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FOREWORD

I am pleased to put into the hands of readers Volume-3; Issue-1: 2018 (Jan-Feb, 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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Editor-in-Chief

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Money and Social Reality of Society in the Rural Area

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Abstract—Rural area is described as a place of comfortable life, the safety place and society regularly to collaborate. Social change happens quickly in the rural resulting in rural community of experiencing the cultural shocks. The money is supposed to be creating economic change and creating prosperity turns out to give effect to the social reality in the community. According to Simmel (Simmel 1990; Hardiman 2010; Prasetyo 2013), money is not only as an economic transaction but also is the instrument and symbols to present issues related to value in the society. Money can influence attitudes, behavior the community in socio-cultural life. Those changes in lifestyle rural community is a result of the process imitation what he sees in the community of the city. This research was conducted in Banuayu one of rural area in Ogan Komering Ulu Timur Regency Sumatera Selatan. This research use qualitative research, the data collection use observation and interview.

Keywords— rural, money and value, social reality.

I. INTRODUCTION

Social environment of society is part of the important to study. People spends most of his time in there. In Indonesia, rural area described peaceful and calm, as well as described the traditional nature. They do not know social stratification and egalitarian. Societies in the rural area is more orderly and very attentive to the social control in order that created a social balance. In fact the social community on resurfacing the rural was still there but not too flashy because it is more to the mutual attitudes, togetherness, and solidarity. But now it is the lower because the society always think all easy with money. Most people in the rural had wanted to land to business and did not want to work in agriculture because of a very smaller salary. Agriculture is considered not able to improve their lives. Most of those who did not have land passed to the city workers. They are as labor that work at industry or factory or another in the city. But, because they did not get higher education they just work as office boy or office girls.

Society in the rural are identical with farming, but in the day so difficult to get labor who want to work in the field of agriculture. In the rural of jobs as farmers begin to marginalized, are considered low and wages are low.

According to Simmel (Ritzer, 2013:298-299) the more difficult getting money then the farther the distance of an object and will be the higher the value of an object. The easier it is to get money to eat the value of an object will be the closer. Money at the rural community is no longer defined as the fulfillment of basic commodities exchange community. But the money is a tool that needs and prestige in society. Globalization in the world encourages people in the rural to develop rapidly. They find new alternatives in opening up livelihood. Then after they are able to find an appropriate alternative to the money as a tool of sufficient accessible needs.

Community oriented attitude to money is the hallmark of the capitalist society (Weber 1989). Easier to get the money, the inclusion of the influence of globalization cause the rural increasingly consumerist. Information technologies that were previously difficult obtained as well as TV, internet, phone, nowadays very easily obtained. Children of primary school age have had the *handphone*, adept at using the internet and other social media. Watch the video on *youtube* is the daily consumption of the children in the rural. The public preferred the so-called rich people, they like to accumulate wealth and buying luxury items. But on the other hand rural community education remains low. Children in the rural getting closer to alcohol and drugs.

This indicates that people's life in the rural has been capitalist. They are trying to imitate what they see in the social media about how the lifestyle of the people in the city. Therefore, trying to get as much money and work hard. Banuayu is one of rural area in South Sumatera province, Indonesia. Most of the people in rural area as a farmer. However, in the last three years how to survive their turns by expanding the network of their work. Many people in the rural of Banuayu who found the Brick making production. The existence of a production of Bricks community is very helpful in fulfilling their finances because the price is stable enough and far above their wages be peasants. And for those who don't have much land they work in cities as laborers. Contrast to workers in the city who must meet certain requirements or criteria such as the age of the work. In Indonesia, the Government has set the minimum age permitted hiring someone that is based upon the rules contained in the

child protection (ILO Convention 138 and no. 182); first, not allowed to employ children under age. Second, child workers are allowed should not be less than the age of compulsory schooling of junior high school and most should not be less than 15 years. If in a case such as the Organization of Employers or workers concerned receive for starters then the company may set a minimum age of 14 years.

Whereas in article 3 of ILO Convention 138 explains that:

1. The minimum age for employment allowed in any type of employment or work, which because of its nature or because of the State of the environment in which the work was to be done may jeopardize the health, safety or morals of young persons, should not be less than 18.
2. The types of employment or work against which paragraph 1 of this article applies, shall be specified by law or regulations or by the national authorities, after consultation with the organizations of employers and workers concerned, if the so it's there.
3. Without regard to the provisions of paragraph 1 of this article, any law or regulation or national rulers, authorities, after consultation with the organizations of employers and workers concerned, if such exist, can allow young people aged 16 years and above to work, on condition that the health, safety and morals of the young persons concerned are quite protected and that the young person has received vocational or exercise specific lessons regarding the branch of activity concerned.

