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FOREWORD

I am pleased to put into the hands of readers Volume-3; Issue-5: 2018 (Sept-Oct, 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.

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The Influence of the Students' Third Moral Principle Understanding of Pancasila on the Nation Sacrificial at the State Elementary School 173266 Pantis Sub-District of Pahae Julu of North Tapanuli in Academic Year 2018 / 2019

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Abstract— *The formation of the state of Indonesia into an independent state is a joint commitment on all elements of pluralism or diversity of citizens in various aspects such as, tribe, race, culture and religion. The motto of Bhinneka Tunggal Ika and Pancasila is a sacred philosophy as well as a non-negotiable guideline for the nation and state of Indonesia. With the existing diversity, it is expected that all the people of Indonesia can appreciate, obey, and maintain it, so that wholeness and harmony will be realized. The efforts to defend the state is the attitude and behavior of citizens who are imbued with his love of the Unitary State of the Republic of Indonesia based Pancasila 1945 Constitution in ensuring the survival of the nation and state. Viewed from the historical aspect of the struggle of the nation, Indonesian society has proven itself that always participate and be united with the defense and security apparatus in defending and maintaining Indonesia's independence. The guidance of nationalism has been initiated since the national revival of 1908 which was then affirmed in 1928 with the birth of the Youth Pledge, and finally proclaimed the independence of the Republic of Indonesia on 17 August 1945.The concept of the state defense is a moral conception that is implemented in the attitude, behavior and actions of citizens based on the love of the homeland, the awareness of the nation and the state, the belief in Pancasila as the state ideology, and the willingness to sacrifice for the nation and state of Indonesia. Thus, the guidance of state defense awareness through civic education is intended to instill national commitment, including developing values and democratic and responsible behavior as Indonesian citizens.Based on the data of the research, it was concluded that there is influence of the understanding of Pancasila Third precision toward the attitude of the state defending at SD Negeri 173266 Pantis Pahae Julu Sub-District North Tapanuli District in Academic Year 2018/2019.*

Keywords— Third Moral Pancasila, Nation Sacrificial.

I. INTRODUCTION

The formation of the state of Indonesia into an independent state is a joint commitment on all elements of pluralism or diversity of citizens in various aspects such as, tribe, race, culture and religion. The motto of Bhineka Tunggal Ika and Pancasila is a sacred philosophy as well as a non-negotiable guideline for the nation and the state of Indonesia. With the existing diversity, it is expected that all the people of Indonesia can appreciate, obey, and maintain it so that wholeness and harmony is realized. The attitude of maintaining the wholeness and harmony is one of the loves of the Indonesian nation. What is a nation? The nation is an ethnic community whose characteristics are to have a particular name, region, common ancestral myth, shared memories, one or more common cultures and certain solidarities. Some state experts provide the following definition of the nation:

a. Hans Kohn (Germany)
   A nation is the result of human life force in history. A nation is a diverse group and can not be formulated scientifically.

b. Ernest Renan (France)
   The nation is a life, a mind that occurs from two things, namely the people who have a history, and the people who then must have the will or the desire to live to become one.

c. Otto Bauner (Germany)
   The nation is a group of people who have the same character. Characteristics grow because of the similarity of fate.

d. F. Ratzel (Germany)
    The nation is formed because of the desire of unity. That desire arises because of the unity between the nation and its place of residence.

Based on this understanding, then loving the nation is the attitude that should be maintained and developed by the citizens of the nation concerned. In the context of Indonesia, the Indonesian nation is a must, because the Indonesian nation has a long history and sacrifice, both material and non-material that is unbeatable to reclaim independence from the hands of the invaders. With the capture of independence, the nation of Indonesia is independent and sovereign. According to Budiyanto (2006), defending the state is a national attitude based on the spirit of patriotism. Patriotism comes from the words "patriot" and "ism" which means the heroic or heroic nature characterized by brave, unyielding, and willing to sacrifice for the nation and state. Patriotic attitude derived from the feeling of love in the homeland that causes voluntary sacrifice for the nation and country. Furthermore, Budiyanto explained that the attitude of defending the state can be implemented during wartime and in peacetime. In wartime, the attitude of defending the state is against the invaders to realize the independence, sovereignty and dignity of the nation and state. In peacetime, the state's defensive stance is to uphold law and righteousness, improve self-efficacy optimally, advance education by eradicating ignorance and poverty, maintaining brotherhood and unity, mastering science and technology. The state's defensive attitude that needs to be developed today is the attitude of the state defending in peacetime.

The Research Problem
Based on the things mentioned above, then the formulations of the problem in this study are as follows:
1. What is the level of students' understanding on the third principle of Pancasila at the State Elementary School 173266 Pantis of Sub-districst Pahae Julu North Tapanuli District in Academic Year 2018/2019?
2. What is the students' attitude in defending the country of Indonesia at the State Elementary School 173266 Pantis of Sub-districst Pahae Julu North Tapanuli District in Academic Year 2017/2018?

The Research Objectives
This research aims to:
1. The Students at the state elementary school 173266 Pantis of Sub-districst Pahae Julu North Tapanuli District in Academic Year 2018/2019 understand the third moral principle of Pancasila.

2. The Students at the state elementary school 173266 Pantis of Sub-districst Pahae Julu North Tapanuli District in Academic Year 2018/2019 know the importance of defensive attitude.

II.   THEORETICAL FRAMEWORK
Understanding Learning
Nasution (1982: 39) defines learning as a change of behavior relating to experience and practice. The change is not only about the amount of knowledge but also in the form of skills, habits, attitudes, understandings, awards, interests, in short on all aspects of an individual's organism or process. While Hudoyo (1988: 107) defines that learning is an active process in gaining new experiences/knowledge causing behavioral changes. Furthermore, Rusyan, et al, (1989: 9) defines that learning is the process of behavior change. Changes in behavior in a broad sense include observation, recognition, understanding, deeds, skills, feelings, interests, rewards and attitudes. While Winkel (1989: 36) defines that learning as a mental activity psychic that takes place in an active interaction with the environment that result in changes in knowledge, understanding, skills and attitudinal values. Slameto (1980: 2) argued that psychologically, learning is a process of change, i.e., behavioral changes as a result of interaction with his environment. It is further said that the characteristics of behavior change in the sense of learning are: (1) change that occurs consciously, (2) change in learning is continuous and functional, (3) change in learning is active and creative, (4) change in learning is not temporary, (5) change in learning aimed or directed, (6) change covers all aspects of behavior. Based the several definitions proposed, it can be concluded that learning is essentially an activity to achieve a change in behavior (from not knowing to be) that is relatively permanent. Such behavior changes can be changes in the acquisition of knowledge, skills and attitudes.

Understanding the Citizenship Education
According to Supriatna (2006), the Citizenship Education is a subject that focuses on the formation of a diverse religious, socio-cultural, linguistic, age and ethnic to become an intelligent, skilled and characterized of Indonesian citizen based on Pancasila and the 1945 Constitution. That is, Citizenship Education has the duty to help every citizen find his or her identity from various aspects.

The Citizenship Education Function
The civic education functions:
1. To develop and preserve Pancasila morals dynamically and openly, means that the values and morals

developed can respond to the challenges of development that occur in society, without the identity, Indonesia will be the lost nation.

2. To develop and nurture a fully conscious, political and constitutional Indonesian people of the Republic of Indonesia based on Pancasila and the 1945 Constitution.

3. To foster the understanding and awareness of the relationship between citizens with citizenship and the preliminary education of the State to know and able to properly implement the rights and obligations as citizens.

The Objectives of Citizenship Education

According to Kansil (1994: 7), the goals and objectives of civic education are to increase the knowledge and develop the ability to understand, appreciate and believe in the values of Pancasila as a code of conduct in the life of society, nation and state so as to be responsible and reliable citizens and giving them the ability to learn more. According to Simorangkir (1992: 4), the objectives of Civic Education are:

1. To provide understanding, knowledge and understanding that is legitimate and true.

2. To place and instill a thought of pattern in accordance with pancasila and the character of Indonesia.

3. To instill moral values of Pancasila into the students

4. To encourage children's awareness as citizens and as citizens of Indonesia to always maintain and preserve the moral values of Pancasila.

5. To provide motivation for each attitude and behavior to grow in accordance with the values and norms of Pancasila.

The Legal Basic of the Citizenship education

According to Abdul (1992: 4), the basic laws underlying the civic education is the Preamble of the fourth paragraph of UUD1945, in which, the government of the State of Indonesia has a function and at the same time, it becomes the goal of the Indonesian nation. One of them is advancing the general welfare, general welfare materialized. If the fulfillment of physical needs is fulfilled, the needs of the soul and others are fulfilled. In this soul lies the need for education found in the fourth paragraph of state government making and given the intellectual function of the nation's life. This task is an educational task that certainly does not only expect aspects of attitudes and values (affective) and psychomotor aspects, the attitudes and good behavior developed in education are the attitude and good behavior among people. The fourth thought of the preamble of the 1945 Constitution is the State based on the Almighty God on the basis of a just and civilized humanity. As a

consequence of this, the Constitution requires the government and other noble state organizers and uphold the noble ideals derived from the values of Pancasila.

Pancasila

The process of formulating Pancasila as the basis of the state can not be separated from the struggle of the Indonesian nation to achieve independence. Indonesian nation has a bitter history, namely colonialism. In the colonial period, the people of Indonesia suffered greatly, depressed, tortured, unsafe and uncomfortable living in their own land. On March 1, 1945, the Indonesian National Agency for Preparation of Indonesian Independence (BPUPKI), headed by Radjiman Wediodiningrat with 67 members. The first session of meeting on 29 May to 1 June 1945 aims to formulate the basis of the Indonesian state that animates the constitution. On May 29, 1945, Mohammad Yamin raised his ideas. According to him, the state of Indonesia should stand on five grounds, namely:

1. The Elves of Nationality
2. The Fairy of Humanity
3. The Godhead
4. The Elve of Populist
5. The People's Welfare

On May 31, 1945, Soepomo conveyed his ideas. According to him, Indonesia must stand on the following principles:

1. The Unity
2. The Kinship
3. The Balance of birth and spiritual
4. Deliberation
5. The Justice of the People
   On June 1, 1945, Soekarno conveyed his proposal. According to him, the state of Indonesia should be established on five grounds, namely:

1. Indonesian nationality or nationalism.
2. Elves of Humanity or internationalism.
3. Agreement or Democracy.
4. Social Welfare.
5. Belief in the One Supreme.

On June 22, 1945, BPUPKI determined the results of the trial. The result is a formula called the Jakarta Charter. This Charter is called the Jakarta Charter because it is compiled in Jakarta. In this charter contained five basic state of Indonesia. The contents of the Jakarta Charter are as follows;

- The first paragraph
  "That freedom really is the right of all nations and, therefore, the colonialism in the world must be abolished, for it is incompatible with humanity and prejudice".

- The Second paragraph

"And the struggle for the independence movement of Indonesia has arrived at a happy time with congratulations tranquil drove the people of Indonesia to the gate of independence of an independent, sovereign, just and prosperous of Indonesia."

- The Third paragraph
  "By the grace of Almighty God and by being encouraged by the noble desire, in order to have a free nationhood, the people of Indonesia declare with this independence".

- The Fourth paragraph
  "Later than that to form an Indonesian State Government that protects the entire nation of Indonesia and the entire blood of Indonesia and to promote the general welfare, educate the life of the nation, and participate in carrying out order a world based on freedom, eternal peace and social justice, then the Indonesian National Independence was composed in a Constitution of the Republic of Indonesia, in the form of Constitution, in a composition of the State of the Republic of Indonesia sovereignty of the people based on: the Godhead with obligations enforce Islamic law for its adherents, on the basis of a Just and Civilized Humanity, Indonesian Unity, and Democracy led by the wisdom of wisdom in deliberation / representation, and by realizing a social justice for all Indonesian people.

Pancasila is the foundation of the state, the foundation of the life of nation and state. Pancasila is not sufficiently memorized and read on every flag ceremony, however, the values of Pancasila must be appreciated and shown in everyday life. According to Widihastuti and Rahayuningsih (2008), Pancasila will have no meaning without practice. Pancasila is not just a symbol of national unity and pride. However, Pancasila is the reference of life in society, nation and state. Therefore, all Indonesian people have an obligation to practice the values of Pancasila in everyday life wherever they may be. The author focused on the third precept, because based on the values of Pancasila above the Third Precept which according to the writer's understanding has meaning for the enforcement of state defending attitude. The meaning is even more evident in the points of Pancasila following the third precept:

1. Able to place unity, and the interests of the nation and state as a common interest over personal or group interests.
2. Able and willing to sacrifice for the benefit of the state and nation if necessary.
3. Develop a sense of love to the homeland and nation.
4. Develop a sense of national pride and land in Indonesia.

5. Maintaining a world order based on lasting peace and social justice.
6. Developing Indonesian unity on the basis of Bhineka Tunggal Ika.
7. Advancing association for the sake of national unity and unity.
   (The Constitution of the Republic of Indonesia 1945. 2007)

The Sacrificial Attitude of Indonesia

The efforts to defend the state is the attitude and behavior of citizens who are imbued with his love of the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution in ensuring the survival of the nation and state. Viewed from the historical aspect of the struggle of the nation, Indonesian society has proven itself that always participate and be united with the defense and security apparatus in defending and maintaining Indonesia's independence. The guidance of nationalism has been initiated since the national revival of 1908 which was then affirmed in 1928 with the birth of the Youth Pledge, and finally proclaimed the independence of the Republic of Indonesia on 17 August 1945. The concept of state defense is a moral conception that is implemented in the attitude, behavior and actions of citizens based on the love of the homeland, the awareness of the nation and the state, the belief in Pancasila as the state ideology, and the willingness to sacrifice for the nation and state of Indonesia. Thus, the guidance of state defense awareness through civic education is intended to instill national commitment, including developing values and democratic and responsible behavior as Indonesian citizens. The second paragraph of the Preamble of the 1945 Constitution reads: "And the struggle for the independence movement of Indonesia has arrived at a happy time with safe delivering the people of Indonesia to the gate of independence of an independent, sovereign, just and prosperous of Indonesia." The passage shows that the nation and country of Indonesia through a very long process, an unequal struggle at the expense of wealth and life. Therefore, there is no reason for any Indonesian citizen not to love his people. Loving the nation means, with awareness and sincerity, willing to do anything for the progress and integrity of the Indonesian nation. In the RI Law no. 3 of 2002 affirmed that the state defending efforts are the attitude and behavior of citizens who are imbued with their love of the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution in ensuring the survival of the nation and state. This understanding shows the following:

1. Loving the nation is the basis of the defense of the state.

2. Loving the nation is characterized by a respect for the symbols of the struggle towards the independence of the Indonesian nation, namely the national flag, the national anthem and so forth.
3. Based on the love of the nation, the attitude of defending the state includes various attitudes and actions to improve people's welfare.
   Thus, the attitude of loving the nation is very important owned by every citizen. According to Fajar (2004), there are several reasons why the love of the nation is very important to be owned by every citizen, namely:
1. To defend the country from various threats.
2. To keep the territorial integrity of the country.
3. It is a historical call.
4. It is the duty of every citizen.

III.   RESEARCH METHOD

The Research Location

This research was carried out at SD Negeri 173266 Pantis Sub-district of Pahae Julu North Tapanuli District In Academic Year 2018/2019.

Population and sample

The population of this study was all students at SD Negeri 173266 Pantis Sub-district of Pahae Julu North Tapanuli District In Academic Year 2018/2019. The population is as follows:

Population	Number
Teachers	7
Students I	9
Students II	5
Students III	8
Students IV	9
Students V	8
Students VI	16
Total	**62**

The researcher chose the fifth and the sixth grade. As for the reason, the author thought that these two levels were already able to fill the questionnaire well.

Data Collection Technique

In this method, the researcher used non-test technique, that is by spreading the questionnaire to the respondent (student) into the sealed envelope. Before making a research questionnaire, first create a questionnaire grid. Before the questionnaire was distributed to the respondents, first the researcher conducted a trial to measure the reliability and validity of the instrument. Further revisions were made, then the questionnaires were distributed to students in sealed envelopes.

1. To determine the coefficient of validity used product moment correlation technique (Arikunto, S., 1996: 30) with the formula:

$$r_{xy} = \frac{n.\sum xy - \left(\sum x\right)\left(\sum y\right)}{\sqrt{\left\{n.\sum x^2 - \left(\sum x\right)^2\right\}\left\{n.\sum y^2 - \left(\sum y\right)^2\right\}}}$$

In which:

r_{xy} : Correlation coefficient

X: Value of Test Results

Y: Average value

N: Number of Respondents

2. To determine the reliability coefficient used Alpha formula (Arikunto, S 1996: 191) with the formula:

$$r11 = \left[\frac{k}{k-1}\right]\left[1 - \frac{\sum r_b^2}{r_b^2}\right]$$

With description:

r11 = Instrument reliability

K = number of questions or questions

$\sum \partial b^2$ = number of variance items

$\partial t2$ = total variance

IV.   RESULTS AND DISCUSSION

Table.1: The Category of Questionnaire

Alternative answers	Score
A	4
B	3
C	2
D	1

Table.2: The Tabulation of Variable Value X

No	ITEMS										∑X
	1	2	3	4	5	6	7	8	9	10	
1	3	3	3	2	3	3	3	3	3	3	28
2	3	3	2	3	3	2	2	2	2	1	22
3	3	3	2	2	2	2	1	1	2	1	20
4	2	2	3	2	2	2	3	2	3	1	24

5	2	2	2	2	3	3	1	2	2	3	22
6	3	3	3	3	2	2	1	2	2	3	24
7	3	3	2	2	1	3	3	3	3	3	26
8	3	2	3	2	1	3	3	3	3	2	18
9	2	2	2	2	3	3	2	3	1	2	22
10	2	2	2	2	3	2	2	3	1	1	20
11	3	3	2	2	3	2	1	3	3	1	23
12	3	3	2	2	2	3	1	3	3	1	21
13	3	3	3	3	3	3	1	2	3	1	25
14	3	3	3	1	2	3	3	2	3	2	25
15	2	2	2	1	1	2	2	2	1	2	13
16	2	2	2	2	2	1	3	2	2	3	21
17	3	3	2	1	1	1	1	1	1	1	15
18	3	3	3	2	3	1	1	1	2	2	21
19	1	1	1	1	1	1	1	1	1	1	10
20	3	3	2	1	1	1	1	1	1	1	15
21	2	2	2	2	2	1	1	1	2	1	14
22	2	1	1	1	2	2	3	1	2	2	13
23	2	2	2	2	2	1	1	1	1	1	15
24	2	1	2	1	1	2	2	2	1	1	15

Source: Research results (processed data), 2018

Table.3: Tabulation of Variable Value Y

| No | ITEMS | | | | | | | | | | ∑Y |
	1	2	3	4	5	6	7	8	9	10	
1	1	1	1	1	1	1	1	1	1	1	10
2	1	1	1	1	1	1	1	1	1	1	10
3	1	1	1	1	1	1	1	1	1	1	10
4	1	1	1	1	1	1	1	1	1	1	10
5	1	1	1	1	1	1	1	1	1	1	10
6	1	1	1	1	1	1	1	1	0	0	8
7	1	1	1	1	1	1	1	1	0	1	8
8	0	1	1	1	1	1	1	1	0	1	7
9	1	1	1	1	0	1	1	1	1	0	7
10	1	1	1	1	1	1	1	1	1	1	11
11	1	1	0	0	1	1	1	1	1	1	6
12	1	1	1	1	1	1	1	1	1	1	10
13	1	1	1	1	1	1	1	1	1	1	10
14	1	1	1	1	1	1	1	1	1	1	10
15	1	1	1	1	1	1	1	0	0	1	8
16	1	1	1	1	1	1	1	1	0	1	9
17	1	1	1	1	0	1	1	1	1	1	9
18	1	1	1	1	1	1	1	1	1	0	9
19	1	1	1	1	1	1	1	1	1	1	10
20	1	1	1	1	1	1	1	1	1	1	10
21	1	1	1	1	1	1	1	1	1	1	10
22	1	1	1	1	1	1	1	1	1	1	10
23	1	1	1	1	1	1	1	1	1	1	10
24	1	1	1	1	1	1	1	1	1	1	10

Source: Research results (processed data), 2018

V. CONCLUSIONS

Based on data and research results that have been described, it can be concluded:

1. There is influence of Pancasila Third Moral understanding on the students' attitude of defending the state at the state Elementary School 173266 Pantis sub-district of Pahae Julu district of North Tapanuli in academic year 2018/2019.

2. The higher the level of students' understanding of the third principle of Pancasila at the state elementary school 173266 Pantis sub-district of Pahae Julu district of North Tapanuli in academic year 2018/2019. The attitude of students state defending is increasing.

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The Effect of Ice Breaking Technique in Teaching Speaking at the Tenth Grade Students of SMK Dharma Bhakti Siborongborong in Academic Year 2018/2019

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Abstract— This research deals with the effect of Ice Breaking Technique in Teaching Speaking. The objective of the study was to find out whether Ice Breaking Technique significantly affect in teaching speaking. The population of the study was the tenth grade students of SMK Dharma Bhakti Siborongborong who were registered in academic year 2018/2019. The data were obtained from 56 students as samples; the researcher took the sample from 224 students of tenth grade as the population. The students were devided into two groups namely experimental group and control group. The experimental group was taught by using Ice Breaking Technique while control group was taught without Ice Breaking Technique. The instrument used in collecting data were speaking test. The data were analyzed by using t-test formula. Having calculated the data it was found that t –test was higher than t- table (7, 70 >2.005) with the degree of freedom (df) 54 (28+28-2) with the t- table is 2,005 and the calculate value was 5.38. Therefore, the null hyphotesis (H_0) was rejected and the alternative hypothesis (H_a) was accepted. It can be concluded that Ice Breaking Technique significantly affect in teaching speaking.
Keywords— Ice Breaking, Teaching Speaking, Experimental Research.

I. INTRODUCTION

Naturally, human already use language to express what he/she wants or needs since he/she was born. Every time language takes big part in human life. Asking for something, telling something, and giving a response are done by language. According to Brown (2000) language is a system of arbitrary conventionalized vocal, written, or gestural symbols that enable members of a given community to communicate intelligibly with one another. Language is also the most frequently used and most developed from the human communication. Speaking is one of communicative learning that helps students to communicate by using English Language. By speaking, student can say everything that they have in their mind. In learning speaking, the students often find some problems. Ice Breaking Technique is an effective technique used in teaching speaking because it is an enjoyable technique and give students a chance to get to know their peers while practicing English in a relaxed setting.

The Problem of the Study

Based on the background written above, the problem of the study is formulated by researcher as the following: Does ice breaking technique significantly affect in teaching speaking?

The Scope of the study

There are nine kinds of ice breaking tecnique namely: yel-yel, clap hands, body movement, song, games, joke, story, magic, and audio visual. But the researcher focus to ice breaking games.

The Objective of the Study

The objective of the study is: to find out whether ice breaking technique significantly affect in teaching speaking.

The Significances of the Study
Theoretically

The significance of the study theoretically can contribute to improve the quality of English language learning, especially learning to speak English.

Practically

a. For teachers, to add knowledge in teaching English, especially teaching speaking.
b. For students, to improve speaking ability, games, and improve learning outcomes in English subject.

c. For researcher, can add insight and contribute to the reference material relating to the ability to speak English.

II.   REVIEW OF RELATED LITERATURE

Teaching means showing or helping someone to learn how to do something, giving instruction, causing to know or understand. Teaching English does not teach the language itself but use of it. Whenever one begins to teach on English course, one makes a choice of what to teach. Dealing with the statement, the language teacher should have preparation in teaching like syllabus, the teaching materials, and lesson planning, so that the aim of teaching can be achieved.

Teaching Speaking

Thornbury (2003:1) says speaking is so much a part of daily life that we take it for granted. The average person produces tens of thousands words a day, although some people like auctioneers or politicians may produce even more than that. So natural and integral is speaking that we forget we once strunggle to achieve this ability until, we have to learn how to do it all over again in a foreign language.

According PLPG Rayon 133 (2012:48), there are main reasons for getting students to speak in the classroom. Firstly, speaking activities provide rehearsal opportunities-chances to practice real life speaking in safety of the classroom. Secondly, speaking tasks in which students try to use any or all of the language they know provide feedback for both teacher and students. Everyone can see how well they are doing: both how successful they are, and also what language problems they are experiencing. Finally, the more students have opportunities to activate the various elements of language they have stored in their brains, the more automatic their use of these elements become. As result, students gradually become autonomous language users. This mean that they will able to use words and phrases fluently without very much conscious thought.

Ice Breaking

Term " ice breaking " comes from " break the ice ", which in turn comes from special ships called " ice breaking" that are designed to break up ice in the arctic regions. Just as these ships make it easier for other ships to travel, an ice breaking helps to clear the way for successful exchange of ideas by making the participants more comfortable and engaging them in conversation. Ice breakers are a great way to begin a meeting and can be used to relieve stress and provide needed breaks during intense meetings. Ice breaking help to relax participants thereby allowing them to be more receptive to listening and contributing. Specifically, an icebreaker is an activity

designed to help people to get to know each other and usually involves sharing names and other background information.

According to Flanigan (2011), performing ice breaking activities in English class will direct students to the good mood of learning. Also appropriate kind of ice breaking activities will make students sure to get the most from their lesson and also, they will have fun. Ice breaking is a great way to create conducive atmosphere. "Unification" mindset and pattern of action to a single point of attention that can make the condition atmosphere become dynamic and focus. Dynamic because participants can change their own activities to follow a structured pattern that has been directed by the leader. Ice breaking is a fun way to support the objective of presentation (Svendsen, 1996).

III.   RESEARCH METHODOLOGY

Research Design

This study was conducted by using experimental research and the students were divided into two groups, one group was experimental group and the other one was control group. Experimental group was a group that gave treatment by the researcher, while control group was a group that did not receive treatment from the researcher.

Table.3.1

Experimental group	Control group
Pre test	Pre test
Treatment	Without treatment
Post test	Post test

Population

The population of this research was tenthth grade students of SMK Dharma Bhakti Siborongborong . There were seven classes of them. Each class consists of 32 students so the population was 224.

Sample

Sample is a portion of population. Based on Arikunto (2006: 134) "if the subject or population less than 100, it is better for researcher to take all of the population, but if the number of population more than 100, the researcher can take minimal 10% - 15 % or 20 % - 25 %. In this research, the researcher used simple random sampling through lottery method; it was a process of selecting a sample in such a way that individuals in the defined population have an equal and independent chance of selection to be the sample. The researcher took sample 25 % from the population 224 students, they were 56 students. The samples were devided into two groups, one group consisted of 28 students as the experimental group and the other class as the control group consisted of 28 students.

In lottery method, the researcher used selected the sample by the writing number 1 - 56 in pieces of paper and the other papers were empty, they were placed in a box and shaken. Every student took a piece of paper, the student who got the paper which has number it was be sample.

Instrument for Collecting Data
Instruments were designed to collect the data. The instrument that was used was speaking test. Data were needed to answer the research problem to examine the hypothesis which had been performed before. The students would be tested by asking them to describe about themselves. The main purpose of the test in this research to know whether the students are able to speak English and how the effect of using ice breaking technique in teaching speaking.

The Pre- Test
The experimental group was treated by giving ice breaking technique in speaking. The procedures of the treatment in experimental group were:
The writer instructed the students by the following steps :

1. To begin, the researcher explained each clue in every candy. If the students get :
    a. Blackcurrant candies, they told about their interesting experience.
    b. Strawberry candies, they told about their hobby and like

    c. Lemon candies, they told themselves (i.e. name, address, and family.
    d. Orange candies, they told about their favorite artist or famous people.
2. The researcher asked the every student to take one candy.
3. The researcher gave 5 minutes to do the clue. After students finished to do it the researcher asked the students to take one more candy but the students could not take same candy as before. And the researcher gave 5 minutes to do it, so every student had four times to take candies and every student had four different topics.
4. The researcher asked the students to speak up in front of class, and the topic was choosen by the researcher.
5. The researcher asked the other students to give question.

The Post-test
The researcher used criteria to measure data based on Harris (1969:84) that used 1-5 points of rating scale. The speaking class rating is used the range of point 1- 10 or 10-100. The amount of maximum scores gained is 25. It gained from the five elements of speaking. The researcher decided the score that 100 were the highest and 10 was the lowest.
The scale rating scores are drawn as follows:

Table.1: Pronoucation: Pronunciation refers to the ability to produce easily Comprehensible articulation.

Level	Criteria
25-23	EXCELLENT Has few trace of foreign accent.
22-19	VERY GOOD Always intelligible, thought one is conscious of a definite accent.
18-16	GOOD Prounoucation problems necessitate concentrated listening and occasionally lead misunderstanding.
15-13	POOR Very hard to understand because of pronouncitation problems. Must frequently be asked to repeat.
12-9	VERY POOR Pronouncation problems so serve as to make speech virtually unintelligible.

Table.2: Grammar is needed for the students to arrange a correct sentence in creating A speaking

Level	Criteria
25-23	EXCELLENT Makes view (if any) noticeable errors of grammar or word order.
22-19	VERY GOOD Occasionally makes grammatical and/ or word-order errors which do not, however,obscure meaning..
18-16	GOOD Makes frequent errors of grammar and word order which occasionally obscure

Level	Criteria
	meaning.
15-13	POOR Grammar and word-order errors make comprehension difficult. Must often rephrase sentences and/or restrict himself to basic patterns.
12-9	VERY POOR Errors in grammar and word order so severa as to make speech virtually unintelligible.

Table.3: Vocabulary: Vocabulary means the appropriate diction which is used in Communication

Level	Criteria
20- 18	EXCELLENT Use the vocabulary and idioms is virtually that of native speaker.
17- 14	VERY GOOD Sometimes uses inappriate terms and/ or must rephrase ideas because of dexical inadequacies.
13- 10	GOOD Frequently uses the wrong words; conversation somewhat limited because of inadequate vocabulary.
9- 6	POOR Misue of words amd very limited vocabulary make comprehension quite difficult.
5- 2	VERY POOR Vocabulary limitations so extreme as to make conversation virtually impossible.

Table.4: Fluency: Fluency refers to the ease and the speed of the flow of the Speech

Level	Criteria
15- 14	EXCELLENT Speech as fluent and effortless as that of native speaker.
13- 11	VERY GOOD Speed of speech seems tobe slightly affected by language problems
10- 8	GOOD Speed and fluency are rather strongly affected by language problems.
7-5	POOR Usually hesitant; often forced into the silence by language limitions.
5- 2	VERY POOR Speech is so halting and fragmentary as to make conversation virtually.

Table.5: Comprehension is the ability to make the others understand by what we say and deliver.

Level	Criteria
15- 14	EXCELLENT Appears to understand everything without difficulty
13- 11	VERY GOOD Understand nearly everything at normsl speed, although occasional repetition may necessary
10- 8	GOOD Understand most of whatis said at slower than normal speed with repetitions
7-5	POOR Has great difficulty following what is said. Can comprehend only "social conversation " spoken slowly and with frequent repetitions
5- 2	VERY POOR Cannot be said to understand even simple conversational English.

IV.　　　THE DATA, DATA ANALYSIS AND RESEARCH FINDINGS

The data was the result of the pre- test and post- test of both the experimental and control group.

Table.6: The Data of Experimental Group and Control Group

No	Students' Name	Experimental		Students' Name	Control	
		Pre- test	Post- test		Pre- test	Post-test
1	Dafrosa S	66	76	Ade S	50	59
2	Irma S	50	70	Edward S	70	80
3	Michael P	60	80	Frans S	60	63
4	Leon T	50	73	Jaya	49	55
5	Nabila M	60	76	Andreas M	70	63
6	Jonathan S	75	93	Roi	60	66
7	Luhut H	66	76	Ivan S	64	70
8	Natanael S	70	83	Yohana S	50	60
9	Nicholas N	66	73	Juan P	70	76
10	Pukesi H	70	86	Ronaldo	70	73
11	Ok Sahdan	70	83	Sondang S	56	63
12	Natanael S	66	76	Gian H	60	66
13	Yesika S	70	80	Ayu	70	66
14	Dini T	60	76	David T	66	73
15	Michael S	63	70	Erni K	65	70
16	Samuel N	70	80	Satria C	60	76
17	Valen H	56	76	Manarsar P	70	80
18	Felix S	63	80	Oloan K	60	66
19	Rahel S	48	70	Anjeli S	55	53
20	Putra S	66	80	Johan S	56	66
21	Rivan Jelis	73	83	Helena S	70	73
22	Imanuel S	70	81	Abel S	70	72
23	Iren S	53	76	Indra T	59	60
24	Putra	50	73	Joi N	83	84
25	Jou S	80	96	Arya P	72	80
26	Elisabet P	63	80	Hizkia S	70	72
27	Shindy A	66	76	Ramses M	60	66
28	Ryan S	70	86	Eswin S	70	80
	Total	**1.790**	**2.208**		**1.784**	**1.926**
	Mean	**63,9**	**78,8**		**63,7**	**68,7**

From the data at table, we can see that in experimental group, the highest and lowest score of the pre- test and post- test were 80, 48 and 96, 70. The mean had been increased from 63, 9 to 78, 8.In the control group the highest and the lowest scores of pre- test and post- test were 83, 49 and 84, 53. The mean had been increased from 63, 7 to 68, and 7.

From the explanation above, it can be concluded that there was different scores between both groups. The students who were taught speaking by using ice breaking technique got a better result than who were taught speaking without ice breaking technique.

The Research Finding

Based on the data analysis, the researcher found:

a. Ice breaking helped the students feel comfortable together.

b. Ice breaking was necessary for a successful classroom.

c. Ice breaking created a good atmosphere for learning teaching process.

d. The using ice breaking technique had an effect in teaching speaking. The result of analyzing the data, the score of the t- test was higer than t- table (7, 70 > 2,005). It means that t $_{test}$ >t- $_{table where}$ t- table 2,005 and t- test 7, 70, so t- test was higher than t- table.

V. CONCLUSION

Having analyzed the data, it was found that ice breaking technique significantly affects in teaching speaking, since the t- test > t table (p = 0,5) df (54), or 7,70 > 2,005. It means that null hypothesis (H0) is rejected and the alternative hypothesis (Ha) is accepted.

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An Afro-Existential Approach to the Development of the Nigerian Society

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Abstract— *The role of philosophy in nation building is hardly given the recognition it deserves in the African society. In this regard, philosophers are often seen as those who see problems where none exist, rather than people who inspire critical thinking. Yet, the role of philosophy in nation building cannot be dismissed with a wave of hand. The focus of this paper is basically to establish the relevance of existentialist philosophy to national development. To this end, we situate our discourse within a particular African context. The African world view would be discussed mainly from the context of the Igbo world view. This is the crux of the whole work. To this effect, the full implication of the Afro-existential approach will unfold as the work unfolds. One branch of philosophy that has made waves in various disciplines is existentialism. This paper is therefore an attempt to establish the relevance of existentialist philosophy to national development, with a particular focus on Nigeria. It understands existentialism as a trend in philosophy that lays emphasis on man's existence with regard to such themes as individual freedom and choice, and the individual creating meaning in a meaningless universe. In this connection, it examines the role of the Afro-existential discourse as a new approach in African philosophy. It addresses such questions as, why is Nigeria underdeveloped. Do we have to continue looking for historical forces or factors to blame? What can the philosopher and the existential discourse contribute to the development of Nigeria? It concludes that, confronted with the underdeveloped state of Nigeria, the existentialists do not overly ignore history. However, they are more concerned with the present situation and the choices that confront us as individuals. Making the right choices and taking the right steps today is therefore the way philosophers would establish their relevance through the existential discourse.*

I. INTRODUCTION

The term development, in a layman's understanding, is improvement. The Cambridge Dictionary defines development as "the process in which someone or something grows or changes and becomes more advanced." More technically, it refers to improvement in a country's economic and social conditions, or improvements in the way of managing an area's natural and human resources so as to create wealth and improve people's living standards (Shah, 2017, para. 1). Seers (1967) outline a number of conditions that should lead to the realization of the potentials of the human person. These, in a sense, would be indices of a developed society. They include (1) The capacity to obtain physical necessities, with particular reference to food (2) A job, which may or may not be a paid job (3) Equality (4) Participation in government (5) Belonging to a truly independent (economically and politically) nation (6) Adequate educational levels

The Nigerian society is a political contraption of Lord Frederick Lugard. Prior to the 1914 amalgamation and the coining of that appellation by Flora Shaw, what existed were various ethnic nationalities. Nigeria, as a nation, is located in West Africa, with a human population estimated at about 188,462,640 in 2016. It is deemed the 7th most populous country in the world, occupying an area of 356,669 square miles as the 32nd largest country in the world (www.nationfacts.net/nigeria). Economically, Nigeria has relied almost solely on oil revenue which is largely controlled by a privileged few. In an oil rich country like Nigeria, the human development index is rated at 0.514, at 152nd in the world as at 2015 (UNDP, 2015, p. 18).

II. THE PHILOSOPHY OF EXISTENCE

Existentialism, as a branch of philosophy, defies any clear-cut definition. Many attempts at the definition have come off as either too brief and one-sided or too lengthy. In this regard, we shall only attempt a description of the term. Existentialism then is a philosophy that focuses more and lays emphasis on man's existence. It beams its light on such themes as individual freedom and choice. One common view of the existentialists is that man is thrown into an irrational universe. Being so thrown into a meaningless or irrational universe the individual defines his or her own meaning in life. This is predominantly the view of the atheistic existentialist thinkers. There are also the theistic thinkers for whom belief in God bestows meaning upon the universe (Copleston, 1956, pp. 211-213).

For the atheistic existentialists the fact that there is no God or any other transcendent force creates a feeling of nothingness. The only way to counter this nothingness and subsequently create meaning in life is by embracing existence. Hence, existentialism focuses on living rather than making speculations about life. Existentialism has as its central thesis the notion that there is no ready-made, pre-existing human nature or essence. Each individual personality crystallizes through experience. Sartre, for instance, believes that since there is no fixed human nature, we are free to create ourselves, and subsequently we must take responsibility for what we make of ourselves (Simpson, 2016, para. 5). Sartre writes in this regard that "man first of all exists, encounters himself, surges up in the world – and defines himself afterwards. If man as the existentialist sees him is not definable, it is because to begin with he is nothing. He will not be anything until later, and then he will be what he makes of himself" (Sartre, 1973, p. 28). The logic is that the realization that we create ourselves and that everything about us could be different robs us of the tendency to pass the buck. We are unable to push responsibility onto something or someone else. Hence, in Sartrean terms, we are left alone without excuse (Sartre, 1973, p. 34).

Existentialism is of the view that individuals are free to make choices and decisions based on what appeals to them as meaningful rather than what is rational. For Kierkegaard, for instance, rationality is a mechanism humans use to counter their existential anxiety; that is their fear of being in the world. Similarly, rationality is for Sartre a form of "bad faith," an attempt by the self to impose structure on a fundamentally irrational and random world of phenomena. This bad faith poses a hindrance to our discovery of meaning in freedom, and confines us within everyday experience.

Existentialism has often been studied by focusing on the themes commonly discussed by the existentialists. We shall highlight some of these themes to guide our study in this paper.

a. Philosophy as a way of life

The existentialists do not conceive of philosophy as an effort geared towards investigating and understanding the self or the world, nor do they see it as a special occupation undertaken by a select few. It is rather an integral part of life. They do not object to there being professional philosophers who develop an elaborate set of methods and concepts. However, they believe that one who has not acquired a technical knowledge of philosophy can still live a life ruled by philosophy. Socrates, for instance, is today acclaimed a philosopher, but he never was a professional philosopher. He could be described as just trying to make sense out of nonsense. His intent was to instil a sense of the good life in people. In this sense he could pass for an existentialist. The professional philosophers would focus on propounding ideas and principles about life while the existentialists focus on engaging with life as it unfolds. In this regard, Kierkegaard, for example, believes that the fundamental truths of one's existence are not representations in terms of ideas, propositions or symbols the meaning of which can be separated from their origin. They are rather lived, felt and acted in the immediate (Burnham, 2018, para. 5). The philosopher is an insider to life, an actor.

b. Anxiety and Authenticity

Anxiety, angst or anguish is the recognition of the fact that man is a being on its own or abandoned in the universe, as the case may be. He is without a purpose or an essence. Other nuances may also apply (e.g. Kierkegaard – irrelevance of rational thought, Heidegger – uniqueness of human existence).

Anxiety is closely related to authenticity. One who discovers one's thrownness either embraces the reality and lives it or engages in denial or false hope. An authentic being is the one who lives in accordance with his nature. For Kierkegaard, this is achieved through a leap of faith. For Heidegger, it is achieved through the existential choices of Dasein. For Buber, Marcel and Berdyaev, it is in communion and intersubjectivity. For Sartre, man is condemned to freedom and must choose resolutely even when there is no basis for the choices. Refusal to choose is bad faith (inauthenticity). The earlier Camus locates authenticity in the rejection of suicide, whether philosophical or physical, even amidst the absurdity of existence (Lescoe, 1974, p. 12).

c. Freedom

Freedom is also closely related to the concept of anguish. It is partially "defined by the isolation of my decisions from any determination by a deity, or by previously existent values or knowledge" (Burnham, 2018, para. 9). Freedom involves the liberty to choose one's actions and what to make of one's life and world as well as the responsibility for these choices and actions. For the existentialists, especially the atheists, man has absolute freedom to become what he wants and his responsibility too is absolute.

d. Situatedness

The existentialists conceive of freedom as situated. This absolute freedom of man is always exercised in particular contexts. His freedom is determined or limited by his body and its characteristics, his circumstances in a historical world, as well as his past. This situatedness makes freedom meaningful. A celebration of freedom that tends to ignore the context becomes either naive or illusory. In other words, man is absolutely free but not free to live in a fool's paradise.

e. Existence

The existence in question is human existence. In this connection, Nietzsche and Sartre conceive the human being as all and only what that being does. For Gabriel Marcel, existence is participation in the life of others or the community where man perceives himself as a being among beings.

f. Irrationality/Absurdity

Absurdity is a common theme among the existentialists. It has various nuances, but for many of the existentialists it suggests that nature is without any design or reason for existing. Although the physical science makes attempts at explaining the universe, it ends up mystifying it all the more, in the view of Albert Camus. Thus, the achievements of the natural sciences also empty nature of value and meaning since the scientifically described cosmos cannot answer our questions concerning value or meaning (Lescoe, 1974, p. 355; Burnham, 2018, para. 13). Absurdity is therefore a part of life. Another important sense of the absurdity is that, in Sartrean conception, in becoming myself I must be what I am not. Any attempt to escape this absurdity leads to bad faith.

g. The Crowd

While most of the existentialists conceive of a healthy means of associating with others as coesse (Marcel), I-thou (Buber), Being-with (Heidegger), solidarity (later Camus), etc, they all abhor the idea of an individual being lost in a group as a de-individuated or faceless individual. This is a manifestation of inauthenticity. Such individual accepts values from others uncritically instead of forming them authentically in freedom and anxiety. Such is the band wagon mentality.

These themes are of great importance to the existential discourse and will feature prominently in the discussion of the Afro-existential approach.

III. THE AFRO-EXISTENTIAL VIEW OF THE HUMAN PERSON

The African worldview is basically existential. By this is meant that the African focuses on existence rather than speculating about life and the world. Hence, we argue that for the African too, existence precedes essence. This is seen in the personal Igbo names *Ndubuisi* (life is primary) and *Ndu ka aku* (life supersedes wealth), and in the proverbs: *Nwa mkpi si ka ahapu ofo uto gooro ya ofo ndu n'ihi na onye di ndu ga-etoriri uto* (The he-goat requests that people wish him life first instead of growth because one who is alive must grow), and *Ma onwu egbughi ji eji chu aja, o ga-epuriri ome* (If the sacrificial yam remains alive, it must germinate/make something out of its life). The African does not really speculate about life or the world, substance, categories, matter or form. Whatever discourse he engages in must have a bearing to his quality of existence. Hence even when he talks about the unseen realities such as God and the other beings in the African pantheon, as well as ancestors and other unseen realities, he talks of them as they impact on the quality of the human life. This human life or existence for the African is necessarily communalistic.

The idea of African communalism resonates in the academic circle. The idea suggests that Africans emphasize community living. It is also often understood to suggest, wrongly though, that the individual is swallowed up in the community and has no distinct life (Onah et al, 2016, p. 225) whereas existentialism lays emphasis on the individual. What then is the place of the individual in the traditional African society? Does he really have a distinct life? Is he free? Has he a voice? Or are his voice and concerns suppressed in the society? Are his rights and privileges preserved or are they sacrificed at the altar of communalistic concerns? The afro-existentialist view suggests that communalism added to the quality of life of the individual in the traditional society. We shall examine this existential outlook briefly here.

The traditional Igbo people, like other African tribes, lived in communities which formed the bedrock of existence in Africa. These communities were made up of basically descendants of common ancestors. These existed not just as a conglomeration of people sharing a particular geographical space, but also as a union of people sharing their lives together (Onah et al, 2016, p. 226). For Edeh (1985) the traditional Igbo community is "a societal set-up in which there is an intimate face-to-face interaction. Relationship is on a personal, human basis as distinguished

from the predominantly impersonal relationship that exists in today's urban society where everyone minds his or her own business" (p. 56). Hence, the sharing of the basic conditions of a common life constitutes the bedrock of the Igbo community. Such a community is made up of families and kindred that come together to form a village. They are thus united by a common language, culture, and thought pattern. In such a community each member had his rights respected. On his part, the individual knew that he had responsibilities to the community. He earned his position in the community through hard work.

In the traditional Igbo community, there was a show of mutual concern by almost every member of the community. This could be as a result of the "we" feeling that pervaded the traditional society or simply the knowledge that what happens to one member of the community would eventually affect me. For instance, an Igbo adage says, *onye huru okuko ebe o ji ukwu abo nsi ya chuo ya maka na o maghi onye ga-ata ukwu ya* (One who sees a fowl scattering faeces with its legs should chase it away because it is not certain who will eventually eat the legs). In this connection, Ezedike (1995) paraphrases K. C. Anyanwu thus: "there is nothing like a solitary individual in the African (Igbo) cultural scheme of reality owing to the belief that all forces are perpetually in interaction with one another and interpenetrating each other" (p. 246). This is not far from Mbiti's (1969) understanding of the African communal life as "I am because we are and since we are, therefore I am" (p. 108). This suggests that the traditional community, though acting as a unit, was made up of individuals. It was individuals that made the community possible. Yet they were not isolated individuals because communalism is "essentially the spiritual communion of a society; the spirit of being one community, of being one with one's community, of belonging fundamentally to one another and to the community; the consciousness that instinctively orients my search for meaning in life to the appreciation or valuation of the community" (Odimegwu, 2007, p. 7). Essentially, as Agbakwuo (2013) opines, "for the Africans, to be is to-be-with and the purpose of existing, that being-with, is to ensure a continuous enhancement of life and its optimal transmission" (p. 16).

This social set up derives its meaning from a sense of communion which is the animating principle. From the above it is discernible that the community is constituted by various individuals who share a common life and heritage. Nevertheless, the community is prioritized in the sense that the needs of the community supersedes and is ranked above the needs of the individuals, even though the individuals are the actors in the community (Onah et al, 2016, p. 226).What this implies is that the individual works strenuously to

realize his personal goals and optimize his abilities, but he never goes outside the boundaries set by community concerns. He "orders all his efforts and aspirations in the light of the whole" (Ezedike, 1995, p. 246).

In the traditional Igbo society, an individual was valued according his personal achievements, his relationships and his contribution to the society. It was a well known fact that *otu osisi anaghi agho ohia* (a tree does not make a forest) and that *otu aka anaghi eke ngwuwu* (one hand cannot tie a parcel). Everyone also understood that *onye lie onwe ya, otu aka ya aputa n'elu ili* (if a person buries himself, one of his hands will appear above the grave). In other words, however wealthy one was in material goods, one needed to be in communion with other members of the community because *igwe bu ike* (there is strength in communion). Development, in the traditional igbo society, was driven by this conviction that the way forward was to move with the community.

IV.   AN AFRO-EXISTENTIAL APPROACH TO THE DEVELOPMENT OF THE NIGERIAN SOCIETY

Colonization, in our view, is the worst thing that happened to Africa, in general, and Nigeria, in particular. It was a fight against the African and his existential consciousness. Founded as it was on racism, colonization employed every possible means to prove the superiority of the white over the black race. To achieve this, the colonizers had to put in action what Achebe (1989) describes as the desire "in Western psychology to set Africa up as a foil to Europe, as a place of negations at once remote and vaguely familiar, in comparison with which Europe's own state of spiritual grace will manifest" (p. 3). Today, colonialism subsists in neo-colonialism.

To continue in this trend of blaming colonization and the West is, however, to abandon the existentialist thrust of this paper. Granted that the colonial masters created what I dare to call strange bedfellows through the 1914 amalgamation, the existentialist would ask, what do I make of this entity that has been created? We are now one Nigeria, so what next? What is the way forward in this geographical space into which I have been conscripted? This is where the Afro-existential approach to development comes in. The Afro-existentialist approach is resonant with themes common to both existentialism and the African worldview. These themes would be discernible in the following passages.

The first issue we shall address is the role of the Afro-existential discourse which could be developed as an approach in African philosophy. According to Marx (1947), "philosophers have hitherto only interpreted the world in various ways; the point is to change" (p. 199). The Afro-

existential approach believes that philosophy should be a way of life. Philosophy should add to the value of life by discussing things relevant to the improvement of the quality life. Over and above this, philosophy should be practical. Russell (1961) in the preface to his History of Western Philosophy contends that philosophy has always been a part and parcel of the life of any community. Philosophy is not just an empty chatter of an otherwise idle group of people, or endless argument about anything and everything. It is an enterprise that has a bearing on the life of the society. To this extent, "philosophers are both effects and causes: effects of their social circumstances and of the politics and institutions of their time; causes (if they are fortunate) of beliefs which mould the politics and institutions of later ages" (Russel, 1961, p. 7). Philosophers have the task of shaping the future of the society whose philosophy has shaped their thoughts. If Europe was able to develop itself and reach out to dominate other parts of the world, it is because philosophers through the ages shaped their perception of reality. If other philosophers whose thoughts were considered empty speculations by the existentialists were able to achieve this, then the existential discourse should be properly channelled in Nigeria to achieve a home grown development.

A major problem of the Nigerian today is that he lives a borrowed, and therefore, inauthentic life. Colonial education was one of the major tools used to disorient Nigerians. Genuine development begins in the mind as ideas. Hence, the aphorism, "ideas rule the world." There is therefore a need to develop the mind of the average Nigerian. There is a need to use education in contemporary times to decolonize the minds of Nigerians. This could be done through a well-articulated educational curriculum based on indigenous philosophy of education relevant to our cultural milieu, or that which is consistent with our traditional values or cultural matrix. The average Nigerian is neither here nor there. Granted that the western brand of education offers opportunities to job seekers, it was designed both in structure and curriculum to disorient the African mind or existential consciousness. The result is seen in such experiences as narrated by Achebe (1989): "Three or four weeks ago my wife, who teaches English in a boys' school, asked a pupil why he wrote about winter when he meant the harmattan. He said the other boys would call him a bushman if he does such a thing!" (p. 44). That is to say that colonial/western education teaches the African to be ashamed of his identity; his past, and his environment which he is helpless to change in any remarkable way. The Afro-existential approach should aim at teaching the individual to live authentically. Only then can we think and

work together to achieve an authentically African development.

The western existentialists' understanding of freedom is also not far removed from the African notion of freedom. I am free to make of myself what I will, and I take responsibility for what I make of myself. The African notion of freedom is limited by this responsibility which is to the community. The African is absolutely free within the community. The absoluteness is limited by community concerns. According to Onwu (2002), "individual existence and freedom are appreciated, but they are delicately balanced with the underlying philosophy of life-in-community" (section 4.5, para. 1). This type of freedom could then be described as freedom within rather than freedom from the community. It is conscious of the fact that one person's freedom ends where the other person's freedom begins. This is because, basically, "Africans do not see themselves as individuals living independently, but rather as people living in a community interdependently, with communal responsibilities" (Agbakwuo, 2013, p. 162). The notion of absolute freedom which the Nigerian politicians seem to operate with is part of our undoing. They seem to forget that they are responsible, not only to themselves but also to the larger society. This seems to be another effect of the amalgamation where people now struggle to have a share of the national cake without care for how the cake is to be sustained so that it could reach everybody. The Afro-existential approach to development would involve a re-orientation bordering on African communalistic notion of freedom.

The Afro-existential approach embraces a contextual approach to development. *Nku di na mba na-eghere mba nri* (the firewood in a particular clime serves for their cooking) is a popular Igbo aphorism. While we think globally, there is a need to act contextually. This contextual approach stresses the need to focus our developmental effort on our peculiar situation in Nigeria. This would be helped by the development of independent thought. No person can be considered mature; that is, fully developed, without the capacity of independent thought. As long as one still accepts uncritically whatever one's parents or significant others tells one, one cannot be said to be mature. It is only when one can reflect independently on those things and accept or reject them on the strength of critical reflection that one can be said to be mature. It is against this background that we argue alongside Serequeberhan (1994) that "we contemporary (Nigerians) need to confront the question of our 'maturity' at its most fundamental level – on the plane of philosophic reflection" (p. 14). Philosophic reflection, we argue, is a pointer to mental independence. This mental independence, which the afro-existential

approach promotes, is a prelude to contextual development. Independent thought would help us identify and prioritize our real needs, and develop accordingly.

Since philosophy engenders a critical attitude, the Afro-existential approach must engender a reflective action. It is a call to question the unquestionable; to challenge the status quo. It raises such questions as: Why are we backward? Why has the abundance of natural resources not resulted in a developed economy? Why have countries less blessed by nature faired far better than we have in Nigeria? The first obvious truth we discover here is that no one can develop who has no capacity for self-thought. Hence we discover that "the pure and simple reason for [Nigeria's] backwardness in recent times, despite the fact of political independence, remains that the [Nigerian] has refused to think for himself…" (Emedolu, 2010, p. 13). If the political elite do appreciate the need for critical self-thought, why would they willingly collaborate with external forces to keep their dear country perpetually underdeveloped? And if the masses really think for themselves, why would they worship the same people who oppress them? Hence, the major solution to the problem of underdevelopment in Nigeria is what Emedolu (2010) describes as "a systematic education in mental independence" (p. 13). This is what we refer to as the development of a critical attitude. This has been the age-old secret of national development.

Critical self-thought is both a sign of, and a stimulus for, development. Self-thought does not imply a rejection of any idea because it is not original to you. It is first of all considering Davidson's (1992) thought-provoking questions: "But why then adopt models from those very countries or systems that have oppressed and despised you? Why not modernize from the models of your own history; or invent new models?" (p. 19). These questions are very significant because the answer or answers provided show the level of maturity in self-thought. There may be reasons to consciously and voluntarily borrow models that have been tested and trusted. After all, some countries have achieved a developed economy by technology transfer. There is however no reason to swallow hook, line and sinker such models as have been practically forced down your throat. Even in the case of voluntary borrowing, such models have to be applied critically because certain conditions may facilitate or hinder their proper functioning.

While inventing one's own model or modernizing models from history cannot be faulted, borrowing already successful models critically may make for faster progress. This is apparently what Nwodo (2004) refers to as a higher synthesis; a situation where the best of two cultures or models could be extracted and highlighted. You have been doing something in a rather crude and slow way and you get

an idea of modernizing it and lessening the hassles involved; that is progress. Both Hegel and Marx recognize development in apparent opposition such that a new idea or reality challenges the existing idea or reality; the two are then resolved in a new and higher idea or reality. The process goes through thesis and antithesis to produce a synthesis. This is opposed to the idea of insisting on generating an indigenous model. An indigenous model is not out of place when that is possible but it does not rule out the idea of a customised borrowing. However, it must be noted that our condition in Nigeria is not helped by unhealthy rivalry among the various ethnic nationalities, interest groups, and professional bodies, to mention a few. Indigenous creativity is suppressed by every means, not excluding death. This has contributed in no small measure to the phenomenon of brain drain whereby those who are capable of critical self-thought and of generating novel ideas are lured away to where they are appreciated more. The implication is that we keep losing our intellectual assets to the developed nations where independent thought is appreciated.

Another area this lack of contextualization manifests itself is the area of industrialization. We see that the much touted "oil fall" has not resulted in a developed economy or infrastructure. Not many industries have developed in Nigeria either. Even the agricultural sector which was part of the mainstay of the colonial economy in Nigeria and the post-independence Nigeria of the 1960s and 70s has been left comatose. The situation is such that Nigerian has relied heavily on importation; even of such things that Nigeria ordinarily produces. What is really not imported in Nigeria; from consumable farm products like rice, chicken and animal hides to automobiles? But Nigeria has several rice producing communities that could be boosted by mechanization and improved species. Achebe (1973) wrote that while he was growing up, probably in the 1940s, "to say that a product was Ibo-made was to brand it with the utmost inferiority" (p. 9). That is why, as Isichei (1976) corroborates, textiles made in Nsukka, for instance, would be branded "made in England" to have a market value (p. 31). This trend has continued to this day. Few people believe in the authenticity of made-in-Nigeria goods. Some others who abhor them do so not on the basis of the authenticity, or otherwise, of the products but on the basis of class. They suppose it is below their dignity to use locally manufactured products. Some who patronize them are only constrained to do so. How can we develop with this mindset? We need to accept our existential realities, our facticity.

Successive Nigerian governments have continuously sacrificed indigenous and contextual developmental

interests by a commitment to always seek foreign developmental aid instead of setting in motion an aggressive process of industrialization. This is so much so that there is hardly any major industry in Nigeria that is indigenous. Shell BP, for instance, and other foreign oil firms have continued the monopoly in oil explorations in Nigeria. To this end Nyerere (1968) asks, "Could we agree to leave the economy of our country in the hands of foreigners who would take the profits back to their countries?" (p. 25). But these are part of the terms of the aids. We need to develop critical self-thought. We need to reflect on our actions and inactions. Nigeria boasts of four oil refineries that have been moribund almost since their establishment, with the result that petroleum products are also part of the products Nigeria imports. How can a nation that does not produce its needs advance? In this way Nigeria has continued to enrich the developed economies by default while holding tenaciously to her learned helplessness. While we can blame the situation on a number of forces beyond what is evident to the common mind, the challenge of the Afro-existential approach is to take the responsibility and rise to the challenge.

It bears repeating that the Afro-existential approach demands a mental revolution in Nigeria and the Nigerians. There is an urgent need to revolutionize the Nigerian mentality. In the words of Chinweizu (1978), "we need something like a communal mental bath, one in which we shall scrub the crud off one another's backs…" (p. xx). It is something akin to a counter-brainwashing. In Achebe's (1989) thinking, "here then is an adequate revolution … to help my society regain belief in itself and put away the complexes of the years of denigration and self-abasement. And it is essentially a question of education, in the best sense of that word" (p. 44). It demands an education that takes into consideration our situatedness. Nkrumah (1963) seems to be making this same point when he noted that "our philosophy must find its weapon in the environment and living conditions of the African people" (rpt. in Mutiso & Rohio, 1975, p. 644). The situation in question is that we have become disoriented. The traditional African was neither a loafer, a beggar, nor a swindler. He loved to produce his life. He was judged by what he produced. This was the basis of rewards in the community. To be recognized and given serious responsibilities in the community, one had to distinguish oneself by what one produces. Today, the situation has changed. Hard work is despised. People look for easy money and are given titles and accolades for just being rich, irrespective of the means. And then we have beggars under various pretexts littering the streets. The task of the existential discourse here is to initiate what Nietzsche would call the revaluation of values.

Closely related to the foregoing is the idea of crowd mentality. The Afro-existential approach celebrates the quest of the traditional African to distinguish himself as an individual; to stand up in order to be counted. The individual was inseparable from the community, as it were. Nevertheless, he was not anonymous in a faceless crowd. The community was also not a crowd. In Nigeria today, everybody seems to be enveloped by the crowd mentality, the band wagon effect. The dictum is, "If you cannot beat them you join them." And so we get lost in the crowd. People do things or refrain from doing things because others are doing or are not doing same, as the case may be. The Afro-existentialist approach abhors the crowd mentality or the de-individuated personality who has no capacity for critical self-thought.

The Afro-existential discourse is also conscious of history. In that regard, the re-orientation it advocates has to deal with the history of African civilization. The colonial situation infected the African psyche with learned helplessness. According to Diop (1986), "the philosophy of the colonizer was to make it very clear that the colonized people could do nothing for themselves without the assistance of the colonizing people" (p. 349). The colonial education convinced the African that he was heading for extermination by hunger, ignorance, lack of technology, and what have you, until the white man appeared as the long-awaited messiah. Hence, it was the "white man's burden" to bring Africa up to speed with the rest of the world. To drop this learned helplessness, therefore, we need to go back to history to see that Africa was developing at its own pace before the colonial contact. Palmberg (1983), for instance, cites the documented amazement of some Dutch visitors on the level of organization and development they saw in the city of Benin (p. 83). That was in the 15th century. According to Sartre (1963), "we only become what we are by the radical and deep-seated refusal of that which others have made of us" (p. 15). This is a refusal of my present situation as final. The re-orientation would therefore be an honest attempt to show the Nigerian that, imperfect as his pre-colonial past may have been, it was not inglorious, and he did not lack dignity. It is the conviction of Nwodo (2004) that "once the [Nigerian] has recovered, has regained his dignity, self-respect and self-confidence, he is ready to invent a future for himself" (p. 234). This is because he believes, in line with Achebe, that "the African destiny/destination as a process starts with a recreation of the past" (p. 234). This is in line with the argument of Spady (1986) that "to avoid a deformed African personality one must be conversant with the full range of one's ancestral past, not just to establish self-pride but to use it as the basis for constructing a modern civilization…" (p. 96).

Since this return to the African past is not just meant for one to glory in a lost past, the next step in this philosophical reorientation of the African consciousness is to ask: "where did we get it wrong?" Our conviction is that the traditional Africans got it wrong because they seemed to have lacked the critical attitude that propels technological advancement. The traditional African society apparently was an uncritical society. They made inventions probably out of necessity but such inventions were hardly improved upon so long as they tended to satisfy the original need they were meant to serve. For instance, Rodney (1972) maintains that Europe borrowed much of her nautical instrumentation from the North Africans (p. 98); but Europe went ahead to develop the technology and build ships while Africans remained at the level of canoes. Also Achebe (1989) cites the testimony of the British art historian, Frank Willet who describes the revolution an African art work had caused in Europe, influencing great European artists like Picasso and Matisse (p. 16). Yet such works go unnoticed in Africa. Europe may also have developed in this manner until the renaissance which eventually led to the enlightenment. Consequent upon the age of reason, every assumption was challenged in almost every field of learning. But Africa was not as fortunate. The Afro-existential discourse, therefore, has to champion this course.

Since the excursion into the African past has furnished us with a civilization and with the bane of that civilization, the re-orientation now has a focus. The history we have explored should guide us in this re-orientation. Accordingly, Wilson (1993) asserts that "it is through studying the history of our people that we come to understand ourselves as individuals and as a people." And then "we have to use history as a means of reconstituting our personality and restructuring ourselves" (p. 54).

V. CONCLUSION

The existentialist discourse or the Afro-existential approach, as the case may be, is, in a nutshell, a realistic philosophy. It gets itself engrossed with the existential realities of the individual, what confronts me in my present situation. It also concerns itself with the choices I make in my given situation and the implication(s) of such choices. The basic situation that we are confronted with in this discourse is the underdeveloped state of Nigeria. Who do we blame? Although the existentialists do not overly ignore history, they are concerned with my present situation and the choices that confront me. Hence, we must conclude by asserting that what has happened to you is not as important as what you make of it. We must make the right choices and take the right steps today as philosophers to establish our relevance through the existential discourse.

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Jhumpa Lahiri's *the Lowland:* A Thematic Analysis

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Abstract— Jhumpa Lahiri's novel The Lowland*, traces the fortune of gentle fraternal bonds frayed asunder by cruel political affairs. Lahiri's description of the story events purports to show how the nonappearance of loved ones becomes secretly a presage unforgettable presence within the subliminal mind of the exaggerated characters directing their obvious actions to their own significant ways of life through which they are aggravated on. When their respective paths interweave, Lahiri proves herself to be skillful at depicting the sadness at the central part of the complicated interpersonal relationships that materializes. This report attempts to clutch the import of this work of fiction by situating the author's exclusive presence both in the position millennium Indian English literature as well as in the stuff of the story. Its logical method moves from a detailed study of the twisted plot through a network of characterisation, examination of the multiplex narration principal to a mixture of themes that have modern-day appeal.*
Keywords— Characterization, Description Method, Thematic Scope.

I.   INTRODUCTION

Jhumpa Lahiri first made her name with the quiet, meticulously observed stories about Indian immigrants trying to adjust to new lives in the United States. Navigating between the Indian traditions they have inherited and the baffling new world, the characters in the first collection of short stories entitled *The Interpreter of Maladies,* (1999) won the 2000 Pulitzer Prize for Fiction, look for love further than the barriers of ethnicity and generations. In her first novel, *The Namesake* (2003), Lahiri enriches the themes that made her first collection an international bestseller: the settler experience, the clash of cultures, the conflicts of absorption, and, most expressively, the knotted ties between generations. Here again Lahiri displays her skillful touch for the ideal detail - the fleeting moment, the turn of phrase - that opens whole worlds of emotion. Then the eight stories which appeared in *Unaccustomed Earth* (2008) take us from Cambridge and

Seattle to India and Thailand, as they explore the secrets at the heart of family life. Here they enter the worlds of sisters and brothers, fathers and mothers, daughters and sons, friends and lovers. *The Lowland* is Lahiri's fourth book. It was elected for the National Book Award in 2013, the Man Booker Prize 2013 and the Bailey's Women's Prize for Fiction 2014. She was inducted into the American Academy of Arts and Letters in 2012.

A Thematic Analysis

The Lowland is alike to the other works that Lahiri has written: beautiful, thin accounts of people lost in new worlds. The reader is always struck by how she writes about the particulars of feeling odd: the bated breath of watching one's children grow up in a world so terribly different from one. As one has learnt to be expecting from any Lahiri story, *The Lowland* revolves about a Bengali settler family in the United States and the Indian sections serve up as a backdrop to the story as it develops. Yet, placing the book in the class of "immigrant fiction" does not sit down well with Lahiri as she affirmed in an interview, ―It just so happens that many writers originate from different parts of the world than the ones they end up livelihood in, either by choice or by need or by situation, and therefore, write about those experiences.

The missing of family life back at Tollygunge heightens the loneliness of Subhash as the text narrates; 'For a year and a half, he had not seen his family. Not sat down with them, at the end of the day, to share a meal. In Tollygunge, his family did not have a phone line. He'd sent a telegram to let them know he'd arrived. He was learning to live without hearing their voices, to receive news of them only in writing.' (Lahiri, 50)

Subhash's loneliness intensifies on India's Independence Day as he observes and compares it with his present situation as the text informs; 'The following day was August 15, Indian Independence. A holiday in the country, lights on government buildings, flag hoisting, and parades. An ordinary day here.' (Lahiri, 61)

After the tragic death of his brother, Subhash decides to marry Gauri and bring her in America to save her from the hardships of widowhood. In the passage of time, Subhash's decision to marry Gauri has proved very painful to him as he feels acutely alone in his old age. Though he finds his life partner in Bela's teacher he feels the pangs of loneliness of old age in an alien land as the text reveals; 'But he had lost that confidence, that intrepid sense of direction. He felt only aware now that he was alone, that he was over sixty years old, and that he did not know where he stood.' (Lahiri, 172)

It should also be noted that Subhash, Gauri, and Bela are equally dislocated in Calcutta and Tollygunge, where everybody knows of Udayan and his destiny. In America, nobody knows what happened with Mitra family in Calcutta that could give a necessary space to Subhash and Gauri to start a new life. However, their inner disturbance and secret of Bela's parenthood haunted their lives, and they become psychologically displaced in the diasporic environment.

Gauri is a woman who is not able to forget her past, and that enforces her into a kind of aloofness and alienation not only from the present, but also from her daughter Bela. She cuts her hair according to American style, throws away her saris and attempts to lose herself in the study of philosophy. Ironically, feeling of isolation comforts her as the text depicts; 'Isolation offered its own form of companionship: the reliable silence of her rooms, the steadfast tranquility of the evenings.' (Lahiri, 165)

She torns between the two persons clings to the memory of the Udayan's death and the secret that she hides. The secret makes her unable to adapt in any place as she was a stranger in her in-laws' home, and she is an equally stranger in Subhash's life, though she likes the anonymity that American academia offers her.

Jhumpa Lahiri has also dealt with alienation and isolation of Udayan when he gets injured in the preparation of explosives. He always remains under the threat of police department as the narrator informs;
He had trouble hearing, asking Gauri to repeat herself. There had been damage to one of his eardrums from the explosion. He complained of dizziness, a high-pitched sound that would not go away. He said he could not hear the shortwave when she could hear it perfectly well.
He worried that he might not be able to hear the buzzer, if it rang, or the approach of a military jeep. He complained of feeling alone even though they were together. Feeling isolated in the most basic way. (Lahiri, 78)

Udayan's death is the result of his being involved in the killing of a police officer called Nirmal Dey, though Udayan was not the one to use the knife, he was the one, among those who plotted the murder. Gauri becomes a part of the plan when she spies on Dey and keeps a track of his daily timetable. In her blind belief and love, Gauri either never comprehends the consequences of her actions or ignores the doubt that makes her question Udayan's intentions, in asking her to spy.

After their arrival in America, Subhash again showed his maturity. Knowing that it will take Gauri time to accept him as a husband, Subhash keeps patience with her and tries to give her space to not make her feel cornered or pressurized to allow her active participant in the relationship.

Lahiri says the book is based on a disastrous incident she first heard about in India, during one of her numerous visits while she was rising up. Two young brothers, who had become concerned in a aggressive political movement, were executed nearby her grandparents' home in Calcutta. The young men's family unit was forced to observe as they were killed."That was the scene that, when I first heard of it, when it was described to me, was so worrying and so troubled me — and eventually inspired me to write the book," Lahiri says. (Neary)

The Lowland has been deliberate as a story about two brothers, but it might easily be the story of philosophy, and how it shapes the family. The explanations of the world the boys were born into are vivid without catering to our thirst for the exotic. The characters here are average class people, living in a quiet section, listening carefully on thick textbooks and transistor radios, on niggling into the club for foreigners right outside their doors. As the boys grow older and their wellbeing take different paths, changing the lives of everyone around them.

The novel starts with the depiction of lowland itself, lowland that was to be a colossal place for the Mitras in the future. The starting lines reads like the way one would direct a new passenger to reach the place: "East of the Tolly association, after Deshapram Sashmal splits in two, there is a small mosque. A turn leads to a quite commune. A burrow of narrow lanes and modest middle-class homes. Once within the commune, there were two ponds, oblong, side by side. Behind them was the lowland on both sides of a few acres."(3) Geography is luck in *The Lowland*. Her title refers to a marshy stretch of land between two ponds in a Calcutta neighborhood where two very close brothers grow up and where one of them is murdered. In heavy rain season, the marsh floods and the ponds combine; in summer, that water evaporates. The

reader doesn't need any decoder ring to figure out that the two ponds symbolize the two brothers — at times separate; at other times always together. But there is still more meaning lurking in this rich scenery.

The traits of the lowland given deft matter-of-fact strokes have a effective impact on the characters of the novel. Lahiri's storyteller goes on to tell us: "Certain creatures laid eggs that were able to endure the dry season. Others survived by covering themselves in mud, simulating death, waiting for the return of rain." (3) In the suburban streets of Calcutta where the two brothers wandered before sunset and in the hyacinth-strewn ponds where they played for hours on end, the lowland was their playing field. *The Lowland* is somewhat of a exit for Lahiri, whose other work frequently explores the struggles of Indian settler families. *The Lowland*, as an alternative, opens in Calcutta in the 1950s and '60s, and keeps returning there even as the main story moves ahead in time.

The Lowland by Jhumpa Lahiri is a story published in 2013. The story starts in part one with Subhash and Udayan, brothers raised in Tollygunge, Calcutta. Their hobbies comprise fixing radios and learning Morse Code. They're very close and beware for one another. As they get older and go away for university, what they know and imagine about the world changes. Subhash goes to Rhode Island in the United States to concentrate on his graduate studies. There, he learns about the outcomes of the Naxalite Movement—bloodshed. Yet media focus on is on the Vietnam War. Udayan joins the Naxalite Movement and wedlock with a woman named Gauri.

In part two, readers learn that Gauri and Udayan introduced through Gauri's brother—and initially, Gauri didn't worry one way or the other for Udayan. But they grow up close over discussing philosophy, and Udayan proves his approaches are serious when he waits exterior of a cinema theater for Gauri. In Rhode Island, Subhash face to face with Holly and her son Joshua. Holly is alienated from her husband, Keith. One night, when Joshua is with Keith, Holly and Subhash sleep jointly. In spite of this, Holly and Keith end up back mutually. At the end of this part of the story, Subhash receives a correspondence from home informing him that Udayan was killed.

When Subhash back to Calcutta in part three, he finds that Gauri is alive with his parents. They don't treat her satisfactorily and she's loaded with Udayan's child. Subhash's parents would like to take the child when it's born and cast Gauri out. Subhash would not find out from his parents what happened to Udayan, but Gauri ultimately tells him: The police were after Udayan, and exposed to kill his and Subhash's parents, as well as Gauri, if he didn't

surrender. Udayan surrendered, at which point he was executed. To protect Gauri, Subhash requests her to marry him and return to Rhode Island with him.

Gauri gives green signal in part four of *The Lowland*. In Rhode Island, she sits in on value classes. When she gives birth to her baby, she chooses the name Bela. When she's healed from childbirth, she and Subhash have sexual intercourse for the first time, but both are unhappy. Subhash is a kind parent. After four years, Subhash encounters Holly and Keith, but they only swap brief greetings. Subhash wants Gauri to have next baby, so Bela will have a sibling, but Gauri is unsure. When Gauri decides to go to graduate school, Subhash tactics to look after Bela. In her education period, Gauri meets Professor Otto Weiss, who presses Gauri to go for her PhD; she does so. Gauri and Subhash have the same opinion to one day tell Bela about her real father, Udayan. Subhash and Gauri's connection suffers when Subhash learns that Gauri has been neglecting Bela.

Subhash's father dies, so he and Bela journey to Calcutta in part five, where Subhash's mother, Bijoli, nearly reveals that Udayan is Bela's father. Bela asks about Udayan, so Subhash tells her that Udayan is her uncle who is no more. When they return to Rhode Island, they learn that Gauri has left them and left to California; she needs Subhash to raise Bela alone. Bela grows up, goes to college, and then goes all over the United States to advocate for the surroundings.

In part six, the story returns to Gauri. She's taking classes in California and becomes notable in her field. When a UCLA graduate student named Lorna asks for her help with her thesis, the two begin a dreamy relationship that lasts for years. Now in his sixth decade, Subhash begins a connection with Elise, one of Bela's teachers. Bela visits them from time to time. In her thirties, Bela tells Subhash that she's loaded but doesn't know who the father is—and she doesn't want to know. Subhash gets angry and tells Bela that Udayan is actually her father. She gets distress and walks out. After they've chilled down, Bela forgives Subhash and they live jointly in Rhode Island. Bela names her daughter Meghna.

In part seven, Subhash requests Gauri for a divorce and she agrees. Bela becomes busy to a man named Drew. When Gauri comes to meet, Bela tells Meghna that Gauri is her great aunt, not her grandmother. Bela can't excuse Gauri. Gauri returns to Calcutta, where she slips into misery and almost kills herself. Instead, she returns back to California to find a correspondence from Bela. Meghna asks about Gauri, and Bela promises to tell her the fact about

Gauri someday. The letter ends with a proposal that perhaps the three of them can try gathering again.

In the final part of the novel, Subhash marries Elise and reflects on Udayan. Udayan's last day is depicted in this part, and the reader learns that Udayan was complicit in murder. He feels be sorry for such an act, and his final thinking was that if he met Gauri sooner, possibly his life would have gone in a different direction.

A theme in Lahiri's writing is the balance between East and West, usually following stories of immigrant families from India who struggle with dual identities, love, loss and friendship. *The Lowland* follows the story of two brothers, and how their their lives take two vastly different roads, but somehow continue to be intertwined, despite the distance of time and country.

Lahiri divides the book into sections where she writes from dissimilar characters perspectives, keeping the pace of the book interesting and weaving time back and forth, overlapping and giving insights into each character.

One of the things I loved most about this book was how *real* it was. The word authenticity is overused these days, but Lahiri really creates a picture about who her characters are, their faults on display, making them all the more real and relatable. At times the novel is somber, making you root for the characters, wanting everything to turn out all right. The novel focuses on the characters, but Lahiri carefully weaves in historic, cultural and political context that helps shape the time in which the characters lived.

Lahiri creates moments where despite having vast differences from the characters (in this case the young woman she's writing about is a young Indian woman, and I Nordic Minnesotan), you can still relate to what they are experiencing. Take this excerpt for example, a young woman is falling in love with an Indian man. She describes that moment where you still see yourself as you were before falling in love, yet still being changed by the new person in your life.

> *"Without him she was reminded of herself again. A person most at ease with her books, spending afternoons filling her notebooks in the cool high-ceilinged reading room of Presidency's library. But this was a person she was beginning to question after meeting Udayan, with his unsteady fingers, was firmly pushing aside, wiping clean. So that she began to observe herself more*

> *obviously, as a thin film of dirt was wiped from a sheet of glass."*

As I was reading the novel, I was captured by a description of the courting of this young couple. So touched by the passage, I read it out loud to my beau. As unexpected and welcomed surprised, Lahiri ends the book looping back to that same simple passage. (I'll spare you the moment I'm referring to as not to spoil the book.) This simply illustrates how each moment in the book has been carefully thought out by Lahiri.

> *"They walked along the beach, on firm sand ribbed by the tide. He swam with her in the cold water, tasting its salt in his mouth. It seemed to enter his bloodstream, into every cell, purifying him, leaving sand in his hair. On his back he floated weightless, his arms spread, the world silenced. Only the sea's low-pitched hum, and the sun glowing like hot coals behind his eyes."*

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A Sociolinguistic Approach to Security Challenges and Sustainable National Development in Nigeria

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Abstract— *The study is a sociolinguistic approach to solving security challenges and enhancing sustainable national development in Nigeria. It argues that language and society influences each other and as such language could be used to solve societal problems. In doing so, the paper x-rays the functions of language in human society as propounded by Halliday and Stubbs. It discusses the multilingual nature of Nigeria, the concept of national development as well as security challenges facing the country. The paper notes that the dominant use English language against the indigenous languages in nearly all communicative domains in Nigeria has failed the nation in its bid to overcome numerous security threats. This may not be unconnected with the low literacy level in the country. As a result, the paper recommends a tripartite language policy vis-à-vis the use of English language, the indigenous languages as well as the Nigerian Pidgin depending on the contextual demand. The paper also advocates the adoption of more indigenous languages, apart from the three major ones- Hausa, Igbo and Yoruba, for use. This will imply a revision of Nigeria's language policy and the constitutional provisions on language.*
Keywords— *Sociolinguistic, national development, security challenges, multilingualism, indigenous languages.*

INTRODUCTION

This study is triggered by the upsurge of security challenges militating against sustainable national development in Nigeria and the need to find solutions to them. Nigeria in recent times has witnessed an unprecedented level of insecurity which has ranked the country low in the Global Peace Index (GPI, 2012), signifying a worsened state of insecurity in the country. The most serious security threats in Nigeria at the moment are those in the category of the violent religious extremism of Boko Haram, the Niger Delta militants, the discontent and separatist call by IPOB and MASSOB, high rate of kidnapping and more recently the herdsmen blood-thirsty attacks that have led to the untimely death of many innocent citizens. While the Boko Haram

terrorists employ tactics such as suicide bombing, organized attacks on police and military installations, terrorizing rural communities, etc. The Niger Delta militants concentrate on destruction of oil platforms using improvised explosive devices (IEDs), kidnapping of foreign oil workers, sabotage of oil facilities, and vandalization of oil pipelines with the intention of stopping oil production in their domain, knowing that about 90 percent of Nigeria's revenue comes from that natural resource. The consequence of this also includes environmental pollution in the area. The separatist agenda of IPOB continue to challenge the unity and oneness of the Nigerian state, and more recently, the herdsmen ruthless killings is shaking the country to its foundation. Rarely do we have a day in Nigeria that a death of an innocent citizen is not recorded.

Insecurity is not a problem that is unique to Nigeria; it is geographically spread across the globe. Countries such as the United States of America, Germany, United Kingdom, France, Kenya, and many others daily face security challenges within their borders. The difference between these nations and Nigeria is how they manage the threats. With the knowledge that a secured environment is a catalyst for national development, the federal government embarked on criminalization of terrorism by passing the Anti-Terrorism Act in 2011. The act proposed, among others, fundamental surveillance, investigation of criminal related offences and heightening of physical security measures around the country in order to deter or disrupt potential attacks. Despite these efforts, the level of insecurity in the country is still high which has been the bane to sustainable national development. Many Nigerians and members of the international community now wonder whether security of lives and properties is achievable in Nigeria.

Our attempt to find solutions to the scourge of insecurity from the linguistic point of view is premised on the view that language plays a vital role in every human society. The power of language is incontrovertible and its influence inexhaustible when it comes to dealing with issues of societal interest. Language is regarded as the key

to the heart of the people (Sapir, 1963). It activates the functioning of the human society (Odebunmi, 2016:4) as the most fundamental medium of communication in any socio-semiotic setting (Eggins, 2004). Language is importantly functional in the lives of people and in the society not only as the most vital endowment of human race and a means of empowering the society in her quest for national growth, but also as a tool which enables man to deal with the challenges in his environment. In other words, language cannot exist without the society; neither can society exist without language; language is part of society as existence of society invariably necessitates the existence of language with which members of the society interact (Adeyanju, 2002).

However, in an effort to find lasting solutions to the numerous vicious attacks and killings in Nigeria, and engineer national development, less attention has been paid to the roles of language. Owolabi (2016:135) points this out by saying "as vital as language is to human existence, little or no attention is accorded it by national development planners". The little attention has even been wrongly implemented. That is why the government could rely so heavily on English as the language of confronting and combating insecurity in the country when the percentage speakers of it are relatively low compared to the indigenous languages. The UNESCO Report of 2012 puts adult literacy rate in Nigeria at 51%. This percentage equally represents the number of speakers of English with different proficiency levels and is obviously inappropriate for effective communication and mass mobilization of Nigerians against security challenges.

Theoretical Issues on Functions of Language

Theories in linguistics have different conceptions about language ranging from the purely formalist approach, which places emphasis on discovering some of the abstract principles that lie at the very core of language to theories that consider language in relation to its use in the society. There exists a large corpus of literature which emphasizes that language serves different functions in human society (e.g. Jakobson, 1960; Hymes 1962; Brown and Yule 1983). Though, scholars differ in their propositions on these functions.

Halliday (1970) proposes a tripartite function of language called "Meta-functions of language". The model identifies three functional levels of language. These are ideational, interpersonal and textual. The ideational function of language implies that language serves as an instrument for the expression of the user's real world, including the inner world of one's own consciousness. It is a means of expressing one's experience internally and externally. The interpersonal

function helps to establish and sustain social relations, while the textual function of language allows language to link with itself and with features of the situation in which it is used (Ogunsiji, 2001). In this case, the language user is able to construct "texts" that are situationally relevant and also be able to establish cohesive relations in sentences of discourse. This underscores the relationship between language and society as affecting a wide range of encounters from broadly-based international relations to narrowly defined interpersonal relationships.

In discussing the functions of language in human society, Stubbs (1995) built on the earlier propositions of Jakobson (1960) and Hymes (1962) to propose seven functions of language. The functions include (1) expressive/ emotive function (2) directive/ conative or persuasive function (3) poetic function (4) contact function (5) matalinguistic function (6) referential function, and (7) contextual/ situational function. According to Osisanwo (2003), the expressive function occurs when language is used to express the inner state of mind of the speaker. It may be an instantaneous reaction to an ongoing event e.g. hurrah! It's a goal! The directive or conative or persuasive function of language allows the speaker to direct the hearer to carry out an action. It may also be used to persuade or plead with the hearer for an action to take place or not. The poetic function of language allows language users to use it creatively for aesthetic purposes while the contact function of language, also regarded as 'phatic' function allows people to use language for brief social or psychological interaction e.g. for greetings or in an attempt to open a channel for communication. The matalingual function is performed when language draws attention to itself for the purpose of clarification on any of its levels. The referential function ensures that the denotative meaning of a word or expression is the physical object which the language user has used it for, while the contextual/ situational function of language allows language user to relate his experience to others with regard to the immediate environment. In this regard, language users are able to use it to solve

The divergent propositions of scholars on functions of language converge on the general acknowledgement that language performs numerous roles in the attempt of man to live, work, interact and overcome challenges together in the society. In other words, the dynamism in language affords people the opportunity to use it in different ways for numerous activities (Yule, 1996). Language may be used to construct or destroy; make or mar; create peace or war. Thus, language users adapt it to every prevailing situation in their environment in order to bring about change or solution through interaction.

Language Situation in Nigeria

Nigeria is a multi-lingual, multi-ethnic and culturally pluralistic nation. Scholars have given different figures to the number of languages co-existing in Nigeria's linguistic environment. Iwaloye and Ibeanu (1997) as quoted in Agbedo, C.U (2005) identify fifty-one ethnic units and over four hundred and thirty languages. Bamgbose (1995) estimates about 400 – 515 distinct indigenous languages, Urua (2004) puts the figure at 515 languages, while Essien (2005) arbitrarily indicates 400 Nigeria languages. *Ethnologue: Languages of the World* (2013) puts the total number of Nigerian languages at 527. Eno-Abasi (2003:135) put these divergent views into perspective by saying, ''we cannot promptly specify the number of languages spoken in Nigeria'' as a nation. Within this multiplicity are the three constitutionally recognised indigenous languages spoken in Nigeria- Hausa, Igbo and Yoruba. The diverse languages of the minorities include: Efik, Ibibio, Ijaw, Mumuye, Kanuri, Fulfude, Tiv, Gwari, Igala and Idoma to mention but a few. These indigenous languages co-exist with foreign ones such as English, French and Arabic. Even though most ethnic groups prefer to communicate in their own languages, English, being the official language, is widely used for education, business transactions and for numerous official purposes.

The colonial era marks the beginning of the dominance of English over the indigenous languages and the attendant positive attitude towards it. The English language is the most widely spoken language in the world. It is a language used in about 673 countries globally, (Graddol, 1997, cited from Akere, 2009). Kachru (1985) classifies users of English around the world into "norm-producing" inner circle which made up of native speakers of the language; "norm developing" outer circle, made up of second language users of English; and the "norm dependent" expanding circle comprising speakers of English as a foreign language. Nigerians come under the second and third category.

In the Nigerian socio-cultural and linguistic contexts, English has become a language employed in different domains of usage such as education, politics, religion, administration, foreign diplomacy, commerce, science and technology. In Nigeria today, the English language can be regarded as the mountain top on which people could be seen, heard and respected. This dominant use of the English language in the country and its seemingly ubiquitous influence in different spheres of activities has certainly kept speakers of indigenous languages and Nigerian linguists worried about the future of indigenous languages. Jowitt (2000) retrospectively reflects on the very proud and positive manner Nigerian elites, irrespective of ethnic group or language, received, learnt, spoke and wrote the English language. According to Jowitt:

> Positive attitude to the English language was generally shared by Nigerian elites –
> lawyers, academics, leading journalists, bishops, army officers during the colonial
> and post-colonial era, as they hobnobbed at home and sometimes in Britain itself
> with their British counterparts in the same professions and acquired many of their
> prejudices and linguistic habits. They were practitioners of highly refined English
> style both in speaking and writing.

This attitude which recognizes as normal the use of English in all advanced sectors of life in Nigeria is at the expense of Nigerian indigenous languages.

The Constitutional provisions on language as well as the provisions in the National Policy on Education equally favour the domineering use of the English language. The National Policy on Education (NPE, revised 2004) subjected the use of mother tongue to Early child education while the English language is reserved for learning and teaching from upper primary school to the tertiary level of education. The 1999 Constitution of the Federal republic of Nigeria also has some pro-English and anti-indigenous languages provisions such as enumerated below:

> The business of the national assembly shall be conducted in English and in Hausa,
> Igbo and Yoruba <u>when adequate arrangements have been made therefore</u>.

The same thing goes for the state House of Assembly as contained in Section 97 that:

> The business of the house of assembly shall be conducted in English, but <u>the</u>
> <u>house may in addition to English conduct the business of the house in one or</u>
> <u>more other languages spoken in the state as the house may by resolution approve</u>

The *National Policy on Education* (NPE, 2004) also contains the following language provisions. Section 4, paragraph 15 states that:

> Government will see to it that the medium of instruction <u>in the primary school</u>
> <u>is initially the mother tongue or the language of the immediate community, and</u>
> <u>at a later stage, English</u>

The language component of the Junior Secondary Curriculum reads thus:

> In selecting the Nigerian languages, students should study the language of their
> own area in addition to any of the three main Nigerian Languages, Hausa, Igbo
> and Yoruba <u>subject to availability of</u> <u>teachers.</u>

The underlined expressions above indicate government's unwillingness to improve the status and use of indigenous languages. Even, the Constitution provisions which recognise Hausa. Igbo and Yoruba as three major indigenous languages for national use, gives them subservient roles to English in the country. As a reaction to this dichotomy between English and indigenous languages, Adegbite (2010: 42) laments thus:

> the 'overuse of English' and 'underuse of indigenous languages' has been the source of our collective failure and the consequent national kwashiorkor. One of the reasons for the language problem is the lack of a comprehensive language policy, while some of the few language provisions that abound are either not well formulated or not implemented.

