials. In an encroachment on the right to freedom, suspects were kept under surveillance and even in custody, if need be, for as long as it took the police to interrogate them. Potential terrorists, if this means anything, run the risk of being kept in captivity as long as a capricious policeman would judge necessary and could be deported if that same policeman deems it right.

## V. CONCLUSION

A decade later, one would have expected the waveshock to have subsided and receded, but because politicians and journalists connive to reiterate fallacies, they still rake up the ashes in the hope of setting ablaze the dead fire and gearing public opinion towards vilifying Islam and profiling Muslims. As late as 2011, in commemoration of the tragic events of 11 September, the then Canadian Prime Minister Harper still maintained that “the major threat is still Islamism”,<sup>44</sup> revealing how ill-informed he is

about a religion he damns and condemns readily by clinging on to the myth that Islam was and still is a religion of the sword. Yet, one has to acknowledge that quite a few individuals, having hijacked the Islamic faith, had given the Prime Minister the ammunition he needed to fire amok and the press to make a case.

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<sup>41</sup>Mahmoud Eid and Karim H. Karim, “Ten Years After 9/11—What Have We Learned?”, p. 2. *Canada: Global Media Journal -- Canadian Edition*, Vol. 4, Issue 2, 2011.

<sup>42</sup>Estella Muyinda, ed., *Racial Discrimination in Canada*, p. 12. Toronto: National Anti-Racism Council of Canada, 2007.

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# Perception of Inmate on Pastoral Counseling Ministry done by Church in State Prison of Tarutung

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**Abstract**— The purpose of this study is to know the inmates' perception on pastoral counseling ministry that conducted by the church. This research used descriptive research method. The total population was 131 inmates. Then, the sample was taken 25 percent of 131 inmates. So, the total respondents were 39 inmates. A questionnaire and interview were used as the instrument to collect the data. The data analysis showed that pastoral counseling ministry has done well by pastors with average percentage 80%. There are three forms of ministry that had done by the church to inmates in State Prison of Tarutung such as visiting, conversation and fellowship. So, it can be concluded that pastoral counseling ministry done by the pastor was categorized very good. Thus, the church has an important role in implementing pastoral counseling ministry on inmates on State Prison of Tarutung.

**Keywords**— inmates, pastoral counseling.

## I. INTRODUCTION

In legal state of the Republic of Indonesia, the various crime acts have been regulated under the criminal law. People who are committing crimes and violations of laws that could harm others will be punished in accordance with the prevailing laws of the country of Indonesia. The state shall accommodate them in a penitentiary or in a state prison to be nurtured. So, they would have a repentance and accepted by society after they are free from penitentiary. The guidance is not only responsibility of prison officers, but also all believers including the church itself. The church in its task is to seek the lost sheep and then shepherded as Jesus commanded Peter to "feed my sheep (John 21: 15-17). He taught them the thirst of the church leadership attitude of being a servant not to be served (Matthew 10:28). The church's ministry at coaching place of inmates is part of the mission of Jesus who spoke to his disciples. He said: "I command you to love one another, just as I have loved you, so you must love one another (John 13:34). The ministry of the church is part of the effort to guide the convicts to produce wholeness and growth in human life, which include

refreshing the mind, making the body more passionate, renewing and enriching the close relationships, deepening the relationship with nature and the environment, growing relationships with important institutions in life and stimulating relationships with God. In conducting the ministry, church in the guard of the convict is inseparable from counseling and pastoral. Through counseling they will be helped to improve themselves through an approach to Christ. The presence of shepherds in human life is to meet the spiritual needs of someone who thirsts for God's word wherever they are, including home, church and including those who are in prison need to be helped in order to obtain the completeness and the strength of faith. The ministry to inmates is not just about communicating the word of God like a regular congregation, but rather leads to counseling that has a feedback from the person being served. This means that the value and meaning of the preaching of the word will be real and created human beings who recognize their identity and pillars of intellectual intelligence, emotional intelligence, and spiritual intelligence. The ministry of the church to the criminals has the dimension of education, instruction, training and the development of the faithful life towards self-transformation or conversion, and surrender totally to God (Hebrews 11: 1). Therefore, this study will investigate how is the implementation of pastoral counseling ministry that conducted by church (pastor) based on inmates' perception.

## II. REVIEW OF RELATED LITERATURE

### 2.1. Inmate

An inmate is a person of punishment who is punished for committing a variety of crimes that are contrary to the law. A criminal as a punish person who commits a violation in the midst of a society identical with a crime and to him is called a criminal. Bosu (1992:10) says that the term of criminal can be viewed from various aspects, such as; juridical aspect, intelligentsia aspect, economic aspects, the social aspect, and from a religious point of view. From

a Biblical point of view, a criminal is a person who has broken the law and the commandment of God.

## 2.2. Biblical Basis in Serving Inmates

Tidball (1995:35-62) says that grazing theology is defined as a branch or field of knowledge and a theological investigation that directs shepherding perspective to all tasks, duties and functions of the church and pastor, and thereafter draws a conclusion in the form of a theological order from the contemplation of the observations. In the Old Testament and the New Testament, the foundation of ministry of the church comes from the tradition of Israel. Which church ministry in the form of shepherding is based on the covenant that God has made with His people. Through that covenant, God will be the God of Israel and Israel becomes His people. This covenant exists because God is loving, and in His love he chooses the nation of Israel to be his chosen people (Deuteronomy 7: 7-8). As the promised of God, He always seeks the best for His people, that is by giving shalom (peace) between them. In Psalm 23, God is seen as a shepherd, this is evident from the intimate relationship between God and His people reflected in the religious and political atmosphere of Israel. As shepherd, he carries his sheep green grass, cool water and lays down a safe place. That is the duty and work of a shepherd. So all the prophets, priests and leaders are the shepherds who can give shalom to their people. In the New Testament, the Messiah becomes a shepherd or servant, even called the great shepherd (Hebrews 13: 12; 1 Peter 5: 4; 2:25). This is described in detail in John 10 and the details correspond to Yehezkiel 34, which describes the leaders of Israel must act according to what God wants. While in John the main point is the evil of the people who enter the sheepfold by not through the door, but by climbing the wall. The title of the door here refers to the real shepherd because he knows his sheep, and the sheep hear his voice. In other words, that is what the shepherd of John is pointing out underline the Messiah's relationship with his followers with God and unite the other sheep, and reject those who are not the true sheep of the Messiah.

## 2.3. Shepherding as a church ministry element

### 2.3.1. Shepherding as the preaching of God's word

Pastoral as soul-keeping is preaching of God's word for the forgiveness of sins to individuals in the form of conversation. Thus, pastoral ministry as a gospel or marturia ministry is the only form of pastoral ministry that actually serves the gospel as the message of God's saving presence and activity and Jesus Christ through the forgiveness of human sin. Furthermore, Ginting (2002:33) emphasizes that "Pastoralism as a gospel message or marturia is referring to the priesthood of the believer (cf. 1 Pet.2), since virtually all believers are servants assigned to

Christ. Pastoral care is the saving presence and activity of God in Jesus Christ through the shepherding to present God's forgiveness of sins.

### 2.3.2. Shepherding as a Counseling Effort

The form of shepherding as counseling became known in Indonesian churches, this pastoral form or pastoral ministry originated in the United States. The core of this ministry is a pastoral ministry as a giver of help or strengthening (Abineno, 1984:29). He introduced church leaders to clinical education and advanced creative ideas about the relationship between psychology and theology. Based on his empirical experience, especially the life experiences and stories of his own illness, he advocated how important it is for priests to "learn to read" people struggling with distress and preaching as a "living human document." In pastoral ministry, fellowship (koinonia) is based on the assumption that human beings are created by God as living beings in human relations living in various relationships with their fellow human beings. We can not understand if we let go of that relationship and we review it as an individual living alone. Man is not Individual for himself and separated from others, but theologically the man who is served in the pastoral ministry is the one who has been saved by Jesus Christ. He is a member of which is the fellowship of Christ and with the other members of the church whom Jesus Christ has saved. In the New Testament the man who is saved by Christ and whom we serve in the pastoral is not the individual who lives in the isolation, but a member of the church of Jesus Christ. In the congregation that is his body, he has fellowship (koinonia) with Christ and with other members of the congregation.

## 2.4. Forms of church ministry to inmates

Ginting (2002:38-44) says that there some ministry that conducted by the church as follows: a) Visiting. Visiting was made to those imprisoned in the Detention Center are very well done by the ecclesiastical minister ie priest. The intended visit is to know the circumstances experienced by inmates during the duration of the sentence including health, psychological and other things that touch on the inmates. During the visit the ecclesiastical ministers personally and pastoral counseling in general to inmates, in the hope that the narrators during the time of the punishment remain strong and surrender all the burden experienced to God, only our Lord Jesus gives power to everyone who believes in Him. b) Conversation. Conversation is not a monologue but a dialogue. The dialogue referred to in pastoral ministry is between a priest or another Christian minister with a prisoner. In the conversation is not teaching or patronizing but building a good relationship with each other. A good conversation

does not require certain techniques. But just like the other conversations. In Pastor's conversation only as God's instrument in the ministry, God Himself becomes the subject (Matthew 10; Mark 6) and the spirit of God who leads the conversation (Matthew 10: 19,20, Luke 12: 11,12). Through the conversation will be known various psychological assumptions and burdens experienced by a special person inmates. The church is present to strengthen, shepherding is a burdensome and responsible task, it can not be done with strength and ability alone. Therefore the shepherding task must be done in prayer asking for God's guidance, c) Fellowship. A fellowship is a form of pastoral built in ecclesial ministry. The fellowship to inmates is built through routine and programmed activities and cooperation with the inmates or prisons. The fellowship is done through spiritual guidance which has been arranged through cooperation. Spiritual guidance is done in the form of Christian worship with the aim of strengthening the minds of all inmates especially Christians.

2.5. The function of service to Inmates

Clinebell (2002:53-54) states that there are four functions of pastoral, namely: a) healing, a purposeful pastoral function to overcome the damage experienced by people by fixing the person toward wholeness and guiding him toward progress beyond his previous condition, b) sustaining, helping the sick (injured) to survive and overcome an event that occurred in the past, where the repair or healing of the disease can no longer be damaged

again or the possibility is so thin that it is impossible to hope, c) guiding, helping people in confusion in making sure choices (convincing among alternative thoughts or actions), choices that are seen to affect their present and future state of mind, d) reconciling, the attempt to build broken relationships between people and fellow human beings and between humans and God. Historically, restoring has been used in two models: church forgiveness and discipline.

**III. RESEARCH METHOD**

The state prison of Tarutung was led by one leader with 3 officers and 30 jailers. There are 227 prisoners consist of 131 inmates are Christians and 96 inmates are not Christians (State Prison of Tarutung, March 2018). This research uses the descriptive method. The total population who are Christian is 131 inmates. Then, the sample was taken 25 percent of 131 inmates. So, the total respondents of research are 39 inmates. A questionnaire and interview were used as the instrument to collect the data. The questionnaire used a Likert scale with four options consist of usually (4), often (3), sometimes (2), and seldom (1). There are 12 questionnaires with three indicators of church ministry such as; visiting, conversation and fellowship. The answer of respondents was interpreted as follows; 81%-100% (excellent), 61%-80% (very good), 41%-60% (good), 21%-40% (fair), 0%-20% (poor) (Riduwan; 2011:89). This interpretation was used to determine the perception of inmates.

**IV. RESULT AND DISCUSSION**

*Table.1: Data analysis of Inmates perception on pastoral counseling ministry*

No	Questionnaire	Church Ministry	Total Score	Percentage	Average
1	Did pastor visit you in prison?	Visiting	101	79%	81%
2	Did pastor have a schedule to visit you in prison?		105	82%	
3	When pastor visited you in prison, did their visiting give you a spiritual enlightenment or refreshment?		105	82%	
4	Did pastor accompanied by the congregation when they visit prison?		105	82%	
5	Did Pastor want to talk to you one by one when coming to prison?	Conversation	99	77%	80%
6	After completion the ministry performed by the church, did pastors take an opportunity to speak to you to each other?		104	81%	
7	Did pastor conduct a conversation with you together with officer of prison?		103	80%	

8	In your conversation with pastor, did you have an experience awareness of your behavior so far?		104	81%	
9	Did pastor make fellowship or worship?	Fellowship	106	83%	80%
10	Did all prisoners attend the fellowship led by pastor?		101	79%	
11	Did prison officers attend the fellowship?		102	80%	
12	Did you feel a new life experience after followed the worship?		101	79%	
<b>Average</b>			103	80%	

From the previous statistical analysis, the result can be drawn as follows:

- 1) The pastor usually visited the inmates in prison. The average percentage of visiting was 81% categorized very good.
- 2) The pastor make a conversation with inmates when they visited the prison. The average percentage of conversation done by the pastor was 80% categorized very good.
- 3) The Pastor conducted a worship service together with inmates and prison officers. The average percentage was 80% categorized very good.
- 4) The pastors had done their pastoral counseling ministry to inmates in state prison of Tarutung. They visited the prisoners and made a schedule regularly.

These results are supported by interviews which conducted with the head of State Prison of Tarutung, he said that there some ministry foundations which have done ministry namely:

- 1) Diosdunamis Foundation. They had a regular schedule on Wednesday, four times a month. They conducted visiting, conversation and fellowship to inmates in state prison of Tarutung.
- 2) Yasindo Foundation. They had a regular schedule on Tuesday four times a month. They conducted visiting, conversation and fellowship to inmates in state prison of Tarutung.
- 3) BKAG of North Tapanuli. They had a regular schedule on Thursday four times a month. They conducted visiting, conversation and fellowship to inmates in state prison of Tarutung.
- 4) Diakones. They visited state prison of Tarutung once a month – every the third week. They conducted a fellowship with inmates.
- 5) Nathania Theological Seminary. They visited state prison of Tarutung every Monday, four times a month. They conducted a biblical study to inmates.

## V. CONCLUSION

The pastoral counseling ministry on the inmate as a part of the church's duty and responsibility. The church has a role

to guide and shepherd congregation through pastoral counseling ministry including inmates. The pastor as a part of the church will handle this duty to serve the inmates to reach humanity and religious values. The purpose of pastoral counseling ministry is to get healing, support, guidance so that they are recovered in a psychological burden on struggle they encounter. Inmates are individuals who need to be given support and encouragement so that they rise again. Indeed, an inmate is a human being who is undergoing the process of change, imprisoned does not mean get rid of society, but imprisonment is a step to improve. Through the ministry that built in the prison is very appropriate and good in encouraging the inmates who feel worse and resurrected to do good things before God. So, after leaving the prison they will start a new life.

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# A Study of Satirical Elements in Jonathan Swift's The Battle of the Books

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**Abstract**— This article mainly focuses on satirical elements of Jonathan Swift's *The Battle of the Books* which is comprised of five clearly distinguishable incidents. The main body of the satire is however preceded by the Bookseller's notice to the reader and a very brief preface. The first of the five incidents that form the main body of the satire concerns the dispute between the ancients and the moderns for the rights to live on the highest peak of Parnassus. Before the actual dispute of warfare goes on among the dogs of the street. After having thus established want and lust as the main causes of quarrels, the satirist turns to disputes between the inhabitants of the moderns live on a lower peak. They cannot raise high through their own efforts and cannot see ancients enjoying a superior position. Jealousy and heart burning lie at the bottom of their hostile attitude towards the superior beings.

**Keywords**— Jonathan Swift, Satirical Elements, *The Battle of the Books*.

## I. INTRODUCTION

An emissary is sent up to the ancient to surrender the top peak to the moderns. Soon the controversy takes a serious turn when the animated books of St. James's library take up the argument. Haunted as they are by most disorderly spirits, the controversial books of the library soon organize themselves into mutually hostile camps. "The Battle of the Books was on Swift's part the forcing of a personal issue. His patron had been attacked, so he chose to believe, by two unmannerly pedants, William Wotton and Richard Bentley." (Davis 89)

On one side is Plato, Homer and other ancients and on the other side is a host of writers. The unfriendly attitude of the librarian Bentley towards the ancients does much to foment the trouble the plants the ancients individually among a host of moderns causing inconvenience. The news that the moderns are planning to open a hostile in front of the ancients leaks out and the ancients on their part decide to take all necessary measures to protect themselves. Though few in numbers of their better

organization and superior humor put them in a position of vantage.

### The economic satiric efficacy:

The second incident concerns the episode of the spider and the bee which is remarkable for its artistic economy and satiric efficacy. When the quarrel is going on in the library, a material incident falls out upon the highest corner of a large window where there dwelt a certain spider who had destructed number of flies whose spoils lay scattered before the Gates of his palace like human Bones before the cave of some Giant. As it happens a bee unknowingly blunders into the spider's web. Though the bee manages to escape it breaks the web while coming out. The spider within feeling the terrible convulsion supposed at first that nature was approaching to her final dissolution orals that Beelzebub, whom this enemy had slain and devoured.

The infuriated spider pours scorn upon the bee calls his name and levels many accusations against him and the chief midst them is spider to create its own habitation while the bee depends upon flowers and nature to provide with food. To this charge the bee gives a fitting reply that collect thence enriches myself, without the least injury to their beauty, their smell or their taste the spider's web is no more than a store of dirt enriched by sweepings exhaled from below. The Allegorical significance is made explicit of the moderns. The two parties decided to make a trail of strength, an account of the heroes and leading warriors on either become a necessity on the side of the ancients' luminaries as Horner, Pinder, Virgil, Herodotus, Lucan, Euclid, Plato, Aristotle and Temple. The moderns are supported by Tasso, Dryden, Whithers, Cowley, Descartes, Harvey, Denham and a host of others. The single combat is unevenly balanced and in spite of the author's profession of impartiality his sympathy for the cause of the moderns cannot be missed. The names mentioned on the side of moderns are minor figures and no match for the ancients which symbolizes his power as an epic poet and without much effort slays no less than five moderns one after another.

**Important views:**

The most interesting encounter takes place between Virgil and Dryden. Virgil appears on the scene riding a mottled horse his shining humor completely fitted to his body. Just when the two warriors are about to clash, the modern desires a meeting and on lifting up his helmet, he is recognized as the renowned Dryden. Swift describes the disappointment of Virgil. The satiric implication is that though Dryden tried his hand at heroic verse but his capacity was not equal to the task, the heroic mound ill-suited his genius. Dryden is unwilling to have a trail of strength with Virgil, calls him father and humbly proposes an exchange of humor, a sign of amity, misled Virgil accepts to exchange his golden humor with the rusty one of Dryden. The fourth one falls in the middle of the third, just after the marshalling of the rival forces and before the commencement of the actual battle.

This scene takes place at Milky Way where the gods have assembled to hear from Jupiter about the controversy going on in library Momus. The patron of the moderns, make an excellent speech to support the cause of his devotees. The ancients are well served by Pailas. The Assembly being so violently divided into its opinion, Jupiter commands mercury to bring him the book of fate to know beforehand the outcome of the battle. He reads the decree silently and refuses to divulge it to others. This worries Momus, who is apprehensive of the fate. His meeting with criticism, a hideous looking goddess and appeal to interfere in the war in favor of the moderns is described in a language cluttered with nauseous images which cause revulsion and by association arouse disgust for the moderns.

Swift uses bee as a symbol for the ancients from Temples' Essay on poetry and the spider is identified with moderns. The spider who collects nothing but dirt and position and who boasts of not drawing upon the resources of nature to make his edifice but spins out of himself is typical of the moderns who indulge in vain boast and produce undisciplined writings with no reference to outside standards. On the other hand the bee who has to exercise judgment in choosing the flower, uses his art in extracting honey and labor hard to separate the wax, thus giving sweetness and light to the world, stands for the Ancients. When two armies actually start to clash Swift uses another allegorical narrative. The epic writers lead the ancients and ride on horses. The philosophical nature of Plato's and Aristotle's writing is suggested by making them bowmen who shoot their arrows in the air.

The inconsequential nature of the army of the moderns is suggested by describing most of their troops as mercenaries,

here is his amusing description of the moderns. The rest is a confused multitude, led by scouts, Aquinas and Bellarmine, of mighty bulk and stature but without either arms courage or discipline. In the last place came infinite swarms of calones a disorderly rout led by Estrange, rogues and ragamuffins that follow the camp for nothing but the plunder, all without coats to cover them. The last phrase all without coats to cover them is an allegorical way of referring to cheap pamphlets which had no hard covers on them. The superiority of the ancients over the moderns is suggested by giving them the palm of victory in each one of the combats. The Battle of the Books is a mock-heroic writing since writer draws upon the epic conventions used by Homer, Virgil and other epic writers to describe a petty literary squabble, it is a remarkable blend of wit, Humor, burlesque and satiric ingenuity. The satirical genius of Swift is also evidence in the very effective and proper use of another epic tradition, namely the ability of the supernatural characters to change their shapes and to assume false identity to suit their purpose.

They can also transform the dead body of a warrior into a star or swan or any other suitable phenomena when Aesop assumed the shape of an ass in order to appear as a modern and thus avoid their wrath, it is a very subtle dig at the moderns. The episode is more than a mere imitation of epic tradition. Similarly, when Cowley and Pindar are engaged in a combat and the former is killed latter, his torn body is washed by Venus in ambrosia and turned into a dove. "The Battle of the Books is fired by an anger still aimed at a special object at certain forms of intellectual ambition and error." (Willey 77) Swift had certain respect for Cowley and he resolves an embassies situation by showing the transformation of Cowley's soul.

The librarian is shown as picking worn out of the school men and swallowing then fresh and fasting with the result that his internals are agitated and create confusion in the library. Satire in Swift exists on two levels the overt and implied. The pedantry, pride and the pretentious nature of the moderns are satirized as our horses are of our own breeding, our arms are of our own forging and our clothes are of our own cutting and sewing. The episode of the spider they too spin their edifice out of themselves but then like him they have nothing but dirt and poison in their breasts. To be effective Swift uses various satiric devices to make the whole thing appear as work of a detached viewer. The very title, a metaphor provides a broad base of a phenomenon in human affairs. The reader is put in a position of vantage as he watches the fight in company of the aerial viewer the patterns and the outlines interest him more than the details of the arena. Richard Bentley seemed to have

struck a final blow to Temple's Essay by providing one of the details spurious. But Swift does not touch this point the assumed the authenticity of the epistles and his assumed point of view makes the warring moderns appear misguided and vain.

**Author importance:**

The historian of The Battle for this is the role assumed by the author more than one creates the illusion of being just and impartial. Through he wrote The Battle mainly to defend his patron, the stand he takes in the satire is consistent with the whole bent of his taste and opinions. He was unduly skeptical of modern learning and knowledge and regarded the tall claims made on behalf of new sciences and literature as presumptuous. Some critics have taken pains to prove that Swift's battle is an allegorical representation of Sir William Temple's Essay but there is not much substance in this claim. "The Battle of the Books is perhaps the least interesting as well as the least characteristic, of Swift's longer satires... It has an air of real detachment of A Modest proposal- which is unusual in him." (Johnson 89)

## II. CONCLUSION

It is obvious to say critical mind that since the essay and its contents were the target of Bentley and Wotton its allegorical version would in no way have redeemed Temple's position. Swift does take the line adopted by Temple, but what makes The Battle of the Books a great satire is its author's masterly handling of the various satiric devices employed. Swift seeks to define his patron not by offering arguments and illustrations on his behalf but by his divesting use of irony, allegory, dramatic mask and mock-heroic technique to reduce the opponents to contemptible creatures. The whole narrative is enliven with wit and humor and a certain youthful insolence. But the existence of common names in the marks of two men does not necessarily mean that The Battle was no more than ancients and moderns but it is an allegorical version of the essay.

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# Cooperative Compliance: Improving Relationship between Taxpayers and Tax Authorities

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**Abstract**— The government has made a report on income tax from 1983. However, there is still sufficient taxes in Indonesia. This happens that occurs in several conditions, namely: the target of tax revenues that do not go price; low tax ratios still below the neighboring countries; low mandatory tax ratio; the practice of tax audit that has not been optimal and accurate, which determines which conditions are necessary for the mismatch between taxpayers and taxes.

This study aims to analyze audit tax in Indonesia by using the provisions of cooperative compliance. Where the tax comes from aspects of belief and aspects of transparency. This research uses post-positivism paradigm with qualitative method which also use operational concepts, with data technique in the form of literature study.

The conclusion of this research is that cooperative compliance is a new thing that can be used in the tax administration system to increase taxes. Based on experience from other countries, Indonesia has a chance to implement it, especially to evaluate tax tax. Keywords still need improvement in efforts to improve the quality of tax audits in Indonesia.

**Keywords**— Taxation, Compliance, Tax Compliance, Tax Audit, Cooperative Compliance

## I. INTRODUCTION

The World Bank estimates global economic growth will increase to 3.1 percent in 2018 after economic growth in 2017 is much stronger than expected<sup>[1]</sup>. The condition of the global economy that exists certainly also affects the condition of the Indonesian economy. The World Bank estimates Indonesia's economic growth in 2017 will reach 5.3 percent<sup>[2]</sup>. According to the World Bank, there will be an increase in the Indonesian economy driven by fiscal policy and business climate reform, as well as with the improved credibility of Indonesia's fiscal policy. Nevertheless, Indonesia still needs to speed up administrative reforms and tax policies to increase tax revenues.

Looking at the current global and Indonesian economic conditions, it is of course an important note for the government in optimizing tax revenue as one of the potential sources of state revenues in sustaining national economic growth through administrative reform and taxation policies. As one form of government commitment in optimizing tax revenue is through tax reform that has been started since 1983 where there are some changes in the profile of taxation Indonesia. The tax reform includes three pillars, namely tax policy, tax administration, and tax regulation<sup>[3]</sup>. One of the most significant updates that are key to the tax collection process is the tax administration reform.

Table 1. Contribution of Tax Receipts to State Revenues

Year	Tax Revenue	State Revenue	Percentage
2013	1.077.307	1.438.891	74.87%
2014	1.146.866	1.550.491	73.97%
2015	1.240.419	1.508.020	82.25%
2016	1.539.166	1.786.225	86.17%
2017	1.495.894	1.737.630	86.09%

Source: Data processed, 2018<sup>[4]</sup>

Tax revenues are crucial in the development process, especially as a developing country whose growth potential is predicted to increase in the future, in the context of state revenues still heavily dependent on tax revenues. This can be seen from the contribution of tax revenue in the state revenue structure in Table 1. It is clear that the portion of tax revenue in the state revenue structure is the most dominant, at 74-86% of the total state revenues annually.

The small amount of tax revenue is also influenced by the quality of taxpayer compliance. Where taxpayer compliance is often interpreted as a situation where the taxpayer meets and performs tax obligations in accordance with applicable provisions<sup>[5]</sup>. If then linked to the context of self-assessment, it can be simplified into two things: formal compliance and material compliance. Unfortunately, the reality that occurred in Indonesia shows that the target of tax revenue that has not been reached in the last 5 years, even if seen from the percentage of achievement tends to decrease from the year 2012

(96.48%), 2013 (93.81%), 2014 (91, 99%), 2015 (82.98%) and a slight increase in 2016 (83.39%) as shown in Figure 1.

One of the main causes of not achieving the target of tax revenue is due to the low compliance of taxpayers in Indonesia. This can be seen from the stagnation of tax ratio which is still in the range of 12-13 percent and under other countries. Indonesia's tax ratio is still below Brazil (34 percent), South Africa (27 percent), South Korea (25 percent), Thailand (17 percent), Malaysia (16 percent) and the Philippines (14 percent) or middle-down (17 percent).<sup>[6]</sup>

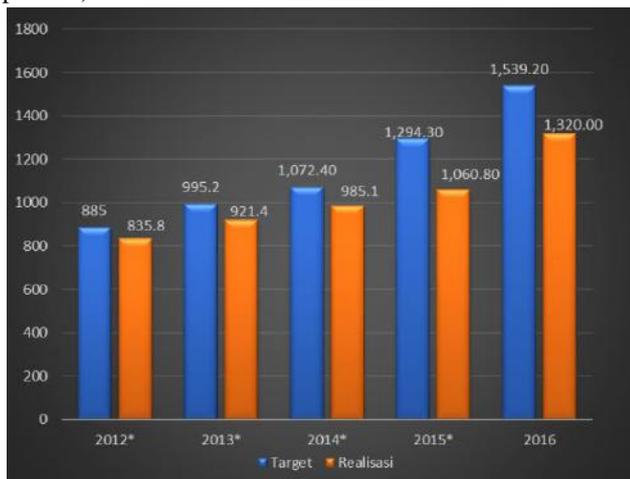


Fig.1: Realization of Tax Revenue Year 2012-2016

Directorate General of Taxation (DGT) must have implemented various policies, programs and supervision in increasing taxpayer compliance, one of which is the tax audit policy (tax audit). Kircher<sup>[8]</sup> states that the tax audit is the examination of individual or organizational tax reports by the relevant tax authorities to ensure compliance with applicable state tax and regulatory laws. Furthermore, the tax audit is a process in which the internal revenue service tries to confirm the amount entered on the tax return. In its journey, the practice of tax examination was still one of the sources of problems between the tax payers and tax inspectors. This can be seen from the tax disputes that almost every year has increased. By 2017, the number of disputes filed or addressed to the DGT reaches 568 disputes. This number increased significantly because in 2016 there was a decline of 374 disputes compared to the previous year. Decrease in dispute 2016 also occurred because of the implementation of tax forgiveness<sup>[9]</sup>. Disputes in the judiciary are also regarded as one of the contributors of uncertainty to the business world. The more disputes mean the business climate is increasingly uncertain. Even sometimes disrupt business activities of business actors. Director General of Taxation Robert Pakpahan said, to reduce the potential disputes of the tax authorities audit results, it will improve the quality of inspections that have been applied tax authorities.

One of the main objectives of the tax audit is to improve the level of voluntary compliance of taxpayer in Indonesia, where taxpayer is expected to fulfill its voluntary tax obligations in accordance with the prevailing regulations. Over the last four decades, both theoretical and empirical research on taxpayer compliance has been widely practiced. In general there are five categories that influence taxpayer compliance behavior, namely prevention, prevailing norms, opportunity, equity and economic factors.

Departing from these factors, which then followed by the dynamics of taxation challenges that exist in Indonesia would be a separate homework for tax authorities to be able to improve compliance taxpayer to a much better direction. Various efforts have been made by the government to improve taxpayer compliance, even the latest is the tax amnesty program and Automatic Exchange of Information (AEOI) was pursued to realize compliance taxpayer conducive. But in fact it is not enough to improve taxpayer compliance. Not enough if the estuary of the effort only affects administrative and technical compliance. So, now comes a new perspective in the form of compliance-based tax framework enhanced relationship or often called cooperative compliance. This perspective is appropriately used to redesign the tax system to ensure the sustainability of revenue while minimizing disputes.

Basically the concept of cooperative compliance refers to an "enhanced relationship" commonly known in the international tax scope around 2005 which the OECD results from a study, "Study into the Role of Tax Intermediaries". The concept of cooperative compliance to date has not been defined by the standard. The International Fiscal Association (IFA) proposes defining that "enhancing relationship" is described as a mutual institutional relationship, governed by a detailed provision and regulation whereby institutional parties voluntarily commit themselves to the agreement, mutual understanding and mutual understanding respect mutually agreed terms. With the mutual understanding of the parties, in the context of the implementation of tax administration, it is expected to create the efficiency of time, cost and other efforts through mutual respect and know the position, rights, authority and responsibility of each party.

This new paradigm of cooperative compliance requires a relationship built on transparency, participation, openness, mutual trust and understanding between taxpayers, tax authorities and tax consultants. Therefore, cooperative compliance enables more efficient tax collection in resource-limited situations, because it is a win-win oriented solution. And it also allows taxpayers to make quick business decisions and reduced examination costs, so that compliance increases. The implementation of cooperative compliance differs in every country. To know

the implementation in each country, it is necessary to understand some things like, first, historical compliance. Second, observe the problem of compliance between taxpayer, tax officer and loss / benefit obtained from the interaction. Often compliance issues are regarded as trivial, but this is part of a system where such complex tax laws and regulations are used as regulation. Thus, basically the nature of the system is quite complex, cooperative compliance is expected to be a middle way as a remedy that is a win-win solution for both taxpayers and tax officials. There are two aspects that will be derived from the concept of cooperative compliance to be examined, namely aspects of trust and transparency. There is general agreement on the definition of trust that is the desire of a group to take risks on the actions of others in the hope that the other party will take an important action for the group regardless of whether or not the group's ability to monitor or control the other party. While transparency is interpreted by Mardiasmo<sup>[10]</sup> that transparency is built on the basis of freedom in obtaining information. Information that can be obtained for those in need especially related to the public interest directly. Therefore, researchers try to explain some best practices of cooperative compliance in some countries, then discuss about the tax audit policy in Indonesia with cooperative compliance perspective.

## II. METHOD

This research is done by using post-positivism paradigm. Creswell<sup>[11]</sup> argues that post-positivism research has the essence of which is oriented to inquiry as a series of logical and interconnected steps and believes that the views emerging from many perspectives will be better than those from only one perspective. Furthermore, the operationalization of the concept is used as a framework for analyzing the subject matter that occurs in the form of tax audit policy evaluation, but does not aim to verify the correctness of the concept. The concept is solely used as a guide for preparing steps to make the inquiry clear and directed.

This study uses a qualitative method. Qualitative method was chosen because this study aims to evaluate tax audit policy in Indonesia in Cooperative Compliance perspective. The description and explanation will be described in the form of words based on a detailed report of the views of informants which are then arranged in a scientific setting. The selection of qualitative approach also refers to the opinion of Moleong<sup>[12]</sup> which explains that there are eleven characteristics in qualitative approaches such as using scientific background, human as main instrument, using qualitative method (observation, interview or documentation study) in capturing data , inductive data analysis, emphasis on process rather than outcomes, research problems are limited by focus, using the triangulation criterion in performing data validation,

using temporary designs and the results of research are the outcomes of negotiations that have been mutually agreed upon by humans who are the source of data.

In general, this study applies the qualitative method as described previously, which is accompanied by further decoding of the indicators in it gradually and rationally in the form of operationalization of the concept as a basis for analyzing the issues that have been formulated. The most important thing in the preparation of the operationalization of the concept is the generating of specific questions that will be used as inquiry guidance in the form of interviews to selected sources.

More specifically, this research is a descriptive study based on the basic question of "how", which is not only enough to know what the problem is, but also to know how the problem actually occurs<sup>[13]</sup>. Therefore, this research is focused on knowing how to evaluate tax audit policy in Indonesia with Cooperative Compliance perspective. To get an idea about this research and since this research has not reached the stage of field research, the data collection technique used is literature study. Therefore, the literature study in this study was conducted on various literatures, such as books, journals, scientific papers, and papers, related to the tax administration of valid and reliable sources, both in manual versions and in the network (online). Library study in this research is done by reading and studying various books or literature, papers, journals and others that have relevance to the research topic that is being done that is Cooperative Compliance and Tax Audit. This is done to develop a theoretical framework in determining the direction and purpose of the study. In addition, researchers also studied the existing provisions of both domestic and international relating to Cooperative Compliance and Tax Audit to study the context of the issues raised in this thesis in depth.

## III. RESULT AND DISCUSSION

Australia

The implementation of cooperative compliance in Australia can be considered as a spinoff of some efforts for implementation by the end of the 20th century, when the Australian Taxation Office (ATO) adopted the enforcement pyramid approach. In addition, Australia is also regarded as part of the initiator of innovative solutions to issues related to compliance with tax obligations, tax risk management and minimal risk from tax authorities. At present, cooperative compliance in Australia is known as the Annual Compliance Arrangement (ACA) program initiated in 2008. The ACA is an administrative arrangement dedicated to managing compliance relationships in a transparent system. ACA is also designed primarily to accommodate the taxpayer to facilitate the implementation of tax obligations such as income tax, goods and service tax, excise and fringe

benefit or a combination of several types of tax obligations. In the implementation of ACA, required a disclosure and real time between the taxpayer and ATO to implement an arrangement. The output is a confirmation of the ACA signed by the ATO.

The concept of cooperative compliance developed by ATO in this context is the External Compliance Assurance Process (ECAP) which adopts the spirit of "enhancing the relationship". Currently, the Australian Government is in discussion to create a new approach to risk-assurance work that applies to listed companies that are listed in the stock exchange. This type of business entity is categorized as "medium-risk" and has a turnover of AUS 100 million to AUD 5 billion. The idea of the ECAP concept is that taxpayers that have been listed on the exchange and audited by an independent auditor may legitimately use the auditor's audit report to the ATO without any special review from the party acting as responsible for all the tax obligations of the company. Implementation of ESCAP is expected to reduce the burden of ATO, which ATO expected to be more focused to supervise taxpayers who are in the category of high-risk. In addition to reducing the burden of ATO, taxpayers in the medium risk category also benefit from saving time, effort and expense for the processing of tax obligations.

#### Netherlands

The Netherlands is one of the countries that always strive to establish good relationships with its taxpayers, especially for corporate taxpayers, although this country has been included in the category of countries that have obtained the predicate of good tax compliance. Cooperative compliance concept was applied since 2005 with horizontal monitoring program based on mutual trust with pilot project on 20 big taxpayers. The expected mutual trust is based on transparency and understanding within the context of TCF requiring the participation of the taxpayer.

Based on the report released by Committee Horizontal Monitoring 2012, there are two important points of concern for the implementation of the program, which is performance measurement and clarity of concept of TCF. Belastingdienst (the Dutch Tax and Customs Administration / DTCA) is in charge of preparing the process of measuring the effectiveness and efficiency of the horizontal monitoring process. In addition, the institute is also tasked to clarify the rules that were previously considered unclear and unmeasurable. In the process of implementation, DTCA is guided by the principle of check on the box behavior.

#### Indonesia

When the trend of developed countries to improve tax compliance through cooperative compliance, Indonesia is currently in the stage of modernization of tax administration is expected to increase taxpayers' trust on

tax administration. The study conducted by Nasucha<sup>[14]</sup>, taxpayer compliance level in Indonesia is at a level of concern. Based on a study conducted by the IMF, the factors contributing to the low taxpayer compliance in Indonesia are the complexity of regulation, uncertainty, extremely complex systems and inadequate tax services. In addition, the costs incurred to implement the tax obligations but not accompanied by the benefits received tend to encourage taxpayers to perform or plan to perform its tax obligations.

To improve taxpayer compliance and to encourage the productivity of taxation apparatus in Indonesia, the reformation and modernization of taxation, including (i) organization (ii) activities / task implementation and tax administration functions (iii) human resources are taken. Changes in the design of the organization of the Directorate General of Tax amended which previously focused on the type of tax to be levied into taxpayer approach. Prior to organizational re-classification with tax-based organization type was considered less efficient and duplication and overlapping of tasks occurred. Meanwhile, the functional-based organization with the characteristics of staffing based on its administrative functions such as the examination section and SPT research, the audit section, the collection section is considered better. Reorganization also establishes several types of tax service offices based on the contribution and size of the taxpayers, namely Large Taxpayer Officer (LTO), Medium Taxpayer Officer (MTO) and Small Taxpayer Officer (STO). In addition, the DGT also assigns Account Representatives (AR) tasked to provide information to taxpayers about important information related to the fulfillment of taxation rights and obligations, such as record data on taxation, notify tax regulations, monitor the reported tax return.

It is expected that the AR function can increase taxpayer compliance. In addition to the reorganization of DGT structures, simplification of rules and procedures is important in improving the effectiveness and efficiency of tax administration activities. For example, a letter of notification to reduce the administrative burdens imposed on tax officers and taxpayers. Utilization of technology is also expected to be maximized in order to encourage ease of administration. The costs incurred for tax collection are essentially on the rise. Expected increase in tax collection costs incurred by increased tax revenues one of the efforts to improve the effectiveness and efficiency of the DGT is to change the organizational culture to be more serviceable. Although the application of technology can improve the performance of bureaucracy, but the main control lies in each personal as a bureaucratic manager.

Another thing that should be a concern in terms of taxpayer compliance improvement with perspectives of cooperative compliance in Indonesia is the quality of tax

audit process. With regard to the quality of tax audit, Prof. Dr. Djazoeli Sadhani, MSc. said that checks should be continuous and focused. Then also guided by the references that exist in developed countries. At least it should be an average of 30% to 50% of DGT staff in time can be optimized for checks so they can develop better checks. Then about 2-7% of net revenue is the result of the examination. It means Taxpayers pay directly and do not file objections and appeals.

The ideal condition of the examination process should be continuous. Where the results of the examination will be effective if the process of determining the criteria taxpayers who checked to produce audit program can run well. The previous inspection process can even be forwarded in the following year as long as the completeness of the document is in full inspection. Then there needs to be a continuous evaluation from the Taxpayer profile to the business development that is in the audit report. There should also be a clear division of functions from the Head Office and the Examining Unit. The function of the head office is to create a concept for the implementing unit, allocate resources, the latest methods according to the current condition of the Taxpayer, also must be determined the techniques of examination and risk criteria.

Keyword management examination is focus and the opposite is unfocus if there is no object and do not know where to start the examination<sup>[15]</sup>. Inspection conducted on the Taxpayer who has entered the letter of notification or examination of the information already received in the DGT is a form of good inspection. Where in general letter of notification computerized processed to determine at least what points have been recorded in the system. In addition, the direction of the examination given to the tax office from the head office should not be confusing and contradictory even with too short a time. There needs to be an improvement on the tax administration system by making proper strategic checks and detailed checking techniques.

According to Djazoeli, examination is the core function of the tax authorities to assist tax administration. The essence of the pajak examination is to be able to monitor the compliance of the taxpayer in carrying out the tax provisions. Next is to get income from the tax provisions that have not been executed by the taxpayer. So that taxpayers will be more preventive and appear deterrent effect where the taxpayer will still carry out the obligations of taxation without any examination.

Djazoeli added that there are three indicators of achievement of inspection objectives that are quantitative, revenue and quality. In quantitative terms, if the existing resources can be optimized to conduct examination of the taxpayer. Even an effective check is when only 7% of the registered taxpayer amount. The more inspection objects

the better. It should be noted also to avoid the conditions where there are taxpayers who are often checked and there are dozens of years not checked. Then the purpose of revenue is when revenue can be maximized and Taxpayers are willing to pay for the correction that has been done by the examiner. While the purpose of quality is if the comments of the review of the examination implementation even less, if there are still many comments then the quality is still low.

Therefore, there are some recommendation notes as an effort to improve the implementation of tax audit. First in terms of accountability and responsibility of managerial functions. It is better if the DGT uses a reference from experience in developed countries. Secondly, there is a need for an inspection strategy so that existing weaknesses can be avoided. Third, it is necessary to make notes on the improvements that will be made. Fourth, the results of the examination must also be reviewed continuously to be evaluated its performance. And it is also expected that collaboration of inspection activities that can be done with other institutions.

#### IV. CONCLUSION

The condition of the Indonesian economy which from year to year is predicted to increase will certainly be a good hope for the future of the nation. This condition can not be separated from the public participation in general in support of the improvement of the Indonesian economy, one of them through the obligation to pay taxes. As we all know that tax revenue is the main source of revenue in the structure of state revenue. This makes taxation a very important aspect to note, especially to ensure taxpayer compliance and tax receipts are always maintained according to targets set by the government. And one of the efforts of the government to improve taxpayer compliance so that tax revenue can be increased is through the process of tax audit. Looking at best practices from several other countries in an effort to improve tax compliance, there is one new perspective that is cooperative compliance that emphasizes the aspects of trust and transparency between taxpayers and tax authorities. Given the mutual trust and transparency of the parties, in the context of the implementation of tax administration, it is expected to create efficiency of time, cost and other efforts through mutual respect and know the position, rights, authority and responsibility of each party. The countries that have applied these perspectives quite well into the tax administration system is Australia and the Netherlands. And from the best practice the researchers tried to evaluate the tax audit policy with cooperative compliance perspective by using literature study. Where results obtained explain that the inspection process should be able to occur continuously and done in focus. Where the results of the examination will be effective if the process of

determining the criteria taxpayers who checked to produce audit program can run well. It also refers to existing guidelines in developed countries, how the inspection process is done. Keyword management examination is the focus in order to target the right object so know the inspection techniques to be done next. The simplest is to create a condition where the tax authorities can monitor taxpayer compliance in carrying out its tax obligations, as well as obtain optimal acceptance of the obligations that have been executed by the Taxpayer.

#### ACKNOWLEDGEMENTS

First author would like to thank the LPDP Scholarship of the Republic of Indonesia who has provided support in terms of funding and to the Universitas Indonesia where the author studied.

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# Displacement in *Sea of Poppies*

Derya Biderciding

**Abstract**— In *Sea of Poppies*, Indian novelist Amitav Ghosh presents the nineteenth-century British imperialist activities including the cultivation of opium as a cash crop in India for the Chinese market, the transportation of the Asiatic to work on sugar plantations in Mauritius Island, the introduction of the free trade, and the approach of opium wars. This paper will look how the environmental injustice created social injustice. British imperialists' intensification of the production of the poppy plant on the bank of the River Ganga to maintain the opium trade between India and China transformed local people first to peasant labour and then to the indentured workers. Ghoshre imagines their loss of local place and dispersion in global place as the indentured labour. He plots the afterlife of a former slave ship, the *Ibis*, which was in the service of the East Indian Company to carry the indentured labour. This paper sets out to discuss how its traumatic movement to sugar plantations characterized diaspora; the ship became shared past, home, parent for the diverse characters. The emphasis will be put on Ghosh's construction of identity in relation to the place from postcolonial eco critical perspective. In his engagement with the connection of place and people, both place and displacement are the essential parts of identity construction. Both places and identities are related and changed through the experience of displacement, mobility. The characters went beyond developing personal identification, fixity, and attachment to a local place within a national border, they were situated in a world of mobility and flexibility which promoted cultural and self-development.

**Keywords**— postcolonial ecocriticism, place, displacement, diaspora, identity.

This paper will explore displacement, as a notion and process, in *Sea of Poppies* from postcolonial eco critical perspective. *Sea of Poppies* is a remarkable novel for Amitav Ghosh's portrayal of the process of displacement. As a postcolonial narrative of displacement, it has a complex relationship with the notion of place. Indian history has encompassed diverse place detachment experiences since the 19th century due to British imperialism. Ghosh reflects one of them; he fictionalizes the forgotten stories of India's indentured workers who were taken from their homelands to work across the colonies of the British Empire in the early decades of the nineteenth century. He redefines the impact of the uneven British global capitalist expansion on place-based

identities in India, and he engages with the relevance of the replacement and diasporic identities to the notion of place.

The representation of place in literature is the main concern of ecocritics. Cheryll Glotfelty defines Eco criticism as "the study of the relationship between literature and physical environment" (Glotfelty and Fromm, xviii). Ecocritics study literary works in relation to their settings, as all literary works are products of time and place in which they are positioned. Its dominant components appear as a room, home, homeland, dwelling, territory, regions, neighbourhood, rural and urban areas, wilderness, pastoral etc... Glotfelty states the significance of place through the question "[i]n addition to race, class, and gender, should place become a new critical category?" (Glotfelty and Fromm, xix) She answers that question, "[a]s a critical stance, [ecocriticism] has one foot in literature and the other on land" (Glotfelty and Fromm, xix). The notion of place functions as a critical study area in addition to race, class, and gender. As well as being a physical entity, like gender, race, and class, it is a social difference and subject to the hegemonic power systems as it is socially constructed so it has multiple meanings and perceptions. It takes its meaning accordingly to the narratives of different study areas.

Place has infinite meanings and morphologies: it might be defined geographically, in terms of expansion of empire; environmentally, in terms of wilderness or urban settings; genealogically, in linking communal ancestry to land; as well as phenomenology, connecting body to place... postcolonial studies has utilized the concept of place to question temporal narratives of progress imposed by colonial powers. (DeLoughrey and Handley, 4)

This paper will refer to postcolonial eco critical perceptions of place. Generally, postcolonial works deal with race, gender and class issues but recently have included geographical place because the relationship between social injustice and environmental problems become clear.

In western literary writings, the interaction with the setting came out with environmental literature in forms of nature writing, romantic lyrics, and pastoral imagination. Environmental writers overcame the traditional literature's ignorance of establishing the connection between the setting and the other elements of the literary works. The setting which has begun to take an

active role in literary works affects the plot, the actor or characters, and the sense. Environmental writers' reflection of their awareness of the places in which they lived, stayed or visited became a criterion for critics to re-read their writings from the ecocritical point of view. Ecocritics apply ecological standards to study the notion of place in literature. "Ecology offers to culture an ethic for survival" (Glotfelty and Fromm, 76). Ecocritics extend ethics beyond humanity to develop a holistic view of the world. They deal with the role of literature in encouraging an ecocentric consciousness which secures the sense of holism between place and its inhabitants. They privilege the environmental literature that develops the emphasis on the sense of place attachment at a local or bioregional level. Aldo Leopold said "the individual is a member of a community of interdependent parts... The land ethic simply enlarges the boundaries of the community to include soils, waters, plants, and animals, or collectively: the land" (194). His land ethic indicated that reconnecting human beings' ties with place at a local or bioregional level, which was damaged by modernism and progress, could reduce the environmental damage. When human beings felt a part of a place, they would protect the rights of it. Identity is the way in which an individual, a community, or a nation defines himself or herself in relation to place so fixity, rootedness, and attachment to a local place within a national border is a fundamental part of identity.