That's rule will not apply in the rural. The worker has a variety of opportunities without getting to know the age. When workers were the kids, they have still a very ego-centric. Haven't been able to use the money well, they tend to squander his money for the thing that have for fun. Child need a good example of the surrounding environment and their parent. However, when the social environment and the pattern of life in his family turned into an attitude of consumerism, then the children in the rural will assume that with the money obtained by their selves. Then, the results of their work can use it without comment from their parent. While parents should be as social control let it. Social change is a process that gave birth to the changes in the structure and function of a social system, as a variation of the ways of life that have been accepted, including geographical condition, cultural material, the composition of the population, the ideology, as well as due to diffusion or new discoveries in the Community (Soekanto, 1994; Sugihen, 1997; Rosana, 2011). There are several factors that cause social change in Banuayu; first, the society so easy to get the money, dissemination of social media increasingly rapidly and

there is no coverage of the Government with regard to efforts in rural and there is no coverage relating to the business in the countryside. The main thing being the subject matter is the distribution of the money the sooner in rural causing social change more quickly so that people experience the cultural shocks. Those who are unable to utilize the money with a good are affected by negative things such as the use of illicit drugs and alcohol. Therefore, researcher interested in conducting research on money and social reality in the rural society, particularly in the Banuayu South Sumatra.

II. METHODS

This study used a qualitative research approach, and the research title is "money and social reality in the rural community" with the location of the research in Banuayu South Selatan. The reason researchers utilize qualitative approach is to get the data and describing about the influence of money and how the social reality at rural society by getting easy money obtained. People in the rural of Banuayu South Sumatra the average working age from children to the elderly. Most of society in rural area in Indonesia does not know what the child protection legislation. They are helping people to get money and getting work to their live. So every people that work hard will get occupation in their industry.

The data source that is either a primary data obtained directly through in-depth interviews with informants, society in Banuayu includes parents, and children who are specified in the purposive. Interview with informants needs to ask about instrument has been made. Researchers also conduct observation is directly related to the symptoms that occur. At this stage the researcher also did a triangular to get the actual data, is it true that what was said by the informant is correct. The observation is performed to obtain information in depth and to recognize the symptoms and find the answers to your problems then the result was formed in the field note that results are compiled systematically. Researcher takes part in experiences and situations experienced by the informant. While the documentation is carried out to study the literature, government documents relating to the community in rural Banuayu South Sumatra. While the time research was done from January to July 2017.

III. RESULTS AND DISCUSSION

Society and Social Reality in the Rural Area

Rural area is an embodiment geographical posed by distinct physiographic elements of social economic, political and cultural in association and mutual influence with other areas (Bintaro 1968). Sugihen (1997:24) stated that the understanding of the person about the concept of a rural and rural is differs from one area to another area

from one country to another. The difference between the concept of a rural and rural is located on the typology of the area. According to Act No. 6 of 2004 about the rural in article 1 paragraph 1 explained that "the rural is the rural and the rural of customary or called by another name, here in after referred to as the rural, is the unity of Community law which has borders that are authorized to set up and administer the Affairs of the Government, the interests of the local community based on the initiative of the society, the right of the origin, and/or traditional rights recognized and respected within the unitary State of the Indonesia Republic".

Beratha (1982:12) explained that the availability of land and the ability of an area to be processed into the economic potential of causing great seriousness of the communities that inhabit the territory of the rural area. Social reality in the rural of building communities for mutual relations. In the social reality in the rural often occurred the social dynamics. This happens because of the dynamics of social networks between individuals with individuals, groups or between groups of people in a rural with other rural.

The development of rural community in terms of development belongs to slow. The rural will experience a change of one's livelihood to other livelihoods, and this occurs in a slow time. Rural community is a group of individuals that inhabit a particular area within the territory of the rural, he settled and lived in the territory of the rural. Social change in communities affected by the open attitude possessed by each individual in the community, a broad communication factors, communications and natural potential factors which could be developed in order to meet the needs of the living, and fast response factors and agents of change (Beratha 1982:18-19).