This English "tsunami", as claimed by Ayoola (2016: 88), has resulted in a growing tendency by the Nigerian elite class to nurture their children as subordinate or incipient bilinguals (with greater 'mastery' of English and poor mastery of their mother tongue (MT) instead of bringing them up as coordinate bilinguals, with good mastery of both their MT and English) This linguistic arrangement remains antithetical to the noble tenets of national development. This act of looking down on ones indigenous language (s) is contrary to what obtains in developed countries where influential world languages exemplified by English, Spanish and French are treated with respect; hence they are treasured, preserved, developed, disseminated abroad and guided jealously. While the developed countries have utilized enormous resources to promote their languages across the world for dominant purposes, the people of the less developed nations have jettisoned their native languages in favour of foreign ones for personal, social and national communication and are negotiating the world through the harrowed lenses of the borrowed languages (Ngugi, 2009). As they fail to cultivate and use their languages purposefully, the languages suffer from attrition and die with all the original values, beliefs and creative resources that should have benefitted the owners and the world. The dominance of English in Nigeria has consequently resulted to the struggle for survival of some of the so called minority indigenous languages while some are gradually going into extinction in what Skutnabb-Kangas and Phillipson (1994) described as "linguistic genocide" or "linguicide"

It, however, becomes worrisome that despite the prominence and attention given to the study and use of English in Nigeria, proficiency in it for the majority of those in our formal education system is very poor (Baker 2001; Dada 2006; Fafunwa, 1982; Jibril, 2007; Akere,1995; Adesanoye, 1994 and 2004). Adegbite (2009: 75) notes that despite the high status accorded the English language in Nigeria, competent speakers of the language remain very few. They range between 5-10%. Records of poor performances and usage are given at all levels of education and strata of communication in the society. Furthermore, Bamgbose (2006) argues that if English as a medium produced the best results and children were able to master it as well as other subjects taught through it very well, there would not have been any concern. The reality, of course, is that at virtually all levels of education, performance in English is inadequate and this continues to affect acquisition of knowledge in other subjects. The failure to attain proficiency in English in our educational institutions is transferred into the society thereby rendering English inadequate to meet the societal challenges.

Thus, it becomes obvious that the fight against security threats and quest for sustainable national development may not be won if majority of the citizens are not involved. However, this can only be enlightened and maximally mobilized through the language they perfectly understand which is their mother tongue (MT). This worrisome situation may continue if the language of dialogue with those regarded as constituting security threats e.g. terrorists, militants and possibly the kidnappers is foreign to them. In essence, the linguistic choice to overcome these challenges cannot be majorly rooted in the foreign or colonial language, as the case has been in some formerly colonized nations such as Nigeria.

Sustainable National Development and Security Challenges

Sustainable national development cannot be discussed without clarification on the concept of national development. The term "national development" is regarded as "a victim of definitional pluralism (Lawal and Oluwatoyin, 2011). The concept is said to be rooted in Economics which is a branch of the social sciences and considered as narrow. For instance, Gopinath (2008, p.91)

argues that development can only be measured in monetary terms, and consequently, a developing country is one in which "there is a significant potential to raise the per capita standard of living" of its people. This view is regarded as the hangover from the intellectual segregation that dominates developmental literature in the 1960s and 1970s when most models of development drew their theoretical sustenance from classical economics. This approach allows Cole (1987) to classify nations into rich and poor nations; north and south countries; industrialised and non-industrialised nations; first, second and third worlds; and lastly, developed and developing nations. In this respect, the notion of development has been conceived as purely based on the Gross Domestic Product (GDP) and Gross National Product GNP of a nation.

The present-day definition of national development tends to look at wider social indicators. In its simplest form, Obasanjo and Mabogunje (1991) define national development as "a change or transportation into a better state. Asiyanbola (2016) defines national development as:

> The development in all facets of human endeavours- health, medicine, information, communication, education, justice, politics, trade, aviation, to cite few examples… It is the progress in the well being of the society as regards its policy, economy, science and technology, and relative welfare of the people (p.117)

In this sense, national development is considered as a multidimensional phenomenon which encompasses all spheres of human existence.

Any development that is geared towards the enhancement of individuals in the economy and which would also enhance the development of the nation, such development should be sustained over time. Thus, sustainable national development is the consolidation on the present national development gains for the benefit of the present and future generations. Sustainable national development emerges in the literature and thinking of development policy proposed by World Commission on Environment and Development in its 1987 report and has become so popular that it has attracted attention across disciplines and scholars of various dispositions.

The International Institute for Sustainable Development (IISD) conceives sustainable development as environment, economic and social well-being for today and tomorrow. Bassey, Ekpah and Edeth (2008) opine that the field of sustainable development can be conceptually broken into three component parts: economic sustainability, environmental sustainability, and socio-political sustainability. In this regard, sustainable national development is the capability of a particular nation or country to achieve comprehensive improvements or refinement in all ramifications of its existence (economic, political, cultural, religious etc) and maintain or continue the nation's affairs at that level for a long time. Sustainable national development is the proper utilization of the resources of a nation for the improved well-being of the people now and in the future.

In September 2015, the United Nations General Assembly formally adopted the "universal, integrated and transformative" 2030 Agenda for Sustainable Development, called Sustainable Development Goals (SDGs). The 2030 Agenda expresses and reaffirms in multiple instances the commitment of member states to achieve sustainable development for all, taking into account different levels of national development and capacities, different national realities and levels of development as well as respecting national policy space for sustained, inclusive and sustainable economic growth, especially for developing states. The goals are to be implemented and achieved in every country from the year 2016 to 2030. As noble as the goals are, insecurity constitutes the greatest threat to their achievements.

Security challenges in Nigeria are numerous. Security has been defined by *Cambridge Dictionaries* (online) as protection of a person, building, organization, or country against threats such as crime or attacks. Adebakin,(2012) viewed security as freedom from danger or threats, and the ability of a nation to protect and develop itself, promote and cherish values and legitimate interests and enhance the well being of its people. It focuses on physical, emotional and psychological sense of belonging to a social group which can offer one protection. Any situation contrary to this is regarded as a state of insecurity. The Advanced Learner's Dictionary defines insecurity as *"the condition of being susceptible to harm or injury "*. It is the state of fear or anxiety; lack or inadequate freedom from danger. This definition reflects physical insecurity which is the most visible form of insecurity, and it feeds into many other forms of insecurity such as economic insecurity and social insecurity. However, it has been generally argued that security is not the absence of threats or security issues, but the ability to rise to the challenges posed by these threats with expediency and expertise.

Language and Sustainable National Development

Language and national development are interwoven phenomena. Both are situated and achieved within human

society. It is predictable that once a nation overcomes security challenges, national development is imminent. The basic function of language is communication. Through language, people are able to live and work together, pursue individual and societal goals, settle conflicts, design socio-economic and political plans that would cater for the present and the future. Language serves as a tool for achieving one of the general principles of development. The Stockholm Declaration of 1972 as redefined by Olise (2012) is "ensuring that the basic human needs and reasonable standard of living are met. These include access to education, health and other social services". Education, health and other social services require language for their realization (Owolabi (2016). Thus, reliance on language is inevitable if people must steer the nation's wheel towards sustainable development.

Language development is a pre-requisite for national development. According to Afolayan (1994: 250) "the level of effectiveness and efficiency with which a language is developed and utilized determines the level of development of any individual or society." Furthermore, Asiyanbola (2016:118) discusses sustainable national development from the perspective of sociolinguistic of development. He asserts that sustainable national development is the development of every part of the society. According to him, sociolinguistic of development ensures:

> Every citizen benefits from the pillars of modernization such as education, health, governance and economy. The benefits are always through language which is the only means of communication. The sociolinguistics of development implies that all citizens should be educated and made aware of the language facilities in his or her country and how those language facilities would enable them get access to quality health, education, governance, science, technology and economy….

Thus in Nigeria, apart from the above, we expect a citizen to be highly proficient in his/her language and English. Citizens should be able to meet societal challenges and bring about development in all spheres of national life through the active use of languages at their disposal.

Moreover, since sustainable national development can be quantified in terms of realization of certain national aspirations such as political, socio-economic, techno-scientific advancement and cultural preservation, language

is a key instrument for the achievement of these goals. In this case, one cannot but agree with Obanya (1993) who asserts that communication through language is an instrument for empowering the individuals that constitute a nation to make positive contributions that will enhance sustainable national development. Thus, reliance on language is inevitable if people must achieve a sustainable national development.

CONCLUSION

In conclusion, the paper has tried to establish how the congenital relationship between language and society could be used to overcome security challenges, establish peace, and engineer sustainable national development. Sustainable development should lead to the creation of new Nigeria; a nation where people live without fear for their lives and property; where there is peace and prosperity; where the general welfare of the people is achieved and sustained. It is through the languages in Nigeria's multilingual environment that the country can get to the root and resolve all threats to security in the society. In order for language to properly perform these roles, the following are suggested.

RECOMMENDATIONS

1. It is crucial for government to formulate and implement policies and programmes capable of addressing the root causes of insecurity in Nigeria through the language (s) all the citizens understand.
2. The indigenous languages should be assigned more functions especially in for the mobilization of generality of the people against security threats. This will allow exchange of sensitive information between people who do not understand English and government's security operatives on the activities of suspected terrorists, militants and kidnappers in their communities.
3. The roles of language(s) in Nigeria to be redefined by revising the national language policy to include other languages, other regions or geo-political zones in Nigeria.
4. The Constitution to recognize three classes of languages in Nigeria henceforth as against the present two- majority and minority languages. It should now include "major minority" languages; they are languages that are minor in terms of population of speakers but have major roles to play in this national task.
5. Pidgin should also be encouraged for national use against insecurity.
6. The media should give equal attention to English language, indigenous languages and pidgin in the process of information dissemination

7. It is also fundamental to make the indigenous languages the language of dialogue with those regarded as constituting security threats to the society e.g. Boko Haram and others.

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The Consumer Protection toward Characters Done by Seller in the Market

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Abstract — Consumer crime is a crime that is often committed by a person or business entity intentionally or unintentionally where in theof generating greater profits, this action is contrary to criminal law so that it is threatened with criminal penalties. Consumers as the last user of an item or service feel very disadvantaged by fraudulent acts committed by the business actor (seller). Consumers are obliged to be careful and careful when buying an item or service and if consumers see any fraud committed by the business actor, consumers should make a complaint to the party determined by the government. To protect the interests of consumers in daily life of Indonesia, Law No. 8 of 1999 concerning Consumer Protection. This regulation is expected to improve the dignity of consumers, which will increase awareness, knowledge, concern, ability and develop the attitude of responsible business people. Consumers must know their rights and obligations contained in Law No. 8 of 1999. In this study, the type of research used is descriptive. Descriptive research is describing based on existing data or as clearly and in detail about consumer protection against fraud committed by sellers in the market. The problem approach used in this study is a normative approach, which is an approach in the sense of reviewing legal principles or norms and regulations relating to the issues to be discussed. This approach is intended to collect various regulations, theories and literature that are closely related to the study of the problem in question.
Keywords— Consumer Protection, Characters, Seller

I. INTRODUCTION

Humans in their lives have very diverse needs as their welfare increases. Some of human needs are primary, secondary and tertiary needs. But in occupy this need, the community (consumers) must be more careful in choosing safe products. Especially in this modern era, business people (sellers) often deceive consumers to get maximum advantages and business people (sellers) often override consumer rights. Consumers in this case must be protected because the consumers are squeezed in daily trade traffic without adequate legal remedies. The law provides certain rights to consumers which if the rights are violated, the potential for consumer crime. As stipulated in the consumer protection law, it is stipulated that actions are prohibited for business actors, namely "Business actors are prohibited from producing and / or trading goods and / or services that do not meet or do not meet the required standards and provisions." businesses (sellers) must treat consumers well and must not collude with other business of people (sellers), not vice versa, competitors are our friends and customers are out enemies (our competitors are our friends, while customers are our enemies.) Business people, although in reality this law is balanced in terms of its protection both for consumers and for business people. Consumer protection in Indonesia has been known since 1999 with the issuance of Law No. 8 of 1999 about Consumer Protection the law of consumer rights and obligations as well as rights and obligations from business of people. The Consumer Protection Act gives special attention to consumers in making transactions to buy goods or services, where consumers must be protected by their rights and obligations. But as if this consumer protection law discredited. Consumer protection laws can be the basis for consumers who feel aggrieved and can sue business people, even though there are still many shortcomings. Since the issuance of the consumer protection law, it can still be felt that this regulation has not brought much change to the conditions of consumers and businesses so that the results are not satisfactory. Consumer protection against fraud committed by sellers in this case business actors are very common in the market both in terms of scale, quality of goods sold (expired, decayed) for goods in the form of foodstuffs. But these items in the form of clothing or other items often cause harm to consumers. In this case the author only focuses his research on food ingredients. The problem above shows that the problem of consumer protection is a serious problem, but this problem is only questioned when they are discussed in the news in various mass media. When this problem calms down from the news, this problem seems to have escaped the attention of the public, the government and the parties related to consumer protection.

The problems in this study are:

a. How is the effort made by consumers to overcome fraud committed by sellers in the market?

b. How far the government's effort to protect consumers from cheating by sellers on the market?

The objectives of this research are:

a. To find out how the business carried out by consumers in dealing with fraud committed by sellers in the market.

b. To find out how the government attempts to protect consumers from cheating by sellers in the market.

The Significances of research

a. The results of this research are expected to add insight to develop in legal science, especially in the field of legal protection of consumers, especially concerning consumers and business actors (sellers).

b. The author intends to analyze and to know and understand further how exactly the protection of consumers according to the law is.

c. The discussion of this research is also intended as a material for scientific contributions to the public to find out in detail about consumers and business actors both regarding their rights and obligations and how to overcome them.

II. REVIEW OF LITERATURE

Several of literature found at least two terms concerning the law that concerns consumers, namely "consumer law" and "consumer protection law". The terms "consumer law" and "consumer protection law" have been heard usually. However, it is not clear exactly explain both of them. Also, are the two "branches" of the law identical? The definition of consumer protection is stated in Article 1 paragraph 1 of Law No. 8 of 1999 stated Consumer Protection, namely: all efforts that guarantee legal certainty to provide protection to consumers. The understanding of consumers is stated in Article 1 paragraph 2 of Law No. 8 of 1999 concerning Consumer Protection, namely: every person who uses goods and or services that are available in the community, both of advantages themselves, their families, other people and other living things and not to be traded. The definition of business actor stated in Article 1 paragraph 3 of Law No. 8 of 1999 concerning Consumer Protection, namely: every individual or business entity, whether in the form of a legal entity or not a legal entity established and domiciled or carrying out activities within the legal jurisdiction the Republic of Indonesia, either alone or jointly through agreements to conduct business activities in various economic fields. The definition of goods listed

in Article 1 paragraph 4 of Law No. 8 of 1999 concerning Consumer Protection, namely: every tangible or intangible object, whether mobile or immovable, can be spent or not spent, which can be traded, used by consumers. The definition of services listed in Article 1 paragraph 5 of Law No. 8 of 1999 concerning Consumer Protection, namely: every service in the form of work or achievement provided for the community to be used by consumers. By Az. Nasution explained that the two terms are different, namely that the law of consumer protection is part of consumer law. Consumer law according to him: the overall principles and rules governing relationships and problems between various parties with each other related to consumer goods and or services, in the social life. All principles and rules of law that govern and protect consumers in relationship and problem with the providers of consumer goods and or services. Basically, both consumer law and consumer protection law discuss the same thing, namely the legal interests (rights) of consumers. How are consumer rights recognized and regulated in the law and how are they enforced in the practice of community life that is the subject matter of the discussion. Thus, the law of consumer protection or consumer law can be interpreted as a whole law that regulates the rights and obligations of consumers and producers that arise in their efforts to meet their needs. While the scope is the rights and obligations as well as ways of fulfillment in its efforts to meet their needs, namely for consumers ranging from businesses to get their needs from producers, including: information, choosing, prices up to the consequences arising from the user needs, for example get compensation. Whereas producers include obligations related to the production, storage, distribution and trade of products, as well as the consequences of using the product. Thus, if consumer protection is defined as any effort that guarantees the fulfillment of consumer rights as a form of protection for consumers, then the law of consumer protection is nothing but a law that regulates efforts to guarantee the realization of legal protection for the interests of consumers. Article 1 number 1 of Law No. 8 of 1999 gives an understanding of consumer protection as all efforts that guarantee legal certainty to provide protection to consumers.

Legal certainty to provide protection to consumers, among others, is by increasing the dignity of consumers and opening access to information about goods and / or services for him, and developing the attitude of business people who are honest and responsible (consideration of the letter d).

The purpose of Consumer Protection, as intended in Article 3 of Act Number 8 of 1999 concerning Consumer Protection aims:

a. Increase consumer awareness, ability and independence to protect themselves;

b. Raising the dignity of consumers by avoiding them from negative excesses in the use of goods or services;

c. Increase consumer empowerment in choosing, determining, and demanding their rights as consumers;

d. Creating a system of consumer protection that contains elements of legal certainty and information disclosure and access to information;

e. Grow business awareness about the importance of consumer protection so that an honest and responsible attitude to business grows;

f. Improving the quality of goods or services that guarantee the continuity of the production business of goods and services, health, comfort, safety and consumer safety.

According to article 2 of Law No. 8 of 1999 concerning Consumer Protection Consumer protection is organized as a joint venture based on 5 (five) principles relevant to national development, namely:

a. The principle of benefit is intended to mandate that all efforts in the implementation of consumer protection must provide maximum benefits for the interests of consumers and business actors as a whole.

b. The principles of justice are intended so that the participation of all people can be realized maximally and provide opportunities for consumers and businesses to obtain their rights and carry out their obligations fairly.

c. The principle of balance is intended to provide a balance between the interests of consumers, business people, and the government in a material or spiritual sense.

d. The principle of consumer safety and security is intended to provide security and safety guarantees to consumers in the use, use and use of goods or services consumed or used.

e. The principle of legal certainty is intended that both businesses and consumers obey the law and obtain justice in the implementation of consumer protection, and the state guarantees legal certainty.

Cheating Competition

According to the Elyta Ras Ginting, Indonesia's Anti-Monopoly Law refers to the Sherman Law. The Sherman Act is a reflection of the wishes of various interest groups, ranging from farmers, populists, small businesses and borders who want dishonest business practices to be stopped. According to Law No. 5 of 1999 concerning

Prohibition of Inappropriate Trading Practices, monopoly is a form of exploitation or production and / or marketing of goods and or the use of certain services by an actor or a business group. Deceiving competition crime is a type of white-collar crime activity in the business and trade sector, which is carried out by a person or legal entity intentionally or unintentionally, actions that are contrary to criminal law so that they are threatened with criminal penalties and can materially and materially harm business competitors and or the community, actions by actors to seek business profits, or expand businesses or companies or other people's property. According to Law Number 5 of 1999 is meant by unfair competition is competition that occurs between business actors in carrying out production or marketing activities carried out in a dishonest manner, harming others and or violating applicable regulations.

III. RESEARCH METHDHOLOGY

In this study, the type of research used is descriptive. Descriptive research is describing based on existing data or as clearly and in detail about consumer protection against fraud committed by sellers in the market. The problem approach used in this study is a normative approach, which is an approach in the sense of reviewing legal principles or norms and regulations relating to the issues to be discussed. This approach is intended to collect various regulations, theories and literature that are closely related to the study of the problem in question.

Data and Sources of Data

Data is the most important thing to know in a research discussion. In this study, the data used is secondary data, which consists of primary legal materials, secondary legal materials and tertiary legal materials.

a. The primary legal material used in this study is a book that deals with consumer protection.

b. Secondary legal materials, taken from the literature and books written by experts related to consumer protection. Tertiary law material what is used in this study is legal norms that provide guidance and explanation of primary and secondary legal materials.

Technique of Data Collection

Data collection techniques in this study, using secondary data collection carried out with literature study was carried out by identifying the articles on consumer protection regulated in Law No. 8 of 1999. In the articles identified elements relating to the problem. Literature study is also carried out by identifying books related to problems.

Data Analysis

The secondary data obtained by normative legal research are described, which are analyzed in the form of detailed descriptions based on interpretation of research data in

sentence form. The analysis used is qualitative analysis, which analyzes the data that has been grouped into descriptions so that it can ultimately answer all the existing problems and then compiled systematically in the form of research.

IV. RESULT AND DISCUSSION

The Business Conducted by Consumers to Overcome Cheating Performed by Sellers in the Market.

To protect the interests of consumers in daily life in Indonesia, Law No. 8 of 1999 concerning Consumer Protection. This regulation is expected to improve the dignity of consumers, which in turn will increase awareness, knowledge, concern, ability and develop the attitude of responsible business people. Consumers must know their rights and obligations contained in Law No. 8 of 1999. The efforts that can be made by consumers in overcoming fraud committed by sellers in the market, this is done should the rights and consumers must be considered and besides that they must be empowered:

a. Consumer dispute resolution body
b. Agency for protection of self-supporting consumers
c. Official consumer protection agency from the government
d. Establishment of consumer ombudsman;
e. Product boycott.

If there are problems experienced by consumers, they can know where to go to resolve disputes related to fraud committed by business actors (sellers).

Government's Efforts to Protect Consumers from Cheating by Sellers in the Market.

Government efforts to protect consumers from products or goods that can be harmed can be carried out by regulating, and controlling the production, distribution of products so that consumers are not harmed both in terms of health and finances. Based on the objectives and policies to be achieved, the steps that can be taken by the government are:

1) Registration and assessment
2) Production supervision
3) Distribution supervision
4) Business development and development
5) Improvement and development of infrastructure and personnel.

The role of the government can be categorized as a role that has a long-term impact so that it needs to be carried out continuously to provide information, counseling and education for all parties regarding a product. So, as to create a healthy business environment and the development of responsible entrepreneurs. In the short term the government can resolve directly and quickly disputes related to consumer protections that arise. The role of the government as a policy holder is very important where the government's responsibility in fostering the implementation of consumer protection is intended to empower consumers to obtain their rights. The government is obliged to establish a Food and Drug Supervisory Agency, abbreviated as POM, which is responsible for overseeing the distribution of drugs and food in Indonesia.

V. CONCLUSION

Consumer crime is a crime that is often committed by someone or business entity intentionally or unintentionally where in the hope of generating of profits, this action is very contrary to criminal law so that it is threatened with criminal penalties. Consumers as the last user of an item or service feel very disadvantaged by fraudulent acts committed by the business actor (seller). Consumers are obliged to be careful when buying an item or service and if consumers see any fraud committed by the business actor, consumers should make a complaint to determine by the government.

1. One way to prevent and overcome the occurrence of consumer crime is to empower:
   a. Consumer dispute resolution body
   b. Agency for protection of self-supporting consumers
   c. Official consumer protection agency from the government
   d. Establishment of consumer ombudsman;
   e. Boycott Product.
2. One of the ways carried out by the government in protecting consumers where the government makes steps that must be taken :
   a. Registration and assessment
   b. Production supervision
   c. Distribution control
   d. Business development and guidance
   e. Improvement and development of infrastructure and power.

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The Reconstruction of the Reversal of the Burden of Proof Verificationin Corruption Delict

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Abstract— *The reverse proof system adopted in the Act Number 31 of 1999 concerning the Eradication of Corruption as amended and supplemented by the Act Number 20 of 2001 Amendment to thye Act Number 31 of 1999 is a limited and balanced reverse verification system. This is contained in the general explanation of the Act. One of the reasons for the application of a reverse proof system into positive law in Indonesia is that Corruption is not only considered as a crime that is detrimental to certain parties but a crime that is a violation of social and economic rights and has a negative impact on many parties. If we examined from the side of the formulation, it is necessary to reconstruct or reformulate the articles that govern the reverse proof system as stated in the Act on Corruption. Reformulation needs to be done with several basic reasons. One of the reasons is, for example, the process of proceeding (criminal procedural law of corruption) only applies a reverse verification system during the trial. Therefore, through this paper, it is described how the reconstruction of the regulation of the reverse proof system of corruption in the future by using normative legal research. Construction of proof is reversed in order to investigate, investigate the corruption so there are several alternative ideas; First, on the substance of the law, which directs the formulation of the norm of burden of proof upside down with an emphasis on legislation policy in accordance with the 2003 United Nations Anti-Corruption Convention (KAK) as a characteristic of a combination of the "Common law" legal system and the "Civil Law" legal system". Second, the construction of the law enforcement structure, namely placing officials of the Corruption Eradication Commission (KPK) all the way to the regions, especially the provincial areas. Third, construction in the culture of society, reconstructed their perspective by way of providing massive, structured, and systematic education emphasizing that corruption are extraordinary crimes.*

I. INTRODUCTION

1.1 Background

Corruption in Indonesia is still a serious problem and cannot be resolved properly. These problems can be observed from the increase of corruption cases every year, both from the number of cases that occur, the amount of state financial losses and in terms of the quality of criminal acts. Annual report results by the Indonesian Corruption Watch (ICW), on the completion of corruption cases in 2016, namely there were 482 Corruption Cases with the number of suspects 1,101 Suspects of Corruption Cases, and the value of State losses amounting to Rp. 1.47 Trillion.[1] While for bribery cases there are 33 cases with a state loss value of Rp. 32.4 billion. The fraud at the office there are 3 Cases that cause a State loss value of Rp. 2.3 Billion and for Extortion there are 7 Cases with a total loss of Rp. 20.5 Billion.[2]

Another thing that can be confirmed related to the uncompleted of corruption cases in Indonesia is the result of a survey conducted by Political and Economic Risk Consultancy Ltd (PERC).[3] The PERC survey results in 2010 put Indonesia as the most corrupt country in Asia Pacific. Meanwhile, Transparency International over the Bribe Payers Index (BPI), an index describing bribery practices carried out by the business community against

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[1] Indonesia Corruption Watch (ICW) 2016 Annual Report, "*Sowing the Spirit of Anti Corruption*" (online), http://www.antikorupsi.org/, accessed on May 25th, 2017, p. 17

[2] *Ibid*, p. 21

[3] Political and Economic Risk Consultancy Ltd is a consulting company that specializes in examining and reviewing the issues of economic and business levels of countries in Asia. See Elwi Danil, *The Concept of Corruption, Crime and Inclusion*, (Jakarta: PT. Raja Grafindo Persada, 2011), p. 66-67

state officials or public officials in a country) has revealed quite interesting facts.[4]

In 2011, BPI conducted a survey of 3,000 businessmen whoare running International business in 28 countries which ranked Indonesia 25th out of 28 countries with a BPI of 7.1 from an average of 7.8.[5] The picture related to the index of bribery behavior has worsened, when correlated with data on the Corruption Perception Index released by Transparency International, as the data below[6]::

Table.1: Indonesian Corruption Perception Index and IPK Rating (2004 - 2011)

Year	Corruption Perception Index	Rank
2004	20	113 from 146
2005	22	137 from159
2006	24	130 from 163
2007	23	143 from180
2008	26	126 from180
2009	28	111 from180
2010	28	110 from 178
2011	30	100 from 183
2012	32	118 from176
2013	32	114 from 117
2014	34	107 from 175

Source : Secondary Legal Material made by the Author

Based on the data that has been proposed, it can be explained that the act of corruption is a crime that must be handled seriously. Corruption that always develops must also be followed by a handling strategy that is also developing. Especially if we look at the corruption that has been placed as one of the organized and transnational

crimes by the United Nations Convention Against Transnational Organized Crime or the Convention on Transnational Organized Crime in 2000. This is based on the following considerations:[7]

1. The modus operandi of corruption has fused with the bureaucratic system in almost all countries including and not limited to Asian and African countries, and is carried out on a large scale by most high-ranking officials and even a president such as the Philippines, Nigeria and several other African countries;

2. Corruption has been proven to weaken the government system from within or we call as a dangerous virus and the cause of the process of decay in the performance of government and also weaken the democracy;

3. It is very difficult to eradicate corruption in a corrupt democratic system that requires extraordinary legal instruments to prevent and eradicate it;

4. Corruption is no longer a national problem of a country, but it is an inter-state problem or the relationship between two or more countries that requires active cooperation between countries that have an interest or are harmed due to corruption. This is due to the overwhelming evidence that corrupt assets are placed in a country deemed safe by the perpetrator.

Observing the corruption as an extraordinary crime can also be seen from the explanation section in the Act No. 20 of 2001 concerning The Amendments of the Act No. 31 of 1999 concerning The Eradication of Corruption which states that:

> *"... considering that corruption in Indonesia occurs systematically and extensively so that it does not only harm the State's finances, but also violates the social and economic rights of the community at large, the eradication of corruption needs to be carried out extraordinary ..."*

Corruption as an external crime can bring harm to the country. This loss is very likely to make it worse, more miserable, poorer, and further away from the achievement of the goals of the State, one of which is aimed at realizing a social justice for all the people of Indonesia. In the context of efforts to handle corruption, the law enforcement system is an important matter. Therefore, the

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[4]Transparency International is a Non Government Organitation (NGO) which was established to monitor the practices of Corruption throughout the world, this organization is headquartered in Berlin and has many representative offices in various countries. The organization issued a perception index of Corruption in the form of state rankings from the point of view of corrupt practices that occurred in these countries, and the index numbers were the result of polls from several corruption perception indices that had been carried out by other parties. Ibid, p. 66-67

[5]Toegarisman*A, Eradicating Corruption in the Efficiency Paradigm*, (Jakarta: PT. Kompas Media Nusantara, 2016), p. 2

[6]*Ibid,* p. 3

[7]Muhammad Yusuf, "*Depriving Corruptor Assets: Solution for Eradicating Corruption in Indonesia*".Gramedia, (Jakarta, 2003), p.1-2

factors that determine law enforcement must be considered, namely as follows:[8]

a. The legal factor itself, namely legislation;
b. Factors of law enforcement, namely parties that form or implement the law;
c. Factors of facilities or facilities that support the law enforcement;
d. Community factors, namely the environment in which the law applies or is created;
e. Cultural factors, namely as a result of work, creativity, taste, which is based on human intentions in the relationship of life.

Laws and regulations as one of the factors that determine law enforcement must certainly be strengthened. This can be observed from the enactment of The Act Number 31 of 1999 concerning The Eradication of Corruption and the Act Number 20 of 2001 The Amendment to the Act Number 31 of 1999 concerning The Eradication of Corruption.

Legislative arrangements for eradicating criminal acts of corruption that currently apply have provided room for the reversal of the burden of proof (*omkering van bewijslast* / the reversal of the burden of proof). Provisions concerning reverse court verification are contained in the Act Number 20 of 2001 of the Amendment to the Act Number 31 of 1999 concerning The Eradication of Corruption Crimes as stated in: Article 12 B paragraph (1) letter a; Article 37; Article 37 A paragraph (1) and Paragraph (2); Article 38 A; Article 38 B Paragraph (1) and Paragraph (2).

The reversal of the burden of proof system in the Corruption Act in Indonesia is a limited and balanced reverse verification system. This is contained in the general explanation of the Act No. 31 of 1999 concerning The Eradication of Corruption, which states:[9]

> *"... this law also applies limited and balanced of the reversal of the burden of proof, namely the defendant has the right to prove that he did not commit a criminal act of corruption and is obliged to provide information about all of his property and the assets of his wife or husband, children and property. every person or corporation that is suspected of having a relationship with the case in question, and the public prosecutor remains obliged to prove his charge. "*

There is a limited and balanced reverse verification system against certain offenses and also regarding the seizure of the results of corruption as a form

of good will and state administrators in eradicating corruption as well as an attempt to recover state losses due to criminal acts of corruption. One of the reasons for the implementation of the reversal of the burden of proofsystem into positive law in Indonesia is that the Corruption include violations of the social and economic rights of the community at large which damage the national economic order and reduce the dignity of the nation in international forums, therefore it must be handled extraordinarily based on specific regulations (*lexspecialis*) governing this matter. It is in line with BaharuddinLopa opinion, that:[10]

> *"... it is time for us to apply the reversal of the burden of proofas is applicable in certain countries, especially in Malaysia, Singapore and Hong Kong. Since implementing a reversed verification system, these countries have become much less corrupt than before. After this reverse proofing system has been implemented in general, people in the country are afraid of corruption. Because, it is difficult to avoid being investigated, if it is proven that it is corrupt, such as accepting or giving a bribe, the act itself is seen as corruptly gratification, unless the opposite can be proven (unless the contrary is proved). "*

Even though the use of the reversal of the burden of proof(*omkering van bewijslast*) was also criticized because it was deemed to contain the principles of "presumptions of corruption" which were contrary to human rights and other legal principles, such as "presumptions of Innocence" and "Non self-incriminations". In addition, it is realized that the condition of law enforcement is still not perfect and has the same vision in eradicating criminal acts of corruption, so the use of the reversal of the burden of proofis feared to cause diseases or forms of new criminal acts such as extortion.[11]

Furthermore, if we observed from the side of the legal formulation, it is necessary to reconstruct or reformulate the articles governing the reversal of the burden of proofsystem as stated in the Act Number 31 of 1999 concerning The Eradication of Corruption and the Act Number 20 of 2001 of The Amendments to the Act Number 31 of 1999 concerning the Eradication of Corruption. Reformulation needs to be done with several basic reasons.

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[8] Soekanto.S. *Introduction to Sociology of Law*, (Jakarta: Rajawali Pers, 2008), p. 253-268

[9] General Elucidation of the Act No. 31 of 1999 concerning Eradication of Corruption

[10] Baharuddin Lopa, *Corruption and Law Enforcement*, (Jakarta: PT. Kompas, 2001), p. 86

[11] Martiman Prodjohamidjojo, *Application of Reversed Proof in Corruption Delict*, (Bandung: CV. Mandar Forward, 2001), p. 108.

The implementation of the reversal of the burden of proofsystem cannot run optimally. The process of the proceedings (criminal procedural law of criminal acts of corruption) only applies a reverse verification system during the trial. The new reverse proofing system runs effectively since the Public Prosecutor submits case files to the panel of judges that will try the defendant's case. The rescue of State assets / assets that should be allegedly corrupted by the Defendant is too late, the complexity of the verification process in court, and hampering the realization of a more Integrated Criminal Justice System.

For this reason, it still needs to be studied comprehensively, so that the implementation process can be carried out in an integrated manner in the crime prevention / crime (criminal politic) system of corruption, as an effort to conduct a renewal to the criminal procedural law, studies in applying the reversal of the burden of proof(*Omkering van bewijslast*).

1.2 Research Problems

Based on a number of points that have been identified in the background, the legal issues that need to be answered are related to how the reconstruction of the reversal of the burden of proofsystem in corruption cases in the future.

1.3 Theoretical Framework and Conceptual Framework

1.3.1 The Criminal Purpose Theory

The purpose theory as Theological Theory and combined theory as an integrative view within the goal of punishment assume that punishment has a structural purpose, in which both theories combine the Utilitarian view with the Retributivist view. The Utilitarian's view which states that the purpose of punishment must have beneficial and demonstrable consequences and the view of retributivists which state that justice can be achieved if the purpose of the Theological is carried out using a measure of principles of justice.[12]

Some theories related to the purpose of punishment are as follows:

a. Absolute Theory / Retribution

According to this theory the criminal is imposed solely because of someone who has committed a crime.

b. Objective / Relative Theory

The purpose theory views punishment as something that can be used to achieve utilization, both with regard to the guilty and related to the outside world,

for example by isolating and repairing criminals or preventing potential criminals, will make the world a better place.[13] This purpose theory seeks to realize order in society.[14]Regarding to this criminal objectives for the prevention of crime, it is usually divided into two terms, namely:

i. Special prevention (*specialepreventie*)

ii. General prevention (*GeneralePrevenie*)

c. Combined Theory

Combined theory is a combination of relative theory. According to the combined theory, the criminal purpose is always to repay criminals' wrong action and also intended to protect the public by realizing order with the provision that criminal weight cannot exceed the fair retribution limit.[15]

1.3.2. Criminal Law Policy Theory

Criminal law policy (penal policy) is part of criminal policy (criminal policy) and is an integral part of social policy.[16] According to Marc Ancel, criminal policy is the rational organization of the control of crime by society. Similar understanding was also given by Sudarto who defined criminal policies as a rational effort of the community in overcoming crime.[17] Then by G.P. Hoefnagels, criminal policy is defined as the rational organization of social reaction to crime.[18] In addition to this definition, Hoefnagels also put forward various other illustrative definitions of criminal policy, namely:

a. Criminal Policy is the science of responses;

b. Criminal Policy is the science of crime prevention;

c. Criminal Policy is a policy of designating human behavior as crime;

d. Criminal Policy is a total rational of responses to crime.[19]

According to Marc Ancel's view, the scope of criminal policy contained the use of criminal legal facilities (non-penal policy). Conceptually, this criminal policy is an integral part of efforts to protect society (social defense) and efforts to achieve the social welfare.[20] Therefore, the most important goal of the criminal policy is social protection to achieve social welfare. Based on this understanding, in a broad scope, this criminal policy is

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[12]Muladi. The Conditional og Criminal Institution. (Bandung: Alumni, 2002) p. 45

[13]Muladi, *Op.Cit.,* p. 55

[14]Muladi and BardaNawawiArief, *Op.Cit.*, p.78

[15]Samosir, Djisma, *The Criminal Function of Prison in Criminal System in Indonesia*(Bandung: Bina, Cipta, 1992), p. 71-72

[16]Marc Ancel, Social Defense: *A Modern Approach to Criminal Problems*, (Routledge & Kegan Paul, London; 1965), p.209

[17]Sudarto, *Law and Criminal Law*, (Alumni, Bandung; 1986) p.38

[18]G. Peter Hoefnagels, *The Others Side of Criminology; An Inversions of the Concept of Crime,* (Kluwer-Deventer, Holland, 1973), p.57

[19]*Ibid*, p.. 57,99,100

[20]BardaNawawiArief, *Op. cit*, p. 2

essentially an integral part of social policy, namely policies or efforts to achieve social welfare.[21]

Furthermore, in the context of criminal law policy (reason policy), according to Marc Ancel penal policy are: *both a science and an art, of which the practical purposes, ultimately, are to enable the positive rules better formulated and to guide not only the legislator who has to draft criminal statutes, but the court by which they are applied and the prison administration which gives practical effect to the court's decision.*[22](a science as well as art which ultimately has a practical purpose to enable the regulation of positive law to be better formulated and to provide guidance not only to the lawmakers, but also to the courts that apply the law and also to the organizers or implementers of court decisions) .

Then according to A. Mulder the criminal law policy is matched with the term *strafrechtspolitiek* which means as a policy line to determine:

1. how far the applicable criminal provisions need to be changed or renewed
2. what can be done to prevent criminal acts
3. in which way of investigations, prosecutions, trials and criminal acts must be carried out.[23]

Considering the importance of formulative policies in ensuring legal certainty, efforts to renew the criminal law need to be carried out so that their implementation can be carried out effectively while paying attention to moral values and a sense of justice and benefit in accordance with legal developments in society or with other laws. So, that it can realize an integrated criminal justice system.

1.3.3. Theory of the Criminal Justice System

The definition of the criminal justice system or also commonly referred to as the law enforcement system.[24] The word system in the criminal justice system is associated with the word integrated. This is because in terms of the system contained the meaning of integration (coordination). The Criminal Justice System (SPP) is a component of criminal justice that is interrelated with each other and works to achieve the same goal, namely to overcome crime to the extent that can be tolerated by the community.[25]

The criminal justice system has its own characteristics that distinguish it from other systems, including:

1. Open System

    The criminal justice system in its application will always experience an interface that is in the form of interaction, interconnection and interdependence of the environment in the ranks of the community, namely in the fields of: economics, politics, education and technology, as well as the criminal justice sub-system itself (the sub system of criminal justice systems).[26]

2. Having a goal

    There are 3 general objectives of the criminal justice system. The short-term objective of the criminal justice system is that the offender is expected to be aware of his actions so that he does not commit another crime. The medium-term objective is the realization of an orderly, safe and conducive atmosphere in people's lives. The long-term goal of the criminal justice system is to create a comprehensive level of welfare among the community.

3. Value Transformation

    Value transformation in the sense of the criminal justice system is a mechanism of work operation for each of its components, and must include values in every action and policy carried out, such as truth values, values of fairness, values of honesty, virtue and propriety.[27]

4. The existence of a control mechanism

    The control mechanism is a form of supervision over the response to crime (repressive). The criminal justice system can be a legal tool that can be used in tackling various forms of crime which are part of efforts to protect the community.[28]

According to Hebert L. Packer, there are two processes in the criminal justice system in Indonesia, namely:[29]

1. Crime Control Model, namely the perpetrator of the crime is seen as an object in the examination. In this model legislative power is very dominant and is a type of affirmative model that

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[21]*Ibid*, p. 3

[22]Marc Ancel, *Op.cit*. p. 4-5

[23]BardaNawawiArief, *Op.cit,* p. 23

[24]Bryan A. Garner, *Black's Law Dictionary*, Eight Edition, West Publishing CO., United States, 2004. p. 901.

[25]Muladi, *Kapita Selekta Criminal Justice System*, Board of Publishers of Diponegoro University, Semarang, 1995. p. 1.

[26]Sidik Sunaryo, *Ibid*. p. 255

[27]Mahrus Ali, *The Progressive Criminal Justice System: Some Alternative in Criminal Law Enforcement,* Journal of Law No. 2 Vol. 14: 128. Http://www.e-jurnal.com/2013/12/sistem-pidana-progressive-.html. (Accessed on September 29th 2015 at 2:35 p.m.)

[28]Ibid : 128. http://www.e-jurnal.com/2013/12/sistem-peradilan-pidana-progresif.html. (Accessed on September 29th 2015 at 2:35 p.m.)

[29]Romli Atmasasmita, *Op Cit*. p. 12

emphasizes efficiency and control of power in every corner of the criminal justice process.

2. Due Process Model, believes that the perpetrators are viewed as subjects in the examination.

1.3.4 The Proof Verification Theory

The nature of proof in criminal law is a very important part, which if explained can be said that the verification is carried out through a judicial process so that it will determine whether a person can be punished (*veroordeling*) because the results of the trial are legally and convincingly proven to have committed a crime, then the defendant can be released from the indictment if it is not proven to have committed a crime.[30]Etymologically, the word proof comes from the word "proof" which means something that is sufficient to show the truth of a thing. Proof is evidence. Proving is the same as giving (showing) evidence, doing something as truth, carrying out, signifying, watching and convincing.[31]

Juridically, it is explained by M. YahyaHarahap that the proof is the provisions containing inheritance and guidelines on the methods justified by the Law and guidelines on ways that are justified by the Law to prove the offense that was charged to the defendant. The evidence also regulates the evidence that the law justifies and regulates the evidence that may be used by the judge to prove the defendant's guilt. The court may not at will and arbitrarily prove the defendant's guilt.[32]

The law of proof can be categorized into a form of general and specific proof of law.[33] Furthermore, in order to implement proof in Indonesian criminal law, there are several legal theories of proof. Therefore, theoretically there are 3 (three) theories of proof, namely as follows:

a. The Legal Theory of Proof in the Law Positively.
According to this theory, the positive proof law depends on the evidence as stated in the law. The law has determined which evidence that can be used by the Judge to make a consideration before deciding whether or not the case is being tried.[34]

b. The Legal Theory of Proof According to Judge's Belief.
The thing that underlies the birth of this theory is the factor of the judge's conviction, the judge can impose a decision based on mere "Belief" by not being related to a regulation. Furthermore, the legal theory of evidence based on the conviction of the judge has 2 forms of polarization, the first:

the legal theory of proving "Conviction In time", the defendant's fault depends on mere "Belief", so the judge is not bound by a rule, thus the verdict appeared here is subjective.[35]

c. The Legal Theory of Proof in Law Negatively.
The legal theory of evidence according to negative law stipulates that a judge may only impose a criminal offense against the defendant if the evidence is limited by law and supported by the existence of a judge's belief in the existence of these tools. In essence, the legal theory of proof according to the law is negatively a combination of legal theory of evidence according to the law positively and the legal theory of proof based on the judge's conviction.

Based on the explanation of these three evidentiary theories, theoretically and normatively the law of proof in Indonesia uses the theory of proof law in a negative manner. Even though in practice the passing of justice and the appearance of Article 183 of the Criminal Procedure Code begins to shift the proof of the legal theory of proof according to the law positively that the element of "at least two instruments of evidence" is a dominating aspect, while the element of "judge's conviction" is only "complementary""Because in the absence of these aspects the decision will not be canceled, and the practice is only" corrected "and" added "to the appeal level by the High Court or at the appeal level by the Supreme Court of the Republic of Indonesia.[36]

Then in the context of proof of corruption cases are known to be reversed. The load theory of reversed proof of balance is probably a theoretical attempt to determine the solution to the application of an inverse proof burden in eradicating corruption which is difficult to prove, especially concerning the origin/source of the assets of the Defendant.[37]

Corruption criminal law as a criminal law originates from a special law on criminal law, in addition containing material criminal law as well as formal criminal law. As a special formal criminal law only contains a small portion of criminal procedural law, namely special matters that are considered important as exceptions contained in the Criminal Procedure Code, while beyond the specific matters, formal criminal law applies as regulated in the Criminal Procedure Code as a current codification of formal criminal law.[38]

[30]LilikMulyadi, *Op.Cit.,*p 76.
[31]Soedirjo, *Prosecutor and Judge in the Criminal Process,* (Jakarta: CV. Akademika Pressido, 1985), p. 47. .
[32]LilikMulyadi, *Op.Cit.,*p 85.
[33]LilikMulyadi, *Ibid.,* p. 90.
[34]LilikMulyadi, *Ibid.,* p. 93.

[35]LilikMulyadi, *Ibid.,*p. 95.
[36]LilikMulyadi, *Op.Cit.,*p. 100.
[37]LilikMulyadi, *Ibid.,* p. 114
[38]Adami Chazawi, *The Material and Corruption Criminal Law in Indonesia,* (Malang: Bayumedia, 2005), p. 379.

Article 26 of the Act Number 31 of 1999 concerning the Eradication of Corruption stipulates that investigations, prosecutions, and hearings at court proceedings are carried out based on the applicable procedural law, unless otherwise stipulated in this law. That is, the procedural law governed by the corruption law is only about specific or certain matters, whereas in general or matters relating to procedural law that are not regulated in the corruption law still apply criminal procedural law in the Criminal Procedure Code.

Regarding the burden of proof in criminal law corruption, there are several theories about the proof loading system. Assessed from the perspective of known criminal law science there are 3 (three) theories about the burden of proof, namely: the burden of proof on the public prosecutor, the burden of proof on the defendant and the burden of proof of balance. According to LilikMulyadi, if the three polarization of the burden of proof theory is examined from the benchmarks of the prosecutor and the defendant, actually this proof of burden theory can be divided into 2 (two) categorizations, namely:[39]

First, the usual or conventional proof load system. *Second,* the reverse proof burden theory which in this aspect can be divided into absolute or pure reverse proof burden theory that the defendant and / or his legal counsel prove the defendant's innocence. Then the inverse proof of burden theory is limited and balanced in the sense that the defendant and prosecutor prove each other's guilt and innocence.

In the context of the universal criminal case that applies in the world, the obligation to prove the indictment charged to the suspect is to the public prosecutor. This proof is also called ordinary or "conventional" evidence in this case the public prosecutor who proves the defendant's fault (*actoriincumbit onus probandi / actorenonprobante, reusabsolvitur*).[40]

Reverse proof system is a proof system that is beyond the theoretical prevalence of proof in universal criminal procedural law, in criminal procedural law both in the Continental European and Anglo-Saxon systems, recognizing proof by still imposing obligations on the public prosecutor. However, in certain cases are allowed to apply with a differential mechanism, namely the Reversal Proof System or known as "Reversal of Burden Proof" (*Omkering van Bewijslast*). That is not done in its entirety, but has minimal limits not to do a destruction of the protection and appreciation of human rights, especially the suspect / defendant's rights .[41]

This Reverse proof system is divided into two, namely: inverted proof that is absolute (pure / absolute) and reversed proof which is limited and balanced (affirmative defense). According to Eddy OS Hiarriej:[42]

> *"The absolute reversal of the burden of proof is that the defendant proves that he is innocent as an obligation. There are only two possibilities, whether the accused cannot prove that he is innocent or the defendant can prove that he is innocent. "*

By referring to the opinions above, it can be concluded that the reversed proof in pure / absolute form is a proof charged to the defendant to prove his innocence and applied to all corruption offenses. This reverse proof system that has never been applied in any country because it is considered to violate the principle of presumption of innocence, the principle of not self-blame and the right to silence (Right to Remain Silent).[43]

Reverse Proof of Provisions contained in Article 37 of the Act No. 31 of 1999, said to be a "shifting" or a shift in proof rather than a "reversal" because in Article 37, the evidence made by the defendant to prove that he is not corrupt is only a relative right and if the defendant uses this right, the public prosecutor is still obliged to prove his charge. This is what became known as balanced proof. This can be seen in the general explanation of the Act No. 31 of 1999.[44] Then there is also an explanation in Article 37 of the Act No. 31 of 1999.[45]

Indriyanto Seno Adji explained that related to this matter, it was said to be limited because the reverse proofing system could not be carried out on all corruption offenses so it must be limited to certain offenses. This implies that the application of reverse evidence for all corruption offenses will violate the defendants' rights and also be easier for the defendant to be free from the law because the perpetrators of criminal acts of corruption are

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[39]LilikMulyadi, *Op.cit,* p. 103-104
[40]Eddy OS Hiarriej, *Inverted Proof of Corruption*, (Yogyakarta: Fiat Justicia Bulletin, Faculty of Law UGM, 2012), p. 2.

[41]Indriyanto Seno Adji, *Op.cit*, p. 328.

[42]Eddy OS Hiarriej, *Op.cit,* p. 2.
[43]Loekman Wiriadinata, *Reverse Verification Problem in the New Anti-Corruption Bill, Law and Justice Magazine*, Number 6 September 1, 1970, p. 20. Quoted by Andi Hamzah, Corruption Eradication is Reviewed .... Op. Cit, p. 63.
[44]General Elucidation of the Act No. 31 of 1999, which states: "In addition, this law also applies limited or balanced inverse proof verification that the defendant has the right to prove that he has not committed a criminal act of corruption and is obliged to provide information about all of his property and wife or husband's property, children and property of any person or corporation that is suspected of having a relationship with the case in question, and the public prosecutor remains obliged to prove his charge."

[45] General Elucidation of Article 37 of the Act No. 31 of 1999, which states: "... According to this provision the defendant can prove that he did not commit a criminal act of corruption. If the defendant can prove this does not mean he is proven to be corrupt, because the public prosecutor is still obliged to prove his charge. The provisions of this Article are limited inverse evidence, because the Prosecutor is still obliged to prove his charges."

generally carried out by people who have a high level of education, so that the perpetrator understands the problem better. Then even though the defendant has proven his innocence or unable to prove his innocence but the public prosecutor is still given the opportunity to prove his indictment, this is in the opinion of the writer to be balanced, because the defendant and the public prosecutor are equally given the opportunity to prove each other and what is proven by each party is also different.

1.3.5. The Concept of Corruption

The concept of corruption in law, beforehand regarding the elements of corruption according to Sudartoare:[46]

1. Doing an act of enriching yourself, others or an entity. The act of "enriching" means doing anything, for example taking, signing a contract and so on, so that the perpetrators get richer;

2. The act is against the law. "Against the law" in this case is defined both formally and materially. This element needs proof because it is explicitly stated in the formulation of the offense;

3. The act directly or indirectly is detrimental to the state finances and / or the country's economy, or the act is known or deserves to be suspected of detrimental to the state's finances or the country's economy.

The concept of corruption is regulated in the Corruption Eradication Act which applies according to the Act No. 31 of 1999 which was amended and supplemented in the Act No. 20 of 2001 concerning Eradication of Corruption. If the law is replaced in the future by the Corruption Eradication Act with a new concept (there is a renewal of the concept), then the concept of criminal acts of corruption should adjust to the latest legal requirements as well as the dynamics that develop in the lives of Indonesian society, as well as the formulation not criminal listed in the applicable Corruption Eradication Act.

II.   METHOD
2.1 Types of Research and Approaches

The type of research used in this journal isA legal research, namely the process of finding legal rules, legal principles, as well as legal doctrines in order to answer the legal issues at hand.[47] Referring to the substance, this legal research includes normative legal research, namely legal research conducted by examining legal material (literature study) or secondary data.While the approach used is a

statute approach, a conceptual approach, a case approach and a comparative approach.[48]

2.2 Types and Sources of Legal Material

The legal material used in this study consists of three (3) legal materials as follows:

a. Primary legal material

Primary legal material is the main legal material that is the subject of this research study. Primary legal material consists of positive law rules sorted according to hierarchy consisting of:

1) The 1945 Constitution of the Republic of Indonesia;

2) Decree of the People's Consultative Assembly of the Republic of Indonesia Number: XI / 1998 concerning State Administrators that are Clean and Free of Corruption, Collusion and Nepotism;

3) Act Number 24 / PRP / 1960 concerning Investigation, Prosecution and Examination of Corruption Crimes which supersedes the Rule of War Ruler Number PRT / PERPU / 013/1958;

4) Act Number 1 Year 1946 concerning Criminal Law Regulations jo. Act Number 73 of 1958 concerning Stating the Applicability of Act No. 1 of 1946 for the entire territory of the Republic of Indonesia and amending the Criminal Code. Jo. Act Number 4 of 1976 concerning Changes and Additions of Several Articles in the Penal Code of Criminal Law Related to the Expansion of the Applicability of Criminal Legislation (which is better known as the Penal Code / KUHP);

5) Act Number 8 of 1981 concerning Indonesian Criminal Procedure Law (KUHAP);

6) Act Number 3 of 1971 concerning the Eradication of Corruption;

7) Act Number 28 of 1999 concerning State Administrators that are Clean and Free of Corruption, Collusion and Nepotism;

8) Act Number 30 of 1999 concerning the Corruption Eradication Commission;

9) Act Number 31 of 1999 concerning Eradication of Corruption;

10) Act Number 20 of 2001 concerning Amendments to the Act Number 31 of 1999 concerning Eradication of Corruption;

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[46]Sudarto in EviHaertabti, *Criminal Act of Corruption*, (SinarGrafika, 2005) p. 18

[47] Peter Mahmud Marzuki*, Legsl Research* (Jakarta: Prenada Media, 2005), p. 35.

[48]*Ibid,* p. 93.

11) Act Number 12 of 1995 concerning Correctional;

12) Act Number 2 of 2002 concerning the National Police of the Republic of Indonesia;

13) Act Number 16 of 2004 concerning the Prosecutor's Office of the Republic of Indonesia;

14) Act Number 46 of 2009 concerning the Corruption Court;

15) Act Number 48 of 2009 concerning Judicial Power;

16) Other relevant laws and regulations.

b. Secondary Legal Material

Secondary legal materials are materials that are closely related to primary legal materials, so they can help describe and analyze and to understand primary legal materials. Secondary legal materials in this study were obtained from doctrines, theories, opinions of existing legal experts; in the literature, both from textbooks, journals, scientific writings and information in print and electronic media.

c. Tertiary Legal Material

It is a legal material taken from the Indonesian general dictionary, English-Indonesian dictionary, legal dictionary and encyclopedia which provides an understanding of the decisions of criminal judges, the criminal justice system and criminal procedural law, especially those relating to the subject matter.

2.3 Legal Material Searching Techniques

Thus, the legal material collection techniques used in this study are library study techniques (library research) which will collect, study and review legal materials that have relevance to the problems formulated in this study, both against primary legal materials, secondary legal materials and tertiary legal material.

2.4 Legal Material Analysis Techniques

Legal material analysis technique uses qualitative descriptive analysis techniques. [49]From the results of the analysis, then the interpretation of the law is carried out through the help of methods or teachings on interpretation. The interpretation method used in this study is: grammatical interpretation; systematic interpretation; and futuristic interpretation.

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[49]According to WinaryoSurakhmad as quoted by Soejono and Abdurrahman in the book of *Legal Research Methods*, (Jakarta: RinekaCipta, 2003), p. 23, it is said that essentially every research has a descriptive nature, and each research also uses an analytical process. Therefore, descriptive and analytical methods have an important role in research, so that these two aspects will be carried out by researchers in this dissertation research.

III.   RESULT AND DISCUSSIONS

3.1 The Arrangement of the Reverse Proof Verification System for Corruption in the Future

Reversed Proof Verification of Provisions in Article 31 paragraph (8) of the United Nations Anti-Corruption Convention (KAK) is intended to freeze, seize, and confiscate perpetrators of corruption. This provision can be a consideration for countries that are convention participants to oblige an offender to explain the legal source of the results that allegedly originated from corruption or other assets that may be subject to confiscation, as faras these conditions are still relevant to the principles the legal basis of a country, as well as consistent with the judicial process and other judicial processes.[50]

Reversed Proof Verificationin the provisions of Article 53 sub-paragraph (b) of the KAK, expressly states that: "Take measures that may be necessary to allow the court to order those who have committed crimes established under this convention to pay compensation or compensation to participating countries others who have been harmed by these crimes."[51]

KAK in 2003 which regulates the return of assets resulting from corruption through procedural freezing, seizure, and confiscation of the perpetrators of corruption using a balanced probability theory derived in terms of ownership of assets which are assets resulting from corruption and still maintain the theory in a very high position in the matter of deprivation of independence of a suspect.[52]

The legal politics of Indonesia's legislative policy on the corruption offenses contained in the Act No.31 of 1999 Jo Act No.20 of 2001 is relatively not as complete as the arrangements in the 2003 KAK. There is a lack of clarity and synchronization in the formulation of inverse proof verification system norms. In the legislative policy Act No.20 of 2001. The lack of clarity and lack of synchrony is that the normalized inverse system has "existed", but in practice it is "non-existent" because it cannot be implemented at the level of its application.

Uncertainty and lack of synchronization in the formulation of an inverse proof system is also pointed to the mistakes of people as stipulated in Article 37 of the Act No.31 of 1999 Jo Act No.20 of 2001 which, if analyzed deeper, has implications for Human Rights (HAM), which in the practice of justice in Indonesia prioritizes the principle of presumption of innocence, and also contradicts the criminal procedural law that the defendant is not charged with showing proof or evidence.[53]

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[50]LilikMulyadi., *Op.Cit,* p. 252

[51]*Ibid.*

[52]*Ibid,* p. 254.

[53]*Ibid,* p. 255.

It is necessary to improve this provision on the formulation of reverse proof verification to be in accordance with the eradication of corruption after the 2003 KAK which Indonesia has ratified in the Act No. 7 of 2006. So that the formulation of these norms can be in line with the perspective of Human Rights (HAM), and not contrary to the provisions of criminal procedural law both in the theoretical and practical levels.[54]

If further analyzed, the Act on Eradication and Corruption which currently applies in Indonesia if it is in synergy with the provisions of the 2003 KAK is essentially giving matters that are oriented to the following dimensions:[55]

a. Political Laws of The legislative policy in the Criminal Act in Indonesia, especially those that regulate the reverse proof verification system by referring to the 2003 KAK, is in accordance with international legal instruments on the eradication of corruption. In essence, from theoretical and practical studies, eradicating criminal acts of corruption must involve all potential and elements, institutions and community participation. The approach in the 2003 TOR is preventive, repressive and restorative with a substantial benchmark of shifting perspectives from law enforcement that only focuses on the criminal regime, namely the punishment of perpetrators through retributive philosophy shifts to a civil regime approach with the emphasis on restorative return of assets. Consequently, the formulation of inverse proof burden norms in this legislation policy is one of the solutions or an adequate alternative in the context of tackling cases of corruption which have recently become more prevalent in the community.

b. Legal politics is the formulation of the burden of proof norms upside down with an emphasis on legislation policies in accordance with KAK 2003 as a characteristic of a combination of the legal system "Common law" with the legal system "Civil Law", so that it will enrich the substance of the legislation in Indonesia if we examined from a political perspective statutory law in Indonesia. Therefore, with the combination of the two legal systems, it is expected that there will be a mix of positive aspects of each legal system concerned by minimizing the negative aspects of the legal system.

c. Legislation policy in accordance with KAK 2003 has shifted the dimension of law enforcement to

eradicate corruption, which initially through the Traditional Criminal Law regime which emphasized retribution, entrapment, and benefit for the wider community, shifted to the dimension of the civil law regime. In essence, the philosophy of eradicating corruption in the 2003 KAK emphasizes more on the flow dimension of utilitarian philosophy which focuses on a combination of distributive justice and cumulative justice.

The alternative polarization of the burden of proof verification at the court after KAK 2003 in the provisions of the Corruption Act, can be stated in the form of norms as follows:

1. Against the Reverse Proof verification contained in Article 37 paragraph (1) and paragraph (2) of the Act No. 20 of 2001, can be formulated with alternative formulation of norm formulation as follows:

   a. The suspect is obliged to provide information to the investigator about the origin of all his property and the assets of his wife or husband, children, and property of any persons or corporation suspected of having a relationship with the case alleged to him.

   b. In the event that a suspect at the investigation stage cannot prove the origin of wealth that is not balanced with his income or source of additional wealth, then the information referred to in paragraph (1) is used to strengthen the existing evidence, thus accelerating the investigation process and at the prosecution stage, it will make it easier for the public prosecutor to prepare the charges.

   c. Provisions as referred to in paragraph (1) and paragraph (2) constitute criminal acts or principal cases as referred to in Article 2, Article 3, Article 4, Article 13, Article 14, Article 15, and Article 16 of the Act Number 31 of 1999 concerning Eradication of Corruption and Article 5 to Article 12 of this Act, so that the public prosecutor remains obliged to prove his charges.

2. Regarding the provisions contained in Article 38A of the Act No.20 of 2001, the provisions in the article should be modified or adjusted. The polarization of the reverse proofing arrangement in the formulation of norms in the article, can be formulated as an alternative formulation of the norm formulation arrangement as follows:

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[54] *Ibid,* p. 255.
[55] *Ibid,* p. 256-259

"Proof as referred to in Article 12B paragraph (1) is carried out to the suspect at the investigation level".

The conception of the article above determines that the proof of the Gratification offense that is allegedly bribed should be able to be done when the perpetrator is still a suspect or in other words the proof of whether or not the gratuity is not a bribe from the investigation stage. This needs to be done to minimize the occurrence of Money Laundering (TPPU).

3. Against the inverse proof verification in the provisions of Article 38B paragraph (1) of the Act No.20 of 2001, an alternative formulation of the norm formulation arrangement as follows:

Every person charged with committing one of the acts of corruption as referred to in Article 2, Article 3, Article 4, Article 13, Article 14, Article 15, and Article 16 of the Act Number 31 of 1999 concerning Eradication of Corruption and Article 5 through Article 12 of this Act, must prove the opposite of his property and the origin of his assets that have not been charged, but also allegedly derived from criminal acts of corruption. The conception of the article above determines that the Defendant is also obliged to prove the origin of his assets that have not been charged, but allegedly originated from Corruption. Unlike the provisions of the corruption offense at this time, which is based on the provisions of Article 38B paragraph (1) is only aimed at the principal corruption, and for the offense of gratification the public prosecutor cannot seize the assets of the perpetrator and vice versa the defendant is not charged with inverted evidence of the origin of the assets that have not been charged but allegedly originating from criminal acts of corruption.

3.2 Reconstruction of Regulations Regarding the Reverse Proofing Verification System in the Corruption Act in Indonesia in order to be Applied Optimally

Reverse proof verification system as stipulated in the Act No. 31 of 1999 concerning Eradication of Corruption and Act No. 20 of 2001 concerning Amendments to Act No. 31 of 1999 concerning the Eradication of Criminal Acts of Corruption there has been a lack of clarity and inconsistency in formulating norms of reversing the burden of proof so that at the level of implementation of this system has not been carried out optimally. This is due to various factors as described in the previous section. Therefore, improvements to the formulation of the provisions of the inverse proof system must be carried out.

The arrangements regarding the reverse proofing system must be sought by the proper concept or formulation as well as its formulation in accordance with the 2003 Anti-Corruption United Nations Convention (UNCAC), 2003 which has been ratified by ActNumber 7 of the Year 2006, so that the aim of the adoption of this system can be achieved optimally, not in conflict with human rights and is expected to minimize corruption and be effective in restoring state financial losses.

Alternative arrangements for reverse proofing systems in the provisions of the law on eradicating corruption, among others, can be done by changing the norms of the reversal of the evidentiary burden contained in Article 37 A, should regulate the implications or impact on the principal case in the event the defendant is able to prove the balance between property the object belonging to the defendant with his income or property obtained from a legitimate source and regarding the status of property as evidenced by the defendant must be clarified that if the defendant succeeds in proving the balance between the property of the defendant and his income or property obtained from a legitimate source then the property the object cannot be subject to seizure and vice versa.

According to MardjonoReksodiputro, an inverse verification system like this should also be able to be carried out on the property of the defendant who previously, considering that generally people commit corruption not only once, the increase in the assets of the defendant must also be proven. [56]Then in the opinion of the writer the evidence made by the defendant in this provision should be made at the time of examination of the defendant's statement because the examination of the defendant's information is still in the series of proof of this matter which should also be corrected in the provisions of Article 38 B paragraph (4).

The provisions of Article 38 B paragraph (4) which regulates that the property referred to in paragraph (1) does not originate from a criminal act of corruption filed by the defendant when reading his defense should be revised. The proof is better done when examining the defendant's statement because the examination of the defendant's information is still in the series of proof that this aims to avoid a long and prolonged trial. Then, it should be given a classification and an explanation of the meaning of the words, "property that has not been charged" as stated in Article 38 B paragraph (1). What must be straightened out and understood that the purpose of the words, *"property that has not been charged"* is in

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[56]MardjonoReksodiputro, submitted to the author on July 4th, 2012

the context of the property being discovered at the trial based on the facts of the trial, while the property has not been charged by the public prosecutor, it aims to avoid arbitrariness the authority of law enforcers in confiscating. According to Indriyanto Seno Adji, the philosophy of the sentence "*the property of the accused that has not been charged*" is"*get all the offender's propertie*s" which is commonly known as *"impoverishing corruptors"*. This provision is intended so that there will be no assets left by the perpetrators (allegedly from the proceeds of corruption) to be seized. This is a deviation from the principle of the process of confiscation that requires pre-processual permission in the investigation stage and because the system of reversing the burden of proof of property during the court proceedings, then the policy is given a maxima minima according to explanation 38 B concerning seizure with the word, *"... to the judge with consideration of humanity and life assurance for the defendant."*[57]This is in accordance with the opinion of AndiHamzah, who explained that the purpose of Article 38 B is that when the trial was found the additional assets of the defendant were found, based on this provision the defendant must prove the addition or acquisition of the property.[58]

Furthermore, what must be understood in the reverse proof system is the meaning of a limited and balanced reversal of the burden of proof. Limited means that the reverse proofing system can only be applied to graft offenses related to bribery (Article 12 B paragraph (1) letter a) and to the seizure of defendant's assets (including husband / wife, children, or corporation) both those who have been indicted and those who not charged (Article 37 A and Article 38 B).

Reversing burden of proof is forbidden to use. Balanced is that in the offense of gratuity related to bribery (Article 12 B), the public prosecutor and the defendant both have the obligation to prove but the public prosecutor only proves the gift received by the recipient of the gratuity while the defendant proves that the gratuity is not a bribe, there is no connection with his position and does not conflict with his duties or obligations. Then, in the provisions of Article 37 A and Article 38 B, the public prosecutor continues to prove the main case negatively (in accordance with the evidence regulated by the Criminal Procedure Code) while the defendant proves that the property in the indictment and which has not been charged by the public prosecutor does not come from a criminal act corruption as charged.

According to DjokoSumaryanto, the results of proving the disclosure of deeds and property and wealth (in Article 37 A and Article 38 B) can be classified into several categories, namely: *first*, the act is corruption and the property comes from corruption; *second*, his actions are not corruption and his property comes from corruption; *third*, corruption and property do not originate from corruption and *fourthly*, their actions are not corruption and their property does not originate from corruption. For this reason, the results of the above evidence are very influential on criminal demands and the application of criminal sanctions relating to corruption and efforts to recover state financial losses.[59]

Thus, according to Guwandi,when implementing the proof reversal verification, the error must be clearly correct so that there is no doubt by using proof measures such as:[60]

a. There must be evidence in such a way that if it is measured, it has greater strength in its truth

b. It must be formulated as a level of evidence that will give an impression to the judge of a measure of the level of truth from which the prosecutor / plaintiff fought for.

c. The evidence must really benefit the public prosecutor so that there is no doubt about the defendant's defense.

Based on a theoretical study of the reversal of the burden of proof, according to the "common law" legal system the application of a reversal of the burden of proof is only specific to certain cases relating to corruption offenses, especially against graft offenses related to bribery. Proof of this offense is seen as more complicated and difficult. In addition, corruption is a crime that has a tremendous impact, so that it requires countermeasures from extraordinary juridical aspects and extraordinary legal instruments.[61] Therefore, specifically against graft offenses relating to bribery of proof of reversal can be applied, because gratuity offenses relating to bribery, including in certain categories, certain cases.

The application of a burden of proof reversal system should be placed in the context of the balance between the two rights. The United States Declaration of 1948 concerning the rights and obligations of people states clearly: "*the human rights of a person are limited by the human rights of others, by the security of all people and by a reasonable need for public welfare and democratic progress".*[62]Thus the application of the proof of load

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[57]Interview with Indriyanto Seno Adji, on July 15th, 2017

[58]Interview with AndiHamzah, on July 31st, 2017

[59]DjokoSumaryanto, "*Reversal of the burden of proof in taxation corruption,"*Journal of Justice Vol. 5 No. 1, (Jakarta, 2011), p. 49.

[60]*Ibid.*

[61]LilikMulyadi, Reversing the Burden of Proof, Op.cit, p. 264.

[62]Financial and Development Supervisory Agency (BPKP), *National Corruption Eradication Strategy*, (Jakarta: BPKP Education and Training Center, 1999), p. 144., as quoted by ElwiDanil, Ibid, p. 211.

reversal has a logical justification. Then from that, the system of reversing the burden of proof in criminal acts of corruption is a special instrument formed in the framework of verification activities. This system is a deviation from the verification process that has been regulated in the Criminal Procedure Code. It is understandable that the process of establishing the Criminal Procedure Code shows that what we want to fight for is an understanding to see the criminal justice process as based on a due process of law, where the rights of suspects / defendants / convicts are protected and considered part of the rights citizen (civil rights) and because it is part of human rights. In a fair legal process the meaning of the right to independence of a citizen is contained. This meaning is more than just the application of law or regulations in the process of the suspect / defendant. Thus, even though a person has committed a crime, in a fair legal process, his rights as a citizen are not lost. The main milestone of the criminal justice system in the rule of law is the protection of citizens, this is the essence of the correct understanding of a fair legal process.

The deviation of these principles in the application of a burden reversal system of evidence in criminal law has the basis of both theoretical and practical justification, especially in relation to specific criminal laws. One of the characteristics inherent in every special criminal law is that there are provisions that deviate from the general principles of criminal law. The legislators need not hesitate to impose a reversal of the burden of proof in a statutory provision only because in its application there will be deviations from the general principles of criminal law. Isn't the legislator ever brave and shows a firm attitude to make exceptions that urge the principle of legality by formulating positive functions of nature against the material law in corruption laws and urging non-retroactive principles related to the application of the criminal act of terrorism in bomb cases in Bali, even though this has been canceled by the Constitutional Court.

Thus, law enforcement and Indonesian legal politics must not be too fixated with mere human rights considerations that can be exploited by corruptors to take refuge and escape from the reach of criminal law. Moreover Indonesia is not alone in implementing the reversal of the burden of proof in corruption cases, the countries such as; Malaysia, Singapore and Hong Kong have already introduced this system in a law in their country. It is undeniable that this corruption is an extraordinary crime that has violated the interests of many people so that in handling it, an extraordinary legal instrument is needed. In such a framework of thinking, it means that if there is a deviation from the principle in a

special criminal law, then it is legal according to the constitution, because if the law making process is in accordance with the constitutional procedures, whatever is included in it is legal according to the constitution.[63]

However, this reversal of the burden of proof must be kept limited and it must be realized that there has indeed been a principle deviation in the law, so that, the application of a reversal of the burden of proof is not interpreted as a deliberate violation of human rights, but merely the eye is only an exception which is forced to be done with consideration of the existence of fundamental reasons so that the interests of the defendant are in the interests of the public, who both need to be protected by law.

With the consideration and justification in the application of the evidentiary load reversal system as described above, it is necessary to immediately improve the formulation of norms from the articles which regulate the reversal of the burden of proof in the corruption law and make a clear technical guidance in application. Thus, it is expected that the application of a reversal of the burden of proof in practice is not a debate and multiple interpretations so that the proof of reversal burden system is expected to become an "extraordinary instrument" or an extraordinary legal instrument in combating corruption which is an "extraordinary crime" which is finally aims to minimize acts of corruption.

4. Conclusion

In order to improve the construction of reverse proof verification in the name of corruption investigation, there are several alternative ideas, namely:

a. Construction of the substance of the law, which directs the formulation of norms of burden of proof upside down with an emphasis on legislation policies in accordance with KAK 2003 as a characteristic of a combination of the "Common law" legal system and the "Civil Law" legal system.

b. Construction of law enforcement structures in Indonesia. The point in this case is to place officials of the Corruption Eradication Commission (KPK) all the way to the regions, especially the provincial areas. This is very important as the *Saber PungliInstitution* was initially warm but later reverberated. If this is done, at the KPK institution, corruption crimes in Indonesia will be reduced and can be minimized.

c. Construction in community culture. Community culture in this context is the habit of the

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[63]LoebyLoqman, *Politic Delict in Indonesia*, (Jakarta: Ind-Hill Co, 1993) p. 108., as stated by ElwiDanil, *Ibid*, p. 217

community in viewing and being permissive to perpetrators of corruption. The society which was initially permissive was less assertive to corruptors, was reconstructed by its perspective by giving massive, structured and systematic education emphasizing that corruption crimes were crimes of humanity that were more evil than war, theft and murder. Because corruption impoverishes society and damages the joints of democratic life and the order of social order in society.

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[13] Political and Economic Risk Consultancy Ltd is a consulting company that specializes in examining and reviewing the issues of economic and business levels of countries in Asia. See Elwi Danil, *The Concept of Corruption, Crime and Inclusion*, (Jakarta: PT. Raja Grafindo Persada, 2011)

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Portrayal of Oedipal Desires in Vijay Tendulkar's *The Cyclist*

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Abstract— The Oedipus Complex is a term used by Sigmund Freud in his theory of psychosexual stages of development to describe a boy's feelings of sexual desire for his mother and jealousy and anger towards his father for the possession of his mother. The child considers his father as a rival for her attention and affection. The concept of the Oedipus Complex was first discovered by Freud during his self-analysis in 1897 and presented in his publications of the next decade. Oedipus complex is the greatest, the most crucial sexual conflict in Freud's model of psychosexual development. The great master psychologist Sigmund Freud praised literary artists for their accurate observations of the subtlety and complexity of the human mind. Vijay Tendulkar is a leading Indian playwright who shows unusual insight into the complexities of human psyche and lays bare various psychological factors, imparting to his portrayals of characters an element of human authenticity. This phenomenon of Oedipus Complex is interwoven into the texture of the play The Cyclist written by Vijay Tendulkar.

Keywords— Existentialism, Mermaid, Oedipus Complex, Psychosexual development, The Cyclist.

The term Oedipus Complex denotes "the medley of strivings, feelings and unconscious ideas grouped round the individual's wishes to possess sexually the parent of the opposite sex and to get rid of the parent of the same sex." (Fenichel: 1931: 412-413)

For Freud "the Oedipus complex is a universal, psychological phenomenon innate (phylogenetic) to human beings and the cause of much unconscious guilt." (Oedipus Complex: http://en.wikipedia.org) His basic idea is that young children have sexual drives and ideas which affect their individual psyche. For Freud, the personality development of a child passes through five stages −(1) The Oral Stage, (2) The Anal Stage, (3) the Phallic Stage, (4) The Latency Period, (5) The Genital Stage. In the Oral stage which begins at birth and lasts approximately one or one and a half year, the oral cavity is the primary focus of libidinal energy. The child's focus of pleasure in the Anal

stage is centered on the retention or expulsion of the feces. The child has to learn to control through the training given by parents. It represents "a classic conflict between the id, which derives pleasure from the expulsion of bodily wastes and the ego and super-ego, which represent the practical and societal pressures to control the bodily functions." (Stevenson: 'Freud's Psychosexual Stages of Development' : www.victorianweb.org) The resolution of the Anal stage, proper toilet training, permanently affects the individual propensities to possession and attitudes towards authority. In the third stage which is called the Phallic stage, a boy's decisive psychosexual experience is the Oedipus Complex − the son-father competition for the possession of the mother. In this stage, the child's erogenous zone switches to the genital region. Children become aware of their bodies, the bodies of the other children, and the bodies of their parents. They learn the anatomic differences between 'male' and 'female' and the gender difference between 'boy' and 'girl' and it alters the dynamics of the parent and child relationship. The boy's libido or sexual desire is directed upon his mother and he develops jealousy and emotional rivalry against his father because it is the father who sleeps with his mother. Moreover, to facilitate union with mother, the boy's id wants to kill his father but the ego knows that father is stronger than him and may punish him by castrating him. This castration anxiety or castration complex is an irrational, subconscious manifestation of the infantile id. The conflict is resolved by "relinquishing his desire for the mother (adopting an incest taboo), as he becomes the father mentally, that is, he identifies with the imagined punitive father and internalizes the castration threats as a moral conscience." (Le Vine: 2010: 120) By identifying with the parent of the same-sex, the boy diminishes his castration anxiety, because his likeness to father protects him from father's wrath in their maternal rivalry. Thus the satisfactory parental handling and resolution of the Oedipus complex are very important in developing the male infantile super-ego. Hence the man who is fixated in the Oedipal stage of their psychosexual

development may be considered mother-fixated as revealed when the mate (sexual partner) resembles the mother.

The resolution of the phallic stage leads to the latency period in which the sexual drive lies dormant. In this period which continues from the age of six years to puberty, children pour their repressed libidinal energy into asexual pursuits such as intellectual activities, athletics and social interaction. They develop mostly same-sex friendship during this period. In the Genital stage, the final stage of psychosexual development, which begins during puberty but lasts throughout the rest of a person's life, the individual develops a strong sexual interest in the opposite sex. An attempt has been made in this paper to critically analyze how this phenomenon of Oedipus complex comes to the surface in the play *The Cyclist*.

Vijay Dhondopant Tendulkar, one of the four pillars of modern Indian theatre (the other three being Badal Sircar, Girish Karnad and Mohan Rakesh) is a prolific writer whose plays made a clear break from the sententious, sentimental and melodramatic plays that dominated the mainstream theatre of the time. In his plays he is concerned with man's fight for survival, the varied moralities by which people live, the social position of women, the covert or overt violence in human beings and the eternal chain of victim-victimizer syndrome. He presents these concerns in different forms in different plays with humanistic concerns always reigning supreme. *The Cyclist*, intended to be his last play, translated by Balwant Bhaneja, is different from Tendulkar's other works. In this play, he made a bold experiment, writing "an allegory about the journey of life".

The play describes a young man who sets out on a journey astride his wheelless bicycle. There is no specific geographical location in which the play is set; the play describes only a place from where the cyclist is trying to get away. As the journey progresses, the cyclist encounters various types of persons and hazards – natural, supernatural and human as well. As he rings the bell of his cycle, he is threatened by a man whom he addresses as his neighbour Jogeshtey Uncle. Right in the beginning of his journey, he is faced with the problem of choice as he reaches a place where three roads meet. When threatened by a passer-by, the cyclist moves ahead on a road by chance, he finds that he is "on the road, which instead is going back into the city." (Tendulkar: 2006: 14) Then he comes across a sage who "about turns" him and he resumes his journey. (Tendulkar: 2006: 15) Along his journey, the Main Character is "waylaid by hoodlums, threatened with legal actions by the lords of heaven and earth, sized up and

rejected by a picky lion, stalked by a lonely ghost…" (Bryan: '*The Cyclist'*: www.timeoutbengaluru.net) Then he is taken over by sudden rain. Being drenched with rain, he stops to get his clothes dried. It is here that he meets a sweet-talking mermaid who claims to have swallowed his clothes. It is his encounter with the mermaid which abruptly ends his journey and he is once again scolded for making a noise by the same man whom he called Jogeshtey Uncle before. As he complains against his neighbour, he looks younger and younger and folds himself in a foetal position round his bicycle. The play *The Cyclist* is an allegory representing the idea of the journey of life. This play is an exploration of the psyche of a cyclist whose journey on a wheelless bicycle becomes an occasion for the exploration of the hidden mystery of universe and human life. It is significant to note that the cyclist is simply called the Main Character. In fact, Tendulkar chooses to leave him nameless in order to suggest that "he bears all our names." (Bryan: '*The Cyclist*': www.timeoutbengaluru.net) Besides it, all the other characters in the play have been consciously given symbolic names or titles as Ma, Pa, Lion, Ghost, Lord of Heaven and Earth, Dakoo El Bandito etc. In order to indicate a universal human experience and "to transcend boundaries of culture and geography", Tendulkar has reduced references to particular locality or culture. (Savitha: *Deccan Herald*: 2006)

The journey of the cyclist can be interpreted at many levels ranging from the physical to the metaphysical. In this connection Balwant Bhaneja remarks: "*The Cyclist* is not about one but three journeys: Apart from being a journey in geographical terms, it is a psychological exploration of the protagonist's mind and offers insight into the historical significance of the bicycle." (Bhaneja: 2006: viii) In analyzing the consciousness of an individual, the play contains some veiled references to the phenomenon of Oedipus complex.

In the beginning of the play the cyclist is seen as ready to embark on a journey with all the initial paraphernalia needed for it. In his initial dialogue with self, the Main Character narrates the protection and care given to him by his parents in his childhood. He informs: "I have never been out. Amma and Pa never let me go. The only child! My older brother lived only two months. Then died. Did not let me go. That's why they said, 'There's everything in this house – Why go out and waste yourself? They got me a bicycle. I'd wheel it around, everywhere – but only inside the house." (Tendulkar: 2006: 7) He gives some hints of his attachment to his mother and his conflict with his father in his childhood: "Pa, a real gent. Once in a

while he would slap me across the face. Just a habit. Amma totally safe. Never hit me. If I made a mistake, she'd cry instead. Then I'd say, 'Ma, I am sorry. I won't do it again.' She was the one who taught me to say that." (Tendulkar: 2006: 7) In his childhood, he was kept confined to the house, was allowed to move around only within the parameters of his home. He would dream of going outside but finds himself powerless in front of parental authority. He visualizes his dream: "I cross the door. I am on the landing, near the stairs. I ride down the stairs. Then, I can see the road outside our front door. And in the distance, the bridge across the rail tracks, and running along the bridge, the highway! There, I am standing proud over my bicycle. Dreaming so, I grew older. In fact, I am gutsy. But it takes so long to convince Amma and Pa to let me go." (Tendulkar: 2006: 7-8) It is because of his affection for his mother and fear of the father that he dithers to leave his parents but the alluring call of his dreams which corresponds to a child's need for socialization compels him to start his journey. The secluded life given to the Main Character in his childhood signifies the lack of proper parental handling of his psychosexual development. He feels suffocated in the narrow, circumscribed atmosphere of the home. So he bids farewell to his parents with the words: "I'm in your debt forever. For all you've done, I'll never repay enough. But the time's come now to get off the potty and smell the world. (*Kneeling, formal*) Blessed mother, bid me farewell! And thou, dear Dad, wish me good speed!" (Tendulkar: 2006: 9) The absence of the interaction with the world around him has left him immature and naïve. Arundhati Banerjee rightly remarks that "the play appears to be an exploration of the individual psyche that has remained completely immature and innocent. Tendulkar explains that he has come across people who survived in narrow, circumscribed lives − wrapped in cocoons − cocoons that they had woven around themselves to create a total detachment from the harshness of life. He also admits that during childhood and early youth, he had possessed a similar innocence and that there is something of that self in the character he had created." (Banerjee: 'A Vintage Year') His naiveté and innocence is revealed in the way he deals with the crowd, the passerby and the sage. As he moves on his journey with nervousness and excitement, he encounters many obstacles which are surmounted by him, sometimes with the help of someone, sometimes with the aid of luck or his own practical wit and intelligence. It makes the cyclist more confident and resolute to continue his journey with renewed zest and vigour. Whenever he is entangled in a problem, he recalls

the advice given to him by Pa which shows his growing identification with his father. When the Main Character comes across a ghost, he finds himself unable to cope with it and seeks the counsel of his father. However, the solution that Pa suggests is "the mockery of entire civilization and it reflects on the condition of post-modern society that is subjected to impotency and nothingness." (Agrawal: 2010: 212) Pa finally advises: "In this life, the worst possible tragedies happen − individually, nationally, globally − these occur, and their solutions: DO NOTHING. Every problem ultimately resolves itself." (Tendulkar: 2006: 31) With the counsel of Pa he ultimately gets success in saving himself from the ghost, the inhabitant of darkness, who withdraws from the scene with the clicking of the dawn. The cyclist resumes his journey on a new day with fresh ardour and excitement.

It appears that the journey of the cyclist begins in the latency period in which there is an inner urge to have knowledge of the world around oneself and in which a man's libidinal desires lie in a dormant state and his attention is directed towards same-sex peers. In the very beginning of the play, when the Main Character states his dream of watching "unexplored places − mountains, deserts, water" , of having "new experiences" and of making "new friends", he expresses his unwillingness to have girl friends: "Have 'girl' friends! No, no girlfriends − we don't get along." (Tendulkar Tendulkar: 2006: 7) The beginning of the new day which infuses the cyclist with renewed vigour and confidence, signifies his transformation into a full fledged human being of the male sex. In fact, the bald patch on the head of the cyclist, which viewers see in the last scene, indicates the adulthood of the cyclist, the protagonist. Sexual attraction for the opposite sex is bound to come in a man's process of development and one cannot escape it. For the cyclist, it comes in the form of the Mermaid. When the cyclist is drenched by sudden rain, he finds it impossible to move any further and takes off his clothes and puts them on a rope to let them dry. It is at this time when he hears a female voice which calls him 'Sindbaad'. This voice claims to like him. The frightened cyclist wraps himself in a torn map and once again cries for the help of Pa. The way Pa appears in his consciousness only indicates his identification with his father. This identification is reinforced by the semi-nakedness of the father who appears shirtless and hatless like his son who tries hard to hide his shame through a tattered map. Pa reiterates his clichéd advice: "Let her come. As I always say 'eyes closed, mountain gone'. If you don't see her, she doesn't exist." (Tendulkar: 2006: 36)

Despite the cyclist's attempts to evade the problem by following Pa's counsel, he is forced to face this phenomenon. The mermaid bodily appears in front of his eyes in order to wake him up from his illusion of having closed his eyes. She introduces herself as Princess Madalsa. She appears to be an enchantress, a figure coming out from a medieval romance. She informs: "I'm under a curse… the curse of an evil king. I am a princess. I can sing, dance, speak 53 languages. You have won my heart, Sindbaad!" She swallows the clothes of the cyclist in order to prevent him from running away from her. Her swallowing of the clothes of the cyclist amounts to his seduction by her. She dreamily says: "I will guard them for nine months in my womb…your clothes. Then I'll give birth to a lovely child. A child in your clothes, handsome as you. He will call you Pa, Pa, Papa and me Ma, ma." (Tendulkar: 2006: 38) Apart from being a beloved, she now becomes a mother figure. The Main Character too says: "Please go away! What's happening? Mother, lady, you swallowed my clothes… what right did you have to do that?" (Tendulkar: 2006: 39) She desires to promote the cyclist to the status of fatherhood but he appears to be reluctant and continually demands his clothes back.

In fact, the Mermaid is a symbolic figure. She represents the projection of the oedipal desires latent in the psyche of the cyclist. Despite his reluctance, the cyclist's oedipal desires are resurfaced in the form of the Mermaid. Balwant Bhaneja rightly remarks: "Mermaid's seduction of the cyclist is that of Oedipus, a composite of mother, girlfriend and enchantress." (Bhaneja: 'Introduction':2006: x) The process of sexual encounter and procreation is a necessary stage of human life and development. It is here that the play *The Cyclist* transcends the story of single individual and becomes symbolic of any man's journey through life. The obstacles, sufferings, monotony, joys – all seem to reflect a modern man's voyage through life. If the cyclist is representative of everyman, the Mermaid is the incarnation of everywoman whose quest is for a mate who is a composite of a lover, father figure and romantic adventurer. It is the cyclist's entanglement with the Mermaid that abruptly ends his metaphysical journey, wakes him up from his dream and brings him back to the reality around him. . His meeting with the Mermaid signifies his desire to connect to his mother again and to go back to his roots. It can be done only by reentering into the womb and so he comes to the fetal position. Through this journey, he wants "to solve his existential riddle – what is the meaning of one's life, between one's birth and death. Unable to resolve the issues of killing, greed, destruction of

environment etc. surrounding him, the mermaid provides him an imaginary escape to return to his mother's fold, as an infant in conception in mother's embryo." (Bhaneja: In an email conversation with the researcher) The realization that it was not a successful journey and his curling up in a womb-like position indicates his desire to relive his life. So in a sense, the mermaid signifies "the death and the beginning of life." (Jeshi: *Metro Plus Bangalore*:2009)

Human psyche enjoys its own autonomy of self whose fluid states reject the conformity with the accepted patterns of tradition and culture. It is a difficult task to represent the labyrinthic depths of human mind in a literary form especially in drama. *The Cyclist* is a glowing testimony of Tendulkar's art of exploring the finer and subtle nuances of human psyche and giving expression to them.