While ecocriticism stressing the importance of local place, postcolonial ecocriticism goes beyond developing personal identification, fixity, rootedness, and attachment to a local place within a national border. "From a postcolonial perspective, a bioregional ethic poses certain problems, for the concentric rings of the bioregionalists more often out into transdandalism than into transnationalism" (Nixon, 238). Postcolonial ecocriticism recognizes the relationship between local and global and brings them together. Rather than emphasizing the ecocentric perception, it develops socio-centric environmental ethics that reconsider human beings' existence in place in a relational way. It is concerned with recovering environmentally responsible culture that consists of the whole web of creations. And, it confirms the place of individual in the whole web of creation, either in cultural or natural world. It rejects the division of culture-nature or favouring one over the other. It also reminds that before colonization, the place was the integral part of the personal, communal, and national identities in the colonies, that's why; the loss of place or displacement due to imperialism was an assault on place-based identities of the colonized people. These aspects of postcolonial ecocriticism provide a useful exploration of *Sea of Poppies* which has not been bound by the conceptions of fixity to local or national place, which portrays the bound of social

and environmental issues that "there is no social justice without ecological justice" (Huggan and Tiffin, 35).

Postcolonial ecocritics, in their portrayal of human relations to place, they recognize the relationship between place and the expanding networks of the western global cultural, political, and economic imperialism. They deal with the ways how literary works make the place a participant of the western imperial history. "Place encodes time, suggesting that histories embedded in the land and sea have always provided vital and dynamic methodologies for understanding the transformative impact of empire and the anticolonial epistemologies it tries to suppress" (DeLoughrey and Handley, 4). They uncover the suppressed histories of the colonized people and place. They draw attention to ecocritics' ignorance of the impact of colonial history on place and identity in the colonies; "Imperial socioenvironmental degradation remained marginal to the dominant purview of environmentalism" (Nixon, 235). Rob Nixon describes Anglo-American ecocritics' failure of recognizing the disruption of the place attachment at local level, the extraction of the natural resource from the local place of colonies, picking of local communities' lands, the exploitation and objectification of the human in colonies as the act of "spatial amnesia" (238-9). He states that such spatial amnesia is one of the reason postcolonialist distrustful to Anglo-American ecocriticism which ignores the environmental issues in non-western geographies.

Amitav Ghosh unearths the spatial amnesia how the nineteenth century British global capitalist expansion has threatened people and places in particular places of the world with violence, exploitation, and displacement. Places and people on the route of the Ibis to India were transformed by colonialist operations and fell under the control of the global capitalist market. Ghosh reflects the social costs of the British ecological imperialism; the colonial places became the producer of raw materials for the British factories, the forests were destroyed to satisfy the need of timber and to create plantation areas, traditional agricultural style was replaced with monoculture agriculture, and the agricultural products such as sugar, and poppy etc... were commoditized as commercially profitable cash crops. When the main character Deeti was her daughter's age,

poppies had been a luxury then, grown in small clusters between the fields that bore the main winter crops-wheat, masoor dal and vegetables. Her mother would send some of her poppy seeds to the mill-press, and the rest she would keep for the house, some for replanting, and some cook with meat and vegetables. As for sap, it was sieved of impurity and left to dry, until the sun turned it into hard abkariafeem. (Ghosh, 30)

Deeti compared the use of opium in the old days with the opium production under the control of the company. "But those toothsome winter crops were steadily shrinking in acreage: now the factory's appetite for opium seemed never be sated" (Ghosh, 31). The East Indian Company had the control on opium production in India. Its enforcing the opium cultivation destroyed the traditional feudal economy and the sustainable local social and economic structure. Zamindary owners and richer peasantry lost their power over their family lands which had been farmed for generations. The British capitalist merchant Benjamin Brightwell Burnham, one of the merchants who looked for sizeable lands in India, took the advantage of acquiring the lands of Raskhali estate for the monoculture practice of producing poppy. [P]oppies might well become a plantation crop, like indigo or sugar-cane: with the demand rising annually in China, merchants who controlled their own production, rather than depending on small farmers, would stand to multiply their already astronomical profits" (Ghosh, 226).

The demand of labour by British global capitalism transformed the local human beings in India to the human resources. British global capitalism rested heavily on the unpaid and underpaid peasant family labour and indentured labour. It made it difficult for the small landholder local Indians, who depended upon the agricultural activities on their lands for sustaining their lives, to interact with their places in a local way. Growing mono-crop damaged the traditional crop cycle and changed their local lives. In the long term, it became hard for the local to survive within a changed environment. They were transformed to peasant family labour. They became clinging on to the merchants of the company to supply their needs, they fell in an unending cycle of debt and they lost their lands due to the payment of dues to the merchants. As a result, the indentured labour system haunted the local people rooted in the Ganges plains of Bihar.

Many of these people were from the Gangetic plains of Bihar.... How had it happened that when choosing the men and women who were to be torn from this subjugated plain, the hand of destiny had strayed so far inland, away from the busy coastlines, to alight on the people who were, of all, the most stubbornly rooted in the silt of the Ganga, in a soil that had to be sown with suffering to yield its crop of story and song? (Ghosh, 592)

Many of the indentured workers on the ship *Ibis* were taken away from their opium producing countryside homelands to various plantation colonies.

Ghosh reimagines their individual experiences of detachment from their origins, roots in the Gangetic plains in forceful, illegal, inhuman, and voluntary ways.

Historian David Northrup categorized the reasons, the circumstances that "pushed, pulled, and coerced populations –and even single individuals" (78) to take part in indenture labour.

The growing demand for plantation labor coincided with a growing willingness—often bordering on desperation—by individuals in many parts of the world to accept long-distance migration as a way to improve their lives. In the language of migration studies, the push of undesirable circumstances at home was joined to the pull of opportunities overseas. (Northrup, 43)

In the novel, although the increasing poverty, hunger, exploitation and suffer from the hard situations were the dominant factors that pushed the characters to look for survival as indentured workers in the overseas plantation colonies; political circumstances, social inequalities, gender, race and class discriminations, the unacceptable and scandalous behaviours in their homelands also motivated them to be subject to displacement. Female characters such as Deeti, Paulette and Munia run away from their homeland due to social oppression such as gender discrimination and sexual oppression in addition to economic oppression. "[F]or women, as for men, emigration provided a means to escape oppressive circumstances and held out hope of a better life, even if domestic cultural norms and social institutions made it much harder for women to join the emigrant flow" (Northrup, 78). Deeti was blamed to be a whore who run away with a filth-sweeper and brought shame on her family, her in-laws and her village. Neel Raja was on the ship due to colonial injustice, Kalau due to the traditional caste system of India, Baboo Nob Kissin due to his choice. The displeasing circumstances at their homelands were related to the pull of their hopes for their future lives and opportunities beyond the local and national boundaries.

Indian peasants, outcasts, and the tribal intended to escape from social and economic problems at home. Through Mr. Burnham's organization, they signed up contracts to be hired as labour for the empire to be shipped to remote sugar plantation colony to cultivate sugar. "[T]heir names were entered 'gimits' -agreements written on pieces of paper. The silver that was paid for them went to their families, and they were taken away, never to be seen again" (Ghosh, 75). Ghosh fictionalizes the demand of labour for the plantations that developed after the end of the slave trade, the planter Monsieur Epinay handed a letter to be delivered to Mr. Burnham. He said "my canes are rotting in the field, Mr. Reid." "Tell Mr. Burnham that I need men. Now that we may no longer have slaves in Mauritius, I must have coolies, or I am doomed" (Ghosh, 22). His demand for labour would be provided by indentured labour trade that largely constituted South Asian. Following the formal

abolishment of the slave trade, British rested on “a new system of slavery” (Tinker, iii,xvi-414), indentured labour, that was the extension of the slave trade in the colonial territories.

Postcolonial ecocriticism favours postcolonial preoccupation with the histories of the experiences of displacements. Ghosh recreates the experience of detachment from the place that was shaped by the process of global colonial expansion of British Empire. Since the sixteenth century, British Empire has played the main role in the worldwide organization, production and exchange of labour due to its industrial strength and global capitalist projects. It has created mass movements of local people in its overseas colonies as labour to the plantation colonies. Within this framework, many people experienced slavery, transportation, voluntary migration or removal for indentured labour, all of which can be described as the events of displacement.

In the history of transatlantic slave trade, British imperialists' need for labour in the Caribbean and Americas created changes in the colonized inhabitants' place-based identities and their perceptions of place attachment. The transported African lost their identities, broke their ties with their local lands and societies, but, after a while, they were reconnected beyond their local, communal and national borders that shaped contemporary Diasporas. The ships played significant roles in their experiences of displacement, uprooting, and rupture from their lands and their revival, transplantation, interconnection across the globe.

Historically, the slave ship is a potent site of diasporic imaginings, resistances, and recreation. A potent symbol of the political economy of slavery, it also denotes the destruction of African societies inaugurated by the wrenching of people from place. This dissemination of peoples and culture also gave birth to new forms of cultural reconstruction in its traumatic wake. (Mullaney, 11)

Ghosh portrays the afterlives of one of the slave ships. The schooner *Ibis* was a reminder of traumatic movements between various colonial territories and metropolis. It was in the service of the East Indian Company to carry natural products and labours. Ghosh writes that the *Ibis*

had been built to serve as a “blackbirder”, for transporting slaves. This, indeed, was the reason why she had changed hands: in the years since the formal abolition of the slave trade, British and American naval vessels had taken to patrolling the West African coast in growing numbers, and the *Ibis* was not swift enough to be confident of outrunning them. (Ghosh,12)

The British capitalist merchant Benjamin Brightwell Burnham intended to fit the *Ibis* for the export of opium to China in chests to be used for buying tea. The British established a market of opium addicts which created social and economic problems in China. Chinese authorities tried to challenge the changes forced upon their traditional society by British capitalist free trade which was hidden behind the civilizing mission. Mr. Burnham explained that slavery presented freedom to the lesser races; slaves under the control of white masters were freer than their brothers under the black tyrants. According to him, after the formal abolishment of slavery, doors of freedom remained open to African and Asiatic due to indentured worker trade. “Have you not heard it said that when God closes one door he opens another? When doors of freedom were closed to the African, the Lord opens them to a tribe that was yet more needful of it- the Asiatics” (Ghosh, 83). According to him, the Chinese had difficulty in understanding the benefits of free trade so the schooner would do the kind of work that it was intended for; it would carry coolies to Mauritius instead of carrying opium on its first voyage.

Ghosh fictionalizes British imperialists' disruption of place attachment at local level. In the process of displacement, characters moved from their homes, their farms, villages, local areas to larger places beyond the *Black Water*. Instead of being part of a specific place, origins, community and nation, they negotiated several degrees of places, locations, cultures, regions, nations, and continents by crossing across the *Black Water*. They lost their boundaries and construct their new identities in their new place. The postcolonial ecocritical narrative is not bound within a local, regional, communal or national framework. It deals with the movement from local belonging that was a form of colonialist essentialism to international areas to focus on the global social and environmental concerns and injustices. It engages with postcolonial border crossing, hybridization, replacement in connection with the idea of the place. Rob Nixon compares postcolonial concern and ecocritical concerns related to the notion of place.

First, postcolonialists tended to foreground hybridity and cross-culturation. Ecocritics, on the other hand, historically were drawn more to discourses of purity: virgin wilderness and preservation of ‘uncorrupted’ last great place. Second, postcolonial writing and criticism was largely concerned with displacement, while environmental literary studies tended to give priority to the literature place. (236).

After exploring the economic and social realities of migration, Ghosh collects his heterogeneous characters upon a ship as indentured labourers whose migration created South Asian diaspora. Diaspora refers to the experiences of the movement, displacement, and

dislocation of local people from their origins, roots, home, homeland, and nation. Diaspora has a displacement factor in its roots, “diaspora as *dislocation*” (Mullaney, 9). In addition, Diaspora recall the meeting of the diverse people, hybridity, replacement, and recovering a sense of place-attachment. It is closely related to the redevelopment of individual, communal, and national forms of identities. Place functions as a significant element in understanding these identities. The displaced people find themselves through the notion of home within the parameters of place.

The notion of home is understood in physical and psychological terms. Physically, the indentured immigrants were torn from their homes to go to unknown lands. Psychologically, being at home or keeping the connection with home present people a sense of belonging and security, while leaving home, and crossing the Black Water, losing their castes, being located in an unaccustomed place, and getting lost evoke a sense of identity crisis, alienation and fear. On the night of parting from their homes, when the Ibis casted anchor at the last place from which the migrants could view their homeland, they felt the proximity of their homes. Deeti expressed, “there is nothing worse than to sit here and feel the land pulling us back” (Ghosh, 417). They were aware that this was the last time they could see of their homelands. The last view of the outstretched part of their homeland reminded them of their going an unknown and hidden future; it seemed to reach out to protect them from being lost in void.

This created an atmosphere of uncertainty and ruthlessness. The *girmityas* whispered rumours that the migrants, who crossed the Black Water, would be forced to convert to Christianity, consume all kinds of forbidden foods and oil would be extracted from their brains. The captain explained the assembled *girmityas* that there was another law on the ship, when the *girmityas* on the ship, and the ship was at the sea, he was their fate and only lawmaker and his whip was the keeper of his law. He threatened them to be submissive and obedient. The captain’s words chilled them,

many of *girmityas* were in trance of fear: it was as if they had just woken to the realization that they were not only leaving home and braving the Black Water—they were entering a state of existence in which their waking hours would be ruled by the noose and whip. She could see their eyes straying to the island nearby; it was so closer that its attraction was almost irresistible. (Ghosh, 422)

Some of the desperate migrants threw themselves into the sea to go back to their homelands, but they were disappeared below the water. The remaining *girmityas* fell in a state of helplessness.

Characters’ displacement increased their emotional attachment to their homes; home became an abstract concept “even when removed from view, the island could not be put out of mind” (Ghosh, 413). Despite being away from there physically, they retained strong social, symbolic, and material connections to their homeland in order to seek relief from the suffer, fear, and alienation on the ship, foster a sense of belonging and encourage the shared cultural, communal, and national identities. They kept on significant aspects of Indian traditions, practices, and values such as caste, song, dance, ceremony, food, and clothing.

Migrants remained connected to their homes with memory. Their memories recalled their happy days, beautiful landscapes, riversides and seaside of their homelands. For example; when the ship was passing Raskhali estate, Neel Raja’s memories caught him, he saw the veranda and the terrace where he had taught his son to fly kites; the avenue of palash trees his father planted, and the window of the bedroom to which he had taken Elokeshi. Women *girmityas* reconstructed collective memory to come over their hard conditions and to bear the pain of separation and longing. In order to express the plight of those who left home, they sang the song when the bride was torn from her home.

Among the women, the talk was of the past, and the little things that they would never see, nor hear, nor smell again: the colour of poppies, spilling across the fields like air on a rain-drenched Holi; the haunting smell of cooking-fires drifting across the river, bearing news of a wedding in a distant village; the sunset sounds of temple bells and the evening azan; the late nights in the courtyard, listening to the tales of the elderly. (Ghosh, 413)

Deeti, the main character, remembered that she would not witness the growth of her daughter Kabutri and keep her secrets. She would not be present at her wedding to chant the laments that mothers chanted when the bride was carried away from home. She felt the pain of being excluded from her life and memories forever.

Ghosh exposes how migrants perpetuated traditional and cultural norms as well as fostering new forms of cultural engagement and exchange. He engages with how diaspora relocates, re-places, and repositions the migrants.

If migrancy is most often addressed in terms that stress questions of movement, dislocation and displacement, diasporas are differently not always distinctly freighted. Historically, they settle in the new place rather than return to home. They are ‘in place’, but because of a tendency to emphasize diaspora as *dislocation*, the question of how

diasporas *relocate* is often overlooked. (Mullaney,9-10)

When they became aware that returning to their local places was not possible, they adapted themselves to their new situations. And while travelling on the Ibis, they tried to regain a sense of identity through recognizing a shared past, place and place attachment. They all shared a story of exploitation, exclusion, discrimination, and deprivation in their past, they were taken away from their personal, familial, communal and national roots and they shared a collective identity as *giritiyas*. “[I]t was the uprooting of slavery and transportation and the insertion into the plantation economy (as well as the symbolic economy) of the Western world that ‘unified’ these peoples across their differences, in the same moment as it cut them off from direct access to their past” (Hall, 227). They developed diaspora identity. Rather than being fixed to a homeland, they made their home and their places in global and transnational contexts to support their desire to survive.

Characters constructed their new physical place, the ship Ibis as their home; this was related to postcolonial perception that home, which is related to the conception of place, is socially constructed. It is a fluid and dynamic concept and continues to be recreated as characters, who detached from their culture and identity, struggled to give new meaning to their place, the Ibis as a result of their experience of it. Tim Cresswell defines place as space with meaning, “when humans invest meaning in a portion of space and then become attached to it in some way (naming in such way) it becomes a place” (16). This definition emphasizes the significance of experiencing a place. A result of their interaction, The Ibis, as a place became the source of their new identities. They articulated their belonging to local place-based cultures. Rather than individual immersion or imagination, in their relations with the physical environment, they had collective experience of it.

Postcolonial ecocritics rely on the postcolonial perception of identity. Postcolonialists believe that identity has potential to adapt itself to changing situations and time. It can constantly reconstruct itself rather than be fixed or rooted in single and stable places. Homi Bhabha confirms the ever-changing nature of identity as a response to essentialism. Identity is a flux socio-cultural element that has a potential to take shape accordingly to changing situations and time, so it always remains under reconstruction. He accepts the diaspora aspect of identity by indicating concepts like in-between space and hybridity. He says “‘in between’ spaces provide the terrain for elaborating strategies of selfhood-singular or communal-that initiate new signs of identity, and innovative sites of collaboration, and contestation, in the act of defining the idea of society itself” (2). When characters were out of their local places, they were situated

in a world of mobility, process, and flexibility, as their connection to place, was determined through power systems.

Postcolonial ecocritics deal with the postcolonial writers’ reflection of crossing the borders of fixed and essentialist identities. Ghosh discusses global transfers of the indentured workers without reducing them to stereotypical or essentialist assumptions. While reconstructing their identities, characters tried to escape their names, caste, race, and places of origin in order to discover their identities and live self-respectful life. The place of their roots did not allow them to develop, satisfy and construct their own identities, individualities and involve in decision-making processes for themselves. For example, if they had been at home, it was impossible for Heeru, a married woman whose husband was still alive, to get married Ecka Nack a married man.

Now they were all cut off from home, there was nothing to prevent men and women from pairing off in secret, as beasts, demons and pishaches were said to do: there was no pressing reason for them to seek the sanction of anything other than their own desires. With no parents or elders to decide on these matters, who know what the right way to make a marriage was?” (Ghosh, 449)

Deeti transformed herself into a new identity and became Aditi, in Indian mythical history, Aditi was a woman granted by a boon of living her life again. Kalau becomes Maddow Colver. The dualistic perceptions of the hegemonic power structures, the dominant caste system, religious divisions, and racial and gendered separations in their place of roots were dissolved on the ship.

The Ibis became a site of multiple identities. It provided a space for coexistence of diverse people from various castes, classes, religions, regions and nations; diverse kinds of people such as Brahmin, Ahir, Chamars and Telis, people from diverse castes or religions were collided, conferred and united to generate a new identity. They adopted the Ibis as the new cultural community; they were bounded to each other by the Ibis which became “the mother-father of her new family, a great wooden mai-bap, an adopted ancestor and parent of dynasties to come” (Ghosh, 356). The diverse people became children of the ship who were reborn from the ship’s womb; they called each other as sisters and brothers. “From now on, and forever afterwards, we will be all be ship-siblings-jahazbhais and jahazbahens-to each other. There will be no differences between us” (Ghosh, 372). The Ibis made them build a shared origin, past, a single family or a kin. “Indeed, boats constitute a resonant image of the multiple forms of journeying that characterize Diasporas conjoined or separated in time and space” (Mullaney, 12). The indentured immigrants formulated new social relations and ties beyond the boundaries because everyone on the ship

became the same. They developed the special feeling towards their new place, the Ibis within the context of diaspora. Their diaspora identities is defined, not by conventional understanding of identity, “not by essence or purity, but by recognition of a necessary heterogeneity and diversity; by a conception of ‘identity’” which is based upon the difference and hybridity. “Diaspora identities are those which are constantly producing and reproducing themselves anew, through transformation and difference (Hall, 235). Their past and old relationships were washed away by the Black Water. Crossing the Black Water is symbolically crossing the social boundaries of caste, gender, religion, and race. For example, the loss of caste purity made the social interaction outside the caste system possible. Raja Neel Rattan, the former zemindar had to travel with a lower caste man, Aafat to his jail across the Black Water. “He is all [his has], [his] caste, [his] family, [his] friend” (Ghosh, 330).

To sum up, in *Sea Of Poppies*, Ghosh portrays that the experiences of the Indian who suffered from the results of the socio-political, environmental, cultural and economic changes in colonial India. Ghosh describes how the British Empire’s financial power depended on nature and labour in India. He recreates the Indian indentured labour immigration to British colonies in the early decades of the nineteenth century which was one of the fundamental historical events that created South Asian diaspora identity. “Such cultures of displacement and transplantation are inseparable from specific, often violent histories of economic, political, and cultural interaction (Clifford, 108). Colonial capitalism in India disconnected the local people’s relationships with their local places which rendered their personal, communal, and national identities. Ghosh reflects that belonging to a place and displacement are key terms to indicate the value of identity. Displacement affected the identities of his characters. The displacement of the Indian related to the gathering of them in diaspora. He defines their moving across the borders, their developing identity and creating their own culture beyond boundaries in their new place; the Ibis. He proves that identity develops through shifting situations; it is not pure, stable entity. The identity is characterized by Ghosh’s use of displacement with an emphasis on postcolonial ecocritical perception of place. The paper concludes that postcolonial ecocriticism offers new insights into the relationship between diaspora identity and place.

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# The Role of Dormitory Adviser in Motivating Students' Learning at Stakpn Tarutung

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**Abstract**— *The purpose of this study is to find out the role of dormitory adviser in motivating students' learning at STAKPN Tarutung. This study used a descriptive research method. Data were collected by using questionnaire with likert scale. It was delivered to 237 students as research respondents who lived in a dormitory. There are six roles of dormitory adviser at STAKPN Tarutung include motivating students learning, monitoring students' learning, conducting seminars, guiding and training students in time management, supervising students in lectures and instilling responsibility with their respective duties, and establishing a model role for students. Based on statistical analysis, it was gained a mean score of 3.36 which is on a scale of values between 2.60-3.59. It was in the good category. It means that dormitory adviser has done her role well in motivating students' learning.*

**Keywords**— *role, dormitory adviser, motivating, students' learning.*

## I. INTRODUCTION

Education is a conscious and planned effort to create an atmosphere of learning and learning process so that learners actively develop their potential to have spiritual power of religion, self-control, personality, intelligence, noble character, and skills needed him, society, nation, and country. (Law of Indonesian Republic No.20 of 2003, National Education System). For these reasons, STAKPN Tarutung as an education institution organizes education not only in the class room but also continued coaching the students in the dormitory. It is a residence that separates the physical interaction between children and parents. So required to be more independent in realizing its ideals and self-development and how students are required to socialize with a more diverse environment than among their own family, especially in terms of exemplary character, is expected after from this dormitory they are able to be a special example for his own family at home, and in this case to learn morals exemplary in the dorm required an escort and coach dormitory as a substitute for their parents. Based on writer's observation, some students are less motivated to study their main subjects with indications less discipline, less diligent to do their homework, and less innovation to develop the knowledge received from a lecturer. It indicates that students' learning has been decreased. From these indicators, the researcher

is challenged to examine the role of dormitory manager in motivating students' learning.

## II. REVIEW OF RELATED LITERATURE

### 2.1. The role of Dormitory Adviser

A role is a growing awareness from within to participate or to contribute all the ability of mind and physical for a progress. A role is not right or obligation but individual responsibilities related to expectations and norms in which a person is led his consciousness to fulfill them so that they become human beings beneficial to others. Arifin (2000: 146) implies the educators of the dormitory is the holder of educational process control that encourages the effectiveness of learning process, such as: a) encourage human beings for themselves and the natural surroundings against themselves from which their activity base will be constructed constructively, b) encourage to get a pattern of behavior that becomes a life habit that is beneficial to himself, c) encourage to developing a feeling of satisfied or unsatisfied or emotional reactions that benefit him in relation to others in meeting his own personal needs. The boarding coach also acts as a guide, which is to provide assistance to an individual to achieve understanding and self-direction needed to make maximum adjustments to school, family and community. The role of boarding coach are as follows: a) collect data about students, b) observe student behavior, c) recognize students who need special assistance, d) hold meeting or relationship with parents either individually or in groups to gain mutual understanding of students' education, e) work with communities and other institutions to help solve students' problems, f) make a personal note of students and prepare it well, g) arranging group or individual guidance.

### 2.2. Learning Motivation

Learning motivation is a psychic driving force from within a person to be able to do learning activities and increase skills and knowledge (Yamin, 2007) where it has the following indicators; a) diligently facing a task, b) tenacious facing difficulties (not quickly discouraged), c) showing interest in various adult issues, d) prefer to work independently, e) get bored with routine tasks, f) able to defend his opinion (Sardiman, 2004). So, learning motivation is one of the factors that influence the process and student learning outcomes in school. A student who

has great motivation to learn in himself, will strive hard, seem persistent not easily to give up, diligently read books to improve his achievements, learning to solve problems and so on (Ahmadi, A & Supriyono, 2004).

### III. RESEARCH METHOD

The research was conducted on October 2017 at the dormitory of STAKPN Tarutung by using a quantitative descriptive research method. Maria Astuti (2017) is as dormitory adviser of STAKPN Tarutung told that there are six roles of dormitory adviser such as: a) motivating students learning through supervision and division of tasks management, b) monitoring students' learning, c) conducting seminars, recollections, providing educational direction, and cooperation with various parties that have relationship with students living in dormitories, d) guiding and training students in time management including arranged the schedule of student activities well from eating hours, rest, work, and learning everything is scheduled, e) supervising students in lectures and instilling responsibility with their respective duties, and f) establishing a model role for students. These become the indicator to measure the role of dormitory adviser in motivating students' learning. Descriptive analysis was performed to obtain a mean value. The total number of sample was 237 students who lived in the dormitory. A questionnaire was delivered to respondents in collecting data with Likert scale, 5 = always, 4 = often, 3 = sometimes, 2 = rarely, 1 = never. Then, the mean score will be interpreted with interval scale 3.60-4.00 category very good, 2.60-3.59 category good, 1.60-2.59 category fair, and 1.00-1.59 category poor (Nurkencana, 1986).

### IV. RESULT AND DISCUSSION

Based on statistical analysis, the result of study is shown as follows:

- 1) The mean score of motivating students learning is 3.37 in good category. The dormitory adviser gives a gift for those students who have an excellent academic achievement.
- 2) The mean score of monitoring students' learning is 3.50 in good category. The dormitory adviser supervises the students' study time from 7.00-10.00 pm at night.
- 3) The mean score of conducting seminars, recollections, providing educational direction, and cooperation with various parties that have a relationship with students living in dormitories is 3.48 in good category. Seminars are held in dormitories by choosing topics related to learning strategies that benefit for students to increase their learning achievement.
- 4) The mean score of guiding and training students in time management including arranged the schedule of eating hours, rest, work, and learning is 3.40 in good

category. The dormitory adviser arranged an activity schedule for each student who is living in the dormitory.

- 5) The mean score of supervising students in lectures and instilling responsibility with their assignment is 3.62 in very good category. The dormitory adviser supervises the students' assignments and ask about materials they learned in campus.
- 6) The mean score of establishing a role model for students is 3.38 in good category. The dormitory adviser shows an exemplary character as the model for students.

The average score of six indicators is 3.36. Its value is between 2.60-3.59 in the good category based on an interval scale. Therefore, it can be concluded dormitory adviser has an important role in motivating students' learning who are living in the dormitory of STAKPN Tarutung.

### V. CONCLUSION

Organizing education is not only done in the classroom but also it can be done in the dormitory. It is not just a place for students to live, but it can be a place for students to learn. In order to reach a good academic achievement needed learning motivation as well. It is influenced by internal and external factor. The role of dormitory adviser is one of external factor that able to increase students' learning motivation. In this case, a dormitory adviser has an important role. There are six roles of dormitory adviser at STAKPN Tarutung such as; a) motivating students learning, b) monitoring students' learning, c) conducting seminars, d) guiding and training students in time management, e) supervising students in lectures and instilling responsibility with their respective duties, and f) establishing a model role for students. Therefore, the students' learning motivation will increase if the dormitory adviser does her role as well as possible.

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# The Effect of Teachers' Certification Incentive toward Christian Religious Teacher's Performance (A Causal Study at Senior High School Level in North Tapanuli Regency)

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**Abstract**— This study aim is to explore the effect of teachers' certification incentive toward Christian Religious teacher's performance at Senior High School level in North Tapanuli regency. The research used a quantitative research. The total number of respondents were 26 Christian Religious teachers who have received certification incentive. A closed questionnaire was used as research instrument that distributed to respondents. Then, the answer of respondent calculated by using statistical analysis. The result of calculation was gained that value of determination coefficient test ( $r^2$ ) was 0.2992. It means that teachers' certification incentive affected teachers' performance amount 29.92%. Then, data analysis showed that  $t_{count}$  (3.201) >  $t_{table}$  (2.064). From the result, it can be stated that there is a positive effect of giving teachers' certification incentive on their performance.

**Keywords**— certification incentive, teachers' performance.

## I. INTRODUCTION

Teacher is one of the most important elements in producing good and qualified human resources that is why teachers need to develop proficiency in their profession. Professional teachers have main task on educating, teaching, guiding, directing, training, assessing and evaluating learners. Teachers are professional educators who have important duties, functions, and roles in the intellectual life of the nation. The development of science and technology and the demands of educational development, the teacher is required to continuously strive to improve its competence dynamically. Furthermore, certified teachers are considered to have pedagogical competence, professional competence, social competence and personality competence. Teachers who are competent and well earned are expected to have high performance (Muslich, 2007). Teachers who have educator

certificate, are entitled to incentives in the form of professional allowance. The amount of professional allowance incentives is one time a basic salary for each month (Undang-Undang No.14, 2005). By the improvement of teachers' welfare is expected to increase their performance. Therefore, it is necessary to conduct a research to know is this expectation has been suitable with the demands of the legislation.

## II. REVIEW OF RELATED LITERATURE

### 2.1. Teacher's Allowance

Professional allowance is the incentive given to teachers and lecturers who have a certificate of educators in recognition of their professionalism (Peraturan Pemerintah No.41, 2009). It is given to teachers who have a certificate of educators in appreciation of professionalism. Certified teachers is the process of giving certificates for teacher in compliance with teacher professional standards which is done in the form of portfolio. This portfolio assessment is used as an acknowledgment of teacher professionalism standards in document form describing teacher quality that leads to ten components, namely academic qualifications, education and training, teaching experience, planning and implementation of learning, assessment of supervisors and supervisors, academic achievement, work professional development, participation in scientific forums, organizational experience in the field to education and social, awards relevant to the field of education. The performance of teachers is a very important concept to note, because with high performance can encourage the performance of individuals and groups that will improve the effectiveness (Udin, 2009). The teacher's certification allowance is expected to increase competency as a learning agent covering pedagogic competence, personality competence, social competence as

well as professional competence. As a professional educator, teacher should be able to improve the quality of education of students who are taught. In this case the teacher should be able to improve its continued performance which is the capital for the success of education in Indonesia. According to Mansur(2007)there are benefits of certification test such as 1) Protect the teacher profession from incompetent educational service practices that can damage the image of the teacher profession itself, 2) Protecting the public from unqualified and professional education practices that will hinder efforts to improve the quality of education and preparation of human resources in the country, 3) Become a vehicle for quality assurance for Educational Personnel Institution (LPTK) in charge of preparing prospective teachers and also serves as a quality control for education service users, 4) Maintaining the educational institution of potential internal and external desire may deviate from the applicable provisions.

## 2.2. Teacher's Performance

Performance is the implementation of the functions required of a worker. It can be seen from the work of someone who includes the quality and quantity value (Husein, 2016). Furthermore, performance is not an individual characteristic, such as talent or ability, but is a manifestation of the talent and ability itself(Doni, 2014).Teacher's performance is the ability shown by the teacher in performing the task or work. This process is the ability of teachers in carrying out their duties as teachers who have the expertise to educate learners in order to coaching learners to achieve educational goals. Thus, teacher's performance is a set of real behaviors shown by the teacher when he gives learning to students(Husein, 2016).So it can be said that the performance is the ability possessed by the individual in doing a job, so it looks the achievement of his work in achieving the goal. Teacher performance can be seen based on achievement in learning activities if it has been in accordance with predefined standards. Therefore, the teacher should strive to develop and perform tasks that exist in the school environment in accordance with applicable rulesto achieve an optimal performance. Teachers are expected to have high performance, because with a high performance, the level of human resources in Indonesia will be better and can help students to create a generation of smart, character and able to answer the challenges of the times.Husein (2016:135) states several important things in improving teachers'performance of in carrying out their duties comprising 1) cooperative attitude and likes to help, 2) cooperative and persuasive with students' parent, 3) adequate facilities 4) student interest in school lessons 5) polite students, 6) supervision to helps, 7)

school is well organized, 8) well-formulated policy from school.Furthermore, Doni (2014:366-368) suggests there are some elements of teacher performance, namely:1)loyalty is the determination and ability of teachers to obey, implement, and practice something that is adhered to with full awareness and responsibility in carrying out its duties, 2)job performance is the performance achieved by the teacher in carrying out the tasks and work given to him in a certain period, 3) responsibility is the ability of teachers in completing tasks submitted to him with the best and timely and dare to bear the risks or decisions that have been taken or actions taken, 4) obedience is the ability of teachers to comply with all provisions, laws and regulations, as well as the applicable rules of applying, obeying official orders given higher leadership and the ability to not violate the prohibition set by the education office, 5) honesty is the sincerity of the heart of the teacher in carrying out duties and work and the ability to not abuse the authority that has been given to him, 6) cooperation is the ability of teachers to work with other teachers, administrative staff, other employees who are in school and even students. And also build relationships with external ones such as school boards, professional organizations, school committees in stepping up the quality of education, 7) initiatives are the ability of the teacher to make decisions, steps or implement the necessary actions in carrying out basic tasks without waiting for orders from the principal, 8) leadership is the ability of teachers to manage and convince the existing human resources in school and outside school so that school goals can be achieved optimally.From the various opinions of experts above, it can be said that the teachers' performance can be seen from various elements associated with the implementation of the learning process and also the competence of teachers. The implementation of the learning process is in the hands of teachers, so they have to able to increase the task and responsibilities of teachers in acting and thinking more active and creative.

## III. RESEARCH METHOD

This study was conducted on October, 2017 in North Tapanuli regency. It used an quantitative approach, with a method of causal study. The total number of respondents were 26 teachers who have received certification incentive (allowance). There were two research variables, teachers' certification incentiveas independent variable and teachers' performance as dependent variable. The questionnaire was used as reasearch intrument in a multiple choice consist of four options. It used 4 point from 1 to 4 rating scale ranginga). always = 4, b) frequently = 3, c). sometimes = 2,

and d) never = 1. The guidance to interpret the correlation coefficient of independent variable to dependent variable as follows: 0.00-0.199 relationship level is very low, 0.20-0.399 relationship level is low, 0.40-0.599 relationship level is medium, 0.60-0.799 relationship level is strong, and 0.80-1.000 relationship level is very strong.(Sugiyono, 2010). Pearson's product moment correlation ( $r_{xy}$ ) formulawas used to measure the relationship between independent variableand dependent variable(Arikunto, 2010).

#### IV. RESULT AND DISCUSSION

Based on data statistical analysis, it was obtained that  $r_{xy}$  value was 0.547 and  $r_{table}$  value was 0.388. Then, value of  $r_{count}$  was compared with the value of  $r_{tabel}$  where ( $\alpha = 0,05$ ,  $IK = 95\%$ ,  $n = 26$ ) that is 0,388. So, the value of  $r_{count}$  is bigger than  $r_{tabel}$  ( $0.547 > 0.388$ ). It means there is a positive relationship between teachers' certification incentive towards Christian Religious teachers' performance teachers at Senior High School level in North Tapanuli regency. Then, it was obtained that  $t_{count}$  value was 3.201 and  $t_{table}$  value was 2.064. The  $t_{count}$  value is then compared with  $t_{table}$  for  $\alpha = 5\% = 0.05$ ,  $df = n-2 = 26-2 = 24$ . It was known that  $t_{count}$  is bigger than  $t_{table}$  ( $3.201 > 2.064$ ). Thus, hypothesis testing showed that  $H_0$  was rejected and  $H_a$  was accepted. It can be stated that there is positive and significant effect of giving teachers' certification incentive on teachers' performance. Coefficient of determination ( $R^2$ ) was obtained 0.2992. Then,  $0.2992 \times 100\% = 29.92\%$ . It means that teachers' certification incentive affected teachers' performance amount 29.92%.

#### V. CONCLUSION

Teachers' certification incentive that given to teachers who have an educator's certificate in recognition of their professionalism, to ensure the implementation of education quality. An incentive can attract a person's desire to do something. It is also able to motivate the teachers to improve their teaching quality. Teacher performance appears to be responsible for carrying out his profession. The elements assessed in the teachers' performance assessment are: loyalty, work performance, responsibility, obedience, honesty, cooperation, initiative, and leadership demonstrated by the teacher in performing their duties or work. Based on the research, it can be concluded that there is a contribution of teachers' certification incentive towards their performance. Therefore, sustainable supervision should be done as a consideration to evaluate teachers' performance in order to achieve better performance.

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# Emotion Words in Sundanese Language: Research of Natural Semantic Metalanguage

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**Abstract**— *Emotions as inseparable from human life must be an important part that affects many things. However, to know the meaning of various emotional vocabularies in various languages would need a way that can represent what the owner of the language. Different languages can have a different meaning, although it has almost the same meaning. Sundanese as an active regional language used in West Java has an emotional vocabulary that is closely related to culture. This research analyzed Sundanese emotion words by using Natural Semantic Metalanguage theory which was introduced by Anna Wierzbicka and this emotions words are classified by Izard and Buechler theory. There are 33 data collected from Manglè Magazine, 26 data entered into ten basic emotional classifications according to Izard and Buechler, and 7 other data not included in the classification because it have different meaning and do not enough when interpreted by ten basic vocabulary. The seven data that are not included are explained using Wierzbicka's theory, so that the meaning obtained is more represented.*

**Keywords**— *natural semantic metalanguage, emotion words.*

## I. INTRODUCTION

Emotions as a part of human life can be expressed through actions and words. In the fifth edition of the Big Indonesian Dictionary (online), emotion is meaningful as a surge of feelings that develop and recede in a short time. The expression of human feeling is the way a person expresses the condition that he feels as something that is said to be emotion. The situation is created because of an action both from himself and from others and the environment around him. Still in the fifth edition of Indonesian Dictionary, emotions are psychological and physiological states and reactions (such as excitement, sadness, novelty, and love). The circumstances and reactions exemplified in that sense represent some kind of emotion. Emotions are closely related to feelings, because emotions arise because of a condition that causes a person to feel the emotion. Emotions have their own names to describe a condition and feelings experienced and felt by someone with different names. Naming this emotion can

be said as the process of interpretation of a sign, according to Ferdinand de Saussure as a so-called *signifié* and *signifiant* (Chaer, 2009).

Culture owned by the community gives effect to the naming and meaning of emotions. With the existence of diverse cultures, it has become natural that the naming of an emotion is different. That difference is what will be explained by a neostructuralist, Anna Wierzbicka.

Wierzbicka states several concepts of meaning to a word especially adjacent to words that involve a person's psychology, such as the meaning of the vocabulary of color and emotion. The theory falls into the natural semantic range of neo-structuralism. The theory no longer assumes that a language-especially related to emotion-can be said to be universal, since the meaning of a word can be influenced by the marking of a situation that reflects a different culture according to where it exists.

Wierzbicka started his research from a Polish language. There are many Polish words that can not be equated with the word in English. Likewise the vocabulary is in Sundanese, which some do not have exactly the same meaning as one word in English. Sundanese language, as one of the regional languages active in the territory of Indonesia, is the regional language that the majority used by people in the province of West Java. This study aims to describe the meaning of emotional vocabulary contained in Sundanese by applying the theory of emotional meaning introduced by Wierzbicka.

## II. RESEARCH METHODS

This research uses descriptive analysis method, the data explained in detail through a clear description based on the results seen through the data collected. The data were taken from Manglè Magazine in 2005 to be analyzed qualitatively.

## III. THEORETICAL REVIEW

In a linguistic dictionary, the vocabulary is a collection of words (Kridalaksana, 137: 2009). Words collected and arranged as one common language are collected based on several things such as its meaning field or by its function.

The emotion, based on the meaning contained in the fifth online Dictionary of the Online Language, is a burst of feelings that develop and recede in a short time. Emotions can be interpreted in two ways: using structural semantic theory which assumes that emotional meaning is common, and can also use the neostructural natural semantic theory which assumes that every word has a specific meaning depending on its culture. (Geeraerts, 2010). Izard and Buechler (1980: 196) in Wierzbicka (1992: 119) divides the basic emotions into ten emotions: interest, joy, surprise, sadness, anger, disgust, contempt, fear, shame/shyness, and guilt. These ten classifications are considered to be the basic emotion that becomes the reference of the word emotion or universal emotion.

Wierzbicka goes on to say that the word used in his university comparison does not represent the meaning of an emotional word, because what Izard and Buechler do is the result of research that originated in British culture that could have been English culture is not the same as the culture in other place or other countries. Therefore, Wierzbicka then explains that research on the meaning of an emotional word can be done using natural semantic metalanguage by using natural vocabulary such as 'want', 'think', 'good', or 'bad'. Natural semantic metalanguage is the way of describing meaning of a word by using basic words that are considered to have broad and general meaning to be used as an explanation of the meaning of a word, and the meaning in this natural word will not be easily changed and is present in every culture.

#### IV. RESULTS AND DISCUSSION

This research will begin by classifying the words of emotion in Sundanese into the 10 basic classifications presented by Izard and Buechler. Not all of these categories of classification have words that are similar in meaning, and there are also words in Sundanese that can not be said to resemble or have similar meanings to any of these tenths of classification. First, the interest of the word 'bogoh' and 'resep'. There are also 'nyaah' and 'deudeuh' which is expressing of interest but can not be represented by the word interest. Second, joy or happy feeling is 'bagja', 'senang', 'atoh', 'gumbira', 'waas', and 'bungah'. In addition there is the word 'reueus' which expresses a sense of happiness but rather a sense of pride that cannot be represented by the word joy. Third, surprise is the word 'reuwas', 'soak', and 'kagét'. Fourth, sadness words is 'sedih', and 'nalangsa'. There are also other words that express sadness but not the same as the concept of sadness, that is 'nyesek', 'ngahuleng', and 'bendu'. Fifth, anger words are 'ambek', 'keuheul', 'kesel', 'jéngkél', 'pundung' and 'timburu'. Sixth, disgust words are 'ngéwa' and 'geuleuh'. Seventh, contempt word is 'najis'. Eight, fear word is 'sieun'. Ninth, shame/shyness words are 'èra' and

'isin'. Finally, guilt words are 'kaduhung' and 'hanjakal'. And there is the word 'mangmang' which means an emotion that expresses a heart's doubt that does not fall into the ten basic emotional classifications.

To explain the emotional vocabulary in Sundanese that can not fit into the classification, either because it has very much different meaning or because of its closely related meaning, Wierzbicka's theory would be appropriate for use in this study.

1. 'nyaah'  
X 'nyaah' Y  
When Y gets something good then X feels good  
When Y gets something bad then X feels bad  
X thinks all that is good for Y  
X gives all the good for Y  
Because X 'nyaah' Y  
X may be a parent, Y is a boy or X male and Y female (opposite sex) who due X 'nyaah' Y, they can get married.
2. 'deudeuh'  
The word 'deudeuh' has almost the same meaning as 'nyaah', but 'deudeuh' is a higher level feeling condition and more in pity and guard.  
X 'deudeuh' Y  
When X sees Y  
X feels good and wants everything good for Y to happen  
Despite the fact it is difficult to Y get it  
X thinks how Y can get something good, and want to cultivate it optimally  
Because X 'deudeuh' Y,  
X will keep Y
3. 'reueus'  
X 'reueus' to Y  
When Y gets X achievement feels very good  
X announces it to others  
because X 'reueus' to Y
4. 'nyesek'  
X 'nyesek'  
When X gets something very bad then X 'nyesek'.  
X 'nyesek' because something bad is insistent  
X can not feel good when X 'nyesek'
5. 'ngahuleng'  
X 'ngahuleng'  
When X 'ngahuleng'  
then X does not care about around  
X 'ngahuleng' thinking of something good about Y

X '*ngahuleng*' think of the events that have passed with Y  
Y is not near X  
X feel bad because of it, then X '*ngahuleng*'

6. '*bendu*'  
X '*bendu*' to Y  
Y did something bad  
X wish Y to do something good  
But Y keep doing something bad  
X '*bendu*' to Y  
X does not want to ask Y to do something  
X starts to move away from Y  
It can be temporary or if it can be severe for a longer time

7. '*mangmang*'  
X '*mangmang*'  
When X '*mangmang*', X thinks something is good or bad  
X cannot decide immediately whether something is good or bad  
X forward then X backwards  
X feels bad because of that thought  
X '*mangmang*'.

## V. CONCLUSION

From the data collected, there are words that represent emotion in the ten basic emotional classifications expressed by Izard and Buechler. Although if they are elaborated one by one these words are still possible to have a different meaning. The inclusion of the word into classification is only based on the similarity of meaning, but has no similar meaning. As for the reasons why not spelled out one by one due to the limitation of research so that researchers only describe the words that are not included in the ten classifications of basic emotions.

Data of 33 words only 26 words that fall into the ten basic emotional classification of interest amounted to 2 words, Joy amounted to 6 words, surprise amounted to 3 words, sadness amounted to 2 words, anger is 6 words, contempt is 1 word, fear 1 word, shame/shyness is 2 words, and guilt is 1 word. While the other seven data are not classified, the meaning is explained by the theory of Wierzbicka, the vocabulary is '*nyaah*', '*deudeuh*', '*reueus*', '*nyesek*', '*ngahuleng*', '*bendu*', and '*mangmang*'.

## ACKNOWLEDGEMENTS

The Author would like to thank the LPDP Scholarship of the Republic of Indonesia who has provided support in terms of funding and to the Universitas Indonesia where the author studied.

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# Sedentary Lifestyle in Mexican Population

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**Abstract**— *The sedentary life style is carried out in labor and domestic activities; the use of means of transport has caused the reduction of the physical activity. The physical inactivity reduces the health benefits. The main goal of this study is to create an Index of Sedentary lifestyle (ISLM) for Mexican people aged from 20 to 69, in this way, it allows to predict its main causes taking as reference a factor analysis. The source of information is taken from National Health and Nutrition Examination (NHANES) 2012.*

*For this analysis was considered the vigorous activity<sup>1</sup>, the time spent sitting on a means of transport, the time spent watching TV and doing physical activity. As a conclusion, it was determined that the state of Nuevo Leon obtained a higher ISLM that stands above the rest of the entities of the country.*

**Keywords**— *Sedentary life style, Mexico, National Health and Nutrition Examination 2012, Index.*

## I. INTRODUCTION

According to the World Health Organization (W.H.O) any type of chronic disease is the result of the decrease of the energy consumption and the increase of body fat as a result of sedentary behaviors.

The sedentary lifestyle is a way of life characterized by the lack of physical activity or the tendency of lack of movement (W.H.O, 2017). The population is frequently getting more inactive, thus it involves little movement like sitting to watch TV, or using a movil device turned into any confort, as the new jobs that integrate into the new technology advances (Echeburua and De Corral, 2010). According to the report of W.H.O (2017) the sedentary lifestyle is one of the principal ten causes of death, causing approximately 2 annual death million around the world, and some of the consequences are:

- Obesity: it refers to a poor quality food consumption, excess alcohol and lack of physical activity which generate fat accumulation and fat storage.

- Arterial hypertension: indicates the lack of physical activity, the poor diet, it also can increase lipoproteins, cholesterol and blood fats, blocking the flexibility of the walls of blood vessels and strengthen the arteries.
- Joint problems: it refers to the excess weight, overloading joints of the spinal column, and the inferior members, mainly the knees.
- Bone Problems: the osteoporosis, the sedentary lifestyle, and mainly the menopausal women are factors which contribute to this illness, however; the physical activity stimulates the bone formation, improving the bone mineral density.
- Hiperlipidemia: increases carbohydrates availability, which are turned into fats (triglycerides and cholesterol) that carries a risk of cardiovascular problems. In addition, the hypertension can be presented as atherosclerosis, angina pectoris, myocardial infarctions, and cerebral-vascular disease.

The sedentary lifestyle causes serious health problems to the population, netherless; there are national and international organizations as World Health Organization, Pan American Health Organization<sup>2</sup> and Secretary of Health<sup>3</sup> which suggest healthy habits as the physical activity with a correct nutritional diet must be together to function well. As well, it is related to cultural and social factors (Irwin, 2004), in developed countries, the elderly population meets the minimal criteria of accumulative physical activity to obtain health benefits (Bernstein et al., 1999; Irwin, 2004). The increase of use of “Passive” transport has also reduced the physical activity. The levels of physical inactivity are raised

<sup>1</sup>Vigorous Physical Activity  $\geq 150$  min/week, and/or moderate physical activity  $\geq 300$  min/week (NHANES, 2012).

<sup>2</sup>The Pan-American Pan American Health Organization (PAHO) is an international organization of public health, with almost 100 years of experience dedicated to improving the health and the living conditions of the peoples of the Americas.