Rural community formed due to individuals and do reciprocal interaction (Simmel, 1990; Ritzer, 2013). Rural community is a traditional society, which still maintain the solidarity, mutual and cooperate. Society with mechanical solidarity where by society doing the division of tasks with the main characteristics of mutual cooperation (Durkheim 2010). Along with the changing times the entry of modernization and globalization of social life and community orientation changed no exception that occurred in the community of the rural. Currently the society began to pursue the matter as the purpose of his life. Money is very important in every corner of people's lives.

According to Simmel (Ritzer 2013:298-299) that the more we have the money we are getting closer to the value of an object that you want. As well as otherwise the more we don't have the money the farther from the object that we want. Money is a tool of economic society, while

the exchange value is how high an object desired. The difficulties of getting money, will the higher value of an object and the distance the distance towards the object. The easier it is to get the money will be easier to overcome to bring closer the distance towards the object. Rationality that make up the capitalist thinking put money as the main goal. Money becomes the orientation of survival, because with the money the effectiveness and efficiency can be implemented.

This is a reality that is happening in the rural community. Alienation has happened to society. The relationship between social interaction neighbors on the wane because of the Community spent most of his time to work. The reality is a reflection of actual objects that occur in the field. Realist is real and objective description of an object, regardless of whether the individuals involved in it or not (Durkheim 1964). The reality constructed by his social environment, is a result of culture in community groups (Littlejohn and Foss 2011). Reality can be seen and interpreted. Social reality is the real circumstances of how individuals build relationships of cooperation and there are reciprocal relationships within the community.

Socio-Economic Life in Banuayu Rural Community of South Sumatera

Banuayu community is a community homesteader from Java. Homesteader who inhabit the rural Banuayu community is affected by the transmigration program conducted by the colonial Government of the Netherlands in the beginning of the year 1936 occurred in the region of Ogan Komering Ulu Timur Regency South Sumatera Indonesia. Then after Indonesia became independent, they are expanding into the surrounding area and open up some of the land to improve the economy, gradually they developed, the rate of population growth increased and villages including the rural came the Banuayu. At first the community life with farming and plant for living. Division of land is divided evenly by society. They are working together to build the village up to livable communities. The community has lived in the rural of Banuayu since the 1980s.

The community's economy is growing in line with the changing times. Globalization and the modernization of the community takes more creative in creating economic opportunity. Money on the villagers not only as a means of Exchange is needed to purchase goods as the fulfillment of the basic necessities of the community. But money for the community have switched functions as the purpose of life. In the year 2014 are only a few people who have items like mobile phone and social media. Later in the year 2015 information technology such as the internet, mobile phone, Television and games PS, has entered the rural. Children of primary school age have

been clever use *handphone*, playing internet, social media like *facebook*, *instagram* and other social media. *Youtube* has been known widely among the villagers. These items are no longer scarce goods that are capable of mobilizing the community, along with the increasing purchasing power of the community.

Globalization has entered the lives of the villagers change consumption patterns the villagers become a consumerist society. Ease of loan provided by the Bank, making the community interested in economical improvement. Without he understood about how the system of lending patterns in the Bank. The limitations of this knowledge are based on low levels of community education in rural. The average Banuayu rural community primary school graduates only. Not to mention the problem of the management of the Fund's loans. The community will be willing to borrow money to millions to buy luxury items such as a car that isn't really a staple of rural community. The work of the community that once farmers have also been switched.

Industrialization does indeed have yet to go into the rural, workers just switch function. First they had a farm, which he used as a rice field currently have switched functions as Ward (place of manufacture) of brick or tile ward. Based on the reality of people's income is indeed getting bigger, if he is able to produce the farm one year twice, as in the rural of Banuayu do not have irrigation paddy based solely on rainwater. Now with their source enable farmland as Ward (place of manufacture) of brick or tile it is able to generate money as much as 3-4 million Rupiah/month. As for who has extensive land it would be able to generate income by 8 million Rupiah/month. With the income of this rural community welfare much more prosperous. However, the level of public education is still low. This is because children prefer to work compared to the school. Working as a brick maker workers don't see age. All ages from children to older people as long as it is still able to work can work on the ward. On average each brick Ward was able to pay the workers 3-4 people. They get their wages. Brick making labor income lower than labor tile due to the level of sophistication. But the average workers in one day was able to get a rough earnings amounting to Rp. 100.000,-/person or 7\$/person. Work as farmers increasingly marginalized. Communities that maintain themselves as farmers have trouble to find the manpower to manage his farm land. So the farmers switch to using machines in managing the farm. This is because human power has been hard to obtain. Though wages in agriculture are also very expensive. In a day's laboring in the rice paddies, for men in give wage of Rp. 100.000,-and female Rp. 50.000,-this is because the power of the male larger than female. If it will not be much different compared to the earnings that are

acceptable if labor becomes in the wards of brick or tile with agricultural laborers. But changing the mindset of the community affect any decision of the population. Working as a farmer regarded as lowly jobs that don't make a lot of money.