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OPPRESSOR - OPPRESSED in African American Culture

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Abstract— The aim of the study is to portray that though we are in modern world. The existing of racism and female domination is still on real lives. The inequality exists between the haves and have not's. Women is always definite not only in relation to man but as dependent on man and secondary to him. The discrimination begins right from her childhood as she is treated differently. Male superiority is inculcated in her. The problem of oppressor in the African-American context is very much live, causing the frustration.

Here the frustration of Women also pronounced by making them worst affected and exploited. Equality and justice for all remains a dream only, as long as oppression exists in any form.

Keywords— OPPRESSOR, OPPRESSED, portray.

I. INTRODUCTION

A major part of the discussion is animated and has demanded a great deal of attention from feminist critics defensive Walker's depiction of African American life. A part of the critical conversation is made up of chiefly black males who dislike and reject Walker's demonstration of black males in her novels. The feminist conversation in this realm consists of critics explaining the sources of the male reaction and the misreading that has led to those reactions.

The novel describes the lives of these women as they struggle with society, their landlords, and their husbands. These women survive partially by taking on a role or behavior previously belonging to men. Unlike the others, Ruth has the opportunity for a life without male. Woman is a crucial part of society. No society or country can progress without the active contribution of women.

Although the place of women in society has changed from age to age and culture to culture, fact common to all societies is that a woman has never been considered equal to a man. She is treated as inferior and a second rate citizen. Her identity and status is derived from her relation to the gendered categories of mother, daughter, daughter-in-law and wife.

She is always definite not only in relation to man but as dependent on man and secondary to him. The discrimination begins right from her childhood as she is treated differently. Male superiority is inculcated in her. Hypothesis The problem of oppressor in the African-American context is very much live, causing the frustration.

Here the frustration of Women also pronounced by making them worst affected and exploited. Equality and justice for all remains a dream only, as long as oppression exists in any form. The aim of the study is to portray the impact that slavery and racism had on real lives.

The reputation of a literary work need not rest on the portrayal of the author's inner landscape, his dreams or experiences, nor does it just rest on higher themes and characters. On the additional furnish a work which utilizes one's experiences, expectations, yearnings and dreams, doubts and dilemmas to look at the world in a different light with the intension of creating a better, more prosperous and more peaceful world stands a better chance of being accepted and acknowledged.

Such a work not only draws the attention of the people but it attains their approval and appreciation too. Most of the legends, irrespective of the language in which they have been written stand testimony to their deep concern for mankind and its betterment. Men and women all over the world, irrespective of their differences of nationality, race, religion, colour or government are governed by more or less the same feelings and passions.

Hence the inequality existing amid the haves and encompass has not remained a matter of scholarly interest but over the years it has become everyone's concern. Before three hundred years, civil war has started to get farmers from Africa.

Because of poverty in their Country they moved America to work. That was the period of grown in share market. Black people were treated as slaves. Young Women were harassed, which results in domination.

Blacks were dominated by white. Many Political leaders like Abraham Lincoln and Martin Luther king started their revolution. Population of blacks was increased. During 1900's the slaveries were decreased. Government implemented many rules. Africans were developed in all the aspects except in Education, fought for equal rights and only forty eight percentages were educated.

Many people wandered as uncivilized without proper food and shelter. During 1960's health issues spreader all over, women were abused and harassed by White. Americans started to neglect them because of their disease. Blacks were suffering commencing racial discrimination. Equality is a concept deeply embedded in American constitutional laws .The urge ,the demand of the African-American to be treated as an equal ,his quest for equality still remains a distant dream ,and a non-entity in the scheme of the great .It has remained a dream for more than three centuries ,it remained a dream on 28 August 1963 for Martin Luther King, representing some two hundred thousand Americans; it remained a dream for Rodney king, and perhaps it will remain for many more.

Though each generation of Americans right from the seventeenth century, have "sought to create a social order with "equity and justice, as they understood it" (3-4), extending the benefits of impartiality and integrity to the African-American has always been elusive, as mentioned by Franklyn. The people who came to America with the intent of settling there, did not have much problem with the troublesome natives, nor did they have any problem with the other Europeans. They could accommodate themselves to each other. But such an accommodation was unthinkable with an African or an American. The twin acts of slavery and prejudice had debased the African-American and the degradation has remained operative for centuries.

The general view was that a black is a black and an inferior, whether he was a slave or a free man. The discrimination was Prevalent everywhere. African -Americans were officially excluded from the militia, they were barred from testifying against white persons, they were taxed more heavily than the whites were prohibited from owning real estate.

In 1790,a law was enacted limiting naturalization to white aliens. The Congress of 1792 also denied opportunity to thousands of Negroes who fought in the War of Independence, to be enrolled in the militia. The Congress of 1802 excluded the African-Americans from carrying the United States mail, thereby revealing a blatant mistrust of even those free African-Americans.

It is a historical fact that at time of establishing a government at the new capital at Washington, the authorities made certain that free African-Americans were not only excluded from participating in the affairs of the government but also they would be remained constantly of their degraded position. Various Congress right from through sixteenth made certain that the African-Americans though free were deprived .

As late as 1810, even when slavery was dead or dying, racial equality did not exist. The places of congregation for prayer were no expectations either. This resentment of the presence of African-Americans, even in places of worship makes one wonder whether there were two Gods, one for the white and another for the American, in the format of possessions prepared exclusively by the white oppressor and excluding the oppressed African-American.

However, it cannot be deprived of that the denial of equality was humiliating and painful to the oppressed individual as able-bodied as the oppressed group. It is again undeniable that very few even thought of treating the American-Americans as equals. The reaction of the African American is natural, caused by the oppressive conditions described and such oppressive conditions continue to prevail in the American society. The oppressor's desire to split the world for the selfish purpose of domination leads to resentment and anger of the oppressed.

The expression of resentment and anger by the oppressed African- American varies from person to person and from group to group. However, their intention is to create awareness about the problems of the oppressed African American. This may be called the righteous indignation of the oppressed for the oppressive conditions willfully forced by the oppressor. The sensitive and creative African American artist uses his artistic expression to create a powerful impact on the minds of the readers about their oppressive conditions. Although the place of women in society has changed from age to age and culture to culture, fact common to all societies is that a woman has never been considered equal to a man. She is treated as inferior and a second rate citizen. Her identity and status is derived from her relation to the gendered categories of mother, daughter, daughter-in-law and wife.

II. CONCLUSION

The oppressor-oppressed relationship results in injustice, inequality and oppression of women. The oppression of women takes the form of abuse, violence and rape resulting in traumatic experiences. The oppression of women may also lead to unwanted pregnancies and painful abortions, as revealed in many novels.

Violence leaves a psychic scar on the oppressed, which turn leads to further violence and murder. The relationship also results in an identity crisis. The oppressed assuming the role of an oppressor becomes a hateful byproduct.The blindness of the oppressor in turn leads to the problem of the loss of identity of the oppressed. The African-American youth wandering in the street feel frustrated and rootless. Their individuality and identity is lost in wilderness. The oppressive conditions and the effects of oppression lead the oppressed to a realization that the solution has to be derived from within, this realization attained through experiences of frustration, anger, violence and death.

Most of the protagonists realize that they have been ultimately responsible for their actions and they cannot escape from the after-effects. This sense of owing responsibility leads to further realization that the ultimate solution has to come from within. The experience and realization paves the way of finding the solution to the problems caused by oppression that the deliverance for the oppressed must come from within and that one form of violence-oppression-can never be erased with other forms of violence.

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Plea to the bonded laborers in Mahasweta Devi's play "Aajir"

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Abstract— It was the mission of Mahasweta Devi to learning about transformation of society through her writing. Now and again, she expressed her disgust that the new political system has failed to safeguard the interests of the weaker sections of society and it also has failed to keep their commitment to common people.

Keywords— voice of the oppressed section, social discontentment, Poverty and ignorance, hunger, landlessness, indebtedness, and bonded labour.

In the galaxy of Indian English drama, in spite of the exclusive monopoly of male dramatists, Mahesweta Devi is the only representative woman dramatist who made experiments with art of theatre along with the prolife experiment in fiction. She has expressed her creative vision through novels, short stories, dramas, social and political essays. Mahesweta Devi with her radical and unconventional vision gave a new direction to Indian theatre. She was born under the passing shadows of national movement for liberty and human survival. At a very early stage she came in contact with the supporter of political and cultural movement in Bengal. As a sensitive social thinker, she deeply felt the pain of people and downtrodden. She started writing articles to expose the problems of the marginalized section of society in the Bengal's dailies like Jugantar. For her exceptional awareness for the suffering of downtrodden, she was acknowledged as the most seriously committed artist. During the time of the formation of her creative impulse, she witnessed the upsurge of Naxalite movement and became a major formative influence in her eras. She was disgusted to find that the poor and unprivileged were consistently being exploited in the hands of intellectuals and political leaders.

The creative canvas of Mahesweta Devi covers the misery of the life of those who live beyond the glamour of metropolis of Calcutta. In her writings, she expressed the pain and suffering of the landed gentry. It was her effort to acknowledge the identity of the tribal and other marginalized groups in the mainstream of society. She wants to write about the people who are struggling hunger, landlessness and indebtedness. In an interview with Gayatri Spivak, she mentioned the purpose of her writing. To quote; the tribal and mainstream have always been parallel…. The mainstream does not understand the parallel… They can't keep their land; there is no education for them, no health facilities…. They are denied everything… That is why I started writing about the tribal movement and tribal world…. I repay their honour... (1)

It was the mission of Mahasweta Devi to learning about transformation of society through her writing. Now and again, she expressed her disgust that the new political system has failed to safeguard the interests of the weaker sections of society and it also has failed to keep their commitment to common people. She categorically declares, "I go on writing about people." It is distinction of Mahasweta Devi that she perceives the social discontentment as a natural response of exploitation and oppression. She pleads that the responsibility of the creative writers is to work as the instrument of transformation against the oppressive mechanism of human exploitation. She asserts;

"For a long time now, Bengali literature has indulged in a denial of society and has been played by on atrophy of conscience. The writers refuse to see the writing on the wall. The reader as turning away from them in revulsion. What can be more surprising than that writers living in a country bedeviled with so many problems… should fail to find material for their work in their own country and people."[2]

In this respect, Mahasweta Devi gave a new direction to Bangla literature by articulating the voice of the oppressed section of the society. She tries to represent the social imbalance and at the same time tries to dive deep in the consciousness of the characters who has been subject of victimization. It is only the widespread humanitarian concern of her literary creation that has brought her a global recognition. It is evident that Mahasweta Devi presents the issue of the sufferings of marginalized on the basis of her

own experience gathered thorough her affinity with the marginalized group like subjugation of woman, dalits, untouchable, tribal communities and the suffering of the bonded labors. Within this small canvas, Mahasweta Devi established her authority as a committed artist. The distinction of her art lies in that she has brought Indian English drama close to the voice of common man, beyond the sentimental and philosophical dramatic creed of Tagore and Aurabinado. Her dramatic world shares the shadows of reformative zeal of Badal sircar, Vayay Tenduldar and Girish Karnad. Her well-known plays are 'Mother of 1084' Aajir, Urvashi, O Johnny, Bayen and water.

 Here we take for our study her play 'Aajir' in which Mahasweta Devi raises her voice against the exploitation of the poor and illiterate people in the rural areas. Paatan the protagonist of the play suffers perpetual slavery only for the debt of three rupees. Poverty and ignorance made him to face humiliation and injustice in the hands of the local landowner. The economic exploitation of Paatan take the form of physical exploitation and it ultimately culminates in the form of sexual exploitation. The whole life of Paatan becomes an uncompromised bond in which he was denied the right of emancipated and dignified life. Mahesweta Devi, through her dramatic world of 'Aajir' categorically acknowledges the identity of the bonded laborers and makes a significant effort to the reconstruct their voice, with her intense human sympathy. She never tries to romanticize the experience of the tribal and slaves for the sake of commercial popularity only but here she has documented how people survive in the subhuman existence under the burden of poverty, exploitation and oppression. She meditates that the most of the social evils are the off shorts of the present system, based on power politics and she also tries to find out a radical transformation in the society. In one of her interviews with Gayatri spivak, she conferred:

   "After thirty one years of independence, I find my people still groaning under hunger, landlessness, indebtedness, and bonded labour… All the parties… have failed to keep their commitment to the common people. I do not hope to see in my life time any reason to change this conviction of mine. Hence, I go on writing… about the people."3

Mahasweta Devi holds that the system of slavery and bonded labour is product of poverty and faulty economic structure, based on the authority of the landlords. In the remote India, at the outskirts of Bihar, Assam, Bengal and other border states, the masters of land, manipulate the resources of nature to control the fate of the humble humanity, who are landless and homeless. These bonded labors are deprived of all resources of mainstream of life and are dragged behind the veil of ignominy and shame. Besides physical torture and social depilation, they are left mentally cripple, even to think of themselves at the level of bodily ego. Their survival is the worst even than the animals. It is said that the birth of the concept of boned labour in India, is a product of debtor-creditor relationship. ND Kamble puts:

 "In practice, bonded labour in India is the culmination of the debtor-creditor relation into slave and master relation. But the bonded labour is an outcome of the socio-economic system prevailing in India .Some people who were deprived and political power had to depend on those on who enjoyed these powers. Criminal poverty of vulnerable section expressed them to exploitation in the built-in-mechanism of the socio-economies system. Economic dependence and poverty of the under-privileged sections of society forced them to be slaves."4

 The institution of slavery has been popular since the olden times and it exists in different forms, in different societies but the horrible impact of it can be seen in the formation of many post-colonial societies in Africa and Caribbean. The organization of European slavery over the post three centuries has its genesis in trading concession. For all pervasive poverty, labour is available at low cost and for their intellectual blankness; they could have been manipulated as insensitive animals. In America slaves were sold and purchased in the auction market. Eugene O'Neill, the eminent American dramatist in his famous play; 'Emperor Jones' presents, how the slaves are not only economically subjugated, but they are also subjugated at mantel level. The European institutionalization of commercial slavery in late 16th century afforded colonizing power. It is a paradox that the slavery is being encouraged by the progressive societies of America, France and China. Most of the slaves are bound to lead the life of subalterns and are not allowed to register their voice and existence in mainstream of life.

 Mahasweta Devi is the first sensitive Indian creative writer, who has a realization of the need of the representation of the images and voices of the bonded labour on the stage. In the play Aajir, with the power of her pen, she articulates the voice of the bonded labour, who survives in the state of invisibility, wretchedness and inhuman condition. The play 'Aajir' was first appeased as a short story before it was transcribed in the form of the play during 1976-77. In the process of transcription of the story, the idea of exploitation and oppression dominated in her consciousness. To make a naked exposition of the horrors

of the passive vision of the subjugation of those slaves into a lively and more convincing exposition. It denotes that Mahasweta Devi like Tagore and Mahesh Dalton is convinced with this vision that the live performance in theatre affords a better opportunity to present a strong chemistry between the audience and the characters. This representation of the sight of brutality of power mechanism on the stage helps to establish a better and more effective mechanism of social transformation.

It is in this spirit that Mahasweta Devi in the play 'Aajir', deals with the age old social evil, which has reduced humanity from the level of savagery and barbarism. Mahasweta Devi, through the suffering of Aajir tries to investigate the instrument of exploitive mechanism that runs the humanity of unprivileged and helpless human beings. The hegemony of the ruling class, who controls the resources of power, and even the resources of nature, establish their authority on the weak and helpless human being. In the context of the structure and idea of the play 'Aajir', samik Bandhopashyay admits:

"Power operates beyond the law and with the tacit acquiescence of an exploited class hold in thrall by a load of conventional role obligation. Legal reforms or legal defenses for the exploited have rarely affected the expletive mechanism sustained by the illiteracy ignorance of the exploited."5

The protagonist of the play, pattern confronts with the society that denies him to live a respectful life. The fate of bonded laborer was imposed by his predecessors, who pledged their family and his fortune 'into the perpetual slavery' only for the sake of three rupees. The realization of the horrors of his own wretched existence makes pattan, a rebel. This bonded spirit revolts and he becomes restless to liberate himself from the clutches of slavery and want to lead a life of self respect and self-enlightenment. The representation of the restlessness of the pattan on the stage, and the subsequent fury born within his inner self, provides Mahasweta Devi a better opportunity to expose the reality of the affectation of the artificial practices of civil society. E. Satya Narayan comments,

"The naked stage gives the playwright greater freedom to present a character in the present enacting a happing in the past. And it also allows her to be more faithful in her dramatization of the realities of the oppressed life without recourses to unnecessary scenic displays. As such she takes every care to present hr case realistically"6.

The play 'Aajir' is constructed in the spirit of folk tradition with the little interference of artificial Paraphernalia. At the very outset of the play, there is repetition of the voice on the dark stage, echoing the word 'Aajir', "the term Aajir stands for one who has sold himself to be a slave for a patty sum". The dark stage and the sudden drifting of light, illuminating pattan, who survives with the identity of an 'Aajir'.

He reveals how slavery is not a self echoing fate for him, but it is inherited from his forefathers, who were victims of terrible poverty because of famine. After this initial introduction, the crude dance of pattan is an imitation of the folk and tribal theatre, but it is also an unconscious revelation of his suppressed psyche. It indicates that the mental burden of slavery was so strong that he was helpless to maintain a harmony and balance of thought and action. He sings:

"It began with the drought,
   With the crops drying up on the field,
   And hundred dying of hunger,
  And all the rice and all the grains,
 Piling up in Raavan Shunri's granary,
 Till my forefather Golak Kura,
 To save his life"7

He was sold only for three rupees and according to the condition of the bond; other descendants of the family were automatically sold. He recalls the image of his forefather, Golak Kura. The scene shifts to the past, when Golak Kura was forced to sell his wife and children. The declaration of Golak Kura for the auction of his wife and children forecasts the apathy of human existence. It is remarkable that in the play 'Aajir', Mahasweta Devi contemplates on the issue of the lines of existentialist's dilemma of human existence. Fanon declares, "Let us try to create the whole man, whom Europe has been incapable of bringing to triumphant truth"8

In the play 'Aajir', the whole scene of the process of auction and the ironical comments on Golak, has been dramatized as a mockery of human civilization. For his poverty and helplessness, Golak seeks consolation in his slavery because it attests permits the right of self survival. The singing of Golak and his confession of thanks suggest that there is a class of society in which there is little space for their voice and vision. He sings unmindful of the fact that he is going to pledge his spirit for the personal purpose. To quote:
 "You are so kind, so kind, and master
  You've taken away from me the greater care of all
 We'll never have to worry about our blood again,
   But master what's the price" 9
 He is being auctioned by Raavan only for 'one rupee'. When Golak denies selling himself for one rupee, Raavan

starts using abusive language to subdue his sprit. Mahasweta Devi accepts that in the process of marginalization language also plays a significant role. Raavan threatens him, "take it or leave it, Bastard, I'll give you three rupees. Have you ever seen three rupees in your life?" The idea of three rupees and the subsequent elation of Golak suggest that poverty is a significant determinant to decide the mental spectrum of the bonded laborers. He fills with pride and joy on the realization that his position is worth of 'three rupees'. For him three rupees affords him to understand that he can secure the future of his children with these three rupees. The pride and self-sufficiency of Golak indicates how, they have a limited spectrum of thinking. His wild laughter, amid his illusion of security creates a more intense dramatic situation, in which social problem takes deeper psycho-philosophical dimensions. He dealers,

"I'll have my three rupees, for generations my people will have oil for their hair, clothes for their bodies, and rice for their stomachs. We'll be begging no more in loincloths for the water drained from cooked rice."10

This statement shows that for the bonded labour, to keep body and soul together, is a serious challenge. In order to celebrate the occasion of auction, the appearance man with 'Dhol' is an imitation of folk tradition. In the contest of the fortunes of Golak, it exposes how slavery for him was not an individual self choosing fate. He was expected to make a public confession of his slavery.

Mahasweta Devi in 'Aajir', with dramatic representation of this situation, indicates how slaves are bound to surrender their freedom, dignity and self respect. Raavan makes him to make a public confession of his slavery. Golak stands on such a state of humanity, that even he could not give words to his slavery. He declares,

"I and my wife name Gairabi Devi hereby enter into an agreement for perpetual slavery, which same will be bringing on me (Raavan raises a foot to point to Golak) and my wife (Raavan raises a foot to point to Gairabi) the two of us…"11

In this statement, he fails to admit about his own progeny. The man with 'Dhol' completes his statements, in which he admits the slavery, even of the 'descendants'. In this manner, Paatan, Golak's son becomes a slave even before his birth. In this process, Gairabi, Golak's wife maintains silence and only shakes her head in consent, holding the hands of Golak. Form the dramatic point of view this sight of bended head creates an image of chained labour. Gairabi in doubly subjugated because she has to bear the authority of the master and her husband. Golak accepts his identity with calm stoicism. "So I'm on Aajer now."

The second scenes of the play 'Aajir' focuses on the condition of Paatan, who in the present time, has to survive as an Aajir of Maatang who imposes all injustice and physical torture on his slaves. With his economic resources, he controls his own wife. He uses absurd language and obscene expression both for Aajir and for his own wife. With violence he imposes his own authority on Paatan and with his male domination he challenges his wife's authority by keeping a Mistress. He addresses Paatan "what a body the bastard has! Strong as a horse! I beat him up, and it is my hands aching now."12

He calls Paatan, 'a horrible sinner.' He ridicules Paatan's idea of marriage and respectable life. With the idea of the marriage of Paatan, he spits on the ground and shamelessly remarks, "Is there anyone who did give away daughter in marriage to an Aajir?"13

Mahasweta Devi in the play 'Aajir' moves with the argument that slavery is a matter of shifting of power, and it is not a permanent phenomenon. Maatang is proud of his authority, but the commands of the 'mistress', becomes a challenge to the domination of his authority. The queries of mistress about the papers of slavery of Paatan are the first challenge to the authority of the master. The mistress inspte of being a slave herself of the passion of Maatang becomes an instrument of revolt and reawakening and she tries to manipulate the situation to make Paatan free from Maatang's authority. She challenges Maatang, "What do you think you'll do if I tinker with your chest? Beat me up? I'm not your punnashasi, can't beat me."14

Maatang is shocked with the awareness of the Mistress.

Mahasweta Devi through the self confidence of the mistress ascertains that marginality is ever struggling to seek spaces in the 'Centre'. With the shift of the power, the marginalized group can assume authority to register their voice of the protest in the 'center.' The economic resources are controlled by Mattang but with the power of sensuality, the mistress establishes her authority and challenges on Maatang. She points out the weakness of Mattang:

"You are a clever fox! You tell Paatan you have his bond of slavery, and he does not dare run away. You tell me you've give me jewellery, you've given my father a share of the cropland, you tell me you'll give me a son, you have a sob for everybody, and then you go to punnasheshi's house and dance without a stick on your back."15

The oversenstiveness of the mistress for the suffering of Paatan and Maatang's open confession for the female sexuality justify that Maatang has a limited power. The voice of the mistress is the voice of perfect against the exploitation of Maatang. Maatang's failure to satisfy the

female needs of the mistress and also his failure towards his son prepares the grounds of the collapse of his authority.

In the play 'Aajir' Mahasweta Devi develop the argument that the slaves cannot be deprived of the basic human urges. The interest of the Mistress shifts in the masculine self of Paatan. Her overconsiousness for the fresh masculine of Paatan has some deeper significance in the context of the issue of marginality. Like Mahesh Dattani and Tagore, Mahasweta Devi accepts that there marginalized characters regain some higher values of life. The mistress tenderly massages Paatan with liquor. Paatan, inspte of his insignificant identity, soon gets an insight into the intention of the mistress. His confession, "I look upon you as mothers."[16]

Suggest that slavery no longer ruins the moral consideration. Like Champa of Mahesh duttanis 'Seven steps around the fire' and kamala of Vijay Tendulkar's play 'Kamala', Paatan exhibits a for more developed human consciousness. He fears from close physical contact of the mistress. Paatan's enlightened vision reflects those higher values of life, in which there is rare sublimity and the rare gravity of the personal relationship. At this stage, three things are remarkable in the character of Paatan-

(1). His awareness of moral responsibility.

(2). His awareness of personal relationship.

(3). His warmth of sensations.

All these three factors suggest that the marginality cannot subdue human spirit. His self reflective analysis gives an insight into his consciousness:

"She is my lady the Mistress. I should look upon her only as a mother. Yet why does my body burn with passion where I come in close to her? She told me: Son, if you are innocent, nothing should affect you. Haven't you see, how at chadak, the innocent, sinless devotees walk on fire, their feet unscorched. Son, if there in the touch of sin within you, and your body burns, bring devotion to your mind and quench the fire in its cool: [17]

The identification between the sensibility of Paatan and the mistress indicates that human sympathy is the only step to go beyond the burden or marginality. The mistress is so impassioned that she is encourages herself, for marriage with Paatan. This idea of marriage with Paatan seems to be obscene and absurd, but it is a manifestation of the impassioned response of human consciousness. Mahasweta Devi distinctively identifies the human consciousness, where the duality born out of social discrimination merges into single whole. With the proposal of marriage, mistress makes Paatan mentally free. She makes him conscious of his position and ensures his freedom in the form of tearing

of the bond. The little confidence stirred by the mistress, fires the spark of freedom and self dignity on Paatan. These efforts of the mistress, though motivated by selfish purpose, become the pattern to bring Paatan in the mainstream of life. Paatan is exulted on the idea of the tearing of the bond and in it; he perceives the dream of his liberation. He raises his feet, laughing loud, and "The Aajir bond! I'll tear it in to pieces and scatter them to the wind. Then (He shouts in exultation, and exists) then I'll be a man. I'll marry Bhumidasi! I'll no longer be an Aajur, no longer."[18]

In the third scene of the play 'Aajir', Paatan with the encouragement of the mistress, emerges a fully developed individual, who can assert his right and choices. His encounter with gipsy woman reveals his personality as a self conscious individual. In order to escape from the trap of the mistress, he makes a plan of secret run away with the gipsy woman. The whole idea of marriage with gipsy woman denotes that Paatan is gifted with equal intellectual insight. Mahasweta Devi explores the complex pattern of the story of exploitation. The idea of the suffering of the Paatan is further encouraged and supported by the suffering of punnashashi, who works as a whore to appease the sensual desires of the masters, punnashasi was forced to go naked from door to door with a pitcher on her head, praying for water. In the life of Paatan, the suffering and humiliation of punnashasi brings a cathastik effect. He is horrified to get the impression of her image in stark nakedness. He comes to the realization that the ruin of the desire is a common destiny of all those who are powerless. Earlier, it was the confidence of the mistress that prepared Paatan to shatter his sense of reticence, the suspended fury of punnashasi gives a new jerk to the consciousness of Paatan. She reveals her pain and apathy for the society that makes her survival difficult. In a rhetorical undertone, she declares:

Isn't a whore's body a human body after all? You bastards, you head to tar me up, and then I have to fast without a drop of water. O mother of the cremation ground! Have mercy on me, and let me pray for water! 19

Punnashashi, in the play 'Aajir" becomes the powerful instrument for the articulation of the voice of the marginalized. If the Mistress awakes the consciousness of Paatan, Punnashashi teaches him to register the voice of protest against those who work as the instrument of authority. Through her anguish, Mahasweta Devi reveals her own vision that the suffering of the marginalized is not the curse of divine, but it is an expression of the oppressive mechanism of the manipulation of the resources of power. The confession of punnashasi suggest that more than physical suffering, she is the victim of mental and

emotional suffering. Her fury gradually converts into form of rebellion. She cries out:

"Why do you all inflict yourself on me when you know it is only a whore? Eh? Why do you draw the dust from my courtyard for your Puja? The famine and the drought come again and again. And the whole has to strips naked and call for the water to bring the rain down to you."20

Mahasweta Devi maintains effective dramatic crisis to induce appropriate development of action. In contrast to the anguish of punnashasi, the mob appears announcing the escape of Paatan. In the scene, the sudden rush of mob to subdue the spirit of Paatan echo the tradition of folk theatre. From the point of the theme, Mahasweta Devi suggests that marginalization is not a matter of individual only but it is also an expression of the whole social injustice. Mob makes Paatan to realize that being in 'Aajir' he can never enjoy liberty to escape his fate. He was forced to accept that Aajir has no right to enjoy happy and healthy life to maintain his freedom and family bliss. The circle dance of the mob around Paatan vitalizes the scene of slave auction. Mahasweta Devi very successfully exposes the apathy of the society for individual gains. The following chorus of the mob is significant enough to expose the public indifference for the emotional imbalance of the poor, like Paatan. The song echoes:

"The world is not for you,

The gypsy woman's not for you,

As long as the Aajir's bond's there

"You're just a beast

And Maatang Is your God

The gypsy woman's not for you

The world's not for you

Life's not for you"21

The rage and anger of the mob is joined by Maatang and mistress. The mob raise Paatan by their hands and legs and bring him hanging head downward, to lay him upon the feet of Maatang and his wife. This scene, in the play 'Aajir' seems to be cured and spoils the sublime condition of theatrical requisites, but it is certainly a bold attempt of Mahasweta Devi to expose such horrible reality, associated with the life of marginalized group in society. The hanging heeds of Aajir makes alive the image of an animal. It is pathetic and poignant representation of the hollowness of the marginalized groups. The motives of Maatang and mistress are different. Maatang inflicts torture on him only to impose his authority as a master, whereas mistress to prevent him from running with gipsy woman, because of her own thwarted womanhood. However, the authorities of both of them take a destructive turn and they become almost

sadists. The mistress declares, "I'll keep you tied in the courtyard and wipe with a new 'Gamachha.' I'd love to see your blood flow. I'll keep you tied in the courtyard and then go to sleep tonight." 22

They treat Paatan as a lifeless beast. The blood thirsty attitude of the mob creates a rare sensation in the play and it helps to establish the savagery, existing with human consciousness. With consistent whipping Paatan seems like an animal in pain. Mahasweta Devi, in order to give voice to Paatan, explores the sense of brutality that makes human survival difficult. The apathy of society is expressed in the declaration of the mob:

"We'd love to see his blood. Famine and drought scorch our lives. The world's scorched. We haven't seen any blood for ages, we haven't killed a pig, haven't slaughtered a buffalo for ages. We'd love to see the Aajir's blood."23

In the last scene of Aajur, Paatan with a continues torture of Maatang, developed the thesis of bear pain. When mistress offers him come with her, he desperately admits that for an Aajir there is no place for free and independent survival. However, at this stage his vision develops a calm stoicism and he fearlessly gathers confidence to register his protest. His anguish and resentment shares the agony of Mahasweta Devi herself. She seems to establish that the economic structure of the society must be reorganized to safeguard the interest of the helpless victims, like Paatan. He no longer fears the position of mistress and reveals his own consciousness.   Patten, inspte of being marginalized, sustains the dignity of human consciousness. His voice becomes the voice of whole community:

"Where there is a place without a master, without the villagers, without you without the Aajir's bond? Where is there a country where the drought scorched people do not dance in glee at the sight of an Aajir's blood? No I'll go nowhere. What my forefather's did… No, I won't marry over. I won't continue a family of Aajir's."24

In this confession, Paatan's contemptuous denial of his father's decision and authority suggests that he is no longer a black headed but sustains a rare spark of humanity.

The last scene of the play Aajir is the final tearing of the viol of illusion of the hegemonic practices of the ruling class. The mistress leaves 'Gamachha', in which there was no bond. The bond was already rotten. It was only a false illusion of authority to control the fate of helpless victims, like Paatan. The shameless display of empty 'Gamachha' makes Paatan mad with anger. He feels himself betrayed. At this stage, Paatan loses his control over himself, and his suppressed rage assumes the form of violence and rebellion. He does not let the mistress finish her sentence, and hold

her by the throat. He becomes riled with anger and starts abusing language. In this state of bewilderment the echo of the voice, "no life for you, and no world for you! An Aajir no escape for you!"25

No doubt, Paatan behaves as hunted animal, but it was his first transformation of the consciousness. The absence of the bond was not his failure but his ultimate triumph against the burden of slavery. He feels a sigh of relief against the burden of slavery. He feels a sigh against the ditcher of bondage in which he was kept. He gets the realization of his own identity against the oddity of social structure, in which his identity has been denied. He declares with calm consolation:

"Like everyone else in the world, I was a free man (stating a fact) and I alone didn't know (looks at the dead woman lying at his feet) this luscious woman was for me, I don't know (looks around) what are you waiting for? The police station quite far. Come let's start moving."26

The ultimate redemption of Paatan from the state of slavery is a declaration of the triumph of the human spirit. In the play 'Aajir' the reconstruction of the voice and identity of Paatan, affirms the humiliation of human labour in the name of poverty is worst crime, imposed on man.. In a civil society, the idea of 'auction' of a man for a little sum of money is a manifestation of sickness, existing at the center of social structure. Aajir's ignorance of the rottenness of the bond and the silent submission to the authority of Maatang indicates the mockery of the civil society. Through his ignorance, Mahasweta Devi affirms that the ignorance and illiteracy is the major cause of subjugation of the labour class. The reconstruction of the voice of Paatan is the process of reawakening of consciousness that motivates the marginalized to come in the mainstream of life. By the end of the play, the idea of tearing the bond anticipates the ultimate liberation of humanity against the voice of slavery band bondage.

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Translation Revisited: A New Approach

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Abstract— *Generally, translation means replacing a text in one language by another text in another language taking into consideration: (1) lexical elements, (2) syntactic structures, (3) semantic elements, (4) pragmatic elements, (5) literary devices and (6) cultural norms. This research is based on this claim in order to give an effective translation similar to that of the original language text. It is hypothesized that an effective translation cannot be achieved only by resorting to the mentioned elements unless the writer's and/or speaker's intentionality is taken into consideration. This paper aims at re-visiting the basic approaches, methods, procedures of translation, and in the light of what is reviewed, a new approach is suggested in order to help translators as well as interpreters achieve their intentions. The basic finding is that an effective translation is based on the intention of the speaker or writer and to whom he is translating.*

Keywords— Translation, semantic and pragmatic translation, formal and dynamic equivalence.

I. INTRODUCTION

Translation is an incredibly wide notion which can be understood in different ways. For instance, one may talk of translation as a process or a product, and identify such sub-types as literary translation, technical translation, legal translation, journalistic translation, etc. Moreover, while more typically it just refers to the transference of written texts, the term sometimes also includes 'interpreting'. Not surprisingly many formal definitions have also been offered, each of which reflect a particular underlying theoretical model. The linguistic aspects of the translation process have been encapsulated in a large number of definitions, mostly dating from the 1960s or earlier (Shuttleworth and Cowie, 1997). Thus, Catford (1965), for example, defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)". However, as Sager (1993) points out, most older definitions of this type tend to centre around the importance of maintaining some kind of 'equivalence' between ST and TT. Thus for Sager (1993), Jokobson's is in this sense innovative. Jakobson (1966) sees translation in semiotic terms as an interpretation of verbal signs by means of some other languages understanding the translation process as a substitution of "message in one

language not for separate code units, but for entire messages in some other languages".Lawendowski (1978) holds the same view when he defined translation as "the transference of meaning from one set of language signs to another set of language signs". An approach based on the importance of preserving the effect of the original is given by Nida and Taber (1982). They say "translation consists in reproducing in the receptor language the closest natural equivalence of the source language message, first in terms of meaning and secondly in terms of style. Nord (1991) defines translation as "the production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanded function of the TT. Finally, to reflect the environment in which much professional translation activity takes place, Sager (1993) suggests widening previous definitions by specifying that "translation is an externally motivated industrial activity, supported by information technology, which is diversified in response to the particular needs of this form of communication (for further details, see Neubert, 1991 and Koller, 1995).

From what has been said so far, one can say that translation has been viewed either in terms of finding equivalence or in terms of transference of meaning. In what follows, we will explain these types in some details.

II. THE CONCEPT OF TRANSLATION

Translation is not a new comer to the academic scene. It has been widely practised in the course of human history. In present day globalised world, human communication is heavily dependent on translation. The results of this human activity provide a great deal of information about the ancient cultures as well as different present day cultures and help in widening intercultural exchanges. In Bassnett's words, translation, can be seen as the portal through which the past can be accessed. It opens up greater opportunities to remind contemporary readers about lost civilization.

Throughout the history of research into translation, the phenomenon has been variously delimited. In fact, there exists a myriad of definitions of the concept of 'translation'. Some are of an analogical nature, others are of a formal nature; some have a restricted sense, whereas others have abroad sense. Each of these definitions mirrors a specific theoretical tendency

towardtranslation and reflects the theoretical approach underpinning it.

Catford (1965), for example, argues that translation is an act of replacing linguistic units from a source language to a target language. He wrote, "translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)". What is important for him is to maintain kind of 'equivalence' between the source text (ST) and the target text (TT)

On the same line of thought, Jakobson (1966) sees translation as a linguistic operation which deals with linguistic signs as such. This process can take place between two different languages as well as within the same language. Yet, the verbal signs remain the basis of translation in both cases. Seen from this perspective, translation is restricted and limited to the linguistic material only, i.e. the focus is laid on the linguistic aspects of the translation process. However, Bassnett (1991) categorically deems that translation should be regarded as a series of shifts at both the linguistic and the cultural levels within which a given text is embedded.

Another different view of translation is given by Nida and Taber (1982) who wrote "translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style". Accordingly, they focus on both content and form of the message to reproduce the same effect on the source text.

Bell (1991) seems to have pursued the same line of emphasis on meaning and style in his translation of the definition given by the French theorist "Translation is the expression in another language (or the target language) of what has been expressed in another, (source language), preserving semantic and stylistic equivalences.

The above definitions also confirm the importance of 'equivalence' which underlies the following definitions, among others, given by Catford (1965):"Translation is the replacement of a text in one language by an equivalent text in a second language".

On the other hand, functionalists like Nord (1991) view translation differently. For them, "translation is the production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanded function of the target text".

Nord (1991), however, distinguishes between two senses of translation: wide and narrow. For him, "translation is, in a narrow sense, any translational action where a source text is transferred to a target culture and language". According to the form and presentation of the source text and to the correctibility of the target text we distinguish between oral translation (interpreting) and written translation (translation in the narrow sense).

Widening the above definitions, Sager (1993) maintains that translation should reflect the environment in which the professional translation activity takes place. For him "translation is an extremely motivated industrial activity, supported by information technology, which is diversified in response to the particular needs of this form of communication".

In a similar vein, Koller (1995) describes translation as a "text processing activity and simultaneously highlights the significance of equivalence". For him, "translation can be understood as the result of a text-processing activity, by means of which a source-language text between the resulting text in L2 (the target-language text) and the source text L1 (the source-language text) there exists a relationship, or equivalence relation".

To sum up, it is apparent that Nida and Taber's definition may serve as a basis for our concept of translation as a TL product which is as semantically accurate, grammatically correct, stylistically effective and textually coherent as the SL text. In other words, the translator's main attention should not be focused only on the accurate semantic transference of SL message into the TL, but also on the appropriate syntax and diction in the TL, which are explicitly the translator's (not the source author's) domain of activity which displays his true competence. Indeed, according to Wilss (1996), the notion of translation competence, "is aptly assessed in transfer situations that require at least some degree of adaptation to new and challenging textual demands". He describes such situations as "accommodatory situations" which need "structural adjustment" and generally textual manipulation. In tasks with inevitable intricacies of performance his approach to translating expressive, emotive or expository texts in particular is deemed to be creativity-oriented, that is, hermeneutic/manipulation rather than routine-oriented. In the latter approach, SL words are mechanically replaced by their TL equivalents, albeit one-to-one equivalence rarely, if ever, exists between languages.

2.1 Translation as Process and Product

Translation can be viewed from different perspectives, that of a 'process' and that of a 'product'. As a process, translation consists of turning a message from one language into another. The transmitted message can be in the form of an expression, an utterance or even a piece of music. Seen from another perspective, translation can be seen as the end product of this process, i.e. the translated text.

In addition to this twofold division, there exists a third variable, namely that put forward by Bell. He (1991) differentiated between "the abstract concept which encompasses both the process of translating and the product of that process", i.e. translation proper, translating (the process), and a translation (the product).

2.2 Translation in Terms of Equivalence

Equivalence is a term used by many writers to describe the nature and the extent of the relationships which exist between SL and TL texts or smaller linguistic units. As such, equivalence is in some senses the intralingual counterpart of synonymy within a single language and sometimes across languages (Shuttleworth and Cowie, 1997). Hence, one should know that Jakobson's (1966) famous slogan "equivalence is difference" highlights the added complications which are associated with it.

The phenomenon of equivalence is indeed complex and its concept is still controversial. Hermans (1995), for example, has described it as a "troubled notion: part of the problem stems from the fact that the term is also standard polysemous English word, with the result that the precise sense in which translation equivalence is understood varies from one translator to another. Catford (1965), for instance, defined translation as the replacement of textual material in one language by the textual material in another language, and argues that one of the central tasks of translation is that of "defining the nature and conditions of translation equivalence". Catford's view of equivalence as something essentially quantifiable – and of translation as simply a matter of replacing each SL item with the most suitable TL equivalent, chosen from a loss of all the limitations of linguistics at that time" (de Beaugrande, 1978). Snell (1995) believes that such a view "presupposes a degree of symmetry between languages, and even distorts the basic problems of translation" in that it reduces the translation process to a mere linguistic exercise, ignoring textual, structural, lexical, cultural and other situational factors, which it is now agreed upon to play an important role in translation. This view has enabled a number of scholars to subdivide the notion of equivalence in various ways. Thus, some have distinguished between the equivalence found at the levels of different "units of translation", whereas others have formulated a number of complete equivalence typologies, such as Nida's (1964) "dynamic and formal equivalence" and Kadmon (2001) total (one-to-one), facultative (one-to-many), approximative (one-to-part) and zero (one-to-one) equivalence. Koller's (1995) is more wide-ranging denotative, connotative, textual-normative (i.e. text type-based), pragmatic and formal-aesthetic equivalence, and Popovic's (1976) linguistic, paradigmatic, stylistic and textual equivalence.

Each of these individual categories of equivalence encapsulated a particular type of ST and TT relationships, although few can be said to be complete in themselves, whereas some (for instance dynamic and formal equivalence) are mutually exclusive. Consequently, the term, which has originally been introduced in order to define translation scientifically, has become increasingly complex and fragmented. Many theoreticians of translation have suggested other terms such as 'similarity', 'analogy''correspondence' or 'matching' (cf. Hermans, 1995 and Shuttleworth and Cowie, 1997). Toury (1980) insists on viewing every translation as "a concrete act of performance, and proposes that each TT should be approached via the particular "norms" under which it was produced, arguing that these norms determine "the equivalence" manifested by actual translation" (Toury, 1995). Likewise Newmark (1988) also interpret equivalence on the basis of each individual text, but unlike Toury (1980), in terms of function and communicative effect. For them, there are no particular features of ST which automatically need to be preserved in the translation process; however, they reserve the term 'equivalence' for this instance in which ST and TT fulfil the same communicative function (for further details, see Wilss, 1994; Turk, 1990; Sturrock, 1991; Pym, 1992; Shuttleworth and Cowie, 1997).

2.3 Translation in Terms of Transference

Transference means the "implantation of SL meaning into the TLT (Catford, 1965). This means that the term refers to a process in which an SL item is used in a TT, but with an SL meaning. This happens when for cultural or other reasons TL has no appropriate equivalent for an SL item and consequently "borrows" the item (Pym, 1992; Shuttleworth and Cowie, 1997). However, true transference is not common, as such borrowed items typically change their meaning, either because the item acquires a foreign feeling or because only one of the total range of meaning which it possesses in SL is transferred.

From what has been said so far, one can come to the conclusion that translation in terms of transference of meaning means conveying the meaning of the SLT to the TLT.

III.   TYPES OF TRANSLATION

No doubt, the type of translation is determined by the method which is followed. Scholars have suggested many pairs of translation methods such as literal vs. free translation, formal vs. dynamic, semantic vs. communicative, word-for-word vs. sense-for-sense translation, domesticating vs. foreignizing translation, prospective vs. retrospective translation, overt vs. covert translation, among many other pairs.

The central problem of translating has always been whether to translate literally or freely. The argument has been going on since at least the first century BC. Up to the beginning of the nineteenth century, many writers favoured some kinds of 'free' translation: the spirit, not the letter; the sense not the words; the message rather than the form; the matter not the manner. This was the often revolutionary slogan of writers who wanted the truth to be read and understood. Then at the turn of the nineteenth century, when the study of cultural anthropology suggested that the linguistic barriers were insuperable and that language was entirely the product of culture, the view that translation was impossible gained some currency, and with it that, if attempted at all, it must be as literal as possible. This view culminated in the statements of the extreme 'literalists' Walter Benjamin and Vladimir Nabokov.The argument was theoretical. The purpose of the translation, the nature of the readership, the type of text, was not discussed. Too often, writer, translator and reader were implicitly identified with each other. Now the context has changed, but the basic problem remains.

3.1 Jakobson's (1966) Types of Translation

Jakobson (1966) draws a distinction between three ways of interpreting a verbal sign. It may be translated into other signs of the same language, into another language, or into another code that is nonverbal system of symbols. These three types are as follows:

3.1.1 Interlingual Translation (Translation Proper)

This type of translation is an interpretation of verbal signs by means of some other languages. Because of the lack of full equivalence between words of different languages, however, translation from one language into another usually substitutes one entire message for another; hence Jakobson views the process of interlingual translation as a kind of reported speech in which the translator recodes and transmits a message received from another source.

3.1.2 Intralingual Translation (Rephrasing)

The process of intralingual translation has been defined as "an interpretation of verbal signs by means of other signs of the same language". This means that intralingual translation is not translation in the strict sense, but rather relies either on the use of synonyms (although these will of course always be approximate, at least to some degree) or circumlocution in order to reword a message in the language of the original. For instance, simplifying a technical text for a non-specialist readership, adapting a classic for a children's audience or producing a version of Chaucer in modern English, are all processes which can be classified as intralingual translation.

3.1.3 Intersemiotic Translation (Transmutation)

This type of translation is defined as "an interpretation of verbal signs by means of signs of nonverbal sign systems. Jakobson cites the reinterpretation of verbal art by "music, dance, cinema or painting" as examples of this process. What is "thus" meant by the term is not translation in the standard sense, but transmutation of a verbal message into another medium of expression, or in other words translation in a figurative sense, since the target code is a language "only in a metaphorical manner of speaking".

3.2 Nida's Types of Equivalence

Nida(1964) suggests two main types of equivalence. They are as follows:

3.2.1 Formal Equivalence

This type of equivalence focuses its attention on the message itself, in both form and content. Formal equivalence is thus the "quality of a translation in which the features of the form of the source text have been mechanically reproduced in the receptor language". This enables the TL reader to grasp and understand as much as possible of the original text.

3.2.2 Dynamic Equivalence

This type of equivalence is the quality which characterizes a translation in which "the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors". In a translation of this kind, one is, therefore, not so concerned with "matching the receptor-language message with the source-language message"; the aim is more to "relate the receptor to modes of behaviour relevant within the context of his own culture".

3.3 Savory's Types of Translation

As for Savory (1969), he classifies translation into two main types: literary, and non-literary translation.

3.3.1 Literary Translation

This type of translation, according to Savory, comprises the translation of all forms of writing in which the form is not less important than the content. This includes the translation of prose into-poetry, poetry into-poetry, and poetry into prose.

3.3.2 Non-literary Translation

This type of translation includes the translation of all scientific and technical material in which the content (or the matter) has the priority over the form (or manner). The translator's main concern is to reproduce the information of the original text with a high degree of accuracy.

3.3. Newmark's(1988) Types of Translation

3.3.1 Communicative and Semantic Translation

The concepts of communicative and semantic translation represent Newmark'smain contribution to general translation theory.

1. In communicative as in semantic translation, provided that equivalent effect is secured, the literal word-for-word translation is not only the best, it is the only valid method of translation. There is no excuse for unnecessary 'synonyms' or elegant variations, let alone paraphrases, in any type of translation.

2. Both semantic and communicative translation comply with the usually accepted syntactic equivalents or correspondences for the two languages in question.

3. Communicative and semantic translation may well coincide — in particular, where the text conveys a general rather than a culturally (temporally and spatially) bound message and where the matter is as important as the manner.

4. There is no one communicative or one semantic method of translating a text, these are in fact widely overlapping bands of methods.A translation can be more, or less, semantic, more or less, communicative, even a particular section or sentence can be treated more communicatively or less semantically.

5. The vast majority of texts require communicative rather than semantic translation. Most non-literary writing, journalism, informative articles and books, textbooks, reports, scientific and technological writing, non-personal correspondence, propaganda, publicity, public notices, standardised writing, popular fiction,the run-of-the-mill texts which have to be translated today, but were not translated and in most cases did not exist a hundred years ago, comprise typical material suitable for communicative translation. On the other hand, original expression (where the specific language of the speaker or writer is as important as the content), whether it is philosophical, religious, political, scientific, legal, technical or literary, needs to be translated semantically. A communicative translation may well be a useful introduction, a simplified version, to the semantic translation of such texts.

6. There is no reason why a basically semantic translation should not also be strongly communicative.

7. Meaning is complicated, many-levelled, a 'network of relations' as devious as the channels of thought in the brain. The more communication, the more generalisation; the more simplification, the less meaning. (Newmark is writing against the increasing assumption that *all* translating is (nothing but) communicating, where the less effort expected of the reader, the better.)

Al-Sulaimaan (1996) summarizes the basic features of semantic and communicative translation by using the following table.

3.3.2 Features of Semantic and Communicative Translation

No.	Semantic translation	Communicative translation
1.	It is author-centred.	It is reader-centred.
2.	It pursues author's thought process Related to thought.	It pursues author's intention. Related to speech.
3.	It is concerned with author as individual.	It adapts and makes the thought and cultural content of original more accessible to reader.
4.	It is semanticlly and syntacticllyoriented. Length of sentences, position and integrity of clauses, word position, etc. are preserved whenever possible.	It is effectively oriented. Formal features or original are sacrificed more readily.
5.	It is faithful and more literal.	It is faithful and freer.
6.	It is informative.	It is effective.
7.	It is usually more awkward, more detailed, more complex, but briefer.	It is easily read, more natural, smoother, simpler,clearer, more direct, more conventional, conforming to particular
8.	It is personal.	It is social.
9.	It is source language biased.	It is target language biased.
10.	It is over-translated:moreconcentrated and more specific than original.	It is under-translated: use of 'hold-all' terms.
11.	It is more powerful.	It is less powerful.
12.	It is always inferior to the original because of	It may be better than original because of gain in force and

No.	Semantic translation	Communicative translation
	loss of meaning.	clarity, despite loss in semantic content.
13.	It out of time and local place 'eternal'.	It is ephemeral and rooted in its context, 'existential'.
14.	It is wide and universal.	It is 'tailor-made' or targeted for one category of readership; does one job, fulfils one particular function.
15.	Inaccuracy is always wrong.	A certain embroidering, a stylistic synonymy, a discreet modulation is condoned, provided the facts are straight and the reader is suitably impressed.
16.	The translator has no right to improve or to correct.	The translator has the right tocorrect and improve the logic and style of the original, clarify ambiguities, jargons, normalise bizarre personal usage.
17.	Mistakes in the original should (and must) be pointed out only in a footnote.	The translator can correct mistakes of facts in original.
18.	The target is a 'true' version, i.e. an exact statement.	The target is a 'happy' version, i.e. a successful act.
19.	The unit of translating tends to words, collocations and clauses.	The unit of translating tends to sentences and paragraph
20.	It is applicable to all writings with original expressiveness.	It is applicable to impersonal texts.
21.	Basically the work of translating is an art.	Basically the work of translating is a craft.
22.	It is usually the work of one translator.	It is sometimes the product of a translation team.
23.	It conforms to the 'relativist' position of cultural relativity.	It conforms to the 'universalist' position, assuming that exact translation may be possible.
24.	It stresses meaning.	It stresses message.

IV.   DISCUSSION

Translation is a kind of secondary communication with both a limiting and an enabling function. It can be defined as a process of replacing a text in one language by an equivalent text in another. It can also be defined in terms of "meaning", "monitoring", "equivalence", "transference", product, intercultural communication, among many other types. The three basic features of translation are thus text, equivalence, and process. Traditionally, one can distinguish between translation as a linguistic act and translation as an intercultural communication.

In the previous sections, we had a glimpse of how complex translation is. This complexity comes about not only because of the problems of pinning down the meaning of an original text, but because of the need to restate that meaning in another text. Different perspectives on translation have focused on different aspects of that process.

Given its complexity, translation can, and indeed must be approached from different perspectives, linguistic, cultural, socio-political, literary, purpose-oriented. Linguistic perspectives on translation, which focus on the original text, have recently widened their scope considerably-from a concern with lexical and semantic meaning to embracing functional and pragmatic views of language. Scholars who sympathize with the other more psychosocial, more "subjective" perspective on translation sometimes deny the very relevance of the original text, emphasizing the importance of the relevance and effect of the target text. A focus on variable, culturally conditioned interpretations of texts, and on the purpose of a translation are the most recent, late twentieth century contributions to the field.

A translated text can never be identical to its original; it can only be equivalent to it in certain respects. These can be systematized in the form of five equivalence frameworks, not all of which can be fulfilled simultaneously. The choice a translator is forced to make between differently equivalent expressions depends in each individual case on the hierarchy of equivalence demands he sets up for himself, or is asked to follow. Translation is only possible with reference to the concept of equivalence, for there can be no exact transference of meaning across texts in different languages, only an approximation appropriate to purpose. But how far that purpose can be achieved is also dependent on the limits of translatability and the intention of the writer or speaker as well as the intention of the translator and to whom he is translating.

V.   CONCLUSION

The study arrived at the following conclusions

1. Using word-to-word translation means that the translator aims at having a contrastive study of the SL text and TL text lexicons.
2. Using literal translation and formal equivalence means that the translator is aiming at having a contrastive study of the syntactic structure and equivalence of the source language text and the target language text.
3. Using semantic translation means that the translator is having a contrastive study of the contextual meaning of the source language and the target language.
4. Using communicative translation means that the translator is after the force of the message as well as the intentionality of the source language writer or the speaker.
5. Using dynamic translation means that the translator is after literary style.
6. Using three translation means that the translator is after the transference of meaning.
7. Using adaptation means that the translator is fully free to give an effective translation taking into account the lexicons, syntactic structure, semantic elements, pragmatic elements, cultural norms and the intentionality of the speaker or the writer.

In the light of our findings and conclusions, our own model of translation will be the following diagram in order to give an effective translation.

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Context as a Basis for Understanding Pragmatic Ambiguity with Reference to Arabic

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Abstract— The study of ambiguity has been a central issue in the formulation of linguistic theory, and has been an area which serious psycholinguistic study has focused on since the past two decades.

The current study deals with "Context as a Basis for Understanding Pragmatic Ambiguity with Reference to Arabic" and the methods that can be used for translating this phenomenon into Arabic taking into consideration the same effect of the SL writer.

No doubt, pragmatic ambiguity is problematic since it is based on intentionality. However, it becomes more problematic when it is translated into Arabic, simply, because English and Arabic are genetically different languages.

This research paper aims at (1) studying the phenomenon of pragmatic ambiguity which is the output of any other type of ambiguity such as phonetic ambiguity, phonological ambiguity, lexical ambiguity, sentential ambiguity as well as semantic ambiguity, (2) making the context crystal clear which has an effective impact on understanding the expressions under investigation since intentionality cannot be deduced without knowing context, (3) specifying different patterns of pragmatic ambiguity in the books and articles of pragmatics, (4) translating the specified patterns into Arabic to show their realizations and whether, they will have the same effects as to that of source language or not.

It is hypothesized in this research that (1) there is no formal correspondence between English and Arabic, (2) pragmatic ambiguity cannot be solved unless both context and cotext of the phenomenon in question are known, (3) all types of ambiguity cannot be interpreted unless the intention of the writer is clear which is context and cotext bound

To test the validity of the above mentioned hypothesis, it is to be noted that only eight different patterns have been chosen to be translated into Arabic, (2) these expressions were translated by six assistant lecturers in the department of Translation/Cihan University/Erbil, (3) Newmarks' method of communicative translation will be adopted in the

research under investigation, since it tackles the intention of the writer.

The basic conclusions of this research are that, (1) all types of ambiguity are based on the intention of the writer, (2) there was no formal correspondence between both source language and target language, (3) the pragmatic ambiguity was solved by resorting to both cotext and context.

Keywords— Ambiguity, pragmatic, translation, context, cotext.

I. INTRODUCTION

Generally speaking, ambiguity is the quality or state of being ambiguous.It is a property of linguistic expressions. If an expression (word/phrase/sentence) has more than one interpretation, it can be considered ambiguous. Bach (1994) states that "a word , phrase , or sentence is ambiguous if it has more than one meaning.Leech(1987) defines ambiguity as " a one-many relation between syntax and sense".

Prakasam and Anvita(1993:94) state that ambiguity is the phenomenon of double or multiple signification. A word, phrase, or sentence is ambiguous if it has more than one meaning. In literary criticism ambiguity refers to the exploitation for artistic purposes of language which has multiple meanings. A phrase is vagueif and only if we do not know what is meant by it. If we do not know which of the two meanings is intended, then it is ambiguous to.

Ambiguity refers to the state of having or expressing more than one possible meaning or something open to more than one possible meaning. It refers to the state in which a word or a statement, any linguistic entity, can be understood in more than one way.

Conway (2002: 5) believes that ambiguity is uncertainty among specific alternatives. A word in a context can mean more than the isolated, and can also mean less than the isolated word, more because in context the word requires a new context and at the same time, less, because the word is delimited by that context. However, Grenat and Taher (2002: 10) point out that ambiguity means that utterances may differ semantically

but not phonetically, i.e. they differ in their interpretation but not in their form.

Poesio and Artstein (1996:170) mention that natural language expressions can be ambiguous whether deliberately, as in poetry and humour, or unintentionally as in an ordinary language .Hurford, et al (2007: 128) say that an utterance is ambiguous if it has two or more paraphrases which are not themselves paraphrases of each other.

To sum up, one can conclude that ambiguity is a linguistic phenomenon in which a linguistic expression can have more than one meaning or interpretation one of them is clear and the others are implied.

II.   TYPES OF AMBIGUITY

The basic types of ambiguity can be summarized as follows:

2.1 Lexical Ambiguity: It occurs when a sentence contains a word or words that has or have more than one meaning.. This type of ambiguity is also known as "semantic ambiguity " .Lexical ambiguity arises when a word has more than one generally accepted meaning. It stems from the existence of homophony and polysemy. Homophony occurs when a single word has more than one meaning. For example, the word 'bank' can be used to denote either a place where monetary exchange and handling takes place or the land close to river, the bank of the river. (For example, " Mary went to the bank", this sentence is ambiguous because the word 'bank' can either refer to building or to 'the edge of the river').

Schane (2000: 4) mentions that lexical ambiguity potentially occurs whenever a word has more than an objective or dictionary meaning. Ambiguity is potential because it is only in certain contexts that more than one of the meanings may be possible.

Al-Sulaimaan (2011: 2) defines "ambiguity as a linguistic phenomenon which refers to a word, a sentence, or any linguistic expression that has more than one meaning or interpretation. Ambiguity is of different types: phonetic, lexical, structural, cultural (among many others). Any linguistic expression with more than one interpretation is said to be multiply ambiguous as in the word "run" which has more than sixty meanings".

Lexical ambiguity is concerned with multiple interpretations of lexemes. A word is ambiguous if it involves two lexical items that have identical forms, but they are distinct, i.e. unrelated meanings.

2.2 Syntactic Ambiguity: It occurs when a phrase or a sentence has more than structure. For example, the sentence " They fed her dog biscuits", which means either

a. They fed dog biscuits to her.

Or

b. They fed biscuits to her dog..

Syntactic ambiguity arises not from the range of meanings of single words, but from the relationship between the words and clauses of a sentence, and the sentence structure underlying the word order therein. In other words, a sentence is syntactically ambiguous when a reader or listener can reasonably interpret one sentence as having more than one possible structure. Syntactic ambiguity is the presence of two or more possible meanings within a single sentence or sequence of words. Also called grammatical or structural ambiguity.

"Syntactic Ambiguity arises when a phrase can be parsed. Such phrases can be assigned to different interpretations because different grammatical structures can be assigned to the same string of words. "He ate the cookies on the couch", for example, could mean that he ate those cookies which were on the couch (as opposed to those that were on the table), or it could mean that he was sitting on the couch when he ate the cookies" (Thomas and Brommage,2007:1).

2.3 Pragmatic Ambiguity: Pragmatics is concerned with the study as communicated by a speaker (or writer) and interpreted by a listener (or reader). (i.e. pragmatics is the study of the speaker meaning. This type of the study involves the interpretation of what people mean in a particular context and how context influences what is said,(Yule:1996).

It can be found when people use expressions or utterances which have more than one rendering. This type of ambiguity can be represented by pragmatic concepts like indirect speech act, presupposition etc… Pragmatic ambiguity is here defined as ambiguity resulting from a particular communication which is intended by the speaker and/or hearer for a particular communicative purpose.

It refers to ambiguity in use, to a conversational situation where the ambiguity plays a role.It occurs when the speaker and the hearer disagree on what the situation is.

Berry, et al (2003:12) believe that "pragmatic ambiguity occurs when a sentence has several meanings in the context in which it is uttered. The context comprises the language context, i.e., the sentences uttered before and after cotext, and the context beyond language, i.e., the situation, the background knowledge, and expectations of the speaker or hearer and the writer or reader. This type of ambiguity results from the presence of deictic ambiguity".

Dastjerdi and Zamani (2009: 48) state that this type of ambiguity arises when the tone or the emphasis in an SL sentence is not clear. As an example:

(1) "I am working here today".

The emphasis of such a sentence can only be perceived, if at all, from its context, although italics for one word would help.

Pragmatic ambiguity arises when the statement is not specific, and the context does not provide the information needed to clarify the statement (Walton 1996).

Ted Gibson (2012) mentions that "Various people have said that ambiguity is a problem for communication. But once we understand that context disambiguates, then ambiguity is not a problem – it is something you can take advantage of, because you can re-use easy [words] in different contexts over and over again. Jejjud (2005) said that Pragmatic ambiguity occurs in the sociocultural and contextual conditions that affect the appropriate use of language in communication.

It is useful to place words as near as possible to the words they refer to. The clear use of past and present tense , the use of intonation and correct punctuation are useful to avoid ambiguity.

2.4 Semantic ambiguity: "Semantic ambiguity is a part of the specification of the grammar of a language; most, if not all sentences are semantically ambiguous, but their ambiguity need not to be noticed by the listeners, and in fact it is typically discovered only by linguistic research" (Poesio & Artstein, 1996: 162).

For Baker, et al (2001: 17) "semantic ambiguity can arise when the meaning of a sentence could be determined only with the help of greater knowledge sources. Berry, et al (2003: 11) state that semantic ambiguity occurs when a sentence has more than one way of reading it within its context although it contains no lexical or structural ambiguity. Semantic ambiguity can be viewed as ambiguity with respect to the logical form, usually expressed in predicate logic, of a sentence.

Muhonen and Purtonen (2012: 2) regard that real semantic ambiguity occurs not only on the lexical level, but also on the syntactic level, where it leads to two different syntactic trees depending on the interpretation. So it can be concluded that semantic ambiguity is the case which cannot be easily understood. It can be read with more than one way.

It has been mentioned above that the reason behind semantic ambiguity is coordination, scope, and referential ambiguity.

2.5 Cultural ambiguity: ''Culture ... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. '' (Cited in Avruch 1998:6)

''it is the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next.' (Matsumoto 1996: 16)

"Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action.'' (Kroeber & Kluckhohn 1952: 181.)

Bartoloni and Stevens (2010: 2) mention that cultural ambiguity goes through phases when it is stigmatized and when it receives approval. It often becomes most visible when a dominant, host culture protests against a real or imaginary 'contamination' by minority cultures or when a culture that has been in subjection seeks to emancipate itself from cultural imperialism.

We can simply say that there are no two identical cultures, which would have the same values, history, systems, and social norms. Translators should be aware of and well acquainted with the cultural aspects of the original text.

III. THEORIES OF AMBIGUITY

Ambiguity draws the attention of the linguists in general and psycholinguists in particular. They are concerned with how ambiguity affects sentence processing. Psycholinguists believe that there are different theories to account for the mental process which listeners proceed in comprehending ambiguous sentences. Three notable theories to be discussed in this section are: (1) the garden path theory, (2) the many meaning theory, and (3) the mixed theory.

3.1 The Many Meaning Theory

"This theory claims that listeners compute two or more readings for each ambiguous construction and then immediately pick up one on the basis of context. For the above sentence, for example, the listeners would compute '*a blow*' and '*a drink*' interpretations for the word '*punch*'. They then pick the second since it matches with the context" (Clark and Clark, 1977: 81).

This theory seems also to be contradictive; since it cannot satisfy the question of how could listeners know a construction was ambiguous until they had computed at least two readings. A combination of both garden path and the many meanings theory has been suggested.

IV. CONTEXT OF SITUATION

Widdowson (2000:126) defines "context" as "those aspects of the circumstance of actual language use which are taken as relevant to meaning." He further points out, "in other words, context is a schematic construct... the achievement of pragmatic meaning is a

matter of matching up the linguistic elements of the code with the schematic elements of the context."

Cook (1999) in his definition, refers to the context as a form of knowledge the world and the term context can be used in a broad and narrow sense. In the narrow sense, it refers to (knowledge of) factors outside the text under consideration. In the broad sense, it refers to (knowledge of) these factors and to (knowledge of) other parts of the text under consideration, sometimes referred to as ¨co-text." (Cook:1999, 24).And "Context is the physical environment in which a word is used." (Yule:2000,128).

Although they are viewed from different perspectives for different purposes, these definitions have an important point in common: one main point of the context is the environment (circumstances or factors by some other scholars) in which a discourse occurs.

V.   REVIEW CONCLUSION

In this section, it can be said thatambiguity characterizes as a pragmatic property. pragmatists argue over exactly what meaning is, but it surely involves associating expressions in a language withreality**.**Ambiguity can be resolved by providing context and providing cotext. Psychologists havementioned that there are several theories to account for the mental process which listeners proceed in comprehending ambiguous sentences: (1) the garden path theory, (2) the many meaning theory, and (3) the mixed theory.However, pragmatic ambiguity is based on three dimensions which are: (1) lexicons, (2) syntactic structure, and (3) context as well as cotext.

VI.   WHAT IS TRANSLATION?

Translation means replacing the source language elements by the target language elements. This means that lexicons, syntactic structures, semantic elements, pragmatic elements as well as cultural are replaced by the equivalent elements of the target language.

6.1 Newmark's Types of Translation:

Newmark (1988) proposed two types of translation. They are as follows:

6.1.1Semantic Translation.

Semantic translation can be summarized as follows:

a.   It is author-centred.

b.   It pursues authors through process. Related to thought.

c.   It is concerned with author as individual.

d.   It is semantically and syntactically oriented.

e.   It is faithful and more literal.

f.   It is informative.

g.   It is usually more awkward, more detailed, more complex, but briefer.

h.   It is personal

6.1.2   Communicative Translation.

Communicative translation can be summarized as follows:

a.   It is reader-centred.

b.   It pursues authors intention process. Related to speech.

c.   It adapts and makes the thought and cultural content of original more accessible to reader.

d.   It is faithful and freer.

e.   It is effective.

f.   It is easily read, more natural, smoother, simpler, clearer, more direct, more conventional, confirming to particular.

g.   It is social.

h.   It is target language biased.

Regarding out paper, we will adopt communicative translation since it is after the intention of the writer and became pragmatic ambiguity is based on the intention of the writer which cannot be deduced unless both the cotex and context of situation are revealed.

VII.   DATA ANALYSIS

SL Text (1):

An old friend of mine teaches at that school.Kordoni (2008)

Interpretation:

Meaning 1:A friend of mine (whom) I have known for a long time teaches at that school. (friendship)

Meaning 2: A friend of mine who is old teaches at that school. (age)

not young

Regarding the example under discussion is lexically ambiguous because it has two different interpretations as it has been mentioned above. So , it is not clear whether the adjective " old" means old in his age or the friendship is old. Hence, pragmatic comes.

TL Texts:

1.   يدرس احد أصدقائيالقدامى في تلك المدرسة
2.   يدرس صديق قديم لي في تلك المدرسة.
3.   يدرس صديق كبير لي بالعمر في هذه المدرسة.
4.   يدرس صديق قديم من أصدقائي في تلك المدرسة.
5.   يدرس صديقيالكبير في العمر من في تلك المدرسة.
6.   يدرس صديق قديم لي في تلك المدرسة.

Pragmatic Discussion:

A close look at sentences (1,2,4, and 6), reveals that they have the same meaning in the sense that this person has an old friendship who teaches at that school. As for the meaning of sentences (3 and 5), one can say that his friend is old in age. So, one cannot detemine the intentional meaning of this sentence unless it is used in a

context. Hence, the problem of this sentence can be solved, for example, meaning (1) can be achieved as "An old friend of mine who teaches at that school, retired on pension" whereas meaning (2) can be stated as " An old friend of mine, from high school, teaches at that school.

The Proposed Rendering:

Considering the analysis above, one can say that the example in question can be given two renderings according to different contexts in order to remove the ambiguity . They are as follows:

1. يدرس صديق قديم لي في تلك المدرسة.
2. يدرس صديق كبير العمر لي في تلك المدرسة.

SL Text (2):

Do you have the key ? Kordoni (2008)

Interpretation:

Meaning 1: Do you have the key of the room? (the main gate, etc.) (key)

Meaning 2: Do you have the key word of that problem?(word)

With regard to the example in question, it is lexically ambiguous since it can be interpreted differently and the translators are unable to decide the exact meaning unless the sentence will be used in a good context. This means the interpretation is context bound.

TL Texts:

1. هل لديك مفتاح؟
2. هل يوجد لديك حل للمشكلة؟
3. هل لديك الحل؟
4. هل لديك الحل ؟
5. هل معك المفتاح ؟
6. هل لديك مفتاح الحل للمشكلة؟

Pragmatic Discussion:

Looking at the sentences (1 and 5), one can deduce that they have the same meaning (i.e. asking about the key of the door or the main gate). Regarding the meaning of sentences (1, 2, 3, 4 and 6), it shows that question is about the solution for a problem. The problem of the ambiguity in meaning (1) which can be illustrated as " Do you have the key to open this door? And meaning (2) which is clear in this question " Do you have the key for this problem?".

The Proposed Rendering:

According to the analysis above, the example under investigation has two renderings so that the problem of ambiguity can be solved. This means that context should be apparent. They are as follows:

1. هل لديك مفتاح الحل للمشكلة؟
2. هل لديك المفتاح؟

SL Text (3):

I like ice-cream and cake. Kordoni (2008)

Interpretation:

Meaning 1: I like ice-cream and I like cake too.

Meaning 2: I like ice-cream together with cake.

In regard to the example under discussion, it can be consideredas a syntactic ambiguity since it has two different renderings, because of the conjunctive article "and" whether it refers to the ice-cream and cake separately or together. Hence, context should be made clear.

TL Texts:

1. أحب المثلجات والكعك.
2. أحب أكل المثلجات مع الكعك.
3. أحب المثلجات والكعك.
4. يعجبني أكل المثلجات والكعك.
5. أحب المثلجات مع الكعك.
6. أحب تناول المثلجات مع الكعك.

Pragmatic Discussion:

Looking at the translations above, one can say that sentences (1, 3and 4) have one intentional meaning which is having ice-cream with cake together, whereas sentences (2, 5 and 6) show another meaning in the sense that the speaker likes both ice-cream and cake separately. So, the ambiguity can be solved as " I like ice-cream and I like cake", while the ambiguity in meaning (2) can be resolved as " I like ice-cream and cake when they are mixed together".

The Proposed Rendering:

Two renderings can be given according to the analysis of different translations which are both context and cotext bound. They are as follows:

1. أحب تناول المثلجات مع الكعك.
2. أحب المثلجات والكعك.

SL Text (4):

The lamb is too hot to eat. Kordoni (2008)

Interpretation:

Meaning 1: The living lamb is too hot to eat.

Meaning 2: The lamb meat is too hot to eat.

TL Texts:

1. إن الخروف شديد الحرارة إذ يصعب أكله.
2. إن لحم الضان حار جدا لأكله بحيث لا نستطيع أكله.
3. لا نستطيع أكل لحم الضان لأنه ساخن جدا.
4. لا استطيع أكل لحم الحمل لحرارته.
5. إن لحم هذا الحمل حار جدا.
6. لا نستطيع تناول لحم الضان الآن لحرارته.

As for the example mentioned above, it is clear that it is lexically ambiguous, since the word " hot" has two meanings. This ambiguity can be clarified depending on the sentence's context. So, meaning(1) can be interpreted as "the lamb is too hot to eat now." , and meaning (2)can be achieved as " the meat of the lamb is

too hot to eat". No doubt, what determines the meaning in this case is context.

Pragmatic Discussion:

An overall look at this sentence, it demonstrates that sentences (1, 2 and 4) have one meaning which is that some people cannot eat lamb meat because of its heat while, sentences (3,4 and 5) show another meaning in the sense of that the lamb is too hot now and it cannot be eaten. This ambiguity can be solved by resorting to the context of situation as well as linguistic context (cotext).

SL Text (5):

The tank was full of water.Anjali & Babn(2014)

Interpretation:

Meaning 1: The military tank was full of water.

Meaning 2: The tank of waterwas full of water.

TL Texts:

١. كان الخزان ملينا بالماء.

٢. كان الخزان مملوءا بالماء.

٣. لقد كانت الدبابة مملوءة بالماء.

٤. كانت الدبابة ممتلئة بالماء.

٥. كان الخزان مملوءا بالماء.

٦. كانت الدبابة ممتلئة بالماء.

The type of ambiguity in this example is lexical because the word "tank" means either a military tank or tank of water. This type of ambiguity can be solved by the context of situation. So meaning (1) can be considered as "the tank was full water after the battle" and meaning (2) as "the tank the house of was full of water ". Determining which meaning is, one should specify the context of situation.

Pragmatic Discussion:

A close glance at sentences (1, 2, and 5) reveals that they have one meaning which is that the tank used for water was full. Concerning the meaning of sentences (3, 4 and 6), they mean that the military tank was full of water.

The Proposed Rendering:

Considering the analysis above, the example in question can be given two renderings according to two contexts. These renderings are as follows:

١. كانت الدبابة مملوءة بالماء.

٢. كان الخزان مملوءا بالماء.

SL Text (6):

Old men and women were taken to safe locations. Anjali & Babn (2014)

Interpretation:

Meaning 1: Only men were old.

Meaning 2: Both men and women were old.

TL Texts:

١. تم اخذ الرجال الكبار والنساء إلى منطقة أمنة.

٢. اخذَ رجال ونساء كبار في السن إلى مكان امن.

٣. تم اخذ المسنين رجالاً ونساءً إلىأماكنأمنة.

٤. تم اخّذ الرجال والنساء المسنين إلى منطقة أمنة.

٥. اخذ الرجال والنساء المسنين إلى مكان امن.

٦. تم نقل المسنين رجالاً ونساءإلىأماكنأمنة.

In regard to this example, ambiguity in this example is syntactic since the adjective "old" can refer either to men only or to both men and women. So, the first meaning can be achieved in case we add " the women and only old men were taken to safe locations" the second meaning can be considered as " the men and women who are old were taken to safe locations". As a result, the extra meaning cannot be determined unless both the context of situation and cotext are known.

Pragmatic Discussion:

The previous translations show that the first sentence means the men only are old. So the adjective (old) belong to men, while the sentences 2-6 mean that both of men and women are old.

The Proposed Rendering:

According to the analysis, one can give two different renderings because the context of situation is different. They are as follows:

١. تم اخذ الرجال المسنين والنساء إلى منطقة أمنة.

٢. تم اخذ الرجال والنساء الكبار في السن إلى منطقة أمنة.

SL Text (7):

The man saw the girl with the telescope. Anjali & Babn(2014)

Interpretation:

Meaning 1: The man saw the girl carrying a telescope.

Meaning 2: The man saw the girl through his telescope.

TL Texts:

١. رأى الرجل الفتاة التي تحمل ناظورا.

٢. رأى الرجل المرأة بالمنظار.

٣. رأى الرجل الفتاة بالمنظار.

٤. رأى الرجل المرأة التي تحمل منظارا.

٥. رأى الرجل الفتاة بالمنظار.

٦. رأى الرجل المرأة التي تحمل ناظورا.

Concerning the example in question, it is of syntactic ambiguity whether the man saw a girl carrying a telescope, or he saw her through his telescope. The meaning is dependent on whether the preposition 'with' is attached to the girl or the man. This syntactic ambiguity depends on the intention of the writer (speaker). This intentionality cannot deduced until one knows the context of situation as well as the cotext. It is the context which says this meaning and not that.

Pragmatic Discussion:

A close look at the example under discussion, one can say that two interpretations can be given to above utterance which both are context bound: (1) the man saw the girl by using his telescope, and(2) the man saw the girl that was holding a telescope.

The Proposed Renderings:

Variation in meaning is based on different intentions of the writer. And these intentions cannot be deduced unless, the translator resorts to the context of situation. They are as follows:

رأى الرجل الفتاة التي تحمل ناظوراً. .1

رأى الرجل الفتاة بالناظور. .2

SL Text (8):
Visiting relatives can be a bore.Kordoni (2008**)**
Interpretation:
Meaning 1: To visit relatives can be a bore.
Meaning 2: Relatives who visit us can be a bore.
TL Texts:

إن زيارة الأقرباء مملة. .1

قد تكون مملة زيارة الأقارب. .2

إن زيارة الأقارب قد تكون مملة. .3

إن الأقارب الذين نزورهم مملون. .4

إن الأقارب الذين نزورهم مملون. .5

قد تكون زيارة الأقارب مملة. .6

As for the example mentioned above, it is semantically ambiguous. The word visiting can refer to the relative and the visit. So, meaning (1) is achieved if the context is known, for example, "visiting the relatives is a bore" and meaning (2) as "the relatives who visit us can be a bore". Hence, context of situation as well as cotext will solve the problem and decide which meaning.
Pragmatic Discussion:

A close glance at the previous translations demonstrates that sentences (1, 2, 3 and 6) have the meaning in sense of that the visiting is a bore, however the sentences (4 and 5) mean that the relatives who we visit are boring.
The proposed rendering:

Two renderings can be given according to the analysis above. The renderings are as follows:

إن زيارة الأقارب مملة. .1

إن الأقارب الذين نزورهم مملون. .2

VIII.   CONCLUSIONS

1. ambiguity is the quality or state of being ambiguous.It is a property of linguistic expressions. If an expression(word/phrase/sentence) has more than one interpretation, it can be considered ambiguous.

2. Most of the examples translated and analysed in the current paper, reveal that effective translations can be arrived out once the context is presnt. This means that removing ambiguity is context and cotext.

3. As for the method of translation, it has been found that two third of the data under investigation were translated communicatively, whereas one third was translated semantically.

4. Regarding the different types oftranslation, it is apparent that different syntactic structures were used by the translators (subjects of translation) which show the different realizations of the expressions in question.

5. No doubt, translation of pragmatic ambiguity which is based on intentionality is not easy to grasp unless both cotext and context are known.

6. One main important thing should be made clear is which is that all types of ambiguity, such as lexical, syntactic, semantic (among many other types) cannot be solved unless one should resort to the context of situation and cotext. And hence the problem of our study is solved.

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Markedness Theory in the Holy Bible with Reference to English, Syriac and Arabic Translations

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Abstract— *Markedness is a very comprehensive term which can be used in any discipline like phonology, morphology, syntax, semantics, pragmatics, social sciences, among many other disciplines. As for linguistics, it means the way words, phrases, are changed, added, deleted or foregrounded, mid-grounded and backgrounded. All these changes take place in an accordance with the intentionality of the speaker whenever a certain idea should be confirmed. This research paper studies the use of "markedness theory" in three translated versions of ten verses of the holy Bible ,namely (1) English,(2) Syriac and (3) Arabic. The main problem is that the study does not use the source language text since it is not available ; therefore, a contrastive study will be conducted to see to what extent translators used the markedness theory in their renderings. This study hypothesizes that: (1) the confirmed messages or ideas are marked, and (2) the translators are aware of the marked elements. The main conclusions the study arrived at are: (1)the three versions: English, Syriac and Arabic were the output of communicative translations in that structurally speaking differences among the three versions are recognizable, and (2) confirmation of certain key-words which convey the gist of the verse has been marked and considered by the translators mainly by foregrounding and sometimes by midgrounding and backgrounding.*

Keywords— *markedness theory, foregrounding, middlegrounding, backgrounding, translation.*

I. INTRODUCTION

Much ink was spilt on the "markeness theory" by phonologists, morphologists, syntacticians, semanticists, among many other scholars. However, to the best of our knowledge no study has been conducted about the use of "Markedness Theory" in the Holy Bible with reference to English, Syriac, and Arabic translations.T his paper is an attempt to abridge that gap. Markedness theory can be considered as one of the most important theories in structural linguistics, semantics, pragmatics, stylistics, among many other disciplines. Consequently, it

received a great attention of scholars of all linguistic levels such as phonology, morphology, phraseology, syntax, semantics, pragmatics and stylistics and also all levels of literature such as poetry drama, novel, etc. This means that any study of markeness theory should be a multidisciplinary study tackling the notion of textuality, contextualityand intentionality. According to this theory, all languages of the whole globe, once they are used, they involve some elements or pieces of knowledge which are more basic and more important than other elements which are natural and normal. Those elements which are more important will be confirmed, i.e. will be marked according to their context by foregrounding, middlegrounding or backgrounding. Trubetzkoy and Jakobson (1931-1969: 306) who were representing Prague school propose the notion of markedness theory in terms of phonological contrast (see Yan-qin and Feny-Juan ,2015:54).

Trubetzkoy and Jakobson (1969) believe that the notion of markedness posits that the term of polar oppositions at any level of language are not only opposites, but rather than they show an evaluative non-equivalence that is imposed on all oppositions. Generally, the unmarked form is the more frequent option and also the one that has the most neutral meaning. Greenberg (1966) was the first to study markedness in terms of distinctive features. Later on, Noyer (1992) and Harley and Ritter (2002) focus more narrowly on morphological markedness. Sauerland (2008) focuses; however, on semantic markedeness which is in fact one of Greenberg's test of markedness based on marked value.

In linguistics, markedness refers to the way words are changed or added in order to give a special meaning. The unmarked choice is just the normal meaning. For instance, the present tense is unmarked for English verbs, whereas the past tense is marked, e.g.

1. "travel"(unmarked).
2. "travelled" is morphologically marked by the suffix (-ed).

Likewise, the noun

3. "host" (unmarked).

4. "hostess" is morphologically marked for femaleness by the suffix the (-ess).

In Arabic "مدير"(manger) is unmarked, whereas "مديرة"(a female manager) is marked.

Morphologically, Arabic nouns showing masculine and feminine is well-known for markedness, e.g.

"مدرس" (a male teacher)

"مدرسة" (a female teacher)

Leech (1969) states that in the case of contrast between two or more members of a category like "number", "case", "tense", one of them is called "marked". If it contains some extra "affix" as opposed to the unmarked member which does not.

Nordquist (2017:65) claims that in many areas of language, markedness is a state in which one linguistic element, (phoneme, morpheme, word, phrase) is more distinctively identified or (marked) than another.

The following examples on the level of the elements of the sentences are illustrative.

١. ذهب زكي الى البيت.

٢. زكي ذهب الى البيت.

In fact, both the above mentioned sentences are correct whether syntactically or semantically; yet, the first one is the norm, whereas the second one is deviated from the norm by foregrounding the subject, and; therefore, it becomes "marked".

Let us have an example in English.

1. He went home yesterday. (Unmarked)

2. Yesterday, he went home. The sentence has been marked by foregrounding the adverb "yesterday".

The second sentence confirms the adverb "yesterday"; therefore, it has been foregrounded.

From what has been said, one can say that markeness is a case in which one element of language is made more prominent than the other elements either by foregrounding, middlegrounding, or backgrounding and this element may be a phoneme, morpheme phrase etc. This occurs in an accordance with the intention of the speaker or writer. Hence, comes the multiplicity study of this phenomenon which may be any level of linguistics, e.g. phonological, morphological, phraseological, syntactic, etc. or any level of literature, like poetry, play, novel, and any piece of literary style.

II.   FOREGROUNDING, MIDDLEGROUNDING AND BACKGROUNDING

Foregrounding is a technique for making certain strange changes in Language, or it is a method of defamiliariasation in textual composition. Whether the foregrounded pattern deviates from a norm, or whether it replicates a pattern through parallelism the point of foregrounding as a stylistic strategy is that it should

acquire salience in the act of drawing to itself (Nordquist, 2017:4).

In literature, foregrounding may be most readily identified with linguistic deviation. The violation of grammatical rules and conversations by which a poet transcends the normal communicative resources of the language, and awakens the reader, by freeing him from the grooves of cliché expressions, to a new perceptivity. Poetic metaphor, is a type of semantic deviation, is the most important instance of this type of foregrounding, e.g.

Before me stare a wolfish eye

Behind me creeps a groan or sigh (Davis 1871-1941)

The idea of foregrounding is that the clauses which make up a text can be divided into two clauses. These are clauses which in one way or another, elaborate the important ideas, adding specificity or contextual information to help in the interpretation of the central idea. The clauses which convey the most central or important information are called foregrounded clauses, and their propositional content is backgrounded information.(Cornish, 2014:10).

A great deal of stylistic foregrounding depends on an analogous process, by which some aspects of the underlying meaning is represented linguistically at more than one level: not only through the semantics of the text-the ideational and interpersonal meanings, as embodied and in the writer's choice of his role but also by direct relation in the lexicogrammar or phonology.

2.1 Foregrounding Theory

Foregrounding theory is a powerful theory that has started in the Greek philosophy, developed by the Russian and Czech theorists, and flourished in the 21st century.

This theory is based on breaking up rules and norms by implementing devices of deviation and parallelism, yielding an aesthetic experience in the mind of the reader. The basic principles of the theory are: (1) defamiliarization in which foregrounding texts are striking and evocative, (2) affecting universal and related to specific type of individuals.

To sum up, foregrounding is striking, effective, time consuming and universal. It surprises the reader by violating the rules. Such violation triggers his feelings and requires much more time to understand and process the text, which in turn forces the reader to focus on the way the text is written more than the content. Finally, such effects are claimed to be universal irrespective of background or literary experience of the reader.

2.2 Myers-Scotton (1993) Model of Markedness Theory

Myers-Scotton (1993) Model provides a very useful framework within which to analyze different types of code switching, and the validity of the types of code switching. He believes that codeswitching is viewed as a positive linguistic phenomenon by the learners and the teachers and that it has specific functions in our multicultural and multilingual society.

This model is based on the patterns of language use and the functions fulfilled by code switching in different contexts and how these aspects affect the patterns of language use and functions of code switching in the class.

Myers-Scotton (1993:114) claims that the umarked code switching takes place when the addresser makes choice the unmarked index of the unmarked Rights and Obligations set in the speech exchange when he/she wishes to establish the Rights and Obligations set. According to Kieswetter (1995:16) the unmarked code carries the social meaning, rather than the individual switches. The unmarked code choice is used to indicate simultaneous identities (kieswetter, 1995:114), and usually consists of a continuous pattern of using two or more languages.

The Markedness Model consists of a set of general maxims which can be applied to any code choice. They are as follows:

1. The Unmarked Choice Maxim: Make your code choice the unmarked index of the unmarked rights and obligations set in talk exchanges when you want to affirm that rights and obligations set.

2. The Marked Choice Maxim: Make a marked choice which is not the unmarked index of the unmarked rights and obligations set in an interaction when you wish to establish a new rights and obligations set as unmarked for the current exchange.

3. The Exploraty Choice Maxim: When an unmarked choice is not clear, use switching between speech varieties to make alternative explatory choices as (alternate) candidates for unmarked choice and thereby as an index of rights and obligations set which you favor.

4. Deference Maxim: Switch to a code which expresses deference to others when special respect is called for by the circumstances.

5. Virtuosity Maxim: Switch to whatever code is necessary in order to carry on the conversation/accommodate the participation of all speakers present.

2.3 Marked Model as a Rational Actor Model:

Rational Actor model, including the Markedness model, offer a great advantage over other current models of linguistic choice. From the outset, "being rational" constrains choices in an important way: Every choice in a speaker's repertoire does not have an equal chance of occurring. Instead, the goal to enhance rewards and minimize costs limits choices in a way that neither situational factors nor structural organization can do. The operative word regarding choices is not "possible" but "feasible" or advantageous or unconscious cognitive calculations.

One can say that although Rational Actor models such as the Marked Model do not claim that the assumption of rationality accounts for the data. That is, not only do Rational Actor models provide an explanation of why every potential choice does not occur with the same frequency, but they also provide a principled means for interpreting the choices that occur. From what has been said so far, it is believed that markedness model is considered as a rational actor model. As such, the Marked Model is integrated into a more comprehensive view of how social behaviors arise.

2.4 Markedness Theory and Our Model:

In our literature review, we reviewed two models of markeness theory. The first by Myers-Scotton (1993-1998) which is based on code switching approach that involves (1) sociolinguistic aspects of codeswitching, and (2) grammatical aspects of code switching. In regard to the sociolinguistic aspects of code switching, there are two models: (1) the markedness model of Myers which takes social norms as its starting point in analysis, and (2) the conversational codeswitching approach of Li (1994) and Auer (1995) which is based on face to face interaction or conversation as its starting point in analysis. Consequently, the first analysis can be seen as a top-down approach and the second as a bottom-up approach.

With regard to syntactic aspect of codeswitching this study employs the Matrix Language Frame model (Myers-Scotton, (1993 and 2002) to know the grammatical constrains on English, Syriac and Arabic codeswitching. Our analysis will be in coincidence with this model.