<sup>3</sup>The Secretary of Health is the dependence entrusted to lead the state police on the health field in the terms of the applicable legislation.

mainly in all the developed and developing countries (Irwin, 2004).

The Pan- American Health Organization (PAHO) claimed that in Latin America the sedentary lifestyle is worrying in the population, considering that almost three quarters of this sector carries it out. According to Liliana Colunga (2005) refers to that a part of the Mexican population is inactive, thus having limited resources causes greater frequency of sedentary lifestyle. In United States, 60% of the elderly do not do the necessary physical activity, however; only 30% of them do regularly physical activity, 40% and 23% of the children do not practice any physical activity on their free time and 25% of students of middle level do at least 30 minutes of physical activity during 5 days or more during the week (American Heart Association, 2007).

Some studies aim that a large amount of young people in developed countries and developing ones, watch TV more than 4 hours per day, the double of maximum time recommended (Bauer, 2011; Hallal et al., 2012). The sedentary lifestyle and the absence of physical exercise, is associated with the beginning of obesity (Dipietro, 1999). In Europe, the sedentary lifestyle is a primary cause that the population gains weight (Aranceta et al., 2003). It is considered that the sedentary lifestyle and the physical inactivity are two factors that increase the number of obese people in the United States and Europe (Tremblay et al., 2010).

In Mexico the results of physical activity and sedentary lifestyle of the NHANES 2012, estimated that the Mexican adults from 20 to 69 years old, the predominance of physical inactivity was significantly increased to 47.3 % in the last six years (2006-2012). This phenomenon is similar to the observed one in other countries (Hallal et al., 2012). It was considered the time spent in front of the screen (includes: TV, computer, movies, soap operas and, video games). It is a sedentary lifestyle indicator because only 33 % of the children and adolescents reported to have complied with the recommendation of spending a maximum of two daily hours in front of a screen (American Heart Association, 2007) and 51.4 % of the adults reported to have spent up to two daily hours in front of a screen, while 48.6 % spent more than two daily hours.

Rosa Marquez and Javier Rodríguez (2006) explained that the sedentary lifestyle is turning into an authentic epidemic in the developed countries, nevertheless; it is well demonstrated that the physical activity reduces the risk of enduring heart troubles, diabetes and some types of cancer, allows to have a better weight control, bones and muscle health and also shows undoubted psychological benefits. It states that is necessary a healthier life style which includes daily physical

activities and also that the authorities encourage the previous activities mentioned, and aware the population of the undoubted benefits that endures the fact that the people are more active on the basis of a supranational level to a purely local one.

The sedentary lifestyle and the obesity shown in the rural populations have a similar average of energy expense and caloric consumption during one week, the obesity and the sedentary lifestyle have precedents of at least one relative (Colunga, 2005). Since in Mexico, both the adolescent population and the adult one have risk factors bound to a metabolic dysfunction such as: excess weight, circumference of wide waist as a consequence of a unhealthy diet and a sedentary lifestyle. Otherwise, the decrease of the physical activity increases the body-mass index as a modifiable factor for the health (Hernández-Ramírez et al, 2010).

The sedentary lifestyle increases the risk of diseases, promoting chronic diseases, causing damage to the physical and social health, and decrease of longevity (Erdocián et al., 2002). Based on the aforementioned, in Mexico there are different economic, social and cultural contexts that affect the sedentary lifestyle. On this basis, the aim of this study is to identify the composition of the sedentary lifestyle in Mexico, taking as a reference the physical activity of the population, whose information was obtained from the NHANES 2012. After doing this study, was possible to know the homogeneous characteristics that exist in the federative entities through the regionalization of the physical activity that the population does.

## II. METHODS

NHANES 2012 allows to analyze the sedentary lifestyle from its database "Physical activity of adult people aged 20 to 69, the variables are the following:

- $X_1$  : During the last 7 days, the participants did not perform any vigorous activity.
- $X_2$  : During the last 7 days, they spent time sitting during more than 9 hours in one day of the week.
- $X_3$  : They spent more than 6 hours traveling by train, bus, motorcar, tramcar, subway or any other means of transport, in one of those days of the week.
- $X_4$  : They spent more than 5 hours watching TV, movies, soap operas, playing video games (Atari, Sega, Nintendo, GameBoy, Play-station, Wii, X-box or other video games and/or computer) during one day of the week from Monday to Friday, it includes time in the morning, in the evening and at night.

- $X_5$ : The physical activity done by them during last week is lowered compared with the physical activity done during the last three months

To do the ISLM, it will be used the factorial analysis, which is a technique of the reduction of data that examines the interdependence of the variables and provides knowledge of the underlying structure of the data, in order to simplify the multiple and complex relations that exists among of a set of observed variables  $X_1, X_2, \dots, X_p$  by means of the search of common dimensions or factors (Escamilla, 2015). To find a set of  $K < P$ , which are non-observable factors ( $F_1, F_2, \dots, F_K$ ) that explain deeply the original variables (Escamilla, 2015). The statistical analysis that forms is:

Where:

$X$  = the original variables ( $X_1, X_2, \dots, X_p$ )  $\sim N(0,1)$

$L$  = coefficients (pesos to the factor)

$F$ ) common factors

e) the specific factors (uniques)

To determine if the model is sufficient to explain the sedentary lifestyle phenomenon, it will be determined the adjustment grade:

Adjustment of the model (communality  $C_2$ ):  $0 \leq C_2 \leq 1$

Such that,

$$C_2 = 1 - \text{var}(e_i^2)$$

$\lim_{e_i \rightarrow 0} [\text{var}(e_i^2)] \leftrightarrow$  better adjustment

- $0.76 \leq C_2 \leq 1.00$  excellent adjustment
- $0.50 \leq C_2 \leq 0.75$  good adjustment
- $0.25 \leq C_2 \leq 0.49$  deficient adjustment
- $0.00 \leq C_2 \leq 0.24$  bad adjustment

The necessary stages to develop ISLM are the following:

- Stage I: Association grade among the original variables.
- Stage II. Calculation of the factors.
- Stage III. Adjustment of the original variables with the factors.
- Stage IV. Interpretation of the factors.
  - Designation of the factors.
  - Construction of the ISLM.
- Stage V: Viability of the model

Finally, it is important to indicate that the statistical software used to develop the factor analysis is R-Studio.

### III. RESULTS

The variables used for the construction of the ISLM are:  $X_1$ . During the last 7 days, they did not do any vigorous

activity;  $X_2$  During the last 7 days, they spent time sitting more than 9 hours during one day of the week;  $X_3$  they spent more than 6 hours of time traveling by train, bus, motorcar, tramcar, subway or any means of transport; in one of those days of the week;  $X_4$  they spend more than 5 hours watching TV, movies, soap operas, playing video games (Atari, Sega, Nintendo, GameBoy, Play-station, Wii, X-box or other video games and/or computer) during one day of the week from Monday to Friday, It includes time using the computer in the morning, in the evening and at night);  $X_5$  The physical activity that they did during last week is lower, compared with the physical activity that they did during the last three months.

#### 3.1 The correlation matrix of the original variables

It is the beginning that determines the correlation matrix of the original variables (See figure 1), many of the variables are correlated, so they can gather together in factors.

Fig.1: The correlation matrix of the original variables

	$X_1$	$X_2$	$X_3$	$X_4$	$X_5$
$X_1$	1.00	0.41	0.37	0.96	0.67
$X_2$	0.41	1.00	0.13	0.44	0.26
$X_3$	0.37	0.13	1.00	0.34	0.45
$X_4$	0.96	0.44	0.34	1.00	0.66
$X_5$	0.67	0.26	0.45	0.66	1.00

Source: Own authorship based on NHANES 2012.

#### 3.2. Calculating factors

One of the fundamental elements in the adjustment of the factorial model is that:  $\lim_{e_i \rightarrow 0} \text{var}(e_i^2) \sim 0$ ; is a good adjustment. The first result of the calculation indicates that 2 factors are sufficient to explain the model,  $p - I$  value is 0.837, it is bigger than 0.05, consequently, each of the variables that compose them are analyzed, it is identified the variable  $X_2$  (during the last 7 days, they spent time sitting more than 9 hours in one day of the week) and  $X_3$  (they spent more than 6 hours traveling by train, bus, motorcar, tramcar, subway or transport during one of the days of the week) so, people aged from 15 to 69 in Mexico do not represent a significant sample to predict the sedentary lifestyle (figure 2). Therefore, the variables  $X_2$  and  $X_3$  will be dismissed for the creation of the model.

Fig.2: Calculating factors

X1	X2	X3	X4	X5
0.075	0.803	0.616	0.005	0.374

	Factor1	Factor2
X1	0.87	0.411
X2	0.434	
X3	0.136	0.605
X4	0.931	0.357
X5	0.469	0.637
SS loadings	2.051	1.077
Proportion Var	0.41	0.215
Cumulative Var	0.41	0.626

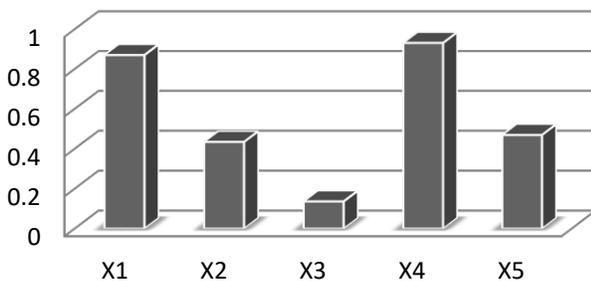
P-value is 0.837

Source: Own authorship based on NHANES 2012.

**3.3. Interpretation and designation of the factors**

The first factorial: as index of Vigorous physical inactivity by using Electronic Devices (IVPI). The first factorial will be named as index of Vigorous physical inactivity by using electronic devices (IVPI). This is associated with the variables X1 (during the last 7 days, they did not do any vigorous activity) and X4(they spend more than 5 hours watching, movies, soap operas, playing video games during one day of the week from Monday to Friday) (figure 3). This factorial explains 41 % of the entire variability, and this is equivalent to 65.5 % of the variability of the two factors. The technological changes have promoted that people have a more sedentary life style with brief and occasional episodes of moderate or vigorous activity during the day (Tremblay et al., 2010).

Fig.3: The First factorial: Index of vigorous physical inactivity by using Electronic Devices (IVPI)

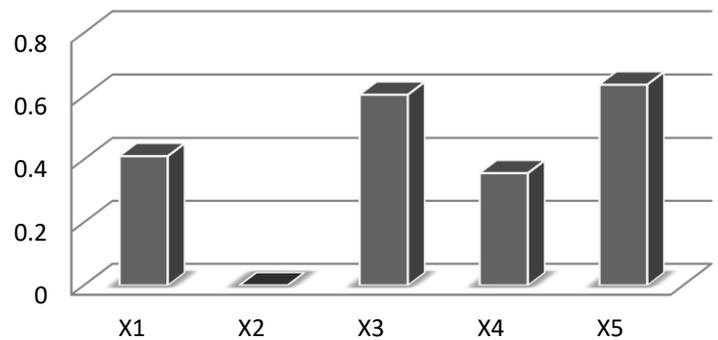


Source: Own authorship based on NHANES 2012.

**3.4. Second factorial: Index of inactivity by using means of transport (IIMT)**

The second factorial is associated with the variables X3 (they spent more than 6 hours traveling by train, bus, motorcar, tramcar, subway or transport or; in one of those days of the week) and X5 (the physical activity that they did was lower, compared with the physical activity that they did during the last three months) (figure 4). The labor activities, the transport and the free time have turned into tasks with very low energy demand (Tremblay et al., 2010). This factorial explains that the 21.5 of the entire variability is equivalent to 34.3 % of the variability of the two factors.

Fig.4: Second factorial: Index of inactivity by using means of transport (IIMT)



Source: Own authorship based on NHANES 2012.

**IV. CONSTRUCTION OF THE INDEX OF SEDENTARY LIFESTYLE IN MEXICO (ISLM)<sup>4</sup>**

For the construction of the model with regard to every state that shapes the Mexican Republic, the indexes were added for each one: IUPI + IIMT = ISLM. The ISLM will reflect on people an increased risk of being overweight, risk of cardiovascular disease, arterial hypertension, depression, anxiety, increase of the cholesterol and triglycerides (WHO, 2017).

**4.1 Prediction of the phenomenon**

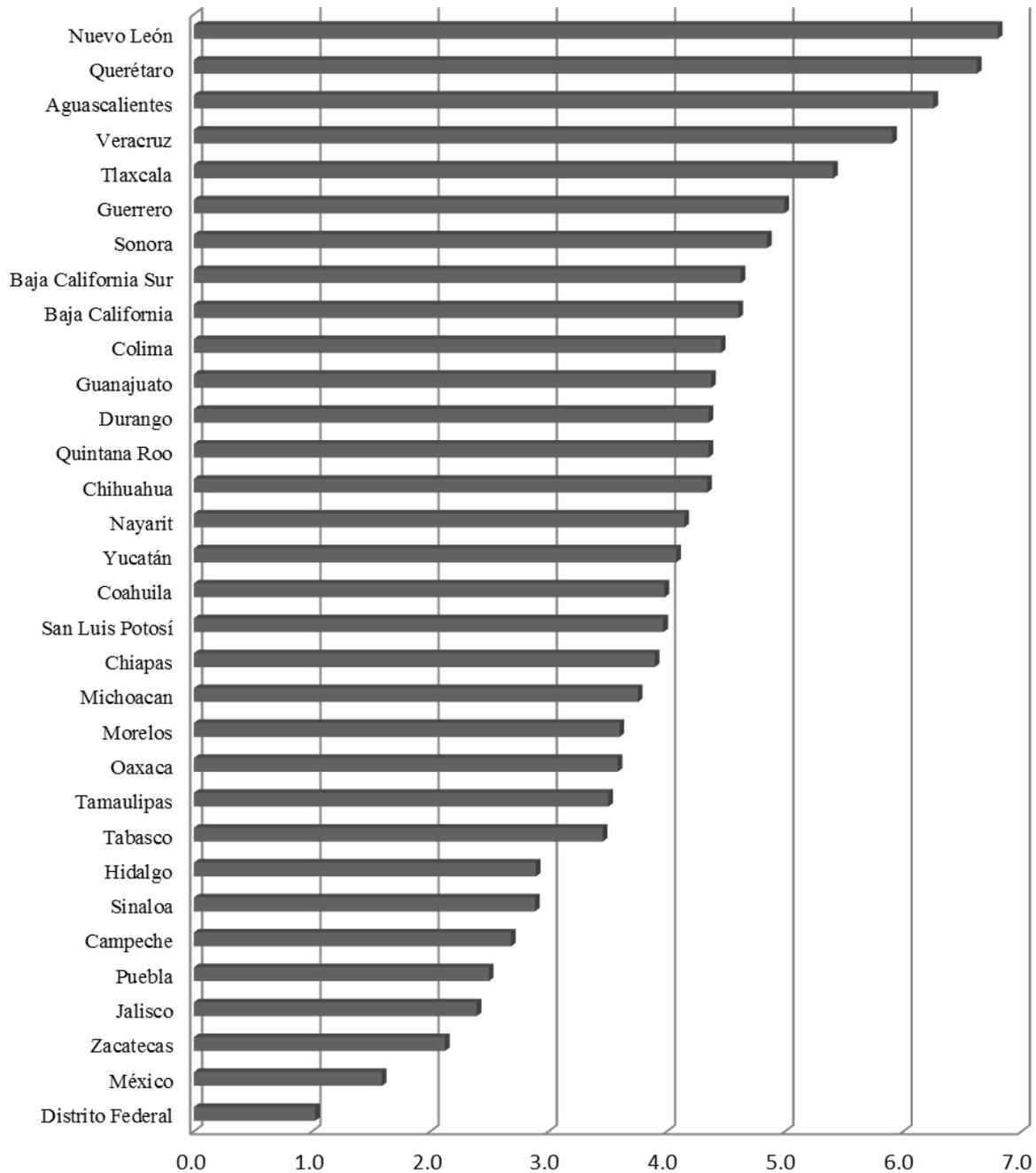
The results showed that the existence of entities with atypical results, among Nuevo León, Querétaro and Aguascalientes are stood out. However, the IVPI in Nuevo León has the greatest influence, in contrast with Querétaro since it has a major tendency to the IIMT. On the other hand, Aguascalientes shows values which are relatively close in both indexes, although it is heavily weighted towards the IVPI (figure 5 and figure 6).

Fig.5: Prediction of the phenomenon

STATE	IVPI	IIMT	ISLM
Ags	1.19113534	1.06318838	6.3
BC	0.63062383	-0.02486149	4.6
BCS	0.17097065	0.45342727	4.6
Camp.	-0.82167671	-0.49518663	2.7
Chis.	1.26234977	-1.36451439	3.9
Chih.	-0.15459576	0.49548716	4.3
Coah.	0.22148803	-0.23981114	4.0
Col.	-0.23779856	0.69409321	4.5
DF	-2.39911101	-0.57450965	1.0
Dgo.	-0.25165656	0.60526061	4.4
Gto.	0.75641392	-0.3819433	4.4
Gro.	-0.1420597	1.13590039	5.0
Hgo.	-0.31868838	-0.78905884	2.9
Jal.	-0.48381137	-1.12314084	2.4
Méx.	-2.15354403	-0.25644372	1.6
Mich.	-0.59438042	0.34964938	3.8
Mor.	-0.55934513	0.15834391	3.6
Nay.	-0.03036378	0.1777887	4.1
NL	1.92744892	0.87040105	6.8
Oax.	-1.26502095	0.84897853	3.6
Pue.	-0.73164437	-0.77457281	2.5
Qro.	1.42805147	1.19400221	6.6
Q. Roo	-0.35459921	0.70651323	4.4
SLP	0.11367535	-0.1434615	4.0
Sin.	0.02856663	-1.14402396	2.9
Son.	0.80861232	0.03983449	4.8
Tab.	0.18652148	-0.72852757	3.5
Tamps.	0.26813295	-0.76401077	3.5
Tlax.	1.49861442	-0.0919652	5.4
Ver.	0.94904334	0.95668699	5.9
Yuc.	-0.26205337	0.34195798	4.1
Zac.	-0.68129913	-1.19548169	2.1

Source: Own authorship based on NHANES 2012.

Fig.6: Index of Sedentary Lifestyle in Mexico



Source: Own authorship based on NHANES 2012.

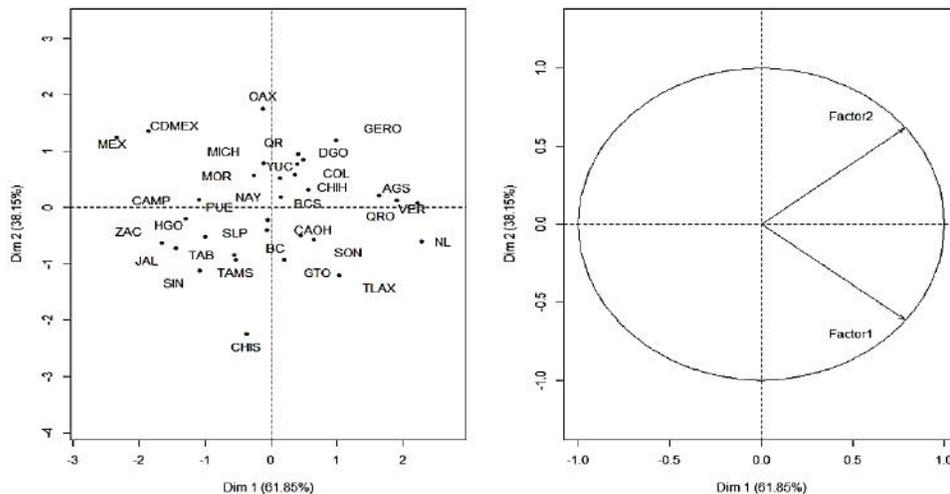
In Individuals Factor Map (figure 7) is observed that in the first quadrant, the Index of Stagnation for use of Transport (IIMT) has greater influence on the States of Durango, Chihuahua, Baja California Sur, Aguascalientes, Queretaro. Veracruz, Colima, Guerrero, Yucatán and Quintana Roo; in other words, the participants spend more time sitting in particular and public transport, because of that, the physical activity is absent compared with the one did last week. In the second quadrant, the states of Oaxaca, Michoacán, Morelos,

Mexico City, Mexico, Campeche and Nayarit bring over to the quadrant two; that is to say, they are nearby to have inactivity by the use of means of transport, and have limited probability of approaching to the index of Vigorous Inactivity for the use of Electronic Devices, but they are not exempted. In the third quadrant, there are the States of San Luis Potosí, Tamaulipas, Tabasco, Sinaloa, Jalisco, Hidalgo and Chiapas which are bring over to the quadrant four; that is to say, they are nearby of the index of Vigorous inactivity

for the use of Electronic Devices and have limited probability of approaching to the Index of inactivity for the use of means of transport. In the fourth quadrant, is visualized the entities that have major influence on the index of Vigorous inactivity for the use of Electronic Devices; this means, they do not have a vigorous activity less than 150 minutes doing exercise per week, and one day during the week from Monday to Friday they spend more than 5 hours watching TV or playing video games, they include time during the morning, evening and night.

As discussed in the State of Nuevo Leon, it is the highest entity in the Sedentary Lifestyle Index in Mexico, in this entity the transmissible chronic illnesses occupy the main causes of mortality, and have turned into a health problem and the excess weight, the obesity and the diabetes have placed the strategic agenda on the subject of health, taking as a priority aim of the sectorial program of health its containment and control (Gutiérrez, 2012).

Fig.7: Individuals Factor Map



Source: Own authorship based on NHANES 2012.

**V. VIABILITY OF THE MODEL**

Entire adjustment of the model with 2 factors: By means of the exit in R, the common factors are calculated; it is possible to observe that P-value > 0, 05, is accepted Ha; therefore, with 2 factors it is possible to create ISLM and to predict the sedentary lifestyle (figure 8). At a 95% confidence level and with a margin of error of 5 % the model can be applied and fulfills the inference assumptions, in addition to the adjustment of 62.6%.

Source: Own authorship based on NHANES 2012.

**VI. CONCLUSIONS**

One of the findings in this document, refers to the aspects of decreasing the time sitting in front of a screen and the time sitting on a transport, thus the physical activity has to gain ground in the daily routine to give health benefits. Unfortunately, it is complicated to define of the sedentary behavior, since in some occasions it is implicit in the daily routine of the population, nevertheless; is advisable to practice physical activity inside and outside of the house. The developed factor analysis ,stands out on the rest of all the entities of the country, including the state of Nuevo Leon, that has major Index of Sedentary lifestyle of Mexico (ISLM), for this reason, this state looks for strategies of the prevention and the control of the excess weight, the obesity and diabetes (Anguiano, 2016).As it has been repeated along the article the sedentary lifestyle causes a harmful effect on health, since the urbanisation, the technological changes have caused considerable patterns of physical inactivity in the labor environment ,and in the leisure time. If it could work

Fig.8: Viability of the model

P-value is	0.837	
	Factor 1	Factor 2
E(Fi)= 0	Min. : -2.39911	Min.: -1.364514
	1st Qu.: -0.50269	1st Qu.: -0.613014
	Median: -0.08621	Median: 0.007487
	Mean: 0.00000	Mean: 0.00000
	3rd Qu.: 0.66207	3rdQu.: 0.627469
	Max.: 1.92745	Max.: 1.194002

with other unequal variables used, it might have a similar or different overview to the one shown by the Mexican population.

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# Land Use Dynamics and Agro-Pastoral Conflicts in Menchum Division, Cameroon

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**Abstract**—This study sets out to investigate land use dynamics and agro-pastoral conflicts in Menchum Division, North West Region of Cameroon. The major land uses are: agriculture, settlements and grazing. The dynamism of these variables over time has led to the prevalence of agro-pastoral conflicts in Menchum Division. These conflicts are the farmer-grazier conflicts, grazier-grazier conflicts and the farmer-farmer conflicts. This paper has examined the different land uses over time in the context of these conflicts, has discussed the causes of the conflicts and the impacts of these conflicts on the people of Menchum. It has also proposed conflict management options in Menchum Division. The study employed the use of primary and secondary data sources to come out with the results. The major primary data sources included field observation, interviews and questionnaires. A total of 178 questionnaires were distributed using the stratified random sampling technique and the data obtained was supplemented by secondary sources from published and unpublished materials. The data were presented in tables, charts and graphs and subjected to interpretation. The findings revealed that the farmer-grazier conflicts have precarious effects on the indigenous population and that many indigenes are not satisfied with the way conflicts are resolved in Menchum. They attribute it to the appointment of Divisional Officers (DOs) and Senior Divisional Officers (SDOs) and the continuous money minded royal lineages. It was also found out that conflict prevention strategies are used but remain inadequate because of animal mobility, population pressure and the deterioration of the environment. The study recommended, among other things, the need for agro-pastoral education in managing the commons, government subsidies to farmers and graziers and the creation of many transhumance zones.

**Keywords**— Land use dynamics, Agro-pastoralism, farmer-grazier conflicts.

## I. INTRODUCTION

Menchum Division has undergone significant land use changes over the past years. Its land had formerly been used extensively for human activities; farming, livestock raising, hunting and to an extent forest exploitation (wood gathering for commercial and domestic purposes). The increasing human population has today led to increase demand for settlements, crop and pasturelands. This has led to the establishment of a man-made dynamic disequilibrium as land becomes limited in supply and they are now facing problems of population pressure continue unabated. There is therefore a relationship between population growth and land cover/land use changes [1]. Land use and environmental modifications often accompany social and economic change [2]. Land use practices will have a significant effect on the management of rangeland and the sustainable use of natural resources [3]. Much of the empirical work elsewhere indicates that the change in land use in pastoral and agro-pastoral areas has a strong link with the nature of land tenure in place and the influence of other policy related factors [4, 5]

Menchum Division has gone through serious changes in the last 30 years. The expansion in farm lands and settlements has led to a contraction in pastureland for the increasing livestock number and this has led to the depletion of the natural resource base. The formerly fertile uplands have been depleted and both livestock and farmers are massively moving towards the valleys for survival. This development has drastically changed the people-land relationship and balance in the lowlands has resulted in severe agro-pastoral conflicts. This have been seen between farmers and grazier over farm and pasture lands, grazier and grazier over limited pastureland and farmer and farmers over limited fertile lands. Among these conflicts, farmer-grazier conflicts have become perennial in the past decade and farmers are always found in the midst of court cases which at time do not favour them. This has led to the proposition of conflicts management options which if properly follow may yield some fruits.

Agro-pastoral conflicts are still difficult to manage in this area due to many factors; political influence, increasing human population, ethnic differences, climate change and the economic interest of the local population and stake holders and worst of all, the issue of over grazing in some villages such as Esu, Weh, Men and North West of Wum Central. These conflicts which manifest through fighting/clashes, loss of lives and the destruction of property, mass out-migration, disturbed peace and stability and reduced development are caused by a number of factors, they include, among others, the conquest spirit of most communities, poor land demarcation and population increase, land degradation, land tenure system and the migration to hollow frontiers [6]. In these areas, the impacts of conflicts have been greatly felt by the indigenous poor farmers who depend directly on agricultural produce for sustenance. As the people desire their capabilities at extracting a living from the environment, the economic expansionist interest continuously grow and this have orchestrated the agro-pastoral conflicts the division finds itself today.

## II. THE PROBLEM AND CONCEPTUALIZATION

Land uses in in Menchum Division remain the fundamental for human survival. It gives bread to the inhabitants through it natural resource base. It sustains the over 163,000 people in Menchum and the over 123,000 cattle and other livestock in the Division and also provides farmlands for these people. In recent years, there has been growing changes in the land uses; there is continuous expansion in the farmlands, grazing lands and settlements. These expansions have led land use problem since land remain a fix factor of production. Population increase has continuously demanded more land and this has led to the contraction in some land uses due to the expansion of others. This remains the source of the perennial agro-pastoral conflicts in Menchum today.

Agro-pastoral conflicts increase with the contraction in land uses. Therefore, land use dynamism in Menchum Division aggravates conflicts from the depletion of the natural resource base. On the other hand, farmers demand for more farmlands to increase their output. Among the three types of conflicts witnessed in Menchum (farmer-grazier conflict,

farmer-farmer-conflict and grazier-grazier conflict), farmer-grazier have become perennial and its impacts on the population is far reaching. Menchum Division has therefore remained a conflict zone in Cameroon and one out of every 6 cases in court is related to damages from conflicts. These conflicts have led to destruction of property, farmlands and have increased the prices of many food items in the division.

A suitable and applicable concept to this study is the Homer-Dixon's Model (1999) cited in [7]. According to the model, environmental scarcity is defined as-scarcity of renewable resources, such as cropland, pastureland, forests, and water and fish stocks. It can arise in a number of ways, from depletion or degradation, increased demand or unequal distribution [7]. At a first glance, the unequal distribution aspect may not seem obvious, but it is important because it again involves horizontal inequalities, only with regards to the environment instead of economics. While a resource may be abundant in some areas like vegetal cover in Gayama and Torkisong, Menchum Valley, its scarcity in others ( Ukpwe, Sangwa, Wum ) create a situation where groups (farmer and herders) are forced to compete over it. If the resource is significant enough and available only along the lines of the horizontal divisions, this can then be a source of increased tensions and potential violence. The link between environmental scarcity and conflict has been supported by many researchers, with many case studies having been published in support of the theory [9, 10, 11].

The foremost proponent of this school of thought is Homer-Dixon, who originally started publishing his theory on the causal links back in 1991. Expanding on this, the theory posits that growing scarcity, especially over arable land and other natural resources, can potentially lead to violent conflicts, though indirectly. These environmental scarcity problems interact in a complex fashion with other social, political and economic forces within a society. The social, political, and economic factors interact with the instances of environmental scarcity to create five potential social effects which are not mutually exclusive, constrained agricultural activity, constrained economic activity, migration of affected people in search of better lives, greater segmentation within the society and the disruption of institutions, especially those pertaining to the state [12].

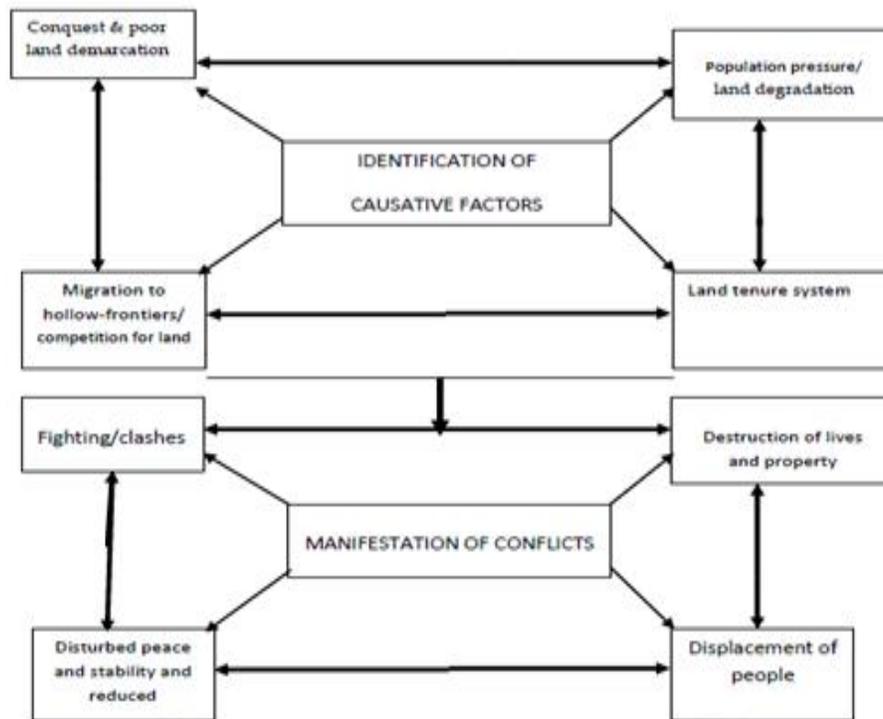


Fig.1: Conception of drivers and manifestations of land conflicts in the North West Region of Cameroon.

These conflicts which manifest through fighting/clashes, loss of lives and the destruction of property, mass out-migration, disturbed peace and stability and reduced development are caused by a number of factors, they include, among others, the conquest spirit of most communities, poor land demarcation and population increase, land degradation, land tenure system and the migration to hollow frontiers (Figure 1). Cognisant of the land conflict drivers, the study develops a three-phase conflict resolution model for solving inter-ethnic and intra-ethnic conflicts whose application could redress the perennial problem of land conflict resolution.

### III. METHODOLOGY

This consists of data collection and data analysis procedures. The design widely employed historical, descriptive, exploratory and experimental procedures. Data for this study included both the primary and secondary sources. The primary source of data began with a reconnaissance survey throughout 2012 and early 2013. Fieldworks were conducted in the major agro-pastoral areas of Esu, weh, Mmen in Fungom Sub division, Benakuma, Befang in Menchum Valley and part of Wum Central sub-division. In the

fieldwork, interviews were conducted with the Senior Divisional Officer for Menchum, Divisional Officers for Fungom, Delegates of Livestock Fisheries and Animal Industry, Agriculture and Rural development local chiefs and police officials. The use of two topographic maps for land use change was also a fertile tool for this work.

The questionnaire was also a useful research tool in the collection of primary data. A total of 178 questionnaires were districted to livestock herders, crop cultivators, laying emphasis on the causes and consequences of conflicts and the respondents' satisfactions on their management. Also, secondary information was got from Veterinary offices, the Divisional offices and reports from various delegations.

### IV. THE STUDY AREA

Menchum Division is one of the fifty-eight Administrative divisions of the Republic of Cameroon. It is located within the North West Region of the country between Latitudes 6° and 7° N and Longitudes 9.3° and 10.30° E. It shares boundaries with the Federal Republic of Nigeria to the North West, Donga Mantung Division to the north east, Boyo Division to the south east and Mezam and Momo Divisions

to the south-east (Fig.2). The surface area of this division is approximately 4489 square kilometres with a population of about 161998 inhabitants giving a population density of 36 persons per square kilometre (2005 Pop Census). This people survive on agriculture and cultivate all the hills, valleys and

plains of Menchum Division. The division is made up of lowlands, intermittent slopes and very steep slopes of over 2,300 metres high. These highlands are prone to soil erosion and poor agricultural production thereby forcing a majority of the people into valleys for agriculture.



Fig.2: Location of Menchum Division.

Menchum Division is made up of four sub-divisions and covers a total land surface of 4489 Km<sup>2</sup> and a total population of 161998 as of 2005 population Census (MINEPAT, 2012), giving an average population density of 36 person/ km<sup>2</sup>. These sub divisions are Fungom Sub Division with a total land surface of 2034.5 km<sup>2</sup>, Furu Awa Sub division with a total land surface of 1157.6 km<sup>2</sup>, Menchum valley sub division with a total land surface of 1040.5km<sup>2</sup> and Wum central Sub Division covering a total land surface of 256.4 km<sup>2</sup>. It is made up over 50 major villages ruled by chiefs and a host of sub villages.

This division has survived through the cultivation of crops and the raising of animals. The increased human population has perpetuated the dynamism in its land uses today. This has put more pressure on the available land. The formerly fertile up hills are now unfertile and this has sent a greater farmer and pastoralists into the valleys where land conflicts have generated. The soil is exhausted, vegetation depleted, water scarcity especially in the dry season and the impacts of climate change and variability are all factors behind conflicts today in Menchum.

## V. RESULTS

### 5.1 The evolution of land use and agro-pastoral conflicts in Menchum division

Land use in Menchum Division has significantly evolved through time. The different land uses include; agricultural land use; pastureland and farmland and settlement land. This rural land uses have evolved over time due to increasing population. Out of the 163,000 people, who lived in Menchum, 90% are farmers while 10% are graziers. But this 10% graziers use about 90% of the land [13] and there is continuous demand for grazing land and this has led to the rapid depletion of the natural resource base. Balgah [1] strictly linked land use dynamics to population growth and the desire for the earth's materials by the increasing human population. Before the 1980s, a greater part of Menchum was composed of forests (tropical rainforests and the raffia forest) and extensive savanna. There was low population density, low livestock density, poor accessibility and the most of the people practice shifting cultivation. The major commercial crop was coffee which flourished areas around the homes cultivated mainly by the indigenes. However, this situation changed in late 1980s when population figures escalated, and herder opted for permanent settlement as against the prior 1980 nomadic way of life. Livestock number also increased and there was massive demand for agricultural and

settlement lands and accessibility was also improved upon. This invited a lot of people into the then fertile lands of Menchum. The desire to grab more lands by these people saw themselves in a midst of conflicts since these lands became exhausted. The formerly large savanna vegetation

has today been depleted through over grazing, the tropical rain forests have reduced due to agricultural expansion and the raffia forests have been widely used exclusively for construction and firewood (Table 1).

Table.1: Land use dynamic in Menchum division

Serial Number	Land use type	Surface area (Km <sup>2</sup> )		
		1980	1998	2012
1	Urban and sub urban land use	100	152	198
2	Permanent cultivation/fallow	650	800	1000
3	Slash and burn shifting cultivation in forest area	73	88	108
4	Slash and burn shifting cultivation in savana	60	82	98
5	All year round farming and grazing	175	199	225
6	Uplands with mainly wet season grazing	220	550	700
7	Flood plains: dry season grazing and rice cultivation	22	48	65
8	Forests	450	320	265

Source: Estimates from the Divisional Delegation of State Property and Land Tenure for Menchum (2012)

This has led to soil depletion from over cultivation and the depletion of the natural resource base through over grazing. Table shows the dynamism of land uses in Menchum Division for a period of 32 years. The drive to meet short-term needs for farmlands, grazing, fuel wood, hunting, timber and settlements from the increasing human population

has called for a corresponding increase in food demand and the urge for livestock keeping, aided by cultural strings. By 1980, there were still large extensive virgin forests and grasslands because the population density was very low, and there was low demand of farm and grazing lands (Fig.3a).

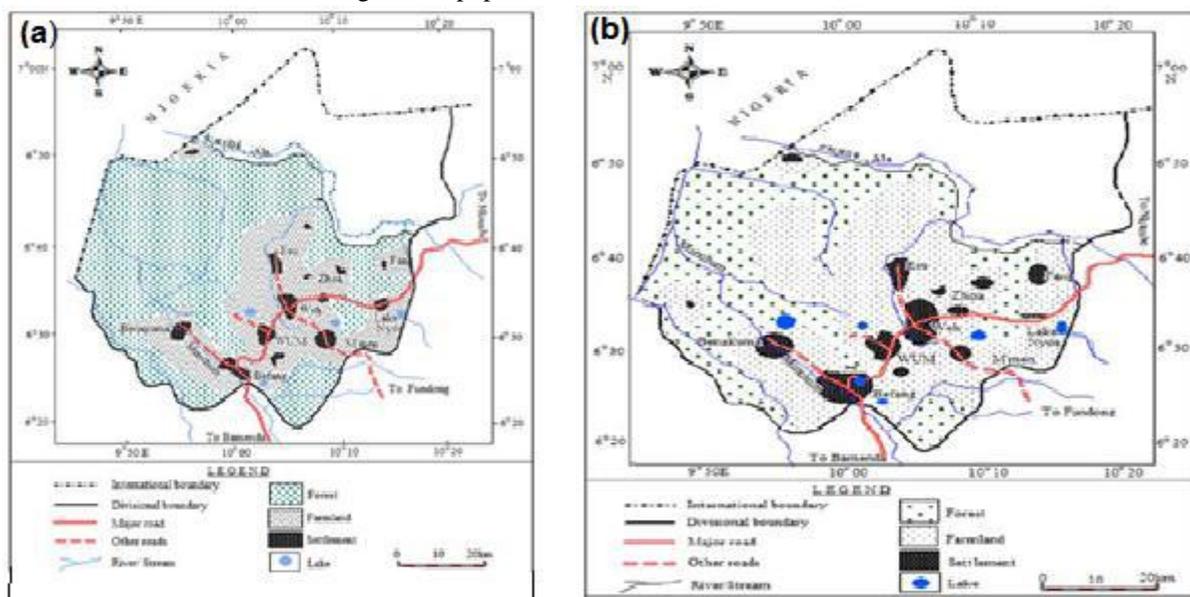


Fig.3: (a) Land cover change in Menchum in 1980; (b) land cover change in Menchum in 2012

During this year, 75% of land was covered by vegetation, 7% by settlement and 18% by farm and grazing lands. As the population increased rapidly, these large extensive forests were being threatened by rapid deforestation for farm lands and settlements. Today, the vegetation cover is about 60%, settlement covers about 14 % and farmland has increased to 26 % (Fig.3b). This vegetation is either as forest, grazing lands or wasteland on savanna.

The expansion in farmland and the increase in animal number have called for the increase in grazing land and thus conflicts. Three different types of conflicts are common in Menchum Division and have resulted from a host of factors: conflicts between farmers and pastoralists on access to productive lowland areas, conflicts over the use of crop residues for multiple alternative purposes (fuel, compost/fertilization, thatching, hedges) inside the households, conflicts because of restriction of transhumance movements by fields placed on animal tracks in order to profit of manure, conflicts between farmers and pastoralists over the use of biomass for composting or grazing, and over extension of fields in former pastoral areas.

## 5.2 Causes of agro-pastoral conflicts in Menchum division

The combination of human-induced environmental pressures and natural environmental constraints has seriously affected security within the landscape of Menchum. Environmental changes have contributed to conflicts which have affected food security and the socio-economic wellbeing of the people. Warmer temperatures, change in rainfall pattern and amount, contraction in vegetation for livestock as the number increases, land pressure on farmers to meet the food deficits and cope with the increasing population, the land tenure weakness, rough terrain and poverty are all major causes of conflicts in Menchum. These conflicts have negatively affected the production pattern of agriculture. The land tenure weakness and property right in Menchum Division have remained fundamental for agro-pastoral conflicts. Property right mediates the relationship between humans [14] and between the resource and humans [15]. This relationship between human and resources and human and human in Menchum Division is facing pressure from both fronts. Since there is no clear cut demarcation between farmlands and grazing lands, pastoralists and cultivators continuously expand beyond their boundary in search of more fertile soils and pastureland. This results from the growing environmental variability and population pressure.

In some areas like Wum and Esu where conflicts are perennial, herder deliberately go beyond their boundary because they feel that the acquired land remain small for their increasing animals. As nothing is done to the first few defaulters, every one follow suit and the expansion of farmlands become halted. The non-respect for boundary remains a serious threat to the conflict environment and this may increase conflicts if nothing is done soon.

Agro-pastoral mobility/transhumance have resulted to conflicts in Menchum. Environmental changes and population pressure have increased the trend of movement between cultivators and herders. The depletion of soils, the effect of climate change on water resources has forced the formerly upland farmers into valleys in search of fertile lands. In the same vein, the depletion of pasture land from the harsh climatic conditions forces livestock out of their normal grazing land where they believe pasture is superior to what they have around the surrounding. This is either through vertical or horizontal movement. This is mainly the case during the dry season and drought periods where livestock go on transhumance.

Their movements coincide with farmlands on their paths and this leads to destruction of crops and thus this stem up farmer-grazier conflict. The high concentration of people along the banks of the Imieh River has resulted to farmer-farmer conflicts in Esu. The movement of cattle to and from transhumance always carries destruction cases and farmer-grazier conflicts become inevitable.

The degradation of land and resource depletion has stemmed up land use conflicts in Menchum division. Soil depletion and vegetal deterioration have forced the indigenous farmer to inhale the desire for more farmlands so as to sustain their agriculture and maintain food security. Their desire to do this is cut short by fertile land scarcity and there is thus the conflicting land uses. Also, the deterioration of the vegetal cover has spurred up massive animal movements which go line in line with farmers. While farmers are looking for fertile lands, graziers are looking for pasture lands. A current land use conflict in Esu village has been caused by fluvial activities. The lateral planation of the Yemeweh River valley which contained more than 100 farmers and about 12 herders is today a conflict zone. Its continuous erosion has contracted farm and grazing lands and there is continuous fighting along this valley because of it fertile alluvial soils. This river that was formerly called the River of Plenty is today called the river of greed (Fig. 4).



Fig.4: Fluvial activities/ land degradation in Esu.

The increasing human and livestock population in Menchum Division desire land for farming and pasture. Since most of the people are either cultivators or graziers, the land is becoming more exhausted if not limited. This growth of human population and livestock number (Table 2) have always been blamed for the pressure exerted on our environment today since humanity depends on the natural resource base for sustenance. Since this land is already exhausted, the migration to other lands becomes a desire option. The cultivators and graziers have remained in a mass run to meet fertile soils and fresh pasture for their flocks which have always ended in conflicts. According to the 2005 population census and 2012 predictions, the population of Menchum today stands at over 163000 people. These people need food on daily basis and over 85 percent of them survive directly from the soil.

Table.2: Human and Livestock population for Menchum

year	Human population	Cattle population
1921	14,643	-
1927	22,155	-
1931	31,285	-
1943	41,315	50
1954	79,656	1,000
1960	83,656	25,000
1963	75,300	10,000
1968	83,192	22,997
1971	85,200	45,000
1976	88,192	89,000
1987	105,664	103,000
2005	159,552	120,000
2012	163,000	123,000

Source: Fieldwork, 2013

From the table, population pressure plays a leading rule in the prevalence of agro-pastoral conflicts in Menchum Division. This high percentage (23.6) confirmed that the increasing human population may continuous to stimulate conflict in Menchum Division. It was closely followed by those who opined that livestock mobility (18.5) is the brain child behind conflicts. This they see from the destructive effect cause by cattle during transhumance and from other domestic animals such as goats and pigs. 16.9 were for land degradation, followed by 15.7 for climate change. The least (11.2) talk on land scarcity.

### 5.3 Types and manifestations of agro-pastoral conflicts inMenchum division

The land scape of Menchum Division has witnessed three main conflict types; farmer-grazier conflicts, grazier-grazier conflicts and the farmer-farmer conflicts. Among these three conflict types, farmer-grazier conflict has remained the most severe and fatal conflict type. However, it was realized that most farmer-grazier conflicts in Menchum Division are caused by grazier-grazier conflicts.

### 5.4 Farmer-grazier conflict

This is one of the fatal and most frequent conflict types in Menchum Division. It occurs between graziers and the subsistence farmers due to the change in the environmental components (climate, water scarcity, soil deterioration and vegetation depletion) resulting from increase human population and livestock population from the permanent settled pastoralists. The depletion in soils support less palatable pasture for livestock and the expansion of grazing land become a necessity for pastoralists. Since livestock feed on the stubble of many crops especially maize, at times graziers allow their animals into mixed cropping fields when just one crop has been harvested. This always leads to the

destruction of other crops like cocoyams, beans and cassava (Table 3 and 4).

In the same vein, soil depletion due to over cultivation has also led to poor agricultural yields and farmers have the desire to expand their farmlands. Hence, this set the path for conflict between graziers and farmers. The hydrological change that has transformed many intermittent and ephemeral streams into dry valleys has forced the graziers to take down their stock to the valleys for water on daily basis. As they descend the hills, they pass through farm yards thereby destroying crops en route and hence disputes. The major cause of conflict has remained transhumance. The seasonal and daily movement of livestock passing through farm land leads to the destruction of crops (Table 3 and 4).

Since the 1980s, Menchum has remained a conflict zone and farmer-grazier conflicts have remained perennial as opposed to the prior 1980s where conflicts were either ephemeral or intermittent. Esu village with over 40,000 cattle has remained under the caprices of unresolved conflicts. This has been worsened by the introduction of the Elba Ranch in 1989. The continuous influx of cattle year in year out made grazing land to be limited forcing cattle to the periphery where farming is done. The growth of farmer-grazier conflicts has had great impacts on the population of Menchum in terms of economic damages (Table 3 and 4).

Taking a 4 year mean for the evolution of farmer-grazier conflict, it has been seen that the least conflict (4.3%) was recorded between 1982 and 1984. This period is said to be the time when population density was low and the cattle

population was limited because of the nomadic way of life by the graziers. The highest cattle conflict (16.1%) is recorded between 2009- 2012 due to increasing cattle population (Table 3 and 4).

According to [16], transhumance is a major cause of farmer-grazier Conflict and actions are embedded in larger interaction sequences. Walton divides conflicts into two phases: namely, differentiation and integration. The differentiation phase consists of the parties building a clear assessment or definition of their differences and the rationale behind these differences. The integration phase occurs after differentiation, and here the parties engage in the search for common ground and work toward a resolution. This distinction is more analytical than chronological [17]. During the differentiation phase, conflict may be —depersonalizedl by separating the issues from the personalities. This allows the parties in conflict to focus on the issues rather than on the persons during the integration phase (Table 3 and 4).

The risk of escalation during differentiation can be attributed to the following behavioral hypotheses that have been validated in empirical settings [16]: People try to maintain consistency between their beliefs and feelings (balance theory), which may lead to a personalization of the conflict and thus impede a clear identification of the rationale underlying the conflict. Farmer-grazier conflicts have caused more harm to the people of Menchum Division in terms of property lose and displacement. [6, 17], predicted that 400,000 farmers and 5,000 graziers lived in Menchum Division between 1943 and 2005.

Table.3: Differentiation phase and conflict outcome

Behavior	Results	Consequences	
<b>Differentiation Avoidance</b>	Herder do not wish to interact with cultivators; they settle the issues quickly( pay a fine) and decide not to come to the area again	Conflict is avoided	Pastoralists lose access to pastoral resources; cultivators lose access to manure
<b>Escalation during Differentiation</b>	Herders and cultivators engage in verbal than physical wars; violence erupts	Conflicts escalate: egMenchum Valley of February 2014	People get hurt, Pastoralists lose access to pastoral resources; are taken to the Zhoa and Benakuma courts of first instances and to the Wum high court, cultivators lose access to manure and at times are not compensated
<b>“Successful” Differentiation</b>	Herders and cultivators expose their views and identify their needs	Groundwork is laid or negotiated	Integration; the parties in conflicts have identified their respective needs and may begin to think about possible solutions

Source: [16].