In unconscious rural community is getting alienation, and higher capitalization in the rural of Banuayu. Political money happen everywhere, from the family level to the rural government. The dynamics of social change is becoming very apprehensive. Culture shock that occurs in the rural being debated that need to be completed. In the end the villagers into a consumerist and unable to control the lifestyle of hedonism. Many families who eventually went bankrupt and the bank debt incurred. Even according to the neighborhood of the rural of Banuayu in the year 2016 the population to commit suicide around 12 people. This is particularly alarming considering the causes of their suicide is because bank debt incurred.

Easier to borrow money in the bank makes the public insistence on developing for brick or tile production with the supposition that in umpteen months of bank debt can be paid off. But it turns out the social interactions of people in the village are still very closely factors of gossip and the lure of so called rich people causing them difficulty to control the money. The results of the sales profit of tile or brick rather than saved to send children but used to repair homes and buy luxury items such as cars. In the end even make economic deterioration of society. The public was keen of stylish luxury living, gamble, consume alcohol and drugs and stealing. If this is allowed it is feared will happen the moral destruction of teenagers on the villagers. The influence of *handphone* technology is also a factor that could not be considered one eye. HP provides access to crime and pornography. Children do not hesitate open a *youtube* video to watch porn and rough to speak on social media. Communities experiencing cultural shock (culture shock), control of money is not under control. Political money has been known widely and villagers considered something unusual. Social structure of life flourished in the rural of Banuayu have been very apprehensive.

The Meaning of Money for the People in Rural Banuayu South Sumatra

The community comes through the *sosiasi*. *Sosiasi* is the reciprocal relationships between individuals. Through this process the individual interconnected and do interaction and interplay with each other, then it makes a new phenomenon with the onset of the community. It is used to see the social reality, namely real and objective conditions associated with individual or community. The consumerist society, politics of money and social deviation is the result of a cultural impact.

Simmel's philosophy of money is not about how much money belonging to the people, but with regard to the value of the money itself and the impact of money. According to Simmel though the money helps economic development of the community but not only turned out to be value for money also gave a boost the presence of subordination. The villagers Banuayu not including the Community industry, this society is a society that still retain the branching of agriculture and also some farming left. This society had been estranged in his work. Familiarity in the community on the wane because of their pursuit of treasure. Communication that occurs among many villagers discuss as to how somebody who is in social life get for money. How they can develop businesses, build houses, and the existence of land. Many children in rural who dropped out of school just to work. The results of their work are typically used to buy the motor, buy alcohol to unwind after a long day of work and buy cigarettes.

Desire to attend school or lower because of the presumption that the school to get a job. In the rural school diploma not required. Anyone can a lot of money as long as they want to work hard, but the circulation of money as expressed by Simmel that more easily get the money then the value will be an object will also be getting low. The circulation of money is increasingly easy to get in, and then exploited by certain actors, namely:

1. The bank, many banks are offering loan funds. While the community does not have a clear knowledge about borrowing money in the bank. So they finally incurred debt and poor.
2. The actors of social aberrations, agents of the alcohol that has been growing in the rural. The villagers do not feel ashamed to drink-liquor. Liquor as a lifestyle, and as tired of busting.
3. Drug, drug use in the rural of getting high, ranging from children, teens, and parents. They are the target of the drug sellers, money is so easy to get make children who are affected by the disconnection be proud if you use drugs.

Money going to help boost the economy of the community. But the increasingly rapid change makes society into a culture shock and unable to control it. Capitalist agents exploit this situation for maximum profits and indirectly the workers have been estranged. So the rural has experienced such social changes in the city. Although modernization has not fully entered into the rural. Therefore, the required control of the apparatus on the community rural. Mutual culture is the social capital that must be kept alive in the rural community. So that the lives of the villagers to a safe and peaceful stay awake in tune with people's lives.