As for Berrendonner's Model of markedness theory, it seems that he viewed markedness in terms of foregrounding, middlegrounding and backgrounding which are based on macro-syntactic structure and micro-syntactic structure. Berrendonner (1990:28) states that, syntactically, a given clause or phrase may depend on governing unit (lexicon, group, phrase or clause). Hence, it represents a background unit in purely formal, syntactic in terms of textuality, but at the same time, in terms of discourse. This may constitute foregrounded information

in relation to the situation evoked via what be analyzed as its governing unit in syntactic unit.

Our model will be an eclectic one, whenever, there is prominence or salience, it will be considered as marked, whether it is phonological, morphological, phraseological, syntactic or even sentential. In our study, any shift and violation of the grammatical rules will be regarded as markedness.

III.   TRANSLATION, DATA ANALYSIS AND FINDINGS

In this section, the modified model of Markedness Theory will be applied to different verses derived from the Holy Bible. The analysis will cover renderings of these verses into Syriac and Arabic to see how markedness theory is realized in these three languages.

3.1 The Concept of Translation

Catford (1965) states that translation is an act of replacing linguistic units from a source language by a target language. He also defines as the translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).

Nida and Taber (1982) say that "translation consists in reproducing in the receptor language the closest natural equivalence of the source language message, first in terms of meaning and secondly in terms of style.

Newmark (1982, 1988) defines translation in terms of finding equivalence (e.g. word-for-word translation, literal translation, formal equivalence and semantic translation), and transference of meaning(e.g. communicative translation, dynamic equivalence, free translation and adaptation).

From the aforementioned definitions, we believe that there are two types of definitions. The first one in terms of finding equivalence like Catford (1965) and Nida & Taber (1982). The second one is in terms of transference of meaning. Our definition will be in terms of transference of meaning in that the lexicons, syntactic structures, semantic and pragmatic elements as well as cultural norms will be replaced by their equivalents in the target language. Hence, comes the eclectic definition since all the elements whether linguistic or non-linguistic are included. Thus, the transference of meaning and intentionality can be achieved as much as possible.

3.2 Newmark's (1988) Types of Translation

The terms of communicative and semantic translation represent Newmark's main contribution to general translation theory. Al-Sulaimaan(2016) summarizes the basic features of communicative and semantic translations as follows:

3.2.1   Semantic Translation

1.   It is authored-centred.

2.   It pursues author's process related to thought.
3.   It is faithful and more literal.
4.   It is informative.
5.   It is personal.
6.   It stresses meaning.
7.   The translator has no right to add, delete and change.

3.2.2   Communicative Translation

1.   It is reader-centred.
2.   It pursues author's intention related to speech.
3.   It is faithful and freer.
4.   It is effective.
5.   It is social.
6.   It stresses the force of the message.
7.   The translators can delete, correct background whenever he believes that is important.

3.3 Data Analysis

A. English Version (1): Jesus said to them " Only in his hometown, among his relatives and in his own house is a prophet without honor." (Mark 6:4 p. 118)

B. English Marked Version: Only in his hometown, among his relatives and in his own house is a prophet without honor.

C. English Norm Version: A prophet is without honor only in his hometown, among his relatives and in his own house.

Syriac Version:

ܐܡܪ ܒܥܕ ܐܬܚܝܢܗ ܐܠܝܗ "ܠܝܗ ܢܒܝܐ ܕܠܐ ܐܝܒܩܐܐ ܐܠܐ ܐܠܗ ܒܕܝܗܐܐ ܕ ܐܚܝܗ ، ܐ ܐܠܗ ܒܝܐܬܚܝܕܗ ܐ ܐܠܗ ܒܝܛܗܗ".

Arabic Version:

ولكِنَ يَسُوع قالَ لَهُم (لا يكونُ النبيُ بلا كرامة إلا في بلدته، وبينَ أَقربائهِ وفي بيتَهِ!)

Analysis

A close look at the three versions of the Holy Bible, verse namely (1) English, (2) Syriac and Arabic reveals that there are somehow differences and similarities among them. These similarities and differences are in semantic structure, translation and intentionality, which emerges from pragmatic analysis. Concerning the analysis of the semantic structure, it is apparent that the semantic structure of the verse in English version is deviated from the norm, simply, because the predicate has been foregrounded and has become the grammatical subject of the whole verse. In regard to Syriac and Arabic, it seems that this deviation has not been taken into consideration. A comparative analysis of the three versions, one may say that both Syriac and Arabic are the output of the semantic translation if and only if they have been taken from English. Regarding, the translation of the English version, as compared with the Syriac and Arabic versions, it seems

to be the output of communicative translation coloured by adaptation in order to show the pragmatic effect of markedness theory. As for the intentionality of the translators, it is clear that English version confirms the idea that the prophet has honesty, but his relatives and those who know him in his hometown do not believe in that .Hence comes the foregrounding of the word "only" which presupposes that the prophet has "honesty" but not in his hometown and with his relatives. Consequently, this foregrounding is to make "honor" marked ,simply, because it is sacred. This leads us to say that the English version may approach the original Greek or Hebrew versions, if and only if the original version of the Bible is Greek or Hebrew.

A. English Version(2): Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. (Luke 7:11, P.191)

B. B. English Marked Version: Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him.

C. C. English Norm Version:
Jesus went to a town called Nain soon afterward, and his disciples and a large crowd went along with him.

Syriac Version:

ܘܒܬܪܟ ܚܙܝܬܟ ܝܟܐܠܟ ܣܘܩ ܒܥܕ ܠܚܕܝܟܠܟ ܐܢܟ،
ܘܐܠܚܝܕܘܣ, ܚܝܣ ، ܘܝܬܟ ܐܟܟ .

Arabic Version:

وفي اليوم التالي، ذهبَ إلى مدينةٍ اسمُهَا نايينُ، يرافقه كثيرون من تلاميذه وجمعٌ عظيمٌ.

Analysis

A close inspection of the three versions, one can recognize that these versions are in three different languages, namely, (1) English (2) Syriac and (3) Arabic. As for English, it is clear that the adverb of time "soon afterward " has been foregrounded by putting it at the beginning of the angelic verse .This foregrounding may be due to two reasons or possibilities: (1) the semantic meaning of this verse is a continuation of the previous verse as a discourse which can be called grammatically conjunction or transitional linker, and (2) the semantic meaning of this verse reveals that this verse and both the previous and the following ones are a sort of narrating the story of Jesus. As a result, markedness is used. In regard to both (1) and (2), it seems, that the same procedure has been used with both Syriac and Arabic .Regarding translation, it seems that the semantic translation has been used and coloured by communicative translation because of some changes of lexicons and a little bit slight changes in the syntactic structure, Considering, pragmatic analysis of the verse, it is apparent that the elements that have been marked come as a response to the importance of the main incidences to give the intended meaning more force to the transitional linkers that will match the narration style.

A. English Version (3) : Now, brothers, I want to remind you of the gospels I preached to you, which you received and on which you have taken your stand. (1Corinthians 15:1 p. 521).

B. English Marked Version: Now, brothers, I want to remind you of the gospels I preached to you, which you received and on which you have taken your stand.

C. English Norm Version: I want to remind you, brothers, now of the gospels I preached to you, which you received and on which you have taken your stand.

Syriac Version:

ܟܕܒܟ ܚܣܦܢܬܐܙ ، ܚܝܡ ܘܚܕܝܬܡܚܦ ܚܘܐ ܟܘܦܝܟܠܒܦ ܘܚܘܚܙܐܠܡ
ܟܠܡܚܦ ܘܣܗ ܕܟܣܐܦ
ܡܘܝܠܡܚܦ ܘܟܕܟ ܚܠܝܟ ܠܐܦ ܚܡ.

Arabic Version:

على أني أُذكرُكُم، أيُها الإخوةُ بالإنجيلِ الذي بَشرتكُم بِهِ، وقبلتُمُوهُ ومازلتُم قائمينَ فيهِ.

Analysis

A comparative analysis of the three versions in question ,namely (1) English, (2) Syriac and (3) Arabic, one can say that the marked elements are rather clear which are : "now brothers " in English اريد الأخوه أيها الان"in Syriac, in ܟܕܒܟ ܚܣܦܢܬܐܙ ، ܚܝܡ ܘܚܕܝܬܡܚܦ "ان اذكر كم Arabic الإخوة أيها اذكركم ان علي Hence, differences occur, simply, because in Arabic the adverb الان has not been used , whereas in both English and Syriac has been confirmed. Another point should be added that both English and Syriac used request as a Speech Act whereas Arabic has used an obligation form which is a sort of demand .Regarding translation, it seems that both English and Syriac undergo semantic translation, whereas Arabic undergoes communicative translation since there are deletion or addition .As for the pragmatic notion "intentionality" " it is very obvious that in general the adverbs of time have been regarded as the marked elements, simply, because these elements represent time markers which can be considered as one of the most important elements or features of the style of narration .

A. English Version (4): "[24]But in those days, following that distress, the sun will be darkened, and the moon will not give its light; [25] the stars will fall from the sky, and the heavenly bodies will be shaken". (Mark 13:24,25 p. 149)

B. English Marked Version: But in those days, following that distress, the sun will be darkened and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken".

C. English Norm Version: The sun will be darkened and the moon will not give its light; the stars will fall from the

sky, and heavenly bodies will be shaken but in those days, following that distress.

Syriac Version:

"ܐܟܐܡܪ ܬܐܡܬ̈ܐ ܒܝ ܬܐܒܪ ܗܘ ܟܘܠܬܝܟܐ ، ܝܚܟܐ ܚܐ ܢܥܝ ، ܘܒܝܬܐ ܠܟ ܬܗܝܠ ܢܒܩܗ ، ܘܬܘܒܕܬ̈ܐ ܚܐ ܬܗܠܡ ܒܝ ܥܒܟܐ ܗܢܠܬܗܠ̈ܐ ܒܥܒܟܐ ܚܐ ܩܥܡ ܚܘܥܝܩ̈ܐ" .

Arabic Version:

"ولكن في تلكَ الأيام، بَعدَ تلكَ الضِّيِّقةِ، تُظلِمُ الشَّمسُ ويَحجُبُ القَمرُ ضوءَهُ، وتنهاوى نُجومُ السماءِ وَتَتَزعزَعُ القواتُ التي في السماواتِ".

Analysis

Regarding these texts, one can see that there are three versions (1) English, (2) Syriac and (3) Arabic. It seems that there is no marked elements. Whatever is mentioned follows the norm, i.e. in an accordance with the grammatical rules and structures of the English Language.

Even the phrase "but in those days, following that distress" though it shows sequence implicitly, it has not been marked, simply, because it shows contrast rather than sequence because of the conjunction "but".

As for as the whole verse are concerned, it seems that the three versions have sequence of sentences with complete grammatical structures matching the grammatical rules of the language in question. Only, in the Syriac version markednesshas been confirmed in that subjects were foregrounded and verbs were backgrounded. With regard to translation, we are unable to decide which type of translation has been used exactly for text, simply, because we are not in an excess of the original copy. However, as a comparative study., it is clear that semantic translation has been used in both English and Arabic. As for Syriac, it is rather clear that communicative translation is used since all the sequences of sentences of the holy verse have been marked.

A. English Version (5): Fourteen years later I went up again to Jerusalem, this time with Barnabas. I took Titus along also. (Galatians 2:1, p.558)

B. English Marked Version: Fourteen years later I went up again to Jerusalem, this time with Barnabas. I took Titus along also.

C. English Norm Version: I went up again to Jerusalem fourteen years later, this time with Barnabas. I took Titus along also.

Syriac Version:

ܒܝ ܬܐܒ ܟܐܢܚܝܦܢ ܝܢ̈ܐ ܝܝܒܢܙ̈ܐ ܟܘܒܝܒܠܡ ܟܐܘܢܥܝܠܡ ܒܝܪ ܬܢܬܟ ܘܠܘܝܠܡ ܒܝܪ ܟܘܘܦ ܝܠܦܘܗ.

Arabic Version:

وَبَعدَ أَربَعَ عَشَرَةَ سَنَةً، صَعِدتُ مَرَّةً ثانيةً إلى أورشليمَ بصُحبةِ بَرنابا. وَقَد أَخَذتُ مَعي تِيطُس أيضاً.

Analysis

A close look at this verse, with three different versions namely (1) English, (2) Syriac, and (3) Arabic, one can say that the emphasis has been put on the adverbial phrase of time, since it has been foregrounded, which means it has been marked to show that the most salient element of the verse is time. As for Syriac, it seems that the same procedure has been done in that the adverbial phrase of time has been marked by foregrounding since the focus is on time. In regard to Arabic language, it is clear that the same element has been foregrounded and thus marked. One extra element has been added in Arabic which is the conjunction "و"(meaning "and") to show that the incident in the verse is the sequence of the previous verse. Because there is markedness element, it is believed that communicative translation has been used. This comes in accordance with the intentionality of three translators if and only if the original source was marked.

 A. English Version (6):" Blessed are the poor in spirit, for theirs is the kingdom of heaven". (Matthew 5:3, p. 9).

B. English Marked Version:" Blessed are the poor in spirit, for theirs is the kingdom of heaven.

C. English Norm Version: The poor in spirit are blessed , the kingdom of heaven is for theirs.

Syriac Version:

"ܠܘܒܟܐ ܠܝܚܡܝܝ̈ܐ ܒܪܘܚܟܐ ، ܘܒܬܕ ܟܝܡܝ ܕܢ̈ܝ̈ܐ ܟܠܗ ܚܠܘܡܠܐ̈ܟ ܒܥܒܟܐ" .

Arabic Version:

(طُوبَى لِلمساكينِ بالروحِ،فَإِنَّ لَهُم مَلَكُوتَ السَّمَاواتِ)

Analysis

The three versions of the angelic verse are (1) English, (2) Syriac, and (3) Arabic. It seems that all versions are used in a sort of structure which is suitable for saying prayers and requesting the Almighty God to let them know that they will win his satisfaction and mercy; and His heavenly world. Concerning the markedness elements, it seems that the English version confirmed the lexicon "Blessed" as a requesting prayer, whereas Syriac used " ܠܘܒܟܐ ".

In regard to Arabic, it is obvious that the word "طوبى"has been used as a requesting prayer. This means that markedness elements have been achieved through the use of lexicons. As it is well-known prayers, in English are used through the subjunctive structures just like " May God bless the spirits of these poor people" or just " God bless the spirit of these people".

As for Arabic, it seems that lexicon "طوبى"has been used as a marker of markedness.

Usually, in Arabic, "اللهم بارك"is used. So all the versions have been deviated from the norm for saying the prayer.

Considering, translation, we can say that both semantic and communicative methods have been used. Semantic, in the sense of the versions in their current status, whereas communicative, in the sense of deviation from the norm and choosing another structure for saying prayers.

A. English Version (7): Jesus looked at them and said "With man this is impossible, but with God all things are possible." (Matthew 19:26, p. 62)

B. English Marked Version: With man is impossible, but with God all things are possible.

C. English Norm Version: This is impossible with man, but all things are possible with God.

Syriac Version:

ܟܒܠܟ ܒܥܕܕ ܣܝܙܘܕܬܒܢܗ ܘܟܐܬܚܝܙܗ: "ܠܓܝܗ ܚܢܪܬܟܐ ܟܐܬܗܟ ܓܝܕܪ ܠܟ ܬܚܝܐ ܕܗܘܟ، ܟܒܠܟ ܠܓܝܗ ܟܠܬܟܐ ܚܠ ܓܝܕܪ ܬܚܝܐ ܕܗܘܟ" .

Arabic Version:

فنظر إليهم وَقَالَ لَهُم(هذا مستحيلٌ عِندَ الناس. أما عِندَ اللهِ، فكلُّ شيءٍ مُستَطَاعٌ)

Analysis

Having a glance at the three versions of the verse, it reveals that in English there is marked element which is "with man" since it has been forgrounded. As a matter of fact the norm should have been "This is impossible with man". Regarding Syriac version, it is apparent that the phrase"ܠܓܝܗ ܚܢܪܬܟܐ"has been forwarded for confirmation, thus becomes marked. In regard to Arabic version, it is clear that the markedness has not been taken into consideration. The norm structure has been used without any deviation.

With reference to the pragmatic analysis and mental state of intentionality, it is crystal clear that the marked elements "with man" and "عند الناس"have been confirmed strongly since it is impossible that human beings can do everything or what God is able to do. Human being is helpless in achieving things but God is helpful and powerful to do everything. Nothing is impossible for HIM, but most of things for human being is impossible since his capacity and ability are limited. Hence, the markedness comes. Regarding translation, it seems that in both English and Syriac communicative translation has been used, simply, because of the use of marked element. However, with Arabic version it appears that semantic translation is used because norm of the structure has been confirmed.

A. English Version(8): "No good tree bears bad fruit, nor does a bad tree bear good fruit. (Luke 6:43, p189)

B. English Marked Version: No good tree bears bad fruit, nor does a bad tree bear good fruit.

C. English Norm Version: Good tree does not bear bad fruit and bad tree does not bear good fruit.

Syriac Version:

ܠܒܠ ܒܒܠܬܟ ܠܬܟ ܒܚܕ ܒܚܕ ܒܠܚܘܢܬܐܬܟ ܒܢܬܟ ، ܗܠܟ ܒܒܠܬܟ ܒܢܬܟ ܒܚܕ ܒܠܚܘܢܬܐܬܟ ܠܬܝܐܬܟ" .

Arabic Version:

"فَإِنهُ مَا مِن شَجَرةٍ جَيدةٍ تُنتِجُ ثَمَراً رَديناً، وَلا شَجَرةٍ رَديئةٍ تُنتِجُ ثَمراً جَيداً:

Analysis

A comparative analysis of the three translated versions of the angelic verse reveals that markedness has been taken into consideration. The marked element is in the scope of negation. In English version, the marked element is in the scope of negative article, "No". The "Norm" version could have been as in this structure "Good tree does not bear bad fruit". However, it has been foregrounded to confirm the meaning of the verse which lies in "No good tree". In regard to Arabic version, it seems that the negation article "ما" has changed the scope of the verse to show that" good tree does not bear bad fruit". Concerning the Syriac version, it is clear that the negative particle has been forwarded to the beginning which changes the scope of negation and thus to put emphasis on the negative element which is " مامن شجرة " since the basic meaning is "شجرة جيدة".

As for translation, it seems that communicative method of translation has been used, simply, because marked element has been confirmed to match the meaning of the verse if and only if we know the source language of the verse.

A. English Version(9): Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid.(Mark: 16:8, P. 161)

B. English Marked Version: Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid.

C. English Norm Version: The women went out and fled from the tomb trembling and bewildered. They said nothing to anyone, because they were afraid.

Syriac Version:

ܟܒܢܚ ܕܥܚܒܚܠܗܘܢ ܗܠܒܝܠܠܗܘܢ ܘܟܐܒܠܗܘܢ ܓܝ ܦܚܬܟ ، ܚܡ ܚܪܬܟ ܘܢܢܐܬܟܠܐ، ܗܠܟܟܥܬܟ ܓܝܕܪܠܟ ܟܐܚܝܢܗܘܢ ܗܬܕ ܚܬܬܟ ܡܗܘܗ.

Arabic Version:

فخرجنَ هارباتٍ من القبر وقد استولت عليهُنَّ الرعدة والدهشةِ الشديدةِ وَلَم يَقُلنَ شَيئاً لِأحدٍ, لِأَنَّهُنَّ كُنَّ خَائفاتٍ

Analysis

Having a look at these three versions of the verse under discussion and analysis, one can see that the phrase "trembling and bewildered" has been foregrounded on the basis of describing the status of the women once they were out, simply, because the meaning lies there. Regarding Syriac version, it seems that the marked element is "عندما سمعن، خرجن وذهبن"

has been forwarded to confirm the phrase at the time of hearing "they were trembling and shivering" "يتعجب ورعدة". With reference to the Arabic version, it is apparent that the status of women, while they were going out has been confirmed through the use of the expression "فخرجن هاربات", because "هاربات"implicitly describes the status of the women, while they were running and going out. Regarding intentionality, we can say that the most important thing in this verse is the status of women being terrified and afraid from seeing that.

Consequently, markedness takes place to confirm "trembling and bewildering, "هاربات" , and running away. As for translation, it is clear that different types were used such as semantic translation and communicative translation, but we cannot decide which one, simply, we are not in access of the source language.

A. English Version(10): On hearing it, many of his of disciples said," This is a hard teaching. Who can accept? " (John 6:60, p. 291)

B. English Marked Version: On hearing it, many of his of disciples said," This is a hard teaching. Who can accept? "

C. English Norm Version: Many of his of disciples on hearing it said, this is a hard teaching. Who can accept it?

Syriac Version:

ܐܬܐ ܡܢ ܬܠܡܝܕ̈ܘܗܝ، ܐܡܪܘ ܬܥܫܩܠܬܗܘܢ ܟܕܝܢ ܡܘܕܥܝ̈ܐ ܐܚܒܝܗܘܢ:"ܐܠܗܐ ܡܘܠܦܢܐ ܢܣܒܟ ܡܠܡ ܬܚܫܢ ܬܥܕܝ ܝܥܬܟܝܕܡ؟".

Arabic Version:

فَلَمَّا سَمِعَهُ كَثِيرونَ مِن تَلَاميذِهِ قالوا" ما أَصعَبَ هذا الكَلامَإمَن يُطيقُ سَمَاعَهُ"

Analysis

A comparative analysis of the three versions of the verse in question, one can see that in the English version, the phrase" On hearing it" has been marked by foregrounding and putting it before the grammatical subject "many of his disciples" and thus became part of the grammatical subject, since time here is very significant, simply, because the consequences have a great impact on them at the moment of announcing that. As for Arabic, it seems that the phrase"فلما سمعه كثيرون" also has been marked by foregrounding to confirm that the disciples became surprised at the moment of hearing that. In regard to Syriac version, it is clear that the expression "كثيرون من تلاميذه" has been marked by foregrounding. Pragmatically speaking, this phrase "كثيرون من تلاميذه" is a presupposition that "قليل من تلاميذه" were not surprised and just remained without being angry or nervous. Regarding translation, the same problem occurs which is not in full access of the original text to decide. However, because there are some differences among the

three versions. One can say that the communicative translation was used, simply, because there are certain changes.

IV. CONCLUSIONS

The main conclusions the study arrived at are as follows:

1. The three versions: English, Syriac and Arabic were the output of communicative translations in, that structurally speaking, differences among the three versions are recognizable.

2. Confirmation of certain key-words which convey the gist of the verse has been marked and considered by the translators mainly by foregrounding and sometimes by midgrounding and backgrounding through shifts from grammatical rules.

3. Concerning the literature review of the research, translation has been viewed in terms of the transference of meaning and finding equivalence. Our notion of translation will be in terms intentionality in the sense that all linguistic elements in our study and non-linguistic elements in other studies, which concern language in interaction, should be taken into account.

4. Linguistically, markedness means the way words, phrases are changed, added, deleted or foregrounded, midgrounded and backgrounded, this is our case. However, markednesscan be used through other devices like superasegmental features (e.g. stress, intonation, rhythm, pause, and juncture.

5. Markednesshas been defined phonologically, morphologically, syntactically, semantically and pragmatically. Our notion of markedness is that whenever there is any prominence, or salience, it will be considered as marked. However, the study in question will consider any shift or violation from the grammatical rules as marked.

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Critical Analysis on a Work of Art: Toward Pragmatic Perspective and Supremacy

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Abstract— *The occurrence of absurdity in art cannot be neglected for there are hidden beauties, purposive and interesting ideas that could be extracted from such kind of absurdity. Some groups are extremely denouncing a work of art. People today begin to confuse that art has become a victim of delusional thought. This paper will investigate the origin of art, its nature, role and purpose and standards of art to affirm the present condition where absurdity occurs. The banishing of art is found unreasonable that exhibits the impossibility of abandonment. The delusional thought of deprived individuals from exercising freedom of artistic impulse is found absurd. The masses then are confined to such dogmatic thoughts that consequently lead individuals to become victims of absurd will. This is the source of severe illness of this present society.*

Keywords— ***art, beauty, delusional thoughts, philosophers***

I. BACKGROUND OF THE STUDY

How should one define the most basic essence of art? How should he understand its complexity and abstraction to achieve the most important message or symbolic meaning of its form? Art is as simple as it is absurd to define. Science may have concrete explanation in every occurrence of matter, but art does not. Many philosophers already attempted to give its meaning but majority of them failed to achieve its entirety to the fullest. Scholars also added that to those who want to attempt to reach and define its pinnacle must forget it. By its nature, art is unfathomable as it gives dynamic representation of human creativity. The more it paints, the larger and deeper it becomes.

In the present condition one severe illness in a community is the banishing of art that sounds extinct on it. Some groups are extremely denouncing a work of art. The masses today begin to confuse others and thereby becoming victims of their delusional thoughts. There is a needful obligation to ponder on these questions: What is art? and How is art denounced by the few?

The issues on art have been remarkably mentioned by most classical philosophers. Philosophers have made an inquiry about the nature of art and responses to its aesthetic beauty. One of the notable critics of art is the famous Greek philosopher Plato (427-347 BCE). For him, art was inferred as an ideal state. What matters is the geniuses of ideas and not the artistic elements of truth and beauty being possessed. In his view in *Republic*, it is seen that visual art was *mimesis*. "Mimesis" is a Greek word for *imitation* and nearest to English word *representation* [1]. Socrates' examination of the poets had convinced Plato that poets worked as not with conscious intelligence but rather from inspiration [1]. In this inquiry it occurs that *truth* is not being gained to art to some extent.

To concretize Plato's idea, for instance, an illustration on the concept of a tower that runs into three conditions are as follows: first, condition is the *thing*- essence of a perfect towerness itself. Second is the *actual object*-real tower. Considering the Eiffel Tower as an example, the French engineer Gustave Eiffel (1832-1923) built this iron tower, nearly a thousand feet tall. This tower, a million-dollar expensively built emblem of Paris, has become famous all over the world, and no tourist would pass up a visit in Paris without actually seeing it. Thus, the craftsman successfully achieved his purpose of creating a tower. But for Plato, this tower in the real world would lack the perfection of an ideal tower. It reduced the ultimate idea of a thing. In the third condition which is the *image*. The mimesis then can be attributed to a painter who painted an image of an Eiffel tower. Apparently, the image being made by this painter is then "least truthful" of the three condition and there would be, in the state of ideas, an essence of perfect Eiffel tower. For Plato, beauty is a mode of ultimate *ideal*-essential properties. The essential ideal-beauty is the core of truth. From this condition, the essential beauty is ultimate and superior to art. This seems to Plato as inciting destructive passion, as its image deviated from the truth [1].

Aristotle (384-322 BCE) opposed the view of his teacher, Plato. Although Aristotle followed his mentor with the basic conception of "art as an imitation of nature", however he refuted some of the principles and ideas of Plato. Aristotle then did not confine *mimesis* as to be exact context, or as essential replica. He tends to show the

origin of work of art as to discuss the significance and purpose to humanity. For Aristotle, art can be a window to knowledge. Whereas, Aristotle postulates that men are naturally imitators and learn at first by imitation [2]. He expresses that it is natural for all of us to be delighted by such works of imitation, by seeing the picture, one may learn about the things around him [2]. In the mode of imitation as being natural to man, Aristotle showed that art could be improved on nature, through an artist's original aptitude such as idealization by various *means* to be used. He believed in the capacity of art to repair the deficiency of nature. In this manner, art could go beyond imitation and accorded to the work of art of some who delved on other artists' mental image. Hence, from the two philosophers' inquiry in regards to the notion of art really occurred the ideas that are complex. For Plato, truth and beauty lies in pure ideas while Aristotle perceives truth and beauty that lies in the form of art.

II. METHODOLOGY

This study uses critical analysis on the perspectives and views of the masses regarding art.

According to [3] "a critical analysis is subjective writing because it expresses the writer's opinion or evaluation of a text which was break down and study the parts".

III. CRITICAL ANALYSIS AND EVALUATION
A. Art as Dasein

Dasein is the term that is completely an expression of, not is *what*, but its *being* [4]. It is therefore the essential state of Dasein or Being-in-the-world in general. Thus, Heidegger postulates the person is a continuous *being* who *thinks* about the meaning of everything not for any result but because he is a *thinking being*.

A Katana for instance, Samurai's traditional sword in which a weapon composes of wood-leathered handle and sharp iron blade. This weapon cannot be constituted or considered a sword without exercising and utilizing its use and purpose of creation of slashing opponent. The more the man slashing, the more chopping he did, the more action satisfies the idea of a thing-sword is the *being-there* that made it a Katana itself. The physical substance of an object is not created to one but the spirit of actual involvement between the object and human is the existence of what we called Dasein. This simply means that both the doer and the object become one through their unification; pianist to his piano, painter to his brush and the like.

Bible for example, is considered as a work of art. The work of art is achieved through the unification of the *author*-God himself, *object*-the bible and the *audience*-man. The interconnectedness or fusion of the three

elements constitute to what has been assumed as the mechanics of a work of art. If one of the three elements is replaced then it will not complete or satisfy the necessity. For instance, does it make sense whether the bible is written by the Supreme God? Does it matter to everyone its importance? The scriptures said that no one is searching for God, in the same manner no one is eager to read His word. Although one can assume that the author of the bible is transcendental being but one cannot deny the fact that it is still human who translated the word verbatim. Others would testify that it is the exact words of God but it is disciples and His followers who gave personal interpretations of such spoken words. The weight of the words rely heavily on the manner they have been translated and interpreted; hence, perception over conception of the meaning is at stake.

Interpretation cannot capture the exact ideas of humankind and physical world. Logically, it is still the human who serves as the representative or secondary author of the bible. The church for instance, is the anointed authority to preach the word of God. The church then stands as the authority to interpret, arrange and compile the words of God. Bible is the product of church authority. This is why it is assumed that the bible is a work of art due to its man-made intervention though derived from the Spirit of God. The believers known as audience need church as an institution to understand the miracles of God and His teachings. The church is the foundation of teachings that can deeply interpret the thoughts of God. So if one attempts to critically analyze the claim of bible alone, then it will be skeptical and absurd. Why? There is strong probability of misinterpretation of its essence. Assuming that man can stand alone why students should go to school and be taught by his teachers? Why scholars, researchers and academicians undergo higher level of education such as graduate/post graduate studies? It is obvious that those individuals can read, interpret or understand things deeper and very knowledgeable in their chosen fields but they still intend to go higher level of learning and search for deeper meaning and essence. Much depressing to think of an individual who has not been given any small chance to study and be educated. How can he understand the profound teachings of the bible? Considering the multiple misinterpretations that majority can make, the bible alone is impossible to be fully understood. There is clear misinterpretation of its ideas. It is refutable and vague to realize that art itself works alone as some have pronounced. The church, the believers and the bible complement one another. Therefore, the three elements become unified with the utmost intention of creating a craft. The fusion of the three builds a world, the awakening of Dasein. The transformation of the Samurai-

Kenshin performs into an *Art of War*, bible-spirit of Jesus into *Christianity*.

B. Art as Instrumental

Traditions from both western and eastern practices together with religious rituals and customs, images and statues and the rest of the symbols have received absolute criticisms from the limited perception of the few. They condemned those as pagan traditions that should never be practiced because they are from the work of an evil. According to Jean Paul Getty (1892-1976) as cited by [5], "a philanthropist and art collector who gave a speech about improving the masses. He stated, "Twentieth-century barbarians cannot be transformed into cultured, civilized human beings until they acquired an appreciation and love for art". Art is part of rich culture and tradition that nourishes human consciousness and sustains development of human civilization. Indeed, the concept of what they assumed evil is the origin of such practices itself that evolved, flourished, influenced, and developed by generations and served as identity of the past civilization. Who can judge them? For instance, the sign of respect for elders which is commonly called "mano" is a practice that must not be despised and replaced as it shows honor and respect for elders. Is it not the other way around that those who do not practice such respect and other customs that originated from the past civilization are the true evil doers? Many avoid the practice of the sign of the cross and reject the representation of Christ in a curved or figurative sculpture nailed on the cross, while other religious groups also have the plain cross and prefer to remain it blank without Jesus Christ's emblem on it. Indeed, the two are both of the same principle. They use representation of the cross. The only thing that makes them different is the qualities or ways of presenting the subject.

The interpretation of things becomes distorted when it is translated into other language or medium of communication. Translation by nature is skeptical and does not absolutely preserve its truest sense and essence from the original meaning and use. The bible for instance was originally written in Aramaic language and has been translated into various thousand of languages and interpretations. It is in this sense to consider with paramount example the utterance of the second commandment, *"Thou shall not have other gods before me"*. This commandment brought endless confusions as it was perceived as a form of idolatry by the Catholic Church. It had gone a lot of debates and disputes about worshipping idols and practicing pagan beliefs. However, Heidegger distinguished the understanding between *thing* and *being*. As discussed previously about *Dasein*, the practice is only a concrete understanding of what can be perceived as a *thing*. This is to simply put in that the

graven image or statue that the Catholics have used is not a violation to the second commandment that God gave to mankind. To some extent, art is not restricted as mimesis or imitation. Art for Aristotle is a resemblance of being. For instance, the image or picture of Jesus Christ is considered as not the real being or person and that this image is just a resemblance of an actual Jesus Christ. So how the picture of Jesus could be considered as a representation of Himself without knowing the actual nor the exact feature of His appearance? Indeed, no one can prove his real appearance, or any persons that personally witnessed His being. Aristotle enumerated three factors of representation namely: a *thing*, *actual thing* and *mental images*. The *thing* comes from *a priori* or synthetic object. While the *actual thing* comes from *a posteriori* or empirical object, and the *mental image* is the product of the mind. This mental image is the interpretation of an artist that has been derived from the idea of the object. In connection, the images or pictures of Jesus created by the artist are a mere interpretation or expression aimed to capture the essence of the spirit of Jesus Christ. Hence, the accusation of idolatry is false and considered as void argument to talk about.

Art is really significant in this physical world. One cannot deny the fact that it is part of his daily living. The purpose of art gives significant understanding of one's existence and meaning to life. Adams explains in his book *The Methodologies of Art,* the theory of *image*. The imagery-cave paintings during pre-historic period were a device as part of wider religious and magical beliefs of the system [6]. Imaging has been remarkably used in medieval period for iconography purposes. However, today visual representation was utilized as amusement through films, virtual games, graphic works and for other purposes. Hence, according to Osborne, one of the approaches to art is "pragmatic" or *instrumental*. He enumerated art as:

a) *Art as manufacture.*
b) *Art as an instrument of education or improvement.*
c) *Art as instrument of religious or moral indoctrination.*
d) *Art as an instrument for the expression or communication of emotion.*
e) *Art as instrument for the vicarious expansion of experience* [7].

Art is derived from the basic interest of an artist. Such interest serves as instrumental purpose to create an art piece. The process of creation of products and objects involves artistic design that is made and processed in the creative thoughts of an artist. This creative design

employs aesthetical experience such as ceramics that have been imported and exported. Art may also be utilized in education for the purpose of enhancing teaching process that could provide intense learning and understanding, encourage critical thinking activities, analyses and argumentative activities. Art can expound students' thinking capacity. How can student grasp knowledge on slavery, literature, nature and other themes of life without visual aid or visual representation? With art it is more tangible to the mind to imagine things that are unimaginable. While for religious or moral indoctrination, art plays an important role for its attributes, inculcating thoughts or ideas that transfer of culture, custom and tradition from generation to generation through civilization. Likewise, art can be seen as an instrument for the expression or communication of emotion. Moreover, art provides vicarious expansion of experience, extending capacity to perceive and conceive. It is with such virtual imagination by which the actual experience in certain places of the world become closer to senses. For instance, a film through this artform a person can virtually experience. Moreover, adventures and travel to far places can be felt more artistically through arts. Hence, art plays a significant role in almost all fields of life.

The concept of *mimetic* which is a representation of something or an object must not be misunderstood and judged solely as it is. The term is an attempt to resemble the idea, an interpretation, a memory that one is holding to or a precious moment that one is cherishing. The pragmatic approach to art simply feeds everyone of an understanding that art is thus purposive and significant to human due to his mental incapacity. Scientifically speaking, representations play important instrument that could serve as tools for human in order to conceive ideas and implied knowledge from this physical world. The practice of the sign of the cross for instance, is a symbolic form of language that communicates holiness and honor. The images or statues of representational and figurative cross whether plain or abstract evoke the same language or *form*, a message of sacrifice and death of Christ.

C. Art in its Supremacy over Morality

Intuition is the most vital in art that affords independently and performs in the enigmatic state of art. This occurrence is through purgation from moral or immoral fiber. Through intuitive sphere, art plays supremacy over expression that includes emotion or cognition. How do we say so? In allegorical picture of the notorious assassin-the Samurai-Kenshin tends to overcome the *guilt* in order to come out the sage that lives in his body that performs into *Art of War*. In this story it emphasized that the awakening of the said sage is not unto versatile technique of the great master but rather the purgation of the immoral fiber.

The Italian aesthetician, Benedetto Croce (1866-1952) stresses the beauty of art stands independently. Croce emphasizes that any work of art is not logically true, nor economically useful, and not morally good. The idea of Croce is elucidated in the concept of true poetry that must have no utilitarian, moral or philosophical agenda [8]. Art inquiry involves absolute freedom of the artist in dealing with his creations. There is no standard to be considered as the basis for judgment. No one has the right to despise, unless he is the one causing the scorn. This scenario is more evident through the work of Andres Serrano (1950) a well-known contemporary artist through his photos of corpses, his use of feces and bodily fluids in his work became notably famous and controversial with its infamous photography, *Piss Christ*. Freeland described *Piss Christ* as a huge photograph that looked monumental and different. The original photograph has qualities that cannot be captured by its reproductions. The artpiece of Serrano's *Piss Christ* was made using his own urine. The American art critic Lucy R. Lippard (1937) describes Serrano's piece as:

> *Piss Christ – the object of censorial furor- is a darkly beautiful photographic image…. The small woo- and-plastic crucifix becomes virtually monumental as it floats, photographically enlarge, in a deep golden, rosy glow that is both ominous and glorious. The bubbles wafting across the surface suggest a nebula. Yet the work's title, which is crucial to the enterprise, transforms this easily digestible cultural icon into a sign of rebellion or an object of disgust simply by changing the context in which it is seen* [5].

The composition of Serrano rendered with a disturbing *form and content*. Serrano used body fluids, religious icon and other foreign objects. This created a shocking feedback as described in the book of Freeland. Without actual seeing, the piece of Serrano as Freeland illustrated has neither provoked nor offended the audience. The characteristic of blasphemous, immorality, sensual or shocking experience is explicitly unacceptable in the context of other's beliefs. Serrano clarified that he did not intend to denounce religion [5], and it is believed that he just wanted to say something and creativity.

Some critics and individuals particularly the religious groups cannot see the beauty behind such works. Their limited thinking capacity relies on the beliefs that are confined and fettered on morality that is concealing within. For instance, the reaction of the critic on

Serrano's *Piss Christ* Senator Jesse Helms says, *"I don't know Mr. Andres Serrano, and I hope I never met him. Because he is not an artist, he is a jerk"* [5]. In contrast, Freeland deeply clarified that art includes not just works of formal beauty to be enjoyed by people with taste or works with beauty and uplifting moral messages, but also includes works that evoke ugly and disturbing portraits with a shattering negative moral content [5]. This means that art has its multifaceted images that project life exactly as it is. Its natural approach to human kind allows the beholder to delve into deeper appreciation of the self, will, desire and the atmosphere in this physical world.

IV. SUMMARY AND CONCLUSION

The speculative notion in relation to art as imitation of nature has been explicitly clarified by Aristotle who evoked that art is not limited to imitation but rather a representation of nature that is purposive and could serve as the window of knowledge. Thus, the beauty of truth lies in the forms of art.

About the discussion on art as Dasein, it intends to demonstrate the mechanics of a work of art through the essential fusion of the three element wherein the creator, its products and the audience were all involved to interact in the common process. From this viewpoint we can expound the deeper nature of art as to reject the assertion that it can work alone. We see the Bible as the perfect example of art that reveals abstract ideas. The fusion does occur to build a world that shows as the essential state-Dasein or Being-in-the-world in general. In *religion*, the bible is perceived as God's revelation of His mind. God is the author of his thoughts and man is the recipient of this craft. As man interprets God's words he formulates his faith that resulted in the formation of several beliefs such as Christianity. In *culture* the soul of a finest blacksmith and the versatile swordsman also unify through the object-sword that transforms into cultured Samurai used in the art of war. Art is deemed demonstrated in its spiritual form. Furthermore, we have established the idealistic -essential form of art, consequently, as we extend art into more in-depth appreciation. The critical analysis on the issues and perspectives on art and design is deemed to clarify the irresponsible will of humanity that resulted to misconception about art. Apparently, it is a mere response that demonstrates the significant role of art to the materialistic view. It is now crystal clear that art cannot become obsolete and faded. It has deluded oneself into thinking of rejecting the values brought by rich culture and traditions that had been associated in the human civilization. Moreover, it sounds unreasonable to condemn pagan tradition as evil as this may just accuse the ancestors of the past civilization as enemies.

As we have mentioned above, art is a representation of nature. It signifies purpose in a sensible living. Jetty suggested that the improvement of the masses through acquiring an appreciation and love for art cannot be transformed into cultured and civilized state and will remain barbarians. In addition, Osborne expounded the utilitarianism aspect of art wherein art was seen inevitable and essential in sensible living. Although art is deemed to be spiritual but still it is grounded on a real world, at the same time it is purposive in material world. Art thus plays an important role and purpose as a tool and device in seeing and appreciating life more significantly.

Concerning the standards of art, intuition affords independence that performs in the mode of art. It shows that art occurs as a supreme over expression -emotion or cognition that clearly established the independency over standards of art. Thus, the moral issues that Freeland meant by ugly and disturbing message of art is contrary to the set of moral standards imposed by some institutions today. Their standard is a custom or norm that appears in the subjective taste, judgment and perspective of the many on the essence of true beauty. The negative moral content is not always evil, but it can be transposed to positive purposes. Indeed, there is no rule in art, neither any form nor even standard content. It is absurd to dispute about art in its moral aspect and it does not matter if it is meant to express positive or negative message. Intuition delves the sage that lives in man's body that grasps the very essence of beauty. The beauty of art stands independently. Art concerns both sensual and spiritual beauty. As for Nietzsche, art is not only autonomous but is supreme over morality [8]. Everyone has no fixed standards on art. What one can do is to appreciate the beauty, way of inquiry and expression and contribute to the world of aestheticism and learn from the many endless forms of art where imagination is the only tool that limits the endless expression of beauty and wonders.

It can be concluded from the issues raised that art is the fundamental aspect of life. It is deluded into the thinking that banishing of a work of art in practical living. The abandonment of art is found unreasonable. Moreover, this explicitly exhibits the sound impossibility of banishing of art that tends to hinder the humanistic capabilities. The deprivation of exercising freedom on artistic impulse of some religious group appears to be a selfish will. It is regretful to think that the masses are poisoned on this delusional state though it is implied in the minds of many individuals. Nevertheless, the masses are closely confined by these religious thoughts that consequently led individual to become a victim of absurd will which is severe illness of this present world.

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Oral Communicative Competence of Filipino College Students: Levels, Correlates, and Characteristics

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Abstract— The oral communicative competence of freshman students was determined by their linguistic and sociolinguistic proficiency. This was measured in the way students demonstrated their facility of the English language through their accurate production of sounds (phonetic skill) and in lending more meaning to the utterance through intonation patterns. Convergent skill in oral production and use of grammar, vocabulary, and rhetoric created the impression of oral communicative competence. The facility for oral communication was influenced by social and cultural factors in the home, the environment, and the school. The study had shown that students who had no training or limited training in reading and in classroom interaction developed into less English proficient students. The type of school from which one graduated, the income of parents whose income afforded or deprived exposure of children to English reading materials, and the absence of a highly skilled teacher in communication influenced greatly affected the outcome of a highly skilled communicator. Intervention measures started with a methodical study of the weaknesses of the English Program in the College. The designed program should depart radically from the traditional and remediation approaches but must put meaning into a longitudinal and progressive development of language skills in all year levels in all courses across disciplines. Appropriate and consistent monitoring, evaluation and review ensured the success of the program.

Keywords— Communicative Ability, Communicative Competence, Linguistic Competence, Pedagogical Intervention, Sociolinguistic Competence.

I. INTRODUCTION

The primary purpose of the current study was to determine the dimensions of oral communicative competence of first semester freshman students at one college in the Philippines. Three objectives emanated from this purpose: (a) What is the level of the students' oral communicative competence, both linguistically and sociolinguistically? (b) What are the correlates of their competence? and (c) What are the characteristics of their competence?

This work is founded upon theoretical work on communicative competence, as propounded by Canale and Swain (1980) and by Bachman (1990). According to Canale and Swain (see also, Canale, 1983), communicative competence consists of four indispensable components: grammatical (also known as linguistic), sociolinguistic, discourse, and strategic competences. Grammatical competence involves knowledge of lexical items and of rules of morphology, syntax, sentence-grammar semantics, and phonology. Sociolinguistic competence is concerned with the knowledge of sociocultural rules of language and discourse. Discourse competence reflects the ability to connect sentences in stretches of discourse and to form meaningful wholes out of series of utterances. Strategic competence refers to the verbal and non-verbal communication strategies that might be called into action to compensate for breakdowns in communication due to performance variables or insufficient competence. For English as an Additional Language (EAL) learners to reach a level of communicative competence, all four components are of critical importance, although the current study targets just the first two.

Bachman (1990) offered a different but largely complementary view of communicative competence based on his work in language assessment. According to him, communicative competence relates language competence, or knowledge of language, to the language user's knowledge structures and the features of the context in which communication takes place. It embraces all aspects of the assessment, the planning, and the execution of a communicative task; it is a cognitive capacity whose components comprise a set of metacognitive processes or strategies, which provides a cognitive management function in language use as well as in other cognitive activities. Thus Bachman clearly viewed oral competence as an interaction between the

individual's ability and the context in which the individual was placed.

The work of these theoreticians continues to inform our understanding of oral competence among non-native English speakers. For example, Taguchi (2006) examined the speech acts of two disparate ability groups of Japanese college students with respect to "appropriateness" (sociolinguistic competence) and "linguistic expressions." Similarly, while Ting, Mahadhir, and Chang's (2010) study focused on appropriate use of grammatical expressions among Malaysian university students (linguistic competence) who were weak in English proficiency, the researchers did so within the context of a class on "English for Social Purposes." Other international theorists, including Lehmann (2007) from Germany, Jiang and Ting (2007) from China, and Cenoz and Gorter (2008) from the Basque Country, acknowledge the key roles these concepts of oral competence play in making sense of how people learn to speak English as an Additional Language. Indeed, as Celce- Murcia (2007) states (after having mentioned the contribution of Bachman to language assessment), "the model proposed by Canale and Swain (l980), along with the elaborations proposed by Canale (l983), remain the key sources for discussions of communicative competence and related applications in applied linguistics and language pedagogy" (p. 41). Collectively, these examinations of oral competence make a strong case that need to understand how individuals learn to speak English with respect to both their linguistic competence and their sociolinguistic competence before can decide on the best way of teaching them to speak English.

This knowledge is particularly important in the Philippines. Despite English being the medium of instruction for maths and sciences beginning at the primary school level (Kirkpatrick, 2009) and the wide-spread code-switching between Tagalog (the national language of the Philippines) and English, commonly known as Taglish (Metila, 2009), the English proficiency of Filipinos has been called into question (Bolton, 2008). As a result, attention has been directed toward finding better means of teaching English in the Philippines through probing students' language strategies, a concern that has encompassed recent research at the post-secondary sector (Asuncion, 2010; Querol, 2010). What also may prove of benefit to these investigations is a more thorough understanding of the levels, correlates, and characteristics of oral competence among post-secondary students in the Philippines, such as is provided by the current study.

II.   METHODS

A mixed methods research design was used in this study. One hundred first-year students (72 male, 28 female) at a single college in a small city in the Philippines took part. Sixty-eight per cent of the students were aged 16-17 (the typical age for first-year college students); 64% had attended public schools. Approximately half (49%) of the students had family incomes less than 10,000 pesos a month (approximately 230 US dollars). The students' English learning had taken place almost entirely at school with limited English material in their homes. Students were assessed individually by the lead researcher with responses audiotaped and then transcribed for analysis.

2.1 Data Sources

There were two tests of linguistic competence. The first focused on appropriate intonation patterns suited to the context of the passage, which contained eight (8) statements of varying and progressive lengths. The second required participants to read a 17-line poem that contained words in each line with similar morphology but divergent phonology (e.g., "sew" and "few").

As well, there was one test of sociolinguistic competence. Here students responded to questions about eight situations. For example, they were asked what they would do in the following hypothetical scenario: "You and John meet at a restaurant. He is not a friend but a classmate. You are going to have lunch with a friend you have not seen for a long time." Each of the tests was evaluated by three independent raters using a rubric for each item. For each rubric, a score of 4.20-5.00 represented an excellent level of competence, 3.40-4.19 a very good level of competence, 2.60-3.39 a moderate level of competence, 1.80-2.59 a poor level of competence, and 1.00-1.79 a minimal level of competence. Disagreements across raters were resolved through discussion until consensus was reached.

In addition to the ratings on the items, which determined levels of linguistic and sociolinguistic competence, test answers were correlated with demographic measures, obtained through self-report questionnaires. Finally, the lead researcher analyzed the error patterns on participant responses to all items to gain a sense of the characteristics of oral competence.

III.   RESULTS AND DISCUSSION

3.1 Levels of Oral Competence

For the first linguistic test with its focus on intonation, average scores ranged from 2.67 to 3.45 with a weighted mean of 2.95. This result indicates that the respondents' intonation in oral communication in an English passage lacked the sameness of rise and fall of the voice at approximately the same syllables at similar circumstances typical to that of Standard American English.

One statement had an average score in the very good range (The fluency and intonation in natural but non-native delivery was attributed to the fact that the respondents were second language learners of English

and the features of their first language interfered in their acquisition of the second language.), while the rest were classified as moderate (exact terminology: "could speak at a deliberate pace, with some hesitation but using less sufficient intonation to convey meaning").

In contrast, the average scores on pronunciation ranged from 2.19 to 3.33 (weighted mean=2.48), with 5 of 17 rated as "moderate" and the rest as "poor" (exact terminology: "A somewhat frequent number of major and minor errors in pronunciation and fluency; skill demonstrated generally poorly"). In other words, the respondents' pronunciation and fluency had not achieved to the level of competence expected of a college student.

Most of the common flaws in pronunciation occurred in the lack of discrimination of paired vowels, particularly short and long 'a, e, i, o, u' sounds. The regional accent common among Visayans is evident in the enunciation of vowels with consonants clusters where back vowels are more difficult to project than some front vowels. This result could be attributed to the absence of several variants of vowels and some consonants in the first language, which possibly had a negative interference in the production of lines in English.

Finally, for all but one of the eight statements (range: 2.51-3.21; weighted mean 2.90), students were judged as having a moderate level of sociolinguistic ability, meaning "there is some use of inappropriate linguistic forms for expressing the speech act." In this manner, the classroom situation may not have provided the pattern of communication that arose from situational contexts but instead structured thinking on the formal grammatical aspects of communication.

It is also possible that these students were not well-engaged in classroom activities where the integration of value statement components in communication lessons were contextualized in different situations like expressing apologies, compliments, requests, objections, and cooperation with each other. It is further possible that they had insufficient background in classroom interaction settings in the form of dialogues illustrating sociolinguistic competence in varied situations where students apologize, compliment, request, contradict, and the like.

However, it could be possible that they lacked listening and speaking sessions in interaction lessons providing them the opportunity to listen to a situation read in class or shown on video where they could speak out their thoughts as a reaction to the listening activity introduced in class. It is imperative that, in the teaching of foreign language today, language teachers have time for sociocultural teaching in an already time-limited curriculum. They should possess enough confidence in believing that they can teach the sociocultural aspects of foreign language learning well, and should well

remember that the teaching of sociocultural competence often involves dealing with students' attitudes.

Collectively, these levels suggest that many students at this college, despite having approximately 10 years of schooling in English, were struggling with English oral competence, both linguistically and sociolinguistically. As such, the college needs to take measures to ensure that the English proficiency of its students is adequate for them to access the content taught in English in their subject-matter classes.

3.2 Correlates of Oral Competence

To examine the correlates of oral competence, students' results on the two linguistic tests were averaged. Then linguistic competence and sociolinguistic competence were correlated with age, gender, type of secondary school attended, and parental income. The plurality of males over females as subject-respondents could be contributory to these findings where the latter were noted to be much more inclined to verbal communication than the former.

Gender and parental income were both correlated with linguistic competence in that girls and students with higher parental income performed better than boys and students with lower parental income. Parents with minimal income may have experienced difficulty in acquiring English reading materials at home, which might affect their children's oral communication. In contrast, none of the four demographic variables predicted sociolinguistic competence. Thus the predictors of diverse factors of oral competence were themselves diverse.

3.3 Characteristics of Oral Competence

Three elements of statements affected the scores on the first linguistic test targeting intonation. First, length of sentence in number of words was directly related to the average score on the assessment of intonation. The longer the sentence, the more likely the student was to experience intonation problems. Second, stress marks in some individual words caused students difficulties, such as "discriminate," "uplifting," and "events," independent of the length of the sentence. Finally, commas in sentences consistently caused students to stumble with their intonation as they struggled with dependent clauses. Linguistic competence with respect to pronunciation scores were affected by number of contrasting words and by application of the same pronunciation rule to all the words in the line of poetry. In general, when there were three contrasting words, the students performed more poorly than when there were two contrasting words. With regard to application of the same rule to two contrasting words, an illustration is probably helpful. With the words "break" and "freak" (presented in that order), two types of error occurred. For some students, the long a sound in

break was incorrectly applied to freak. For other students, their regional dialect interfered so that both words were pronounced with what might best be described as a short i sound. Interestingly, despite the general rule that, when two vowels occur together, the first vowel's long sound is correct, students did not generally pronounce break with a long e sound.

Sociolinguistic competence items, which were judged both for quality of expression and appropriateness, tended to contain two types of error related to the similarity of the situation with students' cultural backgrounds. For situations resonating with their own backgrounds, students had difficulty in not code-switching, perhaps not surprising given the wide-spread code-switching in the media and among younger persons in the Philippines. For situations divergent from their own backgrounds, students did not always give an answer that was appropriate for the context. The second type of error occurred much more frequently than the first type.

IV. CONCLUSION AND SCHOLARLY SIGNIFICANCE OF THE STUDY

The Philippines with its ongoing commitment to teaching of English within the schools starting at the primary level is probably a leading-edge example of how students now learn in a media- saturated, globally accessible world. Filipino students are taught English from when they enter school, their media are often driven by English (as they watch movies in English, listen to English music, and read magazines and newspapers in Taglish), and their web-browsers commonly access the latest information about their own country in English (e.g., http://ph.yahoo.com).

Yet Filipino college students, at least in the college studied here, have ongoing struggles with the English language. By uncovering the sources of these struggles and by conducting similar studies with other populations, as researchers and teachers can find ways to reach these students and promote greater success in their English oral competence.

The author himself proposes a program of pedagogical intervention that will be applied in the school where he conducted the study through the four-year academic program across disciplines to develop a strong English Communication Program (ECP): (a) establish an assessment unit to promote different aspects of diagnosis, development of test materials, and research to provide data for instructional decisions; (b) establish the Reading Laboratory (RL) as a bridging and developing unit for the promotion of reading skills proficiency; (c) strengthen the English Immersion Program (EIP) to promote widespread use of the English language in all aspects of life in the campus; and (d) review the English program in general

education and define the parameters of a language skills continuum that cuts across disciplines.

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Trauma of Modernity in Wordsworth's *Tintern Abbey*

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Abstract— *Critics of the 1960s and 1970s have largely interpreted Wordsworth's Tintern Abbey as projecting a Romantic poet "Cartesian /Kantian / Hegelian in his thinking, concerned more with imagination than with nature or history" (Richard Gravil 36). Their critical verdict is that Wordsworth, in the poem, has been looking "for transcendence through Romantic inwardness" (Thomas Brennan 14). Since the 1980s, however, there have been historicizings of Wordsworth.*

New historicism, with its materialist strain, provides a fundamentally contradictory conception of the persona's self :rather than a transcendental, the person's self is thought of as empirical and defined by what Jerome McGann calls The Romantic Ideology," as a "false consciousness" (91). McGann cites Tintern Abbey as example to sustain his charge. He argues, according to Leon Waldoff, thatthe poem

> *displace[s] and elide[s] specific social, economic, and political problems and discontents, as well as historical facts that serve as a background for thepoems (bad harvests, poverty, war, the French Revolution, and transientsand beggars). To the extent that the poems posit or recommend atranscendent or transhistorical (spiritual, religious, or psychological) solution to human problems, they are illusory. (4)*

This "illusory" tendency, according to McGann in The Romantic Ideology, is nowhere more pronounced than Tintern Abbey, at the end of which "we are left only with the initial scene's simplest natural forms" (80).

Marjorie Levinson further builds on McGann's ruling on Wordsworth's disregard of his empirical poetic self to elision and exclusion. In Wordsworth's Great Period Poems: Four Essays, she defines the consciousness of the poetic self the persona of Tintern Abbey by its "blindness which assumes autonomy of the psyche, its happy detachment from the social fact of being" (48). Like McGann, she scrutinizes the absences in Tintern Abbey with a spotlight on the elision of the indigence of the poor populations around the abbey. She takes the elision as sacrificing his sensitivity to communal and the collective for the sake of idealizing the landscape for adapting it into a "devotion" that is individual and private (29). Her adverse verdict goes one step ahead of McGann when she, according to Eric Yu, hauls up Wordsworth "for 'apostasy', betrayal of his earlier radical ideals and withdrawals into consoling selfhood" (132). Alan Liu echoes McGann and Levinson when he asserts that "what is there in a poem is precisely what is not there: all the history that has been displaced, erased, suppressed, elided, overlooked, overwritten, omitted, obscured, expunged, repudiated, excluded, annihilated, and denied" (556).

Keywords— *Trauma, Guilt, Incest, Materialism, Plural Romanticism, Deforestation, Industrial Revolution*

INTRODUCTION: OBJECTIVES AND METHODS

New historicist approach to *Tintiontern Abbey* plumbs the materialist depth of the poem but largely ignores the aesthetic aspect. Making a departure from McGann, Levinson and Liu, Thomas Pfau takes what has been called "pragmatic materialist approach" which "addresses the social dimensions of Words worthian poetry, while dwelling also on its formal and aesthetic dimensions" (Karen Hadley 693). Pfau's *Wordsworth's Profession: Form, Class, and the Logic of Early Romantic Cultural Production* critically investigates the connection of social contradictions to the rise the aesthetic as a professional endeavour. Slightly diverging from new historicist study of the effacings of *Tintern Abbey*, for instance, Pfau pits the underlying materiality of the poetic self against an immaterial, imaginary realm with the result that the Wordsworthian "I" melts into the "eye" (gaze) directed towards the "distant promises" of the sublime horizon future predicated on *eros* after an unremitting bout of *thanatos* (231).

It is not that the new historicist readings of Wordsworth in general and *Tintern Abbey* in particular have not come under attack. Thomas McFarland, for example, in *William Wordsworth: Intensity and Achievement*, invokes the idea of Wordsworthian intensity which he attributes to the "importance" of the poet's "experience, certainty about the unique value of his vision" (59) in order to refute Levinson's new historicist downgrading of the Romantic

poet. Like McFarland, HelenVendler too finds Levinson's accusation of Wordsworth's skirting of history is utterly untenable, unfortunately giving away that a new historicist like her "has never found anything to like in the poem" (178), which she takes as a deliberate disregard of the palpably lyrical element of the poem. The lyrical dimensions of *Tintern Abbey* have drawn the critical attention of a critic like Nicholas Roe who, in *The Politics of Nature: Wordsworth and Some Contemporaries*, rescues the poem from the charge of Romantic ideology, replacing politics with aestheticizing beauty that he attributes to the influence of William Gilpin's theory of the picturesque, which requires the elevation of the scenery, downplaying the deformities and moderating "the human details of landscape in a remote perspective" (Roe 119). Like Nicholas Roe, Steven Cole too takes on the new historicists whom she accuses of looking for the politics of romanticism in where it does not belong to: new historicism takes "retreat to what Levinson calls a 'transhistorical causality' [whereas] politics of romanticism is located somewhere else" (49).

As the review of literature above on *Tintern Abbey* shows, despite the defence of Wordsworth against new historicist onslaughts, the materiality of even the so-called transcendental poem like *Tintern Abbey* cannot be brushed aside. The materiality is most evident in the Romantic reaction in general and Wordsworthian response in particular to the crisis brought about the burgeoning modernity of the early nineteenth century. Wordsworth's poetry connects a concern for nature to a fear that the extinctions of natural creatures as were ongoing during his time due to industrialization, urbanization, and materialization would be dystopia.

This chapter study zeroes in on Wordsworth's fear of dystopia and links it to the trauma accruing from his personal problems and the continual exploding of his beliefs, including the integrity of nature. The ensuing analysis posits that the location in the poem of the so-called apostrophe to what is known as Romantic Imagination is actually an attempt to come to terms with the trauma. The foregrounding of imagination reconstitutes the traumatic situation in a textual imaging that at the same time undercuts the idealized transcendentalism even as it builds it for efficacious purpose, a performativity that repeats the trauma. It is in this light that the affect of certainty hinting at the healing of the trauma that the poet seeks to communicate to his listening sister, Dorothy and with which he tries to unburden himself of the trauma of the ravages of modernity should be understood.

The Wordsworthian negotiation with trauma in *Tintern Abbey* evokes two contrasting affects of doubt and certainty, thereby giving rise to a pronounced tension between the causal world of material objects and the balming effect of natural serenity. As Richard Eldridge rightly remarks, Wordsworth typifies a poet capable of "a stably and powerfully enough formed manner of thought, expression, and (writerly) action . . . in the face of the chaos of life, rather than simply reverting to metaphysical pantheism or any other epistemically well-founded doctrine or doxa" (75). Wordsworth's thought in *Tintern Abbey* and struggle alongside him to understand what value life has even through a spotlight on the materiality of his vision *or vice versa*, for the material and the pantheistic visions are integrally intertwined. It is this integrated vision—the reflective-discursive awareness— through which, as Eldridge asserts, "the poet . . . arrives at the aptness and fullness of response that must animate the life of a subject, if the subject is to find anything interesting at all" (77) by"mov[ing] through or in and out of such moments" (82). As *Tintern Abbey* shows, through a performative, fluctuating movement between materiality and abstractness, doubt and certainty Wordsworth successfully works through the trauma of the ravages of modernity telling upon his personal life and beliefs so as to come to terms with it by taking an attitudinally appropriate stance.

Before the critical investigation of the poem along the above suggested line, it will be worthwhile to understand the historical contexts underpinning the poetic texture. The contextualization will give a comprehensive picture the materiality of modernity bothering Wordsworth.

By 1798, when *Tintern Abbey* was published, Wordsworth (then twenty-six) was living with his sister in Somerset in the neighbourly proximity of Coleridge. Both the poets, at this time, had undergone a big change in their socio-political beliefs. Peter Kiston observes in this regard:

> It is thought that around this time both Wordsworth and Coleridge began to lose their commitment to shared political beliefs and become more conservative in outlook. In 1801 they both were able to support the continuance of war the war against France and, in later years, they both became supporters of the government. Their poetry restored the restorative and beneficial powers of nature to heal and make well the divided mind. . . .
>
> In 1798 the two poets published a collection of verse entitled *Lyrical Ballads*, which contained the poem . . . ['Tintern Abbey'

which] was written on a walking tour of the Wye Valley made by Wordsworth during 10-13 July 1798. The site was a common tourist stopping-off place, made famous by William Gilpin's picturesque guidebooks of the region. This was not the first time that Wordsworth had visited the area around the abbey. Five years earlier, in 1793, he had arrived at the spot in a period of mental turmoil. He had just returned from revolutionary France and separated from his lover, Annette Vallon, by whom he fathered a daughter. Britain was then at war with revolutionary France and Wordsworth felt alienated from his country because of his sympathies for the Revolution, as well as depressed by the increasingly violent turn which the Revolution had taken. (372-73)

Some of the important exclusions in Kitson's contextualization of *Tintern Abbey* are the rumour that both Wordsworth and Coleridge were French spies, the fact that Wordsworth had thrown himself into *Lyrical Ballads* as muchout of poverty as of artistic commitment, and his concern at the reality of the massive destruction of the natural ecology due to industrialization and urbanization:

> In 1798, the Wye Valley, though still affording prospects of great natural beauty, presented less delightful scenes as well. The region showed prominent signs of industrial and commercial activity: coal mines, transport barges noisily plying the river, miners' hovels. The town ofTintern, a half mile from the Abbey, was an ironworking village of some note, and in 1798 with thewar at full tilt, the works were usually active.The forests around Tintern—town and Abbey—were peopled with vagrants, the casualties of England'stottering economy and of wartime displacement.Many of these people lived by charcoal burning,obviously a marginal livelihood. The charcoal wasused in the furnaces along the river banks. (Levinson29)

The historicities underpinning the poetic texture of *Tintern Abbey*, this chapter seeks to argue, are not attempts at dematerializations in favour of the valorizations of nourishment and redemption as new historicists have alleged but as building up a performative tension between the trauma of modernity and the bliss of picturesque Nature.

The task of building up the performative tension is undertaken by the speaker who accomplishes it through his self-dramatizations which "represent[. . .] a transitional self

of the poet . . . attempt[. . .] to act out and achieve a self-transformation. The lyrical mode is in this sense not only intertwined but given direction and enhancement by the dramatic" (Waldoff 50). While the presence of both the speaker and the listener help create the overall dramatic ambiance, what, however, adds to its effect is the use of the repetition of certain words and phrases—Five years have passed; five summers, with the length/Of five long winters! (1-2), "a wild secluded scene impress/Thoughts of more deep seclusion" (6-7), "again I hear/These waters, rolling from their mountain-springs/With a sweet inland murmur. Once again" (2-4), "These plots of cottage-ground, these orchard-tufts" (11)—which, at the same time, represent the ebb and flow of the mood and consciousness of the speaker across a period of time in which the past, the present, and the future crisscross each other. The most striking attribute of the dramatic situation is obviously the presence of a silent listener—the "dear, dear Sister" (121) at whomthe last third of the poem is directed.

Besides the above imperatives that make the nature of the poetic texture of *Tintern Abbey* dramatic, what also lends to the drama is "Wordsworth's structuring of the speaker's utterance"—the "triadic" structure "that best represents the self-dramatizing nature of the speaker's utterance" (Waldoff 59). The three distinctly different pillars of the triadic structure are: the speaker's describing the scene now (lines1-22) and then (lines 23-111), and an address to Dorothy (lines 112-159). Of these three pillars, the second one—the narrative autobiography—is presented in two movements: the first (lines 23-49) demonstrating how the speaker's association with Nature has been continued in absence, the second (lines 49-111) unfolding the three stages of the association with Nature.

The opening structure offers us some recognizable Wordsworthianimagery helping to set the local matter of time and place: the speaker revisits the Wye after a lapse of five years:

> Five years have past; five summers, with the length
> Of five long winters! and again I hear
> These waters, rolling from their mountain-springs
> With a soft inland murmur.—Once again
> Do I behold these steep and lofty cliffs,
> That on a wild secluded scene impress
> Thoughts of more deep seclusion; and connect
> The landscape with the quiet of the sky.
> The day is come when I again repose
> Here, under this dark sycamore, and view

These plots of cottage-ground, these orchard-tufts,
Which at this season, with their unripe fruits,
Are clad in one green hue, and lose themselves
'Mid groves and copses. Once again I see
These hedge-rows, hardly hedge-rows, little lines
Of sportive wood run wild: these pastoral farms,
Green to the very door; and wreaths of smoke
Sent up, in silence, from among the trees!
With some uncertain notice, as might seem
Of vagrant dwellers in the houseless woods,
Or of some Hermit's cave, where by his fire
The Hermit sits alone. (1-22)

Once again the speaker hears the mumrmur of the Wye, and sees the steep and lofty cliffs, the dark sycamore, the plots of cottage ground, the orchard with its unripe fruits, the hedge-rows, the pastoral farms, and columns of smoke rising from the trees with a distant glimpse of the gipsy tents in the woods or of some hermit's cave.

A careful scrutiny of the above opening lines points towards a tension between harmony and disharmony: while the landscape is harmonious—varied but without abrupt transitions with earth and sky wrapped in the same "quiet" and the verdure of the landscape looks invasive—, the disharmony is attributed to material human activities like the cottages, the pastoral farms, the orchards and wreaths of smoke. Whereas the harmony in Nature as etched in the speaker's consciousness is a matter of the past, the present reality is that of disharmony. Right at the beginning, Wordsworth sets up a tension between creative memory and the atrophic present: the poet's "memory is creative rather than nostalgic: still sensitive to a past that can modify and even reverse a present state of mind" (Geoffrey Hartman 11). Thus, what we also see in Wordsworth's construction of this tension is his hint towards its resolution: the present description of the natural landscape containing the synchronic structure of human mind and nature runs counter to the diachronic feature of the speaker's memory of an invasive Nature of five years ago. The temporality that the memory reveals makes it possible for us to read the poem in the light of trauma theory which insists on an ethical redemption from trauma. Here, right at the outset, the speaker hints at the healing power of Nature through his recollection of the past: by connecting the speaker's present self (the I) with his pastself (the other I) through the memory, Wordsworth foreshadows an ethical recovery from the trauma of the vagaries of modernity.Despite the beckoning towards regeneration, the overall tenor of the first pillar in the triadic structure of *Tintern Abbey* remains

towards stasis: the wilderness has been largely compromised by material activities like the cottage-ground,orchard and pastoral farms, the polluting smoke and the temporary shelters of vagrants and beggars.

In the second pillar of the triadic structure, the traumaticstasis of the present moment is contrasted with the liveliness five years before when "like a roe/I bounded o'er the mountains. . . (68–9). A long absence does not seem to have blotted the beautiful forms of the landscape around the Wye River near Tintern Abbey out of his memory. The memory, as the first movement of second pillar of the triadic structure, sets forth has been efficacious to him in combating the traumas of modernity:

These beauteous forms,
Through a long absence, have not been to me
As is a landscape to a blind man's eye:
But oft, in lonely rooms, and 'mid the din
Of towns and cities, I have owed to them,
In hours of weariness, sensations sweet,
Felt in the blood, and felt along the heart;
And passing even into my purer mind
With tranquil restoration:—feelings too
Of unremembered pleasure: such, perhaps,
As have no slight or trivial influence
On that best portion of a good man's life,
His little, nameless, unremembered, acts
Of kindness and of love. Nor less, I trust,
To them I may have owed another gift,
Of aspect more sublime; that blessed mood,
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened:—that serene and blessed mood,
In which the affections gently lead us on,—
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things. (23-49)

The beautiful shapes of Nature have been a source of comfort to him, and have sustained him in exile amid the noise and bustle of towns and cities. He owes to them that exalted mood in which he can perceive the reality above and beyond material things. In these moments of illumination, when all is wrapped in a state of joy and harmony, he has an insight into the life of things. But if this were a vain belief, the speaker knows that whenever he has

been oppressed by the unprofitable and meaningless materiality of the world he has turned to the ever-sustaining memory of the wooded landscape of the Wye for comfort. Result and Discussion:

The speaker's psychological stasis reversed by the memory is an ethical state accruing from the redemption from trauma which reveals self-conscious scrutiny of how he has taught himself to keep discovering new ways of understanding the revitalizing power of Nature amidst its destruction due to the onslaughts of modernity. One of these onslaughts that has been so traumatizing to Wordsworth has been the bloody aftermath of the French Revolution referred to in *Tintern Abbey* as "The still, sad music of humanity" (91).[1] The speaker's transition from a lesser to a greater consciousness of Nature's efficacy culminates, as it is suggested by the second movement of the second pillar of the triadic structure, in a climactic moment of new awareness:

> And I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man:
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things. Therefore am I still
> A lover of the meadows and the woods
> And mountains; and of all that we behold
> From this green earth; of all the mighty world
> Of eye, and ear,—both what they half create,
> And what perceive; well pleased to recognise
> In nature and the language of the sense
> The anchor of my purest thoughts, the nurse,
> The guide, the guardian of my heart, and soul
> Of all my moral being. (93-111)

The above passage, which encapsulates the nucleus of the plot of the poem—the very nub of the trajectory of the speaker's self-transformation—, has all along been leading to this moment of his discovery in Nature the existence of a living spirit which is a pervasive spirit that dwells in the

light of the setting sun and the round ocean, in the living air and the blue sky, and in the mind of man. This awareness has made him take Nature as his nurse, guide, and guardian of his heart and the soul of his moral being. To put it succinctly, Nature functions, for Wordsworth, as a bulwark against the trauma of the onslaughts of modernity.

The representation of the speaker's self-transformation from a traumatized self to a redeemed self is dramatized in a special way in his address to his sister with which the poem concludes. Wordsworth's dramatization of the invisible conversation between the speaker and his sister implies that the poet regards Dorothy as a communal member to whom he transmits this message of his own recovery from the trauma of modernity:

> Rash judgments, nor the sneers of selfish men,
> Nor greetings where no kindness is, nor all
> The dreary intercourse of daily life,
> Shall e'er prevail against us, or disturb
> Our chearful faith that all which we behold
> Is full of blessings. Therefore let the moon
> Shine on thee in thy solitary walk;
> And let the misty mountain winds be free
> To blow against thee: and in after years,
> When these wild ecstasies shall be matured
> Into a sober pleasure, when thy mind
> Shall be a mansion for all lovely forms,
> Thy memory be as a dwelling-place
> For all sweet sounds and harmonies; Oh! then,
> If solitude, or fear, or pain, or grief,
> Should be thy portion, with what healing thoughts
> Of tender joy wilt thou remember me,
> And these my exhortations! (129-146)

Wordsworth wants Dorothy who was with him on his previous trip to Tintern Abbey to imbibe this message of the efficacy of communion with Nature. In her eyes he can still see gleams of pleasure which he had enjoyed five years ago. The memory that has been metaphoric has helped him to deal with atrophy of the present experience of the ravages of modernity. The metaphoric memory of the landscape around Wye River near Tintern Abbey fills his mind with quietness and beauty so that evil tongues, unsympathetic judgments, the sneers of selfish men and dreary intercourse of material life cannot disturb the optimistic outlook. It is the affect of certainty and hope which he wants to evoke in his sister—an affect that may come to good stead in case in future years she is traumatized by the overwhelming pressures of modernity. Thus, Wordsworth's dramatic address to Dorothy, which is nothing but a pretext to his

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[1] William Richey, in "The Politicized Landcape of 'Tintern Abbey,'" reads this line as containing a political subtext: "In July of 1793, Wordsworth's political opinions had been rudely shaken by the course of the French Revolution as it lurched increasingly to the left and its death toll mounted" (202).

message to the public at large, is "a rededication to humanitarian concerns" at the inroads made by modernity into the psychology of sensitive people like him (William Richey 212).

Conclusion:

To wrap up, through the performative dramatization of self-transformation in *Tintern Abbey*, Wordsworth's metaphoric memory of natural bliss can help deal with the traumas of present life. Through these performative self-dramatizations, he repetitively self-scrutinizes his present maladies by pitting them against the balming, specular memory—a ritual-like performance which ultimately leads to self-stabilization despite serious threats of destabilization. The final affect of reassurance conveyed through his address to Dorothy not only confirms the resolution of tension between doubt and certainty but it also gives an unmistakable working-through of the trauma of modernity, which may be taken as a better, more human polis disposed towards a co-existence of modernity with Nature.

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Students' attitudes towards Kurdology Course

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Abstract— *This study examines students' attitudes towards studying kurdology course at university level in Duhok. Attitude is considered as a necessary component in language learning. Therefore, a positive attitude is considered as one of the important factors that have an impact on language learning. By providing insight into the attitudes students towards learning Kurdish, It contributes to the teaching of Kurdish as a foreign language. The main purpose of this research is to reveal students' attitudes towards learning Kurdish and find out how to make their attitudes positive. Language educators who know how to develop positive attitudes in students will be able to conduct interesting and effective classroom activities; get them to be more successful in learning Kurdish. The researcher used a questionnaire to obtain data about the learners' attitudes and analyse them. 112 students from different universities in Duhok participated in this study. The findings shows that there is positive relationship between emotional, behavioural and cognitive attitudes towards learning Kurdish language, however the highest value was for behavioural attitudes.*

Keywords— Kurdish language, kurdology, attitudes, Duhok, Kurdistan.

I. INTRODUCTION

Education is considered to be a powerful method which aids to change the behaviour of the students based on their needs and expectation of the society.Student attitude is considered an essential part of learning; consequently it becomes an important element of second language learning. Kurdish language has an important role in many societies as it is the language which separates influential class from the rest of individual who lives in society (Akram and Yasmeen, (2011).According to Candlin& Mercer,(2011) ConcerningIndividual's attitudes towards the learning Kurdish language, they state that it is the learning context that might explain their success in learning a language.Many lecturers have different strategies used in their class in order to recognize the target students' attitudes (Ahmed, C.M. Yossatorn and Yossiri, (2012).According to Youssef, (2012) attitudes towards a specific language could be either positive or negative. Attitudes towards learning Kurdish language have an impact on behaviours such as choosing and reading books, listening to Kurdish radio, watching Kurdish channels etc. Particularly in academic, in case a student has a positive attitude towards learning Kurdish language, they will be able to attain many things in that particular area.

Many students begin learning Kurdish from primary school; some others from kindergarten or even from day care; however the issue is that many of them are not able to accomplish the desired level of Kurdish proficiency, the main reason is de-motivation of students in all levels. 'Attitude' is as somebody's thoughts or emotional state regarding to something, particularly as exposed in their behaviour. Section two of this research consists of Literature Review that will look into various studies, theories, attitude definitions, importance of attitudes and attitude components. Learning a new language is the powerful instrument which aids to adjust the behaviour of the student with regard to their desires and expectation of the society. Student's attitude is an essential portion of learning; consequently attitude is considered a vital factor of language learning. Attitude towards learning Kurdishissupposed to affect attitude for instance choosing and reading the right material, communicating with a native Kurdish speaker and so on. Particularly in University, if studentshave a positive attitude towards a particular topic, they will be able to attain numerous things in that particular field. There is a relation between learning language and the environmental mechanisms in which the students were grown up. Both positive and negative attitudes will have a huge influence on the achievement of learning the Kurdish language. According to Yamashita (2013) several factors that have impact on learning the Kurdish language process for instance, attitude, age, anxiety, aptitudes, gender, personality and so on (Lehmann, 2006 and Gardner, 1960). Tavil (2009) argue that learning a new language could aid students in demonstrating their idea, thoughts and opinion. This research concentrates on the idea of attitude as the main affective aspects for achievements in learning a new language. In more detail, it examines students' attitudes towards learning Kurdish language, focusing on three aspects of attitude (emotional, behavioural and cognitive).

Research Hypotheses

The addressed hypotheses for this research are:

First research hypothesis: Students have emotional attitudestowards learning Kurdish.

First research hypothesis: Students have behavioural attitudes towards learning Kurdish.

First research hypothesis: Students have cognitive attitudes towards learning Kurdish.

II.   LITERATURE REVIEW

Definitions of Attitude

Attitude has several definitions from the perspective of diverse aspects and contexts. Kasprzyk & Montano (2008) defined Attitude as person's belief regarding an attribute of executing the behaviour, prejudiced by assessments of attributes. Consequently, an individual has great belief that confidently valued consequences will outcome from. Gardner (1985) defined attitude as connected to an individual's beliefs and values (Lawrence and Lawrence, 2013:66).According to Kurihara, (2006) attitude is modified individual's behaviour".

The Macmillan Kurdish Dictionary (2002) defined the attitude as "somebody's thoughts or emotional state regarding to something, particularly as exposed in their behaviour". All individuals have some attitudes towards everything, it could be negative or positive therefore, students' attitudes towards learning Kurdish will not vary with mentioned statement, students could have negative attitudestowards learning Kurdish language on the other hand they could have positive attitudes towards theKurdish language(Al Noursi,2013).

According to Yamashita, (2013),attitude is a complex psychological construct. According to Sadighi and Zarafshan, (2006) and Petrides, (2006) There are many factors that play a role in students' success, and attitude is considered as one of the most influential factors. Moreover, teachers'attitude plays a role in teaching Kurdish language such as teachers' commitment and motivation (Vasudevan, 2013). According to Fakeye,(2010), Students' attitude to the language is one of the personal variables that affect thelearning of Kurdish language.

Wenden (1991) pointed out that attitude consists of three components: cognitive, affective and behavioural. The cognitive component includes the thoughts regarding the object of the attitude. The affective component is related to the individual's emotions and feelings towards an object, and the behavioural component contains the propensity to accept specific learning behaviours. Likert (1932) defined the attitude as "an implication created on the basis of a compound of beliefs about the attitude object". McGuire (1969) argued the possibility of the three attitude components are so strictly interconnected. According to Van Els et al. (1984) discussed that no matter if three components or only.The link between all components is so strict that sufficient information on attitudes could be achieved by evaluating only a component. Paltridge& Starks (1996) stated that language learning is linked to individual's attitude towards the target language. Karahan (2007) mentioned that positive language attitudes will have positive effects on learner to have positive direction towards learning language. Positive attitude will play positive role in learning language, also will be the main key for success concerning learning language (Abidin et al., 2012).

Attitude towards Language Learning

According to Eren (2012) several social and psychological features and attitude of learning the language towards second language impact the capability of the learners.

Baker concentrated on the significance of the study regarding the impact of attitude on learning language (Yao, 2011).

According to Sokuet, al.(2011) argued the importance of affective component and its effect on learning language behaviour, the main reason the importance of affective component such us values, interests and attitude of students related to effect of future behaviour. This explains the main reason of paying attention to positive attitudes for students towards learning language because positive attitude will have positive impact on students' future learning.

According to Youssef (2012) Students capability, strategy and attitude clarify their accomplishment for learning language. Gardner and Lambert (1972) mentioned that the capability of the students to learn a second language does not only effect by the language and mental skills, nonetheless likewise on the students' attitudes and opinions to the aimed language. Also they pointed that the perception of the attitude can improve the whole language learning process, inducing the environment of students' belief and behaviours to the target language, its community and culture, and also it would classify their propensity to obtain the target language. Baker (1992) pointed a theoretical model, concentrating on the significance of accompanying attitudinal study in the field of learning language.

De Bot et al. (2005) showed that language education providers, scholars and students should recognize that a positive attitude and positive motivation of students enable language learning. Therefore, in case if the student does not have the propensity and concentration in obtaining the target language to connect with others, in such case student will face a negative attitude and not be encouraged and excited in language learning. Consequently, student' attitudes might include in language learning, the reason is it might have the impact

on their performance in obtaining the aimed language (Samson, 2012).

Many features of language attitude towards learning a new language have been explored and examined(Williams et al. 2002, Donitsa-Schmidt et al. 2004,Bernaus et al. 2004,) the following scholars have been studied different aspects of attitude and its impact on learning new language, for instance, Gan (2004), studied the relationship between strategy of learning language and students attitude, Levine (2003), attitude and belief regarding learning aimed language, Yang and Lau (2003), attitudes towards learning language and language itself at tertiary and secondary stages, White (2002), using peers to learn Kurdish language as attitude aspect, Lee (2001), attitudes towards arguable practices between education providers and their students(u,2010).

Hartiala (2000) argued that the main objectives in educating students through contented and language combined learning models is to inspire learner's positive attitude towards the aimed language. Based on the above mentioned it clarifies whether the objectives have been accomplished or not (Lawrence and Lawrence, 2011).

Many decades ago the studies of attitudes have been examined in different languages. Also Kansikas mentioned that there are many views regarding language attitudes, at the present time the most common view is an integration of 10 older opinions. This theory proposes that attitude towards altered languages is not stable nevertheless always varying and therefore there is no specific determination regarding attitudes towards learning language (Samson, 2012).

Aspects of Language Attitude

According to Kara (2009), learning process is considered as a positive amendment in the person's personality regarding the cognitive behavioural and emotional attitude, meanwhile when an individual has learned a particular matter, therefore, an individual starts to behave and think in various ways and person's belief has been distinguished. Moreover, beside cognitive method, the learning process also has psychological and social aspects (Youssef, 2012).

Wenden (1991) states that attitude comprises three components; the first component is about the attitudes related to the cognitive component. This might include perception /belief regarding the situation or an object connected to the attitude. The second component is the evaluative component. This indicates that the situation/object connected to the attitude might produce dislike/like. The third component is related to the attitudes that have a behavioural component for instance; specific attitude tends to motivate students' to accept

specific learning behaviours (Soleimani and Hanafi, 2013).

Cognitive Attitude

This aspect contains the belief of the language learners in terms of the information that they can gain and their sympathetic in the process of language learning. The cognitive aspect could be categorized into four phases of linking the earlier information and the new information, producing new information, examining new information, and implementing the new information in different circumstances (Gajalakshmi, 2013).

Behavioural Aspect of Attitude

The behavioural aspect determines the way an individual reacts and behaves in specific circumstances. In detail, the effective language learning improves the students to recognize themselves with the native Kurdish speakers and adopt or obtain numerous features of behaviours which describe the participants of the aimed language community. Kara (2009) proved that, an individual with positive attitude will result with the demonstration of positive behaviour towards learning new language. Such individuals are perceived to be extra enthusiastic problem solving, to obtain the knowledge and competencies valuable for day to day life and to motivate emotionally (Gajalakshmi, 2013).

Emotional Aspect of Attitude

Chen and Feng (2009) argued that, Learning process consider as an emotional process. Usually it effect by several emotional elements. Choy & Troudi (2006), the education provider and his students involve in numerous emotional actions in it and diverse fruits of emotions are yield. Attitude could assist the students to show their feeling whether they dislike/like the matters or circumstances. It has been agreed that the internal emotion and feeling of learning new language affect their viewpoints and their attitude towards the aimed language (Gajalakshmi, 2013).

III. METHODOLOGY

The purpose of this research is to investigate student's attitudes towards learning Kurdish language. The purposes of methodology are to explain research methodology, clarify the procedures that used in this research, define the measurements used in planning the instrument, explain data collection, and to provide a clear clarification of the statistical method used in order to analyse data. A quantitative method used in order to analyse data gathered by the researcher. The researcher used a questionnaire to obtain data about the learners' attitudes and analyse them. 112 students from different universities in Duhok participated in this study.

Findings

Table.1: Factor analysis

Factor	Questions	Factor loading%	Number of items
Cognitive	My teacher teaches me how to write standard Kurdish My teacher engages us in dialogues for the practice of speaking skills. I prefer to be taught only in Kurdish	.912 .904 .482	3
Behavioural	I prefer to learn Kurdish to carry my tasks more efficiently I prefer Kurdish language than other languages I prefer Kurdish subject than other subjects	.274 .882 .900	3
Emotional	I improve my reading skills by reading Kurdish newspapers or magazines I improve my Kurdish skills by watching Kurdish movies or series I improve my listening skills by listening to Kurdish Radio I cannot memorize Kurdish words	.652 .506 .863 .604	4

Extraction Method: Principal Component Analysis

Factor analysis determines essential variables that clarify the outline of associations within a set of perceived variables. Factor analysis is frequently used in reducing data to classify a small number of variables that clarify most of the variance perceived in greater number of visible variables. Table (1) indicates that the cognitive factor has three items, behavioural factor also has three items and emotional factor has four items.

Table.2: Correlational analysis

		Cognitive	Behavioural	Emotional
Cognitive	Pearson Correlation	1	5.59**	6.32**
	Sig. (2-tailed)		.000	.000
	N	112	112	112
Behavioural	Pearson Correlation	5.59**	1	.336**
	Sig. (2-tailed)	.000		.000
	N	138	138	138
Emotional	Pearson Correlation	6.32**	.336**	1
	Sig. (2-tailed)	.000	.000	.000
	N	112	112	112
**. Correlation is significant at the 0.01 level (2-tailed).				

In Table 2, the correlational analysis presents the values of the identified correlation tests. The strength of the relationship between variables is determined by the correlational analysis. According to the correlation test, the cognitive factor has positive correlation ($r=.59^{**}$, $p<0.01$) with the behavioural factor. The positive linear relationship between cognitive and behaviours is moderately strong. The cognitive factor has a negative correlation ($r=.6.32^{**}$, $p<0.01$) with the Emotional. The positive linear relationship between cognitive and Emotional factors is moderately strong. The behavioural factor has a negative correlation ($r=.-.336^{**}$, $p<0.01$) with the Emotional. The negative linear relationship between the Emotional and behavioural factors is moderately strong.

Table.3: Multiple Regression Analysis

Model		Unstandardized coefficients		Standardized coefficients	t	Sig.
		B	Std. error	Beta		
1	Constant	0.89	.116		.826	.57
	Emotional	.656	.001	.678	27.592	.000
	Behavioural	.887	.12	.892	26.574	.000
	Cognitive	.745	.012	.778	23.256	.000
Dependent variable: attitudes						

Multiple regression analysis used in this study, as seen in table (3), the coefficients analysis shows the B value for emotional attitude = .656> 0.01, which supported the first research hypothesis, the B value for behavioral attitude = ..887> 0.01, which supported the second research hypothesis and the B value for cognitive = .745> 0.01, which supported the third research hypothesis.

IV. CONCLUSION

Many students have negative attitudes towards Kurdish. This indicates that students are not aware of the significance of the Kurdish language. 'Attitude' is considered as a necessary factor in language learning. Therefore, it is important to create a positive atmosphere in Kurdish classes to develop positive attitude in learners. University lecturers should take account of the beliefs, feelings and behaviours of the learners of Kurdish. Students' attitudes significantly vary with respect to their gender and the years of language education that they have had. This evidently emphasizes the need for particular attention in this area. Based on the statistical results, the researcher came to the conclusion that current students have negative attitude towards the learning Kurdish language, therefore the first hypothesis is supported.Multiple regression analysis used in this study, as seen in table (3), the coefficients analysis shows the B value for emotional attitude = .656> 0.01, which supported the first research hypothesis, the B value for behavioral attitude = ..887> 0.01, which supported the second research hypothesis and the B value for cognitive = .745> 0.01, which supported the third research hypothesis.