During this period, a projected number of 21,074 conflicts were registered making an average of 339 hostilities a year. Fieldwork 2013 estimated that there are 123,000 cattle in

Menchum and the number of farmer-grazier conflicts stands at 2521 and this has increased the damages caused by farmer-grazier conflicts.

Table.4: Farmer-grazier conflicts and estimated damages year

No of conflicts cases		Farmer-grazier conflicts
		Damages
1982-1984	680	About 320 farms destroyed, displaced about 240 farmers and about 78 cows killed
1985-1987	840	Destruction of 450 bambaraGnut farms in Esu and displaced 120 farmers, 101 in Weh, 320 in Mmen and 156 in Wum. 250 cows mutilated, and about 230 goats and 200 pigs were killed
1988-1990	1051	Forceful displacement of 300 farmers in Esu, destruction of 890 maize farms in Fungom, 240 in Wum and killing of 254 cows
1991-1993	1395	Countless maize farms, groundnut, cassava, potato and beans destroyed. 58 cows killed
1994-1996	1397	Over 670 farms were damages worth over 5 million Francs
1997-1999	1660	Destruction of 45 houses at the Ranch area hosting about 125 framers, displacement of 200 farmers at Sangwa, 121 at Kedzong. Damages worth over 9 million FCFA
2000-2002	2010	Displacement of about 35 farmers at Torkisong, destroyed over 540 maize farms, 870 groundnut, beans bambaraGnut farms in Fungom, 640 in Wum and 43 in Menchum Valley
2003-2005	2104	Destruction of about 500 maize farms in Fungom, forced 75 farmers to abandon their farmsteads in Esu. Invasion of about 100 farms in Wum leading to a sit down strike. Displacement of 8 graziers in Wum. Damage estimated at 13 million Francs
2006-2008	1999	Invasion of 345 vegetable farms, 230 groundnut farms and 132 bambaraGnut farms
2009-2012	2521	Destruction of 689 maize farms in Fungom, invasion and displacement of 540 farmers in Wum, killing of about 750 cows

Source: [17] and Author's Fieldwork

### 5.5 Farmers-farmers conflicts

Farmer-farmer conflicts resulting from environmental pressure is one of the old, frequent but also easily resolved conflict types in Menchum Division. This conflict has been felt throughout the division and highly populated villages of Wum, Weh, Esu and Bafmen are greatly hit. This conflict is associated to crop failures and the desire of the farmers to conquer more lands to meet up with food deficiency from the

depleted lands, or the expansion of a plot to increase its size at the detriment of the next farmer. A cheat in a boundary ridge could be enough to stem up a quarrel that could result into fight. In 1995, in Ukpwe, Wum, a farm dispute erupted between two farmers just because of boundary issue [19]. The conflict has grown from 4.7% between 1982-1984 to 16.2% between 2009 and 2012 resulting from land use pressure (Figure 5).

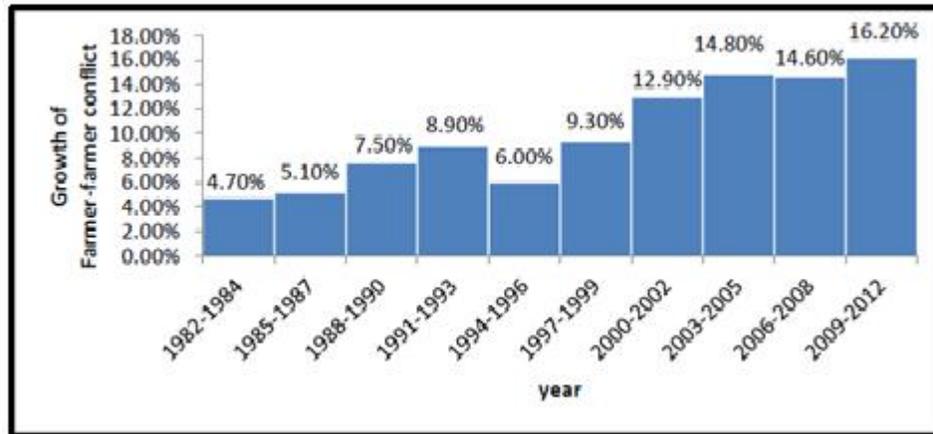


Fig.5: The evolution of farmer-grazier conflicts in Menchum Division. Source: Field work 2012.

In Weh, with limited agricultural land and high population density, farmer's conflicts are always recurrent as they now see the need for more land to support their population. In 1998, 2000, 2005 farmer conflicts resulted from Kelang, south of Esu between Esu and Weh because the Weh people had encroached onto Esu land at Zonghombvern. It called for the intervention of the Senior Divisional Officer (SDO) for Menchum and the DO for Fungom sub division.

### 5.6 Grazier-grazier conflicts

Grazier-grazier conflict remains a conflict type that has led to the massive displacement of livestock population in Menchum. It results from the increase in the animal number without a corresponding increase in pasture land (stocking rate). Though this had existed, it was not as pronounced as it is today. The introduction of the Elba Ranch in 1989 perpetuated this type of conflict. Since 1990, about 24 graziers had left the division with over 6000 animals (Estimate from Veterinary office, Esu, Wum and Benakuma) and many more have lost their livestock through raid. For the sake of peace and the desire to have animals, many herders have left the division to Fouban and some as far as North Cameroon. Resource depletion and the political set up of Menchum have called for the high frequency of conflicts. Some grazier-grazier conflicts have manifested through court cases. For instance, between 1990 to 2005, Clement Chu of Ukpwe, Wum had over 10 court cases in the Wum High

Court because of raid by graziers and the massive destruction of his property. From the year 2000 to 2005, AlhajiTashi and his descendants migrated from Torkisong with over 5000 cattle to Kessasei closer to the settlement because of rampant raid by the workers of the Elba Ranch who settled in close proximity with him. This has increased pressure on pasture at the new area. In January, 2013, Mr Stephen Zeh had a court case with AlhajiAmidou, a descendent of AlhajiTashi because he had settled on Zeh's land when he escaped the raid from Torkisong. What is very clear about grazier-grazier conflicts is that it leads to a line of other conflicts; from grazier-grazier to farmer-grazier and to farmer-farmer. This is a very common routine in Menchum Division. Grazier-grazier conflicts have evolved over time and its severity continues. Figure presents the evolution of grazier-grazier conflict in Menchum Division this conflict has grown over the years and the highest number of conflicts (13%) was registered between 2003 and 2005. This was in fact attributed to the devastated drought that hit Menchum in 2003. The least (5.5%) was registered between 1988 and 1993 and was attributed partly of the vast pastureland created by the Lake Nyos disaster. Until the 1980s, the Fulani and the bororos in Esu had abundant grazing resources that were governed by a loosely defined set of norm. These resources became increasingly scarce when the Elba Ranch was introduced in 1989. The ranch occupied an estimated 10,000 hectares of land which was expropriated from earlier grazier and local

cultivators. Local pastoralist encroached into the ranch territory during dry seasons. In response to the increased grazing pressure, the ranch devised system restrictions on the use of pasture near territory. This effectively excluded transhumant herds and established a local commons. The Esu chief and quarter heads oversee the management and use of the common pasture.

Demand for grazing resources increased from the early 1990s up to date when environmental changes increased the prices of cattle. Encroachment by the ranch into the local grazing land had further reduced grazing land available to the local graziers. This spurred up the longest grazier conflicts in the division and the trend of transhumance has increased. The fight between graziers in Esu over limited land has orchestrated farmer-grazier conflicts and farmer-famer-conflicts.

### **5.7 Agro-pastoral conflicts management options for Menchum division**

The prevalence of agro-pastoral conflicts in Menchum Division has called for appropriate management options. According to [10] Conflict management encompasses both conflict prevention and conflict resolution to mitigate the effects of conflict. Conflict management is an attempt to feed learning that can make the conflict more productive and less costly into the process of conflict [12]. Settlement (or conflict-resolution settlement) is the situation in which the outcome of negotiation is accepted by both parties [13]. Traditionally, the response to conflict was fixed on resolution. However, the policy paradigm is now shifting and there is a growing recognition that conflict prevention strategies are probably more effective than resolution oriented strategies.

#### **5.7.1 Approaches to conflict resolution in Menchum division**

The increasing trend of agro-pastoral conflicts resulting from the depletion of the natural resource base and the increasing human and livestock number have called for many approaches in conflicts resolution.

The participatory approach has greatly been used which is according to [15, 16] is a collative and problem solving methodology, a democratic process which recognizes the people's right and responsibility to manage their own affairs. In regards to farmer-grazier conflicts, agro-pastoral stakeholders such as the farmers, graziers and administrators hold numerous meeting. A vivid example is the current Esu crisis where 10000 hectares of land is to be lost to the Elba Ranch. There have been participatory meetings between both parties like that of 18th May 2013. This they discuss issues affecting them and look for possible ways to limit the

prevalence of conflict though no agreement has been reached. In the face of grazier-grazier conflicts, meetings are usually called by the ardos of any conflict village or members of the zone in which the conflict escalates. In farmer-farmer conflicts, the chiefs usually call for the parties involve and negotiations are made.

Judiciary method has been widely used in the resolution of conflicts. Agro-pastoral conflicts in Menchum division have had a long history of resolution through the judiciary process. Between 1980 and 2013, over 150 court judgments had been given on the perennial land conflicts in Menchum Division. These cases are either passed in the courts of First Instance in Zhoa, BenakumaWum or the High Court in Wum. The court cases have always been through farmers and graziers over massive destruction of farmlands, the mutilation and killing of livestock and within graziers on the property right over grazing land. Between 1985 and 2005, Clement Chu of Upkwe, Wum had over 10 cases in the Wum High Court due to the raid of his cattle by other graziers and the massive destruction of his property.

The coercive method has also been used in conflict resolution in Menchum Division. According to [17] coercive method takes the form of a third party use of military or paramilitary forces to intervene in the violent conflicts to force peace, bring about an end to hostilities or suppress the conflict. The use of coercive methods by either a third party or parties does not usually guarantee a permanent resolution of the conflict. During the farmer-grazier conflict of 1993 in Esu and the indigenous misunderstanding of the royal mind in the resolution, the rioters were silenced by a truck of military men invited by the fon. The fon did that in respond to the rumor of from the youth to burn down the palace if graziers continuously tempered on farmlands.

The women power also continues to play leading roles in conflict resolution in Menchum Division. This feminine traditional elitist social group called *kefarp* with political and religious powers in Wum, Weh and Esu work hand in grove with the traditional authorities. In Esu, in a group of eleven women in their mid-sixties stacked naked with their heads and feet painted with camp wood were seen moving towards the cattle market in response to their grievances when their slashed and burn prepared grass were burnt by graziers in 1982 [16]. In 2013, following the Danpulo crisis in Esu, the *kefarp* declared none farming days until the problem be settled. Despite the fon instructions that people go to the farms, those who went for farming following the chief instructions paid fines to the *kefarpas* the Queen Mother instructed. Despite the above approaches to resolve conflicts in Menchum division, a greater number of conflict victims say they are not satisfied with the way conflicts are managed.

Table 5 shows the sample cases of conflict resolution satisfaction in some selected villages and most of them accepted that the prevalence of conflicts in the division needs preventive measures rather than resolution.

In Esu, Weh, Mmen and Ukpwe people are not satisfied with the way farmer-grazier conflicts are resolved. They are of the fact that conflicts have remained recurrent in their areas and

opted for prevention measures as the best solution to their problem. In Wum, Kuh and Kumfutu, the people were moderately satisfied with the resolution of conflict while in Zhoa, there was total satisfaction. The presence of the mayor for Fungom sub Division might have played a leading role in resolving conflict.

Table.5: Sample satisfaction in conflict resolution

Village	No of farmer-grazier conflicts	Number of individuals involved	Settled conflicts	Unsettled conflicts	Level of satisfaction of victims		
					Very satisfied	Moderately Satisfied	Not satisfied
<i>Wum</i>	150	540	104	46		√	
<i>Esu</i>	225	1240	98	127			√
<i>Weh</i>	102	420	42	60			√
<i>Mmen</i>	112	200	43	69			√
<i>Ukpwe</i>	210	230	65	145			√
<i>Kuh</i>	75	230	61	14		√	
<i>Zhoa</i>	32	98	19	13	√		
<i>Kumfutu</i>	45	78	16	29		√	
<i>Total</i>	951	2938	448	503			

### 5.7.2 Conflict prevention options

Agro-pastoral Conflicts in Menchum Division can be prevented through the establishment and enforcement of rules over natural resource use (grassland and forests), collective acceptance of such rules, and continuous negotiation of diverging demands. The regulation of access to natural resources (vegetation and soils) should aim both to prevent degradation and violent conflict. Community-based natural resource management including all user groups in the negotiation process about the rules of access is a promising option for conflict prevention between, pastoralists and farmers. The demarcation of farmlands and grazing land should clearly be done to avoid the conflicting land use in the face of a growing human population and environmental stress and shocks.

One of the most important to measures to prevent conflict in Menchum has been to overcome the widespread marginalization of pastoralists. The people of Menchum feel that there is need understanding pastoral livelihoods to enhance among non-pastoral groups, and the capacity of pastoral groups to promote their interests needs to be strengthened by giving them a voice in in the developmental process. In Esu, the project coordinator of the Esu Cultural and Development Association (ECUDA) of the 2011-2015

regimes is a grazier. Many more functions are given to pastoralist in the division. The underlying concept of subsidiarity offers an opportunity to improve political stability and empower pastoralists to see the negative effects of conflicts. Pastoralist organizations can facilitate the inclusion of herders' concerns and needs to manage conflicts can always be discussing in their assembly or as focus messages during their prayer days.

The opening of the Gayama Frontier for large scale transhumance was a very vital mechanism employed by the Senior Divisional Officer for Menchum in 2011 to prevent agro-pastoral conflicts in Menchum Division. This extensive low land with all seasonal perennial grasses can successfully fit an estimated 100 herds in the dry season. This therefore prevents the wild movement of livestock in the dry season and drought periods. This was established to reduce the incidence and intensity of conflicts between pastoralists and cultivators on key transhumant routes. The SDO demonstrated win-win benefits for both nearby communities and pastoral users of transhumant corridors by clearly marking the resulting borders; and by working with community leaders and administrative authorities in concert to ensure that when disputes emerge, they are resolved transparently and equitably.

There has been wide investment in the planting of improve pasture such as Brecharia and the Guatamala (Fig. 6); this

will in future limit the wide movement of livestock and hence prevent conflicts.



Fig.6: Partial view of tree planting to improve pasture in Brecharia at the Elba Ranch, Esu.

At the Elba Ranch, believed to be the major conflict source in Esu village, more than two hundred hectares of land (Plate 3) has been cultivated and in the nearest future, cattle will feed around especially during the dry season.

Agro-pastoral conflicts in Menchum Division are also prevented through the provision of subsidies and fertilizers to conflict driven villages by government. This has helped the people to improve on their farms and limit their desires to have more farmlands which they think sustain them. This will at least expand grazing lands for some time though population pressure cannot really avoid conflicts.

### 5.8 Why conflicts resolution is still a major problem in Menchum division

If one go by the history of conflicts in Menchum Division, he will feel that the long existing conflicts should have had a permanent solution by now. Instead agro-pastoral conflicts continue to increase on daily basis and its inability resolutions continuously. According to the local population in general and conflict victims in particular, two major political problems exist making the conflict question more problematic (1) the money minded royal lineage and (2) the appointment of officials to head the division which they know little about the root of conflicts. Population pressure and animal mobility due to environmental changes are also some major social and economic problems that plague conflict management in Menchum Division.

The local chiefs are the primary custodians of lands in Cameroon. This means that they are the ones to secure land for the future generation. But most local chiefs in Menchum Division continuously to sell their lands to graziers even though there is limitation of land to contain the already existing population. The worst is even that one piece of land is sold to many herders at a time. The weakness of some royal lineage and their desire for money have put a lot of

confusion in the minds of agro-pastoralists and conflict are to rise in the future if a good mechanism is not put in place. In Esu village, the competition for land is excessively high because grazier-grazier conflicts at Torkisong from 1999 to 2007, Kedzong and Sangwa of recent years have displaced many herders who have moved closer to the village settlement and this have aggravated farmer-grazier and farmer-farmer conflicts in the village thus making Esu the worst conflict zone in Menchum Division.

The appointments of Senior Divisional Officers and the Divisional Officers are a serious problem the indigenous population has identified in agro-pastoral conflict resolutions. According to them, most of the cases in SDOs and DOs offices favour the rich who are always the herders and the indigenes whose farms do not move become looser. Although some of the cases favour the victims and fines are paid, conflict resolution goes with the person on power. The issue of bribery and corruption in this conflict zone is very much pronounced. If the SDO is a Muslim, about 75% conflicts cases favour the Muslim and if a non-Muslim it took another dimension. The people of Menchum are of the fact that if SDOs and DOs were elected, they should have happy to concretize their peace from sorrows.

The prevalence environmental change stems conflicts. [6, 7] carried out a research on environmental change and acute conflict and concluded that there is a direct relationship between environmental change and conflicts in the world. Climate change and resource depleting have caused food and feed shortages and this has led to the displacement of people in the world especially on marginal lands like the Sahel region of Africa. Land scarcity is becoming a major problem in Menchum not because there is too little to go around, but because of "a process of competitive exclusion by which the small herders are increasingly squeezing off the land" from the large cultivators using roughly 90% of the land [17]. This

situation to expand grazing land at the expense of farmland has remained a serious problem in conflict resolution as farmers are not willing to retreat from their ancestral farmland in favour of herders.

## VI. CONCLUSION AND RECOMMENDATIONS

The swelling of human population in Menchum Division has not only changed their land uses, but has put them into conflicts. Land use dynamic in Menchum Division has evolved over time and people are on a continuous fight for landed property. The depletion of soils, depletion of water supply, the shrinking of vegetation and the incident of climate change and variability has stemmed the increasing demand for land to meet up the short time needs of this growing population. This has however been limited and both farmers and graziers are moving to marginal lands for survival. Consequently, these marginal lands and valleys cannot contain the pastoralists and cultivators in their required numbers. This leads to the conflict in various land uses. These conflicts seen between farmers and graziers, farmers and farmers and within graziers have had a long history in Menchum Division. Due to the perennial nature of these conflicts, conflict resolution approaches have been put in place such as the participatory approach, the judiciary method and the coercive methods. These methods have hardly satisfied the victims. Thus some conflict prevention methods were employed and some of them are still ongoing. To manage conflict in Menchum, the property right should be reinforced. Grazier should know their limitations while farmlands are clearly demarcated from grazing land. Thus if defaulters of such laws are brought to book, the incident of conflicts will be limited. Agro-ecological conditions and livelihoods strategies should be employed. Identify threats to pastoral capitals. Understand the mix of livelihoods practiced, how these vary seasonally, geographically and ethnically and the coping strategies applied during crisis. Assess patterns of resource access rights and their link to environmental conditions. Education of both the cultivators and pastoralists should be enhanced through programmes and sensitization on the need of natural resource management. In fact, managing natural resource is managing conflict.

There should be local customary arrangements aimed to prevent, manage or resolve conflicts: These include the roles of traditional chiefs, elders, women, local administrators and the judiciary. Changes in context affect these dispute resolution mechanisms (e.g., gender roles, water points). More transhumance zones should be created to augment the Gayama frontier so that graziers should not scramble for the small fertile valleys with farmers during the dry season.

The local chiefs and administrators should not be bias in the management of conflicts. They should identify the rights of each group over the piece of land he/ she owns and educate the people on how to manage the land first as an individual. In times of conflict resolution, defaulters should be sanctioned according to the law. The various delegations of Livestock Fisheries and Animal Industry, Agriculture and Rural Development and that of State Property and Land Tenure should work hand in hand to curve out the various land uses and their areal extent. All these will limit the continuous prevalence of conflicts in Menchum Division.

## ACKNOWLEDGEMENTS

Special thanks to Dr. Terence EpuleEpule of McGill University, Montreal Canada for comments and suggestions and for providing funding from his research grant that led to the publication of this article.

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# Stylistic Features in Robert Frost's Poetry

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**Abstract**—The writer, Robert Lee Frost, was a nature poet, a poet who spoke with rhyme and meter of all things natural, and in so doing plumbed the depths of emotion of people in all walks of life. In describing a simple act of nature, the mundane, or the heartfelt grief of people, Robert Frost elucidates an insight into the sometimes-simple instances in our lives that when brought together constitute our very lives. Some of Frost's most beautiful work displays this unadorned reality of life. In all of Frost's works, the reader sees captured in verse a depth and level of human emotion that is not easily discerned by the eye, but rather felt and nurtured in the heart, Robert Frost uses nature at its most beautiful to explain life at its harshest.

**Keywords**—Nature, New-England, Countryside, path, spirit, soil.

Robert Frost was important to American poetry during the first half of the twentieth century because he maintained traditional meter, structure, and themes during a time when modernism was the dominant poetic mode. He was a popular poet, but he never sacrificed his art for that popularity. His style was plain, but his poetic structures were complex. Monroe observes this where Frost displays 'character, as well as a penetrating, humorous and sympathetic quality of genius. They face the half-glance of the world, and the huge laughter of destiny, with pride and grit, and without egotism.' (Harriet Monroe 62) One aspect of life that touches everyone is death, whether it is the loss of a friend, neighbour, or loved one. Robert Frost who preferred to be rooted in the American culture, unlike expatriates like Ezra Pound and T.S. Eliot, created a universal art with a high "locative" predisposition, and singularities of place. Lawrence's statement that "all creative art must rise out of a specific soil and flicker with a spirit of place" becomes highly relevant when we underscore Frost's necessity on New England for evolving the subject-matter of his poems like in Home Burial which reveals his love for his countryside

There are three stones of slate and one of marble,  
Broad-shouldered little slabs there in the sunlight  
On the sidehill. We haven't to mind those.  
But I understand: it is not the stones,  
But the child's mound—'

In Robert Frost's poem, "After Apple-picking," the reader comes to know an old man who worked

harvesting apples his entire life. In the smell of the apple blossoms and the beauty of the russet color of the apple, the reader realizes the old man's love of his apple orchard. His death is coming slowly and peacefully to him, allowing him time to see and hear his life once again, but much more acutely. He hears the rumbling of apples in the cider bin and feels the rung of the ladder on the arch of his foot. The harvester's senses have become heightened to ordinary, daily activities. Robert Frost, unlike these two stalwarts of modern poetry, preferred to be rooted to the American soil, and his poems published in England smelt strongly of it as Richard Church points out that if his philosophy is to understand 'In order to see it more roundly, and to locate it in its place in the chain of endless eventuality. So though his work is so quiet, it is not static. He pretends to step aside, as observer, from the universal mobility. But he also makes poetry out of that pretence. Indeed, it is the source of his laughter. (Richard Church 39) American bias of Frost's poems was obvious, rooted as they were in the peculiarities of scenes in New England, his aspect of Frost's life must, first of all, be well contained in our mind before we start searching the "roots" of his pastoral poetry which emerged from a closer Thoreauvian understanding of the fairly "uninterrupted scene of pleasure" of the wilderness—the original home of man where one can discover, given the willing suspension of disbelief, man's "aboriginal self" with all its primal innocence and beauty. The reader can feel the bone tiredpain of tiredness and the quiet reception of endless sleep. By letting the reader feel the old man being lulled into death through the use of the senses, the poet subtly interweaves into the reader's consciousness the hold that the land has had on this farmer; "Essence of winter sleep is on the night/ The scent of apples: I am drowsing off" (7-8). In the final four lines of the poem, the old man knows that if the woodchuck were still around it could define the nature of the sleep. By using the senses of smell, touch, and even sight, Frost lets nature ease the old man into rest.

In "Home Burial," we experience the aftermath of death of a beloved child and quite possibly the death of the marriage. The poem's setting is only a small portion of a house containing the staircase and the area leading to the front door. At the top of the staircase, there is a window that looks out upon a small family cemetery. We meet the wife and mother at the top of this stairway and the husband/father at the bottom. She is quite clearly upset and the husband asks why. When he reaches the top of the

stairs and looks out, he finally understands. He grew up here, and like everyone else, tends to not see details that he has always known. His wife sees this as coldness because he buried their child in this cemetery. The story progresses and he pleads with her to talk to him, to not seek consolation from others, but to turn to him. Likewise, in "After Apple-Picking," the world of work and labour is represented in the harvest of the apple-picking. Note what the speaker says about this work:

For I have had too much  
Of apple-picking: I am overtired  
Of the great harvest I myself desired.

Success, as defined in the quantity of apples, has exhausted the speaker, and thus this poem symbolically comments on work and success. However, perhaps in his most famous poem, the haunting necessity of taking decisions is summarised in "The Road not Taken," where the speaker is forced to make a decision between two paths that would lead him to different destinations. These paths and the choice of course symbolise the decisions that we all have to make in life but which we are never able to undo or go back and select another "path."

Knowing that men and women deal with every emotion differently, it would seem that dealing with grief differently would not come as a surprise, but it does. I think the biggest difference comes from the very physical fact that the woman carries the child in her womb and bonds with that child even before he is born. She knows that child and very child, of course, is different. Peter Viereck observes that 'he is one of the most original writers of our time. It is the self-conscious avant-garde rebels who follow the really rigid and tiresome conventions.' (Peter Viereck 68) When my son, Stephen, was stillborn, I was inconsolable as was my husband. Life goes on, however, and my husband was back at work while I was still home recuperating from birth. Death is such a heavy load and to lose a child is the worst burden of all. I could still feel my child squirm and kick and jump in surprise. I would wake in the night anticipating movement. I would start to talk to him before I remembered, and meanwhile life went on. There is an incredible difference in the sensibilities of men and women. My affinity with the poem "Home Burial" stems from not only the death of a child, but also from looking for solace in the land. I love gardening. Feeling the soil sift through my fingers and smelling the pungent odour of the earth is balm for the spirit. Seeing the buds of spring and feeling the hot sun of summer on my skin aided the healing process. Over the years, tears and rain have watered my garden while shovelling and anger have tilled the soil. Knowing that earth returns to earth is somehow a comfort and affords anyone the opportunity to listen to nature. When I listen closely, I hear the soft sigh of the wind, the buzzing of

bees, the rustling of grasses, and the slow healing of my soul.

In the poem "In Hardwood Groves," the poet invites the reader to the realization that all living thing must return to dust in order to dust in order to "mount again" (line 5). People resist change especially during tribulation. However, Frost's work paints a picture of nature at its most beautiful to ease the shock of suffering. Every minute of every day, the earth is continuously changing. Whether or not that change is accepted does not signify. Frost demonstrates how nature has been given to humanity as a respite for the soul. His poems express not only the rejection of that solace by some, but also the quiet rejoicing of others in the comfort of all that nature has to offer. In After Apple Picking 'the dream will relive the world of effort, even to the ache of the instep arch where the ladder rung was pressed. But is this a cause for regret or for self-congratulation? Is it a good dream or a bad dream?' (Robert Penn Warren 130)

This poet has done that and more. He has used nature at its softest and most sweet smelling to its harshest extreme to provide verbiage for emotions that at times can hardly be endured much less spoken about. Frost's songs of nature can typify the joy one feels at witnessing a bubbling brook, the smooth silkiness of the sun on one's skin, the delight in someone's eyes to the desolation of grief. Nature in all its glory has given wings to Frost's pen. Frost has been defined as a realist. Louis Untermeyer recalls that "Frost once said, "There are two types of realist. There is the one who offers a good deal of dirt with his potato to show that it is a real potato. And there is the one who is satisfied with the potato brushed clean. I am inclined to be the second kind. To me, the thing that art does for life is to clean it, to strip it to form" (18). Nature will certainly strip everything down to form.

Often enough, that meaning is arch, pedantic, and intrusive, redolent of the cracker barrel and the symposium in the country store. In "The Kitchen Chimney," Frost pleads with his house-builder to build the chimney" clear from the ground" rather than from a shelf:

A shelves for a clock or vase or picture,  
But I don't see why it should have to bear  
A chimney that only would serve to remind me  
Of castles I used to build in air.

In "Evil Tendencies Cancel," he asks:

Will the blight end the chestnut?  
The farmers rather guess not.  
It keeps smoldering at the roots  
And sending up new shoots  
Till another parasite  
Shall come to end the blight.

"Everything is really all right," murmurs the vindicated shade of Doctor Pangloss. And in "Something for Hope,"

we are advised that we need only let our abandoned pasture develop a good crop of trees and then timber it off in order to have the pasture again as good as new:

A cycle we'll say of a hundred years.  
Thus foresight does it and laissez faire,  
A virtue in which we all may share  
Unless a government interferes.

The clincher stanza of "The Kitchen Chimney" contains sufficient mildly embarrassed self-deprecation to make it, if somewhat arch, at least legitimately amusing. "Something for Hope" becomes two-edged in its closing lines:

Hope may not nourish a cow or horse,  
But spes alit agricolam 'tis said.

The whimsy may be mossy, but the irony is directed, not only against worriers, but also against complacently timely platitudes. And if "The Bear" presents man's intellectual history as an endless and futile pendulum swing that "may be thought, but only so to speak," still the speaker includes himself in his indictment.

Thus Frost's moralized metaphors are characteristically marked by a kind of defensively ironic whimsy, the gesture of what I have called in chapter I prudential man, the man who is primarily concerned with getting by and who co-operates with nature because such co-operation enables him to get by. Insofar as they are whimsical, they warn one off from trying to construct metaphysics from them; insofar as they are moralized, they provide a set of practical hints alone. The only moderately developed figure in Frost's poems who tries – Loren, in "Blueberries" – is, as I have said, an object of at least partial contempt. Loren has no apparent sense of that "limitless trait in the hearts of men" that blesses, or curses, contemplative man, leaving him chronically dissatisfied with mere getting by, with a world that is not broadly and deeply meaningful.

In Robert Frost's two Masques we also find a somewhat similar approach in the depiction of the character of God. God is denuded of the closed aura of myth and is presented as a humanised figure pondering over deeper meta-physical problems humanely. Moreover, the Adamic poet's venture in this context takes him to work contra the tradition of appropriating mere myth as poetic form. He rather works under the assumption that the essential and "inherent form of experience," and even of language is, in fact, "the author of the myth, past and present manifestations, and it is this form poetry seeks to release from historical language." Thus, the Adamic poet tends to sing the everlasting glory of the "single self" of man which, in its uniqueness, gathers qualities of harmony and proportion in being unitary and self-sufficient in the face of all that smacks of the mass and its generic culture.

Optimistic American poets like Walt Whitman may, of course, imagine that the single self and the democratic mass might produce an electrifying force if they perfected each other fruitfully and suitably. This apart, the Adamic poet's "sovereign self" may contain in itself a deeper level of self-assertion which in its very condition of isolation and separateness may develop an elementary and realistic sense of honour just as we find, for example, in Thoreau's self-chosen retirement from the community to carry on a kind of experiment with life beside Walden Pond.

With these ideas in mind a consideration of Frost's poetry with a knowledge of his critical rules will bear testimony, as it shall be shown in the succeeding lines, that Frost is consistently pre-occupied with "the Adamic Mode" in American Poetry. A knowledge of what he has to say on poetry vis-à-vis his own experimentation in that field will be helpful as a starting point for our enquiry.

Frost talked of "enthusiasm" in poetry but was also one who sincerely meant to force it through the "prism" of metaphor. For that matter, as he wrote to Sidney Cox, "a subject must be an object" as the poet holds it clearly outside of himself. This way Frost may seem to be reiterating the mythic poet's emphasis on poetry as "an escape from emotion." Though there is always a necessity for this, as Frost's approach to themes in his poetry would show, Frost is, perhaps, a little too uncomfortable when a poet makes a cause of it.

A judicious reference to Frost's self-definition through his creative imagination would mean, first of all, and particularly from about 1925 on, a growing interest in establishing a certain kind of correspondence between poetry and life. While talking of belief in God, Frost is also interested in fixing confidence in the self-belief, the belief of love and literary belief. This again shows his Academic freedom of choice in entertaining an abstruse attitude towards the problem of existence because such an attitude is the only thing possible in a mysterious universe.

However, Frost's "poetic impulse" that enabled him to define himself as an individual cannot be generalized. Lawrence Thompson notes its ambiguity and emphasizes its operational interaction of opposites. Sometimes, his emotional reaction to an experience is worked out into a provoking thought via a telling Snowy Evening." At other times, he begins with a sudden through analogy, he reaches an emotionally vibrating afterglow. Something." Though Frost never wanted to "worry a poem into existence," he never forgot the value of "working out a poem" which he would have been delighted to name as the "facility of performance in an act of clarification.

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# Gender equality in workplace: A case study of public sectors in Kurdistan

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**Abstract**— *The purpose of this study is to investigate the gender equality in workplace in terms of the influence of the following factors (culture, education, poverty, and political) on gender equality. A quantitative method used in order to analyzedata gathered by the researcher. The researcher used questionnaire in order to be able to analyze the current study. A random sampling method used, where almost all employees will have equal chances of being selected for the sample. The researcher gathered 133 questionnaires, however 22 questionnaires were invalid and 111 questionnaires were properly completed. The findings revealed thatculture will have negative influence on gender equality in workplace this indicates that culture causes gender equality in the workplace.*

**Keywords**—*Gender equality, culture, political, education, poverty, Kurdistan.*

## I. INTRODUCTION

Gender is an essential marker of social and financial stratification and, subsequently, of rejection. Despite one's financial class, there are deliberate sexual orientation contrasts in material prosperity, in spite of the fact that the level of disparity fluctuates crosswise over nations and after some time (Equality, et al. 2018). Thus, sexual orientation disparity is a normal for most social orders, with guys by and large better situated in social, monetary, and political chains of importance. For over two decades, the objective of diminishing gender imbalance has held a noticeable place in universal organizations and in national methodology articulations Where do we stand today with respect to sexual orientation equality in prosperity? This paper investigates that inquiry. There is developing acknowledgment that prosperity is a multi-dimensional idea and, as noted in section, goes past wage, instructive accomplishment and wellbeing (the material measurements) to incorporate organization and strengthening and in addition subjective prosperity. That structure is reflected in the accompanying sexual orientation examination that assesses gender contrasts in three key areas: abilities, jobs, and organization (De

Looze, et al..2018). The first of these classes — abilities — is of characteristic esteem and it likewise creates the preconditions for securing one's financial prosperity by means of commitment underway and monetary basic leadership. The second space — jobs — is contained conditions that empower people to satisfactorily accommodate themselves and their families and incorporates access to work, compensation, access to credit and resource ownership.<sup>2</sup> The third area — office (or strengthening) — can be comprehended as the capacity of people and the gatherings to which they have a place with shape their condition. Along these lines, sexual orientation balance in this space would infer that ladies are similarly argentic as men. Women's offer of administrative positions and exchange organization participation and of authority positions in cooperatives, organizations and overseeing bodies are valuable pointers in this area. Specialists have dependably needed to adjust their requirement for money against their craving for solid working conditions (Forman-Rabinovici, & Sommer, 2018). This exercise in careful control is winding up more troublesome as the world pushes toward a solitary worldwide commercial center with extreme rivalry. The two people require enduring, generously compensated work to ensure a future for themselves and their youngsters. In the meantime, as Lagerlof brings up, strain to expand benefits has made a commercial center where steady employments are elusive and keep. Less and less bosses promptly offer standard, lasting, generously compensated business (Lo, & Houston, 2018). In the industrialized nations, work organizations are debilitated by weights from worldwide rivalry, while creating nations may draw in speculation by frail insurances for the workforce. In this profoundly aggressive work showcase, the two ladies and men may think that it's difficult to guarantee enough pay to keep their families alive and solid in the long haul while demanding that their wellbeing be secured for the time being. This production gives a worldwide diagram of sexual orientation issues in research, arrangements and projects on work and wellbeing and features some particular issues for

ladies. Specifically, it will look at some clear incongruence between female battles for financial and social uniformity and their need to ensure their wellbeing. It is essential to first comprehend the administrative parts of sexual orientation uniformity in Australia, and also look into discoveries on the usage of equity hones and their effect on hierarchical and representative results in different working environments (Fagan & Rubery, 2018). From the 1970s, Equal Employment Opportunity (EEO) enactment was authorized and Australian elected and state government divisions set up parallel open door units. They utilized ladies' consultants, concentrating on governmental policy regarding minorities in society in view of a social equity and human rights mission. In the 90s, with the impact of neoliberalism, the concentration moved to a business case for sexual orientation equity (Meemken & Qaim, 2018). The objective to expand ladies' equivalent cooperation in the workforce has picked up the imprimatur of being a decent business procedure upheld by such advancements as Male Champions of Change (Pagan, 2018). In spite of the fact that researchers have featured worries with leaving sexual orientation fairness to the 'altruism or illuminated self-enthusiasm of businesses', there have been numerous examinations that have been persuasive in demonstrating the business advantages of more noteworthy sexual orientation uniformity, urging bosses to make a move in the working environment (Walker, 2018). It ought to be noticed that organizations' thought processes in making utilization of work's unsaid aptitudes, vitality and imagination are all the more frequently identified with upgrading profitability and keeping up or enhancing a focused position in the commercial center than a desire to adapt work, improve the nature of working life or give meet openings. Be that as it may, accomplishing the required levels of advancement, quality, consumer loyalty and included esteem currently depend increasingly the inventiveness of work. It is additionally generally trusted that inventiveness and specialist participation can never again be accomplished through control and compulsion, yet depend rather on expanded coordinated effort all through the undertaking (Sørensen, 2018). In this way, authoritative change can't be adequately accomplished in the event that it is played out as a power amusement amongst administration and work, the pickup of one coming to the detriment of the other. New types of work organization should be outlined and actualized to address the issues of both the organization and its differing workforce.

## II. LITERATURE REVIEW

All examination work environments are asked to build up a Gender Equity, with staff delegates from each level of the

association, male and female. Emphasize that sex value ought not to be viewed as fundamentally a "ladies' issue", but rather an issue of equivalent and basic significance to the entire of society. Until the point when people trust equity remains a cutting edge issue that is of genuine significance to all, it will be difficult to gain ground (Haake, 2018). The part of the Gender Equity is to characterize whether issues exist in an office, organization or college (for which an unknown overview might be the instrument of decision), to guarantee a dedication from administration and staff to "improve things", and to outline a reasonable way to deal with any issues in an achievable time allotment. Adaptable access to work can likewise incorporate adaptable stopping license game plans amid pregnancy and subsequent to returning, when access to brief youngster care might be an issue. This should be considered to keep the mother connected with her working environment and work partners in the change from maternity leave and back to work (Durbin, et al. 2017). It is likewise imperative to guarantee that Human Resources staff comprehend that for some specialists the activity doesn't stop at maternity leave since they may have continuous obligations (e.g. in the event that they have staff and additionally understudies), and global aggressiveness is an ever display thought. Notwithstanding, ladies ought not to be punished on the off chance that they can't keep up their work duties amid this leave period. Appropriate substitute courses of action ought to be made amid their nonappearance. This is especially vital for single guardians (Kokkonen & Wängnerud, 2017).

A steady, self-improvement condition giving important counsel on the vocation and kid raising issues will help, i.e. "science mother club". The issues looked by moms in inquire about are not quite the same as other workforce issues and require the right guidance, moral help and positive good examples (Hübner, et al. 2017). This encourages the best counsel and good help and could empower a social move from the mother continually being the essential vocation, to greater value in parental care between moms, fathers and expert professions. The abilities area catches sexual orientation contrasts in the preconditions fundamental for carrying on with a decent life. Intergroup sexual orientation contrasts in capacities condition the probabilities that females and guys at the individual level will accomplish specific levels of monetary prosperity. Here we center around two pointers of capacities — instruction and wellbeing — both considered basic essentials to prosperity, establishing the framework for the capacity to arrangement for self and family and in this way to accomplish financial security (Ovseiko et al. 2017).

There is developing confirmation that the arrangement of various sorts of adaptable work practices may have unintended outcomes for sexual orientation equity. (Kaufman, et al. 2017), for instance, give an account of an examination looking at the connection between access to and utilization of adaptable/family friendly work rehearses and saw work-family adjust. They demonstrate that not all adaptability hones are related with more grounded impression of work-family adjusts. For instance, employer provided or sponsored human services was reliably connected with bring down levels of apparent work family adjust, while low maintenance work was related with higher announced work and family adjust. Researchers have by and large clarified these discoveries as intelligent of the way that most associations adopt a specially appointed strategy to sexual orientation correspondence and assorted variety all the more for the most part (Dommermuth, et al. 2017). This profession shows that for some representatives, particularly ladies, the employments of adaptable work hones have been related with negative vocation results, for example, advancement and access to important work. There is likewise extensive confirmation that there is a noteworthy hole between the formal talk of strategy and how such strategies are executed by and by. These discoveries have been especially clear in such callings as bookkeeping, and building and additionally among senior administration (Dhatt, et al. 2017). One approach suggested by the Report in accomplishing equity at the work environment is to supplement regular hostile to separation arrangement measures, for example, reasonable and far reaching laws, compelling authorization systems and particular bodies, with other strategy instruments, for example, dynamic work advertise strategies. While enhancing the working of work showcases, these can counter separation with extensive arrangements that upgrade the activity position work in both the general population and private business administrations, and increment the employability of the individuals who are helpless against segregation (Kunz & Maisenbacher, 2017). New approaches are additionally required to close the sexual orientation hole in business and pay. Regardless of advances, specifically the impressive advance in ladies' instructive achievements, ladies keep on earning not as much as men all over, and the unequal weight of family duties places them off guard in finding all day work (Lusey, et al. 2017). The Report underscores the way that further incorporation of essential standards and rights in provincial monetary joining and organized commerce understandings can assume a noteworthy part in lessening segregation at work. Where the gatherings to such understandings make duties on non-separation and equity issues, consideration should be paid to

successful follow-up systems. Improvement finance foundations have as of late required their private borrowers to regard the standards and rights set down in the basic worldwide work guidelines. This will prompt the commitment for businesses to found balance improving work hones at the working environment (Ozaki & Otis, 2017).

Since the distribution of the last report in 2016, and the worldwide monetary emergency, there has been a developing enthusiasm for the impacts that end the sex hole in business and income could have on the more extensive economy (Gibney, 2017). Productive utilization of human capital is critical to macroeconomic execution and ladies' unequal interest in the paid labor market speaks to an effectiveness misfortune to the Scottish economy. Confirmation created by global financial foundations, for example, the IMF and the World Economic Forum shows that a superior utilization of the aptitudes and abilities of the world's ladies would create monetary development and profitability (Lo, & Houston, 2018).

Sexual orientation balance at working environment alludes to the equivalent rights, obligations and chances of ladies and men in business (UN 2013). Uniformity does not imply that ladies and men will turn into the same however that ladies' and men's rights, duties and openings won't rely upon whether they are conceived male or female. Sexual orientation balance suggests that the interests needs and needs of the two ladies and men are mulled over, perceiving the assorted variety of various gatherings of ladies and men. Fairness amongst ladies and men is seen both as a human rights issue and as a precondition for, and marker of, feasible individuals focused advancement (Cornwall & Rivas, 2015). Assorted variety administration and equivalent open doors are two distinct terms. The term meet open doors is related with tolerant, rights based, and is settled in congruity of lawful tenets whereby it is outfitted towards expanding the extent of minority and ladies in senior objectives in association (Kabeer, 2016). Assorted variety administration is in any case, somewhat unique and is fairly centered around hierarchical activity whereby associations center around esteeming contrast notwithstanding non-segregation and worries on regarding each person in the work environment paying little mind to their race and sexual orientation among different factors (De Looze, et al. 2018). Associations will undoubtedly conform to authoritative necessities and have enrollment targets and in this manner bring out different working environment programs prohibiting segregation. Viable assorted variety administration requires a culture which is comprehensive of a workplace that sustains cooperation, interest, and. The issue with administration of decent variety and the prerequisite of law to address the

issues is famous as associations that have elegantly composed reports for enlisting and terminating were found to have higher rates of ladies in administration (Roberts, 2015). HR assorted variety administration practices ought to in a perfect world begin off by estimating decent variety and assorted variety administration rehearses in associations as the decent variety abilities could be undermined by absence of regard for all around archived strategies and appropriate record keeping (Kumar & Quisumbing, 2015). Researchers propose that associations should quantify the personality profile of characterized work gatherings, the common hierarchical culture, and the impression of different representative gatherings in order to recognize social hindrances that may go about as an operator in thwarting equity at the work environment (Coleman, 2017). The writing on overseeing decent variety and uniformity is broad extending from wide investigations to top to bottom contextual analyses crosswise over different firms and businesses. Overseeing assorted variety and equity in the working environment is basic on the grounds that there remains an across the board open sense of duty regarding balance and decent variety which have been judged by various mentality overviews (Stoet, et al. 2016).

**III. METHODOLOGY**

The purpose of this study is to investigate the gender equality in workplace in terms of the influence of the following factors (culture, education, poverty, and political) on gender equality. A quantitative method used in order to analyzedata gathered by the researcher. The researcher used questionnaire in order to be able to analyze the current study. A random sampling method used, where almost all employees will have equal chances of being selected for the sample. The researcher gathered 133 questionnaires, however 22 questionnaires were invalid and 111 questionnaires were properly completed. The questionnaire structured in the form of multiple choice questions. The participants were asked to mark each item on five point scales ranging from definitely agree to do not agree at all. Furthermore, according to the main research purpose which evaluating four factors (culture, education, poverty, and political) and its impact on gender equality, therefore the researcher set the following four research hypotheses:

- First research hypothesis stated that “ culture will have negative influence on gender equality in workplace”.
- Second research hypothesis stated that “ education will have negative influence on gender equality in workplace”.
- Third research hypothesis stated that “ poverty will have negative influence on gender equality in workplace”.

Fourth research hypothesis stated that “ political will have negative influence on gender equality in workplace”.

**Analyzing the collected data**

*Table.1: Reliability statistics*

Factors	Reliability statistics Cranach’s Alpha	Number of used items
Culture	.789	6
Education	.819	6
Poverty	.791	7
Political	.724	6

Table (1) shows Reliability test for four independent factors (culture, education, poverty, and political). Concerning culture the Statistics Cranach’s Alpha  $\hat{\rho}$ =.789, concerning of education Reliability Statistics Cranach’s Alpha  $\hat{\rho}$ =.819, concerning of poverty factor Reliability Statistics Cranach’s Alpha  $\hat{\rho}$ =.791, concerning of political Reliability Statistics Cranach’s Alpha  $\hat{\rho}$ =.724. However, according to the above findings, it’s found that all four independent factors used to measure gender equality in this study were reliable.

*Table.2: Correlation Analysis*

Factors	Pearson correlation	Gender equality
Culture	Pearson correlation	.812 **
	Sing. (2-tailed)	.000
	N	111
Education	Sing. (2-tailed)	.675**
	Sing. (2-tailed)	.000
	N	111
Poverty	Sing. (2-tailed)	.789**
	Sing. (2-tailed)	.000
	N	111
Political		.711**
** correlation is significant at the level 0.01 level (2-tailed)		

According to correlation test as seen in table (2), the researcher found out that culture has significant correlation ( $r$ =.812\*\*,  $p$ <0.01) with gender equality in workplace, the correlation between culture as independent factor and gender equality in workplace as dependent factor. According to correlation test, the researcher found out that education has significant correlation ( $r$ =.675\*\*,  $p$ <0.01) with gender equality in the workplace, the correlations between education as independent factor and gender equality in the workplace as dependent factor. According to correlation test, the

researcher found out that poverty has significant correlation ( $r=.789^{**}$ ,  $p<0.01$ ) with gender equality in the workplace, the correlations between poverty as independent factor and gender equality in the workplace as dependent factor.

According to correlation test, the researcher found out that political has significant correlation ( $r=.711^{**}$ ,  $p<0.01$ ) with gender equality in the workplace.

Table.3: Model summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.902(a)	.813	.801	.560

a Predictors: (constant), culture, education, poverty, political

Table.3: ANOVA

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	135.545	6	28.212	89.198	.650
Residual	32.890	101	.203		
Total	168.453	107			

Table.4: Multiple regression Analysis

	Unstandardized coefficients		Standardized coefficients	t	Sig.
	B	Std. Error	Beta		
(constant)	4.185	.502		.8339	.000
Culture	.629	.121	.640	7.891	.000
Education	-.102	.001	-.110	-.4983	.009
Poverty	-.209	.090	-.215	-.5921	.015
Political	-.312	.110	-.319	-6.421	.022

Dependent : Gender equality

Table (5) explains the results research hypotheses. The first hypothesis, culture will have negative influence on gender equality in workplace (Beta is weight 0.640,  $p<.001$ ) this indicates that culture causes gender equality in the workplace. Therefore, based on this result the first hypothesis was supported. The second hypothesis, education will have negative impact on gender equality in the workplace (Beta is weight -0.110) this indicates that education does not have any negative impact on gender equality and does not case gender equality in the workplace. The third hypothesis, poverty will have negative impact on gender equality in the workplace (Beta is weight -0.319) this indicates that poverty does not have any negative impact on gender equality and does not case gender equality in the workplace. Finally, the fourth hypothesis, political will have negative impact on gender equality in the workplace (Beta is weight -0.215) this indicates that political does not have any negative impact on gender equality and does not case gender equality in the workplace.