IV. CONCLUSION

The current rural community life has entered a new era. Capitalization and its impact against the alienation of humans has occurred. Work as farmers increasingly are not valued and are increasingly marginalized. This is related to the value of money, the faster the money circulation and value for money are getting lower. The villagers who are not yet ready to change into culture shock. They are not able to manage money and finally what he sees from the results of learning through media such as TV, the life of the artist, he set a modern lifestyle. Political money is evolving so rapidly, irregularities in the structure of Government was considered as a reasonable thing. The impact of the circulation of money the higher the digression that resulted in many teenagers of the rural who was fond of getting drunk, consuming drugs, gambling and stealing. Stress level getting higher, up on the stage of suicide. Need for deterrence to be done from both the family and the Government. The increase in education needs to be done in the rural. Low level of education in the rural became the result simply of society are affected by negative things.

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The Innovation of Basa Sardine Sticks to Optimize Social Economic on Puger Society

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Abstract— Puger is one of the sub-districts in Jember, Indonesia, which is famous for its beaches and rich of seafood-based products. One of its common products is Sardine. Basa Sardine Sticks is an innovative product which takes the advantages of Sardine. The purpose of food innovations is to develop the economic values of Sardine and also increase Puger society's incomes. The results of present study showed that the Basa Sardine Sticks possessed high effectiveness. This was indicated by the results of descriptive statistical analysis involving 100 respondents. The food innovation related to sticks was expected to be developed and improved for maintaining the product quality and contribute to the economy of Puger society.

Keywords— Basa Sardine Sticks, Sardine, Social Economy, Puger.

I. INTRODUCTION

Puger is a beach located in Jember, East Java, Indonesia. Puger is known for its natural beauty and rich of fish, especially Sardine. This beach attracts many tourists to visit for enjoying the natural scenery it offers. The most potential fish in the beach is Sardine. Sardine is a fish commodity that can be sold at a very reasonable price.

The role of the government and local communities is required to develop Puger potential. However, the local government has not managed and developed the potential, particularly the natural resources, to its utmost. This is seen from the lack of infrastructure and facilities provided by the local government. The availability of public facilities, such as toilet, is still very limited. The most important thing is to maintain the cleanliness of Puger in order to increase the interest of tourists and provide the comfortable place for commercial activities.

The promotion of Puger beach is also needed upon improving the beach in order to create comfortable conditions. The setting at shopping stalls, such as those selling souvenirs and food, is also important to take into account. It deals with the development of economic potential of Puger society. Generally, the economy in Puger primarily relates to the fishermen that exploit the sea products. Therefore, it should be expected to improve the facility available and to ensure the social and economic life in Puger.

Based on the empirical evidence and theories in the abovementioned elaboration, the present study concludes that Puger offers so much potential if it is developed optimally. This can be seen by the natural beauty of Puger and also the potential offered by the abundance of Sardine. Researchers create innovatively of Sardine food preparations as a solution to increase the value of Sardine. In addition, food innovation is expected to improve the socio-economic conditions of Puger society.

II. LITERATURE REVIEW

General Conditions of Puger

The village of Puger Beach is located in Puger Kulon, Puger sub-district, within \pm 40 km to the south of Jember district. The village denotes a fishing area with various uniqueness's. Puger always performs one particular ritual called "float offerings" every year. This ritual is an expression of gratitude to God Almighty for prosperity with which the society has been endowed. This beach is rich in natural resources, such as fish. The fresh fish is sold to public and there are also some products processed into condiment as well as some other processed products such as crackers, chips, and other processed dried fish. Puger marine products are also well known by the public outside the area since the fish caught in Puger are widely distributed and supplied to the surrounding areas. The most popular fish commodity in this regard is Sardine. This fish contains many nutrients beneficial for health. Sardine is marine fish species of the genus *Sardinella*. This fish varies in sizes, but usually the fish are packed in can. The seas in Indonesia are rich in fish, especially Sardine, mostly found in Puger. There are some canned-Sardine factories which sell their products with raw materials obtained from Sardine. Sardine contains a lot of vitamins, such as for strengthening teeth, EPA (*eicosapentaenoic acid*) in the omega-3 to supplement the immune system and strengthen bones. Additionally, DHA (*dokosaheksaenoat acid*) is useful to improve intelligence. According to Suseno's (2014) research results, the oil in sardine (*sardinellalongiceps*) contains EPA and DHA by 21.77% amounting to 11.59%. The abundance of EPA and DHA is fine potential for medicines and health products in preventing coronary heart disease.