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Problems Encountered by Mobile Teachers Assigned in Tandag City Division, Surigao del Sur: A Case Study

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Abstract— *This research study used both the qualitative and quantitative research designs to investigate the problems encountered by the mobile teachers in Tandag City Division. This study specifically aimed to: (1) describe the mobile teacher' socio-demographic and professional profile;(2)investigate their teaching performance; and (3) discover the problems they encountered in the implementation of the program.*

The data revealed that most of the mobile teachers assigned in the far-flung barangays of Tandag City are male teachers. Five of them are permanent and only one is contractual. Majority of them are graduates of Bachelor in Elementary Education and they are beginning teachers. The data reveal that they need more training and seminars on the pedagogy of Alternative Learning System and other related topics.In terms of teaching performance, they have a very satisfactory rating in the three indicators namely: personal attribute, competence and professional development.

Four problems emerged: lack of instructional materials; delayed release of allowances; absence of permanent learning center and other facilities; and, irregular attendance of ALS students. They also complained the lack of support from local officials and their huge class size.

Keywords— ***Problems encountered, Mobile Teachers, Alternative Learning System.***

I. INTRODUCTION

Literacy is fundamental to the achievement of every individual in both his/her career ambition and quality of life. Literacy per se is more than a basic reading ability, but rather an indication of "how adults use written information in society" (McMullen, 2008). The world is full of challenges. Thus, in a competitive society – children, youth and adults alike, should be equipped with strong literacy skills, which are necessary to acquire a good job, decent earnings and access to quality learning opportunities.

In the Philippines, the Out-of-School Children (OSC), Out-of-School Youth (OSYs) and Out-of-School Adults (OSAs) comprise a huge number of Filipinos who are most affected to this menace due to lack of educational opportunities. As revealed in the *Country Profile for the EFA Global Monitoring Report 2008, Education for All 2015,* sixteen million two hundred eighty-two thousand three hundred forty-three (16, 282, 343) out-of-school Filipino citizens, who comprised 20% of the 82 million total of the Philippine Population (2004) are Out-of-School youth. The 2004 NSO Report cited "poverty" as the primary contributor to the high growth of OSY.

Hence, the Philippine government through the Department of Education has implemented the Alternative Learning System (ALS), which is exemplified by Executive Order No. 356 "Renaming Non-formal Education to Alternative Learning System (ALS), Republic Act No. 7165, Presidential Proclamation No. 480, s 1989, EFA 2015. This program is considered as a crucial component of Philippine Education to provide every individual with access to quality basic education as envisioned in the Education for All (EFA) 2015 Philippine Plan of Action, and specifically the reduction of illiteracy rate.

Records show that the ALS program has been implemented in the entire country for almost 18 years now since it started in 1999. However, the result revealed that only few succeeded to meet the required competencies for accreditation to be granted equivalent rights like the students completing the elementary and secondary education level in this informal educational system. Many studies also revealed that that there are many problems that both the ALS students and the mobile teachers encountered. Specifically, in the study of Mercado (2015) titled "Problems encountered in the ASL program in Tanauan City" disclosed that students suffered problems in instruction, assessment and evaluation. He also found out

that facilities like classrooms and instructional materials like textbooks, manuals, etc. are lacking. Moreover, mobile teachers revealed that they have meager salaries or honorarium and other allowances.

Another significant study was that of Pinca (2015), titled "The Mobile Teachers' Profile, Competencies, Problems and in the Department of Education, Division of Northern Samar, Philippines." She found out that the major problems met by the mobile teachers in Northern Samar Division were lack of community-based instructional materials, delayed release of travel allowance and absence of permanent room during the conduct of the learning sessions. With these above-mentioned information, the researcher is prompted to undertake a similar study in the ALS program of the Department of Education in Tandag City Division, Surigao del Sur. This study sought to investigate the socio-demographic and professional profile of the mobile teachers and to examine whether these ALS teachers have experienced the same problems mentioned by Pinca and Mercado.

Objectives of this Study

The main thrust of this research was to discover the problems met by the mobile teachers in Tandag City Division, Surigao del Sur. Specifically, it sought to:

1. describe the socio-demographic profile of ALS teachers in terms of age, sex, and educational qualification;
2. determine their professional profile in terms of their field of specialization, seminars and training attended, and length of service;
3. investigate their teaching performance; and,
4. discover the problems in the implementation of the program as experienced by the ALS teachers, education program supervisor and specialist.

II. METHODS

This research study used the qualitative-quantitative research design involving all the Mobile teachers, supervisor and program specialist who were assigned in Tandag City Division, which covers the 21 barangays (refer to Figure 1). The Tandag City Division is located at the heart of the city. The research locale, the areas of the Alternative Learning System department, of this study is managed by the program supervisor.
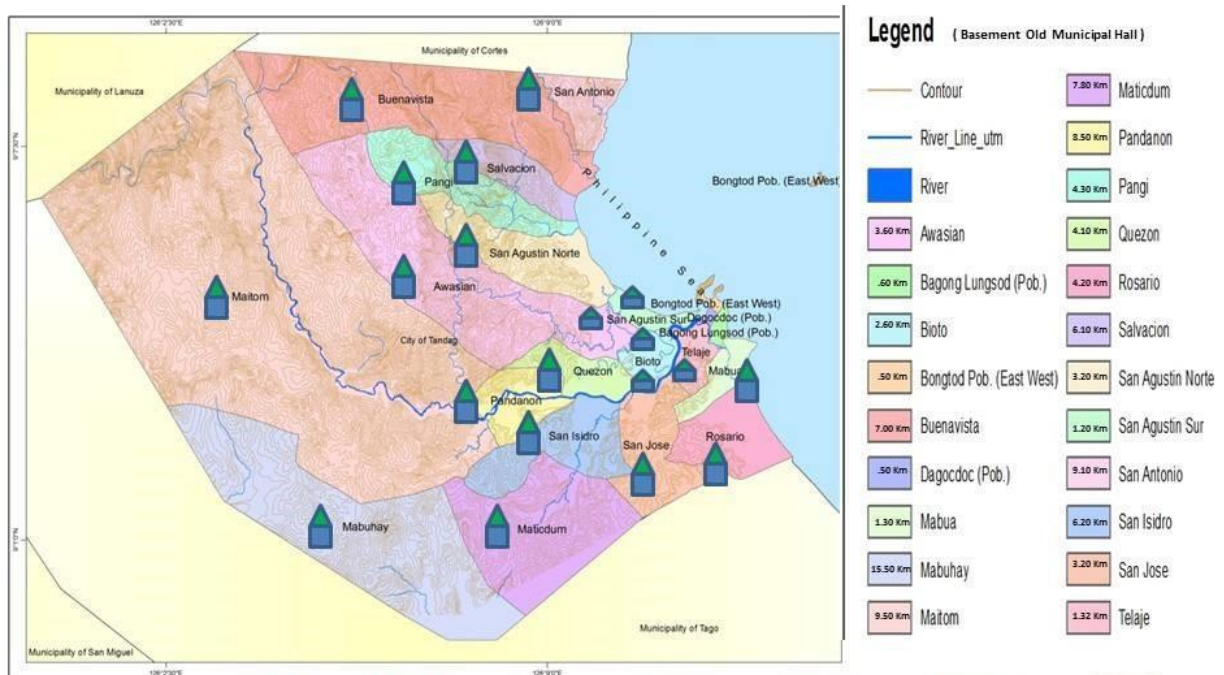

Fig.1: Geographical Map of the 21 Barangays in Tandag City

Of the 21 barangays, 4 barangays are not accessible by jeepneys and public utility vehicles (PUV's). These include barangay Maitum, Hitaob, San Antonio and Mabuhay. The latter is the furthest; around 15 kilometers away fromthe city proper and is only accessible by *habal-habal*.

The researcher conducted both Focus-Group-Discussion and one-on-one interviews with the six mobile teachers. He also administered a questionnaire to obtain the ALS teachers socio-demographic and professional profile. As regards the performance of the mobile teachers, their supervisor and program specialist were interviewed and were asked for their performance scores, which the rating scheme was patterned to the Department of Education. The responses from the FGD and the data obtained from interviews and the questionnaire were interpreted through frequency counts, ranking and percentages.

III. RESULTS AND DISCUSSIONS

Socio-demographic Profile of the Alternative Learning System (ALS) Teachers

The data in Table 1 reveal that fifty percent (50%) of the teacher-respondents were on their early adulthood or they belong to the young professionals. Being young, they have the physical stamina in commuting from one barangay to another, and even reaching far-flung barangays where they are assigned. The other half which had been assigned before in those far barangays are now assigned in the city proper.

Table.1: Socio-demographic Profile of theALS Teachers

Indicators	Frequency	Percentage
Age		
36-40	2	33.33
35-31	1	16.67
30-26		
25-21	3	50.00
Gender		
Male	3	50.00
Female	3	50.00
Employment Status		
Permanent	5	83.33
Contractual	1	16.67

As to gender, half of the mobile teachers are males and the other half are females. Yet, majority of the ones assigned in the far-flung barangays are the male teachers. This could be explained by the notion that male teachers are better fit in reaching remote areas. This finding is the same as that of Pinca's (2016) and Mercado's (2015) studies which revealed that the newly hired male teachers are being assigned to teach in distant barangays. This is so because they have the physical stamina in commuting far areas.When it comes to employment status, five (5) of the mobile teachers are permanent and only one holds a contractual status. This suggests that only one teacher does not receive regular salary, benefits and allowances afforded to all ALS teachers.

Professional Profile of the Mobile Teachers

In terms of educational qualification, a majority of the respondents are graduates of Bachelor in Elementary Education and one Bachelor of Science in Secondary Education. Only two(2) out of six (6) are pursuing master's degree and had gained masters units. Also, none of them specializes on Alternative Learning System (ALS) or any nearest allied degree program. This connotes that all of them do not have formal training how to teach ALS classes.

Table.2: Professional Profile of the Mobile Teachers

Indicators	Frequency	Percentage
Educational Qualification		
BEED/BSED with master's degree	2	33.33
BEED/BSED	4	66.67
Field of Specialization		

Generalist		5	83.33
Mathematics		1	16.67
Length of teaching experience			
11 years and more		2	33.33
6-10 years			
5 years and less		4	66.67
Number of Days of Attendance to Training/Seminars			
11 days and more		2	33.33
6-11 days		2	33.33
5 days and less		2	33.33

When it comes to the mobile teachers' length of service, majority of the respondents (66.67%) have been teaching for five (5) years or less. This means that the majority of them are less experienced teachers and only two (33.33%) are considered seasoned teachers. This data suggests they are still learning the ropes of teaching students in the ALS program.

Finally, the data reveal that only two (2) teacher-respondents have attended seminars/training on ALS pedagogy and other related topics for more than 11 days; another 2teachers have attended for 6-10 days; and another 2 have attended for 5 days or even less. These figures mean that theyshould be exposed to more in-service training and seminars on ALS learning and teaching, module-making and other related topics.

Performance of the Mobile Teachers

Table 3 revealed thatfive (5) out of six (6) mobile teachers in Tandag City Division obtained a Very

Satisfactory rating on their performance as evaluated by their students, peers and supervisor. There were three indicators which comprised their performance: personal attribute, competence and professional development. Only one got a satisfactory rating. This data connotes that generally the mobile teachers are doing well with their job. In the data given by their supervisor, these teachers obtained outstanding rating on personal attributes which comprise good interpersonal relations, flexibility, participative leadership and exemplary conduct. However, when it comes to adoption of high standards of grading and teaching and in transforming illiterate learners to basic literacy, half of them got satisfactory rating. This means that these mobile teachers need to improve their teaching strategies, learning tasks and assessment methods.Some of the reasons which could be attributed to this matter is that majority of them need more seminar and training (refer to Table 2) on ALS and other very important topics like andragogy or science of teaching adults.

Table.3: Teaching Performance of the Mobile Teachers

Rating	Indicator	Frequency	Percentage
8.6 - 10.00	Outstanding		
6.6 – 8.5	Very Satisfactory	5	83.33
4.6 -6.5	Satisfactory	1	16.67

On the other hand, half of the mobile teachers were rated satisfactory on professional development. This finding could be attributed to the fact that three of the mobile teachers are newly hired and they do not have yet sufficient in-service training and seminars attended and they are not enrolled in graduate studies. During the FGD, teachers A, B, D disclosed that their training and seminars on ALS related topics are not adequate enough to their needs. Teacher C specifically, the contractual employee, revealed that she had only attended a training once. On the other hand, Teachers B and D said that it is hard for them to enroll in graduate studies because they sometimes have

classes during weekends to compensate some meetings that they missed because of the conflict of schedule with their students.

Problems Encountered by the Mobile Teachers

It can be seen in Table 4 that four problems are common among the six mobile teachers: lack of instructional materials, delayed release of allowance, absence of permanent learning center and other facilities and irregular attendance of ALS students. Teacher B and E specifically revealed that they just downloaded the learning guide and module in the DepEd website as their source or reference.

This finding is the same as that of Pinca's (2016) and Mercado's (2015) study where both the students and mobile teachers complained about the availability of the Instructional Materials. Hence, the mobile teachers opted to research for suitable topics on the internet. Teacher A, on the other hand,revealed that the module is sometimes confusing and there is a mismatch of the teaching guide and the downloadable module in the internet.

Moreover, they also unanimously complained on the delay of their allowances. Teachers A, B and F specifically shared that they could have provided their students with sufficient number of copies (photocopies of their topics and learning activities) if their teaching allowance had been released much earlier. One big problem also that confronts them is the absence of permanent learning center or classroom. Teachers B and C specifically pointed out that they always transfer from one place to another every class session. Teacher B addedthat he has to ask one of his students to be the host of their class session. Meaning, they are going to hold classes at his student's house. Teacher C also disclosed that he has difficulty teaching his class because the waiting shed they are using is too small to accommodate all his students.

Table.4: Problems Encountered by Mobile Teachers

Indicators	Frequency	Teachers	Rank
Lack of instructional materials	6	A,B,C,D,E,F	1
Delayed Release of Allowance	6	A,B,C,D,E,F	1
Absence of permanent learning center and other facilities	6	A,B,C,D,E,F	1
Irregular attendance of ALS students	6	A,B,C,D,E,F	1
Lack of support from local officials	5	A,C,D,E,F	4.5
Class size	5	A,B,C,E,F	4.5
Risky learning sites	3	B,D,E	7
Very far learning sites (assigned barangays)	2	B,E	8.5
Attitudes of ALS students	2	C,E	8.5

On the other hand, the mobile teachers also revealed that they have problems gathering all their students because of their irregular attendance. Teachers A, B, C, and F said that they have to adjust with their students' availability or schedule because some of them are working in the department stores and other shops and some have to go to their farms. Hence, this has prompted them to conduct classes even during weekends to compensate the missed sessions. Teachers D and E said they even conduct one-on-one tutorials with their students especially those slow learners.

The Alternative Learning System (ALS) teachers also revealed that they lack support from the local officials and they have problems with their class size. Teachers B specifically revealed that he sometimes conducts classes in a waiting shed, in the house of his students and under a mango tree. These accounts are also supported by their supervisor. He personally observed that the some local officials in Tandag city did not initiate any action even though they have been sending letters of request for a dialogue and request for the provision of one Community Learning Center (CLC). However, he shared somegood news that finally the congressman of the 1st District of Surigao del Sur has promised a provision of one CLC this year.

In terms of class size, five of the mobile teachers divulged that during the first months of enrolment, they usually have big class size which inadvertently has caused another burden especially in the provision of instructional materials. But ironically, this number will dwindle down during the middle of the school year. In other words, others will just drop out of their school. Meanwhile, teachers B, D and E who are assigned in far barangays like Hitaob, Banahaw Maitum and Mabuhay disclosed that they have hard time adjusting and reaching to their assigned areas. They decried the time travel and the vicious roadsthey have to pass by. Teacher B specifically, who is assigned in barangay Hitaob has to cross nine (9) rivers just to reach the place and there are only few *habal-habal,* a mode of transportation, that will reach there. He said, "I have to stay for two to five days in that barangay so that a two-week session will be covered by my class. Finally, teachers C and E complained about the attitude of the students. They observed that some of them are not focused and they are only good at the start but after sometime, they will lose the interest in going to classes. On the other hand, teacher E recalled that some of his students, especially the Indigenous

People (IP) would meanly reproach him if he had missed a class and if he had failed to inform them in advance. Some of his students too would ask for something like cigarette each time he will go at their barangay for a class. Sadly, this has become customary to them.

IV. SUMMARY AND CONCLUSIONS

Fifty percent of the Alternative Learning System (ALS) teachers assigned in Tandag City Division were on their early adulthood and are males. This is the case because male teachers are better fit in reaching remote areas, especially those areas which are considered to be "hot spots" for the military men. When it comes to employment status, five of them are permanent and only one is contractual.

In terms of educational qualification, none of them is a graduate of Alternative Learning System course. Five (5) finished Bachelor in Elementary Education and one inBachelor of Science in Secondary Education major in mathematics. Though two are pursuing a master's degree, none of them specializes on Alternative Learning System (ALS). Aside from that, these teachers are less experienced and they have not attended a lot of seminars and training on ALS and other related topics. Clearly these information imply that they need more training and exposure on the pedagogy of Alternative Learning System and other relevant matters.

As to teaching performance, majority of these teachers got a Very Satisfactory rating in the three specified indicators: personal attribute, competence and professional development. This connotes that they are doing well with their job even though they are new at it and it is not their field of expertise. However, fifty percent of them were rated satisfactory on professional development. This finding validates the fact that they are newly hired and they do not have sufficient training and seminars on ALS pedagogy and other topics.

There are four problems which are common to them: lack of instructional materials, delayed release of allowance, absence of permanent learning center and other facilities and irregular attendance of ALS students. Themobile teachers also complained on the delay of their allowances. Some of them disclosed that they could have provided their students with sufficient number of copies (photocopies of their topics and learning activities) if their teaching allowance had been released much earlier.

On the other hand, they also have problems on the availability of classrooms. They always transfer from one place to another every class session and their learning sites are not conducive for learning. Hence, this has prompted them to conduct classes even during weekends to compensate the missed sessions. Two problems got equal footing:the lack support from local officials and the class size.They revealed that the some LGU officials (in the barangay level) did not provide them with permanent room or venue. This aggravated their problems on th class size (or their number of students).

V. RECOMMENDATIONS

Based on the findings and conclusions of this study, the following recommendations are suggested:

1. The mobile teachers may ask the assistance of their supervisor to expedite the release of their allowance so that they can produce the needed instructional materials for their classes. Moreover, during their school break, the supervisor could propose an in-house workshop on instructional materials preparation among the mobile teachers;

2. The Tandag City Division should conduct a quarterly seminar-workshop on ALS, andragogy of education and other related topics to equip the mobile teachers with all the knowledge and skills on teaching the students. This will also upgrade their competence and professional aspect;

3. The Tandag City Division could create a linkage with Higher Education Institutions (HEIs) like Surigao del Sur State University in terms of facilities and manpower support; and,

4. Another study may be conducted to look into the variables which were not included in this study.

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Western Cultural Beliefs in Wole Soyinka's *Death and King's Horseman*

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Abstract— *Wole Soyinka's play Death and King's Horseman reflects the cultural conflict between the African and Western worlds. The play is based on an actual event that took place in 1946 when British colonial authorities prevented the customary ritual suicide from taking place. In Yoruba society the community is more important than the individual. It was also their tradition for the first horseman to commit suicide after the king's death. When the realization of this tradition is prevented by the white authorities, the horseman's son, who had received a European education commits suicide in place of his father. Building on Frantz Fanon's theories, my aim in this article is to challenge universal assumptions concerning right and wrong which may have different connotations for black and white culture.*

Keywords— *Yoruba society, tradition, ritual murder, sacrifice, suicide. Custom.*

"Violence is a cleansing force. It frees the native from his inferiority complex and from his despair and inactivity; it makes him fearless and restores his self-respect". (Fanon, *The Wretched of the Earth,*51). Wole Soyinka's best plays, *Death and King's Horsemen* tells the story of Elesin, the king's horseman, who is expected to commit ritual suicide following the death of the king, but who is prevented from fulfilling his duty by the intervention of British colonial authorities. Instead of him, the European-educated Olunde sacrifices himself in the ritual. Although the play is based on a real event that took place in 1946, Soyinka alters some historical facts and presents a fictional version of the real incident with the aim of examining important issues including, primarily, the clash between African thought and tradition and the Western mind frame represented by British colonialism. As a politically engaged intellectual, Soyinka also draws attention to flaws in Nigerian society caused by people who forget their traditions and their sense of duty.

As Yakuba Saaka and Leonard A. Podu observe, "In Soyinka's drama, the son pursues western education but ultimately is himself fiercely determined

to uphold tradition" (265). Although Soyinka challenges tradition and welcomes change, his message is similar to one professed by Jane who argues that "one should try to understand all cultures" (54). When Olunde hears that the Pilkings are going to a party wearing an ancestral mask and apparently show no respect for Yoruba customs, he observes: "And that is the good cause for which you descrate an ancestral mask?" Jane: "Oh, so you are shocked after all. How disappointing!" (50) Olunde is aware that white people cannot understand the customs of black people. He expresses his views to Jane with the following words: "No, I am not shocked, Mrs. Pilkings. You forget that I have now spent four years among your people. I discovered that you have no respect for what you do not understand." (192)

Building on Frantz Fanon's theories, my aim in this article is to challenge the concepts of right and wrong which may have different connotations for black and white culture. Although cultural change is coming to black community, the way they adapt to and experience change is fundamentally different than whites. Olunde, despite his European education can sacrifice himself for the continuation of an ancient African tradition which he believes holds the country together.

In *Death and the King's Horseman*, white people cannot grasp the full meaning of suicide or self-sacrifice. Elesin rejects the communal Yoruba values. Yoruba values demand that he allow himself to be sacrificed but he refuses to do so because of his selfishness. Soyinka examines the ideology on which conventions are based. The importance of self-sacrifice is analyzed. His son Olunde's decision to die in his father's place points to Yoruba society's hope of regeneration and continuity by preserving Yoruba rituals (118).

With *Death and the King's Horseman* Soyinka offers a uniquely African context of myth and mores (Booth, p. 530). As Soyinka suggests, "Man exists, however, in a comprehensive world of myth, history and mores; in such a total context, the African world, like any other 'world', is unique." (1976, p. xii) As Booth

argues: "Despite Soyinka's insistence on the incidental quality of the Europeans, it cannot be denied that one of the main ways in which the play's Yoruba values are dramatically defined by contrast with the attitudes of the uncomprehending views of the whites" (533). Through his depiction of the story Soyinka stresses that self-sacrifice is important for both Europeans and Africans, but in a different way. In doing that, he foregrounds the importance of the Yoruba culture.

The Yoruba tradition focuses on the gulf between the deities, between man and his ancestors, between the unborn and his reality, and the essential gulf that lies between one area of existence and another. This gulf is what must be constantly diminished by the sacrifices, rituals, ceremonies of appeasement to those cosmic powers which act as guardian to the gulf. The Yoruba tragedy reflects the anguish of this separation from the essential self. Music in Yoruba tragedy helps reflect the mood of this severance.

Mrs. Pilkings doesn't fully understand what going to Europe meant for Olunde. She assumes that he would have internalized European ways whereas Olunde's experience abroad makes him appreciate his own roots better and comprehend what he had left behind. Jane is blind to the conventions of others; she thinks that the only thing that can be important for Olunde is his profession. Olunde's decision to sacrifice himself in place of his father, shows his deep attachment to his cultural roots. He chooses to die "because he rejects his European education and the colonial restraint of the Pilkings, thus gaining the audience's anti-imperialist sympathy" (539).

Olunde's sacrifice is seen as more significant than his father's. In a reversal of roles, the son Olunde becomes the responsible father. According to Msiska, "Pilkings' intervention is not simply a castor of colonial meddling in the indigenous culture, rather it is an external factor that unintentionally strengthens the institution of the carrier instead of undermining it." (70)

Death is one of the most important concepts examined in the book. It takes on different connotations including natural death, murder, suicide and ritual sacrifice. When Pilkings learns that Elesin intends to kill himself, he cannot decide what to do; he is torn by conflicting emotions. While he feels compelled to interfere as a colonizer, he also doesn't wish to do so. When Elesin's expected death is announced Pilkings observes that: "obviously he means murder." Jane: "you mean a ritual murder?" Pilkings: "Must be. You think you've stamped it all out. But it is always lurking under the surface somewhere"(26). Mr. Pilkings is more sensitive to Yoruba customs compared to his wife and knows in his heart that he should leave them alone observing that "If they want to throw themselves off the top of a cliff or poison themselves for the sake of some barbaric custom what is that to me? If it were ritual murder or something like that, I'd be duty bound to do something. I can't keep an eye on all the potential suicides in this province" (31). At least Pilkington is aware of the seriousness of the problem.

Soyinka also examines the reasons for Elesin Oba's failure to do what is required of him by the Yoruba traditions. The reader must be made aware of the reasons for this failure. One can surmise that if there is no respect for death, there can be no respect for life. In the words of Ralph Bowman: "Soyinka has made Elesin's failure both individual and representative since as well as being a finely delineated individual character, Elesin Oba is also, as suggested earlier, the embodiment of the culture of his people, and as such, he has an awful responsibility" (89). "Elesin Oba is both the mediator between the dead and the living as well as mediation itself" (84).

In order to fully comprehend Elesin Oba's failure to kill himself one should take into consideration his sensual character. He is a man deeply devoted to life and the fulfillment of sexual desires. His identity is defined by his relations with other people. His vitality is noteworthy: "through dance, music, songs and chants, a repeated sexual act, two deaths" (42). Elesin had spent all his life as a sensualist, now he has to change and prepare himself for death. He should be more concerned with the other world. The following song reflects his mood: "Death came calling./Who does not know his grasp of reeds?/A twilight whisper in the leaves before"(149).

Although Elesin prepares himself for death, he still feels sad to leave the world. He observes: "Life is honour, It ends when honour ends". Women: "We know you for a man of honour." (154) When he hears these words from the women, he gets angry: "Stop! Enough of that" he says (154). He doesn't want to be reminded of his approaching death. A young girl enters the market place, she is betrothed to his own son and yet Elesin wants to spend one night with her before going to the world of his ancestors. Iyaloja, mother of the market, is at first surprised and sad and yet she acquiesces saying: "Now we must go prepare your bridal chamber. Then these same hands will lay your shroud" (162). Iyoloja serves as the leader of the Greek chorus. Already, Elesin is considered as belonging to the world of his ancestors. He died when his king died. So his son also considers his father already dead. In *Myth, Literature and the African World*, Soyinka draws attention to different

concepts of death and suicide compared with the values of the European ways. In his words: "The death of an individual is not seen an isolated incident in the life of one man. Nor is individual fertility separable from the regenerative promise of earth and sea. The sickness of one individual is a sign of, or may portend the sickness of the world around him. Something has occurred to disrupt the natural rhythms and the cosmic balances of the total community (51).

Elesin wants to possess the beautiful girl even if it is just for one night. He believes that his seed will take root on the earth of his choice. "You have seen the young shoot swelling, Even as the parent stalks begins to wither" (160). He observes, "Then let me travel light. Let seed that will not serve the stomach on the way remain behind. Let it take root in the earth of my choice, in this earth I leave behind" (160).

Elesin is a weak character, he is not fit to carry out and to assure the role of a full tragic subject bearing the collective burden and delivering communal redemption" (66). As Elesin observes: "my powers deserted me. My charms my spells, even my voice lacked strength when I made to summon the powers that would lead me over the last measure of earth into the land of the flashless [...]. You saw me struggle to retrieve my will from the power of the stranger whose shadow fell across the doorway and left me floundering and blundering in a maze I had never before encountered" (68). Elesin's child will also bring malevolence to the community. The child is not born under favourable conditions. Elesin's weakness disrupts the social order. As Msiska observes

> As in Elesin's failure, Soyinka is suggesting that true political agency must be a matter of choice rather than duty, and that perhaps it is this distinction that seperates the performance of ritual (as a matter of reproducing the hegemonic symbolic arbitrary of a given community) from its truly redemptive enactment, which focuses on its general transgressive value, an aspect which also has the potential to undermine the very ideological ground on which it is predicated. (69)

At the same time that there is a funeral and ceremony for the departed in the native community a costume party is prepared at the club of the colonialists. Mr. Pilkings and his wife are dressed in the costume of the sacred *egungun*. They cannot fully comprehend the importance of the mask and the "*egungun*" for the natives. Amusa, the sergeant comes to announce to Mr. Pilkings the intended ritual sacrifice of Elesin, king's

first horseman. Yet seeing their costumes, he cannot talk to them. He observes: "Mista Prinkin, please take out that dress. It belongs to a dead cult not for human being. Sir, it is a matter of death. How can a man talk to a person in uniform of death is like talking against government to a person in uniform of police. Please, sir I go and come back." (24)

In *Black Skin, White Masks*, Fanon observes that "What the colonial in common with Prospero lacks, is awareness of the world of others, a world in which Others have to be respected. This is the world from which the colonial has fled because he cannot accept men as they are. Rejection of that world is combined with an urge to dominate, an urge which is infantile in origin and which social adaptation has failed to discipline" (108).

Fanon deals seriously with the problem of skin colour. He maintains that the colour black always has connotations of darkness, sin, night symbolically:

> In Europe, whether concretely or symbolically, the black man stands for the bad side of character. As long as one cannot understand this fact, one is doomed to talk in circles. Blackness, darkness, shadow, shades, night, the labyrinths, of the earth, abysmal depths, blacken someone's reputation; on the other side, the bright look of innocence, the white dove of peace, magical heavenly light. A magnificent blond child — how much peace there is in that phrase, how much joy, and above all how much hope! (55)

He quotes from Sir Alan Burns: "It (the color prejudice) is nothing more than the unreasoning hatred of one race for another, the contempt of the stronger and richer peoples for those whom they consider inferior to themselves [...]. As color is the most obvious outward manifestation of race it has been made the criterion" (118).

The first act of *Death and The King's Horseman* is wholly ritualistic. According to Yoruba myths, death and life are parts of the same cycle. The market place can be viewed as a metaphor for life and after life. At first, Elesin is in control of his fate; he is not afraid. He only wants to profit from his last remaining hours to the full. He cries: "My reign is loosened. I am the master of my fate" (14). But when death comes to Elesin Oba, it doesn't come with honour; in fact, he finds it very difficult to leave this world. The play presents various faces of death. Pilkings doesn't know what to call it: "murder or suicide?"(31).

Pilkings have no real understanding of Yoruba culture. They cannot fully grasp the importance of self-sacrifice according Yoruba values. Soyinka gives an

African context of myth and mores. The uncomprehending attitude of the whites is juxtaposed the differences of culture. However, after living in Europe for some time, Olunde ended up appreciating his own roots more. Olunde answers: "Don't make it so simple Mrs. Pilkings. You make it sound as if when I left, I took nothing with me" (53–54). Olunde and Jane exchange opinions on various subjects including the horrors of war, colonization, bloodshed.

Olunde observes that it is much worse when white soldiers are sent to their death: "Is that worse than mass suicide? Mrs. Pilkings, what do you call what those young men are sent to do by their generals in this war? Of course, you have also mastered the art of calling things by names which don't remotely describe them." (195) Jane cannot conceive how Olunde can accept his father's death so calmly. Jane observes: "your calm acceptance…. Can you explain that? It was so unnatural" (p. 198). Olunde replies: "My father has been dead in my mind for nearly a month since I learnt of the King's death. I've lived with bereavement so long now." (198) Cosmic law demands that Olunde's blood be spilled in place of his fathers (55).

Soyinka contrasts the two worlds: On the one hand there is the colonial world where a reception is being prepared for a visitor from England. On the other hand, there is the world of the natives where a death ceremony is prepared. Elesin Oba will pass to the other world. Elesin's child from this union will be a half child; a child belonging both to this world and the world of the ancestors. Unfortunately, Elesin turns out to be the eater of "left overs" instead of the honorable man he was known by the community. Iyolojai, mother of the market, blames Elesin for not behaving in the way that was expected of him. She observes: "I warned you, if you must leave a seed behind, to be sure it is not tainted with curses of the world. […]. You have betrayed us. We fed you sweet meats such as we hoped, awaited you on the other side, but you said No; I must eat the world's leftovers" (210). As Jasbin Jain suggests the dominant mode of Death and King's Horseman is the enactment of the ritual (qtd. in Booth, 531). The first act is wholly ritualistic.

Soyinka gives an African context of myth and mores. The uncomprehending attitude of the whites is juxtaposed with the difference of Yoruba values. Olunde who studied abroad observes to Mrs Pilkings that she doesn't fully understand what going to Europe meant for Olunde. Jane's insensitivity towards the concept of self-sacrifice is underlined. The exchange of words between Jane ad Olunde stresses the differences of their worlds. Jane tells Olunde the story of a captain who blows himself off with his ship because the ship

was getting dangerous to other ships and even to the city itself. Olunde observes: "I don't find it morbid at all. I find it rather inspiring — It is an affirmative commentary on life — What is it? — The captain's self-sacrifice". Jane answers: "Life should never be thrown away" (p. 51). Jane is blind to the needs and feelings of the natives; she thinks that the only thing important for Olunde is his profession. She observes: "You want to be a doctor. My husband believes you will make an excellent one, sympathetic, and competent. Don't let anything make you throw away your training." (54–55)

Elesin is always surrounded by a crowd. His identity is defined by his relations with other people. Having spent all his life as a sensualist, he now has to change and prepare himself for death. While his community expects him to prepare for the other world, the young bride draws him to this world. White people believe that theirs is the correct way of life. As Julie Drew points out; "These readers assume that our experience is the template against which all the cultures are measured"

(2). Stanley Fish, on the other hand, observes that white people do not take the values of the cultures he tolerates. The reason that he cannot is that he does not see those values as truly "core" but as overlays on a substratum of essential humanity. We may dress differently, speak differently, woo differently, worship differently, but underneath, (so the argument goes) there is something we all share (or should share) and that something constitutes the core of our identities. (1)

Similarly, Walter Hesford stresses that "the flipside of the same cultural unwillingness or inability to value otherness: both involve the assumption that 'I' am the norm, and that everyone is either like me or else so totally different as to be subhuman or monstrous" (407).

The scene between the Praise Singer and Elesin is of major importance. Praise singer always draws Elesin's attention to the other world. She observes: "Are you sure there will be one like me on the other side" (147). The praise singer also warns Elesin of women: "They love to spoil you but beware the hands of women also weaken the weary. In their time, the world was never tilted. From its groove, shall not be yours." (10–11)

For the Yoruba life and death are part of the same cycle. The Audience views the relation between the individual and the group. The kids have said: "No" — What a thing is that even those we call immortal, should fear to die" (13). Elesin is the privileged one. He uses his privilege by choosing to be with a beautiful girl before his death. The market women are surprised. They cannot understand why Elesin does this. They observe: "He is talking the language of the Elders; we don't

understand. For Pilkings, the normal religion, the accepted one is Christianity. He says: "Now Joseph, on the honour of a Christian-what is supposed to be going on in town tonight?" (167).

According to Frantz Fanon "Racism as we have seen is only one element of vaster whole: that of the systemized oppression of people. How does an oppressing people behave? Here we discover constants. We witness the destruction of cultural values, of ways of life. Language, dress, techniques, are devalorized." (33)

Value judgments may change from one culture to another. The whites should not consider their culture as the norm against which all other cultures and belief systems can be measured and judged. As Fanon suggests:

> I am white that: that is to say I possess beauty and virtue, which have never been black. I am the color of the daylight. I am black: I am the incarnation of a complete fusion with the world, an intuitive understanding of the earth, an abandonment of my ego in the heart of the cosmos, and no white man, no matter how intelligent he may be, can ever understand Louis Armstrong and the music of the Congo. If I am black, it is not the result of a curse, but it is because having offered my skin, I have been able to absorb all the cosmic effluvia. I am truly a ray of sunlight under the earth (45).

To conclude, one can observe that in order to fight racism effectively, one should accept that every culture has intrinsic values and traditions shaped by age-old practices and rituals. The mistake of the white race has been to think that their ideas, beliefs, way of life is the universally correct one, one that should be accepted as the norm against which all other cultures should be measured an assessed.

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Culturally Displaced Identity of the Protagonist in the Novel 'Wife'

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Abstract— Bharati Mukherjee was an Indian diasporic writer. Though she migrated to USA, her roots have always been in India, associated with the culture and tradition of the native country. As an expatriate writer her works project the cultural displacement faced by the immigrants and the impact that is left on them. Her novels project the different situations the migrated characters face, problems they overcome, the adjustments they make and the feeling of isolation.

The present paper discusses the impact of cultural displacement on the main protagonist Dimple das gupta in the novel Wife written by Bharati Mukherjee and published in the year 1975.My objective is to project the problem faced by the first generation of immigrants by studying the character Dimple das gupta and the impact of cultural displacement on the immigrants by using the tools of psycho-analytical theory.

Application of Psycho- analytical theory to literary texts helps the readers to study the characters and find out the reasons for different behaviours .According to Sigmund Freud it is clash of id, ego and superego which are the three parts of the human psyche that makes transformation of personalities that result in different behaviors'. If people experience these type of psychological clashes they do not come under normal personality. As the founder of psychiatry Sigmund Freud mentioned the functioning of the mind at various levels in terms of psychology and neurology.

The main protagonist Dimple das gupta lives in a fantasy world and makes dream as source of her living in the native country and in the alien country. Her dream takes a violent turn because of the suppressed desires and makes her a negative character. One of the reasons being the cultural displacement. She dreams a beautiful life and a good husband but when her dreams are shattered she kills her husband. She turns out to be a different personality altogether who cannot find happiness in her marriage either in Calcutta or in USA.

Keywords— Culture, Cultural displacement, dream, Immigrants, India, psycho-analytical theory, tradition, USA.

I.   INTRODUCTION

The novel *Wife* written by Bharati Mukherjee narrates the theme of immigrant experience in USA. It is the story of a middle-class Bengali girl who migrates to USA after her marriage. Mukherjee got the idea of writing this novel when she returns from USA to India after a long stay in USA for a period of ten years. She found a new face of India different from the innocent one what she knew during her childhood. That time she could get the material for the novel. She recollects "quite by an accident, I heard the question that shaped my second novel-'what do Bengali girls do between the ages of eighteen and twenty-one…..."

The novel opens with a sarcastic note-"Dimple Dasgupta had set her heart on marrying a neurosurgeon". Dimple was very particular of marrying a neurosurgeon which depicts something unnatural. From the beginning of the novel we find that Dimple was not natural like other girls. All the time she used to think about marriage and it is going to change her life.

II.   METHODOLOGY AND MATERIALS

Psychoanalytic dream interpretation is a part of psycho-analysis started by Sigmund Freud in the early part of the twentieth century. Psychoanalytic dream interpretation explains the way the subconscious mind works. According to Freud every dream represents a desire. Freud through his theory explained the unconscious wishes during the conscious state. In the sleep these unconscious desires are transformed into conscious form of dream. Sigmund Freud through Interpretation of dreams divided three different layers of the mind. The Unconscious, The pre-conscious, and The Conscious. According to psychoanalysis, the conscious mind controls the thought and emotion. According to Freud there is a continuous conflict between the 'ego' and the 'id' during sleep. 'Id' gets changed when it comes in contact with the external world. During sleep super ego is repressed because of the absence of the voluntary action and subconscious impulses become more and are pushed towards conscious state.

III. MARRIAGE AND HER EARLY LIFE

"Marriage would bring her freedom, Cocktail parties on carpeted lawns, fund- raising dinners for noble charities. Marriage would bring her love. (*Wife* p.3). Dimple "thought of premarital life as a dress rehearsal for actual living. Years of waiting had already made her nervous, unnaturally prone to colds, coughs, and headaches".(*Wife* p3).

Dimple at the age of twenty feels bad that she has wasted all these years and didn't achieve anything in her life.Always she used to dream about the future husband who is going to provide all the comforts and luxuries. She was a student at that time but studies were very irritating for her.Finally, her father could find a good match for her. His name was Amit Basu who applied for American immigration. After Dimple's marriage, she moves to Amit's house.She feels uncomfortable with Amit's mother and sister. As per the Indian tradition her mother in law wanted to change her name to "Nandini".

She feels that when she moves to USA she would not face all these problems. Dimple lived in a fantasy world. When she comes to know the reality of her life all her dreams are shattered. She felt that waiting for marriage was better than getting married. One of her friend brought few magazines before she got married and showed her how young married brides decorated their bedrooms with good colours. "That was supposed to be the best part of getting married: being free and expressing yourself" (W*ife* p 20). She felt that marriage has robbed her off her dreams.

IV. DREAM AS A SOURCE OF LIVING

As dream is like a guardian of sleep it gives a visual fantasy to the person. As Dimple had desires enveloped in the subconscious mind and as she could not express her feelings to Amit, she suppressed all her desires and her behaviour started affecting. She even tried to imagine Amit as her dream boy. Amit did not fit into the role of the husband, the type of the man Dimple had imagined in her fantasy world. When Amit was not at home she used to imagine the man of her dreams: She borrowed a forehead from an aspirin as, the lips, eyes and chin from a body builder and shoulders ad, the stomach and legs from a trousers ad and put the ideal man.(*wife* p 23)

As the time moves on Dimple becomes pregnant and the excitement of her marriage diminishes. In Indian tradition a woman feels happy when she becomes pregnant. It not only uplifts the social status of a woman but also makes her feel of motherhood. Unlike other Indian woman Dimple does not feel happy of her pregnancy "she thought of ways to get rid of ... whatever it was that blocked her tubes and pipes"(*Wife* p 31)

We can say that her mental condition was not good. She becomes hysteric she kills a mice who looked pregnant:

> She pounded and pounded the baby clothes until a tiny gray creature ran out of the pile, leaving a faint trickle of blood on the linen. She chased it to the bathroom. She shut the door, so it would not escape from her this time.... "I'll get you" she screamed. "There is no way out of this, my friend...." And in an outburst of hatred, her body shuddering, her wrist taut with fury, she smashed the top of a small grey head (*Wife* p35).

As she was not happy with her marriage she developed a kind of hatred towards Amit.She hated her pregnancy and also developed violence which is clearly visible in the act of killing mice. She thought of migrating, but she didn't want to carry her past. Even she goes to the extent of terminating her pregnancy.

> She had skipped rope until her legs grew numb and her stomach burned; then she had poured water from the heavy bucket over her head, shoulders, over the tight little curve of her stomach. She had poured until the last of the blood washed off her legs; then she had collapsed (*Wife* p 42).

Finally the day of moving to USA came and Dimple was very happy to find herself in New York. She never moved out of Calcutta till now and going to New York was a very big thing for her. She was astonished to see the beautiful city of New York:

> She had never seen such bigness before; the bigness was thrilling and a little scary as well. She could not imagine the kind of people who had conceived it and who controlled it (*Wife* p 52).

V. DISPLACEMENT CAUSED DUE TO MIGRATION

Being in New York was a totally different kind of experience to Dimple. It was an exposure to a different society and culture. Amit remains jobless even after moving to USA and his frustration becomes more. Even this is one of the reasons that spoil the relationship between both. Dimple used to pass the time by watching Television or reading newspapers. She was afraid of American atmosphere.

As the time passes Dimple is heartbroken and feels that she got deceived in the marriage and Amit is not the type what she dreamt. She started feeling that "she hated the sens' apartment, sofa-bed, the wall to wall rug" (*Wife* p 88).She thinks that she utterly failed in her marriage with Amit:

> She was bitter that marriage had betrayed her, had not provided all the glittery things she had imagined, had not brought her cocktails under canopied skies and three A.M. drives to dinzy

restaurants where they sold devine Kababs rolled in roti(*Wife* p 102).

She went to a party where she got an opportunity to get exposure to the outside world and study the attitudes of people. She could meet a lady called Ina, notorious wife of Bijoy Mullick. Unknowingly Dimple started walking into the footsteps of Ina Mullick who was a modern woman with crazy ideas. Everything she started looking through the eyes of Ina.The last part of the novel narrates scenes that are filled with Dimple's abnormality. Even though Amit gets a job she is not satisfied with her life. For small things she gets irritated and one day she loses her temper and says:

> I feel sort of dead inside and you can do is read the paper and talk to me about food. You never listened to me. You have never listened to me You hate me. Don't deny it; I know you do. You hate me because I'm not fat and fair (*Wife* p110).

The above said words came out of frustration. She developed an inferiority complex and felt that she is unable to win her husband's heart. Amit too never tried to understand the mentality of a woman. He thinks that by providing material comforts is sufficient and he ignores her material comforts. He very rarely takes her out of the house and says that:

> You must go out , make friends, do something constructive, not stay at home and think about Calcutta.(*Wife* p111).

She started feeling uncomfortable even in America and became nostalgic. "how could she live in a country...where every other woman was a stranger, where she felt different, ignorant, exposed to ridicule in the elevator?"(*Wife* p112).She became totally restricted to the four walls of the apartment and media became her only companion. Whenever she had free time she used to dream of Amit but could not do so because:

> Amit did not feed her fantasy life; he was merely the provider of small material comforts. In bitter moments she ranked husband, blender, color TV, cassette, tape recorder, stereo, in their order of convenience (*Wife* p 113).

Dimple started getting irritated for small things. In the words of Linda Sandler:

> Dimple emigrates to the electronic age with her traditional values almost intact, only partly modified by the pop culture of modern Calcutta, she is unable to make the transition from Before to After and chooses violence as a "problem-solving" device....

Dimple failed miserably to assimilate with America:

> She is scared of self-service elevators, of policemen, of gadgets and appliances She does not want to wear western clothes as she thinks

she would be mistakenly taken for a Puerto Rican. She does not want to loose her identity but feels isolated, trapped, alienated, and marginalised.

Her depression starts growing. She hides everything from Amit whatever is going on in her mind:

> She does not tell him about these imaginary beginnings. She didn't tell him about her immoderate day time sleeping either. They were unspeakable failings. She thought of them as deformities-sinister, ugly, and wicked. (*Wife* p 115)

Asnani described the mental state of Dimple as 'dilemma of cultures'- "Dimple is entrapped in a dilemma of tensions between American culture and society and the traditional constraints surrounding an Indian wife, between a feminist desire to be assertive and independent and the Indian need to be submissive and self- effacing."

Whenever she used to feel lonely Dimple felt of committing suicide. She started embracing all evil kind of thoughts like darkness, evil, sinter- murder, suicide. Like a Television advertisement she wants to get rid of her life. Except media she doesn't want to trust anyone. Even "Her own body seemed curiously alien to her filled with hate, malice, an insane desire to hurt, yet weightless, almost airborne" (*Wife* p 117).

Watching Television made her more psychic. She always used to get the thoughts like rape, somebody breaking the window and coming into her room. When Amit pointed out at her foolishness she says: "In America anything is possible. You can be raped and killed on any floor." (*Wife* p129) As the novel proceeds we find lot of change in Dimple's behaviour. She started going out with Ina and Milt a foreigner. She adopts western outfit, wears purple coloured tinted sunglasses. Each and every encounter of Dimple with Milt brought them closer. She started extra marital affair with Milt. "The purple tinted sunglasses are perhaps the most typical index of American culture. For Dimple, they are a disguise, borrowed from the west, just like Marsha's clothes and the apartment in which she is living". This relation makes her neurotic and fails to differentiate between the real life and the picture depicted on Television. She also becomes alienated.

Dimple started feeling gloomier day by day."Her life was slow, full of miscalculations'" (*Wife* p178). Amit could make out the changes in her and felt that it was because of culture shock. She started planning the murder of her husband. She becomes violent. She wanted to kill her husband just like what she sees on television. As she becomes neurotic the killing of her husband becomes fancy. She could not differentiate the reality and the imaginary world.

Dimple becomes a psycho and by stabbing seven times she frees herself from the marriage. She becomes a victim of neurotic disorder by watching the advertisements. May be Dimple would have lead a more happier life if she would have stayed back in India. She would have leaded a happier life with her husband. Her migrating to America and the underlying suppressed desires brought her violence out. Her emotions brought a kind of madness, nightmares extramarital affairs in her. She takes revenge of her unfulfilled desires by murdering her husband. She becomes mentally unstable and indulges in such a violent act. She was very much conscious of being more and more alienated from the surroundings: "she was a pitiful immigrant among demanding appliances."(*Wife* 186) in her flat that expatriation to America had brought her to.

VI.   CONCLUSION

Cultural displacement made Dimple more neurotic and her personality disorders came out in the alienated land because she could not find a close associate with whom she could share her feelings and her husband was not the type of the person who could understand the expectations of Dimple. In a quest for a new identity and caught between the native culture and the alien culture these type of characters try to adopt the new culture. In the process they undergo psychological transformation which is often involved with violence as in the case of Dimple. The study with the application of psychoanalysis gave the novel a new perspective. The struggle of the protagonist Dimple starts with her inner conflict of the mind and it takes a violent shape because of her unfulfilled desires.

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Social Media Abuse that Defends Particular Parties Reviewed from Law of ITE Number 11 in 2008 Concerning Electronic Information and Transaction

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Abstract— *Indonesia is a country that upholds the law based on Pancasila and the 1945 Constitution. It will develop and advance if the community also cooperates with the government in creating a safe and prosperous society, of course by placing legal knowledge on the target. But sometimes many who abuse the law only personal and group interests, so the law seems unfair and impartial. In development, legal science is often aligned with other sciences, including political science, implementation, sometimes it leads to negative things, so that a lot of political cases are eventually dragged down by the law, very sad, but the reality that happened today in this country. This beloved Indonesian Republic. The Problem of the study is: "What social impacts occur if the law is juxtaposed with politics?" The Research method used in this study is the normative legal research method with the legislative approach (sculpture approach) and the case approach (case approach). Based on the results of the study, the authors draw the conclusion that of course with legal harassment for certain purposes it is very unpredictable because it can damage the sense of brotherhood among fellow Indonesians.*
Keywords— *Social, legal, political impacts, ITE Law Number 11 of 2008.*

I. INTRODUCTION

Indonesia is a Democratic State and of Law that is a country that upholds the law in other words the law is above everything without regard to individuals or groups, so that based on that every human act is regulated by law and will take firm action against any law, with the imposition of sanctions that have been systematically regulated in the legislative system. But along with the development of the times there are many deviations that occur related to law and even abuse of law in various fields. especially with the development of today, technology and informatics systems are also developing marked by the rise of social media (Facebook, Instagram, Twitter, etc.) so that both in the city and in the region is very easy to access the data or information needed, but the technology system that should be used as a container reporting or the delivery of information at the regional, national and international levels, sometimes misused by unscrupulous individuals for their personal or class interests. To address the current development of the law should be more active and flexible so that the law is not missed in handling cases related to technology that has been very rapidly developing, so that the law is able to handle or resolve legal issues if there is a negative odor reporting to the party certain parties Issues: How can social media misuse that harm certain parties be reviewed from the Act No. 11 of 2008 concerning electronic information and transactions?

II. REVIEW OF LITERATURE

Social media in general is online media. In the Wikipedia book, making an understanding of social media is an online media where users can communicate and interact with each other. So it is clear that social media here is a channel or means for social interaction that is done online through the internet.

Communities in interacting on social media both sending text, image, audio, and video messages can also share data and be able to build networks or networking (e.g. blogs, wikis and social networks).

According to Carr and Hayes, giving social media an understanding in three main points, namely: (1) digital technology that emphasizes user-generated content or interaction. (2) Media characteristics. (3) Social networks

such as Facebook, Twitter, Instagram, and others as examples of interaction models

Howard and Parks (2012: 359) defines social media in three parts, consisting of (1) the information infrastructure and tools used to produce and distribute contents; (2) the content that takes the digital form of personal messages, news, ideas , and cultural products; and (3) the people, organizations, and industries that produce and consume digital content.

In other hand Michael Cross (2013) State Social networks particularly public ones have become part of the fabric of how we communicate and collaborate as a society With value from micro level personal networking to macro level outreach social networking has become pervasive in people rescue lives and is now becoming a significant driving force in business These new platforms have provided new approaches to many critical enterprise functions including identifying communicating and gathering feedback.

There are so many notions of social media that many cause many negative connotations about a concept that makes it increasingly difficult to create an understanding that will later become a theoretical guide and as a guide for conducting research. This shows the complexity, the point of attention, and its ability to be applied outside the discipline of knowledge.

Kinds of Social Media

Based on Kaplan and Heinlein's (2010) definition of social media as 'a group of Internet- based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of User Generated Content' (p. 61). These interactive applications encompass, amongst others, social networking services (eg. Facebook), blogs (eg. Blogspot), microblogs (eg. twitter), wikis (eg. wiktionary.org), forums (eg. minecraftforum.net), video sharing (eg. YouTube), and image sharing (eg. Flickr) enabling people to connect for purposes of 'collaboration, contribution and community' (Anderson, 2007, p. 14). The definition also includes virtual worlds (eg. SecondLife) and massive multiplayer online role playing games (eg. World of Warcraft) however these have been excluded from this review due to their diversity and complexity which require a more detailed response than can be given here.

It is important to recognize that wikis, blogs and other social media can be used in ways that take no advantage of the technology's social affordances. For instance the researchers have noted the use of Facebook by teachers to inform students of upcoming assessments. However, the same task could be accomplished by email, and does not leverage the networked environment beyond the fact that a network exists. As a consequence, this review carefully excludes or otherwise considers critically those studies

where social media are used essentially as one-way publication or broadcast sites. We recognize that such usage may be highly valuable (e.g. the use of a blogging tool to create a portfolio of learning for self-reflection and assessment), however, as we sought to understand the particular opportunities and implications arising from the social interactivity afforded by social media, for the purposes of this review they are not included. The focus then of this article is not the use of social media for just communication, but rather the use of social media for meaningful interactions, particularly characterized by cooperation or even collaboration.

In 2011, Jan H. Kietzmann, Kritopher Hermkens, Ian P. McCarthy and Bruno S. Silvestre described social media functions which the relationship between the honeycomb framework as a presentation of a framework that defines social media by using seven building function boxes namely identity, conversations , sharing, presence, relationships, reputation, and groups. (1) Identity describes the setting of users' identities on a social media regarding name, age, gender, profession, location and photos. (2) Conversations describe the settings for users to communicate with other users in social media. (3) Sharing describes exchanges, division, and acceptance of content in the form of text, images, or videos carried out by users. (4) Presence describes whether users can access other users. (5) Relationship describes users connected or related to other users. (6) Reputation describes users who can identify other people and themselves. (7) Groups describe users can form communities and sub-communities that have backgrounds, interests, or demographics.

III. RESEARCH METHODOLOGY

1. Type of research used in this study is normative juridical namely legal research carried out based on norms and rules of legislation.

2. Sources of data, (a) Primary data, namely data obtained through structured interviews obtained by researchers directly from the object. (b) Secondary Sources of data, namely data obtained from official documents, books related to the object of research, research results in the form of reports, theses, dissertations, and legislation.

3. Analysis of data, data processing using descriptive analysis method means that the data used is a qualitative approach to primary data and secondary data.

IV. FINDING AND DISCUSSION

Social Media Abuse that Effects Specific Parties Judging from the Law Number 11 in 2008 Concerning Information and Electronic Transactions

Technological advancements in the present day are basically very influential for Development State of Indonesia in general and in the community directly in particular where people both in cities and in the regions are very easy to obtain information and access data even in electronic transactions, so with technological developments this can also improve the economy of the community. However, the use of social media is often misused for negative things so that it appears to be detrimental to certain individuals and groups, it is very sad if there are elements who intentionally damage or kill someone's character in social view either by spreading false news or hoaxes, the utterance of hatred, the use of ethnics, memes about state equipment that are unethical, even acts of treason we often encounter in social media, so that in this case the law enforcers must be truly active and observant in responding to clear actions - clearly violates the law. In the view of psychological science, there are two factors that make a person easy to believe about false news or hoaxes. Where people will be more confident about hoaxes if the information is adjusted to the opinions and attitudes they have (Respati, 2017). A simple example is if we find someone who adheres to understand that your father is flat, and then he will get data or articles that discuss about various conspiracy theories that support his understanding of flat earth which has become his belief. Because if someone else supports his understanding or belief, it will cause a positive feeling towards him so that he will not care whether the information he receives is true or not. And they will also easily re-spread what they already believe even though the truth of the information is not yet known. This can also be exacerbated if the hoax spreader has below standard knowledge or even very minimal insight so that in utilizing the internet to find more information or simply to check and check facts. In responding to the above concerning false news or hoaxes the government established Law Number 11 in 2008 concerning Electronic Information and Transactions, the Criminal Code, Law No. 40 of 2008 concerning the Elimination of Racial and Ethnic Discrimination. Not only that, hoax news spreaders can also be subject to articles related to hate speech and those that have been regulated in the Criminal Code and other laws outside the Criminal Code. The formation of these laws and regulations, it has begun to reduce all anarchic actions through social media, although there are still those who are still carrying out actions that violate these laws and regulations. However, because hoax spreaders are many that they are not directly proportional to the number of trials, while the hoax news maker can still continue to produce threats and expand the space. Article 28 paragraphs 1 and 2 of Law No. 11 of 2008 concerning ITE, Articles 14 and 15 of Law No. 1 of 1946, Article 311 and 378 of the Criminal Code, and Law

No. 40 of 2008 concerning the Elimination of Racial and Ethnic Discrimination In the fight against hoaxes and preventing the widespread negative impact of hoaxes, the government basically has an adequate legal umbrella in combating hoaxes. But in addition to legal products made by the government, the government also forms a National Cyber Agency which can be the front guard in the fight against misleading information dissemination, the government can also take advantage of healthy Internet and Trust + Positive programs and ethics in good social media.

V. CONCLUSION

a. Indonesia is a State of Democracy and a State of Law, namely a state that upholds the law in other words, the law is above everything without regard to individuals or groups, so that based on that, every human act is regulated by law and will take firm action against any the law, with the application of sanctions that have been systematically regulated in the legislative system.

b. The government established Law Number 11 of 2008 concerning Electronic Information and Transactions, the Criminal Code, Law No. 40 of 2008 concerning the Elimination of Racial Discrimination and Ethnicity. Not only that, hoax news spreaders can also be subject to articles related to hate speech and those that have been regulated in the KUHP and other laws(undang-undang) outside the KUHP

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Critical Analysis on Death: From Deluded Fancy to Desired Ecstasy

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Abstract— *There's no other element or stimulus man can devise to avoid facing his final end. Absurdity occurs by depriving one's happiness and limiting his potentials. Man deeply fettered in his invented fancy and ecstasy leading him to become victim of both self and preachers. This paper investigated the root of anxiety, way of healing it, process into ecstasy, and man's contribution to the world that appears absurdity. The deluded fancy of man's ecstasy despised his own self, and this makes him absurd. At the end, man was deprived of happiness and a chance to expand his potentials due to deception caused by the prey that made him blinded. The will of extreme preachers to new generation does not contribute to the masses but rather reshape people to be impotent and dull.*

Keywords— *absurdity, anxiety, convalescence, deluded fancy, ecstasy*

I. INTRODUCTION

Life begins to sprout as a morning dew and ends as a vapor evanescently. Paradoxically, its ending accompanies another beginning. The head and tail of life are appointed to its lethargic fall. Reality has shown that no one can escape the terminal fate of mortality. Man is powerless to defy the poison of death. Indeed, death is the horrible and the most terrible fate of humanity. This is why the life and action of man rely heavily on dealing with limitations of tragic ending. In this regard, the following questions are worth pondering on: What is death? How do anxieties exist in man? How do people deal with their horrible ending- death? What human can contribute over future in his limited and temporary life?

The assumption of most people about the concept of unfathomable *death* resulted to extreme anguish and tension. But in such what manner does man's anxiousness appear? Dasein or *being there* is the term that best defines humanity. For the German philosopher Martin Heidegger (1889-1976), human existence is perfectly described as a *mode* of being rather than to define as a *thing*. Similarly, when we speak about phobia, it refers to a certain fear to an object. The fear of a spider or a fear of water, for instance, appears as irrational fear on something. Thus, this fear is clearly a psychological state. However, as Heidegger explains, anxiety is not the same as fear.

Anxiety is a state-of-mind that refers to nothing: *no-thing* and *no-where* [1]. There is no such object or place to be derived on. Thus, Heidegger's notion on anxiety exhibits the presence of *nothingness*. Existence is the state of Dasein which is Being-in-the-world. So to the one who has anxiety; *Being-in-the-world* itself in the face all forms of anxiety is to be in an *anxious* state [1]. Thus, anxiety is a mode of man's being.

In Heidegger's theory, the intensity of man's anxiety to feel and know that he exists is actually the source of all his anxieties [2]. The entire phenomenon on anxiety lies into man's central *concern*. Heidegger suggests three fundamental concerns; an ontological entity that generates the state of anxiety namely: *facticity*, *existentiality* and *fallenness* [1]. Facticity is classified as man's past. Though man is thrown into the world, he requires an affirmation of the *self*; seek for the authenticity to understand his very being. Existentiality is characterized by man's involvement over the future. Hence, man uses his potentials. Obviously, man is born free; [3] possesses freedom and responsibility [2]. He is responsible for his choices and decisions in his every action [2]. Therefore, facticity and existentiality occur to be the past and the future of man. Moreover, fallenness of man concerns about the present condition wherein he is aware of the inevitable loss of unique -authentic self. Hence, man requires a way with regard to loss due to his temporality-limited existence. Heidegger emphasized on his book that time is the element that limits man, it does matter to his existence. In other words, time is responsible for the occurrence of man's state of anxiety. Man may lead back to ontological facticity as he requires a way that respond to the limitation and temporality. He will tend to create an impossible name and invent deluded fancy that may break the anxiety. As he intends to deny his temporality, he does require a way where convalescent occurs.

II. METHODOLOGY

This study uses critical analysis on the delusional beliefs of the masses regarding death. According to [4] "a critical analysis is subjective writing because it expresses the writer's opinion or evaluation of a text which was break down and study the parts".

III. CRITICAL ANALYSIS AND EVALUATION
A. Convalescent of Mass

The anxiety of a man about death leads to create convalescence that has been acquired from religious faith particularly Christianity and the like. This convalescence was extremely exaggerated by the new preachers of society spread in some communities that apparently becomes an effective strategy to capture one's sympathy on certain cult. The preaching goes severe and threatens each individual and poisons the minds of the many. But the worse and drastic threat is the reshaping of values leading to absurdity.

Convalescence is simply described as a way to heal man's horrible ending of mortality. It is believed that there is misleading speculative idea on the context of death. Its context has two major consequences namely: physical and spiritual. Similarly, if a man experiences sufferings or frustrations in this physical world, he finds a way that can heal the wounds of his entire being. Hence, he is driven to rely on the belief and teaching of religion that serve as a relief for his pressing anxiety.

In the book of notable German philosopher, Friedrich Nietzsche's (1844-1900), entitled *Thus Spoke Zarathustra* depicted the deluded fancy beyond mankind [5]. Three of the several topics were *Of the Afterworlds men, Of the Despisers of the Body* and *Of the Preachers of Death.* These topics stated a need for convalescence due to the horrible notion of death. On the topic *Of the Afterworlds men* shows that man had invented a belief- form an imaginary conception of a hope- afterlife. This created an intoxicating joy to everyone which Nietzsche aims to cast. Thus, man created an image of God, a human work and from human madness. This fancy was made to divert man's condition of anxiety. This convalescence [5] eschews man from suffering and tormenting condition as to forget himself through intoxicating joy- awaiting afterlife. However, convalescence misled man in dealing and facing his life in real world. The topic discussed in *Of the Despisers of the Body* portrays how man ignores and despises the importance of his body brought by the illusion of the said deluded fancy. Man, then tends to follow the invented belief and depriving his body to be instrumental in acquiring intelligence into highest wisdom. It hinders the capabilities of the creative body to perform its innate potential. This phenomenon wastes the purpose of the body. Instead of pursuing the fullest essence of earthy world, man waited for the afterlife. Similarly, on the topic shown in *Of the Preachers of Death,* man is perceived to have a deep abstinence and deprivation. Hence, preachers just input into the minds of people that physical world is full of superfluous things. In this regard, man hinders himself to be happy. Moreover, preachers corrupted the minds of individuals leading them into laziness rather than being productive.

This forces man to believe that earth gives nothing but sufferings and tormenting life. This idea paints a picture on man's mind to hope for eternal life and imagine a perfect world free from absurdity and all other forms of violence and illnesses.

Socrates expounded that the *unexamined life is not worth living* [6] while the existentialists emphasized that *existence precedes essence* [2]. These beliefs evoke something on man's essence and existence. Man has a freewill to strive to the fullest, find meanings, search for truth and fight with honor. In dealing with man's *existence*, it demands an intensive examination of life as a whole, an opportunity, and a responsibility to capture the *essence* of life. Man should exercise his capabilities to think, create and value the gift of life from his Creator. He must exercise his understanding as he faces life. The French philosopher Jean-Paul Sartre (1905-1980) described essence as prerequisite to man's past, thus, he postulated that each man could make essence that makes his essence as he lives [7]. The interpretation of the so-called essence depends on the one who tries to discover it. The misconception about death caused by the exaggerated approach of the religious leaders in the community results to this anxiety that leads people to absurdity. To cite an example, the system of religion in the community that presently bursts and expands due to its instinct will continue to fool people. Leaders taught their followers to praise God, to serve in accordance to His will, but people were just deceived by such interpretations and practices, but in reality, it is the will of the predator that reigns and not the will of God. These new leaders of the new generation forcedly dictated their followers to learn their doctrines. Because of the so-called anxiety of death, man created a convalescence that will give a relief in a substance called salvation to believe in life after death. The misinterpretation of this concept leads people to serve and spend their whole life and attention in worshipping the gods of their churches. But where did the fictitious belief root? The Jews are responsible for giving form to the slave fiction [8]. The Judaic priest is the artist genius who brings to the fore the negative premises [9]. The Christian priest continues the legacy of the said Judaic priest like a contagious disease [8]. These beliefs are obviously exaggerated and forged by the new religious sects and they were preached to members. People believe and wait for the "promise" of the second coming of Jesus and this brings them absolute happiness. Through this, people in the community depend much on the legitimation of religion where they are brainwashed to believe and rely much on the narrow concept of faith [8]. This resulted man to hope for salvation. The prey intends not to work for themselves and their family but to spend their whole lives in their chosen religion. The opportunity and responsibility of man in his own self will be lost and

wasted. From the state of hallucination of the predators, through their exaggerated interpretation, the prey is extremely deprived, hindered and limited of their ambition and will. The time, effort and opportunity were all sacrificed, and all of these are only parts of a man's desire to his neighbor. The anxiety of man about death will lead to despise his own physical body in believing that its existence is not real life.

The invented institutions built by the desire of predators are responsible for the indolence of man. Their invented teachings have poisoned and continuously corrupt the minds and souls of many individuals. Through such factors man has been enslaved of the knowledge imposed to him rather than personal inquiry and critical reasoning he can deliberately do. Under the tongue of sweet report devising the divine teaching, the prey can be easily deceived by the predators. This instance leads to hermit that captures the herd.

According to Nietzsche, existence is one opportunity of man. It is believed that this opportunity should provide chances to fulfill his essence and not to delve in absurd doings. Man must do something and not just to sit down and be fettered by such predators. This is his chance to give essence for his existence. In consonance to this concept, Nietzsche said that:

> *I wish to speak to the despisers of the body. Let them now learn differently nor teach differently, but only bid farewell to their own bodies - and so become dumb.*
>
> *'I am body and soul' so speaks the child. And why should one not speak like children?*
>
> *But the awakened, the enlightened man says: I am body entirely, and nothing besides; and soul is only a word for something in the body.*
>
> *The body is a great intelligence, a multiplicity with one sense, a war and a peace, a herd and a herdsman,*
>
> *Your little intelligence, my brother, which you call 'spirit', is also an instrument of your body, a little instrument and toy of your great intelligence.*
>
> *You say 'I' and you are proud of this word. But greater than this - although you will not believe in it - is your body and its great intelligence, which does not say 'I' but performs 'I'*
> [5].

Nietzsche underscored that man should exercise his capacity and perform with his physical capability. Existentialists also postulate that man has a responsibility for his own self and to the world he lives in [2]. Now, the physical death is the fate of all men and it is the common ending to all. It does not mean that all must ignore and despise physical body, but all must understand that life has its own limit and it must not be spent only in achieving one's essence but to value life.

B. Religious Ecstasy

In the foregoing analysis on death we can observe the occurrence of convalescence that had been induced by anxiety. It is crystal clear how people divert angst into a state of extreme delight which is absolute ecstasy. Man created deluded fancy that can be traced from the past and the present religious cult which evolved in the concept of "fancy" and "ecstasy". Fancy involves hope for the illusion of afterlife and lies no assurance in achieving what one wishes because ecstasy involves an actual process that gives immediate relief to anxiety and assurance that one had a strong possibility to acquire salvation. The two are likely the same in terms of the illusion on afterlife, but the developed ecstasy occurs to be more exaggerated and confusing. It does not only cure anxiousness of individual from the notion of death, but it also heals the guilt as cleansing to the conscience of man. This approach will convince oneself to believe that his soul was purified and remove sins through meditations and rituals. In this condition he made no doubt for accepting salvation through purgation.

Rituals or rites might had been originated from certain primitive concept but what we see today particularly to some church activities in the quiet community are being adopted by modern religious cults. Regardless of such matter, the modern man was influenced by the primitive exercises. This primitive ritual evolved and might have been observed in contemporary as activities or fellowship of civilized world. The term *cult* was defined in a positive manner not as negative or evil act that is in present perception appears a distorted term. Cult refers to a small religious group that is not part of a larger or popular guild like Buddhism, Christianity, Confucianism, Hinduism, Islam, Shintoism and or Taoism. These small groups are very devoted supporters of a certain faith or belief. However, they are considered extremely exaggerated in several manners or approaches in the context of religion. As time passes by, modern religious cults unconsciously flavor their practices by denying the precursor or trailblazer of their guild that instead of giving appreciation, they deeply despise and blaspheme it and became reluctant to accept what is true. They develop distinctive worship mechanisms that eschew into traditional. This method is adopted in the way of Psalm.

They use peculiar or intense style, using different media that serve as their ways of meditation or worshipping methods of expressing their faith.

Carl Gustav Jung (1875-1961), a Swiss renowned psychiatrist explained the concept between religion and creed. He stated that religion is greatly concerned in building *relation* while creed is for *confession* [10]. However, the context of religion is transformed into the context of creed nowadays [11]. Religion shifts from the original approach as a "relation" between man and God into new approach which is about "confession". The term *relation* for the devotees has been interpreted as literal term for service or duties for their ministries. The deeds that they inserted in their head as they understood their duty or purpose are the works of spreading only the words of God brought by their factions or guild where they belong. They focus and confine the whole scope of their actions in dealing "only" on things far from God and fail to see or give the importance of delving to what is realistic, practical and most sensible way of living. The self being confined in religious guild or cult offers services and sacrifices of one's time with effort for the institution, ministries or leaderships instead of working directly for the greater good of others. Most devotees assume that their deeds for their guild or cult are the deeds offered to God. But in reality, it is just the gods of their guild or cult that are benefited. Instead of giving their deed or share it with the needy, they selfishly and unstoppably coveted all forms of gains they can get from the congregation.

The great majority have shifted their pure intentions to being God's servant to becoming political masters. They choose self-victory that is grounded on selfish desires over pure virtues. The mind has begun to be the only medium of faith that transcends the bridge between man and God. Thus, the "involvement" of man to God turns out to be of repression rather than an actual deed or action. The concept of "deeds" transforms into "perform" [11].

Majority of religious devotees proclaim and preach about God but their lives and way of living never evoke any godly or holy. Their words seem to mismatch with their actions. These devotees and fanatic members of different sects perform, participate and interact intensely in their interfaith services. Their actions are stimulated with passion and associated with extreme emotions. Through their fondness from poisonous resentment, ecstatic interpretations of God's word together with their personal issues serve to people who have been deceived by such agnostic belief. Their cry creates noise of an anguished soul, their shout and tears sound a desperate self that was blinded by truth and true doctrines. This feature of such activity is characterized by hysteria as their way of expressing their faith. Hysteria is the state of uncontrollable behavior, a burst of hyper emotion endowed by sudden agitation or excitement. The term *hysteria* is not neurosis or psychological illness but a state of thinking about something, a process that turns consciousness into unconscious state. But how a person or devotee's action can be triggered by such hysteria? Hysteria is induced by music, singing and hand clapping [12]. Jung stated that hysteria is a present religious cult in Tennessee, U.S.A. wherein ceremonies include the handling of a poisonous snake that people pass from hand to another hand in the course of their ceremonial activity and the worse thing out of this practice is that sometimes participants are fatally bitten [12]. Moreover, in connection to the discussion of devotees, one might observe that some communities have *peculiar activities* that are part of their worship mechanisms. When the music is on, everyone is rejoicing, performing and interacting in the course of what they call worship where singing, dancing and clapping of hands are performed uncontrollably. The ambiance endowed by such method induces everyone to move and agitate emotions leading to hysteria. It is seen more intense and extreme way of worshipping their gods. It is their means of expressing optimistic vibes, relief and great feeling of affirming their faith.

These intense emotions of such devotees ensnare them into *trance*. Trance is a state of daydreaming. It is a state where one can freely move and respond to the question or commands of the moderator and can command in the same manner. In this state a person is not fully aware of what is happening around him because he is thinking of something that caused to eclipse the conscious mind. Jung stated in his example that the frenzy of a Balinese sword dance causes the dancers to fall into trances and sometimes turn their weapon against themselves. Even the modern rock and roll artists seem to induce an almost comparable trance practicing extreme excitement and unfathomable ecstasy [12].

The devotees who were pitifully described above thought that their ceremonial activities reach God's grace from heaven not realizing that their acts of worship only dog them to pitiful hell. They believed they present themselves to Supreme Being as justified righteous individuals. The extreme mass is drunk of hysteria and is "possessed" with ecstatic spirits [12]. Through their activity, they assumed that they were healed and convinced themselves that have been possessed by the Holy Spirit. They also believe that through noise, God hears them; they perform faith-healing miracles to attract people and lure them to the coated and man-made miracles. These are truly absurd and abominable acts ever done in the sight of God. They thought that they have been blessed, but the reality shows that they are cursed. This feeling is subjective and dominated by hysteria.

If fancy is man's invented convalescent to relieve him from anxiety, hysteria becomes his method to eschew or divert his anxiety into peculiar activity such as trance to gain satisfaction, gratification and extreme happiness. So, in dealing with one's death, this religious sect will not treat death as a loss but an event of life to celebrate.

C. Legacy as Essence

The idea about the concept of essence also addresses the concept of time, death and legacy. Life can be absurd due to failure, frustration and frivolous matters in this physical world. Out of life occur problems, struggles and temptations that are perceived as spices to man's life as he finds and fulfills his very essence. But assumption to absurdity of life does not mean the absence of essence. One must believe that after the end of this temporary life comes an unending existence of essence that is boundless and limitless in all elements of imperfections. Time could limit the existence of things, man's being and probably his legacy, but it couldn't be just dumped or replaced the essence because this will remain forever. A great and reputable name will be forgotten and everyone's legacy may not be echoed after a thousand years. Can one enunciate that his essence is lost? What is the parameter for essence? Can time be the basis or the quality of essence in order to accept its presence? One's identity may be lost but his contribution as product of transitions and innovations lives on. His contribution serves as a pillar of the evolution and development of the civilization. Why did heroes of the past endeavor to achieve freedom and foster "Bayanihan"? and why do the unsung heroes of today keep the fire of heroism alive while uplifting the moral standard from the rich heritage of culture and maxims of our society?

The abstract ideas of Plato became universal. What does it mean? The memories and images of individuality may fade but their essential substance will never be lost. However, it will no longer give credit on a particular individual but eventually be attributed on eternal form. The essence of man does not confine only to him as individual but rather constitute entire humanity [2]. The beneficiary of essence is not just the beholder nor its successors but the entire future and the civilization as a whole. Therefore, the legacy of man, as he created his image, defines himself and consequently constitutes the essence of humanity [2].

IV. SUMMARY AND CONCLUSION

Legacy appears to be the stimulus of anxiety from the moment that man knows and feels that he exists. The consciousness on the occurrence of angst are: a) *past-* that requires the affirmation of authentic self, b) *future-* that requires one's potential as being thrown into the world and c) *present condition-* which is knowing that everyone dies. But among these three sums all the

anxieties of man, his present situation is the severe condition of humanity finding a way out from a horrible ending.

Man creates a belief which is the deluded fancy that Nietzsche suggested to cast. This is convalescent that may configure man to surpass from the anxiety into the notion of death. This idea is nothing but hope for salvation afterlife. Given this way of healing from the past, new preachers of the society are much exaggerated preachers to deliberately do and catch sympathy for certain ambition. They made great chances to capture the many to make them pronounced new leaders of the community. Unfortunately, corruption continues to rot both political and religious systems of humanity. It affects the minds of the people, reshaping their morale and leading them to be impotent and dull. The deluded fancy of man acquired with perverted interpretation of the proclaimed preachers resulting to a drastic delusional belief or deception to man; leading the masses to despise their body and paralyze their capability. The notion that man will strive to achieve his fullest capacity lies to sentiments that he cannot totally exercise his freedom and potentials. In addition, it is unreasonable to despise the physical body that induces one and not to give importance to the worldly life. Indeed, it is impossible to think to live without the body that performs entirely. It is deluded into thinking to refute life and assume the real world that is absurd due to its inadequacy. If one gets despised the deficits of this world, then man will surely be in hallucination to achieve justice, essence and equality.

In the course of religious ecstasy, all practices and worship mechanism of the cults trigger toxins that control people to do the same. This activity appears the "process" of allowing man on how he transforms into a sudden absolute ecstasy. Apparently, if fancy is man's invented convalescent, hysteria is a method of eschewing or diverting one's anxiety into peculiar activity endowed with gratification, ecstasy and fulfillment. So, in dealing with someone's death, some religious cults accept the concept that death is not a kind of loss, but rather a sign of celebration and delight as if it was a new beginning of the genuine life. Guided by this concept, the family that has lost its loved one never feels sorrowful or grievous. This is the kind of faith that is now widely practiced by many religious guilds.

Indeed, to die with nothing at all will flow into nothingness. This nothingness is the fate of absurdity of being. Hence, it appears that what man can contribute to his temporary life is the legacy. As man acquired life, he also acquired his purpose. His legacy defines his essence in humanity. The physical body fades due to the inevitable death but the integrity, values and morals that a person has lived by never die. The mortality of being is impossible to hide as well as the facts of its limitations

and temporalities, but the existence of his spirits will remain forever and this is about *legacy*. Legacy is the spirit that will echo until eternity. Death is life and it is not yet an ending, but rather a fresh beginning, so why should someone be anxious of it?

It is therefore concluded that the deluded fancy and ecstasy of man induced to despise his own body. This is a manifestation of total absurdity. Hence, the investigation falls in the conclusion that man is controlled by either his will or others' will to become a victim of both self and preachers. From the concepts presented about the notion on death, there is constant view that is absolute, man has been enslaved of his own absurdity and become a prey of the greedy beast. And the will of those extreme preachers of this generation continue to steal the rights and privileges of the masses, reshapes their morals and paralyzes the innocent ones.

ACKNOWLEDGEMENTS

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Magical Realism and Myth in Divakaruni's Novels

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Abstract—The aim of the study is to portray that Magical realism acts an important factor because of its alternative belief system. Women are the crucial part of society, since their life depends upon someone else to run their life, they are fictional worlds and hence the Women Writers make him to enter into "real" world. Some familiar writers like Garcia Marquez's Macondo were one among them. It is said that the Magic comes naturally, as a simple, everyday occurrence. Magical realism is about mixing up things like ordinary with extraordinary, Fantasy with reality, reel with real. Hence Magical realism engages belief systems. It sets Magical events in realistic contexts about 'Real' and how it is exposed. It undermines our limitations we accept with or without any explanations. Hence Magical realist fiction is not "either/or but "both at once".
Keywords— Divakaruni's Novels, Magical realism acts, Garcia Marquez's Macondo.

INTRODUCTION

Literature is a body of written works similar to other arts like dance, music, drawing, euphony etc. However the name literature has been traditionally applied to the imaginative works of poetry, prose, drama, novel, and criticism. All these genres are differentiated by the imagination of the writer and also achieved the aesthetic excellence of executing.

Literature is classified according to a variety of systems including vocabulary, culture, tradition, and history. In the early stages literature was influenced by the Western art shape. The writers of the ancient period in India wrote on their own style.

A considerable amount of literature has grown between the North and the South Economic relations as observed particularly at the time of the Industrial Revolution and as obtained since the emergence of the independent 'South' states commonly grouped as the Third-World. Contemporary literature mostly gives importance on the issues that is raised in the international level. They include different themes, such as debt, poverty, unemployment, illiteracy, overpopulation, colonialism, religion, race, nationalism, human resources and information development, female participation, trade and so on. All these factors,

however, interrupt the development process. Undoubtedly, literary works in Indian Writing in English are closely knit with most of these issues. It is quintessential for the authors to acutely concentrate on issues in their works in a stylistic and simple way, so that the readers will enjoy through the language that was used.

Few of the women writers in modern India concentrated on the themes of Diaspora, Some of them concentrated on environmental issues, homosexuality and feminism, while others wrote on the basis of mental disorders and social issues of women. Most of the writers wrote in different languages that were later translated to English by themselves or by the others.

Most of the writers wrote on the basis of their native and such writings are said to be diasporic literature. A simple definition of diaspora literature would be works that are written by authors who live outside their native land. The term identifies a work's distinctive geographic origins. But diaspora literature may also be defined by its contents, regardless of where it was written. Diaspora implements a more neutral or even a more positive view than exile does. Diasporic literature may be mindful of the ancestral native land, but the nostalgia for it has lessened, if not disappeared. And diasporic literature is, moreover, engaged by the possibilities of the new location. Finally, it may be written well after the Babylonian exile by Jews who chose not to return. Diasporic living stops short of assimilation because the community still maintains its distinctive identity and its status as a minority people.

Many of the women novelists made their debut in the year 1990s. Anita Desai, wrote the novels Where Shall We Go This Summer? (1975), The Peacock Garden (1974), which became famous of its theme. Kiran Desai, was also one of the famous diasporic writer who wrote the works like Hullabaloo in the Guava Orchard and The Inheritance of the Loss, Meena Alexander wrote the works like Manhattan Music and Nampally Road which created an identity in her career Sunetra Gupta, wrote the novels on the basis of HIV and other related diseases and that made her different from other writers. Kamala Markandeya wrote the works on the basis of industrialization and ecological issues. Her novel Nectar in the Sieve became famous for such themes. Most of

the writers wrote the novels in the way which revealed the injustice meted out to women in the male chauvinistic world. Their works were marked by an impressive feel for the language and an authentic presentation of post - independent India. They focused on the urban middle class scenario. The novelists of the latter half of the 20th century have begun to delineate the psychology of the characters and the complex environs which have greatly affected them. International marriages which were frowned upon earlier by a tradition bound society came to be accepted as a natural phenomenon. Divakaruni was born in Independent India. Later she moved to the United Land to pursue her degree. She completed her Post graduation in English at state university and Ph.D at the University of California at Berkeley. She was the president of MAITRI a free, confidential, referral non-profit organization based in the San Francisco Bay Area that primarily helps families from South Asia facing domestic violence, emotional abuse, cultural alienation, and human trafficking and she is currently a professor at Foothill College in California. Her works is recognized in more than 50 magazines and 30 anthologies. Her famous works are Arranged Marriage: Stories (1995) ,The Mistress of Spices (1997) ,Sister of My Heart (1999) The Unknown Errors of our Lives (2001,The Vine of Desire (2002),Queen of Dreams (2004) ,The Lives of Strangers (2005) ,The Palace of Illusions: A Novel (2008) ,One Amazing Thing (2010) ,Oleander Girl (2013).

Her works are included in the Best American Short Stories, The O'Henry Prize Stories, and two Pushcart Prize Anthologies. Her book of short stories, Arranged Marriage, won an American Book Award, the Bay Area Book Reviewers Award and the PEN Josephine Miles Award for fiction. The Mistress of Spices was on several Best Books lists, including the San Francisco Chronicle's 100 Best Books of the 20th Century, and was shortlisted for the Orange Prize.

Post colonialism encompasses a wide variety of approaches, and theoreticians may not always agree on a common set of definitions. On a simple level, it may seek through anthropological study to build a better understanding of colonial life from the point of view of the colonized people, based on the assumption that the colonial rulers are unreliable narrators.

Divakaruni has focused not just on the need for independence but also interdependence as an important aspect. The humanistic perspective and the need to rise above the shallow markers of discrimination have been emphasized repetitively in the novels of Divakaruni. Her novel One Amazing Thing for example conveys this theme of compassion and mutual understanding where diversity leads to unity and hybridity could be the hall marks of universality. Past is seen as intrinsically connected to the future of the individuals and the society at large.

The need to break the stereotypical attitude is the need of the situation both for the East and the West. Through her characters, the novelist has touched a chord by posing rhetorical questions in the course of the novels to ironically hint at the need for changed perspectives

Magical realism, or marvelous realism is a genre in literature that describes about the narrativefiction and, more broadly, art encompassing a range of subtly different concepts, expresses a primarily realistic view of the real world while also adding or revealing magical elements. In the recent times the theme of magic realism has emerged as a sub-genre due to its prominent utilization as a leitmotif in contemporary novels while composition of myth and culture are historically used from ancient meter. Divakaruni has used mainly dream as proficiency to project the magical elements in her novels. The magical natural event in aspiration of the protagonists came true in living in her novels. Serpent Spices and Conch have the power to speak and they converse with protagonists like a human, the novelist has treated them, as if they have life and intelligence. The character does not doubt or question but accept, converse and reply to imaginary character. She has thus blended magic with realism in her novels.

Magic Realism' is a term coined by Franz Roz in 1925 to describe tendencies in the piece of works of certain German artists characterized by clear, static , thinly painted, sharp focus, look-alike, frequently depicting the imaginary, the improbable are the fantastic in a realistic rational manner. This term was first adapted in the United States at the New York museum of modern art. The magical realism in her work unfolds to understand the magical occurrence in one's life. Such as dream, thought transference and intuition portends the gluteus issues.

 The magical elements in her novel prove that they portent reality as it has a tie with Psychology. Some scholars have said that magic realism is a natural outcome of postcolonial writing, which must make sense of at least two separate realities the reality of the conquerors as well as that of the conquered. Prominent among the Latin-American magic realists are the Colombian Gabriel García Márquez, the Brazilian Jorge Amado, the Argentines Jorge Luis Borges and Julio Cortazar, and the Chilean Isabel Allende.

India is a land of culture and strong belief in superstitious notion. Preserving the culture is the prestigiousness of all countries. Divakaruni's novel is an evidence to prove it.

Myth is a traditional story consisting of several events that are ostensibly historical, though often supernatural, explaining the origins of a cultural practice or natural phenomenon. In the period of Classical Sanskritic language, much material is preserved in the Sanskrit epics, The Ramayana and The Mahabharata. Besides theological system proper, the voluminous epos also provide a plethora of information about ancient Indian society, philosophy, culture, religion and in Hindu philosophy and service as parables and sources of devotion for Hindus.

The Mahabharata is the cosmos's longest epic in verse, running game to more than 30,000 lines. The mythical framework of her novels contributes to the creation of a female universe. The earthly concern of myth is essentially feminine in nature as opposed to the masculine. In her novels, there is an attempt to create new myth or demythification.

According to her opinion, the new myth symbolizes the feminine world where cleaning woman rescues other adult female without expecting backing from the men. She uses myth as a hold to companion herself with India. Divakaruni employs the myths and stereotypes surrounding the Indian adult female, which she consciously explores after her immigration and sets out to doubt and deconstruct. For instance, one of the myths that Divakaruni explores is the myth of widow hood.

The society, which is defined by men, deplores women whose husband is dead : Young or old the widow becomes a sexual, marginalized being who portends ill omen. In mythical the dominant feminine prototype is the chaste, patient, self-denying wife, Sita, supported by other anatomy such as Savitri, Draupadi, and Gandhari. When looking at these narration, silence or address can be a useful template to interpreting women's responses to patriarchal hegemony. Silence is a symbol or oppression, a characteristic of the subaltern condition, while speech signifies self-expression and liberty.

India is a land of culture and strong belief in superstitious notion. Preserving the culture is the prestigiousness of all countries. Divakaruni's novel is an evidence to prove it. Her novels portray the possibility for establishing a bicultural identity. Divakaruni's approach to ethnic identity is contingent with the scene of South Asian Diaspora that believes in the requirement of integrating the Red Indian heritage with its American experience. As cultural offshoots, the author heaps her novels with ritual, customs and practices pertaining to food for thought, garb, and the terminology of her native place. Indian society has managed to absorb and assimilate the divergent traditions, customs

and consistency of knowledge and art forms from its invaders and these in turn have coalesced into a cosmopolite Indian culture of many religious practices, and a multitude of customs, feeling, linguistic process, art and architecture forms, etc., that can be identified easily.

Culture is a particular lodge or civilization especially considered in relation to its feeling, way of life or art. It is a particular system or group consists of the habit of the people in it and the way they generally behave. It consists of natural action such as the artistry and philosophy, which are considered to be important for the development of civilization and of people's minds. The ideal of the traditional, oppressed woman persisted in a culture permeated by religious images of virtuous goddesses devoted to their husbands, the Hindu goddesses Sita and Savitri serving as powerful cultural ideals of woman.