**IV. CONCLUSION**

One of the significant difficulties for pioneers and HR experts understudied in the writing concerns what sorts of system or program associations ought to embrace so as to advance towards working environment sex uniformity. This paper has analyzed one expert system that distinguishes 15 key concentration zones and proposes a larger approach that defines objectives for each concentration region, featuring the significance of thinking about the association between the territories. The paper point by point imperative contemplations when outlining a sex balance system, setting that it is fundamental to consider the business setting and specific needs of the association and its workforce. Perceiving the significance of social change is imperative to gain genuine ground in working environment sex uniformity, in a way that acknowledges not just the present working needs of female representatives yet additionally gives them improvement and advancement openings. The paper has featured the significance of authority in rolling out hierarchical improvements, enumerating the need of focused

responsibility and displaying cases of fruitful change to a more comprehensive culture through administration activity. Changing work environments into reasonable impartial situations is a continuous excursion with alterations required as the business advances and its inside and outer group partners create after some time. This exploratory research offers ascend to critical new headings for both practice and research.

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# American Crises as Depicted in *A Clean, Well-lighted Place* and Its Islamic Solution

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**Abstract**— Ernest Hemingway's *A Clean, Well-lighted Place* is presumably one of his most written about short stories of all time. In this short story, Hemingway endeavors to sketch the frustrating and lonesome condition of the western old generation and the reaction of the younger generation to that frustration. He very precisely but beautifully has pointed out some important issues of the then American society which is exceeding its limit day by day. This study seeks to bring those problems on the limelight for one more time and also tries to give some possible solutions based on Islam.

**Keywords**— Hemingway, *Nada*, American society, *Al-Quran*, Prophet (SAW).

Ernest Hemingway, a 20<sup>th</sup> century noble laureate American writer, was born in Oak Park, Illinois in 1899. He was a journalist and a war correspondent in several important wars in history like the Spanish Civil War, The Greek Revolution and the World War II. He also participated in the World War I as an ambulance driver from Italian Army. Throughout his career he got wounded in many events that led him to a constant depression. In 1920s, Hemingway became a member of the group of expatriate Americans named the "Lost Generation" in Paris with Gertrude Stein, F. Scott Fitzgerald, James Joyce, and Ezra Pound et al. "His straightforward prose, his spare dialogue, and his predilection for understatement" are reflected in his writings (Ed. Frenz). Hemingway himself said in an interview that, "I always try to write on the principles of the iceberg." (Ed. Nina Baym et al.). Some of his famous writings are *The Sun Also Rises* (1926), *A Farewell to Arms* (1929), *The Old Man and the Sea* (1952), *Men without Women* (1927), etc. He won the Pulitzer Prize in 1953 and the Nobel Prize in Literature in 1954. In 1961 he died in Idaho due to a self-inflicted gunshot.

*A Clean, Well-Lighted Place* is Hemingway's one of the most known existential short stories which was published in his short story collection *Winner Take Nothing* (1933). James Joyce, one of the contemporary writers of his time, has remarked about this literary piece as follows, "He has reduced the veil between literature and life, which is what every writer strives to do. Have you read *A Clean, Well-*

*Lighted Place*?...It is masterly. Indeed, it is one of the best stories ever written..." (The Hemingway Resource Center). In this story he has tried to depict the crises and despair of older generation of his society which drove them to brightly lit cafes. He also has described the meaninglessness of human life.

In this paper, we are going to comprehend the social depiction the author has shown in this short story. What kind of society he has described in his writing, how he has viewed life from social and religious perspective and what is the actual meaning he hides under this series of simple but absurd dialogues.

We will also attempt to understand problems faced by senior citizens in today's western world. We will pick out the similarities that we find between the old men of this story and the old people of the western world in general.

Most especially we will try to know what Islam guides about solving the crises of this older part of the society. Surely Islam suggests how one can take them out of their despair and how one can take care of elderly people living around them.

**Background**

*A Clean, Well-Lighted Place* was published in a period which was between the juncture of the World War I and II. As a result the western society was undergoing through postwar frustration and countless difficulties and a deep social and political turmoil. According to the mass, there was no solid reason of this heinous bloodshed happened in the World War I but the selfish motive of the leading political figures. They were facing economic and spiritual depression heavily. Even religion could not propose any effective solution to their sufferings. Everyone started to scrutinize each religious and social establishment. Even they became doubtful about the very existence of God. People began to think their lives meaningless and purposeless which was incorporated with the concept of Existentialism. The basic idea of Existentialism is, there is no existence of God, human life has no innate meaning and people should not rely on God rather they should strive to give their lives a new meaning.

As an expatriate artist, Hemingway's works were greatly influenced by post-war situations.

In this short story, Hemingway has presented three generations subsequently young, middle aged and old generation. He has shown the old generation through portraying the rich old man of eighty. He is an alcoholic who passes most of his time in café. He has no family except a niece. This old man is the direct victim of the World War I. The postwar influence is observed in him severely as he has tried to commit suicide. The young waiter who has a lot of confidence, a good job and a beautiful wife, represents the young generation fails to understand the condition of the old man rather he is irritated by the odd behavior of this man. All he is bothered about his own life. On the other hand the old waiter who represents the middle aged generation feels sympathy for the old man because he can relate himself to the both of the generations. Neither he argues with the young waiter nor he gets irritated by the behavior of the old man for to him the behavior of the old man is justifiable. He also realizes that gradually he is going to face the same consequence of life.

Hemingway describes his own point of view about old age. He thinks old age as nothing but a slough of despair. So everyone must have the ability to deal with this ultimate struggle.

American Crises vs. Islamic Counterpart

Apparently *A Clean, Well-Lighted Place* seems to be a story of an uneventful night, but through a series of insignificant dialogues Hemingway points out a number of indisputable problems that exist even in the current society. The older generation is the most neglected part of the society. The young generation lacks time and interest to give any attention to the older people. That is why at the very last stage of their lives, old people still suffer terribly from several problems. These problems prevailed at the time of Hemingway, exist in today's western world and the only solution lies in the shade of Islam.

The nuclear unit of the society is family. In America this basic unit is getting fragmented. Day care center for kids and old home for older persons become a common tradition there. To meet their own end, the members of family are splitting easily but they do not concern about it. They take it as their way of life. This situation brings a life of alienation where people do not get any support from any near and dear one. In *A Clean, Well-Lighted Place*, it is seen that during the suicidal attempt of the old man, readers do not see any of his family member except his niece. Throughout the story Hemingway does not mention any whereabouts of the old man's children. Even the old waiter does not have any family

of his own. Islam does not support this kind of loose family bonding. In Islam family is considered as a blessing. It is important to keep the family bonding strong and smooth otherwise it can strain the family relationships and the very foundation of the society at large. As family member, everyone has specific obligations to take the necessary initiatives to strengthen family bonding. As the head of the family, a man must undertake the responsibilities of his family sincerely and must try to keep his family united. In this regard Prophet (SAW) said, "If a Muslim man spends on his family and expects a reward from Allah (SWT), it will be considered as a charity." (Bukhari and Muslim). Islam has given parents the most honorable status. "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them (so much as), "uff," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy..." (Al-Quran 17:23-24). Shaykh Yasir Kadhi has mentioned in one of his lectures that, "Scholars of the Arabic language tell us uff is an expression or phrase that actually doesn't have a verbal meaning. There is no noun that it is based off of... it is simply a sound. Uff is the slightest expression of contempt." Thus Allah (SWT) has forbidden not to show this slightest expression of irritation towards parents. Ibn 'Abbas said, "Had there been a word lesser than uff, Allah would have used it in this verse." (Kadhi). Moreover, In Islam rearing a child is an Amanah given by Allah (SWT) Himself. "Your wealth and your children are but a trial, and Allah has with Him a great reward." (Al-Quran 65:15). Abu Huraira (R:) reported that the Messenger of Allah (SAW) said, "When a person dies, all action is cut off for him with the exception of three things: sadaqa al-zariah, knowledge which benefits, or a righteous child who makes supplication for him." The western society is unaware of such significance of a family. When a person's family members get detached from him, he loses his interest in any kind of social bonding, he makes himself alienated and leads a lonely life. In this story, the readers are informed that the old man "had a wife once too." (Scribner 232). Later whether his wife is dead or they got separated Hemingway does not make it clear. The old man makes himself socially excluded. Even the older waiter considers the café as a shelter of his loneliness. But Islam discourages such kind of lonely life. "A Muslim who lives in the midst of society and bears with patience the afflictions that come to him is better than the one who shuns society and cannot bear any wrong done to him." (Prophet Muhammad (SAW)). Asceticism is strictly prohibited in Islam.

Lonely life leads a man to frustration. Whenever a person fails to share his inner grief to someone his frustration increases to an extreme level. He gets pessimistic towards life. In this story, the old man has a lot of money but he is in great despair because money cannot buy happiness and it cannot reduce loneliness. As a result he becomes so frustrated that he has tried to commit suicide. "Thus money is hardly enough to erase, or even ease,...Material wealth is inadequate, an enemy of perfection (or of the Absolute). It is not only does not bring happiness but is even instrumental in bringing about its opposite." (Bluefarb 5). Often person suffers from sleeplessness. The older waiter is a victim of it. He pacifies himself by saying that, "it's probably only insomnia. Many must have it." (Scribner 233). On the other hand, "...and do not despair of relief from Allah; surely none despairs of relief from Allah except the disbelieving people." (Al-Quran 12:87). Thus Allah has promised a way out for optimistic people. "...That is instructed to whoever should believe in Allah and the Last day. And whoever fears Allah - He will make for him a way out...And whoever fears Allah - He will make for him of his matter ease." (Al-Quran 65:2-3). The whole story revolves around the feeling of nothingness. With the three phases of life a journey of losing everything is shown. The young waiter has everything- "youth, confidence, and a job," (Scribner 232). The older waiter has nothing like that but a job. At the end the old man of eighty does not have youth, confidence and job. Even his inability of hearing symbolizes that he has nothing positive to live with (Christina). Losing everything is the reflection of Hemingway's existential point of view. According to existentialism there is no absolute meaning of life, a man must strive to give his life a meaning. It is his own duty to bring fulfillment to his own life. When a person attains his old age and looks back to his life with all of his experiences, he finds nothing but nonfulfillment. Thus his whole life seems a wastage to him even his belief upon God fades away. For instance, the old waiter mocks the Lord's Prayer by replacing most of the words with "Nada" because his life is full of nothingness. "Our nada who art in nada, nada be thy name thy kingdom nada thy will be nada in nada as it is in nada." (Scribner 233). The old man also finds his life meaningless that is why he wants to finish his life. As he has failed to commit suicide, he in order to escape this darkness of Nada, moves around to the clean well-lighted cafes. The café is the only orderly place in the old man's chaotic life. According to the older waiter, all men "need a light for the night." (Scribner 233).

Western people are running after some temporary destinations but do not get any satisfaction out of it. Out of

frustration they are in such turmoil that they have no mental peace. They do not believe in afterlife so to them death is the only solution to their despair. In search of happiness they are roaming desperately to and fro. In *A Clean, Well-Lighted Place*, the older waiter goes to a bodegas after his duty to avoid his lonesome home but he could not stay there for long. The old man is the victim of the World War I, because of his distrust upon religion he has become atheist. To him death is the end of his sufferings. So he is not hesitant to commit suicide. Survey shows that, "The United States has been experiencing very high rates of individual suicides as well as suicide mass shootings, mainly related to firearms. These rates are the highest in the world, exceeding their counterparts in any other society on Earth, by hundreds of times (In 2010, there were 38,364 suicides, and in 2011, there were 32,163 fire-arms related deaths)." (Alpers). On the other hand in Islam, concept of afterlife is highly supported. Even in Buddhism and Christianity, the idea of afterlife exists. It is the place where everyone gets the fruit of their actions. In every religion committing suicide is a grave sin. For this reason, the old man's niece cut his hanging rope down because she "Fear for his soul." (Scribner 231). Allah, may He be glorified and exalted, said: "My slave hastened his death; I have forbidden Paradise to him." (Bukhari 3276 and Muslim 113)

Also there is always a chance to be reunited with one's family. So Muslims always have a sincerity to take preparations for that and also to make du'a for his family members so that their reunion might be confirmed. In Islamic Sufism, death has been seen as a delight by the Sufis. They believe in spiritual death along with physical death. According to them, when there is no remembrance of Allah, one's spirit dies. They consider Allah (SWT) as their Beloved and yearn for the sight of Him. They see afterlife as the rendezvous of the Beloved. Hudhayfah (R:) said about death at his deathbed: "The Beloved has come at the time of want". (Sufi doctrine: Sufis about death). Sufis believe that, "When man ascends the ladder of real knowledge, he knows through both faith and unveiling that he is a dreamer in the state of ordinary wakefulness and that the situation in which he dwells is but a dream...The Prophet (SAW) said, "People are asleep, and when they die, they awake." (Hirtenstein 62). Their belief about death takes away much of the fear of death. To them death is not a frightful experience anymore rather it is the ultimate voyage to their Beloved. That is why, "Death, to the Sufis is natural, universal and necessary." (Sufi doctrine: Sufis about death). Islam inspires people to have an optimistic view about this eternal life waiting for them.

It is a common mistake of the western people that they find a way out of frustration through alcoholism. Whether it is a celebration of joy or a way to forget their grief, the use of alcohol is normal issue for them. As a result, various bars, bodegas, pubs, cafes have been mushroomed throughout the European countries. In these pubs, alcohol is cheaper than water. According to the BBC, "Some wines in Australia cost less than an Australian dollar (\$0.82), compared to about A\$2.50 for the average water bottle." (Kohli). These cafes are well-decorated and well-lit to grab the attention of the customers. In this story, it is seen that the old man is habituated with excessive drinking. He drinks until he loses his consciousness. This does not imply that the man leads a reckless life or drinks just for fun. Rather from the mouth of the older waiter the readers come to know that the old man is a dignified and composed person. "This old man is clean. He drinks without spilling. Even now, drunk." (Scribner 232). If drinking is the sole purpose, he would go to any ordinary bodegas but he chooses a clean, well-lit café to drink because the only reason behind his drinking is forgetting the harsh realities of life. But in Islam drinking alcohol is not a solution to escape from frustration rather it is strictly prohibited. "O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, idolatry, and divining arrows are an abomination of Satan's handiwork. So avoid that so that you may be successful." (Al-Quran 5:90). It is also narrated in Hadith, "Whoever drinks wine in this world and does not repent from that, he will be deprived of it in the Hereafter." (Prophet Muhammad (SAW)). Due to consuming alcohol the conscience of a man elopes, he becomes forgetful of God and it leads to all kinds of sins. "Researchers in Australia have also estimated that 47% of all those who commit violent crimes, and 43% of all victims of these crimes, were drunk prior to the event. Alcohol is responsible for 44% of fire injuries, 34% of falls and drownings, 30% of car accidents, 16% of child abuse instances, and 7% of industrial accidents." (Stacey). Alcoholism also leads to various fatal physical difficulties.

"In Australia, a country with a population of around 20 million, about 3000 people die each year from alcohol abuse while 65,000 others are hospitalized. Studies have consistently revealed a link between heavy drinking and brain damage and around 2500 Australians are treated annually for alcohol related brain damage. Research in the United Kingdom indicates that 6% of cancer deaths are related to alcohol abuse and Harvard Centre for Cancer Prevention says that drinking greatly increases the risk for numerous cancers. Alcohol is considered highly carcinogenic, increasing the risk of mouth, pharynx, larynx,

esophagus, liver, and breast cancers. Drinking alcohol during pregnancy can lead to Fetal Alcohol Syndrome, causing the child to be small at birth, have some facial malformations, small eye openings, webbed or even missing fingers or toes, organ deformities, learning disabilities, mental retardation and much more." (Stacey).

An abuse of alcoholism not only affects the alcoholic person but also his surrounding people are affected by it. So there is a great wisdom in prohibition of alcohol. Islam always encourages people to repent for his sins and to develop the relationship with Allah (SWT) because "Verily, in the remembrance of Allah do hearts find rest." (Al-Qur'an 13:28)

In this short story Hemingway portrays the young generation through the young waiter who is unable to understand the sufferings of the old generation. He is only bothered about his life, wife and job. According to William James, He is the representative of such kind of people who are living in "Healthy mindedness" which is in itself a sickness. They view life so positively that they turn a blind eye to the absolute vices of life. "...there is no doubt that healthy-mindedness is inadequate as a philosophical doctrine, because the evil facts which it refuses positively to account for are a genuine portion of reality; and they may after all be the best key to life's significance, and possibly the only openers of our eyes to the deepest levels of truth..." (Bluefarb 4). Even the young generation does not want to be old. According to the young waiter, "An old man is a nasty thing." (Scribner 232). In Islam life has been compared to a field where one can harvest his fruit. This mundane world is just a preparation period for getting success in the life hereafter. One of the popular western philosophies of young generation is "Hakuna Matata" or "You only live once" (The Lion King) but for the Muslims there is an eternal life after this life. They find themselves accountable to Allah (SWT) as He will question them on the Day of Judgment about "...His life and how he spent it, his youth and how he used it, his wealth and how he earned it and how he disposed of it, and how he acted upon what he acquired of knowledge." (At-Tirmidhi).

No sympathy or fellow feeling can be found in the western society. Young waiter is unable to understand the inherent meaning of old waiter's replies. Even hearing after the ongoing sufferings of the old man, the young waiter does not feel any compassion towards him moreover he has yelled at the poor deaf man. In the same way when the older waiter comes to a bar, the barman gives a deaf ear to him by calling him, "Otro loco más," (Scribner 233). One of the main features of Islam is fellow feeling. Abu Musa Al-Ash'ari (R:

) reported: I asked the Messenger of Allah (SAW): "Who is the most excellent among the Muslims?" He said, "One from whose tongue and hands the other Muslims are secure." (Bukhari and Muslim).

By 2009, 12.9% of the US population is older adults. More than 1 million senior citizens are served by the assisted living facilities of US government (Aging Statistics). It is evident from this survey that in the western world, the old people are deprived the love and care they need and deserve in their old age. Though they get provided with their basic maintenance, they get deprived of their expected dignity and respect rather they receive maltreatment. The American Psychological Association reports: "Every year an estimated 2.1 million older Americans are victims of physical, psychological, or other forms of abuse and neglect. Those statistics may not tell the whole story. For every case of elder abuse and neglect that is reported to authorities, experts estimate that there may be as many as five cases that have not been reported." (Saulat). Islam also pays a great attention to the importance of elderly care. Prophet (SAW) said, "He is not one of us who does not show tenderness to the young and who does not show respect to the elder." (At-Tirmidhi) He also said, "If a young man honors an elderly on account of his age, God appoints someone to honor him in his old age." (At-Tirmidhi).

#### Conclusion

It is a matter of concern that the vices that we observe in the western society here now been common in some of the Muslim countries. This happens because the Muslims have been derailed from their root and get attached to the vain glamor of the western world and becoming slaves of the worldly affairs. Those societies which highly regard moral values, are also failing to maintain their family bondings. "Even in countries that are known for relatively stronger family structures, the elderly are increasingly getting short shrift. According to Help Age India, most elders are ill-treated by their own children, who have emerged as the largest group of perpetrators at 47.3 per cent of all cases of abuse!" (Saulat). The use of wine, day care center, old home, lack of solidarity, selfishness, materialism all can be observed in these societies. Throughout this analysis it is clear that Islamic way of life is the ultimate solution of getting success in this life and the life hereafter. As a result, including 60 percent of world's Muslim exist in Asia, a large number of western people have also started to follow Islam. According to the 2003 edition of the Guinness Book of World Records, Islam is the world's fastest-growing religion by number of conversions each year: "Although the religion began in Arabia, by 2002 80% of all believers in Islam lived

outside the Arab world." (Guinness). People throughout the world have started to get the real message of Islam that is "Peace".

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# Perturbing the symbolic order through defamiliarization in Mohsen Namjoo: A Marcusean study of *Reza Khan*

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**Abstract**— This research focuses on making a correlation between Lacanian ‘symbolic order’ and defamiliarization in Mohsen Namjoo’s song, *Reza Khan*. Mohsen Namjoo is one of the most controversial Iranian artists, creating constant innovations in his art to challenge the taken for granted concepts and the status quo in general. Mainly, the theories of Herbert Marcuse are applied to Namjoo’s ideas and the song *Reza Khan* to draw on one technique Namjoo implemented in this track. At first, the researcher elucidated the historical figure, *Reza Khan* (King of Iran during the 50s). In this section, broad details are presented regarding him. Next, Marcuse’s theories are applied to Mohsen Namjoo and his art. Then, the researcher looked for the traces of defamiliarization in his works, in general, and the song *Reza Khan*. As a final point, the researcher claimed what *Reza Khan* did to the people was psychoanalytically perturbing people’s “symbolic order” (a term coined by Jacques Lacan). Accordingly, the results of the research demonstrate that Namjoo has followed the same pattern in this track.

**Keywords**— Mohsen Namjoo, Jacques Lacan, defamiliarization, Marcuse, *Reza Khan*, culture, Slavoj Zizek, symbolic order.

## I. METHODOLOGY

Generally the researcher has applied the theories of Psychoanalysis and Frankfurt School in this research. Firstly, the theories of Herbert Marcuse are applied to study this piece of art (*Reza Khan*). Simultaneously, defamiliarization, a term coined by Shklovsky, is also applied to this research. This is done because firstly Mohsen Namjoo has mentioned that he has formalistic approach in this art and secondly, Marcuse believed that defamiliarization is one of the technique through which the artist can display the ‘great refusal’. (Brownuniversity) Therefore, there is conciliatory link between Namjoo,

Marcuse and the concept of defamiliarization. Besides, at the final part of the research, the author also pointed out Lacanian theories including the *symbolic order* and *hysteria*.

## II. DEFAMILIARIZATION: A SHORT OVERVIEW

The term defamiliarization (estrangement) was coined by Viktor Shklovsky in his magnum opus, *Art as Technique* (1917) in which he makes a distinction between what is poetic and artistic language and what is ordinary and everyday language. He maintains that:

The purpose of art is to impart the sensation of things as they are perceived and not as they are known. The technique of art is to make objects ‘unfamiliar,’ to make forms difficult to increase the difficulty and length of perception because the process of perception is an aesthetic end in itself and must be prolonged. (Shklovsky: 16)

In fact, defamiliarization comprises of ‘placing characters and events in unfamiliar contexts, foregrounding dialects and slangs in formal poetry, and employing unusual imagery.’ (Quiin: 112) The purpose of defamiliarization is to slow the process of observation so that the audience pauses a moment and think on the peculiar art given to him/her and reevaluate the common stories.

## III. HERBERT MARCUSE

Herbert Marcuse (1898-1979) was one of the leading and prominent practitioners of Frankfurt school of thought. He was born into a Jewish family in the course of the Nazi crisis. Along with Max Horkheimer, Theodore W. Adorno, Walter Benjamin, Eric Fromm, Friedrich Pollock, Leo Lowenthal, Jurgen Habermas, they formed ‘The Institute for Social Research’ (Institute für Sozialforschung). In the institute, they had an interdisciplinary approach to the society and social issues. Marcuse held that art, society, and

politics are all intermingled with each other and they cannot be analyzed independently. As of for the growth of fascism, he left Germany for the United States to stay there, the rest of his life. He was very much influenced by Hegel, Marx, and Freud. Consequently, he shaped his own thinking mingling psychoanalysis with Marxism. For the first time, Marcuse printed his thoughts on the matters associated to the future of individuals in industrial society. In his essay *Some Social Implication of Modern Technology*, he maintains that with the progression of capitalism and machinery, the power structure hungers further adaption to the status quo. Later on, he published his magnum opus, *One Dimensional Man*, in which he holds that modern man has lost his individualism, freedom and the aptitude to disagree. As stated by him, the capability of negating, dissenting and non-conformity is vanishing in such civilizations, as it is 'the society' that determines people's standards and vital wishes.

The 'great refusal' is one more term coined by him to delineate the moment of saying 'no' to, and the process and methods of conflicting with the power structure. This is done by 'outcasts and outsiders, the exploited and persecuted of other races and other colors, unemployed and unemployable' living 'underneath the conservative popular base' (Marcuse 2002: 260). Hence, the great refusal is called 'great' since it is executed 'outside the democratic process' (260). The individual 'refuses to accept the given universe of facts as the final context of validation, such 'transcending' analysis of the facts in the light of their arrested and denied possibilities, pertains to the very structure of social theory.' (xli)

Altogether, Marcuse published a number of works in Germany and United States including *Hegel's Ontology and Theory of Historicity* (1932), *A Study on Authority* (1936), *Reason and Revolution: Hegel and the Rise of Social Theory* (1941), *One-Dimensional Man* (1964), *The Aesthetic Dimension: Toward a Critique of Marxist Aesthetics*, *A Critique of Pure Tolerance* (1965), *Soviet Marxism: A Critical Analysis* (1958), *Eros and Civilization: A Philosophical Inquiry into Freud* (1955), *An Essay on Liberation* (1969), *Negations: Essays in Critical Theory* (1968).

#### IV. JACQUE LACAN AND SYMBOLIC ORDER

Jacque Lacan (1901-1981) was a French psychoanalyst. He published *The Mirror Stage* in 1949. From 1952 on he circulated yearly seminars reexamining Freudian theories. Lacan asserts that we are 'imprisoned by the Symbolic' Order (Zizek 2006: 11). Symbolic order means the whole system of law, rules, reality, 'social structures' and also

language. It includes how one's universe is built on since the moment we are born. (Myers: 20). He holds that Symbolic order is the big other, the whole social structures. In reading Lacan, Slavoj Zizek maintains that the big other doesn't exist; meaning that the social structure, the language or ideas are 'sustained by' individuals' 'continuous activity'. (Zizek 2006: 11)

#### V. MOHSEN NAMJOO

'Hailed as the 'Bob Dylan of Iran' by New York Times' (Fathi 2007), Mohsen Namjoo (1976- ) is one of the most noticeable songwriter, globally recognized and provocative artist Iran has ever seen to itself till today. He is celebrated for his 'sly protest' and 'satirical music' which he considers to 'accurately' reflecting 'the frustrations and disillusionment of young Iranians' (Fathi 2007).

Mohsen Namjoo was born in northeastern part of Iran. His first live performance in 1997 was called 'modern mixture of Iranian poetry and music'. Later in 2007, his debut album, *Toranj*, was released; in which one can see the first official advent of what he later termed Iranian fusion. In 2009, he was sentenced in absentia to five years' imprisonment for setting passages from Qur'an to music (Al-Shams surah) with sitar and a western theme'. (Kamali Dehghan)

Namjoo has not stayed entirely out of politics. In 2009, as Iran went through an extraordinary period of post-election unrest, he released *Gladiators*, which was critical of the country's supreme leader, Ayatollah Ali Khamenei. But he said it was an act of solidarity with those protesting against Khamenei, and that he would not repeat it. (Kamali Dehghan)

'What interests' Namjoo 'in music is the form,... .The tradition in itself doesn't attract' him. (Kamali Dehghan) Similarly, Marcuse holds that 'traditional concepts and traditional words, used to designate a better society that is a free society ... seems to be without meaning today'. (Marcuse 2006: 42) How can this 'deceptive' status quo be mended?

Marcuse goes on to remark 'music' as 'a great force of negation' which can break 'through the false and deceptive appearance of our world, and thus is connected with the great refusal and quest for liberation'. (45)

In 2014, Namjoo taught the course 'Revolution and Poets: Content and Form in Iranian Poetry' at Brown University. In Music he 'constantly blends... Persian classical and traditional music... with western jazz, blues and rock'. (Fathi)

He believes that calling him Iran's Bob Dylan is not because he shares with Dylan the voice quality or method of singing

but because Dylan was a 'poet'; since he was nominated for Nobel Prize in literature. (Namjoo 2013)

Since leaving Iran, Namjoo has been managing diverse scientific performances in which he clarifies about the songs he had made while performing them. He has stated that he tried to create an 'Iranian fusion' and his approach has merely been formalistic. While he is widely criticized by Iranian society for 'the mockery of Persian traditional music and classical music', he holds that he just 'wanted to save Persian music':

It does not belong to the present time and cannot satisfy the younger generation. The fact is that Persian music is very close to other styles, and it is possible to mix in other styles with a little shrewdness. (Fathi)

Moreover, he postulates that a musician should as well be an actor to constitute 'relations' with his 'audiences'. (Fathi)

Marcuse recounts the same issue as following:

It was some sort of despair or desperation. Despair in realizing that all language, all prosaic language, and particularly the traditional language somehow seem to be dead. It seems to be incapable of communicating what is going on today, and archaic and obsolete compared with some of the achievements and force of the artistic and the poetic language, especially in the context of the opposition against this society among the protesting and rebellious youth of our time. ...When I saw and participated in their demonstration against the war in Vietnam, when I heard them singing the songs of Bob Dylan, I somehow felt, and it is very hard to define, that this is really the only revolutionary language left today. (Marcuse 2006: 42)

Furthermore, Marcuse holds that 'art can no longer depict reality'. To give a picture of the genuine truth, the artist should do it in the most 'unreal' way possible. This cannot be 'represented' in 'traditional forms':

For example, the true story of Hitler's ascent to power may be brought out most effectively in the form of a cheap gangster melodrama with a Shakespearean plot of collusion, murder, treachery and seduction (the German poet Bertolt Brecht has made such an attempt). (Marcuse 2004: 169)

## VI. DEFAMILIARIZATION IN NAMJOO'S LYRICS

There are many techniques through which Namjoo displays defamiliarization. He shouts in *Toranj* which is a love song,

which lyrics come from Persian classical literature. 'He goes breathless in a part of *Zolf*' and he 'clears his voice in the beginning of *Hasti*' (Abedinifard). These are all acted to bring an instant of shock in the mind of the audience, and consequently ignite the moment of criticism (now whether it is toward his music or generally the medium of music and as the result of that, the society itself). The listener would pause a moment to doubt if this is an authentic song, sang by an authentic artist. This is for Marcuse and also Namjoo the representation of the 'great refusal'. But the question is 'how has Namjoo expressed the great refusal in the track *Reza Khan*'?

## VII. REZA KHAN (HISTORICAL FIGURE)

As Hitler has been the icon of dictatorship for the west, Iranians recognize Reza Khan (King of Iran during 1945) as the same. The entire stereotypes articulate the story of him as the one who brought modernization into Iran (with the railway that joined northern parts of Iran to the southern parts), his forceful eradication of Hijab, and ruthlessness in punishing the ones who violated his rules. It's been 50 years since Reza Khan's descent from power. Still, 1979 revolution of Iran, which abolished 2500 years of monarchy in Iran, failed to deliver a more egalitarian power structure. Conversely, nowadays Iranian society supports Reza Khan's deeds, while forgetting the fact that his strategies were entirely autocratic. As a result, the existing Iranian predisposition toward Pahlavi dysentery all together, particularly the father (Reza Khan) is totally sympathetic. It is almost parallel with 'Heidegger's description of the death in extermination camps' when he mentioned that event as 'just another anonymous industrial-technological process'. Heidegger's logic was that the Jews were 'just industrially exterminated'. (Zizek 2008: 6) The same applies to Iranians' feeling toward Reza Khan.

In theory, it is concluded that the imperative factor that triggered the whole 'Islamic revolution' was probably feeding the people with too much 'modernization' without being aware of 'Iranian society, their mentality and their principles' (Zizek 2009 :33-34). Reza Khan assumed he can modernize Iran solely by forcing the women to stop 'wearing hijab and making them look like Europeans, without going through five hundred years of humanism'. (33-34) As a consequence, Reza Khan's chief error was undoubtedly the fact that he couldn't see that people's inclination toward 'traditional values' had been 'rooted in many centuries ago' (Namjoo 2013: 6). For that reason, it is unlikely possible to change it in a couple of years without leading to 'fundamentalism' (Zizek 2009: 33-34)

... some other societies-exemplarily the Muslim ones- were exposed to this impact directly, without a protective screen or temporal delay, so their symbolic universe was perturbed much brutally, they lost their (symbolic) ground with no time left to establish a new balance. (34)

There is no doubt that in such societies, in order to 'avoid total breakdown', people would take refuge behind 'the shield of fundamentalism' (34) that for Iranian society was specifically 1979 revolution.

### VIII. REZA KHAN (SONG)

Mohsen Namjoo released the song *Reza Khan* in 2010 talking to Iranian listeners in a critical tone. It starts by asking the listeners to be the 'revolution sq'. Once the 1979 revolution took place, the government changed the name of many streets and squares to names like 'Revolution sq', 'Martyrs st.', etc. in memory of the revolution and its memories. However, this statement has no relation and link to the following sentences, reminding David Lodge's concept of 'non sequitur' way of expressing an idea where 'many aspects' of a piece of art 'resist paraphrase'. (Singer 2011: 173) It doesn't ask the listener to support 1979 revolution but asking them to be different and prepare themselves for a different kind of art, a 'revolutionary' one (when probably he doesn't mean the content of his poem), as 'traditional' ways of expressing the same 'concept' seems 'to be without any meaning today' (Marcuse 2006: 114).

In this study, the lyrics are divided into two separate parts. In the first part, several characteristics of a cruel, illegitimate ruler are listed; exemplary being a 'drug addict', having 'cruel behavior', people not being able to 'mention his name', everyone being 'frightened of him', 'being reticent' (once he mentioned the first letter of some opposition character, his forces silenced him). Notwithstanding, throughout the story these characteristics don't seem to cause a problem for his crown. The problem starts when in the second half of the song Reza Khan starts to 'broadcast' his cruelty. Then, the singer takes Reza Khan's voice while talking about his cruelty.

'Broadcasting' is very much critical as it perturbs the symbolic order. Probably prior to broadcasting, almost everyone knew about his totalitarian methods, but once it is done, they could 'no longer pretend that (act as if) they do not know it - in other word, because now the big other knows it'. (Zizek 2006: 25):

Therein resides the lesson of Hans Christian Andersen's 'The Emperor's New Clothes': one should never underestimate the power of appearances. Sometimes, when we inadvertently

disturb the appearance, the thing itself behind appearance also falls apart. (25)

As it has been previously stated, the song divides into two parts; before Reza Khan broadcasting his illegitimate deeds and the parts that taking place posterior to broadcasting it.

The opening lines are spoken in the third person:

Be revolution sq.

Be revolution sq.

Once upon a time a king was walking somewhere in those old days

Tall and good looking, don't mention his name

He was short tempered and everyone was afraid of him

He was reticent, he said 'R' and they built railway for the country

Once upon a time a king was walking somewhere in those old days

Tall and good looking, don't mention his name

Serious looking and a giant

He was short tempered, the king, with the mustache and opium user

He was short tempered and everyone was afraid of him

He was reticent, he said 'R' and they built railway for the country

He was reticent, he said 'M' and they silenced him (Reza Khan's opponent)

...'

Thereafter, the singer himself addresses the hearer while shouting, 'O people, the modernity was brought on through cruel behavior'.

Then the following part of the song starts:

Once upon a time a king was walking somewhere He decapitated everyone and then he broadcasted it in the media

On Damavand Street there is a square which I will name it after my wife

24th of Esfand (March), in memorial of my mother's name, I kiss her hands

Between the two squares, there is a street, which my name will be on it, 'Shah Reza' (King Reza)

I am the dictator Reza Khan

...

Plus my four wives

I am great, great, great, great

Reza Khan himself is talking of his ego on the surface while being proud of what he does. Zizek explains 'Hegel's notion of List der Vernunft (cunning of Reason), where' one is 'active through the other' (Zizek 2006: 25):

I can remain passive, sitting comfortably in the background, while the other does it for me. Instead of hitting the metal with a hammer, the machine can do it for me; instead of turning the mill wheel myself, water can do it: I achieve my goal by way of interposing between me and the object on which I work another natural object. The same can happen at the interpersonal level: instead of directly attacking my enemy, I instigate a fight between him and another person, so that I can comfortably observe the two of them destroying each other. (25)

The singer presents the contradiction between one letting 'the other does it for him' or personally speaking about the issues. After a while Reza Khan takes a personal tone and disturbs the big other (the symbolic order).

What Namjoo has done in this track is thus precisely the same (what Reza Khan did to the people unintentionally); brutally perturbing the symbolic order. (Zizek 2009: 34) It is worth mentioning that, in this track (and similarly in many other) Namjoo changes the orders (musical orders or Radiff), just like Reza Khan. What Reza Khan did, was to destroy the symbolic order, which includes all the rules and modifications in people and public universe including the Islamic laws that was delivered to the people since the old days. Consequently, this led to a revolution. While following the same motive, Namjoo alters the forms. These forms comprise all the traditional musical forms that were just made up 'somewhere in the history' and at the moment, disobeying them is considered as deadly sin. (Namjoo 2013)

My criticism is to our musicians who play traditional music, they consider themselves very elite, they see themselves better than others. Their mind won't let them go forward. (Kamali Dehghan)

Our musicians weren't interested in anything except for traditional music. They didn't see the need to experiment with other mediums or listen to other music – or as an artist, to go and watch a film, go to a gallery – because they were full of themselves. They thought they're doing something very great, especially because they consider that music to be divine. (Kamali Dehghan)

A similar tendency is expressed by Marcuse:

Ordinary language, ordinary prose, even little sophisticated has been so much utilized by the establishment, expressed so much. They control the manipulation of the individual by power structure. That already in the language you use, you have to indicate rapture with conformity. Therefore they attempt to convey the rapture in the syntax, grammar, in the vocabulary. There is equally great danger in premature popularization of tribally complex problems we face today. (Shargh)

If all contents are *gleichgeschaltet*, incorporated and absorbed into the monopolistic way of life, the solution may be found in the form. Free the form from the hostile content; or rather make the form the only content, by making it the instrument of destruction. Use the word, the color, the tone, the line in their brute nakedness, as the very contradiction and negation of all content. (Marcuse 2004: 202)

Marcuse holds that society needs 'a new language ... a revolutionary language' if the artist of that society wants to break 'the spell of the Establishment' (Marcuse 2006: 114). 'Establishment' for Marcuse is the whole laws and orders of the world including the art itself. Artist should 'assume a new form and function ... consciously and methodically destructive, disorderly, negative nonsense anti-art. (115)

...in a world in which sense and order, the positive, must be imposed with all available means of repression, these arts assume by themselves a political position: a position of protest, denial and refusal. (115)

The same propensity goes with Namjoo:

I wish I could be someone like Banksy in music. Frankly I wish I was so strong that I could say no. I don't want to be seen in public and just want to produce music. (kamali Dehghan)

Establishment and symbolic order embraces the same area of meaning. Namjoo tries hard to 'say no' to the establishment in his art to perturb the symbolic order. Hence, in this song he refers to a poem called *orphan's Tear* by a 20<sup>th</sup> century poet Parvin Etesami. Referring to a sad critical poem humorously in a beat-up music while playing electronic guitar, is aiming to produce what Brecht created about the character of Hitler in *The Resistible Rise of Arturo Ui*. It encompasses the 'quality of estrangement which is constitutive for the political function of art' (Marcuse 2004:

p 168). Mingling a classic subject matter (old king of Iran) and *Orphan's tears* poem with a modern medium aims to produce a postmodern, objective, formalistic piece of art. What is produced at the end is a poem that is 'alien to the reality which it indicts'. Nowadays, as Marcuse considered, 'Classical masterpieces' (such as *Orphan's tear*) 'has very little effect' because the 'classical art ... has been made part ... of the official culture'. Therefore, 'they have been domesticated with the prevalent pattern of thought and feeling' and 'they have been killed' (Marcuse 2004: 168). Lacan termed language as the 'torture-house'. (Zizek 2008: 4) Therefore, in order to communicate the most genuine truth through this medium, 'language should be tortured to tell the truth'. (Zizek 2008: 4). What Namjoo does, is 'fusing two various musical genres; first he eliminates the features of each ones. Then he fuses it with another genre. The traditional music is firstly cleansed of its typical features. Then, it is mixed with another genre'. (Sadeqi: 3) Today *Orphan's Tear* is read to refer to the cruelty and brutality of the past kings, not post-1979 events of Iran. Hence, in order to 'sock the audience', one needs 'Brecht's epic theatre' to disrupt their 'taken for granted assumptions'. Thus, firstly the poem *Orphan's Tear* and Persian classical music are 'cleansed' of their senses, connotations and meanings and then mixed with western forms. (Sadeqi: 3)

It is worth mentioning that Namjoo studied theater for one semester at Tehran University. Then, he changed his major to music a year later. Another practitioner of Frankfurt school, Walter Benjamin used the 'technique of montage':

Reproducibility liberates objects and images from their original context of time and space, it becomes possible to recombine and juxtapose the leftover cultural fragments in ways that create new meanings while destroying traditional ones. (Moore)

It is worth mentioning that the artist in this song doesn't aim to come to a conclusion about any truth about this historical character. Namjoo simply questions the establishment. Thus, at the end of the song, the singer declares that the memorial statue (celebrating the revolution) located in 'Revolution sq.' was replaced by a dome. Afterward, his tone changes to the question 'was the modernity brought by a cruel behavior?' which implies hysteria; the 'moment a subject starts to question or to feel discomfort in his or her symbolic identity'. (Zizek 2006: 35) A subject can never be sure:

...the subject's symbolic identity is always historically determined, dependent upon a specific ideological context. We are dealing here with what Louis Althusser called 'ideological

interpellation': the symbolic identity conferred on us is the result of the way the ruling ideology 'interpellates' us - as citizens, democrats, Christians. (35)

In an interview, Namjoo stated that he didn't mean anything political by singing this song, but he prepared this beat-up song so that people use it in their parties. This statement reminds Marcuse's suggestion to depict 'Hitler's ascent to power'. (Marcuse 2004: 169)

## IX. CONCLUSION

In this research, the author studied the atmosphere of Namjoo's art in general. A Marcusean reading of the song *Reza Khan* disclosed that on the surface the listener doesn't grasp anything by the 'non sequitur' sentences (lyric) of the song. Although the character of Reza Khan was a controversial figure in the Iranian history and society, Namjoo didn't aim to make a comment through the content. But, the very form of this piece of art is precisely significant. The researcher made a correlation between Lacanian concept of symbolic order and Iranian ethical tradition. These traditions were handed over to them since the old days and construct their symbolic order. Then, the researcher stated that Iranian traditions, including wearing hijab, were rooted in the old days while Reza Khan (the historical character) suddenly perturbed this 'symbolic order'. This, as a result, at the end led to 'fundamentalism'. As stated by Slavoj Zizek, this is the fate of Muslim societies, when they are suddenly presented by modernity. Next, the researcher claimed that Namjoo follows the exact same process in this song. It is precisely similar to what Reza Khan did. Namjoo perturbed the 'symbolic order' (the establishment according to Marcuse). The 'symbolic order' in the Iranian traditional music is 'Radiff' (musical orders) or the establishment in the music tradition. However, mainly the researcher applied Herbert Marcuse's ideas on the art and music as means of saying 'no' or showing the 'great refusal'. Finally, in this research *Reza Khan* and Namjoo's tendency is analyzed to trace the moment of saying 'no'.

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# Acquisition of Morphological and Syntactic Knowledge for Early Childhood

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**Abstract**—This paper looked into the mental processes in early childhood's language acquisition. The way children acquire their language inherent with specific pattern based on their age and systematic nature. data analysis based on psycholinguistics approach relate with morphological and syntactic acquisition for early childhood. Morphology studies relate with a form of words, how the words can transform and understandable, and syntax as a concept in organising sentence's structure. The qualitative analysis is implemented in this paper to explain the data descriptively relate with competence oriented theory. This paper shows in each individual child has their own language mechanism in acquiring the language, based on their cognitive. So the theory of nativism and behaviorism are come together to acquire the morphology and syntax in early childhood language.

**Keywords**—Acquisition, Morphology, Syntactical knowledge.

## I. INTRODUCTION

The psycholinguistic as a part of linguistics study needs to be known by language learners, because it focus on mental representation and the process of language used, both language production, and understanding of language used. The human as subjects of psycholinguistics research are being important to be discussed, because in this study people can know the process of language in human, start from infant until adult. Many researches stated that new theory regarding to language acquisition or language process, include the morphological and syntactical knowledge to addressed that each individual has their own language process based on their cognitive and

Language Acquisition Devices (LAD). The classical theory from B.F. Skinner also stated the children as a *tabula rasa*, such a blank page. Children know nothing when they were born, but this theory also argued by Chomsky, he stated that children are born with their innateness, they born with knowledge of learning mechanism from their parent, especially mother, Traxler (2012).

Process of acquire language always relate with sub component of linguistics study. There are morphology, syntaxes, semantics, phonology and etc. In this research the acquisition of morphology and syntactical are being discussing to enhance the understanding of early childhood acquisition. According to Traxler in his research the process of morphem is happened to the children since they are 2 years-old, they start to produce the words in one or more words, such as *No!*, *yes!*, *more!* and etc. In this age children also start to combine the words in larger units, Traxler (2012). Morphology as the fundamental aspect in language and structure's system, which is focus on the inflection of words needs to be understood, because every individual are different acquisition in morphem or syntax.

There are 3 kinds of acquisition in children grammatical knowledge; 1) knowledge of words category, 2) morphem, 3) structure of phrase, Traxler (2012). There many language can be learnt, but people should be remembered that different language is different category also different structure. Such as Indonesian language and English, "*Ibu saya*" in Indonesian the word of *ibu* as the noun is in the beginning then followed by the word of *saya* as the possessive pronoun, but it different in English the possessive will appear in the beginning "*my*" then followed by noun "*mother*". Regardless morphology and syntax need to be acquire

correctly by child in the beginning to eliminate the error understanding of those.

Children who learn language suggest to learn category of words also to foster their understanding of addressing the utterance. They need to learn differentiation of each words morpheme, because through morpheme people also can deliver the message based on the tense or time. The example of using present tense and past tense, they will be different in word inflection, such as drink versus drank, walk versus walked. Another aspect of morpheme also connected to the subjects and verb. Such as *the books are on the table not the books is on the table*, or *the baby was crying not the baby were crying*.

Early childhood is children with no more than 5 years old, where they still need stimulate and guide from their environment to acquire the knowledge, and in this age they can be called linguistics period, Meniado (2016). Language is alive in any stage of children's acquisition, so the environments become fundamental aspect to influence their knowledge of morpheme and syntax.

This paper explains the research question about; 1) does the early childhood acquire the morphological and syntactical periodically? 2) How morpheme and syntax are acquired by early childhood? 3) How nativism and behaviorism theories work in acquisition morpheme and syntax for early childhood?

## II. LITERATURE REVIEW

Psycholinguistics question refers to how human acquire the language, how they can cultivate their language start from the smallest unit in producing and understand the language. Here are some explanations regarding to the research focus;

### 1.1 Early Childhood

Language as a system in human life, will always takes place to be discussed, both the acquisition of language also the development of language. The primary learner of language is early childhood; they know nothing in the beginning, so adults are dominate in influence their language knowledge. Without any stimulation from adult either the words production or structural phrase children will difficult to acquire the language. More than 2 decade theory of child's language acquisition, called nativism from Chomsky (1981) claimed that children has innateness, children come to the world with their own language, so the children actually has

already have the knowledge of language, because parents are very dominated in their language acquisition device LAD. In the others hand, children when born already got the knowledge of language such a language mechanism.

Early childhood is refers to children under of 12 years old, according to Meniado (2016; 98) early childhood is start from 0-5 years old and in this stage children are able to acquire their own language, in their language period (1-5 years old) children try to perform the language in negating, forming, production words in small unit, use appropriate pronoun, and inflection verbs and nouns, Fromkin.et.al (2010).

### 1.2 Acquisition Of Word Category Knowledge

Children as a language learners systematically, they learn their language explicitly from their environment. If they hear the words pronounce by someone many times, they will easier to understand and imitateit, the baby will be able to interpret the new meaning of the word when listened in many times, before the baby 18 months. Some language acquisition theories for early childhood, such as behavioristic and probabilistic theory assumed baby learn the meaning of word through association, or small game. For the example when adult say "*Mimi*" while pointing the bottle, baby will associate something and they will ask milk to adult.

Children felt quite hard to gain and understand the new words, because they get minimum stimulation from adult, adult creativity and active stimulate are really helpful to foster children knowledge in categorization of words. The objective of children's stimulation can help them to be able to categorize between verbs, nouns, or pronouns. People say to develop children categorization of words adult can start understanding the hypothesis of innateness genetics. In this term children are innateness learners, whereas not only stimulation will influence their competence in categorization of words, but also their systematic learning regard to their LAD or cognitive asset.

### 1.3 Acquisition Of Morphological And Syntactical Knowledge

Psychological as a branch of cognitive science relate to the process to be investigated; language production, language acquisition; include morphological and syntactical knowledge, and the last is language comprehension, Maftoon and Shakouri (2012). Children try to produce of

words meaning since they were 12 months, and it will increase until they are 18 years, means almost 10 new words will produce in each period, Traxler (2012). Children have general competence to acquire the information both taking the words and understanding linguistically, the comparison of children and adult have quite different in random memorizing, so the children are better than adult in this hypothesis.

Morphology as the basic component in grammatical language, because morphology relate with words inflection based on the time used; present, past or continuous. Open and opened, eat and ate have different use, and it will be different use also depend on the subject, except for the past, all subject are available in the same verb. For the example; *child closedvschildren closed*. Child is a single noun and followed by past while children are plural noun and followed by past also. Acquisition of morphological system actually can be same line with innate versus acquire knowledge, Gerken, Wilson & Lewis (2005). Children acquire the morphology will be based on their cognitive process; innate claimed the children have the language mechanism when they are born, so to gain the morphology and syntax knowledge will understand systematically.