The changes and clashes caused by the impact of the Western culture have also been recorded by these novelists, in their thought-provoking novels. Dorothy, M. Spencer, Swami Vivekananda influenced Mahatma Gandhi vastly. He said that he wanted art and literature that can speak to trillion. And he did not want his family to be involved in English and his windows to be stuffed. He wanted the culture of all lands to be flown about his firm as freely as possible. The thoughts of both Vivekananda and Mahatma Gandhi had been activated simultaneously.

Divakaruni combines the unfamiliar, the female, Indian immigrant experience, with the familiar, urban life in America, shading the two into a magical narrative that relates a woman's plight as a foreigner in Southern Calif.

It is a realm where, having already experienced the pleasures of preparing, presenting, and partaking, one has subsequently shuffling it into a versatile medium for both spiritual and artistic creativity, a metaphor for diverse human experiences. As in the simple and complex conjunctions of food and art among the Hindus of Bengal, the traditional life of Bengal as portrayed in the novels of Divakaruni is rich in form, ritual, and aestheticism. In sacred and secular ceremonies, Bengalis have invested food with intricate symbolic implication. An extraordinarily active folk imagination tie on food images to create verse, paintings, and craft objects.

Divakaruni says in one of her interviews,

I want the culture to be presented without dilution. I have a deal of trust in my hearing - people understand through context a fortune of things that are not explained, she says, likely referring to the illustration when she mentions a Bengali give-and-take without rendering or an Indian

cultural point of reference without explanation. (THE HINDU)

East-West encounters which is explained in terminus of hybridity in human relationship by postmodern. When the world has become a global village, no culture, or social club is pure or insular today. That is why Indian English fiction now takes characters, situations both from inside the country and abroad into its orbit and develops them.

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Domestic Hotel Marketing Analysis Current Status

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Abstract— Service providers are increasingly paying attention to internal marketing and human resources. The role of internal marketing is the satisfaction of employees, their performance, and their ability to work in foreign markets.

Studies show that the relationship between employee satisfaction and average management is moderate. In addition, the relationship between employees is also moderate in relation to safety and work performance assessments, working hours and safety, satisfaction and management.

Keywords— evaluation, satisfaction and management.

I. INTRODUCTION

Every organization is constantly in the process of studying employee satisfaction and its effectiveness in order to identify the effectiveness of its activities.

Work satisfaction is the most studied variables in organizational behavior and management research. Researcher Spector (1996) noted that over 10000 surveys were conducted on job satisfaction.

A passionate, skilled and dedicated worker for work is a key factor in creating and nurturing the organization. It is therefore important to determine what factors affecting the workforce trends in the workforce trends, what they are affecting the satisfaction of the job, how they are used to improving the attitudes of their organizations, how they can be optimized, and the internal marketing of the organization. The topic was selected to determine which factor would be more realistic to the employees.

II. INDENTATIONS AND EQUATIONS

As a result of the study of military conditions and needs during the Second World War, the idea of work satisfaction and productivity is attributed to the relationship between the working group and the direct management, and this view is called the "Human relation movement" or World War II The following sociologists include Homann (1950), Halfin & Bainer (1957), and

Lakert (1961). Since 1959, Hertzberg, Manny, and Sneijerman began to work for "satisfaction" of work satisfaction. At the same time, the task of re-updating the work style to improve the performance and productivity of employees. With this "new" perspective, giving enough responsibilities and choices to the employees, they can be psychologically motivated and satisfied with their work (Locke, A, p42).

To identify the ways to improve the internal marketing of service organizations and to identify the ways to improve them, the purpose of the questionnaire was to collect data using the primary and secondary data sources and electronic sources to determine the satisfaction of the staff. The data was processed using SMART PLS-3.0 and SPSS 20.0.

In our study, Paul E, Professor of University of South Florida Spector, Professor Abd Razak Rakhma, Professor of Information Technology, Engineering and Management, Balaton, Pakistan.
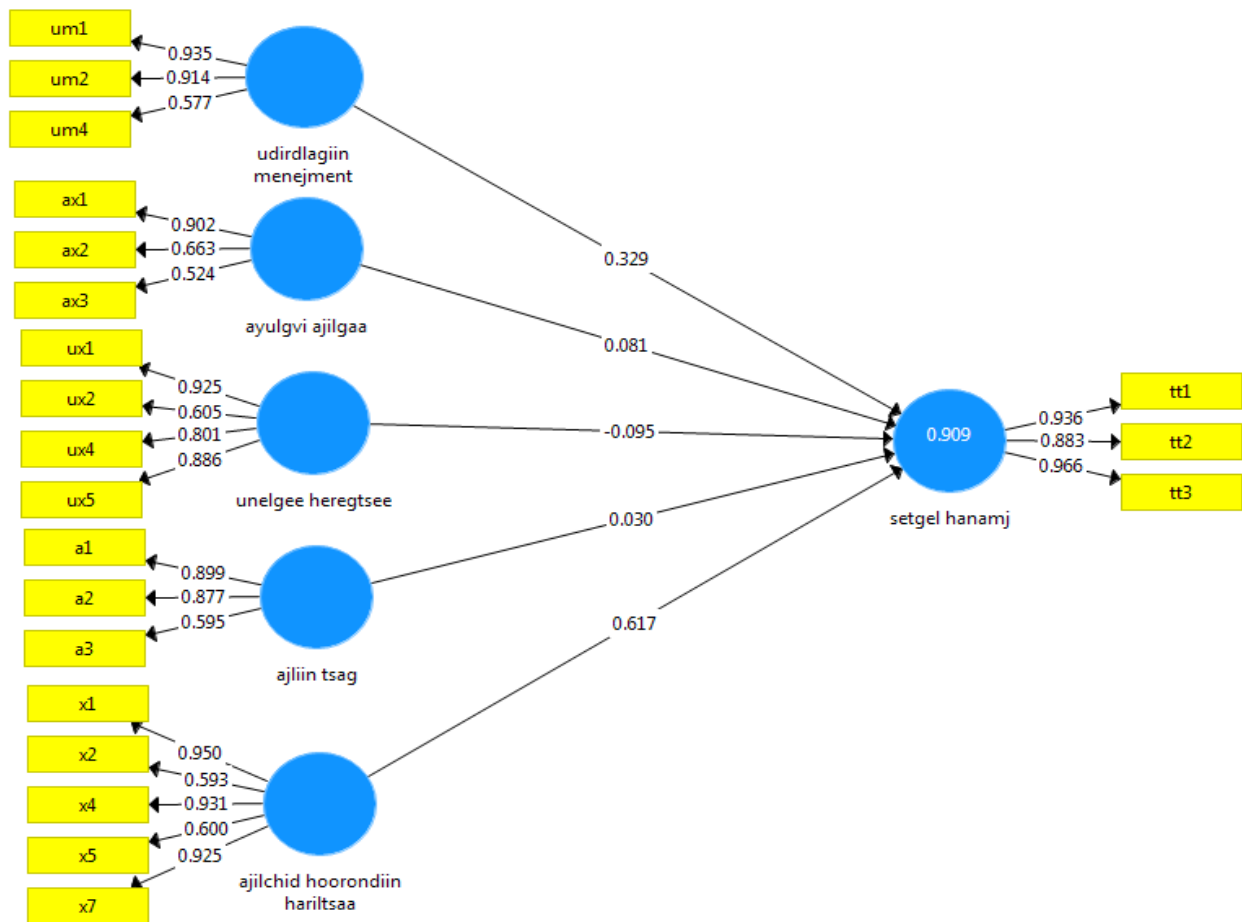
In order to conduct a survey on the current state of hotel marketing, 100 employees were evaluated by 5 groups of questionnaires and 1-5 points. The survey respondents used the SMART-PLS software for the current state of internal marketing.

A total of 6 surveys representing five groups of factors: management, safety, work evaluation, working hours, and employee relationship. Correlational analysis defines the relationship between the variables used in this study. Our research includes management techniques, safe environment protection, performance evaluation, working hours, interpersonal communication, intermediate variables as overall satisfaction, satisfaction with the organization, and performance.

The survey findings showed that satisfaction of hotel staff was less than 0.6, since the variables we selected in tt4, um3, um5, um6, ux3, a4, x3, and x6 were lower than 0.6, so we used calculations using other variables.

From the calculations, the relationship between employees' satisfaction (r = 0.61) and management

management (r = 0.32) is moderate. Other factors, such as safety, assessment, needs, and hours of work are less relevant. (Figure 1)

Picture 1. Relevance of factors affecting employees

According to the survey, the relationship between workers is a safety and work performance evaluation (r=0.8), working hours and safety, satisfaction and management (r=0.8) respectively, but other forces are strongly (0.9) related.(Table 1)

Table.1: Relevance of factors affecting employees

	Work of relationship	Workimg hours	Safety	Management	Performance Assessment	Satisfaction
Work relationship	1.0					
Working hours	0.912	1.0				
Safety	0.897	0.849	1.0			
Management	0.943	0.891	0.840	1.0		
Performance Assessment	0.853	0.907	0.800	0.834	1.0	
Satisfaction	0.946	0.869	0.860	0.927	0.798	1.0

III.   CONCLUSION

1. The survey shows that the relationship between employee satisfaction (r = 0.61) and moderate degree of administration management (r = 0.32). Other factors, such as safety, assessment, needs, and hours of work are less relevant.

2. 55.3 percent of survey respondents believe that the management of the service organization's internal

marketing management system has a greater influence on the relationship between pay and staff.

3. Interviews indicate that interpersonal relationships are moderate in relation to safety and work performance (r = 0.8), work time and safety, satisfaction and management (r = 0.8) respectively. Other factors are strong (0.9).

4. In order to improve the internal marketing of service organizations, it is necessary to pay attention to the management approach, the employee relationship, the reward, and the performance of the work.

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Increasing Students' Understanding of the Simple Past Tense Using Discovery Learning at VII grade students of SMP Negeri 4 Doloksanggul in Academic Year 2017/218.

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Abstract— *The purpose of this research is to know whether students' understanding of the simple past tense could be increased by discovery learning. This research was conducted at VII grade students of SMP Negeri 4 Doloksanggul in Academic Year 2017/218.which consisted of 36 students as respondent. This research used Classroom Action Research (CAR) method in solving the students' problem in understanding of the simple past tense. The researcher used the Kurt Lewin's model that consists of four phases, planning, acting, observing and reflecting. There are two kinds of data in this research, namely quantitative and qualitative data. The quantitative data can be derived from the test result. Besides, the qualitative data can be derived from the observation, interview and field notes. In analyzing the data, the researcher used descriptive analysis and statistic analysis to know the result of the implementation the Classroom Action Research (CAR) to the students. The result of this study showed that the students' progress during teaching and learning process using discovery learning to increase the students' understanding of the simple past tense was good. It was proved by three data results, first, from the observation result, it showed that the students were more motivated, active and interested in learning simple past tense in the classroom. Second, from interview result, it could be seen that students' skill in understanding of the simple past tense has improved than before in which suitable with interview result with the English teacher. Last, from the test result. It consisted of three tests, namely pretest, posttest 1 and posttest 2. There was found 22.78 point of improvement of students' mean score after using discovery learning. The mean score of the pre-test was 48.19. There were only 8.33% of the whole students who could pass Kriteria Ketuntasan Minimal (KKM). Then the mean score of posttest 1 was 59.86. The percentage of students was 33.33% who could* get the score above Kriteria Ketuntasan Minimal (KKM). Next, the mean score of posttest 2 was 70.97. In this test, there were 77.78% students who got the score above Kriteria Ketuntasan Minimal (KKM).

Keywords— Simple Past Tense, Discovery Learning.

I. INTRODUCTION

Nowadays standard competence and basic competence of School-Level Curriculum at class VII grade: Standard competence is expressing the meaning of short functional text and short essay in the recount and narrative form to interact with the environment. Basic competence is expressing the meaning and rhetoric step in short essay using written language accurately, clearly and acceptably to interact with the environment in the recount and narrative form. *(Translated from the original of School-Level Curriculum (KTSP), see the appendix XVI).* Based on the standard and basic competence above, it is clear that the students at VII grade are expected to comprehend the narrative and recount text. Actually both use simple past tense in their construction of sentence. So they must master the simple past tense, because it can make them to be easier in comprehending both texts. However, unfortunately most of Seventh grade students of SMP Negeri 4 Doloksanggul are still difficult to understand simple past tense the writer found that most of students have some problems in understanding of the simple past tense such as: first, they are still confused in distinguishing between verbs which are included in regular verb and are included in irregular verb.

II. REVIEW OF LITERATURE

According to John Eastwood in his book *Oxford Practice Grammars with Answers (Second Edition),* he declared that "in the simple past tense, a regular past form end in **ed,** some verbs have an irregular past form … we use **did**

and also **were** and **was** in negatives and questions.
Moreover, in *English Grammar in Use,* Raymond Murphy said that "very often the past simple ends in –ed *(regular verb).* Example: *the police stopped me on my way home last night.* But many verbs are *irregular.* The past simple does not end in –ed."[6] For example:

Get ⟶ got ⟶ I got up early this morning.

Go ⟶ went ⟶ my younger sister went to my party last night.

There are some formulas in the simple past tense:

Affirmative statements

To make an affirmative statements, the verb other than be, we use the following formula:

$$S + V_2 + (O/Adv)$$

Example: I went to Jakarta yesterday.

Negative statements

To make a negative statements, the verb other than be, we use the following formula:

$$S + DID + NOT + V_1 + (O/Adv)$$

Example: I didn't watch TV yesterday

He didn't study English language last night.

Interrogative statements

1. To make the interrogative statements of verb other than be, we put did before the subject, the formula is:
2. To make interrogative negative form of verb other than be based on this formula:

$$DID + S + V_1 + (O/Adv)$$

Example: Didn't you study English lesson last night?

Didn't she bring the umbrella?

The Use of Simple Past Tense

According to A.J. Thomson and A.V. Martinet said that there are uses for the relation of past events:

1. It is used for actions completed in the past at a definite time. It is therefore used: For a past action when the time is given:

   I went to the zoo yesterday
   Michael Jackson died I 2000

   Or when the time is asked about:

   When did you arrive at my home?

2. Or when the action clearly took place at a definite time even though this time is not mentioned: *The bus was ten minutes late.*

3. Sometimes the time becomes definite as a result of a question and answer in the present perfect:

Where have we been?

The Strategies of Using Discovery Learning

According to Romiszowski that is quoted by William J. Rothwell, and H. Kazanas in their book *Mastering instructional Design Process a Systematic Approach Second Edition*, they said that "in discovery learning, learning is intensely personal. Set in the intimate mental world of the learner, it results not so much from manipulation of environmental variables outside the learner as from the learners' own internalized insight, reflection, and experience. Besides, Friedler, Nachmias, and Linn said that "the discovery learning processes as: (a) define a problem, (b) state a hypothesis, (c) design an experiment, (d) observe, collect, analyze, and interpret data, (e) apply the results; and (f) make predictions on the basis of results of previous experiment(s).[22] It means that the strategy of discovery learning is to make the learners get the knowledge automatically after they had analyzed, evaluated and synthesize the information that had been learned. In addition, the process of discovery learning involves cognitive transformations of what Ausubel refers to substrate propositions which consist of problem setting propositions that are acquired by meaningful reception learning and background propositions already present within cognitive structure. Actually reception learning or discovery learning can be rote or meaningful. Everything depends upon how the knowledge is treated. If the learner merely memorizes the material (even if the conclusions have been arrived at by the discovery method).

Teaching Simple Past Tense Using Discovery Learning

There are some steps in the teaching simple past tense using discovery learning as described in the figure below:

Step 1 (Explanation): Teacher gives many examples of simple past tense which consists of regular verb, irregular verb, affirmative sentence, negative sentence, and interrogative sentence. She teaches all of examples by using question-answer drill that relates with the events in the past. Then she explains about what simple past tense is.

Step 2 (Guided Discovery): Teacher guides students in searching for the similarities and differences in each sentence. If they succeed in finding that at is used to show an exact time, then teacher ask them if there are any regularities underlying each expression. Be aware that although the teacher will deliberately guide students towards the rules to be discovered, students should be left to a certain extent to discover the rules for themselves.

Step 3 (Self-directed Discovery): After students have realized what the rules are, the students can have fun creating their own sentences before moving on to the next activity.

III. RESEARCH METHODOLOGY

The research method in this study is an action research. According to Eileen Ferrance stated that "Action research is a process in which participants examine their own educational practice systematically and carefully, using the techniques of research". Furthermore, according to Edward L. Vockell and J. William Asher, they assert that action research refers to the practical application of the scientific method or other forms of disciplined inquiry to the process of dealing with everyday problems. It is particularly focused on teachers and other educators doing action research in order to make their particular educational activities more productive. In addition, actually action research is problem- focused, because it is nearly always arises from specific problem or issue arising out of professional practice. It means that action research focuses on problem and practical intended in its outcome. Besides, action research provides teachers and administrators with an opportunity to better understand what happens in their school. This process establishes a decision-making cycle that guides instructional planning for the school and individual classrooms. The writer used two cycles which each cycle has four phases: planning, acting, observing, and reflecting. The subject of this study was the seventh grade of SMP Negeri 4 Doloksanggul in academic year of 2018/2019. The place of the research was in SMP Negeri 4 Doloksanggul which is located in Humbang Hasundutan. The researcher chooses this school because it is one of the schools that writer doing PPL.

IV. FINDING AND DISCUSSION
The Students' Simple Past Tense Score of Pretest, Posttest 1, and Posttest 2

Students' Number	Pretest	Posttest 1	Posttest 2
1	40	60	65*
2	55	60	75*
3	50	65*	70*
4	40	55	60
5	65*	70*	85*
6	55	75*	85*
7	50	70*	75*
8	45	55	70*
9	30	50	55
10	40	65*	70*
11	45	60	75*
12	35	50	55
13	40	70*	80*
14	55	60	75*
15	60	70*	75*
16	40	60	70*
17	45	65*	75*
18	55	60	70*
19	40	45	55
20	40	60	70*
21	35	45	75*
22	45	60	70*
23	65*	70*	85*
24	65*	70*	80*
25	55	60	70*
26	45	55	65*
27	40	50	75*
28	50	55	65*
29	55	60	75*
30	45	50	55
31	40	55	65*
32	50	55	70*
33	60	65*	75*
34	45	55	70*
35	55	60	75*
36	60	65*	
Mean: $X = \frac{\sum x}{N}$	48.19	59.86	70.97

The students who passed the Kriteria Ketuntasan Minimal (65)

Based on the table above, there are three tests which were conducted by the writer, namely pretest, posttest 1 and posttest 2. To analyze all data, the writer would calculate the students mean score of the test, calculate the class percentage, and calculate the students' improvement score from pretest to posttest 1 until posttest 2 percentage. The percentage of students' score who passed Kriteria Ketuntasan Minimal *(KKM)* is **33.33%**. It showed that there are 12 students who passed the KKM and 24 students who still below Kriteria Ketuntasan Minimal *(KKM)*. So there is improvement from the percentage of students' pretest score to the percentage of students' score in the posttest I (33.33%). The students' improvements which pass Kriteria Ketuntasan Minimal *(KKM)* is 25% (33.33% - 8.33%). The percentage of students' score who passed Kriteria Ketuntasan Minimal *(KKM)* is **86.11%**. It showed that there are 31 students who passed the Kriteria Ketuntasan Minimal *(KKM)* and 5 students who still below the target of Kriteria Ketuntasan Minimal *(KKM)*. So there is 77.78% of improvement in the students' percentage of posttest II score from the pretest (8.33%) and from the percentage of students' score in the posttest I (33.33%). Therefore, this Classroom Action Research (CAR) has enough successful, because it has achieved the target of CAR (75%). Based on the result of the pretest, the posttest 1 and the posttest 2, the writer can interpret the data in detail as following: In the pretest result which was conducted by the writer before conducting the Classroom Action Research (CAR), it is showed that the mean of

students' score on understanding of the simple past tense before using the discovery learning technique is 48.19. Besides, the percentage of students who passed Kriteria Ketuntasan Minimal *(KKM)* is 8.33%. It could be happened; because there are only 3 students who could pass Kriteria Ketuntasan Minimal *(KKM)* and 33 students still got the score below the target of Kriteria Ketuntasan Minimal *(KKM)*. Then after getting the pretest result, the writer conducted the Classroom Action Research (CAR) by applying the discovery learning technique and conducted the posttest 1 in the end of action in order to know whether any improvement or not in applying the technique of discovery learning. Based on the posttest 1 result, it is known that the mean of students' score is 59.86. It proved that there are some improvement of students' score from the pretest that is 11.67 (59.86 – 48.19) or 24.21%. Moreover, the percentage of students who passed Kriteria Ketuntasan Minimal *(KKM)* in the posttest 1 is 33.33%. It is known that there are 12 students who pass Kriteria Ketuntasan Minimal *(KKM)* and there are 24 students who still below the target of Kriteria Ketuntasan Minimal *(KKM)*. Consequently, the writer continued to conduct this Classroom Action Research (CAR) in the next cycle, because it had not achieved the target yet of success CAR criterion that is 75% (or at least 27 students) from the students' percentage which pass Kriteria Ketuntasan Minimal *(KKM)*. Next, the writer accomplished the posttest of cycle II. Based on the posttest II result, it is showed that the mean of students' score is 70.97. it means there is 11.11 point of improvement of students' score from posttest II to the posttest I (59.86) that can be seen in this calculation (70.97 – 59.86) and there is 22.78 point of improvement of students' score from posttest II to pretest (48.19). Furthermore, in the percentage of students who passed Kriteria Ketuntasan Minimal *(KKM)* in the posttest II shows that there is 77.78% of improvement in the students' percentage from the pretest (8.33%) and there is 52.78 point of improvement from the percentage of students' score in the posttest II to the posttest I (33.33%). Therefore, this Classroom Action Research (CAR) is success and stops the cycle, because there is above 75% students who passed Kriteria Ketuntasan Minimal *(KKM)*.

V.   CONCLUSION

Based on the result of the research that was conducted at VII grade students of SMP Negeri 4 Doloksanggul in academic year 2017/2018, it can be concluded that using discovery learning technique is a good technique in improving the students' understanding of the simple past tense. It can be proved based on the several data, such as: first, from the observation result showed that the students were more creative, active and independent in expressing what they have known. Also they were motivated in

learning grammar which was regarded as the difficult lesson before. Second, based on the interview result, it could be summed up that students not only could induce the simple past tense rules underlying the examples well but also could improve their understanding of applying the simple past tense rules than before. Third, based on the test result, there was found an improvement of students' score from pretest to the second posttest of second cycle. The mean of pretest is 48.19. There were only three students who passed Kriteria Ketuntasan Minimal *(KKM)*. Besides, the mean of the posttest in cycle 1 is 59.86, and there were 12 students who could pass Kriteria Ketuntasan Minimal *(KKM)*. Even the mean of the posttest of cycle 2 is very increasing, it can achieve 70.97. There were many students who could pass Kriteria Ketuntasan Minimal *(KKM)*. Comparing between the pretest and posttest in cycle 2, there was found 22.78 point of improvement in students' score. Therefore, the discovery learning in teaching simple past tense is very good technique which is suitable to be applied at VII grade students of SMP Negeri 4 Doloksanggul. Also this Classroom Action Research (CAR) had been successful in achieving the target of CAR success criteria.

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Mimicry in Achebe's *Arrow of God*

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Abstract— *The paper is an attempt to study Chinua Achebe's Arrow of God through the lens of Homi K. Bhabha's concept of 'mimicry.' African Trilogy is a significant picture of African people and the history of how they are lured into a new culture. We see in the trilogy an evolution of mimic men – how the native man evolves into an imitator. There are a lot of representations of mimic men available in the trilogy and they can be categorized into various phases of evolution of "mimic man" according to their ambivalence and hybridity level of their contemporary culture and society. The paper concentrates mainly on the characters of Arrow of God like Oduche and Unachukwu as they represent the universal condition and behaviour of mimic men.*

Keywords—Mimicry, Ambivalence.

I. INTRODUCTION

Mimicry is the art of mimicking somebody or something. Bhabha starts his essay "Of Mimicry and Man: The Ambivalence of Colonial Discourse" by quoting a few lines from "The Line and Light" by Jacques Lacan:

> Mimicry reveals something in so far as it is distinct from what might be called an itself that is behind. The effect of mimicry is camouflage … It is not a question of harmonizing with the background, but against a mottled background, of becoming mottled – exactly like the technique of camouflage practiced in human warfare. (125)

Bhabha borrowed the concept of "mimicry" from Lacan. The colonized themselves become mottled as they wilfully harmonize with the mottled background of the colonizer.

For Bhabha "colonial mimicry is the desire for a reformed, recognizable Other, as a subject of difference that is almost the same, but not quite" (126). Mimicry thus can be seen a practice encouraged by colonizers in an attempt to create an identity for the colonized.

The cultural domination of colonizer led the colonized to look at themselves as inferior. The westerners, especially the British, were successful in establishing themselves as the civilized, educated, reformed and disciplined category. By using their religion

and education as tools for colonizing they indeed forced the colonized to accept their inferiority. Made to judge their own culture, the colonized too accepts their cultural lowliness. As the native culture is destroyed by the colonizer they have no option but to follow the western culture and norms.

When colonial discourse encourages the colonized subject to 'mimic' the colonizer, by adopting the colonizer's cultural habits, assumptions, institutions and values, the result is never a simple reproduction of those traits. Rather, the result is a "blurred copy" of the colonizer that can be quite threatening. This is because mimicry is never very far from mockery, since it can appear to parody whatever it mimics. The real identity of the native is destroyed through the process of imitation and leaves the person to an ambivalent state of utter confusion. Thus "the discourse of mimicry is constructed around an ambivalence" (126).

Achebe's writings are plenty with examples of colonial mimicry. In the first book of "African Trilogy"*Things Fall Apart* we can find how Christianity is introduced in Nigeria. In the third book *Arrow of God* Achebe presents a bunch of first category of mimic men. The protagonist's son Oduche and the first convert Moses Unachukwu are the best examples and therefore *African Trilogy* is a perfect space to employ Bhabha's concepts of Mimicry.

II. DISCUSSION

Mimicry in colonial and postcolonial literature is seen when members of a colonized society imitate the language, dress, politics, or cultural attitude of their colonizers. The concept of mimicry was developed by Homi K Bhabha. Bhabha's analysis of mimicry in his essay 'Of Mimicry and Man' is largely based on the Lacanian vision of mimicry as camouflage resulting in colonial ambivalence. He sees the colonizer as a snake in the grass who, speaks in "a tongue that is forked," and produces a mimetic representation that "…emerges as one of the most elusive and effective strategies of colonial power and knowledge"(Bhabha 122).

Things Fall Apart (1958) and *Arrow of God* (1964) - both the works depict the struggle of Igbo society against all the odds with a kind of fear of the loss of their autonomy. The first one is actually pre-colonial work, whereas the second one falls in the colonial period. *No*

Longer at Ease is actually pre-independence work. "African Trilogy" covers the Nigerian cultural history of almost eight decades from 1870s to 1950s. According to the time, period and level of hybridity we can classify the mimic man into two phases. Both the phases can be subdivided into corresponding groups for the convenience of study. The first phase consists of men of pre-colonial and post-colonial Nigeria. The second phase includes pre-independent Nigerians. The first group of the first phase of mimic men were mostly interpreters, servants and stewards. The second group belongs to the coverts who were given missionary education. The second phase belongs to the second and third generation of the Christian converts. This phase includes all the men who follows Christianity and who are part of the hybrid culture. The evolution and traits of mimic men are most evident in *Arrow of God*.

In *Arrow of God* through the character Oduche we can find in the background of the story of Ezeulu, the development of a mimic man. There are lot of mimic men in the novel but Oduche is the most important as he is more connected to Ezeulu, the protagonist and his ambivalence. Oduche was initiated to follow Christianity by his ambivalent father. Oduche was indeed compelled by Ezeulu to accept the Church. Most of the natives got puzzled by Ezeulu's decision to send Oduche to follow the new religion. His mother Ugoye, "was not happy that her son should be chosen for sacrifice to the white man" (46). Oduche was at first bewildered to enter the Church. But his reluctance or bewilderment "was removed as soon as he began to go to church. He found that he could learn very quickly and he began to think the day when he could speak the language of white man…" (46)For every mimic man it is a dream to master the language of his coloniser. But as Bhabha points out: "mimicry…. not bring equality." We feel pity when we see him learning English alphabets. "His lips moved silently as he spelt out and formed the first words of the reader: a b a aba…" (191)

Oduche is not at all ambivalent like many other mimic men we see in the novel. It is not the conflict between the two religions or cultures that disturb the peace of his mind, but the ambivalent needs of his father. However, we see Oduche preferring the white man's life style over the native culture. One incident that shows his change as a mimic man is when he did not want to participate in the Afo day and help his siblings. He informs his father with a little pride: "I am one of those they have chosen to go to Okperi tomorrow and bring the loads of our new teacher" (13).As a learner of the new religion Oduche "made very good progress and was popular with his teacher and members of the church. He was younger than most other converts, being only fifteen or sixteen. The teacher, Mr. Molokwu, expected great

things of him and was preparing him of baptism…" (46) He becomes so confident and bold to challenge even Unachukwu. Though Unachukwu is the first person in Umuaro to convert into Christianity he shows a great amount of ambivalence. When he rebukes the teacher Mr. Goodcountry by pointing out that Christianity do not ask a convert to hurt a sacred python Oduche stands up and asks: "Is it not true that the Bible does not ask us to kill the serpent. Did not God tell Adam to crush its head after it had deceived his wife?" (49) And he then catches a python and locks it up in a box and this shows that the native religion is no longer a concern for him. He is least concerned about the prestige of his father as the Chief Priest of Ulu when he did that abomination. The box he used to lock up is also of significance. "Only people of the church had such boxes…" (43) and it is there for a metaphor of Christianity as a tool for colonisation.

Ezeulu actually wanted Oduche to be his "eyes and ears" at the church. But the same Ezeulu and his kinsmen witness the rapid change that was happening to Oduche. He was developing into a mimic man and his growth was incontrollable for Ezeulu. He became so unyielding to the native customs when he refused to go and attend the sacrifices after the marriage of his brother. He did not want to "offend the Catechist who preached against sacrifices" (117). Ironically Ezeulu too was not able to attend the sacrifice as the native customs prevented him from participating the sacrifices.

Oduche can be compared with Nwoye of *Things Fall Apart*. Both of them belongs to the second phase of colonial mimicry. Both of them share some qualities that are scorned by the patriarchal norms of the native society. Both Nwoye and Oduche are weak and sentimental. Oduche mercilessly beats his sister-in-law Ojiugu when he finds her whispering about the lock of python incident. He cries whenever his father scolds him. In the last chapter of the novel when Ezeulu scolds Oduche for destroying his dreams we see how "Oduche went at the brink of tears" (221).

From the story of Nwoye and Oduche, we can conclude that those who are first attracted by the new religion are those who are despised by the native norms or those who despise the native norms. Nwoye is confused about his own culture's customs. He finds some aspects of it to be wrong. One such example is when someone gives birth to twins and they are forced to kill them, which is something he considers to be cruel. When he learns that the new religion is more compassionate towards twins being born he becomes curious: "Nwoye passed and repassed the little red-earth and thatch building without summoning enough courage to enter" (*No Longer at Ease* 110). He is ambivalent, he wants to know the message

and context of the religion but he struggles with his emotions whether to be a part of the new church or not.

Oduche indeed destroyed the selfish hopes of his pushy father. Ezeulu wanted his son to become a sort of a "menace." Menace according to Bhabha is a form of anticolonial resistance. 'Mimicry' is always marked by "a difference that is almost nothing but not quite— to menace—a difference that is almost total but not quite" (131).Ezeulu says to Oduche:

> When I was in Okperi I saw a young white man who was able to write his book with the left hand. From his actions I could see that he had very little sense. But he had power; he could see shout in my face; he could do what he liked. Why? Because he could write with his left hand…. I want you learn and master this man's knowledge so much that if you are suddenly woken up from sleep and asked what it is you will reply. You must learn it until you can write it with your left hand" (189-190).

All the encouragement of Ezeulu was alienating Oduche from him and finally Oduche become too inaccessible. Oduche admired the ones like Mr. Goodcountry, Mr. Holt and Mr. Molokwu who totally scorned the native Ibo traditions and disliked the Unachukwu who still admired the Ibo traditions. Unachukwu though being a mimic man was respected by his natives as he was a matter of pride for his kinsmen. Ezeulu also admired Unachukwu and he wanted Oduche to follow Unachukwu. Oduche was most influenced by a West Indian missionary called Blackett. "It was said that this man although black had more knowledge than white men. Oduche thought that if he could get one-tenth of Blackett's knowledge he would be a great man in Umuaro" (48).

Moses Unachukwu is the "first and most famous convert in Umuaro" (47). He belongs to the very first group of the first phase of colonial imitation. He acts as a medium of communication between the natives and the white men. Unachukwu was a carpenter. He learnt the trade under the white missionaries. In his youth the British conscripted him to carry the loads of the soldiers who were sent to Abame. "What Unachukwu saw during that punitive expedition taught him that the white man was not a thing of fun" (47). The destruction of Abame by the white men taught Unachukwu of their power and mission. He understood that in near future Umuaro will also come under the White man's government. In fact, he perceived the inevitability to become a part of white man's system. After his release he did not went back to Umuaro. He chose to go to Onitsha where he became a houseboy to a carpenter-missionary. He managed to speak English and learnt carpentry. After ten years he returned to Umuaro with the group of missionaries who succeeded

after two previous failures in planting the "new faith" among the natives. The success of the third missionary was largely due to presence of Unachukwu. Being a fated mimic man, he must have helped the missionaries in communicating with the "heathens" as he knows both Ibo and English. "He saw his sojourn in Onitsha as a parallel to that of the Moses of the Old Testament in Egypt" (47).

As he was the only carpenter in the neighbourhood Unachukwu almost single-handed built the new church in Umuaro. He enjoyed the status of a mimic man and had influence and dominance over the natives. He was envied by Ezeulu mainly because he belonged to Umuachala, but Ezeulu wanted his son to be like him. It is Unachukwu's power and status that attracted Ezeulu. The catechist Mr. Molokwu, who also belongs to the first group of the first phase of mimic men, consulted Unachukwu in whatever he did. But Mr. Goodcountry who belongs to a different part of Nigeria does not like Unachukwu mainly for his ambivalence.

During the construction of new road Unachukwu turns as a mediator between the native workers that include Ezeulu's son Obika and the white men under Mr. White. His role as a negotiator increases his reputation to unprecedented heights. During the fight between Mr. Wright and Obika Unachukwu throws himself between the two. As a mimic man his position is thus between the colonized and the colonizer. According to Bhabha he belongs to the category of the "other." But like Obi Okonkwo's father or James Ikedi he is not hard-hearted towards his kinsmen.But he as a mimic man, could not resist but propagate the fear of white man among the natives. He screams at Obika when he attacks Mr. Wright: "Are you mad to attack a white man?" (82) He always instilled fear among the natives and thus helped the British in establishing their supremacy. He used to tell the natives that the white man would reply the native's arrogance by taking all their leaders to prison at Okperi. He tells the youths assembled for road construction that there is no escape from the white man.

> He [white man] come. When suffering knocks at your door and you say there is no seat left for him, he tells you not to worry because he has brought his own stool. The Whiteman is like that. Before any one of you here was old enough to tip a cloth between the legs I saw with my own eyes what the white man did to Abame. The I know there was no escape. As daylight chases away darkness so will the white man drive away all our customs. I know that as I say it now it passes by our ears, but it will happen. The white man has power which comes from the true God and it burns like fire. This is the god about whom we preach every eighth day…" (84-85)

Unachukwu is well aware of the white man and their policies. He knew that the "white man, the new religion, the soldiers, the new road- they are all part of the same thing" (85).

Moses Unachukwu was directly forced by the white man to follow their life style. Unachukwu was convinced of the white man's power is it nothing but fear that compelled him to convert to the new religion. He envisioned the future and secured his place in the colonisation process. As a true "mimic man" he shows a greater degree of ambivalence. He is strongly influenced by his native Chief Priest of Idemili. He bluntly speaks against Mr. Goodcountry who calls the converts to kill the royal python. His great knowledge of the Bible also gives him confidence as points out that "neither the Bible nor the catechism asked converts to kill the python, a beast full of ill omen" (48). He tells the converts a story that proclaims the importance of the sacred-python. He tells that Umuaro actually was a union of seven villages. But the seventh village was destroyed as a result of the wrath of the God when the six brothers killed and cooked the meat of a royal python. After this incident the other villagers declared it as an abomination to kill the sacred python. Unachukwu convinces the coverts that killing a sacred-python will bring destruction. It is this same Unachukwu that preaches the power of the new religion. He is a firm believer of Christianity and considers Jesus as the real God and at the same time he values his native religion too. This simply reveals the ambivalence of Unachukwu. Mr. Goodcountry prefers to ignore Unachukwu for this ambivalence. Mr. Goodcountry scorns him: "You [Unachukwu] say you are the first Christian in Umuaro, you partake of the Holy Meal; and yet whenever you open your mouth nothing but heathen filth pours out" (49).

He is not exactly a "menace" of Bhabha's theory, but to an extent he is the only voice of anti-colonial resistance present in *Arrow of God*. He invades the dominance of Mr. Goodcountry who is also a mimic man, but one without ambivalence.

> I have been to the fountainhead of this new religion and seen with my own eyes the white people who brought it. So I want to tell you now that I will not be led astray by outsiders who choose to weep louder than the owners of the corpse. You are not the first teacher I have seen; you are not the second; you are not the third. If you are wise you will face the work they sent you to do here and take your hand off the python. You can say that I told you so. Nobody here has complained you that the python has ever blocked his way as he came to church… (50)

The speech is not only a warning against Mr. Goodcountry, but one against the Church. He does not want the church to intrude in to the native religion and its customs. Though we have another character called John Nwodika who is also ambivalent mimic man like Unachukwu, Nwodika offers no resistance.

John Nwodika was a steward to Captain Winterbottom. He belongs to the first group of mimic man. He was introduced into the household of the white man by another mimic man named Ekemezie. Nwodika was only a boy when Ekemezie lured him with his word: "…a man of sense does not go on hunting little bush rodents when his age mates are after big game…He said that the race for white man's money would not wait till tomorrow or till we were ready to join; if the rat could not run fast enough it must make way for the tortoise" (169). At first the white man put him to weed his compound. Then Nwodika is been asked to work inside the home of white man as his handiwork appeared good. "He asked me my name and I told him my name was Nwabueze; but he could not call it so he said he would call me Johnu" (170). His duty was just to put things in order in the white man's house. According to Nwodika: "…the white man is not like us; if he puts this plate here he will be angry if you have it there" (170).He does not enjoy a high status like Unachukwu. But he himself consider him as above the ordinary natives who condemns him for "licking plates in the white man's kitchen" (162) and tries to convince his kinsmen that he is not actually a cook. For Nwodika "…colonial mimicry is the desire for a reformed, recognizable Other…" (126)

Nwodika is told to accompany the policeman. But he doesn't want to go, especially when he learns they plan to arrest Ezeulu. So he makes alternative plans and when the policemen arrive, they discover that he is ill. He tells them anybody in Umunneora can tell them where Ezeulu's house is. Like Unachukwu he too admires the native traditions. Nwodika is apparently ambivalent when he attributes the cause of Winterbottom's illness to Ezeulu's magical power. His conversation with Ezeulu shows he compassionate towards the natives. He admires both Ezeulu and Winterbottom. He is sad about his fate and is aware about the fact that he does not belong to the natives or the white men's system. The predicament of Nwodika reveals the absurdity of being a mimic man. Mimicry is absolutely mockery in his case. He says of his absurd situation: "Sometimes I feel shame when others ask me where I come from. We have no share in the market; we have no share in white man's office; we have no share anywhere" (170). This situation is almost alike for all mimic man of his generation.

Unachukwu and Nwodika became mimic men as they desired to elevate their status. They are colonial

subjects "of a difference that is almost the same, but not quite true" (126). Though they are "authorized versions" produced by the colonizer they are only capable of having an existence of "partial presence." Bhabha defines this "partial" as both "incomplete" and "virtual." The colonizers' tactics to avoid menace best represented by Charles Grant who introduced Christianity in a way that will create only a "partial reform" is present in every aspect of the production of mimic man. The colonizers knew "that "partial reform" will produce an empty form of "the imitation" of the English manners which will induce them [colonial subjects] to remain under our protection" (127).

The story of white man who destroyed Abame worried all the Umuofians. They were afraid of them and at the same time very curious. It took no time for the white man to stamp their place in Umuofia.

> The missionaries had come to Umuofia. They had built their church their, won a handful of converts…None of his converts was a man whose word was heeded in the assembly of the people. None of them was a man of title. They were mostly the kind of people that were called *efulefu*, worthless, empty men… Cheilo, the priestess of Agbala, called the converts the excrement of the clan, and the new faith was a mad dog that had come to eat it up (135).

Nwoye was one among those converts. He left his father to join the school set by the missionary "to teach the young Christians to read and write… He would return later to his mother and his brothers and sisters and convert them to the new faith" (144). The white men were careful in establishing their superiority. They made the new converts to obey the rules of the new religion and infused in them a feeling of inferiority complex. At the end of the novel we see the white man using force to obey the natives.

By the time of Ezeulu the white men have already established their government. They began to interfere in the affairs of the village and used force to settle disputes. The number of converts has increased and mimic men began to enjoy a dominant status among the natives. The power enjoyed by men like Unachukwu or James Ikedi attracted other natives to Christianity. Catechists like Mr. Goodcountry preached: "If we are Christians, we must be ready to fight for the faith" (47). Most of the mimic men like Ikedi were both powerful and corrupt. Ikedi for example is an adamant follower of Christianity. He is one among the first converts to receive missionary education and is highly influenced by the British model of Government. "He had set up an illegal court and a private prison. He took any woman who caught his fancy without paying the customary bride-

price" (57). He exploited the villagers by levying illegal tax. He is an example of the negative side of mimicry. He was just mimicking the real-great-colonial exploiters. "The latest thing he did was to get his people to make him an *obi* or king, so that he was now called His Highness Ikedi the First, Obi of Okperi. This among a people who abominated kings! This was what British administration was doing among the Ibos, making a dozen of mushroom kings grow where there was none before" (58). Achebe's "mushroom kings" is another name for the mimic man. Winterbottom is aware about the corrupt deeds of these "mushroom kings" that is why he opt to choose a native leader like Ezeulu as the warrant chief of Umuaro. From a post-colonial perspective Winterbottom's action is a deliberate attempt to avoid "menace". When Winterbottom says "We must not destroy the African atmosphere, the African mind, the whole foundation of his race…" (56) He is revealing his fear that once the mimic men are given more power they will be enough to overthrow the white officials at the top.

Though most of the white officials shows aversion to the mimic men, there are instance when they prove to be useful also. Mr. Wright at first distrust Unachukwu "as he distrusted all "uppity natives" but soon he found him very useful and was now even considering giving him some little reward…" (77)

The white man's attitude towards the natives was very bad. They consider the natives as uncivilised and force them to accept their own inferiority. For Winterbottom the natives are "great liars." His attitude towards the mimic men reflect in his words about Ikedi: "The man was a complete nonentity until we crowned him, and now he carries on as though he had been nothing else all his life. It's the same with Court Clerks and even messengers. They all manage to turn themselves into little tyrants over their own people. It seems to be a trait in the character of the negro" (107). The colonizer for their own purposes created mimic men that includes stewards, interpreters to high officials and ministers. But they do not accept the fact that the corruption and other negatives of the mimic man is only but an imitation of the ways of white man itself. From these words of Winterbottom, it is clear that the white men are unaware of their own tyrannical manners. At the same time, they are careful in avoiding menaces. The letter from the Secretary of Native Affairs on Indirect Rule in Eastern Nigeria asks Winterbottom to handle the matter of Ezeulu and other mimic men "with tact so that the Administration did not confuse the minds of the natives or create the impression of indecision or lack of direction as such would do untold harm" (181).

As we see in the case of Unachukwu mimic men are also careful in establishing the dominance. The first

group of mimic men who were mostly interpreters, played a vital part in luring the natives to Christianity. We can also say that the mimic men are so moulded to lessen the toil of the colonizers.

The delay to the New Yam Feast was both due to the detention of Ezeulu by the white man. The people knew that the delay was all a work of the white man but the white government was very tactical in all their action. They see the plight of the villagers and their rage against Ezeulu due to the delay of declaring the New Yam Feast as a suitable opportunity to directly intrude into the native affairs.

> Now Mr. Goodcountry saw in the present crisis over the New Yam Feast an opportunity for fruitful intervention. He had planned his church's harvest service for the second Sunday in November the proceeds from which would go into the fund for building a place of worship more worthy of God and of Umuaro. His plan was quite simple. The New Yam Festival was the attempt of the misguided heathen to show the gratitude to God, the giver of all good things. This was God's hour to save them from their error which was now threatening to ruin them. They must be told that if they made their thank-offering to God they could harvest their crops without fear of Ulu (215).

The new converts and Unachukwu considered this plot as a way to help their "heathen brethren." So with the involvement of new converts "the news spread that anyone who did not want to wait and see all his harvest ruined could take his offering to the god of the Christians who claimed to have power of protection from the anger of Ulu. Such a story at other times might have been treated with laughter. But there was no more laughter left in the people" (216). As the novel ends we see Christianity overthrowing the native religion: "Thereafter any yam harvested in his fields was harvested in the name of the son" (230).

III.   CONCLUSION

The white men, as we see in the *African Trilogy*, were successful in establishing themselves as the civilised, educated, reformed and disciplined category. By using their religion and education as tools, they forced the colonized to accept their own inferiority. The colonized are considered to be barbaric, ignorant and primitive. The colonized too accepts their inferiority. As their culture is destroyed by the colonizers they have no option left but to

follow the white man's culture and norms. To gain an identity or a social status, the colonized start imitating the colonizer. Thus 'mimic man' is an identity attributed by the white man to the colonized.

But the real identity of the person is destroyed or suppressed as he becomes a mimic man. This leaves the person to an ambivalent and confused state. Thus "the discourse of mimicry is constructed around an ambivalence…" (126). In *African Trilogy* we see how mimic men like Unachukwu and Nwodika are initiated into colonial mimicry. They desired for a better social status and as the native culture and religion is degrading they had no other options left. But they both show ambivalence due to the conflict between the two cultures.

Apart from gaining a superior status there are factors like 'fear' or 'inevitability' that encourages a native to become a mimic man. It is the fear that leads Unachukwu and Ezeulu to admire the white man.

Mimicry problematizes racial identity and cultural priority due to the hybridization of the culture. As a result, "the national is no longer naturalizable" (128) because everything is hybridized. Mimicry mixes cultures and hence makes everything complex. In other words, mimicry is a complex phenomenon, which not only affect human behaviour but also a person's attitude (racial) and temperament. That is why we see mimic man like Sam Okeli, John Ikedi and Isaac Okonkwo forget their racial identity, despises their native religion and act like westerners.

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A Feminist Perspective in Ngugi Wa Thiong's Novel *"Petal of Blood"*

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Abstract— The present research paper attempts to bring feminist perspective in the work of the famous novelist Nugui Wa Thiong'o. It studies the nature of woman in one of his novels Petal of Blood. It deals with the geographical background of Kenya and the impact of British colonialism. It alsoanalysis the feminist aspects of the novel and the women characters in Petals of Blood are the victims of the patriarchal structure of the African society.

Through Ngugi's novel Petals of Blood, the reader comes across the fact that a woman can be a mother, politician, socialist, educator and provider of the family at the same time. Women like Nyakinyua and Wanja struggle hard against colonialism. They strongly desire to curb oppression and exploitation of Kenyan society. Ngugi shows British colonialism becoming responsible for the destruction of Kikuyu-Kenyan society. He strongly believes in women's natural abilities and qualities. Most of his protagonists are women and they play roles in the struggle against oppression and exploitation. They try to break patriarchal barriers and bring changes in their society to liberate themselves. Nugui shows the nature of woman, he also throws the light on the positive and negative aspects of women in Kenyan society. Nugui doesn't ignore the impact of colonialism on the society in general and women in particular in his novels". Nyakinyua brings out the state of women and the plight of the poor. Thus, Petals of blood deals with the exploitation of the African women on the basis of race, class and gender.

Keywords— Petals of Blood, British colonialism, African society.

I. INTRODUCTION

The history of human civilization obviously tells us that women were treated as inferior to men in spite of of their significant contribution in preserving and developing mankind and human civilization. Women were deprived of social, cultural, educational and artistic activities. That is why, throughout the history of humanity, writers have comprehensively discussed women's issues. Aristotle in his book Politics says that by nature male is superior and female id inferior. Naturally, the male can be ruler while the female can be a ruled.

Ancient Africans respected women and acknowledged their roles in the society.The present paper is an attempt to study the selected novels from a feminist perspective because a feminist interpretation establishes the point that women characters in their novels are active in preserving social, cultural, political educational and economic values in their societies.

II. HISTORY OF FEMINISM IN KENYA

Ngugi Wa Thiong'o, was born in 1938, Kenya, East Africa. His first popular novel is *Weep Not, Child* (1964). As he became sensitized to the effects of colonialism in Africa, he adopted his traditional name and wrote in the Bantu language of Kenya's Kikuyu people.

African women were so active members in the struggle against colonial powers and were also fighting for better reproductive rights. African women movement reflects the cultural, social and political organization of the societies in Africa. Many evidences have suggested that the African history contains various examples of violence against women and male dominated. These evidences recommend that African woman movement reflects the traditions of organization that have categorized spiritual and material life in Africa. Woman in Kenya were well organized in work parties and in many social and welfare groups among the speaking communities. Nigerian Igbo women were managed as in numerous groups, wives and ladies associations and administered through women councils. Those groups cooperatively set sanctions on their husbands who do mistakes and show capable of prompting extensive civil trouble when they found their interests negotiated. As colonialism gained ground, some of the earlier women's organizations and groups were redirected by missionary groups and colonial governments, often through volunteers with a degree of Western Education. Women used to gather and have a woman talk or women club to civilize African women, usually by instilling Western European Ideologies of home life and offering training in related skills. The women's movement in Kenya has faced many challenges to gain equality in political, social

and economic aspects of the society due to the patriarchal nature of the Kenyan society Wangare Muta Maathai was one of the famous women who has contributed immensely to the feminist movement in Kenya. She also was an environmental and political activist. She organised the Green Belt Movement, a non-profit organization that aimed to promote conservation of the environment and at the same time women's rights in 1977.

Impact of British Colonization on Woman in Kenya

The African people became slaves of the imperialistic Western world. They influenced patriarchal ideologies into the educational system and encourage boys more to join school than girls. They also supported men to oppress women, Male domination made the African women powerless and disabled, socially, politically, and economically, and caused gender conflict which undermined the stability of Kenyan society. It becomes an obstacle for the development of the country. There are historical evidences that African women during pre-colonial era had economic independence. They had actively participated in social, cultural, religious and political activities and functions. The rule was expected to improve the condition of women in African societies by raising their living and educational standards and free them from farm labour, but colonialism didn't liberate them, In fact, it diminished the rights, the woman had enjoyed during pre-colonial era.Eleanor Burke (1922-1987), an American anthropologist in her book Woman and Colonization asserts that the relation between men and women were equal in many fields of basic life,but due to colonialism women were ignored and oppressed.

Feminist Interpretation of Naugi Wa Thiong's Novels

Naugi views that colonialism obviously and post-colonialism are responsible for oppressing African woman. He clearly shows the problem of patriarchy and its impact on women in pre-colonialism, colonialism and post colonialism Kenyan society through his novel. Naugi believes that the British colonial administration was responsible for destroying the social, political and economic structure of the African society. The Kikuyu life style was deteriorated by the emergence of colonialism. The land was confiscated and given to the white people. The economic life was destroyed and Kikuyu people were forced to work as labours on their own land and asked to pay taxes. Naugi asserts that all Kenyan workers and farmers have the same national aim which was to ask the white men to leave the land. Naugi points that the culture of colonisation is the culture of domination and exploitation. As a result, the Mau Mau revaluation in Kenya occurred to make the country independent. It was the climax of conflicts between Kikuyu and the British colonialists.

Josiah Mwanagi, a Kenyan socialist politician in his book " Mau Mau" explains that the British came with missionaries and traders to colonize Kenya. Kenyan people knew that the British had come with knowledge, education, medicine, farming, and industry which were welcomed by the people of Kenya. Josiah shows the grievances of Kenya people towards Europeans. He also states that Europeans used Kenya as their slaves.

Most of Naugi's novels show that woman struggle to get rid of male domination in many different areas, such as social, economy and politics. They also aim to present the real image of Africa. He also tries to reform the image of the African woman in literature because some African male writers present the woman in negative way and wrote about woman from Eurocentric point of view. Some feminist writers such as Ousmane , Nuagai and Nurudian present through their novel the positive and negative aspects of the African woman while some others like Cyprian and Amadi present the negative aspects only, they consider woman as lustful and seductive. Ngugi portrays patriarchy as a prevalent phenomenon that exists under the skin of society. He shows out how woman been used in sexual, physical and mental way. Rape, verbal and physical violence of woman and low payment had caused the oppression of woman in the African society. The role of colonialism is also responsible to deprive women from their rights. Roopali Sircar (1995) asserts:

Several anthropologists like Leacock and Gough have concluded that in societies where men and women are engaged in the production of the same kind of socially necessary goods and where widespread private property and class structure has not developed, woman's participation in production gives them access to and control of the products of their labour. It also gives the woman considerable freedom and independence. But where the colonizers introduced cash crop cultivation, women were displaced by men.Women were also deprived of technology with men alone given access to machinery. This reduced woman's contribution, relegating them to the domestic sector.

Naugi perceives woman from feminist perspective. Most of his novel focuses on woman's issues and Kikuyu culture to reveal woman's major contribution in liberating the society from male domination in pre-colonial, colonial and post-colonial eras. He also attempt to show woman characters and their significant roles in the patriarchal system as well as the impact of colonialism on the roles of female character.

Petals of Blood (1977)

Naguai in his novel *Petal of blood* emphasises on the exploitation of the African woman on the basis of race, class and gender. Ngugi strongly desired to enable women to see themselves as human beings first then

change their lives to become equal with men. Ngugi portrays Mariam, a squatter of Munira's (the central character in the novel and a schoolteacher) father's farm. She is assertive and does not want to be submissive to her husband any more. She complains about her triple duties: to her child Ndinguri; to her husband and to her European landlord. Mariamu does not tolerate this any longer, because, she never sees a cent from her produce. Her husband takes all her money for himself and gives her a little bit. Finally, she revolts against him and he beats her in frustration. She takes her son and runs to Limura where she begs for cultivation rights from Munira's father. In Llimura, Munira's father, Brother Ezekiel, a wealthy landowner and a respected elder in the hierarchy if the Presbyterian Church, tries to exploit her and wants to have sex with her but she refuses him. Ngugi describes this to reveal women's plight at home as well as outside.

Ngug's description of Nyakinyua as the essential female character, having a great deal of respect in Ilmorog is an illustration of his strong believes in women's potentiality. He makes her narrate the history of Ilmorog that the villagers strongly believe in hardworking and goals. Nyakinya successfully brings the villagers together and guide them efficiently. She describes Ilmorog as the thriving community to inspire people to prepare themselves for a bright future.

Ngugi shows that women are active and love farm work. Wanja, granddaughter of Nayakinya wanders around Ilomorg with her grandmother, Nayakinya during the subsidence of the rain. Ngugi descripes Wanja as an active woman who forms a group which is called Ndemi-Nyakinyua to cultivate and weed the land. The purpose is to work in group and help other women to increase their efficiency in work. She also works as a barmaid. Her salary is paid to her according to the whims of her employer. She wants to quit the job, but does not have any other option. Her father runs after money and does not care of her. As a result, Wanja becomes a prostitute and open a brothel. Ngugi portrays her as an example of Kenyan woman's exploitation. According to him, neo-colonial and imperialistic conditions are responsible for this. Wanja tries to go beyond tradition and is caught in the clutches of the colonial capitalist society. Mala Pandurang writes:

Kenya's brutalized and exploited womanhood finds expression in the portrait of Wanja Kahili the barmaid whore. And in her portrait is etched the agonies of the lumpen classes of Kenyan woman who are victims of Kenya's capitalist structures. Wanja had started life as a brilliant public from a working-class family. But her working class background was to be her undoing since her parents. Long exploited and brutalized by the power of capital.

Wanja financially is in a critical condition. She says, Kimeria who has ruined my life and later humiliated me by making me sleep with him during our journey to the city. Kimeria was one of those who would benefit from new economic progress of Ilmorog69. It strikes her that Kimeria is being benefited from the new economic progress of Ilmorog, but she cannot do anything due to existing social system. Wanja doesn't like city life. She decides to go back to Ilmooge but due to the death of her grandmother, the advent of new economic and Karege's (a young man who works in Munira's school as an assistant teacher and who is also Wanja's lover) escape, she does not stay in Ilmorog, she goes back to the city unwilling decides to establish a brothel on the basis of the law, "you eat or you are eaten"

If you have a cunt. If you are born with this hole, instead of it being a source of pride, you are doomed to either marrying someone or else being a whore. You eat or you are eaten. How true I have founded it. I decided to act, and I quickly built this house.

The above comment reflects women's helplessness. Of course, Ngugi draws both positive and negative aspects of female characters and doesn't create unrealistic and fanciful female character. The negative and positive points which build Wanja's personality are clearly described in the text. For example, Wanja hears the voices of children as they suffer due to starvation, she feels a wound inside her smart so sharply that tears would press against her eyelids. She feels as excruciating love for them and she would have liked, at such moments, to embrace and give milk to all the little ones on the earth. And at the same time, the negative point of Wanja is clearly shown when Karega says; 'how could such a woman (Wanja) be trading on the bodies of the other girls? Ngugi shows that Wanja is a strong and loving woman but the society cruelly drives her to be a prostitute and makes her life tragic. Kimeria lustfully rapes her and she later on kills him. She had killed Kimeria stuck him dead with the panga she had been holding.

The struggles of a Kenyan woman has been characterized in the novel by Wanja, the woman who is forced by the environment that she lived in and she is affected by the people around to use her body and make sex to earn money to support herself but who nevertheless resists the capitalistic class oppression. Wanja's act of violence in this instance is an act of personal liberation, a kind of cleansing and revitalising Fanonist violence. Ngugi condemns the exploiters in the society who drives women to exceed limits, like those who drive Wanja into murdering her child during a desperate situation. Wanja tells a story about her aunt. She explains how her aunt is exploited and has gone through a different life:

She had married a man who kept on beating her there was nothing that she could do righ. He would always find

an excuse to beat her. He accused her of going about with men. If she had money through working on the land. He would take it away from her and he would drink it all and come home to beat her. So one day she just took her clothes and ran away to the city. my aunt was a clean woman though. She continued she was very good to us children. Her husband was a hard-core Mau Mau. I was even more proud of her when later I learnt that she used to carry guns and bullets to the forest hidden in baskets full of unga.

Ngugi clearly emphasizes the worthy side of his female characters. In telling Wanaja's character, he brings out her kindness, resourceful, mental strength and loving nature. James Stephen Robsonstates,

Wanja like her predecessor, Mumbi is the most resilient and the most victimized character in peats of blood. Her betrayal is the most complex of all the characters. Like Munira, she faces the memory of past recriminations concerning her father and Kkimeria. Like Karega she leaves Ilmorgg during crises situation. She abandons cooperative endeavours for the personal profit of Theng'eta and the Sunshine Lodge.Like Abdulla she is capable of neglect as in the case of Nyakinyua. Yet in spite of these betrayals, she is capable of regeneration. This is evident throughout the novel form personal sacrifices on the Journey to the co-operative farmer organization in Ilmoog to the elimination of Kimeria before the fire in Sunshine Lodge.Wanja's character is later proletarian further through Wariinga in Devil on the Cross, although in her case the possibility of a regenerated political environment is less likely.

Ngugi maintains that women are more worried about the welfare of the community than man. Nyakinyua is an assertive woman; she is against colonialism and advice people to be aware of colonialism. She thinks that colonialism has oppressed and exploited women more than their men and westernise has affected the people to leave their village and parents and become idlers. She observes the situation.

Our young men and women have left us. They go and the young women on return now and then to deposit the new born with their grandmothers already aged with scratching this earth for a morsel of life. Others sometimes come to see the wives they left behind, make them round-billed and quickly go away as if driven from Ilmorog by Uuhere or Mutung.

Nyakinyua's observation brings out the condition of women and the plight of the poor. Thus, *Petals of blood*deals with the exploitation of the African women on the basis of race, class and gender.In this way, Ngugi's women characters are brave, resilient, determined and resourceful. Jennifer Evans observes: "In Ngugi's novel women are shown to have a fundamental role on the struggle against oppression and exploitation and often courage and hope are ultimately found in their hands.

III. CONCLUSION

The research paper deals with the geographical background of Kenya and the impact of British colonialism and it analysis the feminist aspects of the selected novel of Ngugi Wa Thiong'o. The women characters in *Petals of Blood*are the victims of the patriarchal structure of the African society, the force of which are also unleashed by women.The rebellion of women against the oppression is praiseworthy. The women characters in the novel try to define roles in the male-dominated society. Their struggle to earn living and safeguard the interest of the family is marked by their courage and determination. Ngugi brings out women's natural abilities like love, understanding and determination to educate their children, providing basic needs to the family members and strong opposition to injustice, oppression and exploitation.

Through Ngugi's novel *Petals of Blood*, the reader comes across the fact that a woman can be a mother, politician, socialist, educator and provider of the family at the same time. Women like Nyakinyua and Wanja struggle hard against colonialism. They strongly desire to curb oppression and exploitation of Kenyan society. Ngugi shows British colonialism becoming responsible for the destruction of Kikuyu- Kenyan society. He strongly believes in women's natural abilities and qualities. Most of his protagonists are women and they play roles in the struggle against oppression and exploitation. They try to break patriarchal barriers and bring changes in their society to liberate themselves. Ngugi shows that women in *Petals and Blood* are exploited sexually and racially. He also criticizes the patriarchal performance in educating boys not girls. The boys do not finish school education and fail, such as Karega who fails to continue his studies. Ngugi in his novel maintains that colonial education has introduced gender discrimination and class conflict in Kenya.

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Theatres in India after Independence with Special Reference to Mahesh Dattani's works

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Abstract— *Theater in India as its very ancient origin. The earliest form of classical* theater *of India was the Sanskrit* theater. *Modern Indian theater developed during the period of colonial rule under the British Empire. In order to restrict the use of the theater the British government imposed dramatic Performance act. But after independence the use of theater flourished and gradually kept on improving. Accordingly the new narrative style and techniques also developed. Theaters across all over India evolved and embellished with different names in different regions. Among the many forms of Indian folk theatre.* Bhavai *is a popular folk theatre form of* Gujarat, Bhaona *and* AnkiyaNats *have been practicing in* Assam *.*Jatra *has been popular in* Bengal *. Another folk theatre form popular in* Haryana, Uttar Pradesh *and* Malwa *region of* Madhya Pradesh *is* Swang, *which is dialogue-oriented rather than movement-oriented.* Yakshagana *is a very popular theatre art in Karnataka.* Kathakali *is a form of dance-drama, characteristic of Kerala. The various dramatist since early 19th century to the modern era have been experimenting on dramaturgy and hence improvising the narrative techniques since independence. In this paper I have specially discussed Mahesh Dattani's technical craftsmanship, their skillful enactment on stage, how it becomes effective with his stage directions.Dattani's plays are crafted meticulously and the dramatic tensions are carefully built up. Most of his plays have the feministic aspects and the gender biased issues of today's society.*

Keywords— Dramaturgy, Narrative Techniques, Meticulously.

I.   INTRODUCTION

Theatre in India has its very ancient origin. The earliest form of classical theatre of India was the Sanskrit theatre. Modern Indian theatre developed during the period of colonial rule under the BritishEmpire. In order to restrict the use of the theatre the British government imposed dramatic Performance act. But after independence the use of theatre flourished and gradually kept on progressing. Accordingly

the new narrative style and techniques also developed. Theatres across all over India evolved and embellished with different names in different regions. Among the many forms of Indian folk theatre, Bhavai is a popular folk theatre form of Gujarat, Bhaona and AnkiyaNats have been practicing in Assam .Jatra has been popular in Bengal . Another folk theatre form popular in Haryana, Uttar Pradesh and Malwa region of Madhya Pradesh is Swang, which is dialogue-oriented rather than movement-oriented. Yakshagana is a very popular theatre art in Karnataka.Kathakali is a form of dance-drama, characteristic of Kerala.The various dramatist since early 19th century to the modern era have been experimenting on dramaturgy and hence improvising the narrative techniques since independence.

Meaning of Drama and Theatre

Drama is the specific mode of fiction represented in performance:

a play performed in a theatre, or on radio or television.[1] Considered as a genre of poetry in general, the dramatic mode has been contrasted with the epic and the lyrical modes ever since Aristotle's *Poetics* (c. 335 BC)—the earliest work of dramatic theory.[2]Drama is a word that comes from Greek Dran, which means to do or perform. It literally means action. Drama has many forms and must be construed as a generic term taking on many forms, one of which is theater. The act or process of performing a play in front of an audience is dramatization. Drama can be an episode of life, such as 9/11, a section in a DVD library or a library of plays, or it can be a fiction full of emotions and conflicts.

The term "drama" comes from a Greek word meaning "action" (Classical Greek: δρᾶμα, *drama*), which is derived from "I do" (Classical Greek: δράω, *drao*). The two masks associated with drama represent the traditional generic division between comedy and tragedy. They are symbols of the ancient Greek Muses, Thalia, and Melpomene. Thalia was the Muse of comedy (the laughing face), while Melpomene was the Muse of tragedy (the weeping face)

Modern Indian drama: Rabindranath Tagore was a pioneering modern playwright who wrote plays noted for their exploration and questioning of nationalism, identity, spiritualism and material greed.[4] His plays written in Bengali and include *Chitra* (*Chitrangada*, 1892), *The King of the Dark Chamber* (*Raja*, 1910), *The Post Office* (*Dakghar*, 1913), and *Red Oleander* (*Raktakarabi*, 1924). GirishKarnad is a noted playwright, who has written a number of plays that use history and mythology, to critique and problematize ideas and ideals that are of contemporary relevance. Karnad's numerous plays such as Tughlaq, Hayavadana, Taledanda, and Naga-Mandala are significant contributions to Indian drama. Vijay Tendulkar and Mahesh Dattani are amongst the major Indian playwrights of the 20th century. Mohan Rakesh in Hindi and Danish Iqbal in Urdu are considered architects of new age Drama. Mohan Rakesh'sAadheAdhoore and Danish Iqbal's 'Dara Shikoh' are considered modern classics

Theatre or **theater**[5] is a collective form of fine art that uses live performers, typically actors or actresses, to present the experience of a real or imagined event before a live audience in a specific place, often a stage. The performers may communicate this experience to the audience through combinations of gesture, speech, song, music, and dance. Elements of art, such as painted scenery and stagecraft such as lighting are used to enhance the physicality, presence and immediacy of the experience.[6] Modern theatre includes performances of plays and musical theatre. The art forms of ballet and opera are also theatre and use many conventions such as acting, costumes and staging. Theatre is the personification of a drama on stage. It requires space, individuals who play characters, and people who see the act (audience). Theater is a collective effort of many people, dramatist or a playwright, a director, actors, and technicians to make audience believe that whatever is happening on stage is real. Theater is a very important performing art, and with passage of time, it has taken many new forms such as television soap operas and even movies, where there are rehearsals and takes whereas, in the theater, there is no such facility for the performers.

.**Drama versus Theatre**

A question revolves in our mind that: what is the difference between **drama** and **theatre**?

*In simple terms, the main difference between drama and theatre is that the **drama is the printed text of a play** while the **theater is the actual production of the play on the stage**.*

Drama and Theater are two words that we often use interchangeably as both of them are related to performing arts. However, there is a distinct difference between these two words and in this article we are going to look at the difference between drama and theater.

Theatre in India

The earliest form of **classical theatre of India** was the Sanskrit theatre which came into existence only after the development of Greek and Roman theatres in the west.[7] (Despite its name, Sanskrit theatre was not exclusively in Sanskrit language. Prakrit was also used in addition to Sanskrit. With the Islamic conquests that began in the 10th and 11th centuries, theatre was discouraged or forbidden entirely.[9] Later, in an attempt to re-assert indigenous values and ideas, village theatre was encouraged across the subcontinent, developing in a large number of regional languages from the 15th to the 19th centuries.[10] Modern Indian theatre developed during the period of colonial rule under the British Empire, from the mid-19th century until the mid-20th.[11] In order to resist its use by Indians as an instrument of protest against colonial rule, the British Government imposed the Dramatic Performances Act in 1876. From the last half of the 19th century, theatres in India experienced a boost in numbers and practice. After Indian independence in 1947, theatres spread throughout India as one of the means of entertainment. As a diverse, multi-cultural nation, the theatre of India cannot be reduced to a single, homogenous trend. In contemporary India, the major competition with its theatre is that represented by growing television industry and the spread of filmsproduced in the Indian film industry based in Mumbai (formerly Bombay), known as "Bollywood". Lack of finance is another major obstacle.

Forms of Indian Theatre: Among the many forms of Indian folk theatre. Bhavai (strolling players) is a popular folk theatre form of Gujarat, said to have arisen in the 14th century AD. Bhaona and AnkiyaNats have been practicing in Assam since the early 16th century .Jatra has been popular in Bengal and its origin is traced to the Bhakti movement in the 16th century. Another folk theatre form popular in Haryana, Uttar Pradesh and Malwa region of Madhya Pradesh is Swang, which is dialogue-oriented rather than movement-oriented and is considered to have arisen in its present form in the late 18th – early 19th centuries. Yakshagana is a very popular theatre art in Karnataka and has existed under different names at since the 16th century. Kathakali is a form of dance-drama, characteristic of Kerala, that arose in the 17th century.

Dramaturgy

The word **Dramaturgy**, is derived from the greek word, ie: 'to write a drama'. Its current use, to mean 'the study of dramatic composition and the representation of the main elements of drama on the stage, appears first in the eponymous work *Hamburg Dramaturgy* (1767-69) by Gotthold Ephraim Lessing. Lessing composed this collection of essays on the principles of drama while working as the world's first dramaturg at the Hamburg National Theatre. Dramaturgy is distinct from play writing and directing, although the three may be practiced by one individual.[11] Some dramatists combine writing and dramaturgy when creating a drama. Others work with a specialist, called a dramaturg, to adapt a work for the stage. Dramaturgy may also be broadly defined as 'adapting a story to actable form'. Dramaturgy gives a performance work foundation and structure. Often the dramaturg's strategy is to manipulate a narrative to reflect the current Zeitgeist through cross-cultural signs, theater and film historical references to genre, ideology, role of gender representation etc. in the dramatization.

Dramaturgy[12], the art or technique of dramatic composition or theatrical representation. In this sense English *dramaturgy* and French *dramaturgie* are both borrowed from German *Dramaturgie,* a word used by the German dramatist and critic Gotthold Lessing in an influential series of essays entitled *HamburgischeDramaturgie* ("The Hamburg Dramaturgy"), published from 1767 to 1769. The word is from the Greek *dramatourgía,* "a dramatic composition" or "action of a play."

Experiments in Dramaturgy

I always have this question in my head, how do we use design and technology to do social intervention, or in theatre, breaching experiment, which involve breaking traditional norms and seeing how people react. To help people to have a better understanding of sociological ideas.Before going further lets see a Shakespeareanquote "All the world's a stage and all the men and women merely players"

This theatrical metaphor of human interaction shows that experiments have been done since ages.It is argued the elements of human interactions are dependent upon time, place, and audience and the goal of this presentation of self is acceptance from the audience through carefully conducted performance.

So here's the big question: If all the world is a stage, how do we make people aware of being players in the theater of everyday life? How will they react when they realize they are being watched by the audience?

Drama and Real Life

Drama and real life are two sides of a coin. Sometimes we need to act in life according to various situations in demand. We play dual roles and get so engrossed in the character that we forget what we really are. Then we startmissing our real identity. Conflicts begin within us,graduallywe as actorsmove on shaping our lives and just because we haven't prepared ourselves earlier we commit errors at times. This quote supports this view,"All the world's a stage and most of us are desperately unrehearsed." Sean O'Casey

*Alfred Hitchcock also says, "***What is drama but life with the dull bits cut out."**

Some of the famous Dramatists of India: Asif Currimbhoy is the most prolific playwright of post-independence period is Asif Currimbhoy, who has written and published more than thirty plays.**Badal Sircar**, a prestigious name in the realm of contemporary theatre represents the New Theatrical Movement in India. He has created an appropriate 'people's theatre' that is, a theatre supported and created by people. **Chandrashekhara Kambara**, a prominent writer in Kannada language, he is known for his effective usage of North Karnataka dialect of Kannada in his plays and poems. His plays revolve around folk or mythology inter-linked with contemporary issues.**Girish Karnad** with the capacity of writer, director and actor substantially contributed to enrich the tradition of Indian English theatre. A writer of Kannada plays, **Karnad** made a noteworthy impact with Yayati and more so with Tughlaq. He borrowed his plots from history, mythology and, old legends but with intricate symbolism, he tried to establish their relevance in contemporary sociopolitical conditions. **Harindranath Chattopadhyay**- another playwright who has made significant contribution to the growth of Indian English drama. Mohan Rakesh, a striking dramatist who made his impact in the 1960s, the plays of Mohan Rakesh are the creations of a sensitive mind exploring the world of human emotions caught up in the hard realities of life. Ashadhka Ek Din (1958), a lyrical play based on the life of **Kalidasa**, evokes the pathos inherent in life.**Nissim Ezekiel**: He is acknowledged for his exceptional poetic creed and rare dramatic sensibility. Nissim Ezekiel's Three Plays (1969) including Nalini: A Comedy, Marriage Poem: A Tragi Comedy and The Sleepwalkers: An Indo-American farces are famous. Songs of Deprivation (1969) is also a short play by **Ezekiel. Vijay Tendulkar**: Indian theatre gained immensely through Tendulkar's Marathi play, Shantata ! Court Chalu Aahe; it reveals the shocking streaks of cruelty hidden below the ordinary middle class

veneer. Bold themes are dealt by him in a serious manner. Vijay Tendulkar symbolizes the new awareness and attempts of Indian dramatists of the century to depict the agonies, suffocations and cries of man, focusing on the middle class society. In all his plays, he harps upon the theme of isolation of the individual and his confrontation with the hostile surroundings.

There are many more such prolific writers in this list, Last but never the least to be mentionedis **Mahesh Dattani:** He is the first playwright in English to be awarded the SahityaAkademi award. Born on August 7, 1958, Mahesh Dattani received his early education at Baldwin's High School and then went on to join St. Joseph's College of Fine Arts and Sciences, Bangalore, Karnataka.

Prior to his stint with the world of theater Mahesh used to work as a copywriter in an advertising firm. He has also worked with his father in the family business. In 1984 he founded his playgroup 'Playpen' and in 1986 he wrote his first play 'Where There's A Will'. Since then he has written many plays such as Tara, Night Queen, Final Solutions and Dance Like A Man. All the plays of Mahesh Dattani are based on the social issues. Apart from theater Mahesh Dattani is also active in the field of film making. His films have been appreciated all over the world. One of his film 'Dance Like A Man' has won the award for the best picture in English awarded by the National Panorama.

Besides being a playwright and a director, Mahesh Dattani adorns the mantle of a teacher with equal ease. He teaches theater courses at the summer session programmes of the Portland University, Oregon, USA. He also imparts training in the field of acting, directing and play writing at his own theater studio in Bangalore.A director, actor, dancer, teacher and writer, Mahesh Dattani has the versatile personality.

Plays of Mahesh Dattani emerged as 'fresh arrival' in the domain of Indian English drama in the last decade of the twentieth century. His plays deal with contemporary issues. They are plays of today sometimes as actual as to cause controversy, but at the same time they are plays which embody many of the classic concerns of world of drama. Dattani's plays have a universal appeal. They can be staged anywhere in the world, they would draw full attention of the audience. Dattanimoulds his subject in such a way that it is both topical as well as appealing. His plays speak across linguistic and cultural barriers. Dattani makes an abundant use of Indian mythology, rituals and traditions and contemporary problems, India is beset with but he elevates these themes to a higher level, touching the human chords that emanate love, happiness, sexual fulfilment and problem of identity. Though he lives in Karnataka, he writes about

the whole nation of India, about the whole world he lives in. It is in the fitness of things that we must make an attempt at evaluating the playwright's thematic concerns as well as his exploration of, and experimentation with stage.

Dattani's plays are remarkable for his technical craftsmanship. He ensures that the enactments on stage will be effective when detailed stage direction are given. He uses space very skillfully, sometimes confining and sometimes widening. He moves from one part of the stage to another, from one level of the stage to another and he lights up different area of the stage at different time. As he does this his characters move in time. Age becomes youth 1990s become 1947 and past, present and future come together. The complex structure of the plays matches the complex and disturbing thematic quality. Dattani very often places a character at a higher level so that the play is seen froma review point.

Dattani says theatre has always been a mirror for man and a reflection of his words, the eternal conflicts that plague him, through which he has experienced the range of human emotions. Man has created a very complex thing called theatre, a language that has the ability to redefine the natural concepts of time, space and movement. Through his language of theatre he has been able to recognize himself for who he is, what he has made of himself and what he aspires to be.

Tarais Mahesh Dattani's two-act drama,This drama is about a girl named " tara". Who like to shine just like hername. Right from the very start we can see the gender discrimination issue. She comes to know that her father gives importance to her brother rather than her. But later on she realizes that it is her mother who discriminates between them when she comes to know that at age 3 her mother gave third leg to her brother that was suited for her.

The stage in Tara is a multilevel set. The lowest level occupies a major portion of the stage.It represents the house of the Patels.it is seen only in memory. The next level represents the bedsitter of the older Chandan in a suburb of London. There is a small bed in the foreground…..wallpaper can also be seen. This is the only realistic level. Behind a higher level is a chair in which Dr. Thakkar remains throughout the play….On the stage level running along the cyclodrama and in a L- shape downstage right is the galli outside the Patels…

Dance Like a Man is a story ofa man trapped by circumstances, a woman caught between ambition and family life. When the choice is between dreams and reality, the latter always wins. **Mahesh Dattani's 'Dance Like A Man'** centers on an individual's plight, where a dying form

of art serves as the backdrop. In this play the characters switch roles. Jairaj turns into Amritlal (Father) by simply wrapping the shawl The shawl has special importance in the play Amrit proudly wraps it around himself.Viswas is intrigued by ornate cupboard. A solid rosewood, every article in the house is antique.

Seven Steps around the Fire is one of the famous Radio plays of Mahesh Dattani. It was first broadcasts as *Seven Circles Around the Fire* by BBC Radio 4 on 9 January, 1999. The play was first performed on stage at the Museum Theatre, Chennai, by MTC production and The Madras Players on 6 August 1999. The play uncovers the truth behind the murder of Kamala, a eunuch through Uma Rao, who is the daughter of the Vice Chancellor of Bangalore University and the wife of the Chief Superintendent, Suresh Rao. Uma teaches Sociology in Bangalore University. She uncovers the reality behind the murder of Kamala during working on her research paper titled "Class- and Gender-Related Violence". In all these above plays the stage setting and narrative techniques are amazing and remarkable.

II.   CONCLUSION

The playwrights of the modern era have evolved a new narrative techniques. They have over shadow the ancient prejudice that theaters have limitation and are bonded. The narrative technics of Mahesh Dattani exhibits his plays in such a way that it makes the audience feel that they are lost with the characters in their world. The modern movie or the television shows is nothing but the modified and advance form of these theater shows. According to Dattani the theatre is a mirror for the man, a reflection of his words and shadow of his deeds.

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Attitude and Motivation for Learning English and their Impact on Performance: A Study on Engineering Students of Jessore University of Science and Technology

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Abstract—*Learners' cognitive, metacognitive, individual differences and demographic characteristics have been found having profound impact on their linguistic performance. This study has tried to observe two such factors namely motivation and attitude of the learners and their impact on the learners' proficiency. An adapted version of AMTB and a TEEP test have been used to statistically measure the level of motivation and attitude of the learners for learning English and the correlation between these two learner factors and their language performance. The study has found that learners' overall motivation level is average though instrumental motivation outscores integrative motivation and they have a mixed attitude towards learning English. Neither motivation nor attitude is significantly correlated with learners' proficiency.*

Keywords— *Attitude, English language teaching, language performance, Learners' characteristics, Motivation.*

I. INTRODUCTION

Besides being a lingua franca, English language has made its way into almost every type of academic curriculum in most part of the world. Understandably enough, worldwide use of English is growing and the demand for English language teaching is growing too (Dalby,2002). Bangladeshi context is not an exception. Indeed, here English is the sole foreign language included in the curricula of all academic levels.

A lot many factors are responsible for successful Second Language Learning (SLL). It is a consensus among the Second Language Acquisition (SLA) experts that learner factors play an instrumental role. These factors create individual differences in learning, learning style and finally the success of SLL. Some important factors are age, attitude, aptitude and intelligence, cognitive style, motivation and personality (Ellis, 1985) of which attitude

and motivation of the learners are of key importance which can create individual differences in effective language learning (Ellis, 2008). It is natural that the motivation and the attitude of the learners correlate with their language performance. Dörnyei (2004, p. 273) attested that motivation is one of the main determinants of second/foreign language (L2) learning achievement. Again, Gardner(1985, p. 83) said "…based on the literature review, and considering all the issues involved, it seems clear that achievement in a second language is influenced by attitudinal/motivational characteristics". If the learner's attitude towards SLL is positive, learning takes place more easily (Chamber, 1999).

To increase the surrender value of the academic knowledge, most of the universities run English courses like Basic/Communicative English. Jessore University of Science and Technology (JUST) is one of the newly established fast growing universities of Bangladesh. To enable the students to keep pace with the scientific and technological knowledge of the fast world, all the departments here arrange a Communicative English course. Of the nineteen there are six engineering departments. Every year about two hundred fifty students are enrolled in these departments. These students, having completed Higher Secondary Certificate level and followed same syllabus with others in the country, share equal background exposure to English language. Thus a study on them can have nationwide implication and representation.

It is hypothesized that motivation and attitude have significant impact on the performance of the students in the study context. Logically enough, the questions arise if the engineering students of JUST have favourable attitude and positive motivation towards English language learning. Again, it is important to see whether and to what extent their performance is influenced by their attitude and motivation. Thus this study centres around two

objectives: to measure the relationship between the Engineering students' motivation and attitude towards English Language Learning and their performance and to expose the type of attitude and level of motivation the students have for English language learning.

A few studies have been found about the role and amount of motivation of the learners of English as a second language in Bangladesh. Rukanuddin (2014) in his study "Role of Motivation on the Tertiary Level Students of Bangladesh in Learning English" made a motivation survey on some students of some private university and a public institution and found that "Bangladeshi students specially the tertiary level students of Bangladesh do not learn English to integrate or, assimilate themselves with the culture of the native speakers of English, rather they learn English for some practical purposes like getting high ranking jobs or undertaking higher studies, achieving success in career etc.".

Masum (2016) in his study of analyzing motivation of the Higher Secondary Level students towards ELL has explored that Bangladeshi college students have only academic-result related instrumental motivation.

II. THEORETICAL FRAMEWORK

Motivation and attitude are complex individual human traits. They are held responsible for the individual's desire for doing and liking something. They shape the way they want to do something or restrain them from doing something. Thus these two factors have high influence on learning a second language. But they are not directly observable rather manifested through different behavioural tasks.

2.1 Motivation

Commonly speaking motivation is an enthusiasm caused by intrinsic or extrinsic factors of the learners which pushes them to reach the desired goal. The subject feels some needs which create inner tensions and stimulate them to be active to satisfy the needs (Murray,1938). Cognitively these factors can reinforce the learners to do appropriate actions though according to behaviourist view the external factors are more important.

According to Gardner (1985) motivation is "the combination of effort plus desire to achieve the goal of learning the language plus favourable attitudes toward learning the language (p. 10). Gardner and Lambert (1959) mentioned two types of motivation: integrative and instrumental. Integrative motivation refers to the learners' desire to integrate them with the target language (TL) culture and feels affinity towards different components of the TL culture. The desire to learn the TL, to interact with the TL, attitude towards the TL learning situation and community are some of the integrative-motivation traits (Gardner, 1982). They feel that the

knowledge of the TL will make them identified in terms of the TL culture which they value much.

On the other hand the learners may learn the TL for some realistic or utilitarian purposes. To get a better job or higher salaryor passing the examination are some of the aims they want to materialize with the help of the TL knowledge. That is knowledge in English language is considered an instrument or tool for achieving these goals.

Motivation as an integral factor has multifarious impact on second or foreign language teaching and learning. Stansfield &Winke (2008) contend that high motivation may lead to more strategies and timeon task which interplays with the learner's existing aptitude and maximizes the learner'spotential (p. 83 as in Rukanuddin, 2014). Indeed, students who are highly motivated do better than those without motivation (Harmer, 1998, p. 8).

2.2 Attitude

Motivation and attitude are like Siamese-twins; each manifests through the other. Gardner (2008, p.31) added that attitudes and motivation are often treated together given that attitudes have motivational properties and motivation has attitudinal implications. Even instead of securing high quality instructions, the characteristics of the learners like attitude will determine the actual success (Gardner, 2006, p. 242).

Gardner (1985) has defined attitude as "an evaluative reaction to some referent or attitude object". The mode of attitude of the learners towards TL and TL culture and people has impact on the level of success of TL learning. Gardner (1985) says:

> In the language learning situation, if the students' attitudes are favourable, it is reasonable to predict, other things being equal, that the experience with the language be pleasant, and the students will be encouraged to continue. Simply, favourable attitudes tend to cause the experience to be perceived positively. If, on the other hand, attitudes are negative, the experiences will tend to be perceived unfavourably. (p. 8)

Commonly, attitude is someone's positive or negative or mixed feeling towards something or somebody or some idea. It is related to their beliefs and values. Social aspects and background language also have influence on the learners' attitude toward TL and the learning activities. A positive attitude promotes language learning (Chamber, 1999). Our behaviour is determined by attitude and it influences the speed and efficiency of learning (Lambert & Lambert, 1973, p.77). Kara (2009) stated that, "Positive attitudes lead to the exhibition of positive behaviours toward courses of study, with participants absorbing themselves in courses and striving to learn more. Such students are also observed to be more eager to solve problems, to acquire the information and

skills useful for daily life and to engage themselves emotionally."

2.3 Second Language Performance

Second language performance refers to the capacity of the learners or users to use the language in real life and academic activities. It includes the learners' ability to use the language appropriate to the discourse and genre. As a precondition itnecessitates the knowledge of the language and its formal characteristics and knowledge of the discourse as well as register, which has been termed competence by Chomsky (1957).

III. METHODOLOGY

This is an exploratory study. A quali-quantitative approach has been used. Required data were collected from both primary and secondary sources. Primary data have been collected from the relevant field and for secondary data different books, articles, textbooks, and the electronic sources i.e. internet have been consulted.

For measuring motivation and attitude a modified version of Gardner's (2004) AMTB (Attitude and Motivation Test Battery,) has been used. The self-assessment questionnaire had 7 items for integrative and 7 items for instrumental motivation; and 13 items for measuring attitude. The students' motivation and attitude have been measured on the following 7 point Lickert scale.

Strongly Disagree	Moderately Disagree	Slightly Disagree	Neutral	Slightly Agree	Moderately Agree	Strongly Agree
1	2	3	4	5	6	7

For proficiency test, a TEEP (Test of English for Educational Purpose) speaking test was used. Following the TEEP (University of Reading) test criteria, a three minute speaking session was arranged with the students. Grading (out of 20 marks, 5 marks for each item) was done on the following items-

a) Explaining ideas and information
b) Interaction
c) Fluency
d) Grammatical accuracy

The collected data have been analyzed in accordance with the objectives of the study. Some measurements of descriptive statistics have been done following codification and categorization of the data. For validity data were cross checked. For necessary parts computer softwares like Ms Excel, SPSS were used.

A purposive sampling procedure was followed. Data were collected from three of the six engineering departments of Jessore University of Science and Technology. There are about 900 students in these departments. Department wise break down of the respondents was as follows:

Table.1: Respondents for self-assessment questionnaire

Name of the Departments	No. of Students
Genetic Engineering and Bio-	23
Chemical Engineering	34
Electrical and Electronic	31
Total	88

Table.2: Respondents for TEEP Speaking test

Name of the Departments	No. of Students
Genetic Engineering and Bio-	23
Chemical Engineering	33
Total	56

IV. RESULTS AND DISCUSSION

4.1 General Information of the Respondents

Of the 88 student respondents, 68 are male and 20 are female. As attitude and motivation are subjective aspect of a student and they are affected by their background institutions. Thus they were asked if they completed their Higher Secondary Certificate level from institution of urban or rural area. It has been found that 67% completed their HSC from urban areas and the rest from rural areas.

4.2 Integrative Motivation

Considering the overall mean of all the items for measuring integrative motivation, the motivation level is average. From items number 4,5,6 and 7, it is clear that they have quite high motivation when the utility of English is concrete in local settings. Thus, they lack intention for integrating with the English speaking nations. They show little interest in intercultural relationship. However, they showed their willingness to use English to get prestige in the society or for educational purpose. They honor the usefulness and prestige attached with competence in English as a global language. It is the global English that has given English speaking people this prestige and honor. It seems that the prestige of English as a language is not due its native users. Lack of acculturation is obvious. Instead of cultural affiliation, they are prone to utilizing English language as a means of communication. The Pearson correlation shows that there is a negative correlation (Pearson Correlation -.015) between the gender and the Integrative motivation.