Syntax component there is a universal form, where the children always start their language production with the smallest unit; one word, two words, then will continue to more complete words. In syntax acquisition, commonly children acquire the last words in the beginning than the main word/sentence, such "don't jump" children will absorb the last word it is "jump", Dardjowidjojo (2003).

### III. RESEARCH RESULT AND DISCUSSION

This research use qualitative descriptive approach, focus on the psycholinguistics analysis and nativism and behaviorism theory to answer some research questions designed, the researcher uses nativism and behaviorism theory from B.F.Skinner and Chomsky. In this term children language acquisition is universal based on the syntactical and morphological knowledge.

Children are acquiring their morpheme and syntax periodically, and their average length of sentence regularly improves periodically during 2 to 6 years old, Nneka&Kenechi (2012). They will start from the smallest unit to the longer words, and they will understand the word

with 2 kinds of principles. Here and now. 1) Here; means many kinds of vocabulary they got based the object around them, and it will be easier for the also to associate the meaning. 2) Now; means children unable to imagine something, so what are being observed by them at that time, which is their knowledge. Dardjowidjojo (2003).McGregor also states that child's language acquisition has a stage process, such as; 1)pre language stage of cooing, beginning at two or three month, then followed by bubbling at six months, such as *phphphhp, mhmhlmhm*. 2) One word stage, it happen at 12 month until 18 months, such as No!,Yes!,top!. 3) Two words stage, beginning at 18 until 20 months, such as *nda,mama,papa*, 4) telegraphic speech, begin at 24 months until 36 months age, in this stage child's morpheme and syntax are quite understandable, such as mommy bread!, instead of he/ she want more bread, so please give now. 5) Basic mastery, this stage happened around 4 years or five years old, McGregor (2009).

Children language competenceregarding to their morpheme and syntax knowledge rapidly increase in the second years of their age. Children regularly use morphological encoding in their early child, so they prefer to use regular and irregular modifier in production, Budd, et.al (2015). Morphological and syntactical knowledge are important for the successful of their speech production correctly and understand adult speech. Tense marking in morphological knowledge are happened and it should be understand by the children in the beginning, because the inflection of morpheme is suitable with the meaning of sentence. It will be different with Indonesia language, where the morphological knowledge to children is not really hard, because Indonesia language did not use tense marking, the inflection only focus on the suffix, prefix and affix, such as "mana" become, *kemana,dikemakan* and etc.

In Indonesian the use of morpheme is not really strict because Indonesian language does not verb based on the time (tense marking) of words. Indonesian will use the specific of the time only when they will try to differentiate the verb, we went; it indicate the time is past from go-went, but in Indonesia it will say *kami pergikemaren*, (the speaker will mention the time, *kemaren*, means yesterday), because *go=pergi*Indonesia never be changed although the time is different. The use of noun repetition to indicate the plural noun is use in Indonesian language, such as

children=*anakanak*. for children such as noun or verb have different term, children prefer to say in the last words than the words they heard, for the example, *numforminum* (drinking), *ndaforbunda* (mother), *kafor buka* (open).

Children are born with their a set of linguistic principles, their capacity as the innate linguistic parameter as space of human language possibility and space of child's exploration, and influenced from their environmental process, Crain,at.al. (2006). Behaviorism from B.F.Skinner 1957 and Nativism from Chomsky 1965 are unable separately in learning language acquisition; either it is morphological and syntactical knowledge. Children get their language mechanism since they were in their mom's uterus. Child will absorb the words since they were in mother's uterus, they will hear the words or sound from adult, if the adult was speaking loudly, Traxler (2012). Since they have a language mechanism, early children considerable their language simultaneously from many kinds of object around them, they will acquire the words both syntactical and morphological. From hypothesis analyzed can be say that nativism and behaviorism theory are work together in children's morphological and syntactical acquisition.

Children learn language morpheme and syntax in 2 hypothesis; 1) children need to hear the form of past tense before they pronounce the verb in the real condition. They will say *drank not drunked* because they usually hear adult speak *drank not drunked*. 2) Children need to memorize the past tense of verb, so they will not make an error verb, because the language input need to drill from adult, Traxler (2012).

#### IV. CONCLUSION AND SUGGESTION

Language acquisition will be connected to morphological and syntactical knowledge, because morphological is primary component in learning the language form. Through morphology people we be able to differentiate words' inflection based on the time marking (walk-walked, drink-drunk), and affixation (connect-disconnect, develop-development, etc). Syntactical knowledge in psycholinguistic also happens to children when they understand the words based on the object around them. Syntax as the basic knowledge for children in learning combining the words and organize it in the new meaning. Both nativism and behaviorism theories are claimed the

language acquisition to children are be based on their theory, but the fact both of those theories were working together in acquisition of morphological and syntactical knowledge for early childhood. Children will acquire the words star from the smallest unit, such as one word, two words... and they will start to string words at the age of 2 years, Traxler (2012).

Adult is suggested to give a good stimulation for their young baby, in order to make children brain work properly in understanding words, both morphology and syntaxes. When adult spoke either correct or not it will be absorbed by the children, and it will impact to their morphological and syntactical knowledge.

#### ACKNOWLEDGEMENTS

This research is done by the candidate of doctoral from University of State Jakarta under of senior professor and associate professor's guidance.

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# Perceptive on Indian Diaspora with Chase of Identity and Colliding Cultures

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**Abstract**— *The Diaspora writers render the extent and multifaceted nature of the country which owns multiples of all things – multiple actualities, multiple veracities and multiple issues and this range are brought to the notice of the people wide-reaching. The term Diaspora which was used to put forward to Jewish diffusion is being now used to submit to current situations that engross the experiences of deportee workers, refugees, exiles, immigrants and cultural communities. The Diaspora writers have enriched the English literature with their notable assistance. The prying involves disarticulation or dislocation in cultural aspects rather than sheer ecological dislodgment. The problems they deal with in their works are generally the hardships faced by immigrants, refugees and exiles. Diaspora works when viewed in a wider sense reveals their facets enabling the comprehension of different cultures.*

**Keywords**— *Diaspora, Immigrants, Indian.*

The sense of homelessness which each émigré senses is genuine and compelling. Bhiku Parekh asserts that the Diaspora Indian is “like the banyan tree, the traditional symbol of the Indian way of life, he spreads out his roots in several soils, drawing nourishment from one when the rest dry up. Far from being homeless, he has several homes, and that is the only way he increasingly comes to feel at home in the world.”<sup>1</sup>

Diaspora has been framed by a diffusion of population and not, in the Jewish outset, an accumulation disappearance of population at a specific period of time. The current Diaspora Indian writers can be divided into two different Categories. One group encompasses those who have harbored in the shores of foreign countries after spending a part of their lives in India. The second category includes those who dwell away from India since birth and hence look at India as an interesting origin of their legacy. The writers of the first group have an accurate dislodgment whereas those incorporated in the second group regard themselves as Rootless. Both the categories of writers have generated a pleasing volume of English fictions. The primary aspects of the Diaspora writings are the quest for identity, Uprooting

and transplanted, diverse inner and outer psyches, reminiscence and trivial feeling of culpability. The Diaspora writers return to their native country for numerous reasons. For instance, Naipaul comes back to India to walk around his roots. Rushdie turns to India to grasp its history.

The first generation Diaspora Indian writers have proved themselves by Bagging several literary awards and honors. Yet, belatedly, the position of the second generation Diaspora writers has full-fledged enormously and most of them have achieved appreciation worldwide. MeeraSyal, who was born in England, has prolifically Thrown light on the living of both first generation and second generation nonresident Indians in the West in her creations *Anita and Me* and *Life Isn't All Ha HaHeeHee*. Hari Kunzru in his novel *Transmission* projects the lives of three varied characters Leela Zahir, an actress, Arjun Mehta, a computer expert, and Guy Swift, a marketing executive – are travelling in that order through Bollywood, the Silicon Valley, and London. Sunetra Gupta has portrayed both the delight and grief in Intercultural interactions through characters such as Moni and Niharika in her novels *Memories of Rain* and *A Sin of Colour*. Jhumpa Lahiri's book of short stories *Interpreter of Maladies* and her novel *The Namesake* convincingly epitomize the lives of first generation as well as second generation Indian immigrants in America. Fictions written in the contexts of Diaspora alter languages and cultural ethnicity. Examination of their novels from a cross-cultural perspective can help to determine the prolific novel ways of thinking and expression. Globalization has also shaped new patterns of immigration and received several responses all around the world. The evident blending outcome of globalization cannot conceal the deviating responses it has provoked in different regions. Queries of Diaspora inducing with a specific force: pressure between internationalism and nationalism; the tie between location and identity; and the ways of interface of cultures and literature. Fresh models of movement are originating in the drift of migration and exclusions. Migration from centers of capitalist economies to cosmopolitan pockets in the margins ('first' to 'second' or 'third' worlds), migration from deprived economies to lands

of opportunities ('third' and 'second' worlds to 'first' world, or margins to the cosmopolitan centers within the 'third' world), seem fertile ground for new forms of identity politics. New articulations of Diaspora, necessarily overlapping with familiar ways of conceptualizing it, have found their way to literary writings.<sup>2</sup>

Bharati Mukherjee is one of the major novelists of Indian Diaspora who has achieved an eminent position within a comparatively short artistic span. As an deportee in the United States, Bharati Mukherjee has captured persuasively the Indian immigrant experiences in her novels and collections of short stories. Bharati Mukherjee's first novel *The Tiger's Daughter* illustrates the rootless of Tara Banerjee, the protagonist of the novel. The plot emphasizes the requisite to redefine the notions like home or homeland and identity from the view of an immigrant. The novel observes the protagonist as an exile in both the homeland as well as in the adopted land. Tara goes to America for higher studies, marries an American there and returns to India after seven years. The plot is drawn on the author's own experience and those of her sisters who had been to America for higher studies. Her second novel *Wife* depicts the existence of the protagonist, Dimple Dasgupta, as an expatriate in the US. She is torn between the roles of a traditional Indian wife and an assertive wife of the west. Though she makes efforts to establish contact with the host culture, she finally becomes a disillusioned expatriate and succumbs to cultural or social pressures. Dimple, a docile young Bengali girl dreams about her marriage and subsequently marries off Amit Basu, an engineer expecting to emigrate to US. She lives in dreams and believes her marriage and migration to US will bring her a new life of happiness. Unfortunately, her alien environment and cultural trauma at US forces her to stab her husband to death and commit suicide. *Jasmine*, the most acclaimed novel succeeded *Wife* explains the story of a Punjabi peasant girl, Jyoti who transforms as an assimilated immigrant. Jyoti, widowed at a young age decides to migrate to America as Jasmine to fulfill her husband's dreams. Meanwhile, she takes revenge on her husband's murderer and the rapist. She utilizes every opportunity to become an American and undergoes the process of transformation into Jazzy-Jase-Jane to get assimilated into the new culture. She learns to live for herself, abandoning the bondages of caste, gender and family. Eventually, she emerges as a winner against unfavorable circumstances and shapes a new life in the alien society. This novel is notable in Mukherjee's oeuvre because with the publication of this novel, the phase of 'expatriation' terminates and the phase of immigration starts in her career as an 'immigrant' and also an 'immigrant' story-teller. Her

next novel, *The Holder of the World* deals with tensions, aspirations and ambitions of Hannah Easton, the protagonist. The story establishes expatriation as a journey of the human mind. Hannah Easton, born in Massachusetts moves to India and becomes the lover of a king who gives her a diamond named as 'Emperor's Tear'. The tale goes on with the detective looking for the diamond and revolves around Hannah Easton's perspective. Eventually, the female protagonist reaches her native as a probed or translated self, achieving self-recognition.

In her fifth novel *Leave It to Me*, the novelist discusses the hunger of Debbie Di Martino, the leading character of the novel, to get linked to her biological parents who are a Californian hippie and a Eurasian serial killer. The plot describes the contradicting eastern and western world, Debby's search for true identity and mother-daughter relationship via the emotional and political indulging of Debby in her thirst for revenge. The novel aids the author to problematize the stereotypical notions of identity, culture and nationality. Her sixth novel, *The Desirable Daughters* depicts the life of immigrants. The author deals with familial bonds, feeling of belonging and identity crisis in this novel. Few of the themes treated in this novel include acceptance of the 'new', values of the American culture, second generation and their values and morals. The story narrates the attitude and approaches of Padma, Parvati and Tara (symbolic names of Hindu Goddess Sakthi), the three sisters to various situations. As the title explicates, the sisters are the daughters who make the parents proud or for whom every parent would long for. The three sisters, daughters of Motilal Bhattacharjee and the great grand- daughters of Jai Krishna Gangooli, hail from a traditional Bengali Brahmin family. Padma and Parvati make their own choices, former, an immigrant in New Jersey and the latter, had a love marriage and settled in Bombay. Padma is regarded as the hyphenated Indian, which the author refuses to settle for as an 'immigrant' in the U.S. Parvati is an ideal, traditional Indian wife. Tara is the narrator of the novel and lives the author's version of cultural hybridity. Tara marries Bishwapriya Chatterjee, a choice of her parents and identifies her marital life as a failure. She settles on an American divorce and sends her son with his father. She quits her traditional life and starts a fresh love life with Andy. The novel testifies the fluidity of her identity as well that of the immigrants. Lastly, Tara returns to her father's home for comfort. The novel has autobiographical elements.

Her seventh novel *The Tree Bride* relates the past incidents with the present circumstances of Tara's life of *Desirable Daughters*. The socio-cultural and political history of Bengal is interwoven into a fabric in this novel. The novel is a

'historiographic-metafiction', which tells the impact of colonialism on Bengali minds. The problems confronted by the British officers in India are discussed in the plot. The novel proves that there exists convergence but not coincidences in the universe. Attempts to evaluate past history of own culture to reconstruct the present, when living in an alien culture is the key feature of the story. Tara's root search to discover her identity leads to several surprises. The plot moves back and forth in time between pre-independent India and San Francisco. The short story collections of Bharti Mukherjee are built round the deep-rooted racism in Canada. The stories in *Darkness* celebrate the changes of 'Aloofness of expatriation' to the 'Exuberance of immigration'. These stories specify the problems in the life of South-Asian, African and Caribbean immigrants, some of them are narrated from the viewpoint of whites too. The plots involve the traditional theme of Diaspora of cast out and immigration, necessity of all acts of courage and will and all the shocks, satires and failures associated.

Bharati Mukherjee's eighth novel *Miss New India* indulges in many new clichés. The heroine of *Miss New India* is a young woman, Anjali Bose, who escapes the constrictions of small-town Bihar, one of India's most backward states, for the promise of Bangalore, one of the country's (and the world's) fastest growing cities. There she works at a call centre, falls in love, meets dynamic young entrepreneurs and marvels at the fortunes being made all around her. She encounters her share of hardships, police brutality, real-estate sharks but ultimately succeeds in reinventing herself. *The Middleman and Other Stories* is a collection of short stories with a mythic baggage. The collection enumerates what happens when the third world meets the first and covers the perspective of various immigrants such as Tamil, Srilankan who fall in love on the way to America. The book expresses the resourcefulness of the immigrants in their domicile through the narrative voices of the characters, male and female, young and old. The author utilizes her Indian background to translate into the American experience, which is evident from the shift of her focus from themes of expatriation and nostalgia to the exciting features of the American melting pot. In fact, the author interprets the two cultures as a middleman. The third world immigrants, the characters of *The Middleman and Other Stories* are conquerors who boldly claim their rights in the adopted land. In *Days and Nights in Calcutta*, a collaborative work with her husband, the author accounts her own experiences during one year sojourn in Calcutta with her husband. She writes about the urgency of her life, life of a particular class at a particular period of Calcutta's history. The work reveals that she considers herself as an Indian woman who has left her

home to settle in the west. She also looks over the possibilities of her life in India if she would have not refrained. While writing this book, she realized that despite the cultural conflicts she was facing in Canada, it was still the new world that she wanted to live in. Another non-fictional work that she collaborated with her husband was *The Sorrow and Terror: The Haunting Legacy of the Air India Tragedy*. It details the crash of the Air India plane, off the coast of Ireland, during its flight from Toronto to Bombay. The crash ended the lives of three hundred and twenty nine persons, mostly Canadians of Indian origin. The tragedy was perceived only as an Indian disaster by the Canadian government, as illustrated by the author. Her first novel, *The Tiger's Daughter* manifests the cultural conflict faced by Tara Banerjee, an upper class Bengali Brahmin girl who goes to America for higher studies. Though she experiences a tough time there in the beginning, she adapts to the alien culture by entering into wedlock with an American. She, like the author comes across bewilderment when she comes back to India after seven years. She discovers that the country has changed a lot since she departed and visualizes a strange society with the impressions of poverty, hungry children and political issues. She also realizes that she has not blended into the American culture but also cannot hold the values and morals of her native country. The author's *Days and Nights in Calcutta* exemplifies the strong autobiographical strain in *The Tiger's Daughter*. The author claims in an interview with Geoffrey Hancock that she is not an autobiographical writer but her obsessions reveal themselves in metaphor and language. However, the novel reflects the author's own experience and her sister's experience at Vassar.<sup>3</sup>

Bharati Mukherjee had to establish her own identity in a foreign land, tackling the conflict between two different cultures and to struggle against racial discrimination while she was in Canada. Her immigrant experience is very much reflected in all her novels. The bitter experience of Bharati Mukherjee in Canada is portrayed in her earlier works like *Jasmine*, *Darkness* and *The Middleman and Other Stories*. Tara in *The Tiger's Daughter* to Debbie in *Leave it to Me*, Dimple Dasgupta in *Wife* to Hannah Easton in *The Holder of the World*, illustrate a part of the author's early and late life, first as an expatriate and then as an immigrant. Jasmine is a perfect blend of characteristics of feminine idols of Sita and Kali; visualized as an embodiment of feminism and a human being aware of self; her achievements through self-determination and self-efficacy are praiseworthy. Transformation of Bharati Mukherjee is evident in *The Middleman and Other Stories*, particularly as characters Panna in "A Wife's Story" and Maya Sanyal in "The

*Tenant*". Maya is a naturalized American leading a free life variant to Indian standards. Panna is boundless of Indian in-laws and refuses to return with her husband to India not willing to lose the freedom she has in America. *Darkness* is full of characters trying to gain foothold in the new environment whereas the characters of *The Middleman and Other Stories* comprise of who are already there or are trying to accomplish their dreams. Tara Chatterjee in *Desirable Daughters* is simultaneously an Indian and an American and she has acquired the third space of enunciation. Padma is a hyphenated immigrant and Parvati is the icon of a traditional Indian wife with the western orientation. Each one lives in her own way of immigrant life. Both Tara and Padma question their identity and are self-empowered despite floating rootless. Tara looks at the nation, identity and culture in a postcolonial way and she sweeps between traditional and modern clutches. Though she is comfortable with her American identity, still she believes that she belongs to India. She is similar to Hannah of *The Holder of the World* who tries to resurrect her present. Yet, she is fluid that she glides from her husband to her lover back to her husband as a lover. Tara Lata in *The Tree Bride* is married to a Sundari tree to prevent life-long widowhood and stays in her paternal house like the tree, empowering the freedom movement, healing and praying for the people around. She resembles Hannah Easton in *The Holder of the World*, who is a healer.

In the novel *Jasmine*, it is self-assertion that transplants self-fashioning in the adopted land that does not easily approve the immigrants. Jyoti, an exile in America is sexually abused on her entry into the multiethnic nation. Yet, this does not hamper her from pursuing her American dream besides being an illegal immigrant. She murders her rapist and abandons her embarrassment by incessantly rejuvenating herself as Jasmine, Jase, and Jane Ripplemeyer. She protects her self-respect by emphasizing her new identities in an endless process of self-realization similar to breathing. Jasmine's every movement is a calculated step into her Americanization and with each development a vital change is marked in her personality. Jasmine's flight to Iowa and her renaming as Jane is indicative of a slow but a steady immersion into the mainstream American culture. Here we encounter a changed Jasmine— one who has murdered Half-Face for violating her chastity, now not only willingly embraces the company of an American without marriage but also is carrying his child in her womb.<sup>4</sup> Jasmine herself asserts: Once we start letting go, let go just one thing, like not wearing our normal clothes, or a turban or not wearing a tika on the forehead — the rest goes on its own down a sinkhole.<sup>5</sup> As Jasmine is attempting to assimilate into a culture that is not very receptive and hence she retains her

suspicions as well as her Indian self. Though she can talk, walk and wear like Americans she can believe only Asians: I trust only Asian doctors, Asian professionals. What we've gone through must count for something.<sup>6</sup> She is admired for her Indian self, which has made her a lovable and caring wife, an affectionate mother.<sup>7</sup> Nagendra Kumar explains that had she been purely guided by the American values, she should have abandoned Bud at the time of his disability.<sup>8</sup> Jasmine gets incorporated in the American society partly due to her assumed American and partly due to her intact Indian, hence she exists as a hybrid.

Bharati Mukherjee who has married a Canadian narrates her American experience and the convergence of two cultures very clearly: I was not right to describe the American experience as one of the melting pot but a more appropriate word would be fusion<sup>9</sup> because immigrants in America did not melt into or were forged into something like their white counterpart but immigration was a two way process and both the whites and immigrants were growing into a third thing by this interchange and experience.<sup>9</sup> Thus, the postmodern fictions of Bharati Mukherjee such as *The Tiger's Daughter* and *Wife* represent the expatriates who are overwhelmed by the sting of nostalgia. The despair developed in their lives swallows them and makes them marooned between the duality of us/them, self/other, inside/outside and center/periphery.<sup>10</sup> Any study of her novels cannot ignore this important dimension of her art.

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# Locating Identity in the Diasporic Space of Moniza Alvi's Poetry

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**Abstract**— *The socio-cultural experiences associated with migration and different forms of displacement are captured by the concept of “diaspora” and the spatial evocation of ‘home’. The female writer contributes a gendered perspective to the diasporic discourse. Diasporic works, by their very nature often locate themselves in a liminal space between cultures while the female immigrant writer tries to create a foothold for herself in an even more minimal space, being a minority within a minority. Nostalgia is often a profound sub text in their attitudes towards spatial movements. Women, as the present paper sets out to explore have the ability to relate to two homes simultaneously. Moniza Alvi is a diasporic poet located in the United Kingdom but is a Pakistani. This ability to straddle two worlds from different countries is unique to women. The genres of novels and short story have been often dealt with pertaining to South Asian Diasporic literature. Hence this attempt to locate poetry in the corpus of immigrant women writing.*

**Keywords**— *Bhabha, Diaspora Poetry, Liminality, Moniza Alvi, Pakistan, Third Space.*

Diaspora poetry is a genre in itself. Poetry written by women cannot have the vision only of feminist poetry. Poetry is intensely personal yet carries a world within it. The South Asian women diasporic poets, as the contemporary novelists, are identifying their divided/multiple self in an alien land. The search of a home, to belong resonates through their creative outpourings. Women's poetry rewrites the canon of diasporic poetry through the varied focus on themes from home to identity, nationality to marginalization, literary free will to patriarchy to desire to sexual orientations. Mapping out new territories with their poems, the women poets essay a confessional style tracing the histories of their life and times. 'Diasporic poetics raise more questions than they answer and are just as much about displacement as about place, just as much about a 'poetics of uncertainty' as about certainties of style/nation/identity' (Web).

Daruwalla while attending one of the diasporic poetry events asserts, 'Hearing the unheard is important—and much of the diaspora poetry is unheard' with one of the poets Usha Akella declaring: "We are poets because

we dare to say the unsaid and we hear the unheard...we unlock experience with words" (Web).

Moniza Alvi from Pakistan is the focus for diasporic poetry in my paper centered on the positionality of location i.e. South Asia. The present paper deals with a young nation which has had a bloody birth. Pakistan is reeling under the violence it generates throughout the region of South Asia. It can be aptly called a country of refugees and exiles. Torn from divided independent India, Pakistan is embroiled in brutality and the status of women in such a hostile society is no wonder the most marginalized. In my search of the spatial trajectory of the South Asian diasporic authors from Pakistan I came across many women writers who have created a name for themselves in the western world. The diasporic viewpoint gets a whole new meaning when one of the established voices of American Pakistani diaspora Talat Abbasi asserts, '...I grew up in a way that I wouldn't have had I not left for foreign shores' (Web)

Amidst a number of voices present in the diaspora belonging to Pakistan, Alvi has been chosen for the obvious reasons of having a feminine diasporic consciousness with an identity of British diasporic poet. There are many significant women diasporic poets like Chitra Banerjee Divakaruni, Sujata Bhatt, Meena Alexander, Suniti Namjoshi to name a few. Bhatt and Alexander offer interesting spaces in diasporic poetry to interrogate questions which consequently come up. Bhatt's search for her tongue evokes nostalgia. Home remains central in her consciousness. She is concerned with the themes of women's voices in history and a sense of dislocation from her 'homeland'. Language is vital to her work while she talks about this dislocation. Her native language of Gujarati and Hindi is taken over by English. She feels more connected to her country India as she is away from it. This exile from the homeland forces her to have deliberations on it in her poetry. For Sujata Bhatt, home and nation are not just places but a fusion of memories of individuals, relationships, legends, anecdotes, family, rituals and history of one's own country.

Similarly Meena Alexander is another prominent name on the canvass of diasporic poetry. Her voice expresses her own lived diasporic experiences in her

poetry- uprooting and exile, migrant memories and trauma, separation and loneliness - all the way from India to Sudan and USA. Christened as Mary Elizabeth, she changed her name to Meena to get rid of the colonial burden. Tiruvella, her mother's home and Kozhencheri, her appa's home together composed her *nadu*, the dark soil of self. *Nadu* in Malayalam is a word for home and homeland. An acclaimed poet she has attempted different genres of novels, memoirs and non-fiction too. In her memoir *Fault Lines* she writes about ethnicity and writing of poetry. *Real Places or How Sense Fragments: Thoughts on Ethnicity and Writing of Poetry* an entire chapter is devoted to scrutinize her relationship with poetry. She asks herself: who am I? Where am I? When am I? These are the questions all diasporic poets ponder over with unique identities and sense of place.

Moniza Alvi offers the similar challenge of dislocation from a different geographical landscape i.e. Pakistan. Also Alvi is internationally recognized as the most powerful diasporic voice in contemporary British writing and is generally neglected by Indian scholarship. The poetry is read using a postcolonial approach with identity as its focus. This paper is limited to only a few aspects of post colonialism as duality, hybridity and the creation of the third space. Alvi's poetry evokes this kind of reading, but is not limited to it. I analyze the various ways in which Alvi establishes challenges and claims the notion of a South Asian / black British identity. Through analyzing Alvi's work from the perspectives of language, place and the interaction with other people, my paper shows that her work addresses the creation of a black British identity, not decrying immigrancy but celebrating the homelessness simultaneously creating multiple homes or carrying the homes with them.

Perpetual movement and searching, as well as displacement may have a negative connotation. However, Alvi offers a more optimistic attitude, as movement, the concept of home and especially the possibility of a new, third or hybrid space is most often portrayed as a positive aspect of finding oneself in a diasporic space. Thus, Alvi's poetry addresses the diaspora space not as confining, but as a place of opening, where people are able to have agency over their own sense of space. Alvi's poetry serves as a positive example for diasporic writing as a mode of (re)claiming her own identity.

Pakistani born Moniza Alvi uprooted to Britain, when an infant, to grow up in Hertfordshire and studied at the universities of York and London. Her mixed parentage of an English mother and a Pakistani father exposed her to

the dual cultures, the challenge of pluralism. Her first, full-length collection, *The Country at My Shoulder*, describes her migrant experiences in 'growing up... and feeling half-Pakistani... on the edge of things' earning her a place on the New Generation Poets list in 1994. Since then she has published seven collections getting nominated for a number of prizes, including three T S Eliot prize shortlistings, and a Cholmondeley award from the Society of Authors in 2002. In 2011 she published *Homesick for the Earth*, her versions of the French poet Jules Supervielle, and, in 2013, *At the Time of Partition*, a long poem in twenty parts based on her grandmother's journey from India to the newly created Pakistan in 1947. Alvi worked as a secondary school teacher for many years and now works as a freelance writer and poetry tutor, mostly for the Poetry School.

Alvi's poetry showcases how nostalgia creates an interesting landscape for south Asian immigrant poets to locate the profound magnitude of their identity. Her experience personify with a variety of poetic expressions. She is creating a dual space, with her poems, of life as a displaced woman but utilizing the rootlessness to carve an identity out of it. Themes of displacement with family, relations are in her poems with emphasis on locations, space.

The experience of diaspora reinvents one's identity and Moniza Alvi's life has influenced her writings. As a daughter of a Pakistani father and an English mother she has to negotiate a dual identity of living in disparate worlds. As she is neither completely Pakistani nor English, Alvi creates a third world or 'space' in Bhabha's terminology. This liminal position creates for Moniza Alvi a unique position which is due to a combination of – culture specific, geographic, gendered and racial reasons. Through the tropes of food, language, clothing and house Alvi defines the essentially feminine search of her identity and home with her poems. Though she is a prolific writer, my paper focuses only on the poems with these motifs.

Alvi's books include *Homesick for the Earth*, her versions of the French poet Jules Supervielle, and *Split World: Poems 1990–2005* (2008), which includes poems from her five previous collections, *The Country at My Shoulder*, *Presents From Pakistan*, *A Bowl of Warm Air*, *Crying My Wife* and *Souls with How the Stone Found Its Voice* (2005). *The Country at My Shoulder* was shortlisted for the T.S. Eliot and Whitbread poetry prizes, and *Carrying My Wife* was a Poetry Book Society Recommendation for which Moniza Alvi received a Cholmondeley Award in 2002. *Europa* was shortlisted for the T.S. Eliot Prize in 2008.

Alvi's poetry is imbued with a spirit of duality, partition, fractured identity and transformation. Her early

work was concerned with homelands – real and imagined – in poems which are “vivid, witty and imbued with unexpected and delicious glimpses of the surreal – this poet's third country” (Web). In these poems she imagines what it would have been like never to have left, to have grown up in Pakistan rather and become a different person. She tries to occupy the liminal space between “the receding east, the receding west” (Ibid).

In a BBC interview she says that:

“Growing up I felt that my origins were invisible, because there weren't many people to identify with in Hatfield at that time, of a mixed race background or indeed from any other race ... When I eventually went to Pakistan I certainly didn't feel that was home, I'd never felt so English. But I never feel entirely at home in England, and of course, I'm not part of the Asian community” (Web).

Alvi defines identity as something deeper, something that has to do with one's spirit.

“I suppose I would define identity. Very broadly in terms of what you do, what you respect and may be something deeper, your spirit. But it's important to know where you come from, which is perhaps what I was lacking as a child. I think it's important to know what has gone into your making, even quite far back, I think it gives you a sense perhaps of richness” (Web). This constant duality of negotiation of spaces ignites her poetry. Her writing serves as a means of release and catharsis for her uncertain identity.

“I was raised in a glove compartment” is the first poem in the autobiographical section of *The Country at My Shoulder*. The glove compartment is a metaphor for the womb and Alvi miniaturizes herself in order to fit in it. Sometimes her mother's gloved hand would reach for her, but she never sees her mother's face. She exists there “in the quiet” and listens “for the sound of the engine.” Her companions are gloves that hold “out limp fingers”, “notepads and maps” and a “First Aid tin” (*Split World*, 14).

“I Would Like to be a Dot in a Painting by Miro” draws its inspiration from the work of surrealist Juan Miro. The poet expresses the desire to be transformed into a miniature in this poem too: “I would like to be a dot in a painting by Miro”. The desire for smallness is odd and baffling only till the true *raison d'être* is recognized that while she would be “barely distinguishable from other dots” she would be “quite uniquely placed” (Ibid, 20). The metaphor of a dot, the desire to be transferred in form to something tiny, has unique reasons. The dot is an entity on its own, but also a part of the painting. She will never make out what's going on but is not perturbed by it. Not knowing what is going on is an expression of confusion and Alvi's confusion is precisely her perspective, a liminal outlook because of her hybrid/diasporic background.

“Throwing Out My Father's Dictionary” shows words growing shoots in the bins and changes taking place in spellings, punctuations. The poet's father's dictionary contained his signature on the centre page. The poet has a bigger, weightier dictionary containing the latest entries but she dare not inscribe her name on it. The poet here wants to suggest that language is always in flux and one cannot own or possess it by inscribing one's name. It eludes and escapes one's grasp. Language is a major concern for Alvi as she is not at home with her first language, Urdu. She has taken English as another *lingua franca* to search for her identity. In “Hindi Urdu Bol Chaal” from *A Bowl Of Warm Air hands* become a metaphor for reaching out over the distance of difference. Hands are naturally used to reach out to that which is separate or distant from us. “These languages could have been mine,” she says referring to Hindi and Urdu, two confusingly similar languages, so similar that separating them is like “sifting grains of wild rice” (Ibid, 67). She matches the “whorls [of her fingertips] to echoings of sound” and she is anxious to “touch [them] / as if my tongue is a fingertip.” Language is identity not unlike the unique identity of each hand. Alvi is not fluent with either Hindi or Urdu. When she tries to touch them with her fingertip, she is engaging with them like someone who does not feel the languages are an innate part of themselves. The two languages become near objects that she circulates to close in the distances of culture. Her location/ space in England moulds her relation with her country of origin, Pakistan.

The section *Present from Pakistan* from *The Country at My Shoulder* contains poems on themes related to Pakistan. The first poem in this section *The Indian Cooking* describes the Indian style of cooking of keema and khir with a variety of spices, colourful and aromatic. Melted ghee looks like lakes or golden rivers. The poet while tasting these recipes tastes the landscape of India.

“Presents from My Aunts in Pakistan” sheds light on a young girl who is trying to unravel the mixture that makes up the fabric of her identity. Through her discussion and exploration of the two cultures the young girl attempts to develop a sense of where her place is within them. When she wrote the poem, she had not visited Pakistan, her father's original country. The speaker in the poem is about thirteen years old. Her aunts had sent a peacock blue salwar kameez, an orange one, glass bangles and the jewellery from Pakistan. The salwar bottoms were broad and stiff and candy-striped glass bangles drew blood. Though she is fascinated by these colourful clothes and jewellery, she feels awkward wearing them. She longs for denim and corduroy. She contrasts the beautiful clothes and jewellery of India and Pakistan with monotonous English cardigans from Marks and Spenser. Then she recollects her journey with the family to England when she

had prickly heat all over her body. She feels that her identity was indecisive and fragmented.

“I pictured my birth place  
from fifties’ photographs,  
When I was older  
there was conflict, a fractured land  
throbbing through newsprint” (*Ibid*, 33).

The poem depicts a sequence of personal memories causing confusion for the voice undoubtedly belonging to Alvi. The past was hidden for her and the present split. She tries to imagine how it might have been if she’d lived in Lahore instead, and wonder whether she would have been more at home there or in England.

“sometimes I saw Lahore my  
aunts in shaded rooms,  
screened from male visitors,  
sorting presents  
wrapping them in tissue  
Or there were beggars, sweeper girls  
and I was thereof  
no fixed nationality,  
(*Ibid*, 33-34).

*Luckbir* is a pen-portrait of the poet’s aunt who read Jane Austen but never lived beyond the confines of a home. She did not take a job or an evening class. She died young and the poet’s uncle could never forget his beautiful companion with red lips, draped in colourful, gorgeous saris.

The titular poem, *The Country at My Shoulder* tells of the burden of one’s inheritance and culture. It refers to Pakistan without naming, the country of her birth where under the military rule, public execution took place in the square. Women cry at the sight. Shedding tears on their wet dupatta, women toil hard breaking stones. The poet says:

“I try to shake the dust from the country,  
Smooth it with my hands” (*Ibid*,37).

Alvi says that the country has become her body that she cannot break off. The mixed identity of the poet does not let her rest. She says:

“I water the country with English rain,  
Cover it with English Words  
Soon it will burst, or fall like a meteor” (*Ibid*, 37-38)

The title *The Country at My Shoulder* has particular resonance because it contains poems that negotiate not only a culture that was in the past but a culture that was in a past that she barely remembers. “The ‘past-present’ becomes part of the necessity, not the nostalgia, of living” (Bhabha,7). This seems to be the country at her shoulder; the one that she can’t see directly,

only perhaps from the corner of her eye, the country she is only aware of.

Assimilation for immigrants is complex. Leaving one’s culture and imbibing a new identity is the diasporic confusion eulogized by the diasporic writers. For Alvi it is more so as she was uprooted just after her birth. In England, her mixed heritage makes her stand apart. In her poetry, Alvi defies stereotypes questioning gender and culture. This double consciousness, multiple identities leads Alvi to the inconstant character of home. Home is flexible without any rigid limits. Multiculturalism seeps through her poetry. That was the message of “The Sari” where multiple cultures or homes were instead expressed in one body: “*Your home is your country*” (*Split World*, 39). The poem *Sari* is symbolic depiction of the poet’s culture. Alvi creates a sari with mythical proportions. It is a sari that is prepared before her birth, is unraveled and passed around the community by “All the people” who are awaiting her arrival in this world. The sari becomes immense, stretching “from Lahore to Hyderabad” and wavering over “across the Arabian Sea” (*Ibid*, 39), its length ultimately bridging distances between continents.

As the sari unfurls across the different continents, it takes on their colours and cultures. The sari becomes a metaphor of tradition and history traversing the distance between two cultures. The sari is created not just by her Pakistani community, but also by her English one, forming dual identity. Alvi understands the complexity of embodying two cultures, one Pakistani/Indian and the other English; had she less vision she could have chosen the easier path of veering off into one tradition or culture.

She uses a mythical sari to transcend the limitations of one identity. This is the twist at the end of the poem: The infant is taught that while she is wrapped in a sari that has the colours of different countries and traditions, ultimately she will live within herself and belong to herself first.

Alvi has written several poems where she refers to India, the undivided Bharat before partition. She says in *Map of India*:

“India is manageable-smaller than  
My hand- the Mahanadi river  
Thinner than my life line” (*Ibid*,40).

*The Draught* describes the Indian weather in the mountains in winter. *The Bed*, the last poem of the collection *The Country at My Shoulder* symbolizes home, the country and one’s shelter that can hold the tempests of one’s dreams.

Alvi’s collection of poems in, *The Country at My Shoulder*, deal with issues of identity, home and exile. Alvi also exhibits a distinct Indian influence on her poetic sensibility. Few poems of later collections of Alvi’s with diasporic sensibility are discussed.

In "An Unknown Girl" from *A Bowl of Warm Air* Alvi writes about an unknown girl in a neon-lit bazaar, who is applying henna patterns to her palm. The henna lines form a pattern on her palms, "new brown veins" and leave "a snail trail" when washed off. They become a metaphor for a new fate, or a new identity but unfortunately, they "will fade in a week." They are the lines of a map.

When India appears and reappears  
I'll lean across a country  
with my hands outstretched  
longing for the unknown girl  
in the neon bazaar (*Ibid*,75).

Alvi makes it deliberately ambiguous; she could be the unknown girl she longs for, one who almost had a country. We understand Alvi's dilemma when "She rubs her face / against a map of the world" in "The Colours of the World." The stubborn insistence on one home is the focus of "My Aunts don't want to move", one of the more desolate poems in *A Bowl of Warm Air*. As the title suggests, it is about the poet's aunts and their reluctance to leave their house. The aunts themselves are mostly absent from the poem, not described directly in person or speech and only referred to with the pronoun "they", that stands in place of the real women. The title also has a less literal meaning that the aunts do not want to move beyond their small existence into the big bad world. We are never told explicitly why they do not want to leave. When we do catch sight of the aunts, it is only a fleeting one through a swift description of motion as they "hurry across the yellow courtyard". The patriarchy implicit in Pakistani society is hinted at through the dead male members. The house is a metaphor for a safe haven and also the claustrophobic world the aunts have got habituated to.

The search for home and belonging through metaphors of house, home, and country is a constant preoccupation. "I wanted to marry a country," she says in "The Wedding." "You grow a second city in your head" she says in "Exile." In "Rainy Season" she takes herself high above the neighborhood of "the house where [she] was born" and then commences to conjure up a flood where presumably all else is destroyed except her house, which she sets "like an ark on the ocean." In "The Airborne House", "ceiling fans whirl like helicopters" and the house takes off. "Rolling" in which the poet travels thousands of miles through her entire history, her "father's house / before he fled to Pakistan", her family name, into "the girl / I might have been."

In *Go Back to England*, Moniza Alvi describes how she felt a sense of being a stranger in Lahore where she was born.

As a diasporic poet, Moniza Alvi reiterates the idea that immigrancy is the essence of life. The very concept of 'NO HOME' or homelessness paves way for home everywhere, anywhere. "To be unhomed is not to be homeless," as Bhabha said in *The Location of Culture* (Bhabha,9).

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# Textbook Evaluation: A Case Study of Iranian Teacher and Student Perspectives

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**Abstract**—Textbooks are fundamental mediums to guide the process of teaching and learning. There is a significant attention toward aspects of a textbook to qualify for these ends. This study aims at investigating a descriptive survey to evaluate teachers' and students' attitudes on the Pre-University English textbook in Iranian High Schools. It determines the pedagogical value of the textbook according to student's needs. To this end, 30 teachers and 156 students, randomly selected, participated in the research. The textbook evaluation was conducted through the questionnaire developed by Litz (2005). The checklist considered seven main criteria: practical consideration, layout and design, activities, skills, language type, subject and content and overall consensus. The results revealed that both teachers' and students' perceptions about the textbook were almost positive in general. However, teachers stated that the textbook lacks skill appropriacy. Students believed that the textbook was not suitable regarding activities, skills, and the overall consensus.

**Keywords**—Evaluation, textbook, textbook evaluation

## I. INTRODUCTION

Textbooks are packages with different but interrelated parts. They are the main sources that could convey the knowledge and information to the learners in an easy and organized way (Ahour & Ahmadi, 2012). English is one of the basic courses in the educational setting of Iran and its instruction starts in junior secondary school. It should be mentioned that, in Iran, English textbooks are prepared regarding the policies of the Ministry of Education and also all major educational policies concerning the school systems, the curriculum standards, the compilation of textbooks, and the examination system are under the control of the Ministry of Education. In Iran, students usually study the English language for seven years during their school period.

To Prabhu (1987) textbooks are fully specified and pre-constructed materials that provide a certain amount of

uniformity in what occurs in many different classes with different teachers and students, which serves the interests of accountability. Despite the emergence of recent technologies in the field of education, copies of textbooks are still the most commonly used source material for most instructional situations as it is for language teaching contexts.

On the significance of course books, Hutchinson and Torres (1994, as cited in Litz, 2005) suggest that "the textbook is an almost universal element of [English language] teaching. Millions of copies are sold every year, and numerous aid projects have been set up to produce those in [various] countries. No teaching-learning situation, it seems, is complete until it has its relevant textbook" (p. 315).

There are different views about the textbook, Cunningsworth (1995), for example, identifies a textbook as a source for presenting the materials and learners to practice and do the activities. Hutchinson and Torres (1994) argue that the textbooks have a very important and assertive role to play in teaching and learning. Sheldon (1988) suggests that "textbooks do not only represent the visible heart of any English Language Teaching program but also offer considerable advantages" (p. 237). The most essential function of a textbook is to motivate students to learn (Mikk, 2000). For Dubin and Olshtain (1986) "the tangible element that gives language course face validity to many teachers and learners is the textbook" (p. 167). Ur (1996) believes that a textbook provides a clear framework. It makes clear what is coming next and learners know where they are going.

With regard to the essential aim of the ELT textbooks, Byrd (2001) argues that ELT textbooks include two kinds of information which are topic content (e.g., family, school, etc.) and linguistic content (e.g., grammar, vocabulary, and skills) and that they help learners to learn the latter from the former.

Considering the importance of textbooks, evaluating a book needs a significant interest because it not only provides useful information for teachers but also leads to helping

students in learning settings. The present study aims at evaluating Pre-University English textbook used in Iranian High Schools from teachers' and students' perspectives. The result of this study could be used for both English teachers and curriculum designers. It would help teachers, ELT administrators and experts, and textbook authors and material developers. This study tried to highlight the new ways of reforming Pre-University English textbook quality.

## II. REVIEW OF LITERATURE

Hutchinson (1987) defines evaluation as a "matter of judging the fitness of something for a particular purpose" (p.41). While considering the evaluation process in language teaching, mostly, the initial analyses are conducted to understand whether the textbook fits into the official curriculum or the intended language program. Moreover, the textbook should meet the needs of the students by addressing their interests and abilities and it should also be consistent with the teaching style of a teacher (Grant, 1987).

Evaluating the design of a textbook covers a number of issues such as the physical appearance, layout, and format and other features such as the presentation of illustrations, the tables and figures in a textbook. On the other hand, some scholars relate the design features with the organization of the content of the textbook and also focus on the internal features of the content. Furthermore, for narrowing the concept of design, a number of authors focus on the design of the units in a textbook (Aytug, 2007).

As leading considerations regarding the use of exercises, Richards (1990) focuses on the importance of the selection procedures and criteria considering the principal types of activities and tasks consistent with a specific language program. He further states that it is necessary to determine how much time will be devoted to different types of activities. According to Daoud and Celce-Murcia (1979), the language teaching materials should improve students' comprehension abilities and achieve to test main ideas and the detailed aspects of the relevant material. Competency over certain structures and vocabulary is another aim of the textbook exercises. Regarding the writing exercises, the presentation should be varied and the assessment of new issues needs to be done after the recycling process of those issues. In addition to the use of exercises in meaningful contexts to provide authentic communication, the exercises should also be consistent with the students' background knowledge, experience and current situation (Daoud & Celce-Murcia, 1979; Graves, 2000).

Three prominent authors in ELT, Swan (1985), Harmer (1996) and McDonough and Shaw (1998) advocate an

integrated, multi-skills syllabus because it considers and incorporates several categories of both meaning and form. So they considered receptive and productive skills together. Receptive skills involve reading and listening, on the other hand, productive skills include speaking and writing. Receptive skills are those that involve active participation on the part of the reader or listener. They could be taught/practiced by using both 'top-down' and 'bottom-up' processing skills and learning strategies. Top-down processing skills require learners to use schematic and contextual knowledge as well as specific topics to arrive at comprehension. Conversely, bottom-up processing skills require learners to derive meaning through the decoding of single words in a message or passage (Nunan, 1998). In general, the combination of these processes requires the reader or listener to "decipher the meaning of individual lexical items [and] have clear ideas about the overall rhetorical organization of the text" (McDonough and Shaw, 1998, p. 109).

## III. METHODOLOGY

### 3.1 Participants

The present study is an investigation of the ideas of two different groups of those who take part in the direct interaction with the textbook and each other, teachers and students. This study was carried out at high schools in Piran Shahr and Khoy. The total participant of teachers who took part in this study was 30 EFL teachers with the teaching experience varied between five to twenty years. Out of the total number of teachers participate in this study, 14 teachers were selected from high schools in Khoy and 16 from high schools in Piran Shahr. In addition, 156 pre-university students randomly selected from different high schools in Piran Shahr and Khoy, were other participants of this study.

### 3.2 Instrument and Materials

The study applied an evaluation questionnaire to collect data from the teachers' and students' attitudes about the Pre-University English textbook. Litz's (2005) checklist was used in this study which consists of four parts: student textbook evaluation form, teacher textbook evaluation, student profile, and student needs analysis. The first two parts of the checklist are primary in evaluating the textbook while the other forms are used as supplementary ones. They do not directly contribute to the evaluation of the textbook. Thus, this study included only two parts of Litz (2005) checklist, student textbook evaluation form and teacher textbook evaluation form. Litz (2005) checklist is a valid measure since it is a standardized checklist used worldwide for book evaluation. Based on Litz's (2005) checklist,

textbook evaluation form focuses on seven criteria namely, practical consideration, layout and design, activities, skills, language type, subject and content, and overall consensus. The items of checklists were in the form of 10-point scale which proceeds from 1 (Highly Disagree) to 10 (Highly Agree). In the current study, for the convenience of statistically defining and coding, these 10 Scales were reduced to 5-Point Likert Scales (e.g., Completely Disagree = 1, Disagree = 2, Moderately Agree = 3, Agree = 4, Completely Agree = 5). The teacher questionnaire and student questionnaire consisted of 40 and 25 items respectively. The questionnaires for student application were translated into Persian to be understandable.

### **3.3 Data Collection and Analysis**

The data were collected through both teacher and student responses to the checklists adapted from Litz (2005). With the permission of the officials in the Education Administration, data collection procedure was carried out in Piran Shahr and Khoy among English teachers and students who were randomly selected from different high schools. Prior to the implementation of the instruments, teachers and students were informed about the textbook evaluation study and data collection procedure. Considering the teachers' weekly teaching timetables, it was planned to distribute both teacher and student questionnaires at the beginning of class time. Then the questionnaires were distributed among teachers and students to complete the questionnaires in about 30 minutes. After collecting the study instruments data analysis was done. The mean of teachers and students in every single item was calculated to summarize the teachers' and students' perspective about the textbook.

## **IV. FINDINGS**

### **4.1 Practical Consideration**

According to Cunningsworth (1995), it is necessary to consider a number of practical considerations for textbook evaluation such as the durability and attractiveness of the physical appearance of the textbook, the easiness in obtaining the textbook package in a short period of time, and reasonability of the textbook package price. The results of the study showed that the majority of teachers stated their agreement with the reasonableness of the price and easy accessibility of the textbook. However, more than half of the teachers stated that the textbook was not a recent publication. The book has been revised in 2002 which is rather a long time ago. Moreover, all of the teachers indicated that a teacher's guide, workbook, and audio-tapes did not accompany the textbook. The study also showed that two-thirds of the teachers' views on language and methodology

were different from those of textbook authors. The teachers were moderately satisfied with the section of practical consideration. Based on the results, it can also be concluded that students were satisfied with this section. The results in term of "Practical Consideration" are in agreement with the findings of the study (ELT teachers' perspectives about pre-university English textbook) done by Rezaeian and Zamanian (2014). They indicated that the book is cheap and easily accessible and that it is not a recent publication. Moreover, they stated that there are no supplementary materials like teacher's guide, workbook, and audio-tapes accompanying the book.

### **4.2 Layout and Design**

As the results revealed, a majority of the teachers stated that the textbook included a detailed overview of the functions, structures and vocabulary that will be taught in each unit. Furthermore, more than half of the teachers indicated that the layout and design were appropriate and clear. The study also showed that more than half of the teachers believed that the textbook was organized effectively and that an adequate vocabulary list or glossary was included. However, a majority of the teachers stated that there was not an adequate set of evaluation quizzes or testing suggestions in the pre-university English textbook. All of the teachers indicated their disagreement with the item saying "the teacher's book contains guidance about how the textbook can be used to the utmost advantage". More than half of the teachers stated that the materials objectives were apparent to both the teacher and the student. Overall, most of the teachers were moderately satisfied with the layout and design of the textbook.

In this regard, a majority of the students stated that the layout and design were appropriate and clear. The study also showed that more than half of the students believed that the textbook was organized effectively. Students, as well as teachers, had a moderate satisfaction regarding the layout and design.

### **4.3 Activities**

In this part, the pre-university English textbook provided a balance of activities; that is, there was an even distribution of free versus controlled exercises and tasks that focus on both fluent and accurate production. Moreover, more than half of the teachers stated that the activities did encourage sufficient communicative and meaningful practice. One of the activities in Pre-University English textbook which encourages meaningful and communicative practice is the discussion questions after the reading where the students are asked to discuss their personal ideas about the topics raised in the reading passage. Likewise, half of the teachers indicated that the activities incorporated individual, pair and group work.

The other half of the participants were of the same belief that the activities did not incorporate individual, pair and group work.

In conclusion, most of the teachers stated that the grammar points and vocabulary items were introduced in motivating and realistic contexts. To the teachers, the activities did not promote creative, original and independent responses. Since more than half of the participants indicated their disagreement with this part, it might be assumed that pre-university textbook activities mostly promote independent responses not creative and original ones. In the same vein, more than half of the teachers believed that the tasks do not result in the internalization of newly introduced language because they do not have any relevance to the real-life situation and students' needs. Moreover, most of the teachers stated that the textbook's activities could not be modified or supplemented easily. The textbook's activities might be modified in the grammar section for practice exercises, but it seems to be difficult to modify or supplement them in the reading section. The teachers were moderately satisfied with activities presented in the pre-university English textbook. It is while the students were dissatisfied with the activities of the textbook.

#### 4.4 Skills

This section of the evaluation form deals with such issues as whether the materials focus on the skills that the students need, whether there is a balance among the four language skills, and finally, whether the textbook pays attention to sub-skills, natural pronunciation, and the integration of individual skills into each other. In this regard, it was found that most of the teachers believed that there is a balance among all four skills of reading, writing, listening, and speaking. They also believed the material did not provide an appropriate balance of the four language skills. Likewise, a majority of the teachers were of the same opinion that the textbook did not pay attention to the sub-skills, that is, listening for gist, note-taking, skimming for information, etc. As for the sub-skills, there are some activities devised to improve reading skills. There are no activities teaching the sub-skills of listening comprehension. In addition, most of the teachers believed that there are no activities highlighting and practicing natural pronunciation, stress, and intonation. They argued that practice of individual skills was not integrated into the practice of other skills. With reference to the textbook, it was found that the activities in comprehension check might integrate speaking and writing skills to some extent. Other than that, no traces were found for the integration of different language skills. The textbook mostly focuses on reading comprehension, grammar, and

vocabulary. It does not focus on the skills and their integration. In general, the results of this study for this part showed teachers' dissatisfaction with the section of skills.

The findings revealed that most of the students indicated that the materials include and focus on the skills that they need to practice. However, about seventy percent of the students believed that the materials did not provide an appropriate balance of the four language skills. It might be concluded that the skills which students care more about are reading and writing skills because the pre-university textbook does not cover listening and speaking skills. In addition, a majority of the students stated that the textbook did not pay attention to the sub-skills, that is, listening for gist, note-taking, skimming for information, etc. The mean score for this section was 2.53, which shows that students were not satisfied with the section of skills.

#### 4.5 Language Type

The Language Type component consists of six subsections tapping areas like the authenticity of the language, the appropriateness of the language for the level, the suitable progression of vocabulary and grammar, exemplification of the grammar points, use of language functions in real life, and finally the incorporation of different registers and accents. As the results revealed, most of the teachers believed that the language used in the textbook is like real-life English. As students are studying at the Pre-University level, authentic language is recommended in order to motivate the students' interest. Unlike the findings of this study in term of "Language Type", the results of the study (a content evaluation of Iranian pre-university ELT textbook) have done by Maleki, Mollaei, and Khosravi (2014) showed that the language used in pre-university English textbook is not authentic. Regarding the authenticity of the used language used in the textbook, the results of this study are in line with the results of the study (ELT teachers' perspectives about pre-university English textbook) conducted by Rezaeian and Zamanian (2014). They found out, the same as this study, that the language used in pre-university English textbook is authentic.

In addition, most of the teachers stated that the language used was not at the right level for their (students') current English ability. It was found that most of the indicated that the progression of grammar points and vocabulary items was appropriate. In the same vein, more than seventy per cent of the participants stated that the grammar points are presented with the brief and easy examples and explanations. As for the presentation of grammar points, more personalized, real-life examples would facilitate the internalization of the new structure. Similarly, most of the teachers stated that the

language functions exemplified English that they/their students would be likely to use. A majority of the teachers unanimously indicated that the language did not represent a variety of registers and accents. The only register used in English for Pre-University Students was Standard English. It would be much more interesting if a diverse range of registers and accents were represented. The mean score of 3 showed the moderate satisfaction of the teachers for the section of language type in the textbook.

In term of “Language Type”, contrary to the results of the study which have done by Rezaeian and Zamanian (2014), the findings of this study revealed that the language used in pre-university English textbook is rather not at the right level for the students’. The results also revealed that the progression of grammar points and vocabulary items is not appropriate. As for the presentation of grammar points, more personalized, real-life examples would facilitate the internalization of the new structure. Similarly, the findings of this study are in agreement with the findings of the study performed by Rezaeian and Zamanian (2014). The results of the study indicated that there is not a variety of registers and accents in the textbook. The only register used in Pre-University English textbook is ‘Standard English’. It would be much more interesting if a variety of registers and accents were represented.

As the results revealed, a majority of the students indicated their agreement with the authenticity of the language used in the textbook. In addition, most of the students stated that the language used was at the right level for their current English ability. Moreover, a majority of the students were of the same belief that the progression of grammar points and vocabulary items was appropriate. According to the results, about two-thirds of the participants stated that the grammar points were presented with the brief and easy examples and explanations. About half of the students stated that the language functions exemplified English that they would be likely to use in the future. As it can be concluded from the results, a majority of the participants stated that the language did not represent a diverse range of registers and accents. As it is mentioned previously, it would be much more interesting if a diverse range of registers and accents were represented. The mean score of 3.01 revealed that students were moderately satisfied with the language type of the textbook.

#### 4.6 Subject and Content

A high number of the teachers stated that the subject and content of the textbook was relevant to their students' needs as English language learners. Findings show that a majority of the teachers stated that the subject and content of the textbook was generally realistic and more than half of the

teachers were unanimous with the opinion that the subject and content of the textbook was interesting, challenging and motivating. Similarly, most of the teachers declared that there was sufficient variety in the subject and content of the textbook. Likewise, a vast majority of the teachers stated that the materials were not culturally biased and they did not portray any negative stereotypes. The related mean score (M= 3.33) revealed that teachers moderately contend with the Pre-University English textbook regarding subject and content of the textbook.

The majority of students believe that the subject and content of the textbook was relevant to their needs as English language learners. Likewise, a high number of the students indicated their agreement regarding the second item of this section and most of them stated that the subject and content of the materials was interesting, challenging and motivating. They also believed that there was sufficient variety in the subject and content of the textbook. Most of them were of the same opinion that the materials were not culturally biased and they did not portray any negative stereotypes. The mean score for this section was (M= 3.44) which showed the moderate satisfaction of the students in relation to subject and content of the textbook.

#### 4.7 Overall Consensus

This section taps areas like whether the textbook is appropriate for the language learning aims of the institute, whether the textbook is suitable for small-medium, homogeneous classes of university students, whether the textbook raises students' interest in further English language study, and finally whether the teachers would choose to teach this textbook again. The results revealed that a high number of the teachers stated that the textbook was appropriate for the language-learning aims of their institution. According to the results of the survey, more than half of the teachers believed that the textbook was not suitable for small-medium, homogeneous, co-ed. classes of university students because it is designed for Pre-University students. About ninety per cent of the teachers were of the same belief that the textbook raised their (students') interest in further English language study. Moreover, they preferred to choose to study or teach this textbook again. The mean score of 3.42 showed the moderate satisfaction of the teachers within the section of overall consensus of the textbook. It was also found that the students were overall dissatisfied (M= 2.59) with the textbook.

The results of this study in term of “Overall Consensus” are in agreement with the findings of the study (ELT teachers' perspectives about pre-university English textbook) carried out by Rezaeian and Zamanian (2014). As the results of their

study indicated, the aim of pre-university English textbook is improving students' reading comprehension skill. Given such an aim, we might judge that the textbook is appropriate for the language learning aims set by the Ministry of Education. But on a larger scale, we see that the book does not develop other skills of language like listening, speaking, and writing, which is a deficiency of the textbook. The textbook is not at the suitable level for small-medium, homogeneous classes of university students. It is designed for Pre-University students. Most of the raters agreed that the textbook raises the students' interest in further English language study. By applying a more communicative approach and covering all the skills and components of language the textbook would become much more interesting. Almost most of the teachers chose to use this book again. In the present study, unlike teachers, most of the students refused to use this book again.

#### 4.8 Difference Between Teachers' and Students' Perspectives

The results revealed that, although there were some matches and mismatches between the teachers and student's perspectives regarding different parts of the textbook based on the Litz (2005) checklist, there was not any significant difference between their attitudes. The overall mean score for both teachers and students showed their moderate satisfaction with the textbook.

## V. CONCLUSION

The current study was an attempt to evaluate the appropriateness and effectiveness of the Pre-University English textbook from the teachers' and the students' perspectives. To do this, two forms of the checklist (teachers' textbook evaluation form and students' textbook evaluation form) were used to collect the data quantitatively. Thirty English teachers, randomly selected from different high schools in Piran Shahr and Khoy, participated in this study. In addition, 156 students based on random selection from different high schools in Piran Shahr and Khoy, Iran, took part in the current study. All of the students were studying in Pre-University level and they had English as an essential course which the students require to take and pass it.

In summary, the main conclusion that can be drawn from the results of this study is that both teachers' and students' perceptions about the Pre-University English textbook were almost positive in general. The results showed that both teachers and students were moderately satisfied with the Pre-University English textbook.

Based on the teachers' perceptions in this study, the Pre-University English textbook is not appropriate for Iranian high school students in term of skills. They believed that the

Pre-University English textbook, in terms of practical consideration, layout and design, activities, language type, subject and content and overall consensus meets the appropriateness to some extent. In general, teachers were moderately satisfied with the Pre-University English textbook except for the skills. Regarding students' perspectives toward the Pre-University English textbook, it can be concluded that students did not rate to the appropriateness of the textbook in terms of activities, skills, and overall consensus. They believed that the textbook was appropriate in terms of practical consideration, layout and design, language type, and subject and content.

It can be concluded that the Pre-University textbook focuses just on reading and somehow on writing. It can be seen that the textbook does not improve other skills of language like listening and speaking which is a deficiency of the textbook. To make the textbook much more interesting, materials developers and syllabus and curriculum designers in Ministry of Education should apply a more communicative approach in the textbook and also they should consider all the four language skills in the textbook. As Riasati and Zare (2010) express, "no single textbook can meet the needs of a large and different group of language learners" (p.60). The burden, as Riasati and Zare (2010) conclude, lies on the teacher to use the appropriate teaching methods and techniques to compensate for the deficiencies of a certain textbook in order to bring about effective learning outcomes. Additionally, it would be the duty of the materials developers and syllabus and curriculum designers in Ministry of Education and other pedagogical experts to revise the current textbook and remove the weak points of the textbook especially in term of skills.

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# Films and Arts flipping the pages of the history

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**Abstract**— *The paper focuses on 11 historical films from 1950 till 2018 adapted from the real incidents that took place in the Indian history and it also explores the reason for the rise and fall, marketing strategies, the budget, awards, critic reviews, audiences reactions both in India and overseas etc of the films. Not all movies hold out the expectations of the audiences and the film critics, but as per the survey goes, most of the historical stories that are adapted to movies, are loved and appreciated by the audience and are declared to be the blockbusters. The sudden rise in curiosity to know about the past has built an opportunity for the cine world to explore on historical stories and presenting these stories in a grand style, adding their flavours of imagination. This has led a great interest among the producers to invest large sums with a confidence of a grand return.*

**Keywords**— *Audience and critic review, budget, hit/flop, historical stories/text adapted to movies, Marketing strategies, New Historicism.*

## I. INTRODUCTION

Stephen Greenblatt's brilliant studies of the Renaissance are commonly associated with New Historicism. Indeed, his influence meant that new historicism first gained popularity among renaissance scholars who were directly inspired by Greenblatt's idea and anecdotal approach. This fascination with historical periods, leading to the increasing popularity of culturally and historically- minded studies. New Historicism underscores the impermanence of literary criticism. Current literary criticism reveals the beliefs of our times in the same way that literature reflects and is reflected by its own historical contexts. New Historicism acknowledges and embraces the idea that, as times changes, so will our understanding of great literature. India is considered to be one of the most culturally diverse Nations. People here are confused accepting Indian and western culture, they cannot be entirely western nor can they leave the Indianess (tradition and culture) that runs through their blood. The various excavations and research has led to a great spirit of enquiry among the people to know about their history but lack of time and tremendously busy schedule has become the reason they are unable to find time to go through

the historical text books. Thus bollywood has always played a vital role in serving beautiful historical stories with surprising combinations of reality and entertainment. Though the stories are from the history, what bollywood presents is, mostly adapted from the books. Most of the historical incidents are engraved in the papers which are then adapted to the movies. Now with the rise in demand for the knowledge about the past stories, the film industries are coming out with inventive ideas to the old stories, putting them into a sequence, briefing them down, adding grandeur with set, costumes, war scenes and making it an exceptionally phenomenal presentation of the past, that leaves the audience wordless. Therefore the movies are as follows:

## Historical Movies from 1950 till 1999

### II. CHAPTER - 1

#### 2.1. Razia sultan – Mamluk dynasty that ruled Delhi during 1205-1240

It is a 1983 Hindi film, written and directed by Kamal Amrohi. A drama about loyalty sacrifice and love across class boundaries and also about a queen who falls for her servant and almost loses her kingdom in the bargain.

The story was not in the common language but a magical amalgamation of poetic Urdu and Hindi combination. The movie is about the first ever woman ruler in India and the various obstacles she has to withstand during her regnant. The huge set staging of the medieval period was a total treat to the eyes. The art is said to be the most outstanding part of the movie. The dialogue delivery was poetic and complex and became the sole reason for the failure of the movie at the box office. The budget was estimated as Rs.4-10crores, a massive figure for that time. Kamal Amrohi's opulent love saga about the first woman ruler of the Delhi Sultanate starred the reigning box office queen Hema Malini was big flop. It took almost seven years for the making of the film where, Amrohi was said to have gone heavily overboard with the grandeur and detailing of the film's sets. The film barely made Rs.2crore according to movie trade website IBOS Network.

The set almost took the audience in the time of history. Therefore, the classics are not resemblance by their

collections but this charm which still hunts the viewers. Razia sultan will be remembered as a historical classic, which depicted the art of movie making, while dealing with centuries old the subjects, but which have not yet lost their beauty. People watched this movie because it was a totally different genre of Hindi movies.

## **2.2. Mughal-E-Azam- The love story of Salim and Anarkali 1922 by Nasreen Munni Kabir**

Grandeur is the exact word that defines this movie. The director Kasif had added glories to the bollywood history. The story had all popular elements- intense feelings, passionate lovers refuse to separate ,unrelenting parents and questions of social hierarchy and taboos, the unusual obstacles in the path of lovers in India ,be it stories or in real life.

Every thing about the movie, from its expensive sets and costumes, dramatic confrontation, dropping jaws battle sequences, romantic moments and the unforgettable tunes, lyrics, have resulted a permanent stay down resulting a huge success. The movie had the widest release of any Indian film up to that time. It broke box office records in India and became the highest grossing Bollywood film of all times. It was appreciated by National Film Award and three Filmfare awards and 8<sup>th</sup> Filmfare awards. It became a major commercial success, earning 55 million where the budget was 10.5 to 15 million.

### **Critics**

The movie was a universal acclaim from Indian critics. Since 2000, reviewers have described the film as a “classic”, “benchmark” in the history of Indian cinema. British film institute noted the depiction of religious tolerance and said that the film had a tender heart. Nasreen Munni Kabir compared the film to the Koh-I-Noor diamond.

### **Reviews of the audience**

The people were amazed by the historical presentation of Indian culture and were deeply influenced by the rich tradition that the movie unfolds. The emotions of love that was expressed through the poetic words in the movie had a different aura that can mold and melts anyone who watches the movie. This movie is said to be one of the classics ever presented by bollywood till date. People talk about the touch of communal harmony enjoyed by the people of those times. The aristocracy presentation of India during the Mughal Period again adds cherry on an ice-cream.

## **2.3. Jhansi ki Rani- Jhansi ki Rani by Vrindavan Lal Verma**

Produced and directed by scholar Modi, the film was dubbed in English as *The Tiger and the Flame*. The story was largely adapted from Vrindavan Lal Verma’s Hindi novel, *Jhansi ki Rani Laxmi Bai 1946*. The film was praised by the media because the presentation of the minute details of historical events.

But, shockingly the public could not connect and somehow just rejected the 35years old Mehtab’s portrayal of the 29 years old queen. Modi, however, had to fare a failures of around Rs1crore.

## **2.4. Amrapali- Old Pali text and Buddhist Jataka tales 1500 years ago**

A historical Hindi film directed by Lekh Landon is the remaking of 2500-year-old tale did not happen to be a commercial success, but is consider a classic in every sense. The songs and their lyrics were ever lasting. The heroine of the movie was the centre of attraction. Her costume design matched with her play. She simply carries the movie on her shoulder with her acting and dancing. While everything was perfect, yet, the film turned out to be a flop at the box office. The reason might be the deviation from the original story. It was Bimbisara who was Amrapali’s lover and not Ajatsatru. The film was selected as the Indian entry for the best foreign language film at the 39<sup>th</sup> Academic Awards but was not accepted as a nominee. Though the film was not a commercial success, but in time, it started being seen as classics and is remembered not just for its dramatic cinematography of war scenes but also for Bhanu Athaiya’s costumes for which she travelled to Ajanta caves.

### **III. CHAPTER -2 MOVIES FROM 2000**

#### **3.1. Asoka – Asoka ruled entire Indian subcontinent from 268 to 232BCE.**

This movie was a blockbuster and no doubt that the investment was also a huge for the movie. The music and lyrics of the songs were magnetized. Costumes, set designs were lavishly portrayed, giving the timeless look of elegant simplicity to haunting visuals in soft muted colours in subtle harmony with the luxurious foliage. As per the reviews, the script was not amazing but somehow the performances and the set goes one better than other movies. As far as the history or story is concerned there were minor failings, except that it was an superb film, and even today one can wander the sand dunes of the river Dayer in south western Odisha and experience the Asoka battlefield.

The budget was 12.50crores. It was widely screened a crossed the United Kingdom and North America. Therefore, the movies grossed around 19.33crores in India and

8.64crores in other countries. It was the 13<sup>th</sup> highest grossing bollywood film in India and other countries in 2001.

### Critics

The portrayal of Asoka in the film proved controversial in India. It was critically acclaimed by both in India and overseas. Petet Bradshaw of *The Guardian* called the film “a big, brash and deeply enjoyable Bollywood epic”. Neil Smith described it, “elements of both *Gandhi* and *Brave heart*, *Asoka* is a big, sprawling epic that looks every rupee it took to bring it to the screen”.

### 3.2. Taj Mahal- (Mughal emperor reigned from 1628 to 1658)

An eternal historical romantic love story directed and produced by Akbar Khan in 2005. It is a tribute to Shah Jahan and Mumtaz who are considered to be the embodiment of pure love. The film sketches their love story that eventually leads to the construction of Taj mahal.

The film was unsuccessful to hit at the box office and was pilled away from cinemas in just 2 weeks. The budget of the movie was 50crores where the producer and directors of the movie considered poor marketing was the sole reason for the flat fall of the movie; a lot many people were unaware about the release of the film. Hence, its collection of the box office world wide was only 4crores.

### 3.3. Jodha- Akbar- Marriage took place on 6<sup>th</sup> February 1562

It is a 2008 Indian historical romance, co-written, produced and directed by Ashutosh Gowariker with Hrithik Roshan and Aishwrya Rai as the leading characters.

The film centres on the romance between the Mughal emperor Akbar and Rajput princess Jodha Bai. It can be said that it was a critical commercial success. The film’s budget was Rs40crores and it had easily hit the box office because the collection was around Rs115cores.

The film won the audience award and five Filmfare awards. The movie was a hit not only for its story line, but it was perfect output in all manners (set, costumes, ornaments, directions etc).

As far as the history is concerned some Rajputs claimed that Jodha was married to Akbar’s son and many more said that Akbar’s Rajput wife was never known as “Jodha bai” during Mughal period. But the director says that he consulted the best historians and had a rigorous research on the story and presented what is there in the historical text. There are different names used for Akbar’s wife, Jodha being one of them. All in all the entire movie was loved and

appreciated by every one making the film to be a huge success at the box office.

### Critics

As far as critics are concerned Anil Sinanan of *The Times*, gave a four out of five stars. Rajeev Masand of CNN-IBN gave four out of five stars commenting: “I’ve never felt this way about any other films but sitting there in my seat watching *Jhodha Akbar*, I felt privileged as a moviegoer. Tajpal Rathore of BBC gave a four out of five highly praising the film. The film talks about a love that transcends all barriers –gender, religion culture and dreams of an India where secularism and tolerance are the twin towers that should never ever crumble.

### Audience reviews

Audience’s feedback is considered to be one of the most valuable viewpoints for the movie makers of today. The movie clicked the demands of the public they believe it to be a timeless classic, epic movie where no Indian cinema has ever evoked such a strong mixture of emotions till date. The songs, Jashn-e-bahara and Khwaja were superbly shot. The sum total of a 3 hrs of movie is worth watching that has the capacity to glue the audience to their seats for 180 minutes.

Whereas some youth consider the script to be mediocre, the pace of the narration is uneven and they expected much more from the director because of his past movies. Some say it to be a 3 hrs of torture. And they found some major flaws like Akbar is shown as a kind hearted person who refuses to kill the prisoners of the war and it is the same Akbar in 1568 who ordered to kill around 40000 innocent people of Chittor after the victory. Again the movie showed Mughals arrival in 1470 which is grossly false saying Akbar was the first Mughal to enter India in 1526AD defeating Lodhis in the first battle of Panipath. Though with some flaws here and there the movie almost had positive thumbs up by the audience.

### Marketing strategy

The portrayal of ethnic Rajput in the movie was criticised by members of the Rajput community as misleading, politically motivated historically revisionism that minimised Rajput history. The community protested in some states led to the film banned in states of UP, Rajasthan, Haryana and Utarakhand. However, the producer went to the Supreme Court to challenge it. Later the ban was lifted by Supreme Court. This incident raise others curiosity for the movie.

Jodha Akbar is a leisurely and overdrawn film, which is nevertheless magical for good past.

### 3.4. Bajirao Mastani- The story is about Maratha Peswa Bajirao1700-1740 AD and his 2nd wife.

Bajirao Mastani is a 2015 Indian Epic historical romance film directed by Sanjay Leela Bansali the film was jointly produced by Bansali and Eros international Kishore lulla. It's leading character Ranveer Singh, Deepika Padukone and Priyanka Chopra. The movie is based on the Marathi novel "Raav" by Nagnath S.Inamdar the Maratha Peshwa Bajirao(1700-1740Ad) and his second wife Mastani. This was an ardent project for Bansali who spent almost 11 years working with the story before being revived in 2014. Extensive research was done, before moving into pre-production. The film has been noted for its scale, grandeur and attention to detail. With budget of Rs1.45 billion, including marketing and advertisement, it is one of the most expensive Hindi films of bollywood. It has grossed over Rs3.56 billion at the box office becoming major commercial success.

The movie won seven national film awards; it received a leading fourteen nominations at the 61<sup>st</sup> film-fare awards and won 9 awards.

#### Public reviews

There is no end to the appreciation that *Baji Rao Mastani* received from its audience. The movie goes had never imagined that something like this would ever serve to them by the film industry. No doubt the movie hit the bull's eye and declared to be a huge success from the box office. The movie had already spread its craze among the audience a decade ago. People are more amazed with Bansali's direction in the movie the characters are nicely written out. Art and costume design are flawlessly done. Even the action sequences are fabulously executed. This movie is honoured telling it as a support system to the depleting hopes of bollywood movies. Everything in the movie was exactly what can keep the audience tied to the seat for next 2 and half hour. Even the youth were amazed with such presentation of gradure and expect a lot more from bollywood in near future.

#### Film critics

As far as film critics are concerned they gave a positive critical feedback. Where Subhash K. Jha, gave a five star calling it to be a master piece, Anupam Chopra from Hindustan Times gave a four star. The times of India also gave a four grand painting- Taran Adarsh from bollywood hungama gave four stars describing it to as "a cinematic gem". Zee news also gave four stars; this folklore will restore the drama lovers back in their expectation block. Ananya Bhatt Acharya of India Today also rated it three and

a half stars. Rajeev Masand described the film as "artistic but exhausting and was critical of the film's length. In a whole the film story characterization, direction, acting, places were just perfect which gave a grossing over 2.85 billion in India and over 1.02 billion in the overseas market world wide. The film had a remarkable opening and had maintained strong box office run on week days.

As per an article by *Quartz*, the 'love story' of *Bajirao Mastani* is almost "entirely fictional" and many things that has been portrayed in the cinema was to some extent true according to historians.

#### Marketing

Bajirao Mastani was one of the most anticipated released of 2015. On 15<sup>th</sup> July 2015 before the teaser released, producers shared the first images of the three characters and a teaser poster of the film. This teaser garnered high praise from all quarters calling it to be "grand epic". As part of the promotion a multi episode graphic web-series- India's first titled blazing Bajirao was released digitally in November 2015. even before the movie release the film has recovered all production cost- 1.20 billion from sale of its satellite rights, nu sic rights and overseas rights being sold for Rs 500 million and 700 million respectively. Hence the film released on 18 December 2015 over 2,700 screens world wide. Bajirao Mastani had its world television premiere on 23<sup>rd</sup> April 2016 on colours.

### 3.5. Mohenjo-Daro: civilization thrived in Mohenjo Daro around 2500 BCE.

It is a 2016 Indian epic romantic adventure film, written and directed by Ashutosh Gowariker, produced by Siddharth Roy Kapur for UTV motion pictures and features Hrithik Roshan and Pooja Hegde in the lead roles. It is a cinematic presentation based on the ancient Indus Valley civilization and its city Mohenjo-Daro, a UNESCO world heritage site, located in sindh, Pakistan. The film was released world wide on 12<sup>th</sup> august 2016.

The budget of the movie was 115crores where it grossed Rs102.53crores world wide gross was Rs107.75crore including 80.56 in India and 27.19crore overseas. Having a lifetime net of Rs53.66crore the film was declared a "Flop" by box office India.

There were mixed responses by the critics with an average ratings of 5/10.the movie is said to be criticised because for its historical inaccuracies, of several elements.

#### Audience

People liked Hrithik Roshan's performance and even said that the section of romance is breathtaking. The beautiful

sets and mesmerizing songs are the highlights. The movies had a mixed review where some liked the songs and the set and others were disappointed by too much of action scenes in the first part itself. All in all, audience are more or less only concerned about their entertainment they are more excited about something that is coming from history and their excitement leads them to watch and wait for more historical movies.

### Critics

There was a mixed response from the critics. It was basically criticised for its historical inaccuracies. On the review aggregation website *Rotten Tomatoes* the film has a rating of 43%, based on 7 reviews, with an average rating of five out of ten. *Metacritics*, which uses a normalised rating, gives the film a score of 39 out of 100, based on 4 critics, cementing “generally unfavourable reviews”.

### Marketing

It was released in 2600-2700 screens in India. The film before the released to public had been honoured by selection as the closing film of 69<sup>th</sup> Locarno international films festival in Switzerland. It was screened at the Piazza Grande, immediately before Locarno’s award ceremony.

It was screened at the 45<sup>th</sup> annual conference on south Asia in Madison Wisconsin (US) on 23<sup>rd</sup> October 2016. A special screening of the film was also arranged for the officials of the information and Broadcasting Ministry in New Delhi on 18<sup>th</sup> Sep 2016.

### 3.6. Baahubali-1 (The beginning)

In the ancient India, an adventurous and daring man becomes involved in a decades old feud between two warring people. *Baahubali*, an action movie of 2015 directed by S.S Rajamouli and produced by Shobu Yarlagadda and Prasas Devineni and was shot in Telugu and Tamil. The star cast are Prabhas, Rana Daggubali, Anushka Shetty, and Tamana in the lead role.

Baahubali is said to be a collection of fragmented stories of the history and is very intelligently compiled into film story. As the film starts and proceeds we can connect things or it reminds us of something we have seen or heard before. The story is related to Rishabhanatha and his son Jadabharata and Baahubali from Jain mythology which appears in multiple sources like the Bhagvat Puranas, the Rig Veda and the Jain text Adi Purana which was written in the 10<sup>th</sup> century by Adi Kavi Pampa. There are many scenes of the movie that is the representation of history. The film was critically acclaimed and broke all the records of the box office to be most successful movie till date. With the world

wide box office grossed of Rs650crores it became the highest grossing film in India, third grossing Indian film world wide.

It won the national award for best special effects and best feature film, and became the first Telugu film to win this award. It became the first Indian film to be nominated for Saturn awards, receiving five best Fantasy film and best supporting actress.

### Marketing

Marketing of the film started 2 years before the shoot by S.S.Rajmouli with the audition campaign in Face book and you tube. Number of short promotional making of videos was released on Arak media works. A co splay event was held in which chosen winner were given a chance to visit the sets of the film. The film’s unit also launched a whatsapp messenger to give regular updates about the film to subscribers. Guinness book of world records approved the posters created during the audio launched of Baahubali in Kochi on June 27<sup>th</sup> 2015 as the world’s largest posters. A special skit was performed by the Baahubali team for the event named Memu Saitham to help the victims affected by cyclone ‘Hudhud’. Producers have even planned to create a films museum at Ramoji film city Hyderabad and are expected to be ready before the release of Baahubali. There were certain controversies relating to the Tamil version with the words used in the film. Dalit group Puratchi Pirandhavan words considered derogatory against Dalits.

### Critical responses (India)

Saibal Chatterji of *NDTV India* rated the film 3 out of five stars and stated” the spectacular universe that the film conjures up is filled with magic but the larger than life characters that populated its extraordinary expanse do not belong to any known mystic landscape.

Shubra Gupta of *The Indian Express* praised the film; Baahubali holds many promises of adventure and romance, love and betrayal valour and weakness and it delivered magnificently. In her review for *The Hindu*, Sangeeta Devi Dundo wrote “the war formation that forms a chunk of the latter part are the best Indian cinema have ever seen. The waterfall the mystical forests add to the spectacle”. Deepanjana Pal of *First Post* called “the movie’s choreography was breath elements on the warriors’ who approached warfare in 2 distinctive styles. Though it was not something new but with use of clever tactics and twist it can easily kept the audience hooked”. Rachit Gupta of Filmfare gave four out of five stars and summarised, “Baahubali is truly an epic experience.” Had the story not

been so jaded this would've gone into the history books as an all time classics.

### Overseas

Lisa Tsering based on the *Hollywood Reporter* wrote it was an unusual story about a child but with the confident hands accomplished south Indian director the tale gets potent new life in Baahubali.

Mike McCahill of *The Guardian* rated the film four out of five stars saying it to be carry out in a wide eyed and wondrous, blockbuster.

The beginning is one of the films featured in BBC's documentary on 100 years Indian cinema directed by Sanjiv Basker.

### Audience

*Baahubali- the Beginning* is a perfect and perhaps the most perfect film of Indian Cinema ever. It's a sort of film that cannot be missed on the big screen. Besides, the part two will be coming soon in 2016. People were really unable to control their excitement and have been thinking about it since the time they left the seat. It's a sort of film that is truly great, amazing and good enough that one will be left stunned forever. Definitely a mega BLOCKBUSTER!

Rajamouli's magnum opus has been designed on a very high scale, be it, its production design, visual appeal, background score or narration. The war sequences shot in the movie gave feeling of Mahabharata (Even Rajamouli has mentioned in the media during his interviews that he was highly inspired from the epic Mahabharata). Some awe-inspiring visuals gave people goose bumps, especially magnificent waterfall shots and palaces.

### 3.7. Baahubali 2- conclusion

*Baahubali the conclusion*, also known as *BB2*, is an Indian fantasy action film directed by S. S. Rajamouli and written by his father K. V. Vijayendra Prasad. It was produced by Shobu Yarlagadda and Prasad Devineni under the banner Arka Media Works. The second cinematic part in the *Baahubali* franchise, it is the follow-up to *Baahubali: the Beginning*, serving as both a sequel and a prequel. The film is set in medieval India and follows the sibling rivalry between Amarendra Baahubali and Bhallaladeva; the latter conspires against the former and has him killed by Kattappa. Years later, Amarendra's son returns to avenge his death.

Kanniks kannikeswaran writes the characters resemble those "from Chanda mama issues from the 1960s and 70s" and feels that the "plots and subplots that bear distinct similarities to themes from the Ramayana and the Mahabharata." He calls Amarendra the "perfect Rama,"

while calling Bhallaladeva Duryodhana incarnate" Bijjaladeva is compared to Shakuni, while the death of Bhadrudu is compared to Jayadratha's death in the Mahabharata. Kannikeswaran also feels that the film has visual parallels with *The Lion King*, while also noting the similarities with *Mulan*. Writing about the similarities with the latter, he states, "Mulan pins a villain to a roof where he is reduced to ashes right in the midst of a firework display. The evil Bhallala is pinned with a sword to the 'Chita' pyre that consumes him in the final frames of the film." He calls the film "Shivocentric," noting the appearance of a 'Shivatandava stotra' and that Shiva is the tutelage deity of Mahishmati. The main character is healed by Shiva in the end of the film, while noting Ganesha also makes an appearance in a fire ritual. *The Conclusion* was the 61st highest-grossing film of 2017, grossing over Rs14.169 billion in India and over Rs2.89 billion overseas, for a worldwide gross of Rs17.065 billion by September 2017. *The Conclusion* won the Telstra People's Choice Award at the Indian Film Festival of Melbourne, and K.V. Vijayendra Prasad won the Global Indian Impact Icon Award for *The Conclusion* at NRI of the Year Awards. The CNN-IBN Indian of the Year Awards (2017) for Outstanding Achievement in Entertainment was given to Team Baahubali. Prabhas, Shetty, Keeravani, Rajamouli were nominated for Favorite Hero of the Year, Favorite Heroine of the Year, Favorite Music Director and Favorite Director respectively. *The Conclusion* also has a nomination for the Saturn Award for Best International Film at the 44th Saturn Awards. At the 65th National Film Awards, it won in three categories: Best Stunt Choreography, Best Special Effects and Best Popular Film Providing Wholesome Entertainment

### Critics

#### India

The film received positive reviews and response from both the critics and audience. Rachit Gupta from Filmfare gave the film a rating of four point five out of five, stating, "SS Rajamouli's much-awaited sequel is the kind of movie Indian cinema should make regularly. It's the kind of sweeping magnum opus that Indian mythos and culture deserve.

Dipanjan Sinha of *Hindustan Times* gave the film a rating of three out of five stars, praising the film's cinematography and special effects, but found faults with some of the female characters. Taran Adarsh of *Bollywood Hungama* rates the film four point five out of five stars and praises the performance of the cast, writing, "It's a feast for moviegoers and has the trappings to make all generations its fan."

### Overseas

Simon Abrams of RogerEbert.com gave the film a four out of four rating and writes the film "is everything I want but rarely get from superhero and big-budget fantasy movie" adding "the fight scenes are so creative that they make even the most frequently abused creative shortcuts seem novel, everything from computer-generated imagery (CGI) to speed-ramping. You care what happens to the cast as they, aided by wires, hurl volleys of arrows at disposable minions and CGI animals." Anita Iyer from *Khaleej Times* rates the film three point five out of five stars and writes, "What stands out in the film is the powerful star cast. Enough has been said already about the acting prowess of Prabhas but he has an equally supportive cast to hold the film. Ramya Krishnan as Sivagami is known for her impressive acting talent and proves her mettle here.

### Marketing

*The Conclusion* was also promoted extensively on social media platforms including Face book, Twitter and Instagram. Upon being asked about the film's marketing, Yarlagadda said, "The idea was to engage with different demographics, who are interested in different things. If you are into technology, then Baahubali VR becomes a driving factor for you to watch the film; if you are into graphic novels and gaming, we had plans to address those needs too." A graphic novel titled *Baahubali – the Battle of the Bold* was released digitally on 28 February 2017. Rajamouli approached Anand Neelakantan to write a series subtitled *Before the Beginning*. The first novel in the series, titled *The Rise of Sivagami*, was released on 7 March 2017. 25-member marketing team at Arka was responsible for marketing *The Conclusion*. On 30 September 2016, the logo of Baahubali 2 was revealed along with the tagline 'Why Kattappa Killed Baahubali'. On 22 October 2016, the first look poster of the film was released on the birthday of Prabhas

### 3.8. Padmavati- Rani Padmini in 13<sup>th</sup> and 14<sup>th</sup> century in India

*Padmaavat* is a 2018 Indian epic period drama film directed by Sanjay Leela Bhansali. Loosely based on the epic poem *Amravati* by Malik Muhammad Jayasi, it stars Deepika Padukone as Rani Padmavati, a Rajput queen known for her beauty, knowledge and intelligence. The wife of Maharawal Ratan Singh, played by Shahid Kapoor. Sultan Alauddin Khilji, was played by Ranveer Singh, on perceiving about her beauty attacks her kingdom to claim her. *Padmaavat* also took inspiration from other

earlier adaptations of the epic, including Bengali literary adaptations from Kshirode Prasad Vidyavinode in 1906 and Abanindranath Tagore in 1909, the Tamil film *Chittoor Rani Padmini* (1963), and the Hindi film *Maharani Padmini* (1964). Due to many controversies the film had to delay in the release. Box Office India declared the film's budget to be Rs215crore which makes it the most expensive Hindi film and one of the most expensive Indian films ever made. As of 6 February 2018, the film has crossed Rs4 billion worldwide, making it one of the top 10 highest grossing films in India of all time Its domestic net income was Rs275crore in the fourth weekend of its run. The film has grossed Rs585crore worldwide.

The film became controversial during production. Several Rajput caste organizations including Shri Rajput Karni Sena and its members had protested and later vandalized the film sets claiming that the film portrays the Padmavati, a Rajput queen, in bad light. The Supreme Court dismissed a petition calling to stop the film's release citing the freedom of speech and expression.

### Critics

#### India

*Padmaavat* opened to mixed critical reviews upon release. Taran Adarsh of Bollywood Hungama gave four point five stars and said, "On the whole, *Padmaavat* is a remarkable motion picture experience that's backed by proficient direction, spellbinding screenwriting and superlative acting. A pre-screening of *Padmaavat* in November 2017 for some journalists, including Arnab Goswami and Rajat Sharma, who praised the film and described it as "the greatest tribute to Rajput pride." Rajat Sharma particularly praised Singh's performance as Khilji. Kunal Guha of *Mumbai Mirror* gave three point five stars but criticized Padukone's and Kapoor's performances giving three point five stars, Sushant Mehta of *India Today* panned Padukone's and Kapoor's performances calling them "mediocre" while terming Singh's "unconvincing"

#### Overseas

Mike McCahill of *The Guardian* gave four stars and said, "It's not just the extravagance that catches the eye, but the precision with which it's applied. Every twirl of every sari and every arrow in every battle appears to have been guided by the hands of angels. Such excess could have proved deadening, but dynamic deployment of old-school star power keeps almost all its scenes alive with internal tensions." Rahul Aijaz of *The Express Tribune* rated four point five out of five stars; he too praised the film and said

that it "doesn't set up false expectations and then disappoint" due to "perfect storytelling", and "memorable performances"

#### **Audience review**

Most of the cine goers have given the Sanjay Leela Bhansali directorial the thumbs up. While Ranveer Singh's portrayal of Sultan Alauddin Khilji seems to have won over everyone, Deepika and Shahid's performances too were appreciated. They have been praising Ranveer's menacing performance saying, "He has played Khilji amazingly well." Many others too were in praise of the Bollywood viewer with another saying, "He's pulled off the dark role really well and he was perfect for the role."

When asked about the controversy surrounding 'Padmaavat', the public clearly felt that the allegations were "baseless" and denounced the activities of the fringe groups. 'Padmaavat' was in fact all about glorifying the valour of the Rajputs as they said, "The film has shown the Rajput's valour and bravery. It portrayed their courage and how they're absolutely fearless."

#### **IV. CONCLUSION**

Movies to a great extent portray our society. It is said that people in India love watching films because of the entertainment but the truth is nothing would be felt such interesting until and unless we are connected with the situations. Historical movies are being liked a lot by the audience now a day simply because of the rich and powerful culture and tradition we used to have and the leadership our kings and the queens possessed are the center of attraction of the historical movies. People, now days, are keen to know about the past and are appreciating the work of the entire cast and crew. Every historical movie is somehow related to the historical events or the related historical incident engraved in the text. So, History is an important asset for the development of a nation. Fanon, in his book "The Wretched of the Earth" has rightly said that the first step for 'colonials' is in finding a voice and an identity is to reclaim their own past. One has to reclaim its past and value its own history. People at present specially the youths are more concern about the past, (society, kings, queens and their leadership qualities, their feelings and emotions, their strong relationships, their culture and tradition etc). This might be the reason for the various adaptations done from the history in the Indian films industries now days. In the present era each individual is lost in the crowd, feels lonely, alienated and lost, finds a intense connection, watching those historical stories. Where these kinds of movies delight them by showing the strong bond that was there in a family the intense feelings of love, and the emotions that carried out

through out the movies at the same time the historical sets with the touch of incredible imagination, the grandeur presentation of a hero that resemblance the past are all included as the reason for the rise of the historical movies in the recent years.

The subjects related to the histories touches the heart of the audience and somewhere they feel proud to have a past with such great personalities. The historical subjects with the touch of breathless imagination amaze the audience and this is a vital reason why people are enthusiastic to watch such movies.

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# The Use of Leading Questions as a Technique to Generate Relevant Ideas in Writing

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**Abstract**— *Different studies have stressed the importance of the prewriting stage in the writing process. Regarding the various difficulties students face in the prewriting stage, a lot of research has been conducted in order to question the usefulness of specific prewriting strategies. In this respect, the aim of the present paper is to examine the effectiveness of the use of leading question as a brainstorming strategy to generate relevant ideas. An experiment was used to test the effectiveness of the treatment on second year back students (k12) abilities to generate relevant ideas for subsequent writing task. The design of this experiment was a pre-test post-test. The participants were randomly assigned to control and experimental groups. Although the findings have shown that there has been an improvement in students' ability to generate relevant ideas in the post test, the difference between the two groups was not statistically significant.*

**Keywords**— *EFL, brainstorming.*

## I. INTRODUCTION

Writing is one of the basic skills EFL learners should develop regarding both its major impact on the academic achievement of students and its importance as a communication skill. However, it remains the most difficult skill not only to learn but to teach as well. There are a lot of problems that hinder high school students' writing abilities. Some of these problems are related to the complex nature of the skill itself, others can be attributed to learners, textbooks, teachers, or to the lack of a clear method of teaching writing. In this paper, the focus is on students' inability to generate relevant and appropriate ideas related to writing on a given topic. It is about the difficulties students encounter at the prewriting stage before they start to write.

Moroccan high school students are said to lack the ability to generate relevant appropriate ideas in writing a given topic in English. This problem, we believe, is the main obstacle that may hinder students' writing development. In this respect, and on the basis of our experience with students' reactions to carrying out certain previous writing tasks, the learners relate this difficulty to their inability to come up with relevant appropriate ideas. This led us to closely investigate this problem in the current

research. Hence, the purpose of the present paper is to test the effectiveness of a technique we tend to introduce and which we believe would help our students overcome the obstacle of generating relevant and appropriate ideas in their writing on a given topic. This technique involves asking leading questions and using the elicited answers as a support to the note-taking strategy during the prewriting stage to assist students come up with relevant ideas to improve their writing on that given topic. Before going any further, it remains necessary to go through literature in order to establish a theoretical ground for the current study.

## II. LITERATURE REVIEW

Recent research on writing has concluded that the process approach to teaching writing is beneficial. According to Smith as cited in O'Mealia (2011), in the process approach, the emphasis has shifted from creating a product to the current of writing as a process. Writers go through different stages to accomplish a writing task. Although researchers use different terms to refer to these stages, the latter mainly include prewriting, drafting, and post-writing. All these stages are crucial. However, the focus in this study is on the prewriting phase. In this regard, Jasmine & Weiver (2007), Rao (2007), and Gibson (2008) argue that while all these stages are crucial for developing a meaningful piece of writing, prewriting/planning is the first stage in which students spend most of their time discovering how they will write.

Different studies have examined the effect of process writing and have found evidence of the importance of using the writing process (Baroudy, 2008) and (Towel & Matanzo, 2010). In this review the focus is on the studies that are relevant to the concerns of this paper. In other words, our focus is on the studies that have dealt with the effect of prewriting strategy on the development of students' writing abilities. Writers refer to different strategies before they start a writing task. Writers plan their writing task using brainstorming, POW (Plan Organize Write), and graphical representations. Since this study is about the use of leading questions as a technique to generate relevant ideas as a brainstorming activity, our review of literature is restricted to the studies that have

examined the effectiveness of some brainstorming activities and strategies in planning and organizing a writing task.

For most students, one of the toughest parts of writing is thinking about what to write. According to Rao (2007), many students complain that they lack ideas or they cannot think of anything interesting or significant to write about. Rao (2007) argues that brainstorming, either by themselves or by peers, helps to get their imagination running. In this study Rao examines both the effectiveness of brainstorming and students attitudes towards this strategy. It has been found that 86 % of the respondents to the questionnaire report that they have benefited from brainstorming. The findings of Rao (2007) are consistent with the findings of Jacobs (2004), Read (2005) and Williams (2011).

Although these studies were conducted in different contexts and in different ways, all the mentioned authors conclude that having students brainstorm before they begin to write show positive effects on their writing. Most of the gains occur at the level of organization, structure, length, and details added. Rao (2007) reports that there is a strong relation between writing and thinking. Brainstorming encourages and invites students to think about the topic. It is through this strategy that we give students the opportunity to think and activate their prior knowledge and skills to apply in the writing task. All these studies were conducted in different environments, and all researchers chose to do brainstorming in groups or in pairs. Jacobs (2004), Read (2005) and Williams (2011) conducted interactive writing sessions in which the teachers modeled how to brainstorm. As teachers demonstrate how to think aloud, students were able to share their ideas and listen to others (these teachers argue for the use of brainstorming in groups with arguments from Sociocultural Learning Theory).

Based on the review which highlights the importance of process writing as well as the fundamental role of the prewriting stage, our research question focuses on whether there is an effect of the technique suggested (using the leading questions and note taking as a pre-writing strategy) on the development of the students' ability to generate relevant and appropriate ideas in writing a given topic. As a tentative answer to the research questions, and based on previous studies in the field of action research, we assume that there is no effect of the independent variable (the technique suggested) on the dependent variable (students' ability to generate ideas) as long as the treatment is not introduced. Therefore, a research project has been conducted at El Fath High School in Khemisset, Morocco to closely delve into the problem.

### III. RESEARCH METHODOLOGY

The participants in the current study were second year baccalaureate arts students. They were at more or less the same level of proficiency. The participants were randomly assigned to two groups. The first group consists of students of class 1 and the second group consists of students of class 2. We randomly assigned these classes to control and experimental groups: class 1 being the control group and class 2 being the experimental group, knowing that the experimental group is the one which receives the treatment/ the suggested technique to be implemented as a pre-writing activity, while the control group is the one which receives no treatment.

It has to be noted that all the students from the two groups were taught by the same teacher and were exposed to the same teaching material (The textbook Gateway 2). Tests were used as a means to collect data to answer the research question and to test the research hypothesis. These tests involve a pre-test and a post-test.

The purpose of the pre-test was to ensure that the two groups were more or less at the same level in terms of generating relevant and appropriate ideas in writing on a given topic. In this test, students were given a familiar topic related to their everyday life and in which they were asked to write an email to an English or American friend about a birthday party they were invited to. The time allotted to the writing task was between 25 and 30 minutes. The scoring criteria used during the correction stage focused on meaning rather than form. We adopted the same scoring criteria used for marking the baccalaureate national exam with a special focus on relevance of content, appropriateness and variety of vocabulary and composition organization but with less emphasis on accuracy criteria like grammar, punctuation and capitalisation. We purposefully opted to give more priority to the first three criteria (8 /10 points). It was hoped that the results of this test would ensure that there is no significant difference between the two groups before they receive any treatment.