Table.3: Descriptive Statistics of Integrative Motivation

Number	Items	Mean	SD
1	I study English because I like the countries in which English is spoken.	2.89	1.97

2	I study English because I like the culture and civilization of its native speakers	3.75	2.10
3	I study English as I like the people who are citizens of English speaking countries.	2.93	1.81
4	I feel learning English helps to get prestigious position in society	5.03	1.82
5	Studying English is important because it will make me more educated.	6.02	1.51
6	Studying English is important because it will allow me to be more at ease with people who speak English.	6.39	1.05
7	I feel native English speakers have something to be proud of as English is a global language	5.03	1.79
Overall		4.57	1.72

4.3 Instrumental Motivation

Table 4 shows that instrumental motivation of the Engineering students is high. Except items number 3 and 5, means in other items cross 6, that is, they are near to 'very high'. Thus competence in English language is seen key to achieving success in job related situations. Also, for enhancing academic result they attach much importance to English related knowledge. The mean for item number 5 proves that they do not learn English only for its being a mandatory course.Unlike integrative motivation, gender is positively related (Pearson Correlation 0.118) to instrumental motivation but not significantly.

Table.4: Descriptive Statistics of Instrumental Motivation

Number	Items	Mean	S D
1	Studying English is important because it will be useful in getting a good job	6.16	1.35
2	Studying English is important because I will need it for better salary and promotion	5.39	1.44
3	I take English course to acquire some credit	3.64	2.16
4	Competence in English will enhance my academic result	5.23	1.49
5	I learn English because it is a compulsory course	3.65	2.06
6	English is important for me because I need it for going abroad	5.73	1.74
7	English is important for me because I want to acquire knowledge of various fields and English is the most-used language	6.52	0.85
Overall		5.18	1.58

If we compare students' integrative and instrumental motivation for language learning, the latter far outweighs the former. Thus it can be said that students have a bit more than average motivation which is dominated by instrumental motivation.

4.4 Attitude

In attitude section, there were two types of items. First seven questions elicited students' attitudetowards English Language Learning using positive statements and the last six items derived attitude using negative statement. For the first seven items, the overall mean i.e. 5.59 shows that they have quite a positive attitude but not satisfactory enough expected of the successful learners.As the table 4 shows in all the items less than 50% students (in items number 5, 6 and 7 around 30% only)strongly agree with the statements. To respond to whether they enjoy learning English 49% students strongly agree and 30% moderately agree. They also don't want to spend much time in the English classes (16% strongly agree and 28.4% moderately agree). About 20% students said that English is not one of their favourite courses. It is obvious that they study English because they have it as a mandatory subject.

Table.5: Descriptive Statistics of Attitude –Positive(f and %)

Number	Items	Strongly Disagree	Moderately Disagree	Slightly Disagree	Neutral	Slightly Agree	Moderately Agree	Strongly Agree	Mean	S D
1	I pay high attention to the feedback I receive in my English class.	0 (0)	1 (1.1)	0 (0)	13 (14.8)	10 (11.4)	24 (27.3)	40 (45.5)	6.00	1.16

2	I look forward to going to class because my English teacher is so good.	2 (2.3)	2 (2.3)	2 (2.3)	9 (10.2)	16 (18.2)	23 (26.1)	34 (38.6)	5.73	1.43
3	I really enjoy learning English	4 (4.5)	1 (1.1)	0	3 (3.4)	11 (12.5)	26 (29.5)	43 (48.9)	6.02	1.44
4	I like my English class so much that I look forward to studying more English in the future.	5 (5.7)	3 (3.4)	2 (2.3)	4 (4.5)	14 (15.9)	24 (27.3)	36 (40.9)	5.67	1.68
5	I look forward to the time I spend in English class.	9 (10.2)	3 (3.4)	5 (5.7)	21 (23.9)	11 (12.5)	25 (28.4)	14 (15.9)	4.74	1.81
6	I enjoy the activities in the English class	1 (1.1)	1 (1.1)	3 (3.4)	6 (6.8)	14 (15.9)	31 (35.2)	32 (36.4)	5.86	1.25
7	English is one of my favourite courses	8 (9.1)	4 (4.5)	6 (6.8)	9 (10.2)	11 (12.5)	21 (23.9)	29 (33)	5.16	1.95
	Overall								5.59	1.53

On the other hand, the overall mean (2.63) of the items for eliciting attitude using negativestatements proves that they have negative attitude though not high but not negligible. In cases of items 9, 11, and 12, they have considerable negative attitude.They are most likely not to keep learning English once the examination is over (Means of items number 10 and 13).

Table.6: Descriptive Statistics of Attitude –Negative(f and %)

No.	Items	Strongly Disagree	Moderately Disagree	Slightly Disagree	Neutral	Slightly Agree	Moderately Agree	Strongly Agree	Mean	S D
8	My English class is really a waste of time.	77 (87.5)	5 (5.7)	2 (2.3)	1 (1.1)	1 (1.1)	1 (1.1)	1 (1.1)	1.31	1.02
9	It embarrasses me to volunteer answers in our English class	28 (31.8)	5 (5.7)	9 (10.2)	18 (20.5)	11 (12.5)	10 (11.4)	7 (8)	3.42	2.05
10	I sometimes daydream about dropping English	41 (46.6)	7 (8)	3 (3.4)	25 (28.4)	3 (3.4)	4 (4.5)	5 (5.7)	2.70	1.90
11	I put off my English homework as much as possible	36 (40.9)	12 (13.6)	3 (3.4)	9 (10.2)	12 (13.6)	8 (9.1)	8 (9.1)	3.06	2.47
12	My English teacher is one of the least pleasant people I know.	36 (40.9)	7 (8)	3 (3.4)	15 (17)	9 (10.2)	13 (14.8)	5 (5.7)	3.15	2.13
13	When I leave University, I will give up the study of English because I am not interested in it.	53 (60.2)	11 (12.5)	8 (9.1)	3 (3.4)	4 (4.5)	5 (5.7)	4 (4.5)	2.15	1.81
	Overall								2.63	1.89

It is found that about 30% students feel embarrassed to talk spontaneously in the classroom. They are found having developed an aversion to doing homework.
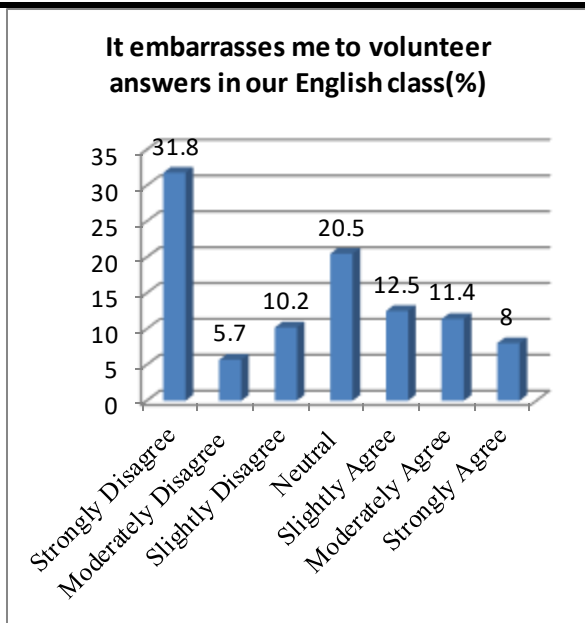
Fig.1: Volunteering answer in the classroom

4.5 Proficiency

For the TEEP Speaking test all the respondents were not available. 56 students from two departments sat the test. Average proficiency was found to be 13.63 (standard deviation 1.45). The maximum mark gained by the students was 16 and minimum 10. The SD shows that there is not significant difference between students' proficiency levels.

4.6 Correlation between Motivation and Proficiency

There were seven items for measuring integrative motivation. It has been found that correlation between the integrative motivation and the proficiency is insignificant. In case of item 7, they have significant negative correlation. This is quite natural as the students have instrumental motivation (mean 5.18) more than integrative motivation (4.57). This lack of correlation between integrative motivation and proficiency may have resulted from the students' 'contextual and cultural' (Rukanuddin, 2014) detachment from the native English speakers.

Table 7. Correlation between Integrative Motivation and Proficiency

No	Items	Pearson Correlation	Sig. (2-tailed)
1	I study English because I like the countries in which English is spoken.	.115	.401
2	I study English because I like the culture and civilization of its native speakers	-.263	.050
3	I study English as I like the people who are citizens of English speaking countries.	.019	.890
4	I feel learning English helps to get prestigious position in society	.099	.469
5	Studying English is important because it will make me more educated.	-.072	.598
6	Studying English is important because it will allow me to be more at ease with people who speak English.	-.070	.608
7	I feel native English speakers have something to be proud of as English is a global language	**-.375**[**]	.004

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

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

For measuring the relationship between the instrumental motivation and proficiency, six items were used to elicit responses. It has been found that (Table 8) item number 9 is significantly correlated with proficiency. Except this, there remains insignificant correlation between all other items and proficiency. The traditional emphasis on knowledge of English for getting good jobs and salary-promotion has developed this motivation. But it is to be noted that item number 12 is negatively correlated with proficiency. It proves that there is strong wash-back effect. The students have devised some way of passing the compulsory course i.e. English other than acquiring proficiency in the language itself.

Table.8: Correlation between Instrumental Motivation and Proficiency (N=56)

No	Items	Pearson Correlation	Sig. (2-tailed)
8	Studying English is important because it will be useful in getting a good job	.003	.983
9	Studying English is important because I will need it for better salary and promotion	**.357**[**]	.007

10	I take English course to acquire some credit	.200	.143
11	Competence in English will enhance my academic result	.002	.986
12	I learn English because it is a compulsory course	**-.277***	.038
13	English is important for me because I need it for going abroad	.036	.791
14	English is important for me because I want to acquire knowledge of various fields and English is the most-used language	-.033	.810

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

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

4.7 Correlation between Attitude and Proficiency

Table 9 shows that out of 13 attitude items, two (items 5 and 6) have significant correlation (at 0.05 level) with proficiency. Five items i.e. items number 2,8,9,10,11 have negative but not significant correlation. And the rest six items have positive but insignificant correlation. The two items having significant correlation with proficiency are "It embarrasses me to volunteer answers in our English class" and "I sometimes daydream about dropping English". They are strong constituents of cognitive attitude. Thus, regarding the overall situation, it can be said that attitude and proficiency in English are not significantly correlated. At the same time the two items having significant correlation with proficiency are not to be neglected. It portends that the students have positive attitude because English is a mandatory course and they have awareness of English being important for instrumental achievement.

Table.9: Correlation between Attitude and Proficiency (N=56)

	Items	Pearson Correlation	Sig. (2-tailed)
1	I pay high attention to the feedback I receive in my English class.	.000	1.000
2	I look forward to going to class because my English teacher is so good.	-.199	.142
3	My English class is really a waste of time.	.012	.931
4	I really enjoy learning English	.049	.723
5	It embarrasses me to volunteer answers in our English class	**.297***	**.026**
6	I sometimes daydream about dropping English	**.295***	**.027**
7	I put off my English homework as much as possible	.134	.324
8	My English teacher is one of the least pleasant people I know.	-.058	.670
9	I like my English class so much that I look forward to studying more English in the future.	-.185	.171
10	I look forward to the time I spend in English class.	-.187	.167
11	I enjoy the activities in the English class	-.102	.456
12	When I leave University, I will give up the study of English because I am not interested in it.	.074	.590
13	English is one of my favourite courses	.108	.427

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

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

V. CONCLUSION

The aim of this paper was to measure learners' motivation, attitude and their impact on students' performance. The results of this research present some unique observations. The quail-quantitative study indicates that learners have positive intention to securing achievements in terms of professional and academic excellence by learning English language and their instrumental motivation is greater than integrative one. In case of attitude, it is found that students need to increase their positive attitude towards learning English to accelerate their success. Otherwise their existing

instrumental motivation will not be found effective to make them efficient learners of the language. The study sheds light on the fact that, students' attitude encapsulates the mindset of learning English only as a mandatory course and they tend to discontinue learning English once the course is over. Most of the students did not have the orientation of speaking English in the classroom because most of the Bangladeshi higher secondary institutions lack this practice (Brunfaut& Green, 2017). As a result, when they come to tertiary level, they cannot be spontaneous enough to elicit individual responses in English during the class time.

While examining the reciprocal connection between motivation and proficiency, the study came to observe that as students have little or no contact with native English speakers, there are insignificant correlation between proficiency and integrative motivation. In terms of instrumental motivation, students want to gain proficiency essentially to secure a good job with financial benefits. Although the study found no significant correlation between students' attitude and proficiency, it cannot be neglected that students have positive attitude for learning English as it is a mandatory course in their syllabus and learning English ensures their instrumental achievement. Based on the observations of the study, it can be said that students should adopt positive attitude towards continuously sharpening their English language skills and embrace it as a life-long-learning process. They also need to have a rational balance of integrative and instrumental motivation to enhance their actual learning of the language as well as its use in higher academic achievements. When these aspects become dominant in their mind only then they can have the full benefit from the English courses designed for them.

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The Institution of Masking, Wall and Body Painting in Traditional Igbo Society

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Abstract— The art of masking and masquerading formed a known institution in Igbo society, which constitutes only males members. The institution was religious in nature thus, its influence in the maintenance of peace and order in the community. In addition, the institution was associated with law enforcement; whereby the masquerade could walk up to an individual and expose his/her secrete ills even while performing. These acts often serve as corrective measures, as nobody wants to be exposed publicly; hence its effectiveness in ensuring that traditional norms and values were kept. On the other hand, the art of wall and body painting which is known as Uli traditional painting was practised by only women in Igbo society. Apart from the mere purpose of decorating walls and female bodies for traditional ceremonies, it was also used for training of the girl child, who looks forward to womanhood in order to be part of the decorative team. These two institutions flourished during the pre-colonial era and are both gradually going into extinction. It is against this background that this paper proposes an examination of culture and leadership in pre-colonial Igbo society. It intends to show that there is a strong tie between art and leadership during the pre-colonial era, as well as x-ray the effect of civilization on traditional art institutions.

Keywords— Masking, Masquerading, Norms, Values, Uli, Institution.

I. INTRODUCTION

The Igbos constitute one of the three major ethnic groups in Nigeria. They fully occupy the following states: Anambra, Imo, Abia, Enugu and Ebonyi states and some parts of Delta and Rivers states of Nigeria. According to (Ifemesia 1979, 2)"these area includes the forest belt area between the Cross River and Benin, west of the Niger, and between the Igala to the North and the Niger Delta city-states to the south".

Generally, masks are artificial faces worn over the real face for disguise during masquerade performance. In Igbo land, mask and masquerades are not mere objects of disguise and performance, rather they are perceived as higher being and they are generally believed to be the spirit which springs from the soil,hence the name 'Nmonwu' which translates 'spirit' in the English language. Masking in Igbo land represents all types of being, which includes supernatural and human beings, both male and female, and all types of creatures from the animal kingdom. Some masks fantastically combine elements from different categories and may even serve as a reminder of the ancestors and ancient deities of the society. Most traditional Igbo masks were carved from wood; and in carving the mask, the artist finely texturize the surface of some masks with details in some other cases, he could apply minimum details. Masks are created to express a certain feeling and impression. (Lechuga and Sayer 1994, 11) assert, "Mask may evoke ambition, violence, virtue, wisdom, simplicity, or plain stupidity".

There are different classes of masquerades, and their class depends on their performance. Some masquerades warrior-like expertise, mystical powers, youthfulness, and old age, each masquerade performs specialized skills such as dancing, acrobatics, and other ritual manifestations, while some perform multiple skills. Mask can inspire sympathy; create fear, particularly when they are designed for corrective purposes.

Masquerade seldom perform alone, it is usually a teamwork that constitutes of instrument players, vocalists, dancers, advisers, and the masquerade itself. The masquerade attire comprises of fabric, rafters, and a wooden mask that is worn over the face. During a performance, there could be competition among different types of masquerade in the village square. The essence is to showcase their different powers to human beings as the claim to be spirited as well as to determine the most powerful one. However, every occasion determines the type of masquerade performance.

The masquerade performance is central to most Igbo ceremonies, thus it incorporates other cultures such as Uli wall and body painting. Uli body painting was an Igbo women's art. The art in most cases was the collections of the artist in charge; that was painted on women during major occasions in Igbo land such as marriage. For the Igbo's, Uli body painting was a form of visual communication whereby a woman's skin was used as an

artist's ground to express artistic symbols and relevant motifs.

Aside from the body, the women also express themselves on the wall of the family compound or public buildings such as the village shrine. The symbols used by the women often represented things of physical importance that were aesthetically pleasing, since the main purpose of Uli was purely decorative, and training of the girl child. (Smith 2010, 3-4) says, "Uli was for aesthetic appeal, and was intended to beautify the female body or clay/mud walls, as beauty was equated with morality in Igbo culture". Young girls learned the art of body painting by observing their mothers, grandmothers, or other women in the community. Smith states, "Once a woman was proficient at uli, her skill was employed in events such as title taking, marriages, seasonal celebrations, and memorial services for the dead". Because of the recognition that was accorded to proficient Uli designer, the young learners pay apt attention so that they could grow to such statues and attract similar recognition.

II. THE INSTITUTION OF MASKING IN TRADITIONAL IGBO SOCIETY

Masking is an institution in Igbo land that is charged with the power of justice and it was a men's affair and strictly by initiation. The role of Mask and masquerading in traditional Igbo setting cannot be overemphasised. This can be seen in the coronations of kings and chiefs, age-grades, priest of deities, marriage, burials ceremonies among others. in addition, the play important role in the issue of governance, social control and maintenance of peace and order. The people believe so much in them in accomplishing all the above-mentioned roles and even more, because they were seen as spirits in the physical realm, the reason why (Onyeneke 1987, 10) refers to them as "the Dead Among the Living". People accord a lot of respect for them. (Ogbonna 1984, 12) opines, "masked figures provide a mechanism through which the probability of sustained divisive conflict is decreased by converting secular actions of rule application into sacred, supra social actions".

Traditional in Igbo land, there were sacred institutions with significant religious roles to ensure that community values and ideals were kept. The masquerade society was among these institutions; that suggest important religious beliefs, they were believed to also have supernatural power and authority, as well as served important role in ensuring that values and ideas were inculcated in people to promote harmonious living in the society. The masquerades possess spiritual and mystical powers and in most cases, they were regarded as ancestors or divinity. According to (Ejizu 2011, 4) "Masquerades are a highly symbolic public institution and performance among

traditional African groups … they evoke a wide variety of significant ideas and values concerning the social, occupational, political and religious aspects of the life of traditional peoples"

Among other roles of masquerades in Igbo land, were to identify and represent respectively social and religious groups. They were also closely associated with political, social and occupational quests of the people. (Nwankwo 2015, 84) observes, "Primarily, masquerades are thought of by Africans as powerful sacred symbols. They represent lineage ancestors and serve as the visible expression of the spiritual force and authority believed to validate the basic beliefs and values of society". In Igbo traditional society, it was believed that the masquerade institution is responsible for the eradication of ills, an institution that binds people together. They also reinforce social modes of conduct and symbolize the spiritual authority that eradicates social evils. (Nwala 1975, 88) also observed thus,

> Masked dancers purporting to represent the spirit cult were used whenever there was difficulty in enforcing law and order in Igbo communities. This is another indication that masquerades were probably more efficient than the ordinary human elements in rule application. As social control agents, masquerades were unchallengeable. They intervened in land disputes, summoned people for communal work and collected levies from deviants. They were dreaded and thought to have the power of life and death.

The role of masquerades in the traditional society made it possible for individuals to comply with the law and order of the society as they were afraid of attracting the wrath of the masquerade. In Ohuhu community of Umuahia, in Abia state, some notable masquerades were, Atu, Odogwu Anyamiri, Ekpe, among others. These masquerades performed different tasks, ranging from the application of rules, entertainment to social control. These masquerades enforced the societal rules on people that violated such rules, as such they were handy in day to day governance, prevention and reformation of deviants in traditional Igbo society. (Ogbonna 1984, 12) observes,

> The traditional man was very concerned of his good name and therefore most willing to adjust his anti-social behaviour along accepted lines rather than have his name ridiculed in the dead night by voices representing those of his ancestors whom he longed to join in subsequent life…to disobey the

masquerade is to be at crossroad with both the living and the dead which no man attempted to be.

Depending on the society that presents the masquerade, it was forbidden for women and children to see some masquerades. For example, the masquerades of the 'Okonko' secret society group in Ohuhu Abia Stae performs only at night, hence women, children and even men who were not members of the society were forbidden to see such masquerades.

(Ejizu 2011, 34) reports, "They walk at night, and early in the morning, …The primary obligation of this masquerade is to break into the house of anybody that defaults the laws of the land and destroy whatever it can lay its hands on and urges the person to pay to the society whatever it is demanding".

Masking was also an institution used during initiation of boys into manhood. This particular occasion features strong masquerades that showcase the male strength and the ultimate physical strength they possess. Hence during the manhood celebrating, masquerades such as Ijele were showcased, because Ijele was the biggest and strongest masquerade of the Igbos. In Igbo society, the masquerade is one of the means through which the physically strongest was identified.

The institution of masking in Igbo land was also charged with the task of uniting the village that showcases it and its neighbourhood. People look forward to occasion such as the new yam festivals for masquerade performance that will take them from one village to the other. This is because most Igbo villages celebrate the new yam festivals and other traditional festivals on the market days, therefore setting different days for different villages. (Nwankwo 2015, 13) asserts, "Form of Sports for Uniting Neighboring Villages Masquerade is another means Igbo societies integrate with each other. Masquerade in those days is like today's intercontinental football and Olympic game". Apart from the performance that people watch as a means of entertainment, villages organised a competition among masquerades. This was a very big event as people from different villages gathers in a particular village square for the contest. Different masquerades were showcased at such contest, where the masquerades tousle their power and a winner emerges at the end of the context as the strongest masquerade of the season.

III.   ULI WALL AND BODY DECORATION

An important occasion in the life of Igbos such as, birth, marriage, and burial attracts beautification of the environment, public and private buildings as well as the people that participate in the occasion. Majorly, an average Igbo man pays particular attention to the general appearance of his wife, thus the need for the woman to present herself gorgeously on such occasions. For this reason, uli body decoration comes to play on such occasions. (Smith 2010, 98) supports the above thus, "To fit an occasion, Igbo women decorated their bodies with uli. Uli transfigured the body, enhanced an individual's appearance, and drew attention to a woman's status"

Apart from the three ceremonies mentioned above, uli was also used during title taking and age grading. Title taking and age grading in Igbo land cuts across both male and female, however, the titles were not given to everyone; rather it was given to only those that prove themselves worthy of the title. For Igbo women to qualify for their desired titles and wears Uli decorations there was the need for good behaviour and extra work. (Smith 2010,101) asserts "Therefore, a titled woman was distinguished from other women and highly respected, and those who showed leadership potential could often hold public office. More importantly, title taking safeguarded women against destitution and guaranteed them some sense of security".

In addition to all other roles uli played in the life of the Igbo women, it helped in the training of the girl child into a responsible woman. It is the desire of every Igbo girl to marry and every Igbo parent to give out her daughter to marry. Marriage in Igbo land is the pride of every woman, thus the saying '*Nma nwanyi bu di ya*'; which translates: the beauty of a woman is her husband. (Nwankwo 2015. 112) observers, " During this period of time, a young woman was instructed on her soon to be roles as wife and later mother. These responsibilities required a clear understanding of traditions and customs, as well as domestic responsibilities. Most importantly good manners, since in Igbo culture good manners constitute beauty". To this reason, every girl child puts up the best behaviour to get to the stage where she could get married and beautify with Uli on her marriage. Before the marriage rites were performed, the woman was kept in an enclosed room for a minimum of three months. The enclosure is popularly known as a fattening room. Adams (2002, 28) notes, "…when the girls emerged from seclusion, they were presented to the community at the height of their beauty. For the occasion, their bodies were covered in sumptuous garments of black line body art and their hair was meticulously styled". At this point in the life of every girl child in Igbo land, it was assumed that she had qualified the character test and accepted into womanhood. The uli was heavily drawn on the body of such individual to celebrate her during such celebrations; the wealthy ones amongst them also decorated the walls of their houses with uli designs. Uli played a vital role in the upbringing of a girl child in Igbo land because every

girl puts up good behaviour and conduct, to enable her to wear the design as a bride.

Aside marriage, other occasions in the life of an Igbo woman that attracts Uli decoration was the naming ceremony. Traditionally, Igbos names a child after three months of delivery. During the naming ceremony, the mother was to enable the child and the mother to be strong for the ceremony. Also on the village market day, the mother was expected to present the child to the other women in the market, thus another Uli decoration is worn on her. (Smith 2010, 117-118) asserts "More importantly, it was customary for a mother to take her child to market for the village/community women to admire. During the pleasant visit, women complimented and praised the new mother for giving birth to a healthy and beautiful child. It was also a day that gifts were presented to both the mother and the child".

It has been observed that burial was one of the celebrations in Igbo land that attracts Uli decorations. Among the Igbo, burial could mirror a person's background, title, gender, and relationship with his family and the society at large. One of the criteria for an elaborate burial was the age of the deceased, thus, it is the wish of everyone to live long so as to attract celebration at death. Also, for a deceased to be celebrated, it is expected that he/she must have successful children, and must have lived a good life and be a prominent member of society, when all the above criteria were meet, it was assumed that the person was not dead, rather he has gone to join his ancestors, thus the person was celebrated. For such a deceased, there was usually a considerable wailing and drumming, to inform people that the ancestors have received another worthy person. Therefore, burial was important occasionsthat attracted beautification of the environment, public and private buildings as well as the individuals that participated in the occasion. For this reason, uli wall and body decoration come to play on such occasions. (Smith 2010, 122-123) supports the above thus, "To fit an occasion, Igbo women decorated their bodies with uli. Uli transfigured the body, enhanced an individual's appearance, and drew attention to a woman's status"

Apart from the three ceremonies mentioned earlier, uli was also used during title taking and age grading. Title taking and age grading in Igbo land cuts across both male and female, however, the titles were not given to everyone; rather it was given to only those that prove themselves worthy of the title. For Igbo women to qualify for their desired titles and uli decorations, they worked extra hard, as such the institution of uli plays important role in their lives and behaviours. (Smith 2010, 125) says, "Therefore, a titled woman was distinguished from other women and highly respected, and those who showed leadership potential could often hold public office. More importantly, title taking safeguarded women against destitution and guaranteed them some sense of security".

IV. THE ARTIST AND THE INSTITUTIONS OF MASKING AND ULI

The artist plays important role in the decoration of either the body or the wall. They choose the pattern that is most appropriate for the occasion as well as the pigment that will stand the time of the occasion.

special patterns were chosen by the women that made a personal statement about the family members as holding position or titles. On the other hand, the women would often rely on the uli artist to select and paint motifs that best fit the occasion.

Wall and bodies of fellow women in traditional Igbo society stand as the ground for uli painting and drawing, thereby turning the body or wall on which it is painted into an artwork.

The primary source of uli dye were trees and shrubs that produce seed pods which flower and bear fruits at different times, this makes it possible to have the dye substance all year round. (Obuh 1984, 38) notes, "the liquid dye is from the Rothmania hispida (uli okorobian) or Rothmania Whitfield (uli oba or uli nkpo), along with a variety of other small trees and shrubs found in most parts of the Igbo speaking regions". The women grind the pond/seed and extract the liquid that is used as a dye on the body. In some cases, the women added charcoal to the dye to strengthen the dye and its effects. Just as the painter primes the canvas for use, Igbo women prepares the body on which uli was applied with powder from camwood as observed by (Smith 2010, 111), "First, she used various razors and implements to shave off unwanted body hair prior to rubbing the body with powdered camwood (ufie). Ufie, which is dark red/purple in colour, comes from the heartwood of a mature abosi or camwood tree (Baphia nitida or Baphia pubescens)… The ufie (camwood powder), used as a primer, made the skin cool and smooth and prevented perspiration that could easily cause smudges as the dye was painted on the body".

The priming of the body makes the drawing of uli design easy for the women. They easily draw lines from nature and traditional motifs on the body. Among the tools used to draw the uli designs on the body was a blunt knife (mmanwauli), other tools are, palm fronds, feathers, stems from various plants, or stamping devices made from plants or vegetables. (Obuh 1984, 42), asserts, "In the Nri-Awka area, small metal combs with between five to ten teeth were used for tracing a series of parallel lines on the body. … In Uzuakoli, Abia State, women often used their thumbnail or nail of the forefinger to make patterns

or to define other markings. Due to the fluidity of the dye, accidental drips may occur.

Unlike the uli body painting that is between the artist and the individual that requested for it, uli wall decoration was mostly a contract between the artist and the community as most of the building that requires decoration were public buildings. The process of preparing the wall for painting is similar to that of the body as the artists also prime the wall to get it ready for painting. The wall decoration requires more than one artist because it is time-consuming.

The murals are created during the dry season; as the rains could wash off the design if done during the rainy season because the artists do not add any form of binder to the paint. On this (Adams 1997, 81) notes, "Therefore, it is essential that the surface of a wall be properly repaired and resurfaced before painting can begin".

Just as colour is applied to the body painting by the women, they also have specific colours for painting clay/mud walls, which were shades of red, brown, yellow ochre, and of course, black and white.

Charcoal according to (Obuh 1984, 118) "is said to be quite permanent on walls, retaining its colour for several years, and often large sections of walls were painted black to be further decorated with red, yellow, or white motifs. Another prominent colour used by the women on the wall is white chalk, which is soaked in water and turn to a fine paste. Other colours are yellow, green which were gotten from plants.

Uli symbols, whether on the body or surface of walls, are known by a variety of names, depending on the region in which they are used. (Ikwuemesi 2005, 6) concedes that, "designs used by women do vary from region to region, and although the meaning of what the uli artist draws depends on her personal interpretation, much depends on the iconographical codes of the village, since meanings and interpretations commonly vary from area to area".

V. CONCLUSION

Masquerades among the Igbos are far more than objects of disguise as they are seen presently because they were spirits of the ancestors, evoked by the priests during important occasions, crisis or uncertainties to intervene in the affairs of men and uphold law and order in the community. They were seen and known to have powers of life and death, as such those that have committed evil in the society were summoned before the masquerades for judgement and possible punishments. Thus the masquerade plays a vital role in societal control as it is believed that the spirit can influence the community if things are not going well.

On the other hand, the uli drawing and painting which were drawn by women on fellow women an also on the wall of community buildings also plays important role in the upbringing of the girl child. This is because the women often accompany the painting with songs about parenting and motherhood. However, the common ground between the institution of masking and uli in the Igbo land is that they were both used in the maintenance of law and order as well as upholding the community values. These two institutions were also sustained by the artists because, during the pre-colonial era, art played a major role in bringing down the spirits to live among the people in form of masquerade, and preparing women and the entire community for major festivals with uli decorations.

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Dissecting the Nexus between Sustainable counter insurgency and Sustainable Development Goals: Putting Nigeria in the Context

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Abstract— *The major objective of the United Nations organization is to foster world peace and security. Asides this, the global body is also concerned with the creation of the enabling environment which will guarantee international socio-economic prosperity for all humans. Hence, the UNO developed the Sustainable Development Goals in September 2015. The agenda was meant to put the whole world on a more prosperous and sustainable path so as to make positive changes for both people and the planet. However, a perennial threat to the realization of this goal in the developing countries, and in Nigeria particularly, is the scourge of insurgency which has grown significantly in sophistication. The continuous terror attacks by Boko Haram insurgent group in Nigerian only confirms the ineffectiveness of the counter-insurgency strategy being used by the government. The research discovered that Boko Haram incessant terror strike shave been threatening almost all the basic issues that constitute the SDGs such as eradication of poverty and hunger, good health, quality education, clean water and sanitation and economic growth among others and made their achievement a mere illusion. Hence, the research proposed that in addition to military approach, a comprehensive strategy such as; addressing the conditions that gave rise to insurgency, application of intelligence, good governance and international cooperation would be required to guarantee sustainable counter-insurgency and pave the way for the achievement of the SDGs in Nigeria. The study adopted analytical and descriptive research design for data collection and analysis.*
Keywords— Combating, Counter-Insurgency, Development, Military, Sustainable.

I. INTRODUCTION

The major goal of the United Nations Organization (UNO) is the fostering of global peace and security. But a corollary to the issue of world peace and security is the creation of the enabling environment which will guarantee international socio-economic prosperity. Hence, the global body is also concerned with and committed to the promotion of the welfare of all nations as well as guaranteeing a healthy planet. This desire manifested in the adoption of the Sustainable Development Goals (SDGs) on September 25th, 2015. The SDGs area broad and audacious socio-economic blueprint, that serve as a universal call to action for the purpose of addressing some teething socio-economic menace that are plaguing the world. Thus, the 17 core issues which make up the SDGs are an inclusive agenda, expected to work in the spirit of partnership and pragmatism to make the right choices now so as to transform our world and improve life in a sustainable way, for both the present and the future generations (UNO, 2015).

The Agenda offers a unique opportunity to put the whole world on a more prosperous and sustainable development path with the ultimate objective of uniting the world together to make a positive change for both the people and the planet. According to Ban Ki-moon, the United Nations Secretary-General from 2007 to 2016, "We don't have plan B because there is no planet B" This implied that human beings must make optimum use of this single planet and make it to work for their progress (UNSG, 2016).This thought has guided the pursuit of the Sustainable Development Goals (SDGs).

One uniqueness of the SDGs is that they cover issues that affect the entire globe. Their framework does not distinguish between "developed" and "developing" nations,

and that is why issues about achieving the goals by the set target date of 2030 have been in the front burner of national and global discourses since January 2016.

The 17 goals are as follows:-(1) End poverty in all its forms everywhere, (2) Zero Hunger, (3)Good Health and Well-Being for People, (4),Quality Education, (5)Gender Equality, (6)Clean Water and Sanitation, (7)Affordable and Clean Energy, (8)Decent Work and Economic Growth, (9)Industry, Innovation, and Infrastructure, (10)Reducing Inequalities, (11)Sustainable Cities and Communities, (12) Responsible Consumption and Production, (13)Climate Action, (14) Life Below Water, (15) Life on Land, (16)Peace, Justice and Strong Institutions, and (17)Partnerships for the Goals

A critical examination of all the goals which the agenda desires to achieve would reveal that the issues involved affect the African countries, including Nigeria, more than the rest of the world. For instance, each of the 17 goals is a critical issue which the government of Nigeria has been grappling with since its political independence. Unfortunately, the Nigerian situation has been compounded in recent years, by the Boko Haram insurgency which has been plaguing the nation since 2009. Terrorist attacks by the insurgent group in the Northeastern Nigeria, have consistently devastated the economic and social infrastructure in a region which, prior to insurgency, was already experiencing acute socio-economic backwardness and high poverty index.

The initial counter insurgency response of the government which was the use of brutal force by the military aggravated rather than abated the spate of attacks. But as from 2015, the military started to record some break-through as they rolled -back the initial success of the terrorist group and recaptured most of the enclaves which were formerly under their control. This is the reason why the Nigerian government consistently claim that Boko Haram has been technically defeated.

However, the fact that;

- the insurgents continue with their terror attacks through guerilla warfare tactic,
- about 130 abducted Chibok girls in 2014 are still being held hostage by the sect,
- the insurgents had an easy ride to Daptchi town where they abducted another 110 school girls in March 2018,
- some internally displaced people have refused to go back to their homes due to security challenges, and

- the dreaded Sambisa forest (where the insurgent abductees are being held hostage) is still under the control of the insurgent group,are enough reasons to say that war against terror is far from being over in Nigeria.

Suffice it to say too that over the past nine years,Boko Haram insurgency has deprived people of their sources of livelihood, worsened poverty and hunger, robbed people of access to good health and education, clean water and sanitation, destroyed peace, increased inequality and injustice and weakened institutions among other effects. Undoubtedly, these are a clear evidence that insurgency can hinder the achievement of the SDGs. The main objective of this research therefore is to explore a comprehensive or holistic counter-insurgency approach that would completely eradicate insurgency or atleast, reduce it to the barest minimum and pave the way for the achievement of the SDGs in Nigeria. The study used counterterrorism and counterinsurgency interchangeably.

Boko Haram Insurgency.

The Boko Haram terrorist group, whose original name is Jama'atu Ahl al-Sunnah li Dawah wa-l-jihad, (which means "People committed to the ways of the Prophet Proselytization and Striving for Holy War) belongs to the Wahabi school of thought. The group believes in the primitive, immaculate and undiluted type of Islam. Since the pristine practice of Islam as they advocated it,could not be achieved in a community where Muslims and the adherents of other religious live together, they struggle for the creation of Islamic state or a caliphate where they could practice their own version of Islam. The sect rejects democracy, western education and other western values. Any kind of governance that is not based on sharia or Islamic doctrines is antithetical to them (Abdulazeez, 2016).

The sect which was formed in 2002 came into global spotlight in 2009 when it commenced terror attacks following the extrajudicial killing of its founder, Mohamed Yusuf, by the Nigerian police (Bartolotta 2011).Since then, Nigeria has been a turbulent country and remained in the list of the countries that have to cope with terrorism.The insurgents started with attacks on soft targets and progressively included suicide bombing of strategic locations like the police headquarters in the Federal Capital Territory, the United Nations building, motor parks, mosques, churches and other public places (Sani 2011). Their tactic of operation also include kidnapping, sporadic shooting at gathered crowd, arson, bank robbery and looting of businesses (Schmidt, 2014). The state of emergency declared to curb insurgencyby the federal government in

May 2013 in the three most affected states (Adamawa, Bornu and Yobe) and the human rights abuses which accompanied it escalated rather than abated their spate of attacks. The dastard operations of the terror group attracted more global attention following the kidnapping of about 276 school girls from a secondary school at Chibok, in 2014. The sect daringly created spheres of influence, including an 'Islamic State', under its control. Thousands of people were held hostage in the 50,000 square kilometers that fell under its power. This included military bases at Baga and Munguno and a police training school at Gwoza(BBC, 2015).The counter terrorism response of the government, which came in form of a robust military operation only started to yield some dividend in 2015 as the military commenced the roll-back of Boko Haram from most of the territories they occupied (Abdulazeez, 2016).

II. THE NEXUS BETWEEN INSURGENCY AND THE SDGS

Loss of Economic Sustainability

Aside the loss ofabout 20,000 lives, Boko Haram insurgency has led to unprecedented displacement of people. The violence unleashed by the insurgents were directed at civilian population. The population displacement led to the disruption of productive assets and economic infrastructure essential for livelihood. The economy of the Northeastern part of Nigeria depend majorly on agriculture. About 80% of the population engaged in farming, pastoralism and fishing (Abdulazeez, 2016). However, the population displacement affected the farmers who migrated from their place of origin due to security reason. This led to a drastic reduction in availability of food, loss of income, purchasing power and an increase in the prices of the few available food items, thereby causing a precarious situation of food insecurity. Agriculture production plummeted drastically between 2010 and 2015. According to a UNDP (2016) report, sorghum production declined by 82 percent, rice cultivation reduced by 67 per cent and millet farming went down by 55 per cent in Bornu state alone. The total loss in agricultural sector in the three most affected states due to Boko Haram insurgency amounted to 3.4 billion dollars. 64 percent of the losses occurred in Bornu state, 23 percent in Yobe state and 12 percent in Adamawa state (FGN, 2016).

Meanwhile, before insurgency, the region had been experiencing weak economic productivity compared to other regions in the country. As at 2010, poverty level in the region stood at 69 percent compared to the national poverty average of 60.9 percent (UNDP, 2016). Hence, the loss of livelihood/productive assets and inputs arising from displacement only exacerbated the preexisting poverty and hunger in the region. Putting all these together, one can say without mincing words that the achievement of SDGs numbers1, 2, 5, and 12would be very difficult in the face of this precarious situation.

Regional Economic Deterioration.

Insurgency resulted in damages to road network, disruption of transportation, destruction of banks and market facilities. This significantly deteriorated micro-economic conditions of the region. For instance, 50% of the markets in the most affected states were either not functioning or intermittently functioning. Apart from these, the disruption of essential social services like electricity and water supply further deteriorated the already parlous situation of the region. According to World Bank estimates, the economic losses suffered by the six affected states between 2011 and 2015 amounted to US$ 8.3 billion or 1.66 trillion naira (UNDP, 2017). Experts predict that it would take the government several years to replace some of the vandalized infrastructure in that part of Nigeria. This drawback would undoubtedly hamper any progress on achieving SDGs numbers 5, 9 and 11 especially as insurgent attacks continues unabated.

Poor Living/Health Condition

Furthermore, the displaced people lack access to minimum nutritional requirement, good sanitary condition, and clean water. As at 2016, an estimated 1. 2 million children (under 5 years) and lactating women were experiencing severe malnutrition, 1.6 million people lacked access to basic sanitation while about 3.6 million people were denied access to clean water. More so, almost 6.2 million people lived without proper hygiene (UNDP, 2017).The condition is more critical in IDP camps (formal and informal) which have high concentration of people and lack adequate health services, as well as the host communities whose lean facilities were overstretched. This made the people vulnerable to different types of communicable diseases.

The health condition is made more precarious due to the deliberate targeting and destruction of health facilities and equipment by the insurgents. According to Obi and Eboreime (2017) Boko Haram insurgents destroyed about 788 health facilities and killed many health workers in the region. In Borno state alone, about 48 health workers were killed and over 250 injured by the insurgents. The state also lost about 40 percent of its medical facilities while only 50 percent of the remaining ones were functional. Invariably, Bornu state suffered from high attrition rate of health workers as it lost 35 percent of its medical doctors to other

states (Obi and Eboreime, 2017). These happened in a region which had the worst health indices, marked by shortage of skilled health workers and inadequate health facilitieseven before the outbreak of insurgency. This parlous health scenario would make the achievement of SDGs numbers 3 and 6 difficult if not impossible.

Education

Quality education is unarguably one of the sustainable development goals targeted to be achieved by 2030. Education constitutes a veritable key to the national development of every nation. However, quality education can only be given and/or received in a safe, secured, violent free teaching and learning environment. Unfortunately, Boko Haram insurgency has inhibited the educational growth of the area regarded as 'Educationally Disadvantaged Area' and pulled it backward by almost 15 years. The insurgents constantly raided, destroyed and burnt many primary and secondary schools and engaged in suicide bombing at tertiary institutions in the region. These, coupled with the abduction of about 276 girls at Chibok in 2014 and over 110 girls at Daptchi in 2018, made schools unsafe for the children that were being persuaded to show interest in western education before insurgency. The repeated attacks on school infrastructure and the use of some school facilities as IDP camps left about 2.9 million children without access to education in the region. Undoubtedly, achieving SDG 4 would be a mirage in this kind of situation.

The analysis above has revealed that before Nigeria could achieve the SDGs, a very carefully designed strategy which will be potent in permanently arresting the menace of terrorism must be put in place. This is what is referred to as Sustainable Counter-insurgency.

Nigerian Government Counter-insurgency Approach So Far

Up until 2014, the only counter-insurgency strategy adopted by the Federal Republic of Nigeria was military-centric which centered mainly on 'meeting force with force'. This approach proved ineffective asthe military and members of the Joint Task Force (JTF)were accused of gross violation of fundamental Human Rights and extra-judicial killing of the apprehended Boko Haram suspects in the course of the counter-terrorism operations. In October, 2013, the Amnesty International reported that nearly 1,000 people died in military custody in the first half of the year (Amnesty International, 2013). Hence, rather than countering terrorism, the method of meeting force with force ignited the flame of terrorism as the country witnessed intense rounds of suicide bombings and hostage taking

which increased the number of deaths markedly in Nigeria. This rendered the initial counter-terrorism strategy counterproductive.

The drawback of this strategy encouraged the Federal Government of Nigeria to adopt a more holistic and softer approach to combating terrorism. In March, 2014, the government established the National Counter Terrorism Strategy (NACTEST) based on the principles of Effectiveness, Proportion, Transparency, Flexibility, and Collaboration (Mbagwu, 2017). In 2016, the leadership of President Muhammadu Buhari, the incumbent President of Nigeria, reviewed the NACTEST(Momoh, 2017). The 2016 revised NACTEST was organized around five streams of activities aimed at effective counter-terrorism. These areto forestall, secure, identify, prepare and implement with key objectives and indicators to effectively ensure monitoring and evaluating successes at each stage.(Yushau,2016)

(a) The 'Forestall' strand is about tackling radicalization of individuals and emphasizing security awareness among the populace

(b) 'Secure' stream is concerned with safeguarding citizens and infrastructures by reducing their vulnerability to attacks.

(c) 'Identify' objective deals with stopping terrorist threats and attacks on Nigeria and her interest

(d) 'Prepare' strand involves ensuring that the nation is ready to manage and minimize the consequences of terrorist attack

(e) 'Implement' stream has to do with the cooperative of all levels, both the public and private sectors, including civil society organisations. It states the involvement of Ministries, Departments and Agencies (MDAs) and other stakeholder organisations in executing their assigned roles and statutory responsibilities, under the coordination of the Office of the National Security Adviser (ONSA, 2016).

As fantastic as the revised strategy appears to be, studies still reveal that the Nigerian government continues to rely mainly on the use of military force to combat the insurgent group and that is why the counter-insurgency method has not recorded huge success. The little success achieved through the strategy has made the Nigerian government to claim times and over again that Boko Haram has been technically defeated and its coordinating force decimated.But the reality on ground shows that Boko Haram has not been annihilated. Through guerilla warfare tactic, the group continues to carry out intermittent attacks and suicide bombing of strategic locations and IDP camps with fatal causality, even among the military. A report

released by Amnesty international in 2017 indicated that no fewer than 375 civilians were killed in various terror attacks by Boko Haram sect between January and November 2017 alone(Amnesty International, 2017). More so, the various coordinated attacks carried out by the sect only in the first half of 2018 has led to the death of over 150 people.This included the 3 United Nations Aid workers which were killed in suicide bomb attack at IDP camp at Rann in Bornu state. All these, coupled with the adoption of another 110 school girls at Dapchi in March 2018, and the sect daring attacks on military formations show that NACTEST is still fraught with some gaps that question its potency as a policy document that could guarantee sustainable counter-insurgency in Nigeria.

Achieving Sustainable Counter-insurgency.

Sustainable counter-terrorism can be described as a holistic counter-terrorism strategy that includes military, political and socio-economic measures adopted by a state in response to the outbreak of insurgency. It involves a mixture of offensive, defensive and stability operations, conducted along multiple lines, with minimum collateral damage, in order to guarantee a society free from tension/ apprehension of insurgency or at least reduce insurgency to the barest minimum.

The contemporary international politics does not view security narrowly in terms of the survival of the state, rather, it also encompasses issues that center on socio-economic emancipation as well as political inclusiveness such as improved governance, political responsiveness to the citizens needs and international cooperation. This made Peoples and Williams (2015) opine that addressing the security of a nation involves a multidisciplinary approach in explaining what is wrong with the current social reality, identifying the actors to change it and providing clear norms and achievable practical goals for social transformation.

 The first step in this direction is identifying the factors that encourage terrorism. As a matter of fact, the first pillar of the Global Strategy for combating terrorism postulates that member states shall commit themselves to addressing conditions that are conducive to the spread of terrorism by engaging in and supporting activities to help prevent radicalization, violent extremism and ultimately terrorism. Some researchers of the situation in Northeastern Nigeria have identified some factors which made the region a fertile ground for insurgency as extreme poverty and hunger, religious extremism, deep-rooted feelings of socio-economic marginalization, lack of political openness, violation of human rights, inability of the government to manage tension and conflict, socio-economic disparity,

limited state presence which often leads to low rate of economic growth, low human capital development, low access to education and low investment in economic infrastructure. In line with this first pillar therefore, the on-going military action against terrorism must be accompanied by a genuine effort and feasible plans to address the root causes of terrorism as listed above.

As stated earlier, poverty is unarguably one of the issues that make people vulnerable to recruitment into insurgency in Northeastern Nigeria. Hence, any effort aimed at achieving sustainable counter-insurgency must include a feasible programme that would transform the economy of the region, engender economic growth and development and ultimately alleviate poverty. The government effort towards making the region to recover and stabilize may be channeled towards the area where the region has comparative advantage which is agricultural sector. A significant investment in economic infrastructure, particularly in farming may include disbursing of grants or soft loan to farmers, making farm inputs available and affordable to them, and creating market for their products by encouraging consumption of local products. These would increase the level of production, generate more employment and deal decisively with poverty.

Investment in economic infrastructure also involves gearing up private sector development as well as diversification of them no-cultural economy of the region. Both the government and the humanitarian agencies working in the Northeast Nigeria presently could establish vocational centers and encourage young men and women to go into the craft of their choices. Grant or soft loan could be made available to them as take-off capital after their training. The fact that the economy of the region has suffered from neglect over the years makes this imperative. The commitment of the government (both state and federal),to the project of eradication of poverty and promotion of sustainable economic growth would bring about prosperity in the region and undoubtedly reduce their vulnerability to recruitment as terrorists.

Furthermore, reclaiming the region from the scourge of insurgency involves raising the public capital expenditures there for the purpose of investment on local social services such as good road network, water, health, electricity and recreation centers. Unemployment and lack of access to the amenities that make life pleasant and enjoyable may make peopleto attach little value to life. That is part of the reasons that make insurgency/suicide bombing thrive. But the availability of social amenities could make them to see life from another perspective and attach more value to it.

Although, some scholars disagree with the view that poverty is a predisposing factor to insurgency. They back up their argument by citing some societies where people go through acute poverty without experiencing insurgency. However, one fact that cannot be disputed is that poverty ridden people are always ready to listen to anyone who can satisfy their basic requirement of food need or means of livelihood. This lacuna is usually explored by religious bigots to rally people, hoodwink them and tell them what they want them to hear or do (Quiggin, 2009). Mohamed Yusuf, the founder of Boko Haram sect, established a charity organization through which he catered for the needs of the vulnerable. That was how he got a large followers with which he started the insurgency. Therefore, a genuine effort at achieving sustainable counter-insurgency cannot dismiss the promotion of sustainable economic and social growth with a wave of the hand.

Furthermore, religiosity is a way of life in Nigeria. Most Nigerians, either Christians or Muslims consider religion more important to them than their ethnic identity. Hence, anything that religion is used to justify gets more attraction. That is why sustainable counter-insurgency effort must not handle the issue of religious intolerance/bigotry with a kid glove. The government needs to work with the religious leaders to de-radicalize the religious fanatics (Adeyemi, 2015). Since both Muslims and Christiansclaim that their religions preach peace and not abhorrence and viciousness, this claim should reflect and be more pronounced in the preaching of the religious leaders and the attitudes of the followers as well.(Okai,2017). In addition, the government can constantly promote religious tolerance, respect for all religious values, beliefs and cultures of other faith as well as intra-faith and inter-faith dialogue.

Moreover, the governments of the country and the respective states need to initiate programmes that would regularly promote a culture of peaceful co-existence, dialogue and ethnic tolerance between the various ethnic nationalities in the Northeastern region and in the country at large. Regular education and public awareness could be organised by the relevant government agency such as the National Orientation Agency (NOA). The agency can work to identify any source of tension and prevent them from snowballing into conflict. It can also address issues of intercommoned grievances and disputes that may have arisen as a result of population displacement and the struggle for livelihood either in the IDP camps or host communities.

A genuine peacebuilding mechanism that involves inclusive growth will encourage the people to repose confidence in the government and its ability to adequately address grievances. Hence, rather than take laws into their hands, they will always be willing to surrender any conflict to the necessary agency established by the government for the purpose of conflict resolution. Furthermore, NOA canidentify signs of radicalization early and mount an early warning machinery. It can also encourage mothers, who are regarded as nurturers of life and community guardians to play their roles effectively, so as to be able to detect early warning signs of radicalization in their children and thereby prevent them from being recruited into terrorist group (Ilesanmi, 2017).

A corollary to this is the effort that would encourage community security initiative. Although, the constitution of Nigeria does not allow the establishment of state police, nevertheless the existing "Civilian Joint Task Force" (voluntary civilians assisting in the task of policing the troubled communities in the Northeastern region) could be further empowered to assist the conventional security agencies in community security watch and provision of necessary information that could lead to early detection of any tendency towards insurgency (Cilliers, 2017).

A feeling of political exclusion, marginalization or sheer government neglect constitute part of the factors that encourage insurgency. Hence, a move towards ensuring sustainable counter-insurgency should take the issue of inclusive governance and accountability with all seriousness. This is very important in a country like Nigeria where there are about 400 ethnic groups. Decision making process on any social, political or economic issue should be very transparent and all embracing (Pizzuto, 2016). The people will be ready to assist the government in ensuring a peaceful society if they see transparency in the conduct of government business or feel included in the government policy formulation and implementation.

Education is very central to any plan that will guarantee sustainable counter-terrorism. Education liberates people from mental slavery and the clutches of religious bigots and political demagogue. The religious extremists themselves are not unaware of this and that is why they intensified their effort to destroy educational facilities in Northeastern Nigeria.

Lack of access to education would lead to an increase in the population of street urchins (popularly called Almajiris in Nigeria) from whom the insurgents could get new recruits.The Almajiri system keeps people out of western education and make them available for the dogmatic teachings of the Islamic fundamentalists and through that, they could be recruited to insurgency. Therefore, the

government should make concerted efforts, including seeking external assistance, to rebuild the school facilities that have been destroyed by insurgency and to encourage pupils/students to return to school (Abdulrasheed, 2015). In addition, given the fact that the destruction of school facilities, coupled with the abduction of students from their schools have worsened the existing lack of interest in education among the Almajiris in the region, the governments(both at federal and state levels)are encouraged to continue to evolve realistic initiativesto enlist the interest of the Almajiris in western education. The method of withdrawing them from the streets completely and suddenly too, and confining them to a particular place in order to give them access to western education may not be effective at the initial stage. The reason for this is that the Almajiris are not used to staying permanently in a particular location. Instead of taking them off the street at once and keeping them in school for many hours, a two hours' class may be specially designed for them initially, with one meal after class. The classes may be fixed for the morning or evening period. The number of hours they spend in school may increase as they show more interest in learning.The government of Nigeria may seek collaboration with UNESCO in doing this.

Further to this, getting the youth engaged in useful activities is one of the genuine steps which the government can take towards achieving sustainable counter-terrorism. Recruitment into insurgency is mostly done with the young people because they are susceptible to terrorist narratives. Recruiters cash in upon their idleness, discontents, grievances and sometimes gullibility to manipulate them and suggest another platform through which they can vent their grievances against the government. That is why the government needs to engage with them on their terms, through getting them involved in conversations that would enable them express themselves and allowing them to participate in decision making system (Guterres, 2018). Time and resources can be invested to empower them and to counter the manipulative messages which they have received. Political inclusion and regular dialogue with them would provide the government the necessary platform to help them to grow to become responsible citizens that would be prepared to defend the course and interest of the nation rather than join any terrorist group to bring the nation down.

Moreover, the government also needs to establish a workable and reliable system of assisting the victims of terrorism and their families to stabilize and return to normalcy. Although there is National Emergency Agency

(NEMA) and its state counterpart which is, State Emergency Agency (SEMA) whose main mandate is to attend to the needs of the displaced people among other things. But the agencies are doing very little due to paucity of funds. In most cases, their intervention does not go beyond the provision of relief materials and occasional distribution of food items to the displaced people. The displaced people, some of whom lost their property and the bread winners of their families certainly need more than this to return to normal life. Sule and Bangaje,(2017) posit that no one can talk of sustainable counter-terrorism when the victims of insurgency are not properly rehabilitated This is because despondency, anger and poverty may drive them into the waiting hands of the terrorists as new terror recruits.In this regard, the government needs to seek the assistance of the United Nations Agencies and some popular aid agencies to help in the rehabilitation of the people affected by terrorism, including the rebuilding of the damaged infrastructure.

Capacity building is also a very potent counter-terrorism mechanismwhich Nigeria should look into. It helps the government to develop the state capacity to get accurate and timely information that would be useful in preventing and combating terrorism.This is closely linked with the ability of the state to effectively deploy technology/intelligence in the fight against terrorism. As a matter of fact, military force has increasingly proved ineffective against violent transnational terrorist groups. Rather, intelligence and communications are more central to fighting a sustainable counterterrorism than a country's military capabilities (Kegley and Blanton, 2011).Intelligence gathering can help to detect the operations of the insurgents such as their method of recruitments, training camp, installations, source of weapon procurement, and foil their plans of attacks before they are carried out. Intelligence gathering also helps in detecting the finances and financiers of terrorist organisations. A proper deployment of intelligence gathering would leave the terrorists with no hiding place andeventually cripple their activities. Nigeria may seek the assistance of the United States Bureau of Counterterrorism on this. The Bureau Anti-Terrorism Assistance (ATA) covers; prevention of terrorist attacks, responding to and mitigating terrorist attacks, border security, provision of equipment relevant to investigations and some other services to partner nations in order to build their capacities.

Similarly, in view of the fact that terrorism is a global issue, no state can successfully combat it, acting alone.Sustainable counter-terrorism requires the government to step-up efforts at forging cooperation at sub-regional, regional and

international levels. Co-operation is necessary to improve border and customs controls so as to prevent and detect the movement of terrorists. It will also assist states to prevent and detect the illicit traffic in, small arms and light weapons, conventional ammunition and explosives, which are the weapons being used by Boko Haram terrorist group. Moreover, cooperation with other states will enable Nigeria to explore the advantage of the framework provided by relevant international, regional and sub-regional organizations to share best practices in counter-terrorism capacity-building like the one discussed above. Furthermore, international cooperation would encourage regular formal and informal meetings that would enhance frequent exchanges of information on cooperation and technical assistance among member states and the United Nations bodies dealing with counter terrorism as well as other relevant specialized agencies. Cooperation would also make available the type of assistance that can be gotten at each level.

III. CONCLUSION

Nigeria is one of the countries that subscribe to the Sustainable Development Goals. However, the terrorist insurgency which the country has been grappling with for the past nine years has been constituting a serious threat to the achievement of the SDGs. Insurgency has damaged the fabric of socio-economic structure of the Northeastern region thereby drawing the clock of development in the region many years backward, making it to be farther away from the realization of the SDGs. But as the tempo of terror attack is going down, several efforts are being made by both governmental and non-governmental organisations to assist the Nigerian government in rebuilding the battered socio-economic structure, particularly of the three most affected states in the region. However, for the various intervention activities to pay up and for the country to be on the track of achieving the SDGs, Nigeria must proffer a lasting solution to the menace of insurgency. Otherwise, any progress recorded on the path of recovery or achieving the SDGs may be brought to nothingness, particularly as occasional terrorist attacks continue unabated. It is on this basis that this research would conclude by saying that sustainable counter-terrorism is sine qua non to the achievement of Sustainable Development Goals in Nigeria. The study has extensively discussed the factors that can engender sustainable counter-insurgency such as unalloyed commitment to the overall development of the northeastern region, including making genuine effort at reducing poverty, making jobs available to the teeming youth there,

stemming the tide of religious extremism, embracing the use of intelligence in counter-insurgency effort, also embracing transparency and accountability in conducting government business at local, state and national levels, and forging cooperation with other nations and relevant counter-terrorist agencies at regional and international levels.

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The Asymmetric Nature of Boko Haram Insurgency and Its Implications on Human Rights and International Humanitarian Law

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Abstract— *Boko Haram is a brutal and rapacious Islamic insurgency group which began in Maiduguri, Borno State, Northern Nigeria around 2002 and has been declared as an international terrorist organization and described as having links with a dreaded terrorist group, the Al Queda by the United States of America. The group is adverse to Western influence and education in the northern part of Nigeria, seeks to introduce Sharia law and wants to replace government rule in order to establish a Caliphate within the northern region. In an attempt to undermine the government, Boko Haram is employing all forms of guerrilla tactics to unleash horrific and indiscriminate violence on innocent civilians. As their atrocious attacks increase, the situation in Nigeria continues to worsen with growing numbers of victims resulting in continued destruction of the social, cultural and economic infrastructure. Despite efforts by the Nigerian government to restrain the insurgent group, Boko Haram has transformed into a transcontinental danger, thereby creating more concern for the international community. This work evaluates the operational means and methods being adopted by the insurgents, the impact of their activities in Nigeria and its implications on the human and humanitarian rights of Nigerians. The paper concludes by recommending among others the need for government to focus fundamentally on addressing the underlying socio-political and economic triggers of domestic violence.*

Keyword— *Insurgency, Asymmetrical Warfare, Boko Haram, Human Rights, International Humanitarian Law.*

I. INTRODUCTION

Nigeria is Africa's most populated and presumably the most diverse country with about 400 ethno-linguistic groups. The country is battling with numerous conflicts occasioned by overlapping ethnic, religious, political and regional dichotomies. Section 14 (2) (b) of the Constitution of the Federal Republic of Nigeria 1999 makes the protection of lives and property the essence of government. This cardinal responsibility of government seems to be eroded in the northeast of Nigeria as a result of the brutal activities of the Boko Haram insurgency. The sense of security which entails a state of being safe and the absence of fear, anxiety, danger, poverty and oppression have been completely obliterated. Boko Haram has been declared as an international terrorist organization and described as having links with a dreaded terrorist group, the Al Queda by the United States of America. This declaration is not unfounded, it fits the definition contained in a recent United Nations (UN) document which describes terrorism as any 'act which is intended to cause death or serious bodily harm to civilians or non-combatants with the purpose of intimidating a population or compelling a government or an international organisation to do or abstain from doing any act' (Ban Ki-Moon, 2005).

The Boko Haram insurgency has disordered people from their normal abode to different unplanned places. The mass exodus of people has created refugee problems with considerable costs to the individual, host communities and the government. Moreover, the escalating violence has taken a toll on the socio-cultural harmony of the people thereby creating social melancholy and disorganising the hitherto existing sociological cohesion. The human costs in terms of lives and properties can hardly be valued and quantified since the upsurge of the violence began. Economic activities have been brought to a halt as a result of Boko Haram insurgency. Extreme violence destroys economic activities and discourages business investors. All economic ventures in the northeast of Nigeria have been paralysed. This has halted the development space of the region as it has scared foreign and local investors alike and limited the earnings from tourism (Nwagboso, 2011). The coordinated attacks on key government installations, infrastructure and investments have completely

devastated northeast Nigeria. One of the most obvious effects is the distress it has caused to local businesses and the people who reside in that part of the country (Onodugo& Itodo, 2016).

This situation has stimulated lawlessness by triggering misunderstanding and extensive horror among people in Nigeria. The fundamental human rights of individual as guaranteed by the Constitution have been jeopardised as well as gross violation of the rules of international humanitarian law. The people have been made to suffer from the double jeopardy of the insurgents and the armed forces of Nigeria. This is so because while the insurgents release violence on the people, the security agents on the other hand have subjected the people to gross violation of their constitutionally guaranteed rights. Government forces have deployed unconstitutional and extra-judicial system of unwarranted detention, torture, including shoot at sight to challenge and counter prevalent civic turbulences arising from the insurgency activities. People are harassed, intimidated, confined unjustifiably and killed at the slightest suspicion by the armed forces.

This paper is designed and constructed to evaluate the implications of the activities of the insurgents and government forces on human and humanitarian rights law. We therefore seek to establish in this work that there have been serious human rights abuses and international humanitarian law breaches as a result of the Boko Haram insurgency in Nigeria.The nature of insurgency is evaluated and the asymmetric strategy adopted by Boko Haram appraised.Even though this research is primarily doctrinal, it enjoys the benefit of diverse approaches including the chronological, analytical and evaluative. For all these, heavy reliance is placed on published materials such as books, journals, documents, reports, papers, communiqués, newspapers, etc. Additional materials are sourced from reliable internet sites.

II. THE NATURE OF INSURGENCY

Insurgency is a protracted struggle conducted systematically, in order to achieve specific intermediate goals leading finally to the overthrow of the existing order (David, 1964).Insurgents could also be described as individuals who rise in forcible opposition to lawful authority, especially when it engages in armed resistance to a government or to the execution of its laws (Anold, 2012). In the words of David, insurgency is 'an organized resistant movement that uses subversion, sabotage, and armed conflict to achieve its aims(David, 2013).Insurgencies normally seek to overthrow the existing social order and reallocate power within the country. They also aim to overthrow an established government, and also form an autonomous national territory within the borders of a state (Ikyase&Egberi,

2015). The notion and nature of insurgency always entreat the spirit of trepidation, evil, and revolt against an established authority by those who want to destabilize the efforts of an incumbent regime.Insurgency should be distinguished from riot which may take the form of sporadic, unorganised and sudden civil disturbances undertaken in protest against government policies but without any operational strategy and ideological objective.

Insurgency and terrorism are terminologies that maybe used interchangeably because terrorist tactics constitute part of the strategies and manoeuvres of insurgency. Their operational tactics are essentially those of guerrilla warfare and their objectives are similar, namely, to intimidate, frustrate and raise the feeling of uncertainty, imminent danger and the loss of hope, so as to cripple or limit all aspects of human activity and normal livelihoods (Ogbodo, 2010). It is our position that insurgency is limited to insurrection defined within the confines of internal crisis but may become terrorism when its operations are internationalised through external connection and network that threatens global peace and security; somewhat a distinction without a difference in the objective and strategy of their operations. Boko Haram has without doubt transformed from an insurgency group into a Nigerian example of terrorist network. Currently, there appears to be a pronounced religious content in the character of Boko Haram insurgency in Nigeria and this has manifested in theappeal, trend and intensity as well as the dynamics and possible consequences of the conflict. The Islam religion is used by the insurgents as a potent weapon for recruitment, sympathy, ideological indoctrination, intelligence gathering and radicalization. The insurgents are therefore riding on the crest wave of religious sentiment to gain acceptance and manipulate the proclivity of the people.

According to Robert, the operational modalities of insurgent groups involve varieties of tactics and methods, namely (Robert, 2010):-

a) cell-networks that maintain secrecy,

b) terrorism used to foster insecurity among the population and drive them to the insurgents for protection,

c) multifaceted attempts to cultivate support in the general population, often by undermining the new regime;

d) attacks against the government,

e) Massive propaganda, etc.

The adoption of asymmetric strategy by Boko Haram is much within expectation. The group cannot attain their political objectives through conventional means. Because of this, it has deployed guerrilla tactics, to wit, asymmetric violence, ambiguity, the use of complex terrain, psychological warfare, and soft spot attack as means objective actualisation. This has serious

implications for the promotion of, respect for and enforcement of the human rights of the people. By adopting means and methods that are contrary to the rules of war, the insurgents have trampled on the fundamental human rights of the citizenry and committed grave breaches of international humanitarian law.

III. THE BOKO HARAM INSURGENTS

BokoHaram is a combined term derived from Hausa and Arabic. The term "Boko" comes from the Hausa word *Aninmist* western or otherwise non-Islamic education. And the Arabic word "Haram" means "western education is a sin." Boko Haram is therefore an Arabicized-Hausa terminology which simply translates into "western education is sinful" and is propagated by "jama"atulAlhulSunnahLidda" watiwal Jihad" sect who believed that they are committed to the Hadith of Prophet Muhammed"s teachings and islamic jihad (Adetoro, 2015). The originator of Boko Haram (Mohammad Yusuf) was a fundamentalIslamic cleric who trained as a Salafist (a school of thought often associated with Jihad) and was strongly influenced by „IbnTaymiyyah" (a fourteen century legal scholar) who preached Islamic fundamentalism (Farouk, 2012).

Boko Haram originated from Maiduguriin Borno State, located in northeast Nigeria, around 2002. The group established an Islamic school in Maiduguri from where they operated and subsequently relocated from Maiduguri in 2004 to a remote village called Kanamma in Yobe State where they formed a base and named it Afghanistan (Ezema, 2013). Gradually Boko Haram increased in their numbers as Mohammed Yusuf attracted people who were mostly school dropouts, unemployed, and disgruntled(Anthony, 2014). The Boko Haram Jihadist group shared a common ideology (jihadist) with Al-Qaeda in the Islamic Maghreb, Al-Qaeda groups operating in the Sahara and Sahel region (Stuart, 2014).

The target and cardinal objective of Boko Haram is to abolish the secular nature of the Nigerian society and to replace it with an Islamic state, by establishing a Sharia system of government in the country. It is equally against western education and the teaching of modern science. These ideas according to the founder of Boko Haram are anti-Islam (Nwabuisi, 2012). In this connection, the group abhors western education, western culture and scientific explanations to certain natural happenings.

Accordingly, the reason behind the Boko Haram insurgency in Nigeria is strategically political, in that the insurgents are attempting to replace the Nigerian state with an Islamic state governedby Sharia law, especially in the northern Muslim dominated region. Sharia law is an Islamic law based on the Quran, which regulates both public and private conduct (Merriam-Webster, 2016).

Boko Haram believes a strict Islamic state under Sharia law would address the problems of corruption, bad governance, and Western influence, which does not meet the desires of the Muslim population.

Since its emergence, the insurgent group has employed all forms of guerrilla tactics and violence to unleash mayhem against the state and people in an attempt to replace the Nigerian institutions, which they perceived as corrupt and Western inclined. Boko Haram took advantage of the prevailing situation to mobilize support, and recruited fighters to carry out a revolutionary Jihadist movement against the Nigerian state (U.S Department of Justice, 2014).

Accordingly, Boko Haram has carried out violent, horrific and indiscriminate attacks on innocent civilians. As their attacks increase and the situation in Nigeria continues to deteriorate, with increasing numbers of victims, there is continued destruction of the social and economic infrastructure and disruption of education services.The conflict has spread and intensified as a result of a complex web of socio cultural, economic, ethno religions and sub-regional factors. It has evolved into what appears to be a non-international armed conflict between Boko Haram and Nigeria security forces in the states of Borno, Yobe and Adamawa and has been marked by egregious violations committed by both sides (Mohammed, 2014).

Since the arrest and extrajudicial execution of the leader of the sect in July 2009 by the Nigeria Police Force while in their custody the regularity and severity of Boko Haram attacks increased tremendously. The violence the group has unleashed on the Nigerian State is unprecedented in the history of insurgency in the country. Boko Haram has used bombs to launch attacks against government or "Western targets, to intimidate opponents and to kill civilians. Its fighters have slaughtered civilians during attacks on towns and villages, assaulted and abducted teachers and students, abducted at least 2000 young women and girls and subjected many of them to forced marriage, forcibly recruited men and boys and burned and destroyed houses and schools.It is important to point out that Boko Haram is the first insurgent organization in Nigeria to be classified as a terrorist organization by the United States of America and its allies (Sehu, 2011).

IV. ASYMMETRIC NATURE OF THE CONFLICT AND THE ADOPTION OF GUERRILLA STRATEGY BY BOKO HARAM

Asymmetrical warfare refers to armed conflicts to achieve political objectives, and as the name implies, involves a disproportionate distribution of power. Unlike most conventional warfare, it is usually (though not always)

initiated by the weaker side (David, 2017). Asymmetric warfare therefore occurs in a situation where the two main armies engaged in armed conflict are of unequal size or strength. This is typified by armed conflict involving a conventional army of a sovereign country and perhaps an armed group within the country's territorial jurisdiction. In an orthodox war, you have two professional armies, who have almost the same capacity, military training experience, resources, and machineries. The only practical variance in this circumstance is how the two warring groups execute their tactics. When this situation is the case, the armed conflict is called symmetrical warfare, because both sides to the conflict fundamentally appear similar. An example of symmetrical warfare is afforded by the war fought between the Allies and the Axis; it was a conflict between professional, national armies that were all basically the same. This is normally how a conventional war is fought (Ancker& Burke, 2003).

We however have situations where unequal parties engage in war in which one of the combatants is not a professional army, but a smaller group of insurgents or rebels making it impossible for the latter to apply the conventional military tactics used to fight a professional army. The means and methods acceptable in warfare under international humanitarian law are thus made inapplicable. When this is the case i.e., where asymmetrical warfare is in place, resort is had to the use of guerrilla tactics, which are aimed at distressing and intimidating the enemy more than trying to destroy them (Blank, 2004). The recourse to guerrilla warfare by the smaller and weaker party to the armed conflict is not farfetched. Apparently overwhelmed by the strength and capacity of the professional army, the smaller party is usually left with no option than to adopt unprofessional means and methods designed to weaken the resolve of the larger army to continue fighting(Clark, 2007).

These guerrilla tactics may include destroying infrastructure, sporadic raids or attacks at unanticipated times and targets that are not military objects. The overall objective is not to gain military objective and advantage but to harass and intimidate the populace and gradually dissolve the will of the larger army (Chaliand, 1994). The resort to unacceptable tactics by the smaller combatant sometimes put them in a more advantageous position over the bigger and professional army. Unlike conventional wars, in which one army battles another army in uncluttered battlefields, asymmetric wars mostly takes place inside thickly populated urban areas. The strategy is to bring the war to built-up areas for several reasons including making soft and civilian objects susceptible to attacks so as to intimidate and weaken the larger army(Mack, 2000).

Asymmetrical war strategy is deployed in contemporary conflict by those engaged in terrorism, insurgency, war of information and ideas, war of disruptive threats, attacks using bioweapons through the mail or cyber-attacks on the Internet, war waged by non-state actors against the sole remaining superpower (Allen, n.d.). The means and methods used by the current enemy is what is in contradistinction from well-established traditional warfare, i.e., warfare conducted by the legitimate military forces of nation-states, wherein the objective is to gain military advantage.

This is another type of war, new in its intensity, ancient in its origin—war by guerrillas, subversives, insurgents, assassins, war by ambush instead of by combat; by infiltration, instead of aggression, seeking victory by eroding and exhausting the enemy instead of engaging him. It preys on economic unrest and ethnic conflicts. It requires in those situations where we must counter it, and these are the kinds of challenges that will be before us in the next decade if freedom is to be saved, a whole new kind of strategy, a wholly different kind of force, and therefore a new and wholly different kind of military training (Lele, 2014).

The concept of asymmetric warfare has existed since the dawn of time. One need not go into every example of a war fought with a new tactic, new weapon or new organizational style, or where one side used terrain or some other tangible substance to its advantage. The primary strategic objective of asymmetrical warfare is psychological, not military. It is to intimidate the adversary psychologically by directly or indirectly inflicting fear and terror in order to achieve its political agenda. In more descriptive terms, it is, "the combined use and threat of violence that is directed at one set a targets—the victims—to compel compliance or allegiance from another set of targets (targets of demands) or to impress a wider audience that is not directly involved in a specific conflict (the mass media, the general public, world opinion, other governments, etc. (Mack, 1974).

Asymmetrical combatants generally use covert terrorist and unconventional guerrilla warfare tactics and seek to avoid direct military encounters with the adversaries' vastly superior armed forces. This is in sharp contrast to conventional military warfare strategies that involve direct military-on-military confrontations with the strategic objective being to erode the enemy forces' will to fight, and thereby to produce decisive military victories that can force the defeated side to accept the victors' terms. The second but vital strategic objective in asymmetrical warfare is to win the hearts and minds of potential sympathizers and supporters, thereby gaining financial and logistic support, safe haven, and the ability to recruit new combatants (Staten, 2016). No

asymmetrical organization or movement can long survive much less achieve its political objectives without a significant outside support system.

The bigger and professional army is trained on rules of warfare under international humanitarian law and is restricted to adopt only means and methods allowable in armed conflict according to the rules of engagement. Apart from the limitation placed on professional armies by international humanitarian law, the nature of this kind of conflict is so indeterminable and fluid when compared with the traditional warfare thereby making the, larger and more power armies confused and unable to adjust. Asymmetrical warfare can be astonishingly potent for the weaker force (Allen, 2010). Asymmetric warfare therefore inspires the use of non-traditional military tactics, used generally by the weaker force to balance out the power inequity. In this connection, asymmetrical combatants generally use covert terrorist and unconventional guerrilla warfare tactics and seek to avoid direct military encounters with the adversaries' vastly superior armed forces. This is in sharp contrast to conventional military warfare strategies that involve direct military-on-military confrontations with the strategic objective being to erode the enemy forces' will to fight, and thereby to produce decisive military victories that can force the defeated side to accept the victors' terms (Ronald, 1989).

The usage of unconventional tools and tactics, be it guerrilla warfare or terrorism or irregular warfare or any other forms are becoming more synonymous with non-state entities and Boko Haram is not an exception. Accordingly, Boko Haram has deployed to its advantage the use of these unconventional tools and tactics to target the state's susceptibilities in order to achieve unequal result. Historically, weak powers have sought to avoid an opponent's strengths and instead attempted to exploit the latter's weaknesses (Katzenbach, 1962). But the application of hitherto unexplored and innovative means for attacking an adversary's weaknesses is termed as "asymmetric warfare". In a way, seeking asymmetries is fundamental to all wars. But in the modern context, asymmetric warfare emphasises what is popularly perceived as unconventional or non-traditional methodologies.These generally seek a major psychological impact such as shock or confusion that affects an opponent's initiative, freedom of action or will. Asymmetric methods require an appreciation of the opponent's vulnerabilities. Asymmetric approaches often employ innovative, non-traditional tactics, weapons or technologies and can be applied at all levels of warfare, strategic, operational and tactical and across the spectrum of military operations (Metz, 2001).

The increasing trend of asymmetrical warfare as a strategy of choice among insurgents, rebels, extremist political groups is most inevitably result national and international security threat in the 21st century (David, 2017). Operating in small, covert groups, and having no recognized sovereign territory or population to defend, asymmetrical combatants can engage in violent, lethal activities with far less risk of being totally overwhelmed by reprisals that a nation-state might face. In addition, those killed in action can be portrayed as martyrs and used to recruit more converts to the cause.

It should be pointed out that states are under clear obligation to respect and uphold human rights in armed conflict situation. This responsibility is as obligatory as the duty to ensure the recognition and enforcement of the rules of international humanitarian law. Breaches of these obligations attract international condemnation, sanctions and criminal responsibility. Thus while states are accountable to other states in the United Nations system in terms of international law and to their own citizens in terms of domestic law and values, violent non-state actors like the Boko Haram appear subject to no laws.

Boko Haram has engaged in strategic violence directed mostly towards government security forces, civilian populations, institutions, and Western interests. In September 2010, Boko Haram attacked the Maiduguri Prison, releasing seven hundred prisoners, including its own members (Sani, 2010). Another strategic attack by the insurgents was the bombing of the Nigerian police headquarters at Abuja, the federal capital territory, in June 2011. Two months later (26 August 2011), the insurgents masterminded the bombing of the United Nations headquarters in Abuja, killing 26 people (Adewumi, 2014). This was also an attempt to express their hatred for Western influences in Nigeria. On 2 December 2013, several Boko Haram fighters, dressed in military uniforms and equipped with rocket launchers, infiltrated Maiduguri, and attacked the army barracks and air force base, leaving several buildings and five aircraft destroyed. A similar incident occurred in Bama in Borno state, on 20 December 2013, when the insurgents attacked a military barracks killing members of the security forces.

Other noticeable premeditated violence perpetrated by the insurgent includes the attack on the Kanama police station in December 2003; looting arms and burning down a police station in a coordinated attack in 2004; an invasion of the Bama and Gwoza police stations, killing scores of policemen, including a deputy police commissioner, and carting away arms and ammunition. In March 2014, a coordinated attack was staged on Giwa army barracks in Maiduguri, freeing more than one thousand fighters and detainees by Boko Haram. Boko Haram also resorted in killing prominent figure, clerics, and chiefs who presented

a threat to their organization (Adewumi, 2014). In 2011, the group assassinated a gubernatorial candidate and a political party's chairman in Maiduguri, a month before a general election. Prominent chiefs and Muslim clerics were also assassinated during this period for criticizing the group, or being suspected of passing information to government troops. These attacks are deliberate attempts by the insurgents to undermine the Nigerian government, destabilize the country, and eventually overthrow it (Sadau, 2011).

4.1 The use of Violence and Propaganda

Boko Haram has engaged in violent propaganda in order to propagate its ideology, reach wider audience, and attract similar radical groups beyond the Nigeria border. Guerrillas need to be experts in propaganda media; they do everything possible to spread their ideology, create fear, and disrepute the government and its security operators. Boko Haram has employed propaganda strategies throughout its operations. The group has effectively engaged the internet, YouTube, cable news, and other social networks in showcasing clips of its successful attacks on military targets, prison breaks, attacks on police stations and government installations. Boko Haram continues to conduct propaganda activities in order to spread fear, and prove they are everywhere and capable of taking on selected targets. The abducted schoolgirls from Chibok community were repeatedly displayed on social media, YouTube, and cable news by Boko Haram in order to achieve its propaganda goals (Gilbert, 2014).

The wildest method to spread trepidation and terror is the use of violence. Guerrillas employ violence in order to prove to the people that they can always reach the enemy as well as anyone contrary to the movement. Violence helped Boko Haram to spread fear among the Nigerian security forces, government officials, civilian population, and the international community. Boko Haram attacked and set thousands of homes ablaze, causing panic and fear among communities, forcing people to abandoned their homes and property for safety. The insurgent also engaged in terror attacks using suicide bombs on targeted personnel and installations (Sadau, 2009).The group conducted assassination of prominent chiefs and Islamic scholars critical of their movement. This act left other prominent Islamic scholars, government officials, and key figures silent out of fear for their lives. On several occasion, the group has indiscriminately attacked worshippers, both Christians and Muslims, to scare them away from their places of worship by depriving the people freedom of religion.

In 2012, as attacks by Boko Haram intensified, former President Goodluck Jonathan declared a state of emergency, which was subsequently extended repeatedly in Borno, Yobe and Adamawa States. The state of emergency gave overly broad emergency powers to the security forces former President Goodluck Jonathan set up a joint task force to lead the operations against Boko Haram, which included personnel from the Nigerian Army, Police Force and other security forces. The army took full control of operations against Boko Haram in August 2013. The authorities set up a Civilian Joint Task Forces (JTF) to work with the security forces in Borno State by identifying and helping to arrest Boko Haram members. Civilian JTF play a role in mass arbitrary arrests and in screening operations in which informants point out Boko Haram suspects (Idowu, 2013).

To further instil fear, confusion and assent control over the instrument of violence the group in 2014 abducted two hundred schoolgirls from Chibok village in the Borno State of Nigeria. The abduction activated the concern and attention of the international community, and provoked worldwide denunciation (Onafowora, 2018). Insurgents tend to use guerrilla tactics such as bombing, ambushing, kidnapping, killings, and assassination in order to create fear or gain recognition. The Boko Haram group further pledged allegiance to Islamic State in Iraq and Syria (ISIS) in 2014 to consolidate their network and gain more recognition (Almukhtar, 2015). The group has engaged in guerrilla warfare against the Nigerian government and its citizens for the last decade. Despite efforts by the Nigerian government and its partners to combat the Boko Haram insurgency, the group continues to pose a threat and challenge to the government of Nigeria and its partners.

4.2 The Use of Intelligence

Guerrilla warfare is profoundly reliant on intelligence, which is a crucial factor in scheduling operations. Guerrillas make a comprehensive study and evaluation of the enemy before conducting an attack. They exploit the enemy's softness to their advantage. For instance, guerrillas seek out information about the enemy's strength, state of equipment, deployment, movement and supply route, troop discipline, level of commitment and training, and boldness of its leader (Liolio, 2013). All these are considered before they strike. The operation of Boko Haram in the last decade shows that they have adequate and accurate intelligence at their disposal. There seem to know all about the movements of the armed forces and strike immediately the opportunity presents. Besides, their mobilisation against the armed forces is usually more than adequate suggesting that they have foreknowledge of the military strength at that given time. Their intelligence net is sosturdily synchronized with everyone acting as an agent and informant thereby establishing a reliable and formidable communication system.

Boko Haram keeps its operation fluid leveraging on secrecy, speed and surprise thereby making it problematic for Nigerian security forces to comprehend its strategy at any given time. The sect maintains a compact information protection regime making it almost impossible to determine the exact details its operations, size, and structure. This makes the solution to defeating the group indefinable. The group has also employed devices to collect information on government troops, such as includes electronic devices, social media, hacking, and use of local inhabitants. The rate at which Boko Haram carried out coordinated attacks against government troops, locations, and facilities is alarming. This indicates the amount of surveillance activities conducted against government troops and their operations. The insurgents have exhibited superior knowledge in their understanding of terrain, and use of information to outsmart security forces on numerous occasions. They employ services of local inhabitants, who provide them with accurate intelligence about government forces. The group also enjoys the support of sympathizers, who are not necessary taking part in the struggle, but provide information for the insurgents because they have had lost faith in the government (Sadau, 2011).

As a corollary, guerrillas deny all vital information of themselves to the enemy, who is enveloped in an impenetrable fog. They take advantage of knowledge of terrain to gain initiative and operate on the ground of their own choosing. They attack weakness and withdraw when conditions are not promising. Guerrillas are expert at running away from major confrontation because their aim is to exhaust security forces and prolong the struggle. Unlike government troops, guerrillas effectively engage locals and recruits from inhabitant of their geographical location (community) with knowledge of the terrain and can easily spot any unusual movement in their controlled area.

V. BOKO HARAM INSURGENCY AND ITS IMPLICATIONS ON HUMAN RIGHTS

The term "right" connotes an interest of any person or group of people which is recognised and protected by law, in return for which, there is a corresponding duty, and a disregard for which there is a penal consequence for an act which is regarded as a wrong (Salmond, 1983). "Human Rights" on the other hand are considered as those inalienable rights which are believed to have been with man right from creation and have followed man from one historical epoch to another.

The term human rights constitutes a set of rights and duties necessary for the protection of human dignity inherent to all human beings, irrespective of nationality, place of residence, sex, national or ethnic origin, colour,

religion, language or any other status (Esteinerte & Wallace, 2009). The concept of human rights has been defined as a set of duties necessary for the protection of human dignity and inherent in all human beings irrespective of nationality, place of residence, sex, natural or ethnic origin, colour, language, religion or any other status. One of the fundamental objectives of the United Nations Organization as enshrined in Article 1(3) of the United Nations Charter, 1945, is the promotion and protection of human rights of citizens globally. This has been the driving force of the work of the United Nations which has been seen in the range of International treaties, declarations and conventions bordering on the promotion and protection of human rights, the most important of which is the Universal Declaration of Human Rights (UNDHR) which came into effect in 1948 (George, 2010).

Consequently, it has been stated that the acceptance of the centrality of human rights within the international community has been due to the increasing consideration of human rights issues within the framework of the United Nations. The UDHR is perceived as the foundation for current HR developments. Since its inception, many of the rights enshrined within it have infiltrated the municipal laws of many States. The UDHR has also inspired a plethora of International Convention. Following the UDHR, the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR) were adopted in 1966. These two instruments effectively made many of the provisions of the UDHR binding on States that ratified them.

Human rights are very significant in the lives of citizens of any country, their guarantee in the Constitution or any legal instrument help in safeguarding the welfare and happiness of the citizens. Their safeguard also serves as checks against arbitrary exercise of power by the state instruments of coercion. Their guarantee in any society promotes the output or productivity of the citizens in contributing to the development of their society. The UDHR has also, indirectly helped States in drafting their constitutions and forming their own HR policies. Human rights are broad and are classified into three categories, the first are the civil and political rights which are provided in the constitution of most countries and rendered justiciable. It can be rightly asserted that one of the greatest objectives of the post-independence Nigerian Constitutions is the protection and promotion of human rights. The preamble to the 1999 Constitution unmistakably set the tone by dedicating itself to promote good government and welfare of all persons on the principles of freedom, equality and Justice. Apart from the preamble, chapters two and four of the Constitution

extensively deal with human rights issues. While chapter two is captioned, Fundamental Objectives and Directive Principles of State Policy, chapter fouris entitled, "fundamental rights". Under the Fundamental Objective and Direct Principles of State Policy, the second generation rights, consisting of economic, social and cultural rights are extensively set out in sections 13 to 21. These rights are predicated on the necessity for the material well-being of the citizenry with the state playing a pivotal role (Jacob, 2012).

The rights considered fundamental and which must be promoted and protected are contained in Chapter IV of the 1999 Constitution of the Federal Republic of Nigeria. These rights are justiciable in terms of enforceability and on no account should these rights be abused save as allowed by the constitution. These essential rights are listed below without elaboration:

1. The Right to Life as contained in section 33
2. The Right to Dignity of Human Person as contained in section 34
3. Right to Personal Liberty as contained in section 35
4. Right to Fair Hearing as contained in section 36
5. Right to Private and Family Life as contained in section 37
6. Right to Freedom of Thought, Conscience and Religion as contained in section 38
7. Right to Freedom of Expression as contained in section 39
8. Right to Peaceful Assembly and Association as contained in section 40
9. Right to Freedom of Movement as contained in section 41
10. Right to Freedom from Discrimination as contained in section 42
11. Right to Acquire and Own Immovable Property anywhere in Nigeria as contained in section 43

To give concrete expression to the rights, section 46 empowers any person who alleges that any of the rights has been, is being or is likely to be contravened in relation to him to seek redress in any High Court and the court has the jurisdiction to make an appropriate order and issue such writs and give such directions as it may consider appropriate for the purpose of enforcing or securing the enforcement of the rights (Dada, 2012).

Despite the fortification of these fundamental rights by the constitution and numerous judicial reaffirmations by the courts, Nigeria is faced with widespread human rights abuses as a result of Boko haram insurgency in north-eastern Nigeria. Boko Haram continues to commit gross human rights abuses and serious violations of international humanitarian law resulting in extreme violation of the constitution and other normative regime

in this respect. The extent of human rights abuses by Boko Haram and Government forces has shocked the scruples of the international community.