As for the post-test, it was introduced immediately after the treatment. It was a written test which aimed at testing students' ability to generate relevant ideas on a different topic (why do teenagers in your age generally disagree with their parents?). Like the pre-test, the post-test was used to test the research hypothesis and answer the research question. That test was the tool used to enable us to judge the effectiveness of the treatment/ the technique in helping the students achieve the desired goal. Our judgement was done through comparing the performance of the participants in the post-test. The most appropriate statistical procedure (t-test) was used to analyse the data collected (the data collected determined the type and the value of the t- test to be used). As far as the correction

stage is concerned, we followed the same process and adopted the same scoring criteria used in the pre-test to evaluate students' writings.

#### IV. THE RESULTS

This section aims to present the findings of this action research. It mainly includes two sub sections. The first section is devoted to presenting the pre-test results while the second one is reserved to the post test results.

##### The Pre-test results

The purpose of the pre test is to make sure that the two groups constitute homogenous groups as far as their ability to generate relevant ideas. Table 1 shows the results obtained from the pre-test.

Table1

Pre test result

	N	X	SD	P.05
Control	27	3.51	2.88	N.S
Experimental	34	3.29	2.06	

The T-Test, as an appropriate statistical procedure used by scholars in the field for this kind of data, shows that the difference between the experimental and the control group is not significant. The difference that might be noticed in the means of the two groups (3.51 and 3.29) is quite normal.

According to Hatch & Lazaraton (1991), the required value needed to reject the null hypothesis (Ho), in case where the difference between the two groups is significant, should be equal or more than 2.021. In this case study, the obtained T-value is 0.785, which is not enough to reject the hypothesis. Therefore, we can conclude that there is no significant difference between the two groups as far as their ability to generate relevant and appropriate ideas in writing is concerned.

##### The post-test results

The purpose of this test was to examine the performance of the participants in the study after the treatment. The results of this test were used to judge the effectiveness of the technique suggested to enhance the students' ability to come up with relevant appropriate ideas. The T-test was used to analyse the scores of the students in this test. Table 2 illustrates the analysis of the post-test results:.

Table 2

Post test results

	N	X	SD	P.05
Control	37	9.40	4.02	N.S
Experimental	37	11	4.20	

The results of the post-test show that the difference between the control and the experimental group remains

normal. This can be justified by the fact that the t-obs is lower than the t needed (t- critical) to conclude that there is a significant difference between the two groups.

The T-observed value is only 1.66 while the value needed to show significance is 2.00. This can lead us to conclude that the technique suggested does not have a significant effect on the development of students' ability to generate relevant appropriate ideas in writing. However, a comparison of the means of the two groups in the pre and post-test (table 3) may indicate some improvement in the performance of the experimental group.

Table 3

	Pre test mean	Post test mean
Control group	3.51	9.40
Experimental group	3.29	11

The obtained results are discussed in the following section.

#### V. IMPLICATIONS, RECOMMENDATIONS AND LIMITATIONS

Although there is no effect of the suggested technique on the students' ability to generate relevant and appropriate ideas in writing on a given topic and despite the fact that the experimental group did not seem to benefit much from the treatment, It is slightly apparent that on the basis of the means obtained from the scores of the pretest and post-test, there is a slow improvement in the students' writings though the T value obtained in the post test was not enough to say that there is an effect of the suggested treatment. This may imply that more time is needed for that treatment to have greater effect. Further, the reports and discussions of the findings of the current research project in the two in-service training sessions held by the inspectorate of English in the region (Academy of Rabat, Morocco) were very fruitful in the sense that they allowed us to reconsider our project and introduce the suggested changes. This, undoubtedly paves the way to further action research in the near future with new prospects. Another reason that may account for the lack of a significant statistical difference in the post test may be related to the fact that the learners were not that familiar with the strategy. This may also imply that the participants in the test did not have an opportunity to notice a modeling of the suggest technique. Another reason can be related to the fact that the students did not know how to appropriately use the strategy as a new brainstorming tool for them. The results of the study can also be justified by an inadequate implementation of the process approach to teaching writing due to lack of systematic training for effective classroom practice. Some

teachers may avoid using process writing as it demands more preparation, time, and investment. Another implication of the current study is related to the complexity of writing. Writing is very demanding.

The results of this action research push us to raise some points that may affect not only the development of EFL learners writing abilities but their learning of English as a foreign language. These factors can be related to the lack of clear methods to teaching writing. Since English is a foreign language in Morocco, differences between students L1 and English can also have an impact.

One of the limitations of the present research is that no random selection has been done on the population under study. Another weakness is the Limited number of participants, which will not allow us to generalize the findings of the study and extend them to all EFL students in Morocco. More importantly is the time limit of the study which was not sufficient enough to account for the treatment to have the desired effect. Another limitation might be related to research instruments; this means that the findings would be more reliable if different research instruments such as questionnaires and interviews to both teachers and students were employed. We also believe that using observing checklists can provide more details about the writing process each learner go through. Therefore, future research is expected to consider these limitations for a better understanding of the complex issue of writing. Further research need to be directed towards exploring other strategies in the prewriting stage in particular and the other phases of the writing process. Another issue that should be addressed is the study of other effects of these strategies especially motivation and self-confidence of students to compose a text.

## VI. CONCLUSION

This paper has examined the effectiveness of using leading questions as a pre-writing strategy to help students generate relevant ideas. Based on the experiment done to test the effectiveness of this strategy as a treatment, the results of the study do not show a significant statistical difference in the performance of the participants especially in the post-test. Such findings can be related either to the limited time of the treatment or to the insufficient training of students to use this technique. Despite the limited effect of the treatment, it is assumed that the present paper has partly highlighted the importance of process writing (especially the pre-writing stage) in motivating students to write. Thus, further research is needed to verify the usefulness of other pre-writing strategies including the use of leading questions as a brainstorming technique.

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# Managing Global Human Capital and Information System in Digital Transformation Era in Indonesian Manpower Placement Services

(Case Study on Indonesian Manpower Placement Services (Penyalur Jasa Tenaga Kerja Indonesia) PT Bina Mandiri Malang)

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**Abstract**—The phenomenon of globalization causes international migration including labor migration of Indonesian workers. Every year there is an increasing number of migrant workers who go abroad. It is necessary to manage the Indonesian migrant workers thus that they have good skills as an international workforce.

This research considers as descriptive qualitative research. Data collection techniques using library research and internet research. The purposes of this study were: (1) to know how the PT Bina Mandiri conducting human capital management globally to Indonesian migrant workers to become a superior human resource; (2) to know how PT Bina Mandiri perform digital transformation as a strategy to improve global competitiveness; (3) to know how Human Capital information strategy conducted by PT Bina Mandiri to improve the effectiveness and efficiency.

The results of this study show: (1) in managing human capital of PT Bina Mandiri conduct selection and recruitment, training and development to Indonesian immigrant worker to ensure the quality of worker; (2) in digital transformation digital selection and recruitment was used through website to connect employee and employer; (3) Information system used by PT Bina Mandiri internal information system and information system development by SISKOTKLN (Computerized Indonesian immigrant Labor System). Recommendation for PT Bina Mandiri, first, in managing global human capital especially in training development PT Bina Mandiri must have good curriculum that match with global human capital. Second, PT Bina Mandiri should develop good information system as decision support system.

**Keywords**—Global Human Capital, Information System, Indonesian Migrant Worker.

## I. INTRODUCTION

Globalization is a process of increasing the level of interdependence between countries characterized by dependence on all Fields (Akanbi and Ayobami: 2013)<sup>1</sup>. One of the increasing interdependence of countries in globalization is the dependence on the human resources of a country with other countries. Thus, this globalization phenomenon causes international migration including labor migration. Labor migration is a migration of the population from a country that supplies labor to a country in need of labor.

Indonesia is an integral part of the process of globalization cannot break away with the phenomenon. Indonesia is a country that has a large population and has a high unemployment rate. On the other hand, many countries have fast-moving economies that require labor but the labor force in the country is unable to provide sufficient employment. So, Indonesia sends its Manpower to countries in need. Therefore, in its development, Indonesia migrant worker destination countries from year to year also continue to grow.

According to BN2PTKI (National Agency for Placement and Protection of Indonesian Workers) the number of Indonesian migrant laborers in the world continues to increase. Indonesian Migrant Workers (TKI) who work overseas now already millions of people. Head of BNP2TKI noted there are at least 6.5 million number of migrant workers working in 142 countries (Detik.com: 2012)<sup>2</sup>. The five most destined countries are Malaysia, Taiwan, Hong Kong and Saudi Arabia with domestic worker, caregiver, operator, plantation worker and general worker. (BNP2TKI: 2017)<sup>3</sup>.

Every year the government of Indonesia always make placements to Indonesian workers abroad either government to government or business to business. Below is the data on the development of placement of Indonesian

labor migrants from 2016 to January to October. From the table1, it can be concluded that an increase in the number of migrant workers sent abroad.

Table.1: The number of Indonesia Migrant Workers Sent to Abroad

No	Month	Year	
		2016	2017
1	January	23.665	16.999
2	February	17.449	19.741
3	March	20.120	22.230
4	April	18.935	19.229
5	May	19.098	22.496
6	June	20.078	19.721
7	July	15.921	23.826
8	August	21.335	20.856
9	September	18.844	16.642
10	October	20.101	18.349
Total		195.546	200.089

Source: BNP2TKI, 2017

With the increasing number of Indonesian Migrant Workers, it is necessary to manage the Indonesian migrant worker so that they have good skills as an international workforce. One of the party responsible for the quality of Indonesian human resources are migrant worker Company Indonesian Manpower Placement Services (PJTKI). One PJTKI in Indonesia is PT Bina Mandiri

In managing PJTKI using technology in its organization. PJTKI has conducted digital transformation that uses information system in the selection, recruitment and placement of its workforce.

Thus, in this paper the author is interested to write a paper entitled “Managing Global Human Capital and Information System in Digital Transformation Era in Indonesian Manpower Placement Services (Case Study on Indonesian Manpower Placement Services (Penyalur Jasa Tenaga Kerja Indonesia) PT Bina Mandiri Malang).”

## II. LITERATURE REVIEW

### 2.1. Global Human Capital

Human Capital is a combination of knowledge, skills, innovation, and the ability of a person to carry out his duties to create a value to achieve goals. The formation of added value contributed by human capital in carrying out its duties and work will provide future sustainable revenue for an organization.

Meanwhile, according to Matthewman & Matignon in Gaol (2014)<sup>4</sup> defines human capital as an accumulation of knowledge, expertise, experience and attributes of other relevant worker powers within the organizational strength of an organization and boosts productivity, performance and achievement of strategic objectives.

Can be concluded Global human capital is a set of employees globally and across countries. According to Mayo (2000)<sup>5</sup> in his journal entitled "The Role of Employee Development in the Growth of Intellectual Capital ", human capital has five components that have different roles in creating a human capital company that ultimately determines the value of a company. The five components of human capital are individual capability), individual motivation, leadership, the organizational climate, and workgroup effectiveness.



Fig.1: Five Components of Human Capital (Mayo:2000)

### 2.2. Digital Transformation

According to Lee (2001)<sup>6</sup> digital transformation is a conversion from something analogous to something that is digital. Based on the definition put forward by Lee digital transformation is a process of conversion of goods or services that are analogous to digital form.

Digital transformation is part of the process of greater technology and this is a change associated with the application of digital technology in all aspects of life that exist in society. Digital transformation can be considered as the third stage of embracing digital technology: digital competency → digital usage → digital transformation, with usage and transformative capabilities in informing digital consciousness. The transformation stage means that the inherent use of digital enables a new kind of innovation and creativity in a domain, not just improving and supporting traditional methods.

In a narrow sense, digital transformation can refer to paperless concepts and affect both individual businesses and entire segments of society, such as government, mass communication, the arts, medicine, and science.

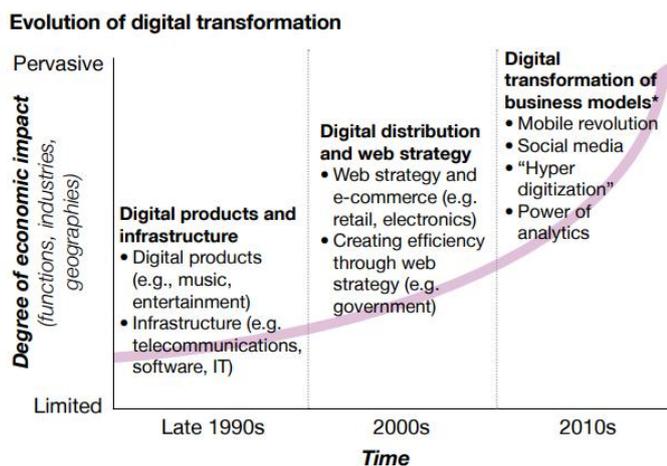


Fig.2: Evolution of Digital Transformation (Bernan and Bell: 2011)<sup>7</sup>

### 2.3. Human Capital Information System

Human capital information system is a database system that allows users to store and track various types of data related to human capital that exist within a company. Usually in the human capital information system using certain applications purchased by the company. (Dusmanescu And Martinovic: 2011)<sup>8</sup>.

Human capital information using the new dimension of the computer network so that people who are in the company can access online through the network. In the Human Capital Information System usually consists of several modules below:

- Collection and monitoring is an application for employees who are used for online recruitment that permit prospective employees to apply for certain positions. Then the HR department can collect data from prospective employees who register
- Record keeping is an application that can store all employee personal data into a database application.
- Payroll module is an automated application related to the payment of employee salary based on the time and attendance of employees, minus the taxes and so on. Benefits Administration provides administration of employee participation in various forms of benefits.
- Training module and learning management systems provide a system for organizations to administer and track employee training and development efforts.
- Performance management is a module that serves to monitor employee performance.
- Employee Self-Service in modern environment is module based on web technology which allows employee, together with professionals in HR department to manage the employee's database.

### III. RESEARCH METHOD

Based on the problems presented, the author chose to use descriptive research method. Descriptive research is a research conducted to process the data under study with a description or explanation that has been analyzed systematically. This research considered as qualitative research. According to Azwar (1997)<sup>9</sup>, the qualitative approach is an approach that emphasizes his analysis on the deductive and inductive processes and on the analysis of the dynamics of the relationship between observed phenomena, using scientific logic. Research using qualitative methods will measure certain aspects of a data. According to Creswell (2009)<sup>10</sup> explained that quantitative research methodology has six steps to build a systemically research.

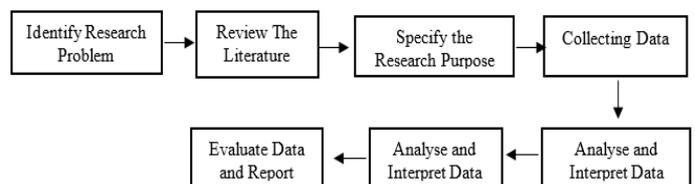


Fig.3: Research Step (Creswell: 2009)

The methods described above will be used by the author as a reference for analysis in this paper. First, identifying research problem, second, reviewing literature that related to the problem, third collecting data from the company, and last analyzing and interpreting the data. The step does by the author based on this research process cycle.

The data collection technique is a series of important and strategic research in the study. Through data collection techniques, the author can obtain the necessary data and can collect valid and representative information for analysis. Methods of data collection according to Arikunto (2006)<sup>11</sup> is a way that can be used by researchers to collect data. In this study, data collection techniques used are library research and internet research.

### IV. RESULT AND DISCUSSION

#### 4.1. Company Profile

PT Bina Mandiri is a family company engaged in the labour recruitment industry and distribute it abroad. The company has been operating for two generations for about 3 decades. Although the family company PT Bina Mandiri has transformed into a professional company and most representative as a recruitment agency in Indonesia. Placements conducted by PT Bina Mandiri more than 25 countries in 5 continents with various job positions. Started in 1987, Mrs. Tri Astuti builds the first training center in Indonesia focusing on Indonesian workers lacking skills training, Language, and cultural knowledge. So, when the Indonesian workforce is not well prepared

then they cannot work optimally and have the possibility to be exploited.

In 1989, Tri Astuti built PT Bina Mandiri which is the first recruitment agency company in Indonesia located in East Java. Then PT Bina Mandiri has sent more than 40,000 Indonesian workforce more than 25 countries

PT Bina Mandiri is committed to conduct training to Indonesian workers who will work abroad and become one of the reference of Indonesian Manpower Industry. Now Bina Mandiri will keep its services as a "Reliable Partner in Global Workforce"<sup>12</sup>

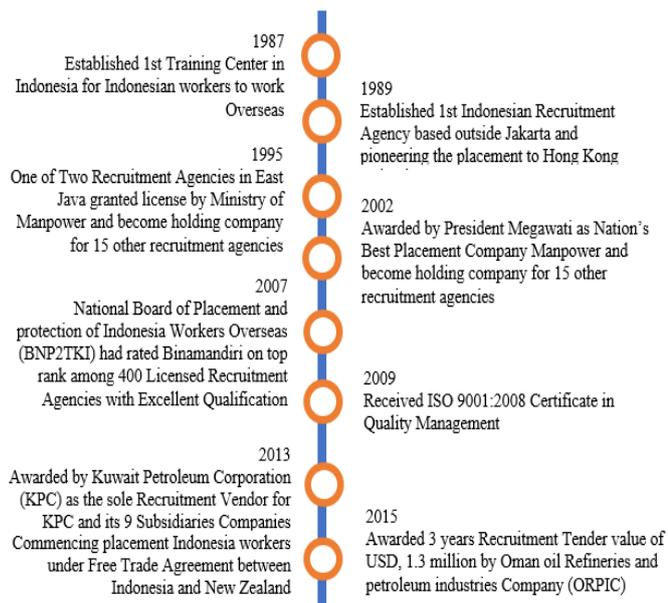


Fig.4: Milestone of PT Bina Mandiri (Binamandiri.com)<sup>13</sup>

#### 4.2. Global Human Capital Strategy by PT Bina Mandiri in Creating Competitive Indonesian Labor.

In the Managing Global Human Capital PT Bina Mandiri in Recruitment and Selection Process as follows:

- a. Identification  
At this stage consists of an in-depth analysis of the position and the specifications required by companies that require labor.
- b. Research  
Includes strategic planning of talent pool candidate's extensive integration of industry resources, virtual communities, and proven cold calling approaches.
- c. Recruiting  
Using databases of candidates and companies that are active in finding employment locally and globally.
- d. Interviewing  
The interview process to prospective employees coming from the recruitment process consisting of candidate database. The interview process is used to ensure the process of recruiting workforce goes smoothly.

- e. Acceptance  
Consultation and negotiation of all elements surrounding an employment offer. Hands on involvement ensures that the candidate identified get hired and stays hired.
- f. Mobilization  
At this stage ensure that all licenses and documents run smoothly in accordance with the regulations in Indonesia and the destination country

#### Training and Development

Training and development undertaken by PT Bina Mandiri to the Indonesian Migrant Worker include:

- a. Skill training is a training related to the skills needed in the world of international work
- b. Cultural training is related to cross culture management
- c. Language training aimed at improving the communication skills of Indonesian workers in destination countries. Languages taught to Indonesian Labor Migrant are English and Language of destination country.

PT Bina Mandiri conducts training on Indonesian workers to be sent abroad industry served by various industries including:

- a. Scope of Service Oil and Gas, Mining and Heavy Industries  
PT Bina Mandiri can supply the needed labor in baux oil, gas, mining and Heavy Industry covering Workers, Draughtsman, Technicians, Operators, and Engineers up to Senior Engineers with minimum 5 years' experience internationally and domestically.

- b. Scope of Service Hospitality Sector  
In the field of hospitality PT Bina Mandiri able to supply the following workforce:

- 1) Kitchen Department (Cooks / Chefs)
- 2) F & B Staffs (incl. Fast Food Staffs)
- 3) Housekeeping Staffs
- 4) SPA staffs
- 5) Receptionists and Back Office Staffs
- 6) Engineering Department
- 7) Wait Staffs

Bina Mandiri selects graduates from accredited Tourist Colleges in Indonesia who have worked in 4-5 stars Hotels and Fine Dining Restaurants dealing with foreign guests.

- c. Scope of Service Agriculture Sector  
With 2000 Nursing Colleges and 75 Medical Faculties throughout Indonesia, certainly Indonesia is a potential resource to fill the huge gap of health staffs throughout the world. Binamandiri can provide:

- 1) Caregivers
- 2) Midwives
- 3) General Nurses

- 4) Paramedics
  - 5) Therapist
  - 6) Physiotherapist
  - 7) Radiographer
  - 8) Analyst
- d. Scope of Service Domestic Sector
- In domestic sector PT Bina Mandiri able to supply Indonesian labor as follows:
- 1) Baby Sitter
  - 2) Caregivers
  - 3) Butlers
  - 4) Cooks
  - 5) Gardeners
  - 6) Drivers

### 4.3. Digital Transformation Strategy by PT Bina Mandiri in increasing Global Competitiveness.

Some of the digital transformation conducted by PT Bina Mandiri is one of PT Bina Mandiri's efforts to increase competitiveness, i.e. there are two aspects. The first digital transformation is intended for Candidate Indonesian Workers and the second is Digital Transformation for the parties in the destination country

#### 4.3.1. Digital Transformation in Recruitment

Digital transformation being carried out by PT Bina Mandiri intended for prospective Indonesian migrant workers is an online Recruitment. The previous recruitment process is manual and does not use information technology in its recruitment process such as job publication using pamphlets and posters. With the increasing use of internet in the community then the use of online system in the recruitment. Recruitment in PT Bina Mandiri is web based.

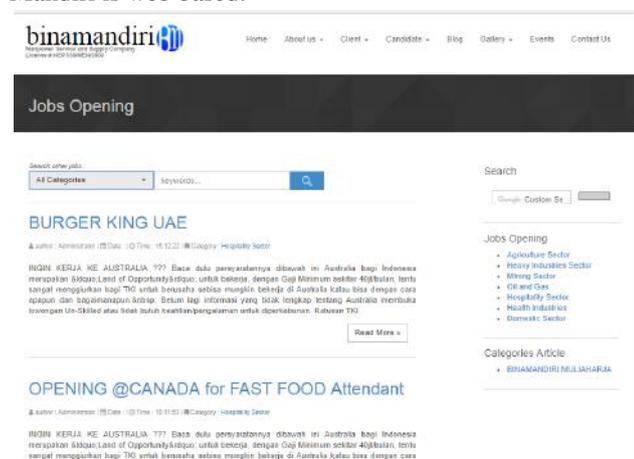


Fig.5: Job Posting Posting of PT Bina Mandiri (Binamandiri.com)<sup>14</sup>

The job seekers who want to work abroad just looking for a job in the Jobs opening menu. In this menu, the candidate of labor must register and login. After obtaining

the account then look for categories based on categorical jobs including agriculture sector, domestic sector, Health Industries, Heavy Industries, hospitality, mining sector, oil and gas sector. Then do a search according to the desired keyword.

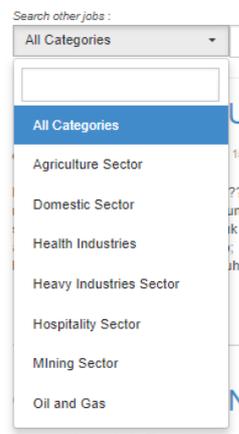


Fig.6: Categories in Job Posting of PT Bina Mandiri (Binamandiri.com)<sup>15</sup>

#### 4.3.2. Digital Transformation in Placement to International Client.

Digital transformation is carried out in a relationship with existing clients abroad that is the use of websites and online-based communication in contact with foreign parties. If you only used offices in other countries or worked with agencies in other countries now PT Bina Mandiri has a website to inform you about the company. With the use of online-based information technology is the existing clients abroad become easier to find labor through PT Bina Mandiri. In the home page of the website there are two Client menu choices for those seeking employment from Indonesia and the second Candidate for prospective Indonesian workers.



Fig.7: Binamandiri Homepage website (Binamandiri.com)<sup>16</sup>

#### 4.4. Human Capital Information System of PT Bina Mandiri in Creating Efficiency and Effectiveness

PT Bina Mandiri implemented a human capital information system to improve effectiveness and efficiency. The implementation of Human Capital information system in PT Bina Mandiri is divided into two.

#### 4.4.1. Information Systems That Exist Within the Internal Company

This information system contains data base in the company about prospective Indonesian workers who will be sent abroad, training process, placement process and database of international clients that require manpower.

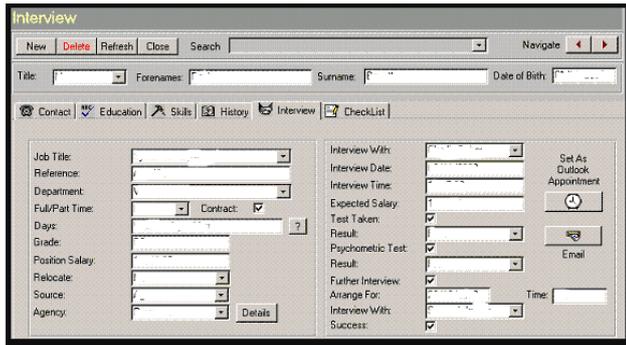


Fig.8: Microsoft Access

The database system used by PT Bina Mandiri uses a simple way of using Microsoft Access. Microsoft Office Access is a relational computer database application program aimed at home and small to medium sized businesses. This application is a member of several Microsoft Office applications, in addition of course Microsoft Word, Microsoft Excel, and Microsoft PowerPoint. This application uses the Microsoft Jet Database Engine database engine, and uses an intuitive graphical display to make it easier for users.

#### 4.4.2. Indonesian Manpower Information System involving National Agency for Placement and Protection of Indonesian Workers (BNP2TKI)

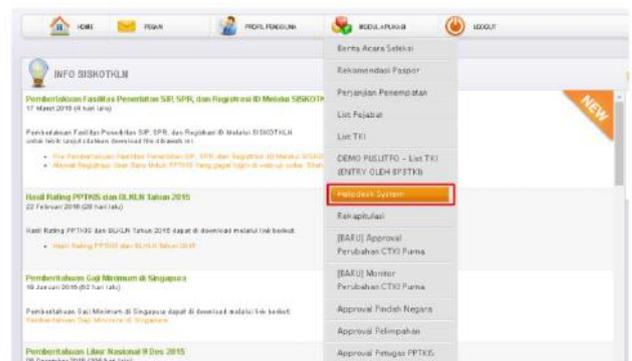
This information system called SISKOTKLN (Computerized Foreign Labor System) or Computerized System is a data collection system for Indonesian Workers Candidate who will leave abroad. SISKOTKLN integrates Stakeholders in relation to placement of Indonesian Migrant Workers, including City, Overseas Work Training Center, Health Facility, Insurance, Psychological Examination, Competency Test Institution, Financial Institution, and Indonesian Representative Office overseas

SISKOTKLN utilizes the latest technology in its implementation process. Use of Biometric Technology to ensure that Indonesian Migrant Workers attend training at the Overseas Training Centre and the duration corresponding to the country concerned. The final result of SISKOTKLN is the card that becomes the identity of the overseas Workers.



Fig.9: Login page of SISKOTKLN (siskotkln.bnp2tki.go.id)<sup>17</sup>

After login, it will see the view as follows in figure10. On the menu, we will see some of the menu that is home, Message, user profile and application module logout. In the application module, many applications are used by the Indonesian workforce to get permission to work abroad. The application includes news of selection event, recommendation of placement, official list, Help desk system, approval of state move, approval delegation, PPTKIS approval (Private Employment Placement Executor).



SISKOTKLN also serves to provide information to Indonesian laborers working abroad including the latest regulations from the government, and the regulations of the destination country. With this SISKOTKLN facilitate the workforce of Indonesia in following the process of selection and recruitment and licensing process abroad. So that the application process does not need to use the manual system that requires a long time but with using information system becomes more easy and efficient.

## V. CONCLUSION AND RECOMMENDATION

### 5.1. Concussion

Below the conclusion from result and discussion

- PT Bina Mandiri has implemented Global Human Capital Strategy in Creating Competitive Indonesian Labour. Consist of selection, recruitment and training

program.

- b. To increasing global competitiveness PT Bina Mandiri has implemented Digital Transformation Strategy. For the candidate of Indonesian migrant labor and international client.
- c. Human Capital Information System has implemented by PT Bina Mandiri in creating efficiency and effectiveness. The human capital information system consists of Microsoft access and SISKOTKLN.

#### 5.2. Recommendation

- a. In managing global human capital especially in training development PT Bina Mandiri should creating good curriculum that match with global human capital.
- b. PT Bina Mandiri should develop good information system as decision support system not only data about the Indonesia migrant worker but also this data able to show the statistic. Thus, PT Bina Mandiri should upgrade the information system.

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# Politeness Perspectives in Governor Election Debate Program of West Java Province - Indonesia (The Second Session on Mei 14 2018)

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**Abstract**— Indonesian today has many political agenda. The same session of chief election in all provinces and districts give the different situation in communication strategies. Some candidates use conventional communication and others use some unique strategies. In debate program, one of the agenda from General Election Commission (KPU) is to design the public debate on television program. The agenda is carried out on May as the second session. The candidates are from four couple of contestant. The public communication of candidates presenting their mind indicate the different perspective of politeness theory. Politeness strategy presents positive or negative politeness.. The main case in this debate is how to convey their vision and mission related with the fact and reality rationally practiced. This research uses qualitative research by means of classifying the statements of candidates in every session. In debating, it consists of presenting argument, opinions, agreeing and disagreeing, interrupting, clarifying and questioning sessions. Politeness, in this case, has different practice and understanding. Positive face is indicated by statement compared with the real action the candidates have done before as the public functionaries and negative face appears when candidates state the theoretical perspective only without experience based explanation.

**Keywords**— *politeness perspective, politeness in debate perspective, political communication strategy.*

## I. INTRODUCTION

Politeness is a part of pragmatics study. Politeness is a vital case in communication (H. Dowlatabadi, E. Mehri and A. Tajabadi, 2014) It tends to a good or bad perception of one's communication. Politeness is a form of language communication behavior that includes the culture in it, so the use of language can be accepted as a communication phenomenon by the speaker and the speech partner (Leech, 2014) Dignity is a study of how language is used (language in

use). Politeness is related to the manners that the speakers must share with one partner in one locus, time and interests. In another explanation of politeness it is found that politeness is a general term indicating that a person is asking to do something according to his or her desires (Yule, 2006). Politeness is a universal feature that can mitigate face-threatening acts (H. Jung and S. Rhee, 2013). Politeness is closely related to the behavior of individuals who are given to others for a particular purpose. Thus the behavior is included in the area of communication.

This communication focuses on the accuracy of the language used to the said partner (communicant). Someone who communicates in the context of politeness highly prioritizes how the other person's perception in response to the given speech. Because communication is really a behavior that can benefit others not just for speakers.

Communication activity is not only understood as an activity that produces speech alone but without any communication speech can occur. Like for example bending the mark of honor, smiling friendly reception, applause, awe of the sign of separation and so forth. These examples are gestures that can deliver messages from the messenger (Leech, 2014).

## Face Theory

Goffman suggests that the face is an image where we can present ourselves to others (Fuller, 2015). It is understood that the face as a reflection that can be seen by the public. Face can also be captured in public communication both in pretense and in fact. Scollon and Scollon argue that the most important thing in communication is to avoid ambiguity for others who are invited to communicate (Fuller, 2015). The face we display in the public is our self-image to be assumed by the public. So that no communication is detached from facial expressions. In the linguistic politeness study (linguistic politeness), a very relevant concept in the subject is about the face.

*Face, in pragmatics, is your publicself-image. This is the emotional and social sense of self that everyone has and expects everyone else to recognize. Politeness can be defined as showing awareness of and consideration for another person's face* (Yule, 2006).

The theory proposed by Yule explains that the face is a self-portrayed image for the public. This means that the appearance of our face is a self-perception that is conveyed to the public. It is as an emotional social mirror that will be understood by other individuals. Thus, politeness can also be defined as self-awareness to show the face of self to others, certainly a little more of this as a result of self-consideration.

A fairly popular theory about faces put forward by Brown and Levinson. They define that the face is the image of ourselves that is displayed to the public so that it will give us a perception of ourselves. Public perceptions or claims about the displayed face are divided into two parts; positive and negative. Here's an explanation by Brown and Levinson theory.

**Face Theory of Goffman, Brown dan Levinson**

If Goffman (1967) mentions that the face is a social attribute, then Brown and Levinson (1987) mentioned that the face is a personal attribute that is owned by every human being and is universal. In this theory, the face is then divided into two types: the face with positive desire (positive face), and face with negative desire (negative face). The positive face is related to the value of solidarity, ignorance, recognition, and kesetikawanan. Meanwhile, the negative face boils down to one's desire to remain independent, free from outside interference, and the outsider's respect for his independence. Seeing that the face has the value as mentioned, then the values are worth keeping, and one way is through a polite pattern of language, which does not damage the face's values.

The politeness itself has a different meaning than decency. The word polite means to show respect to the speech partner, whereas polite means the language (or behavior) based on the social distance between the speaker and the speech partner. The concept of the above face is really related to the issue of politeness and not courtesy. The respect shown in the language may be polite, meaning that polite language will nourish the face if speakers and speech partners have far-reaching social distances (eg between lecturers and students, or children and fathers). Nevertheless, being polite in language is often not polite, especially if speakers and speech partners do not have a great social distance (coworkers, classmates, etc.). To better understand the concept of this face, here I will serve examples, both positive and negative faces, in the concept of language politeness.

**Positive Face**

As already mentioned that the positive face is related to the values of intimacy between the speaker and the speech partner. This refers to the self-image of the person who wants to do what he does, what he has, or the values he / she believes to be recognized as a good, pleasant, commendable, and so on.

Brown & Levinson suggests that strategies for positive politeness are as follows:

Tabel .1 Strategy

Positive Politeness	Example
Preference, Wishes, Partner Speech Needs	"What a beautiful vase this is! Where did it come from?"
Exaggerate attention, recommendations and sympathy to the said partner	"What a fantastic garden you have!"
Strengthen the interest of the said partner	"I come down the stairs, and what do you think I see? – a huge mess all over the place, the phone's off the hook and clothes are scattered all over..."
Using group identity markers	"Come here, buddy".
Gaining Accordance	A : "I had a flat tyre on the way home" B : "Oh God, a flat tyre".
Avoiding disagreement	A : "That's where you live, Florida?" B : "That's where I was born"
Shows things that are deemed to have commonality through basic language.	A : "Oh, this cut hurts awfully, Mum" B : "Yes dear, it hurts terribly, I know."
Use a joke	"How about lending me this old heap of junk?"
Declare understand or understand the wishes of my tutu partners	"I know you can't bear parties, but this one will really be good – do come"
Provide an offer or appointment	"I'll drop by sometimes next week"
Shows optimism	"Look, I'm sure you won't mind if I borrow your typewriter".
Involves a conversational partner in the activity	"Let's have a cookie, then"
Ask questions or ask for	"Why don't we go to the

reasons	seashore”?
Declare mutual relationships	“I’ll do X for you if you do Y for me”
Give appreciation to the said partner	“I’m proud of you, you have finished the lap perfectly”

### Negative Face

In contrast to the positive face, which speakers and spouses expect to maintain the values of familiarity, ignorance, solidarity, this negative face is where speakers and partners are hoping for social distance. This refers to the self-image of the person who wishes that he be rewarded by the way the speaker lets him be free to do his actions or let him be free from the necessity of doing something. Here is a negative politeness strategy given by Brown & Levinson, namely:

Tabel 2

Negative Politeness	Example
Indirectness	“I need a comb”.
Using fenced lines	“I suppose that Harry is coming”.
Pesimistic	“Can you do this job?”
Minimalizing barrier	“I just want to ask you if I can borrow a single sheet of paper”
Appreciation	“We look forward very much to dining with you”
Apologizing	“I don’t want to bother you, but...”
Impersonalisasi pembicara dan mitra tutur	“Do this for me”

## II. METHOD

The research uses qualitative method. The research observes deeply the debate process among the four contestant of governor and vice candidates of West Java Indonesia. This research is a qualitative descriptive. Primer data comes from the second session debate program of West Java Governor on May 2018. Data is gained from the second session of debate program carried out by General Election Commission West Java and published on youtube. Deeply analyzing is undertaken from some sessions; presenting argument, opinions, agreeing and disagreeing, interrupting, clarifying and questioning.

## III. RESULT

Debat sessions are divided into two main themes. The two activities are strengthening vision and mission and giving questions to other contestants. In this debat process, there are

four couple who follow the political competition. The first couple is Ridwan Kamil and Uu Ruzhanul Ulum. They are supported by PPP, PKB, Nasdem, and Hanura. The second couple is TB. Hasanudin and Anton Charlian. They are supported by PDI Perjuangan only. The second couple is Sudrajat and Ahmad Syaikhu. They are supported by Gerindra, PKS, PAN and PBB. The fourth couple is Dedy Mizwar and Dedi Mulyadi. They are supported by Democrat Party and Golkar Party.

The current position of Ridwan Kamil is Mayor of Bandung meanwhile Uu Ruzhanul Ulum as a regent of Tasikmalaya. The second couple, TB. Hasanudin and Anton Charlian, both of them come from general of army (TNI) and policy (Polri) as current position. The third couple, Sudrajat comes from general of army (TNI) and Syaikhu comes from chief of PKS (Welfare and Justice Party). And the fourth couple, Dedy Mizwar comes from the vice of governor and Dedi Mulyadi comes from a regent of Purwakarta.

Debat session starts from the strengthening vision and mission every couple. Every couple is given 5 minutes to deliver and explain their vision and mission. After delivering vision and mission, other couples give some questions and discuss with them for about 5 minutes. This session runs until the end of the fourth couple. After finishing this session, the second session is making dialogue and clarifying the theme having been stated. Every session appears arguments, opinions, agreeing and disagreeing, interrupting, clarifying and questioning.

In this case, the research concerns on positive and negative politeness. Positive politeness relates with the construction and maintenance the positive face of addressees, in the other hand, it appears as appreciation. And negative politeness displays through apologizing for any possible imposition [5]. Positive politeness includes, 1) giving appreciation to hearer, 2) Using solidarity form, 3) involving hearer to speaker’s activity, 4) giving praise to the hearer, and 5) kidding. From the five strategies above, the contestants can indicate with offering programs. Negative politeness can occur as pesimistic statement, indirectness, minimal force, underestimate sentences, apologizing and using plural or common statement. Of course, politeness in some cases has absolute and relative [6]. Absolute relates with a scale as Leech stated and relative politeness can be stated in some norms of behavior. In this debat, politeness in relative principle often occurs. Because the debate program has a norm of communication behavior as a particular culture.

### Giving Appreciation to Hearer

The first session is divided into four occasions as four couples are. The first couple explain some questions that have been prepared by panelists. The three problems become

strategic issues in this debate. Because West Java is one of the province that has much rainy weather, mountain region and many active volcano. In the context of politeness, either performance or utterance of the first couple indicate positive face. Ridwan Kamil can state his experience to manage and govern Bandung well. He flows his ideas by means of experience based statement. Opening the statement of the first contestant gives a perception of sympathy. Ridwan Kamil as candidate of Governor has a chance to answer the questions about the environment damage dan natural resources.

*Utterance of : We have a pity to all victims of terrorists. We hate and criticize the action of terrorists. May the victims get patient.*

After the opening statement has been delivered, the speaker starts explaining their vision and mission deeply. It gives the information that the speaker wants to start the statement with a good attention from audiences by means of saying condolences to the victims of terrorists. This is one of the communication strategy to catch the good perception from audience. And the next statement to answer the question of panelist is as the following.

*Utterance : the concept of farming should have innovation. The offering concept of pasangan Rindu (the abbreviation of Ridwan Kamil and Uu) is drip irrigation. It can be as a solution in dry fields in all regions in West Java. And the problem of flood, it should be in a good coordination among the authority from chief of subdistrict, chief of district and the authority in Province.*

From the statement above, the speaker tries to build positive politeness by means of conveying some programs with the indicators measured. The offering program states as the solution of the problems today. The next statement for the solution of natural disaster, the speaker uses the strategy what it is called as a solidarity. How to engage the public trust and give the trust to the public in order to be in a unity or cooperation to solve the problems. The two kinds of sentences indicate different part related with politeness concept.

### **Using solidarity form**

Communication can run well and has the politeness value if a speaker can appreciate and use solidarity form. Solidarity form is one of the strategies to create a polite communication. One of the statement indicating solidarity form can be found in the discussion about Citarum River.

*Utterance : the problem of Citarum river should be noticed comprehensively. Because, the policy of making the water of Citarum river to be drunk and can be irrigation for farming must be accorded with the central policy, exactly Mr. President. The obligation and responsibility to make it better for a solution is a synergy among the central policy, province policy, major and regent policy. Without any a synergy program from top to down or bottom to up, of course, the program will be difficult to be implemented.*

From the above statement, as the closing statement of Dedy Mizwar, the candidate of governor number 4, he realized that without any cooperation program among central government until region government, the program is too difficult to implement. This statement indicates that solidarity appears as the awareness to cooperate in action, to admit the other authorities and give polite appreciation to other policies.

### **Giving Offering from the programs**

In the second session debate programs, as a usual, every contestants give vision and mission as their milestones to start the program. Some offering and promise from their campaign describe the kinds of politeness. They offer the good commitment to be problem solver, policy maker for better future. Here are some vision and missions.

The first couple (Ridwan Kamil-Uu Ruzhanul Ulum)

*Utterance : We would like to drive West Java to be a champion either body or soul. It is not only building infrastructure but building religious based morality also. We will lead West Java to be bright province by means of religious people, good infrastructure and making innovations to solve many problems.*

The Second couple (TB. Hasanudin-Anton Charlian)

*Utterance: the big problem today is poverty. We should defeat poverty. Because one of the successful indicators for leaders is when they can make people welfare. We offer seven program in making solutions of the problems; opening job vacancy or opportunity, economic welfare, sufficient home, free of charge schooling, good health, building infrastructure, and concerning to environment problems. To implement those programs, we do hope you all help us. Thank you very much.*

The Third couple (Sudrajat-Ahmad Syaikhu)

*Utterance : our visions to advocate the students of islamic boarding school (santri), labor of factory, farmers, and giving service to sailor. They are our priority to serve excellently. In the other hand,*

security issue is a strategic problem. The belief and culture diversity should be in well aware understanding. They can appreciate one another towards Jabar asyik.

The Forth couple (Dedy Mizwar-Dedi Mulyadi)

*Utterance : our vision is to bring West Java justice, welfare and characterized. To implement the mission, we have five mission. Our mission are, the first good governance with beurocracy reformation. The second is to improve human resources wit high quality, productive, excellent and characterized. The third is to manage the environment. The forth is to develop region potence by means of sustainable investation and economic competition. And the last is to govern social life with good culture and democracy.*

From the four utterances, some sentences indicate positive politeness are *we would like to drive, We offer seven program in making solutions of the problems, our visions to advocate the students of islamic boarding school (santri), labor of factory, farmers, and givig service to sailor, our vision is to bring West Java justice, welfare and characterized.* Those sentences give the clear understanding that they have politeness in making offering sentences to show the commitment or political promise to people as audience who appreciate their statement. They make assure to the public that they have a high motivation, attention and intention to lead new West Java with various problems.

In this case, positive politeness shows that the utterances describe a good communication performance. They use a good statement to take a public legitimation, build public trust and show their experience in manage many current strategic issues. One of the indication of politeness is the use of word 'our vision', 'we would like to', 'we offer'. Word 'we' indicates the good commitment to work, to act, to build, and to develope together.

### **Involving hearer to speaker's activity**

One of the characteristic in positive politeness is engangement the audience as partners in communication to involve in communication activities. The form of involvement is how to make people feel in the same perception in finding the poblems and finding solutions. The statement of this case is delivered by Dedy Mizwar and Dedi Mulyadi as the forth couple or contestant.

*Utterance : the problem of farming is not from production but distribution. The distribution of harvest is not maximaly distributed to people who need it without a good management in transportation. So, transportation to open a good distribution is needed urgently in this way. If we*

*produce harvest and government prepares the good distribution, of course, market will be running well and poverty will be decreased. Because the sufficient supply will happen.*

The statement above indicate that people are lead to look into the tomic discussed by speaker. Involvement of discussing topic will make people feel comfort. People are lead to know more about problem and know how to solve it. The keyword of leading statement is production, distribution and transportation. Production is people domain but distribution and transportation are government domain. The government facilitate the people in order to run the production toward distribution with a good transportation. The collaboration concept that are served by speaker to catch people's trust.

### **Giving prise to the hearer**

In this case, the speaker gives prise in his utterance. This occure when Dedy Mizwar and Ridwal Kamil argue about the condition of Citarum River and waste problem in West Java.

*Ridwan Kamil's Utterance : Citarum River is West Java Governor responsibility but today, president policy takes it, why?*

*Dedy Mizwar : Yes, because Citarum River problem is our obligation to solve it from the central government until sub district government, and we can see today that the waste has been decreased from Bandung City.*

*Ridwan Kamil : Yes, of course, the waste in Bandung has been decreased bacause of the good job of Major. We work hard to decrease it and now we can look at the good condition.*

The statement of Ridwan Kamil indicates giving prise to the program that has been done well. He gives the important information about his achievement in overcoming the waste problem in Bandung City. The politeness statement has been indicated by Dedy Mizwar. He admits the successfullness of Ridwal Kamil work in overcoming the problem. Dedy Mizwar is the candidate who was a vice governor formerly.

### **Pesimistic statement**

Pesimistic statement appears when Ridwan Kamil responded about natural resources for supporting renewal energy.

*Utterance : to solve the problems of energy, our program offers 'lemper' or lembur penuh listrik (all places are enough in electricity). The chief energy is accu energy. Because solar energy, water energy, air energy are very expensive to realized. These are still so far to practice and high cost.*

The statement above conveys there is difficulty to use the new energy because of high cost. This statement inidicates pesimistic statement or negative politeness. The contestant

responds with lower hope. It is based on their views about the budgeting to fulfil the cost.

#### **Underestimate sentences**

Underestimate sentences often appears from the forth contestant (Dedy Mizwar-Dedi Mulyadi). Dedy Mizwar who was as a vice governor feels knowing more about the problems of West Java Province. In many statement, he uses underestimate or unappreciation statement to Ridwan Kamil-Uu Ruzhanul Ulum (The First couple). Here are some examples.

*Utterance 1 : sorry, I don't catch your vision about the environment management. But, you explain about it. To manage West Java region is not easy, because it must coordinate one another top down and bottom up.*

*Utterance 2 : you don't understand the problems of West Java, I think you are not a smart one to know it. But, actually I am assessing you so if I am as a governor in the next time, I will choose you to be my consultant, he, he.*

Responding the third couple (Sudrajat-Syaikhu), Dedy Mizwar also gives underestimate sentences or negative face. He performs as if the speakers do not know more about the problems of West Java government. And Dedy Mizwar also responded low appreciation.

*Utterance : your statement is not sure, the farming harvest is sufficient. Your statement tells the insufficient of it, I don't understand why you state it and where do get the data. The problems of our farming is distribution not production.*

Dedy Mizwar uses the negative or underestimate sentences to respond the questioner. He thinks that other candidates are only in a theory so he feels more competence to explain it. This case indicates the negative politeness.

#### **Apologizing**

In apologizing statement, all candidates contingent not to admit the weaknesses of their program or their statement. They strengthen their statement eventhough parts of their statements are able to be corrected or revised. It is one of the characteristic of debat. They get lose of awareness in weaknesses in every statement.

#### **Using Plural or Common Statement**

*Utterance (the second couple) : to solve the problems of West Java should be communicated with all authority.*

*Utterance (the third couple) : the problems of environment are related with the readiness of people and natural resources, both of them should be managed well.*

*Utterance (the forth couple) : the problems solution should be connected with other management and authority.*

The three statements are indicated plural or common statements. They use those statement for avoding the lack of ideas and adding the speechless in presenting their program. This communication strategy is used to answer when any question directly to be answered without any preparation before. All contestant use the common statement to complete their statement.

#### **IV. DISCUSSION**

Politeness in political perspective has different from the politeness theory as Leech said[2]. The politeness practice od debate program includes presenting argument; beginning, ordering, introducing a new point, adding, giving example, balancing, generalizing, stating preferences and concluding. Opinion session includes asking for opinion, asking for a reaction, giving strong opinion, giving neutral opinions, giving tentative opinion, bringing in to answer a question, bringing in to present a point, and summarizing. Agreeing and disagreeing session include strong agreement, neutral agreement, softening strong agreement, strong agreement, softening neutral agreement, neutral disagreement and tactful agreement. Interrupting session includes interrupting, taking the floor, commenting, coming back to a point, preventing an interruption and pre-empting an interruption. Clarifying session includes asking for confirmation.

#### **V. CONCLUSION**

Politeness has different perspective in political view. Political practice; speech, action and response has specific tendency. Every activity in politic case presents the implicit purpose to get good perception in public view. Politeness in politic perspective actually means as a bridge to make clear about vision and mission in accordance with the fact and reality the society appreciate.

#### **VI. ACKNOWLEDGMENT**

This research was supported by Teacher Training and Education Higher School Team. The researcher also thanks to Badroeni, a colleague at the same department to correct this research and many thanks to all who have given some constructive suggestions.

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