The Boko Haram insurgency has created a potent environment for the abuse of the human rights of citizenry. For instance, the crisis has thrown up serious internal displacement within the region.The internally displaced are made to go through harsh conditions thereby exposing them to dehumanizing conditions. They are held in camps made of shanties not suitable for habitation and the weather. As a result, they are cut off completely from social, cultural and economic facilities making it impossible for them to enjoy the rights to education, food, health, shelter, and water and sanitation. Closely related to internal displacement is the Refugee situation the insurgency has created. Since the intensification of the insurgency, several thousands of persons have escaped across the border intoneighbouring countries likeCameroon, Chad and the Niger. This has resulted in a major refugee crisis in the region. Of relevance to our discussion is the fact that the affected refugees have been subjected to all manner of human rights violation by their host country contrary to existing regime of protection. We have had instances were refugees were forcibly evacuated back to Nigeria by Cameroon authorities under the guise that their presence will elicit attacks from Boko Haram. Besides, refugees have been made to contend with inhuman treatment not even suitable for animals.

The conflict has reduced the value of human live to nothing. Premeditated and extrajudicial killings are so common and rampant thereby rendering human live valueless. The right to live has been completely eroded. Government sources in the States concerned have estimated that some 20,000 civilians, including an undetermined number of women and children, have been killed by Boko Haram since 2009. Civilians consisting of men, women, boys, girls, and children who are non-combatant and therefore should have been protected have been shot, beheaded, amputated, stoned, drowned, burned and bombed. Boko Haram has used stones, machetes, knives, sophisticated and high-calibre weapons, improvised explosive devices, landmines, guns mounted on pickup trucks, military helicopters, armoured vehicles and motorcycles to perpetrate killings. The consistency and regularity with which unlawful killings occur shows that human live is no longer sacrosanct and that the right to live as guaranteed by the constitution is observed more in breach than in compliance.

The constitution guarantees the right to freedom of movement and association but the Boko Haram insurgency has rendered these constitutional protections meaningless. One of the avenues used by the insurgents to recruit fighters and wives is by abduction. Boys are

principally captured by Boko Haram for brainwashing for the purpose of radicalising their orientation and ideology and for recruitment into its belligerent force. Women and girls on the other hand arekidnapped for sexual harassment, manipulation, compulsory marriages, labour and religious conversions to Islam. As we write, the locations of most of the victims areunidentified, and those who have attempted to escape have been killed. The abduction of 276 schoolgirls from Chibok, of Borno state, on 14 April 2014, was the hallmark of all kidnap that elicited international reaction and condemnation. Boko haram insurgents are remarkable for brutality and ruthlessness. Much within expectation, abductees are usually exposed to cruel, inhuman or degrading treatments including, sexual violence. In addition, abductees and civilians living in locations within the northeast are randomly arrested, menacingly interrogated and at times tortured so as to extract information from them.

The right to property is equally not spared from abuse. Victims constantly recount how Boko Haram thoroughly demolished, seized and burgled homes during attacks. We are daily inundated with gory videos of annihilation of entire community by insurgents. These practices are prevalent and are used as part of the group's fighting tactics to gain control over territory and to prevent escapees from returning. Under domestic and international law States are obligated to ensure respect for and protection of human rights. Such an obligation includes taking measures to prevent the commission of offences, investigating human rights abuses and international humanitarian law violations promptly, thoroughly and independently and prosecuting those found responsible, providing adequate and effective remedies, and preventing the recurrence of violations. Unfortunately and quite regrettably, the Nigerian government has failed woefully in this respect.

VI. BOKO HARAM INSURGENCY AND ITS IMPLICATIONS ON IHL

War is not fought at the wimps and caprices of combatants. The conduct of armed conflict is regulated and restricted by International humanitarian law (IHL). IHL means international rules, established by treaties or customs, which limit the right of parties to the conflict to use the methods or means of warfare of their choice or which protects states not party to the conflict or objects that are, or may be, affected by the conflict (Ladan, 1999).IHL is actually an off-shoot of the law of nations and its basic rules are binding on all states (Gasser, 1993). The law of war of which international humanitarian law forms a part, operates for the benefit of victims of the hostile relations and not merely to define rights and duties

of belligerent parties (Ibanga, 2002). It is based on the principle that human beings are entitled to certain minimum rights - protection, security and respects - whether in peace or in war. If wounded or captured, he is entitled to care and humane treatment; if dead, his body is entitled to decent treatment (Umozurike, 1993).

International humanitarian law, therefore, is one side of a coin; the other is human rights law. Scholars have given different definitions of international humanitarian law. Buergenthal describes it as "the human rights components of the law of war (Buergenthal, 1995)."Professor Pictet defines it as that considerable part of international law which is dominated by the feelingof humanity and is aimed at the protection of the persons (Geza, 1984).The International Committee of the Red Cross (ICRC) plays far-reaching and noticeable role in the evolution and improvement this aspect of international law. ICRC has defined IHL it to be those international rules, established by treaty or custom, which are specially intended to solve humanitarian problems directly arising from international or non-international armed conflicts and which, for humanitarian reasons, limit the right of the parties to a conflict to use methods and means of warfare of their choice or protect persons and property that are, or may be affected by the conflict (Gasser,).

This branch of law therefore regulates the conduct of war and also seeks to mitigate the hardship occasioned by outbreak of hostilities. In other words, it imposes limits and restrictions on the choice of means and methods of conducting military operations on the one hand, and on the other, provides for the protection of persons who do not or no longer take part in military actions (Blishchenko, 1989).The norms of international humanitarian law have been extensively codified in the four Geneva Conventions of 1949, in the Additional Protocols of 1977, and in other instruments, and some of the Geneva Conventions have received more ratifications than the United Nations Charter.

The Basic Rules of IHL can be stated as follows:

1) The parties to a conflict must at all times distinguish between the civilian population and combatants in order to spare the civilian population and civilian property. Neither the civilian population as a whole, nor individual civilians, may be attacked. Attacks may be made solely against military objectives (Clairede,& Edwin, 2003);

2) People who do not or can no longer take part in the hostilities are entitled to respect for their lives and for their physical and mental integrity. Such people must in all circumstances be protected and treated with humanity, without any unfavourable distinction whatsoever (Buergenthal, 1995);

3) It is forbidden to kill or wound an adversary who surrenders or who can no longer take part in the fighting;

4) Neither the parties to the conflict nor members of their armed forces have an unlimited right to choose methods and means of warfare. It is forbidden to use weapons or methods of warfare that are likely to cause unnecessary losses or excessive suffering (Hans-Peter, 1993);

5) The wounded and sick must be collected and cared for by the party to the conflict which has them in its power. Medical personnel and medical establishments, transports, and equipment must be spared. The Red Cross or Red Crescent or red crystal on a white background is the distinctive sign indicating that such persons and objects must be respected (Hillier, 1999);

6) Captured combatants and civilians who find themselves under the authority of the adverse party are entitled to respect for their lives, their dignity, their personal rights, and their political, religious, and other convictions. They must be protected against all acts of violence or reprisal. They are entitled to exchange news with their families and receive aid. They must enjoy basic judicial guarantees (Sanford, 1985).

In apparent contravention of IHL, Boko Haram has targeted civilians and civilian objects protected under this legal regime, including schools, mosques, churches, prisons, hospitals and markets, and has contaminated water installations. Civilians, civilian objects, Prisoners of War, those rendered hors de combat and those who do not take part in hostilities etc., are protected from all forms attacks and entitled to respect for their lives and their moral and physical integrity. They are expected to be protected in all circumstances and treated humanely without any adverse distinction.

The violation is not limited to the insurgents. Attacks by security forces causing a high number of civilian casualties have been reported, most notably in Baga, Nigeria, in April 2013, where civilians were reportedly shot by security forces and 642 people were displaced. Investigations into the event by reliable national sources determined that cases of extrajudicial and summary executions, torture, arbitrary detention, enforced disappearance and rape had been committed by national security forces (Nigerian National Human Rights Commission, 2013).

In addition to the protection of these persons, IHL regulates and limits the right of parties to a conflict to choose methods and means of warfare. It is forbidden to use weapons or methods of warfare that are likely to cause unnecessary losses or excessive suffering. In this connection, weapons that are likely to result in superfluous consequences as to achieve unwarranted and collateral effect are prohibited. Undoubtedly, Boko Haram and government forces have resorted to the use of these calibres of weapons in outright violation of IHL.

The current strategy by Boko Haram is the use of explosives capable of and intended to achieve excessive effect. This is made manifest by the terrifying and persistent use of women and children in suicide bombing by the Boko Haram terrorist group. The justification for the use of women and children is to evade government security networks and strike their target without any suspicion. It is usually very unlikely to imagine that children and women will pose any danger in armed conflict situation and therefore stand to escape the scrutiny of security personnel. Thus, women and girls can have easier access to targets because females are less often "suspected, inspected, or detected" as attackers (Jacob, 2014). This can be especially true in Islamic societies where there are strong social barriers to predominantly male security officers subjecting Muslim women to checks (David and Allison, 2007). This ultimately renders the use of women and children a short-term tactic since security forces can and do adapt (Lewis, 2012). These patterns are consistent with organizational-level analysis that explains the use of women and children in terms of tactical and strategic advantage for a terrorist movement (Robert, 2003). First, the 'shock value' of initial use of female attackers may ensure publicity and therefore have a propaganda effect (Pearson, &Wilayat 2017). Second, militant groups suffering shortages of male recruits amid, for example, an intensification of external pressures can resort to the use of women and children in an act of "desperation (Cindy, 2005).Third, the use of women and children can be used to shame and embolden men to fight (Anne, 2008).

Many of the women and children who are involved the Boko Haram insurgencies do that out of obliviousness and usually under extreme indoctrination, brainwashing and manipulations. They are usually captured, mesmerised, cajoled, proselytized and made to operate independent of the exercise of their free will. A number of women and girls say insurgents told them they would be safe when they detonate the explosives and are made to believe that nothing will happen to them. Because of extreme poverty, female suicide attackers are paid as little as 200 Naira (60 cents) to undertake attack on soft target(Pearson& Jacob, 2016).

Members of the Civilian Joint Task Force (JTF) and Operation Lafiya Dole command believe both hypnotism and enforced drug-use also coerce females to bomb. In 2016, a woman abducted in Maiduguri described how she and two other women were injected with a tranquilizer before being strapped with bombs. Eyewitnesses have also reported seeing men accompanying female suicide

attackers to ensure they see through their task. Coerced remote detonation is possible, although U.N. reports suggest this is less prevalent, as photographs of dead attackers reveal self-detonation via wristband (Dionne, 2016).

Terrified and worried by the grave breaches of IHL in the northeast of Nigeria, the office of the Prosecutor of the International Criminal Court in November 2010 opened a preliminary examination of the situation in Nigeria, analyzing alleged crimes committed since 2004. Two years later, the office of the Prosecutor reported that it considered that since July 2009, Boko Haram had committed the Crimes Against Humanity of murder and prosecution.The report highlighted various attacks on civilian population by the sect. It also described these attacks as systematic and widespread spanning over the entire North Eastern region as well as Plateau, Kogi, Kano, Bauchi and Kaduna States (Nicholas, 2017).In December, 2014 the Office of the Prosecutor again established that members of Boko Haram had committed Crimes against Humanity and may have committed war crimes. It also indicated that it had received reports of crimes committed by the security forces including the extrajudicial execution of more than 600 people after Giwa Barracks attack and allegation of torture.

VII. CONCLUSION AND RECOMMENDATIONS

It is distillable from our discussion so far that both sides to the conflict in northeast Nigeria have committed serious violations of human rights and grave breaches of the provisions of the 1949 Geneva Convention on the Laws of War and their Additional Protocols relating to IHL. Violations and abuses committed by Boko Haram, including the intentional killing and abduction of civilians and the targeting of protected civilian objects, the use of women and children in hostilities, rape and other forms of sexual violence, and torture and ill-treatment. The apparent systematic targeting of civilians and the widespread nature of the violations committed in territories where Boko Haram operate amount to crimes against humanity and war crimes.

In an attempt to fight back and get around the vicious attacks by Boko Haram, government forces have also resorted to retaliatory and revengeful attacks and killing inconsistent with the rules of war and amounting to serious violations of human rights and international humanitarian law. In this connection, government forces during counter-insurgency operations have engaged in extrajudicial killings, enforced disappearances, arbitrary arrests and detention, torture and ill-treatment. So what is happening is a situation where Boko Haram insurgency wreaks havoc and the security forces in trying to contain the destruction create some more mayhem of their own; a case of two wrongs not making a right.

In the light of all the problems identified above, the following recommendations are considered appropriate:

1. Appropriate proactive measures must be taken by government to strengthen the promotion and protection of human rights in the northeast including in the context of counter-insurgency operations;

2. The criminal justice system in Nigeria should be rejuvenated and made potent enough to ensure effective enforcement regime and increase access to justice and responsibility for all abuses and violations of international human rights law and international humanitarian law, regardless of the position or rank of the perpetrator. The criminal justice system should be designed and constructed to ensure that those accused of human rights violations and grave breaches of IHL are monitored, arrested, prosecuted, convicted and punished if found guilty so as to create a more productive and less dangerous society;

3. Nigerian government must recognize that the protection of live and property is the main essence of government. Therefore serious attention must be directed at measures intended to achieve this objective. In this connection, the police and the armed forces should be adequately trained, motivated and equipped to be up to speed with contemporary challenges.There is therefore the need to overhaul the Nigerian security system. The current security architecture is less than efficient to deal with such a sophisticated social problem;

4. There is the imperative need to review the counter-terrorism strategy, policy and laws to ensure compatibilitywith international standards, including international human rights law and international humanitarian law;

5. Government should introduce a cohesive re-radicalization programme that will serve as reorientation for victims of insurgency for effective integration into the society. This should accommodate women and girls whose human rights have been violated, including for sexual violence. The programme should be robust enough to include mechanism for annulling forced marriages, provisions for psychosocial counselling, rehabilitation and social reintegration, comprehensive sexual and reproductive health services, including HIV treatment, safe abortion services at a minimum in

cases of rape, and to safeguard the life and health of the woman or girl;

6. Take measures promptly to prevent arbitrary arrest and detention in contravention of international obligations, and increase capacity to conduct prompt, thorough and independent investigations and accelerate judicial processes; the use of military or special courts to try civilians must be exceptional, justified and limited to serious cases where civilian courts are unable to undertake trials;

7. Take measures to re-establish children's access to education, including for girls, and particularly for those children displaced by the conflict; and rebuild schools destroyed during attacks and secure access to schools, while ensuring also the protection of teachers and students;

8. Promote social cohesion in developing return, rehabilitation, reconstruction and reconciliation strategies to address tensions between communities;

9. Guerrilla tactics is a potent strategy usually adopted by insurgents and implicit in this method is the readiness to employ violence to weaken the opponent and accomplish specific goals. In order to effectively curtail this onslaught and neutralize the insurgents, the Nigerian government must maintain an effective teamwork and collaboration between the country's security intelligence and her international partners in combating terrorism. At the moment there is an apparent lack of collaboration between security forces resulting in unnecessary and unhealthy rivalry;

10. Government may need to consider reconciliatory strategy by way of an amnesty programme which should include rehabilitation of insurgents who are captured or voluntarily surrender. For an ideological group like Boko Haram, Nigeria needs amnesty to support the political solution already in place. Amnesty will assist in reorientating the thought line of insurgents, engage them economically and appease them.

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Fight for the education of the Aymara communities of Puno (Peru)

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Abstract— *The article refers to the historical process of struggle for education undertaken by the Aymara communities in the Puno region (Peru). The objective is to visualize the main facts and moments of vindication and identifies the challenges and hopes, which still demand at present. In the results, the struggle to read and write has been identified in the first place; second, the conquest of the school by the communities; and in the third part the impertinence of education or the decontextualization of the school is visualized. The methodology used was ethnography, exploring events in the struggle for the education of the communities, providing descriptive data about the media, contexts and the participants involved in the historical process. It has identified actors such as the State, the community and the school, and the main aspects, social, political, economic and environmental, linked to the daily activities of agriculture and livestock. Capitalism has understood education as a commodity. The challenges and hopes are the demand and the permanent struggle for an education of relevance and contextualized, which could be assumed by the State with equity and justice in educational policy decisions.*

Keywords— *Aymara community, vindication, education, racism, exclusion.*

I.   INTRODUCTION

At present, many countries in the world face economic, environmental and insecurity problems, which are somehow recreating the solution from the various state apparatuses, although some are irreversible, but there is a more serious situation that has taken root and it has been institutionalized at different levels of government, such as corruption. From the actors and political decision-makers of education, there may be efforts to defend some people who had the responsibility to govern the countries from the curricular contents. In this context, the official history via school was an accomplice of the legitimation of forgetfulness (Alanoca, 2012; 2013; 2016), not only of the wisdom of the people, but also of the most cruel and corrupt facts that today involves the political class in the

Peruvian case, where the Quechua, Aymara and Amazonian populations continue to be systematically excluded and fight for equality and justice. On the other hand, interethnic relations are, in turn, associated with social inequalities and power relations.

In this context, the problems addressed by great national and international figures, leaders and scholars are still valid, such as: Mariátegui (1928), Burga, Hidalgo, and Trapnell, (2012), Frisancho (1946) Albo (1988), Matos (1984)), among others. Those who diagnosed the problems of exclusion and systematic discrimination from the State. Such problems have not been solved with the school, rather they have recreated the forms and strategies of submission that capitalism has been imposing and printing from the different spaces and levels of education. The struggle for education in the indigenous peoples of countries such as Peru, Bolivia, among others, has historical data (Valcarcel, 1973). In our case, the struggle for education for the Aymara people can be approached from different perspectives, knowing that, from the State, that is, national education, therefore, does not have a national spirit: it has a colonial spirit and colonizer (Mariategui, 2002). In the same way there are different currents and theories of learning that come to be the support of legitimation, such as classical, behavioral, sociocultural, humanistic and cognitive of education (Araujo, 2013). It is important to know that, historically, many towns and current provincial capitals have their origin in the reductions of Indians ordered by Viceroy Toledo in the late sixteenth century. But, these towns also became the head of the positions of authority and services of the Spaniards. In fact, the Aymara peasants have tended to consider the villagers as 'misti q'ara', they have felt linked to the Spanish and Creole and have tried to distinguish themselves clearly from "the Indian". In this social sense there is a notable barrier between Aymara and village neighbors (Albó, 1992).

The present work is structured under the objective of visualizing the school struggle promoted by the community leaders of the Aymara communities (Puno-Peru), that there is scarce literature about it, more there

are living testimonies of managers and leaders of the Aymara communities today fragmented in the case of Puno in six Aymara provinces. In that sense it is approached in three moments, first of all the fight for the school was for the literacy of the Spanish, assuming the language as an instrument of liberation and justice, which could solve the school. The second part refers to the conquest of the school for the communities, but today disconnected and decontextualized from the community. And the third part is visualized from the testimonies and interviews the main remains and hopes that are still felt in the Aymara communities, but this problem was not taken seriously by the different actors and managers of the Peruvian educational system.

It has been tracked since the creation and management of the schools in the different Aymara communities, from some interviews to some community leaders from where it was possible to make visible and verify, not only schools, but schools and some institutes, including affiliates of universities. In the same way we have constituted each province and some communities, we obtained and verify unpublished histories of struggle for emancipation via school, for that reason, for the inhabitants the school, has a connotation of struggle for education. On the other hand, some experts were consulted, at the same time different bibliographical sources and documents have been revised. Which has allowed us to confirm some ideas and affirmations about the struggle for education for the Aymara communities of Puno.

II.   THE AYMARAS AND THE HISTORICAL PROCESS OF STRUGGLE TO READ AND WRITE

The Aymaras with the founding of the states of Peru, Bolivia, Chile and Argentina were fragmented and mutilated in their process of cultural, social, political and economic development. Historically they have always been objects of discrimination and exclusion. One of the problems assumed and understood by the Aymara communities was the importance of access and use of the Castilian language. Consequently, the marginalization was because they were monolingual; that is, they only spoke Aymara. Not only were they stigmatized as illiterate, but ignorant, they suffered the most inhuman treatment form constantly. They had no right to education and were not qualified to hold public office, one of the essential requirements was to be able to read and write Spanish. Therefore, access to education for indigenous peoples became a demand that was not understood by the system (Mallea, 2016). The events reveal the clash of interests, prejudices and values, put to the test the effectiveness of ideas to develop proposals that would

allow not only stability, but also new institutional arrangements within the limits, little less than unpublished, (Weingberg, 1984), because it is still pending to make visible that struggle of the peoples for education for emancipation.

There are several unpublished experiences on the education struggle in the Aymara area, which for reasons of racism have not been studied, for example the role assumed by the teacher Filomena Iglesias in Pomata, who had to work with women, knowing that a human being without language it is not such a human being. And a person with a poor language, without relief of poor development, is only a person half (Malmberg, 1966). The villagers in the communities had assimilated from their experience, not knowing the Castilian as: "jani aruni" 'without voice', for it was evident the fight for the school to get out of the abuses by the landowners and the 'mistis' ' For this, they recreated different strategies of struggle and management for the right to school.

In Puno, the Orkapata group had been formed, led by Arturo Peralta known as Gamaliel Churata. It was a school, creator of thoughts about all indigenous people, where different personalities of the progressive intellectuality of Puneña traveled, that today is needed in the country. From Puno, he identified with the indigenista movement of Cusco and Bolivia and from the three points he illuminated the whole America, infusing a new attitude to the generations, an attitude with a vision of ours, what we call deep Peru (Portugal, 2013). From this Orkapata group other groups will be constituted in the provincial capitals from where they will dedicate themselves to publish some publications that today are treasures of the history of Puno, that have not been understood by the system in their times, because in it radiography the harsh reality that the residents of the Aymara communities went through. At present, some intellectuals from Europe, Asia and other continents have put their eyes and hands in unraveling the thought of Gamaliel Churata.

Between the years 1965 and 1985, a diversity of schools will be created in the Aymara communities of Puno, assimilated from the settlers as a space of struggle and emancipation for justice and equality, which could solve the problem of linguistic discrimination. In fact it had an impact on the struggle for education, but deep down it became an apparatus and element par excellence of "cognitive epistemicide" (Santos de Sousa, 2017), because first it annihilated the native language, in this case the language Aymara, obviously with her wisdom. Although some teachers put all their effort for an education that values local wisdom, but the system choked them. In the XXI century we continue facing the same problems, we have not left that phrase, "the School instead of preparing the future citizen, is isolated and

helpless" (Encinas, 2007). We are witnessing and living in Puno and in Peru those consequences in education, where children have been formatted decontextualized realities to the problems of everyday life.

From an observation of the educational reality of Puno and especially from the Aymara context, the school was and still is disconnected, in an unequal and different context (García, 2004). From the other shore it is necessary to open fissures from the meaning of Bilingual Intercultural Education in the Aymara claim, as it was seen as an alternative, which Cerrón-Palomino announced in a local communication medium when referring to Bilingual Intercultural Education (EIB), like: "a farce mounted by the government under pressure from some international organizations". "(The governments) have always manipulated these concepts and tried to sell us a bilingual cultural policy and, in the long run, what we have seen is simply a contentment with statistical results, with reports made in a general way and an oversight of the reality of each field of work "(Cerrón-Palomino, 2016). This situation was a hard question to those who had to see, and are still committed to the famous EIB. They could not miss the reactions of the detractors of the Cerrón-Palomino scholar, the important thing is that it puts in question and debate the subject. Because it is known, several institutions of initial and primary level in the Puno region develop IBE, but have not yet found strategies for an education with a sense of relevance.

Importantly, the history of indigenous education in Latin America is closely linked to the participation and intervention of various agencies in different countries. Such interventions have included different levels of operation, from technical to financial, such as the case of Puno German Technical Cooperation (GTZ), intervened through the Experimental Project of Bilingual Education-Puno (Lopez, 2009). The EIB is, in general, an education rooted in the culture of reference of the students, but open to the incorporation of elements and contents from other cultural horizons, including universal culture (Zúñiga, 1990), but it had and contains a diversity of problems, from the absence of clear language policies from the State, to the lack of understanding from some sectors about the importance of IBE. In short, our theoretical reference, links from the perspective of transduction, that is, from the critical perspective, in order to identify gestures, actions, experiences and practice of struggle that have been undertaken by the Aymara communities, for this we trace the presence of the school in the various Aymara provinces of the Puno region, which allowed us to delve more deeply into this task of making visible the emancipatory struggles of dignity.

We can start highlighting a very interesting work internationally, is the work of Perez (1992) under the title:

"Warisata. The school-Ayllu, where he recounts the struggle undertaken in Upper Peru (Bolivia), in the same way the work: "Indigenous education indigenous surveys (Callisaya, 2016), which recounts experience of struggle undertaken by three leaders of Camacho Province Ambana Between the years 1917-1933, the Aymara communities on the Peruvian side faced the same situations.

On the forms of discrimination we have the work of Fausto Reinaga (2010), which analyzes and puts into debate in the context of the struggle for education, On the other hand, it is important the work of Guillermo Bonfil (2001), addresses the problem mexicana, concludes that there are pending and current problems to be solved, which must be faced by the actors themselves, in our case by the communities themselves. It is important to highlight the text: "Indigenous movement in Latin America: resistance and social transformation (Escárzaga et al 2014), describes the current indigenous movement and emphasizes in the struggles of the peoples in the countries of Latin America. Emphasizes community forms and the collective sense of struggles that are being reproduced today and as responses to struggles, from the State are the criminalization of struggles, which are necessary to visualize and face. Therefore, this complication of various reflections becomes a reference and mandatory reading (Escárzaga, 2014), on the other hand, there are studies and works that relate experiences of rural education (Corvalán, 2006) (Baronet, 2015) (Bonal, 2009) (Callisaya, 2016), these authors go through the perspective of the demand for an education with a sense of pertinence and development with identity.

The process of struggle and resistance of indigenous peoples has been of interest to various studies, who decipher the history and struggle of the people, "when only the Indians reign" (Thomson, 2007), recounts the process and proposes some paths to follow, therefore, is another of the mandatory readings that shows us to track with greater and better detail. In the context of the struggle for education, it is important that Rolando Pilco study, which traces the validity and permanence of the demand for higher education in his thesis (Mallea, 2016) concludes that it is a demand to be resolved. It is a very interesting work that goes through the framework of critical reflection. On the other hand, in the national context the text: "History of education in Puno" (Portugal, 2013), is a transcendental work to understand the struggle for education of the Quechua and Aymara peoples in Puno, without detracting from other works related to the subject to work, there was disinterest to identify the struggles undertaken as the case of Manuel Z. Camacho, which still is difficult to understand and is a subject to be developed. In this trajinar we find an interesting work that

seems to complete studies of that period "Conflict internal school and teacher in the Puneño highlands (1980-1990)" (Velasquéz, 2011), which is a working document that the same author indicates in the first part.

It is essential to highlight the contextualization of various scholars on Puno and the Altiplano, "Changes in Puno" (Bourricaud, 1967), where marked social structures are reproduced where racism and discrimination still prevailed; another of the events that has marked and stained the country with blood, although it did not have much implication in the Aymara area is political violence, therefore: "Batalla por Puno" (Renique, 2004), is necessary to have and preserve the memory so that history can never be repeated under pretexts and speeches of justification of violence, where the most affected are the Quechua, Amazonian and Aymara populations. There are other works related to the Aymaras, such as the case of Domingo Llanque, where he insists and makes visible the validity of the Aymara culture, but from his experience as a priest of the Catholic religion (Llanque, 1990), his conviction with culture and language has been truncated with his death, but has left pending tasks and subjects that are demands that are assumed by the Aymara communities, we know that he worked for several years in Ilave as parish priest.

In relation to studies related to the Aymara area, specifically Ilave, there are several studies, the interest starts from the year 2004 with the events of April 26, in that sense we have the text of "No law for us" addresses the "conflict" from the struggle undertaken by local organizations such as the case of lieutenant governors, mayors of populated centers (Pajuelo, 2015), the author describes the conflict in detail, although it does not specifically touch on the educational issue, but the problem of access and disregard for services. The text "Die in Ilave. Acronym of a conflict of the Aymara Nation with the nation-state "(Ayala, 2005), where the author tells the facts by going to the acronym; that is, to the validity of the chronicle and literary fiction. In this way we can make visible various works linked to the Aymara context that help us to define and respond to the purposes of the research. On the other hand, there are unresolved problems that have to be worked on by the fight actors themselves who claim culture and language, these proposals are proposed by these authors, to whom there is due attention.

In addition, it is corroborated that the different current communities were irrigated with haciendas, where the bosses, called by the 'ñitu' or 'misti' settlers, subjected the 'Indians' or 'jaqis' to forced and free labor. The province of Huancané and the province of Chucuito were two provinces, where the colonial backwardness was concentrated. Then with the creation of the provinces of

Yunguyo, El Collao and Moho, it will affect the local and racist elites that occupied the different positions of public and political administration, to which the Aymaras were vetoed. Therefore, access to education was essential.

Major schools were created such as the National College of Boys under law No. 12859 of November 25, 1957, on the other hand it is important to highlight the founding of the first rural school in Aña Aña Huancho, by the teacher Mariano Luque Corimayhua, in the same way they were created various clandestine schools in different communities. One of the most important struggles is the Foundation of the City of Snows of Huancho Lima in an unprecedented event on August 3, 1923, as the new capital of the Tawantinsuyana Republic, in response to the atrocities committed by the gamonales. In response from the State, Rita Puma was cruelly tortured to death. Mariano Luque Corimayhua on the night of January 10, 1924, was taken from Huancané prison and taken to Kuka Uta, where he was shot and anchored to the Huancané river, Mariano Pacco Mamani, he threw himself into the river before being shot dead. He was elected as Carlos Condorena Yujra (Ayala, 2006).

In Platería, before it was part of the province of Chucuito, Manuel Zuñiga Camacho founded the first Indigenous Rural School in the Puneño highlands in 1902 (Ruelas, 2016), where he taught reading and writing of Castilian and the study of Bible. Then it will suffer an atrocious repercussion from the State and the Catholic Church.

III. THE CONQUEST OF THE SCHOOL BY THE AYMARA COMMUNITIES AND THE SENSE OF PERTINENCE

The communities assumed that education as a space and stage for transformation and liberation, therefore imitated some experiences of other communities in Latin America, for that reason they chose to create and manage the school, first nominating commissions called "school patrons" who fulfilled the role of managers, today is known as the "Association of Parents" which is essentially conceived as an organization whose children study in an educational center, however, in the community they are not always the one who has a child or daughter at school, but it is a responsibility of service of the members of the community with the school, that is, there is an integral and collective concept from the community with the school and the school should correspond to the community.

State-School-Community Relationship

There are three fundamental actors of education, school, state and community, which historically legitimizes the disagreement between these actors. The state institutions from the creation of the School Nuclei to the Ugels, are state institutions that operate in the educational subject in

the communities. There are historically unresolved problems for more than 500 years, and 200 years after the independence of Peru, it is undeniable that indigenous peoples have been and continue to be victims of subjugation, domination and exploitation (Charters & Stavenhagen, 2010), in that line There are systems of organization and leadership that have been recreated from the Aymara communities that have been accompanying the struggle for education.

From the interviews and testimonies, it was possible to collect various information about the lieutenant governors, leaders and elders, who have provided free services to their communities, for example the lieutenant governors, met the moral and ethical requirements to fulfill this service to the community. . Throughout the management of the school they accompanied the school

patrons of the community, the communal work to build classrooms, donation of land where the school was built, the lieutenant governor has always played a fundamental role.

The communities were able to recreate their forms of organization against other systems and structures imposed by development agents. School patronages today are called from the standards of the Ministry of Education, as Association of Parents of Family (APAFA), for the fundamental right, is a stable organization of natural persons, nonprofit, legal personality of private law and can register in the Public Registries. It is regulated by the Civil Code, in what is pertinent, the General Law of Education, the APAFA institutionally channels the right of parents to participate in the educational process of their children (Education, 2017).

Fig.1: School Board-Parent Association

From Figure 1, we can decipher that the school board is a communal expression, that is, it is constituted and formed under a collective perspective and points to a practice of daily life, which entails and induces respect and dignity within the framework of Aymara cultural values and its visibility is more complex. On the other hand, the association of parents, is instituted under institutional canons, transits through the individualist line anchored and reinforced by rules and laws. But it was not always relevant or contextual.

It is relevant that they can draw continuities between their personal context and ethnic identity and the task they have assumed as active promoters of community education (Kreisel, 2016), although not all, but the vast majority of teachers were inserted in a relevant and appropriate manner. to the community and the community he was fond of his teachers. From their experience the population of the communities did not presage, the

supreme aim of the peasant school is to make the Indian child a Europeanized child. A cholo K'ara. Putting in the Indian child, instead of his brain another brain, means, making his person another person (Reinaga, 2010). In this scenario, two important aspects are visualized, a first one referred to the process of vindication, which will be translated into the demand of "reading and writing" and the meaning that language has in the process of struggle for dignity. On the other hand, it has other connotations such as racism, exclusion, discrimination and environmental, still in force in the community.

The Aymara language is the most predominant language in the population of the communities, this situation in recent years has undergone considerable changes and transformations due to the contempt and rejection by social issues of the parents, therefore, each time less is spoken the Aymara language For this it is necessary to

know the population of the Aymara communities of the Puno region.

IV. CHALLENGES AND HOPES OF EDUCATION FOR THE AYMARA COMMUNITIES

Education for the Aymara communities is an instrument of emancipation, from the Aymara language it is translated as: "yatiqaña" "knowing" 'knowing' 'praxis', in short it becomes the wisdom rooted in experience and practice. However, the school, the college and the university have recreated from their practical responses to each aspect, legitimizing racism, exclusion, discrimination and extractivism. Therefore, the political, socio-cultural, economic and environmental spaces are scenes of struggle for the Aymara populations.

Fig.2: Connotative aspects of the educational claim in the communities (2017).

Figure 2 illustrates the four main aspects that could be solved through the conquest of a School in the community, with a sense of pertinence.

One of the aspects that had to be resolved or confronted with the school was the racism that had been culturally and socially constructed, because even the colonial past leaps and revives in abuse and abuse where a society confronts us daily with injustice and injustice and violence. I presume that the reasons for this situation are evident: ethnic domination, racism, generates a conflict, sometimes latent and dissimulated, at other times, open and bloodthirsty (Portocarrero, 2009), because the reciprocal feeling between and of the different strata is still far away social that have been built on that colonial base that is increasingly reproduced as a kind of resentment and hatred. On the other hand, the mobilizations against invisibility and racism took place in a global context in which the social changes that took place between the 1950s and the 1970s led to the emergence of new social actors with claims for civil rights and the cultural affirmation, "novel" aspects in the scenario of the political and intellectual debates of the country (Castillo & Caicedo, 2015), in the same way it will take place in the region, especially assumed by the communities. However, little progress has been made.

The political practices linked to the question of representative democracy that the country has lived since 1980 established under "democratic governments" today seem to be more evidence of corruption and the social and environmental collapse we are witnessing is becoming more evident. it requires us to look at spaces or scenarios of hope, as are the ancestral communities that have not yet been contaminated by their organizational, collectivist, ecological systems and above all with the supremacy of dignity, over norms.

A portas to celebrate the 200th anniversary of the independence of Peru, the population of the ancestral peoples such as the Quechua, Amazonian and Aymara, are not actors or participants in the decision spaces at the level of the central government, in fact, local governments and regional where they participate, does not have much significance in the education of the people. But, if they remember at electoral moments, and history has shown us that, the Indian vote in the hands of the white-mestizo cholaje, is an instrument of oppression of the Indian. Thanks to his own vote, the Indian has become "politician". The political "ponguaje" of the Indian is the support of the political parties: the "political-military" party of the Armed Forces, of the mestizo nationalism (Reinaga, 2010).

Although it may sound illogical, there are certain historical vagaries about the conception of education in this context of globalization, education, of course, not only has not been an exception but a privileged space of

production of the hegemonic discourse. There are two fundamental reasons to explain it. On the one hand, education is a fundamental component for the construction of so-called "knowledge societies", and it is these social formations that can obtain the greatest comparative advantage in the face of economic globalization (Bonal, 2009).

The peasant-indigenous communities in Peru, as in the rest of the Andes, are political instances, forms of authority whose presence goes beyond the limits of the State. They maintain forms of sovereignty distinct from state sovereignty (Pajuelo, 2016). The commitment to the demand for education in the communities has responded to a "Western" school model because it was tailored to the "official school" although some expectations have been resolved, but in the process it was dissociated from the community. The reaffirmation of ethnic identity in school practice is related to the ethnopolitical positions that sustain the project and are reflected in the discursivity of its actors; touches, at a broader level, the collective right to self-determination of indigenous peoples (Kreisel, 2016).

On the other hand, the Aymara communities, generally, according to their traditional system were organized as follows:

- *Jilaqata*, was the maximum representative, is currently represented by the lieutenant governor
- *P'iqiña,* was responsible for or responsible for the control system of the livestock and agricultural activities of the community, today some call field or Remato, here has been anchored a structure of the colonial system. It's exactly like the Ronderos at the communal level.
- *Jilparinaka*, are elderly or experienced at the community level and become consultants and teachers of the community administration.

- *Sullkirinaka*, are the minor adults, who participate in the communal activities.
- *Achunaka,* are members of extended families that are linked to the community from a relationship of kinship.

The destructuring of the communities is evident because it is growing in an unplanned way, without technical orientation, or an empirical question of modern development, the dominant thought is, until now to feel the territory as a homeland (Bilbeny, 2007), it is necessary the effort they carry out the communities to survive. But little is done by local governments, the regional government and the State itself by the peasant communities and by education with a sense of pertinence. Educational systems often reinforce the differences between groups that supposedly have the same opportunities to learn, but that are related to these opportunities in a very different way (Balarin, 2008). In that sense, a dialogue, based on sincere interest in the other, on the commitment and the certainty that each one can be enriched by the experiences of others, is essential for the success of an integration project. It should be composed of authentic words that allow an interplay between action and reflection and result in praxis (Crestanello, 1998).

Now, the role of the school in the communities was decisive in its first stages, we will say, from the creation, but, as time went by, it lost the protagonism at the communal level, and vice versa, that is, that the community has been gradually disconnected, obviously there is no complete rupture, but it becomes fragile and becomes a distrust and a threat to the community, so we can represent in the following figure:
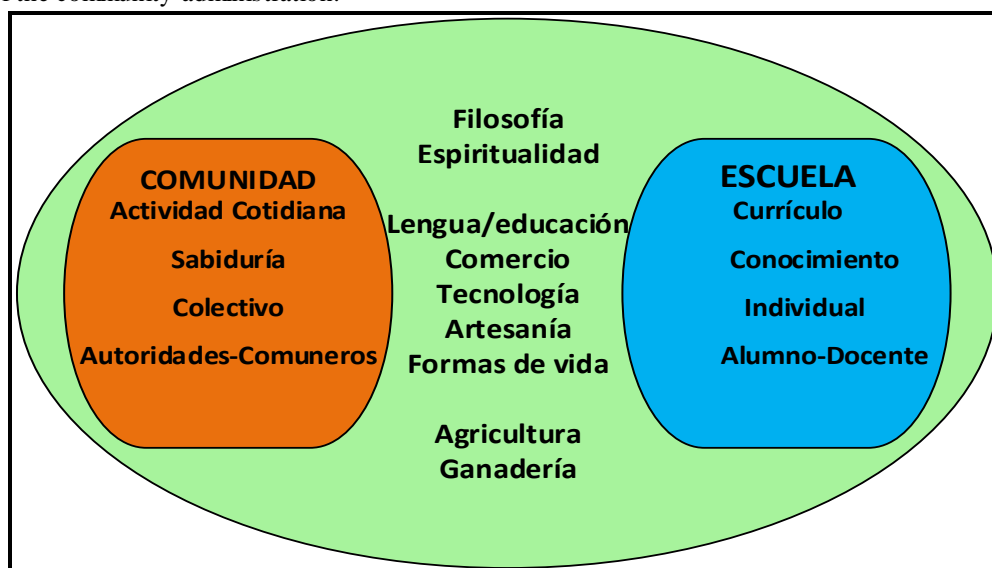

Fig.3: Role of the school in the community (interviews: 2017).

From the figure it follows that the community focuses on daily activity, while the school in the curriculum; the community in wisdom and the school in positivized knowledge; the school focuses more on the collective level, the community on the collective level; the actors of the school are the students and the teacher; while in the community they are authorities and comuneros. They link certain elements such as agriculture and livestock, ways of life, philosophy and spirituality that remain in force in communities, trade, technology and crafts, all these aspects can be linked from the language that is still a element of transformation for communities.

The Aymara phrases define the sense of identity from the communities and the following phrases could be identified:

"Nanakaxa aymarapxtwa" 'we are Aymara'

"Jiwasanakaxa aymaranakpxtwa" 'we are Aymara'

"Aymarata parlasiripxtwa" 'we are Aymara speakers'

The residents of the community have been disconnected, and several sayings could be identified from our informants, such as:

"Uywampi yapumpi jakasiritanwa" 'we live with the farm and livestock'

"Yatiñawa uywa uywachaña" 'You have to know how to raise animals'

"Uywaxa tukusiriwa" 'animals can become extinct'

These phrases are closely linked to the wisdom of upbringing and living, that the formal education represented by the school, the college and the university, that have legitimized the systematic extinction of the alpaca and the llama, that no longer breed, that is to say, has disconnected from its environment.

Currently within the Peruvian university system we live the process of standardization since the change of the university law, which in short, is the homogenization of university careers, under the assumption of improving quality, it aims to eliminate those careers that for capitalism is no longer profitable. In short, it is an act of injustice. Faced with this, students have to struggle to have an education with a sense of relevance and contextualized and can help solve the critical problems facing the country, such as insecurity, discrimination, corruption and extractivism.

V. CONCLUSIONS

For the Aymara communities settled in Puno (Peru), the right to education with a sense of pertinence remains a problem to be solved. The process of struggle was a response and demand to the atrocities that have been committed in the different communities, where they had watered haciendas. Therefore, the aim of the claim was to read and write in Spanish, for this reason it has cost and costs education and pain for the inhabitants of the Aymara communities. In the conquest of the school three important actors are visualized, the trinomial: State-School and Community, but disconnected and disconnected among them. The process of vindication for education, remains an unresolved problem, in the aspects, political, sociocultural, economic and environmental, because the responses from the State have responded to a model of "western" school "official school", which still it does not anchor in daily practices, agriculture, livestock, in its ancestral and communal values and principles. The educational system is increasingly exclusive, as in the case of universities today, with the new university law, a hegemonic standardization process has been implemented, under the anchors of capitalism, that is, it has been dissociating itself from the community.

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If You Don't Believe It, Don't Disrespect It! Superstitious Beliefs of Thais

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Abstract— The objectives of this study were: 1)to describe superstitious attitude and behaviors; 2)to examine level of superstitious beliefs of Thais; and 3) to compare mean differences between people with different origins (Bangkok and upcountry). Twenty-five MBA students were asked to complete the superstitious beliefs scale measurement for data collection. This scale measurement was newly developed based on the information about Thai superstitious beliefs retrieved on the Internet. The reliability of coefficient was conducted to ensure the quality of scale measurement. The alpha score of 0.916 indicated a high internal consistency of the measure. The results of this study showed that the total mean score of superstitious beliefs was at a high level. In addition, the findings also found no statistically significant differences in level of superstitious beliefs between participants who were from different origins (Bangkok and upcountry). Discussions, limitations, and recommendations for further studies were also conferred.
Keywords— Superstitious beliefs, Superstition, Thai Beliefs.

I. INTRODUCTION

Even though Thai society is experiencing a digital age and gearing toward the high income country in a near future based on Thailand 4.0 policy of military regime, numerous people in this country are still superstitious and sometimes bond their superstitious beliefs with the success of their lives. Previous research indicated that superstitious beliefs can be used to reduce anxiety and stress particularly in a situation that individuals have no control over events or faced uncertainty (Markel, 2005; Futrell, 2011; Shrivastav, 2017). People tend to carry out superstitious belief when they have irrational fear of unknown, feeling of uncertainty, fear and stress, and need for security (Mutlu, Öntürk, Zorba, Karafil, Yuldiz, &Kartal, 2016). This practice may be considered as the proper way for some people to decrease their stresses and anxieties. However, the major reason of individuals in today's society to follow superstitious beliefs isto gain good lucks and ward off bad lucks if they regard those beliefs. In short, superstitious beliefs are used as a replacement to instrumental acts that individuals should have desired to accomplish in order to influence the situation (Saenko, 2005).

Despite all the technological and scientific progresses in the society nowadays, people in all societies and cultures still tend to have some forms of superstitious behaviors, regardless of the economic status or literacy (Dayal, 2015). There is no exception for Thai culture, which superstition is considered as part of people lives (Proebst, 2017). Various common and tradition superstitious beliefs of Thais still exist such as "a person should not turn his/her head to the west because it is a direction of the dead, and will make him/her a nightmare" or "it is not appropriate to wear black to visit the patient because black is a symbol of grief and death." However, there was no empirical evidence to designate the level of superstitious beliefs and behaviors of Thais. According to past studies in superstitious beliefs of Thais, many of them have placed an emphasis on exploring relationships between superstitions and specific variables such as job performance (Charensukmongkol, 2017) and risk-taking behaviors (Chinchanachokchai, Pusaksrikit, & Pongsakornrungsilp, 2016). Furthermore, some research has paid its attention on specific area of superstitions such as superstitions regarding animals (Parinyaporn, 2016). Among these studies, most of them did not specifically report the level of superstitious beliefs of Thais. Therefore, this study aimed at examining the level of superstitious behavior and beliefs of Thais. Although past research in superstitious beliefs have paid its attention on studying the relationship between socio-demographic variables and superstitions, only gender, age, education, religious believes, income, and ethnicity have been focused (Rabiei, Ghasemi, Arzani, 2013; Zad, 2014; Dayal, 2015; Vijay, Tripathi, & Vijay, 2017). Despite superstitious beliefs are viewed as a phenomenon that happens specifically based on the culture (Kramer & Block, 2008), the study on different origins of people who are in the same nation has been ignored.In the light of this, this present study also attempted to place more emphasis on comparing differences in superstitious beliefs of Thais according to their origins.

II. LITERATURE REVIEWS

Superstitious belief is defined as an irrational belief that specific events happened in a way that cannot be explained by a scientific reason (Huque & Chowdhury, 2007). Lakshmikanth and Hema (2016) noted that superstition is a belief in something uncritically without substantiation and proof. When individuals habitually have a robust superstitious beliefs about a phenomenon they can explain exactly what happened, but they cannot rationally elucidate the occurrence of the incidents (Kashiha, 2015). Psychologists described that superstition is a form of magical thinking, which Freud labels in the annual stage of psychosexual stage theory (Vijay, Tripathi,& Vijay, 2017). Generally, superstitions can be distinguished into two types, which are superstitions that are considered good for individuals, if they follow it will bring them good lucks; and superstitions that are considered bad for individuals, which need to escape in orderto prevent bad lucks. In addition, superstitious beliefs are sometimes considered as a negative mechanism affecting on social well-being of individuals in society when they are tied to financial risk-taking and gambling behaviors (Chinchanachokchai, Pusaksrikit, & Pongsakornrungsilp, 2016). However, in Thai society, there is a favorite phrase regarding superstitionsthat people usually said as quoted"if you don't believe it, don't disrespect it." This statement truly reflects a blind belief of Thais. Vijay, Tripathi, and Vijay (2017) said that superstition is a universal phenomenon. People in different cultures and societies believe in distinguished superstitions. According to this assumption, this present study attempted to examine whether Thais who are from different origins (Bangkok and upcountry) would have a difference in superstitious beliefs. Thus, the research hypothesis was proposed as "was there a statistically significant difference in superstitious beliefs between people with different origins?"

III. METHODOLOGY

Data were collected from MBA students at a public university in Bangkok, Thailand. Twenty-five graduate students agreed to participate in this study. A newly scale measurement of superstitious beliefs was developed using information about Thai superstition retrieved from the Internet. Key words used to search for information about superstitious beliefs of Thais were confined to "Thai superstition", "Thai superstitious beliefs", Thai superstitious behaviors", and "superstition of Thai people." After searching for superstitious beliefs of Thais on the search engine, the variety of superstitions in Thai culture were found. However, many of superstitious beliefs have already obsoleted and been forgotten by people in society. On the other hand,

numerous Thai superstitious beliefsare deeply rooted in people mind. Hence, the researcher had listed all Thai superstitious beliefs, and sent the lists to three experts in this field to review and provide the substantive comments to finalize which superstitious beliefs should be omitted or remained. After reviewing, there are twenty superstitious beliefs of Thais remained as the experts believed that Thai people still follow these beliefs nowadays. These twenty superstitious beliefs were used to develop the scale measurement in which validity and reliability of coefficients were conducted in order to ensure the quality of scale measurement. Firstly, index objective congruence (IOC) method was assessed by three experts in area of social sciences to ensure the content validity of this scale. The IOC score of each item in this scale indicated that no item received score less than 0.5, which can be interpreted that this scale had a strong validity. Secondly, reliability with Cronbach's alpha test was run to guarantee the internal consistency of the measure. The alpha score of 0.916 indicated that this scale was acceptable since the alpha scorewas greater than 0.7, according to Nunnally (1978).Lastly, to examine superstitious attitude and behaviors and the level of superstitious beliefs of Thais, descriptive statistics including frequency, percentage, arithmetic mean, and standard deviation were employed. The interpretation of the score for superstitious beliefs is based on the analysis of mean average score proposed by Best (1997), which describes as follows:

- o Average 4.50-5.00 means very high (VH)
- o Average 3.50-4.49 means high (H)
- o Average 2.50-3.49 means medium(M)
- o Average 1.50-2.49 means low (L)
- o Average 1.00-1.49 means very low (VL)

Additionally, to test research hypothesis, independent samples t-test was used to examine whether there was statistically significant difference in superstitious beliefs between people with different origins (Bangkok and upcountry).

IV. RESULTS

The result of demographic factors of sample respondents analysis indicated that the majority of respondents was female (64%) with age between 20-30 years (60%), and many of them earned approximately 15,001-25,000 baht per month (44%). Almost a half of them worked as a government officer (48%). Regarding their origin, more than a half of respondents are from Bangkok (56%), and the rest of them are from upcountry (44%).

In addition, this study also asked participants about their superstitious attitude and behaviors through three distinctive questions including 'beliefs in superstition', 'frequency of merit making', and 'frequency of horoscope reading.' Results showed that 68 percent of respondents agreed with the saying "if you don't believe it, don't disrespect it" while 32 percent reported that they neither agreed nor disagreed (See Figure 1).
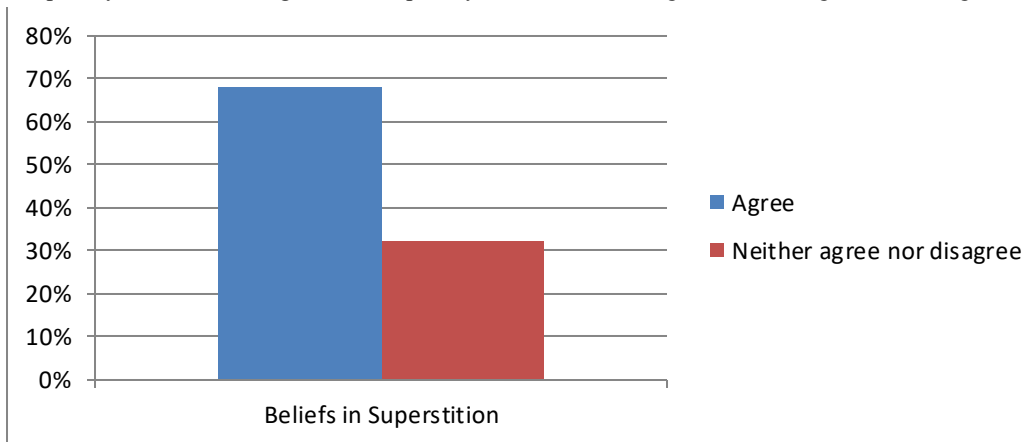

Fig.1: Attitude on "If you don't believe it, don't disrespect it"

For a frequency of merit making, almost a half of respondents reported that they seldom made merit (48%) whereas only 4 percent of this group made merit every day. Figure 2 showed the percentage of merit making frequency rated by respondents.
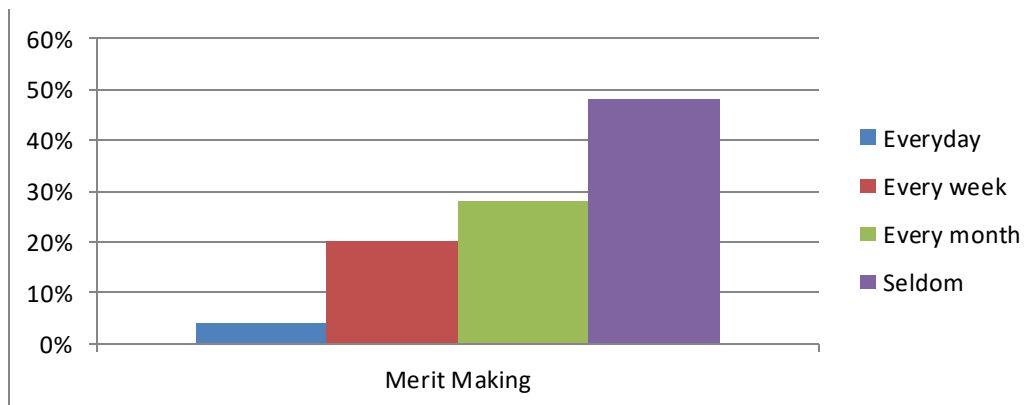

Fig.2: Percentage of Merit Making Frequency

Relating to horoscope reading, 36 percent of respondents reported that they read it once a month. Figure 3 demonstrated the percentage of horoscope reading frequency of respondents.
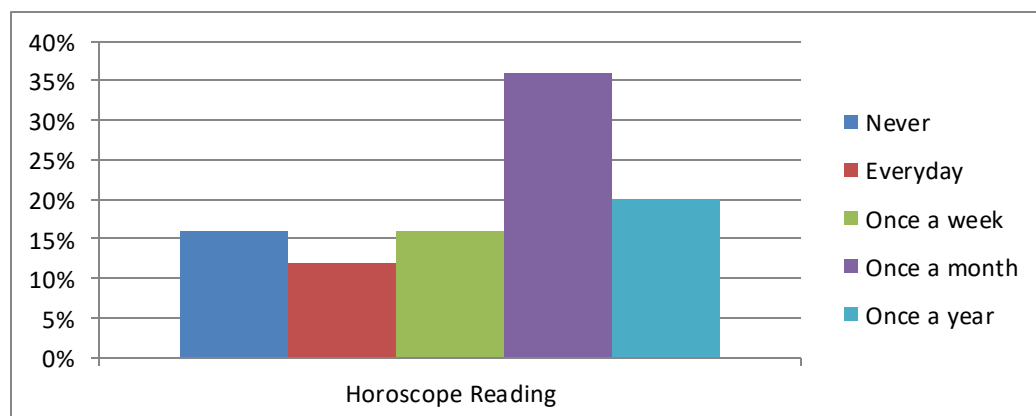

Fig.3: Percentage of Horoscope Reading Frequency

Table 1 displayed the mean scores of 20-item of superstitious beliefs rated by the graduate students at a public university in Bangkok, Thailand. The total mean score of superstitious beliefs was at a high level (M = 2.85, S.D. = .641). The measurement of superstitious beliefs of respondents demonstrated that item#10 "should not turn your head to the west because it is a direction of the dead, and it will make you a nightmare" had the highest mean score (M = 3.48, S.D. = .962). The second highest mean score of superstitious beliefs was item#15

"if one wears an amulet, it is believed not to walk under the clothes line" (M = 3.44, S.D. = 1.003). In addition, participants rated item#1 "it is not appropriate to wear black to visit the patient because black is a symbol of grief and death" as the third highest mean score (M = 3.32, S.D. = 1.069). On the other hand, item#11 "do not clip one's nails at night as it will disturbancestors' spirits" was rated as the lowest mean score of superstitious beliefs in this present study.

Table.1: Means and Standard Deviations of Superstitious Beliefs

Questions	Mean	S.D.	Results	Ranks
1. It is not appropriate to wear black to visit the patient because black is a symbol of grief and death.	3.32	1.069	M	3
2. If a lizard makes a sound, one should not leave home because one may experience misfortunes.	2.64	.907	M	14
3. If the scree crosses the roof, it will bring the bad luck because it is a symbol of inauspiciousness.	3.00	1.040	M	8
4. If one hears strange sounds at night, do notrespond because it is believed that outlandish sounds represent evils or spirits that come to kidnap.	3.16	1.027	M	5
5. Do not have a haircut on Wednesday because it will bring a bad luck to life.	2.48	1.159	L	18
6. A bad luck will occur if left eye spasms.	2.68	1.249	M	13
7. Do not use a broken comb. If a comb is broken while combing, a bad luck will occur.	2.84	1.106	M	10
8. If bees make nest in a house area, it will bring a good luck to a landlord.	3.20	.816	M	4
9. Should not sweep the house at night, because it will be sweep all money accumulated since the morning out of the house.	2.32	.900	L	19
10. Should not turn your head to the west because it is a direction of the dead, and it will make you a nightmare.	3.48	.962	M	1
11. Do not clip one's nails at night as it will disturbancestors' spirits.	2.28	.979	L	20
12. Do not give handkerchiefs as gifts to others because it is ominous, which may bring sorrow or quarrel.	2.48	.822	M	17
13. If one dreams to have a broken tooth, it means losing a close person.	3.12	1.013	M	6
14. If a bird poops on your head, it will bring a bad luck.	2.72	1.173	M	12
15. If one wears an amulet, it is believed not to walk under the clothes line.	3.44	1.003	M	2
16. Do not tap a rice dish while eating because it brings evils to join the dining	3.00	1.000	M	7
17. Do not houseplant on Saturday because it will make the owner unhappy.	2.56	.820	M	16
18. If one dreams of snake binding, it means that the single will find the soulmate in the near future.	3.00	1.258	M	9
19. If a glass or a plate is broken, a bad thing will happen to a family.	2.72	1.100	M	11
20. Number 13 is considered unlucky as it spells like ghost in Thai when flips side.	2.60	1.080	M	15
Total	2.85	.641	M	

* M = Medium Level, L = Low Level

To compare mean differences of participants' origins, independent samples t-test was used for data analysis. Table 2 indicated no statistically significant difference between participants with different origins (Bangkok or upcountry) (t= .167, p=.869).   Hence, the research hypothesis was rejected.

Table.2: Independent Samples T-Test of Superstitious Beliefs according to Origins

	Bangkok (n=14)		Upcountry (n=11)		*t*	*P*
	Mean	S.D.	Mean	S.D.		
Superstitious Beliefs	2.87	.732	2.82	.537	.167	.869

V.   CONCLUSION, DISCUSSIONS, AND RECOMMENDATIONS

The purposes of this study were to describe superstitious attitude and behaviors, examine level of superstitious beliefs of Thais, and compare mean differences between people with different origins (Bangkok and upcountry). In this study, aprevalence of superstitious beliefs of respondents was at a high level, which may be due to their stress of living and anxiety as they lived in a big city like Bangkok. This supported the previous findings of George and Sreedhar (2006) in which superstitious beliefs still exist in a modern world. Thus, steps should be taken to lessen some superstitious beliefs, and educate people to think rationally and scientifically.

Results of this present study found no statistically significant difference in superstitious beliefs between people with distinctive origins. This can be described that the questions in a scale measurement used to ask superstitious beliefs of this group were developed solely based on common or traditional beliefs in superstition, which cannot differentiate beliefs of people with distinguished origins. As most questions asked common superstations in Thailand, people consequently viewed these superstitious beliefs indifferently.

Like other studies, this present study had some limitation. Firstly, the samples were confined to graduate students at one public university, and the size was quite small. Thus, the generalizability of this study's findings was limited and needed to do with restriction. This study recommended that the expansion of sample size should be conducted in the further study. Secondly, even though the superstitious beliefs measurement scale used in this study was checked content validity and reliability with Cronbach's alpha test to ensure the quality of scale measurement, other validities such as construct validity and concurrent validity should be conducted through exploratory factory analysis (EFA) and confirmatory factor analysis (CFA) to check whether this scale relates to underling theoretical concepts.Thirdly, the scale measurement used in this study was mostly limited to common beliefsrather than specific superstitious beliefs such as good luck, bad luck, and animal related. Thus, the

future research should focus on studying other areas of superstitious beliefs. The unsubstantiated belief inventory arranged by Sumaranjitha and Sreedhar (1992) encompassing five areas of irrational beliefs: curse, soul, omen, astrology, and prejudice should be utilized as the example to develop superstitious beliefs instrument for Thais in a future. Lastly, other variables relating to superstitious attitude and behaviors should be added in the further research since the three variables proposed in this current study may not be sufficient to test people's attitude and behaviors in superstition. The comparison of socio-demographic variables in superstitious beliefs should also be conducted in a future study.

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Reflection the Archaisms in Translations of "Baburname"

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ANNOTATION

This article is devoted to the translation of archaeologists in the text of "Baburname". The problems that reflecting in the translation of archaic words and their methods of solving. The information was given about the archaic words marked the original text is a pragmatic factor.

Babur was the greatest writer in the Turkic language, from the earliest examples to classical forms and perfectly utilizing their finest examples in his work. At the same time, he has succeeded to reach the subtle levels of Arabic and Persian languages, his poetry, scientific-historical work, and especially the "Baburname". In this regard, the importance of the ancient Turkic language, which is the basis of the language in "Baburname".

According to professor Z.Kholmanova's conclusion, more than 1720 general-purpose lexema which are widely used in the ancient Turkic language in "Baburname". In determining the relation of the lexicon to the ancient Turkic language period, words are divided into three groups: 1) Turkish lexemes, widely used in ancient Uzbek literary language; 2) Remedies from the consumption of the old Uzbek literary language; 3) The lexemes formed during the Old Uzbek language [6.P.24]. As you know, archaism is a collection of unusual words that are not used in the real or literary language of a certain age. In this context, the use of archaeologists in the "Baburname" signifies the author's deep knowledge and linguistic experience in language history.

Indeed, "Baburname" is the most beloved and dynasty of Babur's heritage. World Orientalists attract the attention what this is one of the main reasons. Japanese scientist Eiji Mano notes that "Baburname" is so clear and informative that the learner of the subject will want to learn again and again, that is all treasure. Therefore, this work is really a source and treasure for the professionals in all fields" [7.P.117].

Archaisms have been used in ancient times and have alternatives already existing. We are faced with the archeology in the translations of ancient writings or in the writings of modern writers about the preceding period. Sometimes we do not have the option to refer by the

dictionary. The archaic word for archeology and quality is explained in the explanatory dictionary of the Uzbek language as follows: "Archaism (from the Greek language to the Uzbek language from the Greek language) - lingv. outdated word, phrase, grammatical form. Archaic (in Russian: archaic, archaic) - outdated, abandoned, archaic, archaic term" [8.P.55]. Boboyev believes that "Archaism is the oldest synonym for active words. The form of the word is obsolete, but the meaning is preserved - it is another word" [1.P.182]. Archaic words and phrases are not understandable to all. It is understood only in the text itself, meaning in this text.

The study of archaeologists and their translations was carried out by E.Kilichev [9], N.Urmanova [10], Isakova Sh [3] and other scientists. At the time of the translation, opinions were expressed by our scientists in the French translation of archaisms and its translation.

The study of the translations the archaisms in the English language by "Baburname" is still not fully studied. That's why archaisms have been described as one of the means of illustration. We have made comparative studies on Leyden-Erskin, A.Beverij and W.Tekston's translations of how the archeology is reflected in English.

S.Vlaxov and S.Florin believe that the reader will face archaic words and phrases in the following cases: 1.The works of the past writers. 2. Contemporary writers in the translation of the works they wrote to the past [2.P.133].

"Baburname" is the first type of historical work. This can often be the case with archaic words. It describes the military strategy of its time, scientific achievements of a number of disciplines, mountains and lakes, lakes and rivers, diverse plants and animals, underground and surface wealth of nations, traditions, languages, literature and art of nations, etymology of some words. The word "Baburname" was not used by the author as archaic. However, the words used in the early part in Babur's period are also part in "Baburname" which according to the scope of the author's sphere of study. Some of the words reflecting modernity during Babur's epoch have become ours in our time as archaic. If there are archaic words in the image of an event, it is unclear to the reader in original language. They can know the meaning of this

archaic word by the dictionary in classical literature sources.

In general, archaic words are one of the factors that determine the pragmatic character of the original text. According to G. Rahimov: "The translator's attempt to modernize the original pragmatic features of the work also causes the text to change. The time and location of the events described in the original, and the time and place of the translation events, are completely different. "When it comes to word translations, it is important to keep the meaning and content of the words" [5.P.90].

"Bu muddatda Boysunqur mirzo *Turkistong'a Shayboniyxong'a, mutavotir kishilar yiborib, Shayboniyxonni ko'mak tilabdur. Qishloq uylari tayyor bo'lib qo'rg'onga kirduk. Shayboniyxon Turkistondin ilg'ab o'shul sahari bizning yurtumuz ustiga kelib turdi. Bizning cherikimiz yaqin emas edi. Qishloq maslahatig'a ba'zi Raboti Xojag'a, ba'zi Kobudg'a, ba'zi Sherozg'a borib edilar"* in "Baburname" (Baburname 2002; 58). All the words in the context are not archaism in terms of Babur's language. But today, the form of writing has become archaism, lexical and meaningful.

The word "mutanotir" in the text is understood to mean "ketma-ket kishilar (people of the ordinary)". This archaic word is reflected in the translations of Leyden-Erskin, A. Beverij and W.Tekston: "*repeated messengers*" (qayta-*qayta xabar beruvchilar*), in A.Beverij translation: "*again and again*" (yana va yana), W.Tekston, "*a stream of people*" (odamlar to'dasi) were given in translation of "Baburname". The translators interpreted this archaic word as each of the three translators in their own way. If we compare them with each other, it is given as archaic words in every translation. In terms of their pragmatic attributes, each one serves only one meaning. However, even if they translate into a semantic word in the text of the translation, they do not give meaning to the work. The translation of the Leiden-Erskin translation into other translations is pragmatic. In some cases, translators interpreted the archaic words to perfectly match the textual content.

The archaic word "Ko'mak tilabdur" was following expressed in translation text: it was given *inviting him to come to his assistance*" (uning yordamga kelishini taklif qilish) in Leyden-Erskin translation, "*to ask help*" (*ёрдам сўраш*) in A.Beverij translation, "*to request assistance*" (yordam so'rab iltimos qilish).

Whether the translation in the text refers to the meaning of the archaic word, or whether there is any meaning in the text, we will use a comparative analysis to clarify this idea.

As it turned out, the translation of the A. Beverij translation into both texts is pragmatic compatible with

the original. The translation of the word arcade corresponds to the text of the work semantically. For example, «Archaism is a phenomenon in the language, it is not clear to the speaker, but to the meaning of the context: it is only meaningful in this context, it does not give any idea when analyzing its particular elements" [3.P.94].

If analyzed the word "Kurgan": "*fort*" in Leyden-Erskine translation, "*Khawaja Dildar*" in A.Beverij translation, "*fortress*" in W.Tekston translation were showen. If Leyden-Erskin and W.Tekston brought the exact word «Kurgan», A.Beverij was satisfied with translating the name of the fortress in a transliteration manner.

The passage is "Turkistondin ilg'ab o'shul sahari" (Turkistondan jadallab o'sha tong) was translated "*next morning...hastened*" (keying tong tezlab) in Leyden-Erskine translation, "*On the morning...ridden light*" (tongda yorug'ning tez tushishi) in A.Beverij, "*hastened...Wednesday morning*" (Chorshanba kuni ertalab...tezlab) in W.Tekston translation. Thus, translators interpreted the archaic interpretation differently. In the translation of Leyden-Erskin and W.Tekston into pragmatic accordance, A.Beverij's translation was translated in a slight, pragmatic disadvantage, "On the morning ... Ridden light from Turkistan" (ertalabda yorug'ning tez tushishi).

The originality of the archeology in translation reflects the interpreter's understanding of the essence of the word, and that he is aware of the classical literature of the people in their original translation. It is also important for the translators to have a full recovery in the original texts of ancient archaic words, which have been used in the past. One of the functions of an interpreter is to grasp all the archaic words used in the text in the original language and to reflect exactly in the translation. The translator will be able to avoid confusion in the translation text if he / she is able to accomplish the assigned tasks.

Translations of classical literature often encounter archaism, emotionism, and realities. In the classic interpretation, especially arahisms, it is necessary to pay attention. Often, meaning and content of archaism is evident from context. If it does not have a synonym for the meaning of archaism, the translation may be distorted in meaning and content. The logic is a distraction of the interpreter. Their translations have to be interpreted and interpreted in some cases. Because the translation may not be an alternative to archaism.

In order for translators to avoid shortcomings, it is crucial that they understand the meaning of the archaic word and find its equivalent. Translator and interpreter E.Ochilov: "Another drawbacks for all translators are historic-archaic words, either in their own meaning or in

use" [4.P.65]. In fact, the translation text can not be reached without knowing what the word means, without understanding the meaning of archaic words. It is important for the translator to avoid the occurrence of such circumstances and to try to avoid the scientific value of the translation text. Because of a translator error, text that has a scientific value should not be converted to a regular text. Only then does the interpreter intend for its intended purpose, and it will succeed it to the end.

The archaisms mentioned in the text are specifically translated into translation texts. The translator pays special attention to the translation of each archaism in the text of the translation to reflect the meanings of the archaisms expressed in the text. In order to avoid distracting the reader and understanding the content of the text, and to avoid losing pragmatic features, translations of the archaeological texts should be properly interpreted. The confusion in the text diminishes the reader's interest in the bookstore or diminishes the text of the work. Granting such superficial creativity does not produce good results. In "Baburnama", there are many examples of the author who preceded the authorship of the sovereignty and the character of the contemporaries, the leaders of the army and the army, comparatively comparing his own worldview, his unique talent in the rule of the kingdom, and the colorful imagery to the reader through artistic, comparative images [11.p.131].

In conclusion it was found out that translation of archaisms in «Baburname» was connected with two factors. 1) Ancient Turkic words are widely used in Babur's language and style; 2) majority of words in use during the time when «Baburname» was written became archaic by now. Babur enriched the Turkic language by using archaisms with high level and artistically and provided «Baburname»'s high artistic value. These were expressed by abbreviations, in appropriate places by commentaries and explanations, adequate variants and archaic words peculiar to the English language in English translations.

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Representation of Global Terrorism in Nuruddin's Imperfect Trilogy of *Hiding, Knots, Links* and *Cross*

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Abstract— *The increasing number of foreigners to the Shabab numbers mirrors a global dilemma in the fight against terrorism. Radicalization is no longer a preserve for the Islam or the Somalis alone in the 21st Century. Overtly, it is apparent that the process of radicalization has a taken new twists and turns because of the new and surprising numbers of Britons and Americans that have Joined Shabab fighters. Nuruddin in his imperfect trilogy of Knots, Cross, Links and Hiding portray succinctly the nature of global terrorism. The postcolonial theory as envisioned in Said's Orientalism is an intentional and bold investigation on the colonized cultures. However, the theory does not just analyze the culture of the orient but also the power contestation that exists between the Oriental and the Occident world. The global market marked with a skewed economic contestation has created a distinct gap between the rich and the poor. We posit that the current global dimension of terrorism is a reaction to marginalization and oppression of a section of the community and that Nurrudin in Knots, Cross, Links and Hiding creates a platform for a literary interrogation of global terrorism.*

Keywords— *globalization, identity, radicalization, religion, terrorism.*

I. INTRODUCTION

The antiterrorism war in the contemporary times has been frustrated by the ever mutating nature of terrorism. Terror is no longer a preserve of specific communities that are often considered barbaric, uncouth and religious zealots (Bobe, 2011). There is an increasing number of wealthy and educated youths from the Western world that are joining Shabab ranks such as Samantha Leithwhite popularly referred to as the White lady and currently on the American bounty list for her involvement in the Shabab Westgate's attack in Kenya in (give the year) . The radicalized lady is believed to be a sophisticated dangerous warrior who leads and organizes terrorist

attacks (Harper, 2016). This is a clear demonstrations of the infiltration of non-Somalis to Shabab fighters. Their presence posits a challenge in the fight against terror because they inject fresh ideas and techniques to the Shabab. Most of the foreign fighters are educated and wealthy persons who are able to operate improvised devices such as bombs and land mines. The need to interpret and demystify the motivating force that drives one to commit terror activities has remained intriguing. The Somali based Shabab continues to gain new impetus because the attraction they have received from foreign Jihadists. The objective of this paper is to analyze the facet of global terrorism in the works of Nuruddin *Knots, Links, Cross and Hiding*.

II. METHOD

The conflating point of global terrorism cannot be assumed anymore. There is an urgent need to relook the narrative of contemporary terrorism. Through critical literary analysis, we posit that a postcolonial lens as advanced by Said locates the growth and sustenance of the Somali base Shabab. Postcolonial tenet of power contestation dissects globalization as a double edge sword of both economic advancement and marginalization. The Shabab is a reaction to global economic imbalance. Somalis are an angry people who feel isolated by the Western world (Elleke, 2010). Nurudin aptly captures the multifaceted nature of terrorist in *Knots, Hiding, Cross and Links*. This research employs literary analysis method to critique the presentation of radicalism in the text.

III. RESULTS AND DISCUSSIONS

Nuruddin mirrors this dilemma in his text *Crossbones*. When we first meet Ahl in the texts, he is coming back to Somalia after a decade of absence in search for his stepson Taxhill who has escaped to Somalia. He is an American- Somali with no background of the Somali culture having been born and raised up in America. Ahl

tells us that Taxhill, his stepson has been gone for more than six months and is suspected to be somewhere in Somalia (*Crossbones*, 34). Taxhill represents the growing trend among the Somali youth to join the self-declared religionist movement. In an earlier rumor, the runaway youth is spotted in Kismayo, a Coastal City that is the hands of Shabab and deemed too dangerous to visit (*Crossbones*, 36). Nuruddin, uses the character of Taxhill to expose the reality of global terrorism. He raises serious questions in regard to what motivates youths in comfortable zones of life to join terror organizations. Taxhill being a Somali-American is expected to jealously safeguard his new found American heritage. However, his decision to joine Shabab refreshes the narrative of global terrorism. Nuruddin posits the intrigues that underpins radicalization. He succinctly exposes the paradoxes that describes the allure of radicalization. Taxhill's emigration to Kismayo which is billed by the United States Security department as the most dangerous part of Somalia by underscores the strong network of Shabab group. Nuruddin, further in the constructions of Taxhill recruitment to Shabab movement mirrors the soft underbelly of security system. The United States of America often boasts of a formidable security structure coupled with stringent cross boarder policies. Nurrudin, scorns the American doctrine of antiterrorism and asserts that America has aided the process of radicalization.

Nuruddin, lays bare the weakness of American policy that preach for equality among human races but at the same time perpetuates covert enterprise of racial tensions. The American preaching about human fairness is seen as an overt hypocritical public relation exercise. Beneath the American outward projection of a civilized modern nation that respect human rights is a soft underbelly that runs an oppressive machine that thrives on ethnic profiling. Africans that have acquired American citizenship are subjected to painful realities of ethnic profiling and discriminations in America. The areas of stereotyping ranges from colour to religion where the oriental Muslim community is perceived as potential terror recruits. The narrative that runs in the White American society is that Africans and oriental Muslim community living in the United States of America have inherent genes of violence. This stereotyping carries the same vein of thoughts that run the colonial empires where the imperial masters considered Africans and the oriental worlds as potentially wired terrorist. The argument then was that Africans were potentials murderous because it is in the genetic makeup of Africans to act as savages. White Americans have sustained this narrative in spite of the end of slavery which actually ended in paper but is still institutionalized in the Americans' daily lives.

The perception of the Muslim community as potential terrorists makes them potential target of the Western global fight against terrorism. Nuruddin, in the selected texts for this study, argues that terrorists have been given a global impetus by the ever evolving facet of ethnic isolation. The underlying racial tensions in America have created mistrust, bitterness and revenge against America. The Muslim community is living on the edge because of the tension that is created by a Western world that subjects them to arbitrary arrests. They have been constructed as prime suspects for any terror activity and this has created a sense of resentment towards the Americans and their allies. The Islam community in the face of outright profiling and arrests reacts towards their predicament by being radicalized and creating large scale destructions as way of avenging their horrific situations.

Nuruddin sustains a narrative that appropriates the rise of terror and radicalization to the insolence of United States of America. He indicts racial profiling as a lead cause of global terrorism. The seclusion and the injustices met on Somali-Americans creates a sense of trauma and frustrations as a result of the surreal and painful deaths met on Somali-Americans based on stereotyping and assumption that Somalis are terrorists. The radicalization of Taxhill mirrors the resentment that runs deep in the oriental world that has been a victim of American stereotyping and covert oppression. Taxhil has become a victim of brutality after his friend Samir joined the Alshabab as means of avenging his parents' death. Nuruddin, narrated the pain Samir was subjected into by the brutal American forces who murdered his parents and grandparents as he watched the horrendous deaths helplessly. He became hardened and acquired a new and forceful resentment towards the Americans. The incident happened when Samir flew out to Bagdad with his father for the first time since the American takeover. Nurrudin describes the ugly murder of Samir's parents in a surreal manner. He says:

> His father helped grandma in regaining possession of her walker and held his hand out to her as she shakily steeped out of the vehicle. Meanwhile, his uncle bent down to assist Grandpa, who was still in the car, in retrieving his cane and he took a long time, half his body hidden from view. Panicking that one of the two men would shoot him, the young Marine opened fire killing everyone except Samir (*Crossbones*, 35)

Nuruddin from the above passage provides an eagle eye description of the underlying racial tensions that exists between the Orient and the Americans. He speaks of the covert and subtle racial discriminations that defines the modern global world. Americans holds the view that every Muslim is a potential terror within the global prism.

The writer points out that Samir and his family have visited Bagdad which is now in the hands of the Americans. The visit mirrors the destructions that Americans have created in Iraq which is a metaphor of global creation of terrorism. Samir, vividly describes the horrendous massacre of his parents by the Marine who suspected that Samirs parents were preparing to shoot at him. He opened fire to everyone sparing only the young Samir. Nuruddin interprets the Marine's actions as rooted on stereotyping and a narrative that all Muslims are terrorists.

This fallacy of generalization is the engine behind global radicalization which has captured two warring factions where America is the strong predator whereas the Orient is weak and the victim. The senseless actions of the Marines mirrors the global racial profiling where the Muslim community is viewed as potential terrorist. Nuruddin mocks the young Marine's actions of killing very old grandparents of Samir; and the product of the killings is outright resentment. The writer deconstructs through the murder of Samir's parents the creation of battle-hard terrorist groups. Samir is wounded and left an orphan. He embeds in his mind a picture of a violent and senseless America that is trigger-happy and also deconstructs the basis of global radicalization which is rooted in global racial profiling. The incident affects Samir deeply and prompts him to join Alshabab movement as a way of rewriting his story.

Nuruddin, describes Samir's fluid character after the senseless murder of his parents. He is depressed and full of resentment towards the American society. Samir spends the better part of his time planning on how to join the Shabab movement which identifies with his suffering. The American brutality and profiling of the Somali-Americans succeeds in creating a pathetic attitude towards the American society. The Americans succeed in creating a wall between them and the Islamic society. After the death of his parents, Samir becomes morose and lost interest in life which mirrors the psychological trauma that victims of American brutality undergoes. Nuruddin describes Samir psychological dispensation as follows:

> Back in the twin Cities, Samir became morose. The two friends still spent time together, but their life lacked the fun and ambition they had previously shared. Then Samir began to speak of attending to his "religious responsibilities" and shortly thereafter he vanished from sight. A month or so later, his photo appeared in the star Tribute caption reading local boy turns Baghdad suicide bomber (*Crossbones*, 40).

Samir disappearance from America and his eventual radicalization mirrors the global impact of terrorism. He speaks of the trauma that precedes radicalization as a result of American ethnic profiling of the Islamic community. The senseless Marine's murder of his parents altered and reworked on Samir's personality who eventually became a Nihilist. He became paranoic and constructed America as a metaphor of death and terror. Samir bemourns the collective pain of the Islamic community and feels that he has higher duty of liberating his people from the Americans servitude. Nurrudin, succeeds in formulating and reflecting the intrigues of global radicalization. He indicts and castigates Americans for their role in creating global terror while riding on the caveat of war against terror. Samir thus represents the disenfranchised Islamic community that is viewed by the world as enemies of humanity.

The West has peddled this weak argument for too long and Nuruddin as a voice of the Somalis attempts to rewrite the narrative of Somalis as terrorists. The writers advance a discourse that depicts Islamic radicalization as a tool of announcing to the world their frustrations. Indeed, in the face of humiliation and frustrations, the Islamic community gangs up against the West as the only means of protecting themselves from the Americans destructions. The actions of the American marine succeeds in hardening the youth and creating a soft ground for global radicalization.

Nuruddin also locates the predicament of Taxhil as tied to the American oppressive system. After the disappearance of Samir coupled with the news that he has turned into a suicide bomber, Taxhill and his family became the target of the American police. The entire Somali diaspora neighborhood became victims of American police brutality since they are viewed to have been part of Samir's scheme. The writer says that the FBI came early in the morning and brutalized them with unnecessary force. Nurudin, deconstructs and lays bare the tragedy of the Somalis living in diaspora. He echoes and reflects the painful traumatic journey of being a Somali-American where one is subjected to prejudice and discriminations. However, the Americans are blind to the reality that their excessiveness and profiling succeeds in only creating resentment from the Islamic community. This resentment builds an overwhelming anger that leads to vengeance packaged in the form of radicalization. The FBI'S brutality radicalized Taxhill who thereafter escaped to Somalia where he feels part of a larger purpose of liberating the Islamic community from the American oppression. Indeed, Americans blurred the line of who are actually terrorists between them and the Somalis because the irrational sense of profiling has created a fertile ground for radicalization.

The radicalized groups such as the Somali Alshabab capitalize on resentment and family dysfunctions.

Nurudin describes Taxhill eventual radicalization as resulting from America's racial profiling and social exclusion. He succinctly describes this brutality in the depiction of FBI'S grouping of Taxhil's family as sympathetic to terrorist activities because of their Islamic orientation. He says;

> The FBI came early the next morning and descended with unnecessary force on Taxhill, Ahl and Yusur as if they had detonated the bomb that caused the death of the soldier. They were taken in separate vehicles and fingerprinted their histories together and separately goes over and over again. Taxhil was made to endure longer hours of interrogation with repeated threats. The FBI showed keen interest in Ahl as well because of his birthplace and because he, Yusur and Taxhil now lived in a house close to potential escape routes along the Mississippi. An FBI officer accused him of being a talent spotter for radical groups in the Muslim World (*Crossbones*, 45).

Nuruddin from the above excerpt captures the tragedy of being a Somali-American. He underpins the myriad challenges of Somali diaspora where stereotyping and social harassment is the order of the day. Ahl is shocked by the humiliation meted on them by the FBI. They were descended upon with unnecessary force which succeeded in radicalizing Taxhil. The writer indicates that Taxhill was made to endure more hours because he is a Muslim youth. The American security system does not realize that their oppressive methods of reacting to terror activities do not deter terrorist but simply embolden radicalization. Nurrudin observes that profiling and harassing innocent Muslims succeeds in aiding radicalization because victims of police of brutality react to their predicament by joining organized terror groups. Ahl, from the writer's perspective became an FBI'S subject of interest because of his birth place. The identity and the location of Ahl as Somali became a sufficient reason for him to become a suspect of terror. The FBI'S harassment of Ahl mirrors the global profiling of Somalis. The perception across the world is that Somalis are prone to terror and radicalization making them the most dangerous community globally.

The open profiling and condemnation of Somalis has created global radicalization. The Americans have managed to create sympathy towards terrorists organizations because of their brutality disguised in their fight against terrorism. The American insensitivity towards the Oriental world aids in the constructions of global terror because of the attendant frustrations and trauma that victims of American brutality are subjected through the horrors of racial discrimination. The overt discrimination plays out in the differential treatment of Yusur who is not a Somali-American. The officers cast

Yusur in to the role of a witness where they handled her with kindness in light of her history (*Crossbones*, 46).This stands in contrast with the handling of Taxhil and Ahl in the same contexts,

The FBI'S brutal handling of Taxhil on the suspicion that he is a member of terrorist organization eventually led to his radicalization. Nurudin, observed that the next time misfortune called, Taxhil was ready to follow. The writer asserts that Taxhil immediately after the harassment flew to Somalia, He said:

> The next time misfortune called, Taxhill was ready to follow. It took him back to Somalia, his route an enigma, the source of the funds that paid for his ticket a mystery, his handlers a puzzle, the talent spotters who recruited him a riddle (*Crossbones*, 42)

The above textual excerpts reflects the American role in the creation of terrorism. Taxhill, is more an American than a Somali however America has turned the soft Taxhil to a hardened terrorist. His mistreatment created a sense of isolation and disenfranchisement in the larger American mainstream society. His rejection constructs a fragmented and alienated individual who becomes a fertile ground for radicalization. Ahl later learnt that Taxhil has joined the volunteer Somali youth brigade recruited from within Somali communities in the diaspora and earmarked to train as Jihadist (*Crossbones*.42). Taxhil recruitment mirrors the global aspect of terrorism where the network of terror has infiltrated to the Western world where Somali in dispora are attracted the Shabab. The case of Taxhil reflects the increasing number of homegrown terror which involves radicalization of Somali diaspora. Nuruddin, castigates the West in their role of creating a fertile ground for terrorism through ethnic profiling and discrimination.

Nuruddin, further argues that foreign Jihadism has become the latest face of terrorism. The ever evolving facet of terrorism is a reflection of the new challenges that terrorism posits in the 21st Century. The global framework of terrorism has created a network of funding where Somali diaspora remits money to the Shabab. They send money to their respective clans disguised as relatives but in the actual sense are dangerous organized militia. The ex-military militia who was travelling with Jebleeh upon his arrival to Somalia complains that the movement is broke and in dire need of money from relatives in the diaspora. He says 'The movement is broke and we need to raise funds from the usual sources, our clansmen in the United States of America" (*Links*, 26). Jeebleh in links illuminates the complexity of modern terrorism. He succinctly describes the role of the Somali diaspora in funding and aiding terrorist's activities. The Somali clansmen in the United States of America contribute money for purchasing of guns and battle wagons. Jeebleh

in *Links* recalled in a very sad way how his clan elders upon arrival to Somalia visited him with an intention of soliciting money to repair the broken battlewagon (*Links*, 48).The soliciting of funds from the diaspora reflects the global role in aiding terrorism across the world. Nuruddin exposes the labyrinth nature of global terrorism where many actors are involved in the funding of terror activities across the world. This has ensured the flourishing of global radicalization.

The instability of Somali has continued to create a strong wave of emigration to the West where they arrive as illegal emigrants or refugees. However, here they are treated with suspicion and are harassed before being allowed entry into the West. Nurudin in *knots* examines the tragedy of Somali emigrants which eventually lead them into radicalization. The writer observed that planeloads of Somalis lands at major airports everywhere in the world, including Toronto, nearly all of them declaring themselves as stateless. Arda deconstructs the difficulty of Somalia emigrants who target Canada as their destination. She acknowledges the tall order of regularizing citizenship because of racial profiling where most Somalis are considered terrorists. She says: "I have it from good authority that Somalis wanting to come to Canada will find it difficult to obtain Visas, temporary or long term (Knots, 265). Nuruddin unravels the suspicion that surrounds Somali emigrants and out of which makes it difficult for them to emigrate. The difficulty created by ethnic profiling leads to radicalizations as a tool of acquiring a sense of belonging in Somalia.

There is a close symbiotic relations between Foreign Jihadists and the local fighters. They both have common interest which is to fight the Americans that they consider enemies of Islam. The Shabab considers Americans as robbers who rape and blunder their resources. Nurrudin deconstructs the intrigues that characterize the war against terror. He locates these complexities within a wider of globalization which involves rich men such as Ma-Gabade in Crossbones that bankrolls a string of terror activities with an intention of protecting his political interests. The Somali based Al-shabab has witnessed a great expansion because of the huge support that they have received from foreign fighters. Essentially the expansions of Shabab recruits to include Yemeni and Pakistani fighters mirrors the global nature of terrorism. Nuruddin, succinctly projects terror organization to have transcended the local level to an international realm. He says:

> Ma-Cabade is allegedly bankrolling a string of activities in which his men collaborate with a Shabab unit charged with bringing Yemenis and Pakistanis operatives into Somalia by boat. He is rumored that the pirates bring the foreign Jihadist

into the Somalia peninsula and in exchange receive weapons and protection in the coastal area under Shabab control   (*Crossbones*, 186).

Nuruddin from the above excerpt critically examines the place of terrorism in a global world. He unravels the nuances that constructs modern day terrorism across the world. The writer acknowledges that the presence of foreign Jihadist in Somalia based Shabab has made it difficult to weed out the organization.

The complexity of global geopolitics has indeed complicated the fight against terrorism because of the close collaboration that exists between different terrorist cells. Nuruddin further acknowledges that nobody is so sure of the whereabouts of the more than thirty Somali-American youths who have vanished from their homes in various parts of the United States (*Crossbones*, 36).The writer argues that this Somali-American youths have been recruited to various terror cells across the world. The reality of global terrorism cannot be overlooked any further and indeed Nurrudin has succeeded in unraveling the labyrinth nature of global terrorism in the selected texts for this study.

IV.   CONCLUSION

From the above discussions, it can be concluded that Nuruddin in *Knots, Hiding, Cross and Links* succeeds in representing the Somali based Shabab as a product of globalization. The fight for resources and the stereotyping of Somali have created a Somali who is bitter and vengeful. Terrorism, has become a means of writing the Somali narrative. Shabab which basically means the youth is an expression of anger and resentment towards the global enterprise which has predominant powers rape and plunder resources from the Somali nation. Further, Nuruddin in a nude manner unravels the question of racial profiling and the interconnectedness with the Shabab which offers a refreshing insight on the Somali war**.**

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