Basa Sardine Sticks

Basa Sardine Sticks is a processed seafood product derived from diversification. The diversification on processed seafood products is intended to increase the value of Sardine. The value of the question relates to all the processes done either manually or mechanically, which can be done by modifying the forms from the sea itself. These modifications include modifying the form, texture, and taste of seafood itself. Basa Sardine Sticks is a process of creating a new product related to customers' needs and market demand in the form of innovative and imitative product.

Aimed at developing Sardine-based product, the present study strived to produce Sticks base (Sardine sticks in various flavours). The sticks are made from Sardine raw materials. At present, the sticks processed popular in Puger society is processed from catfish (Handy & Kartikawati, 2015). Thus, the researchers invent new food sticks to make use of other fish, which is Sardine. The reason for choosing Sardine as raw material for food innovation is because it has the potential health content and has a relatively low price. Sticks base is expected to develop the economic life of Puger society.

Basa Sardine Sticks Processing

At this stage, the process concerning how to make the products from Sardine is elaborated. The following is the stage of making Basa Sardine Sticks.

1. Put all Sardines into presto until they get soft and then pour the seasoning.



Fig.1: Sardine Already Presto

2. Mix eggs, add the spice that has been mashed, mix the baking powder, and stir them together.
3. Mix the flour and cornstarch until you get smooth texture, and then add egg and iced water. Then mould the dough until it gets smooth. After that, the dough is powdered using a grinding machine with customized size.



Fig.2: The batter is well-blended



Fig.3: Grinding the batter

4. Fry the dough, after it is cut into pieces, using a medium heat until it turns golden brown. After that, drain it and do packaging



Fig.4: Stick Frying Process



Fig.5: Packaging session

5. After all sticks are packed, then product labelling can begin. This product label serves as the product identity.



Fig.6: Product Label Stick Already Given

Product Marketing

The product manufacturing has been described in previous chapters. The last stage is the packaging products for sale. The products that have been packaged are ready for sale. The process of product marketing is done through e-commerce, direct selling, social media, and outlet sale. The followings are the sales strategies by using multiple accesses.

1. Social Media



Fig.7: Instagram of Basa Sardine Sticks



Fig.8: WhatsApp of Basa Sardine Sticks

Sales by using social media and accounts, such as Instagram, serve to provide information relating to the products offered. The information shows the advantages of the product. It aims to attract consumers' interest to increase product sales. The various information and consumers' comments are attached onto the product package to encourage the sellers and the buyers in improving the products as well as satisfactory services.

2. E-Commerce

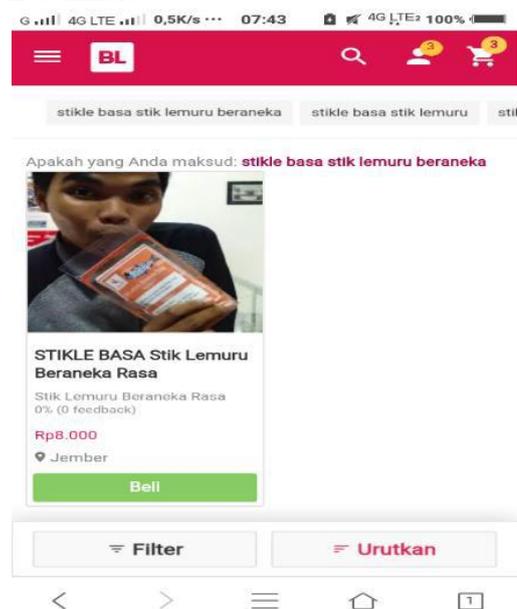


Fig.9: Sales Through Stalls Open Page

Product promotion is also done through the e-Commerce. The sales process is done by utilizing *bukalapak.com*. This account aims to promote products through online promotion. It provides many benefits for the seller since the sale can be done anytime and anywhere. Besides, e-commerce can overcome the obstacles of buying and selling due to distances.

3. Direct Selling and opening sales stand

Sales stand was also opened at bazar and car-free-day events to increase sales and gain many consumers.



Fig.10: Sales Events Bazar



Fig.11: Sales and car-free day

Product Projection

Product projection is a production plan developed by product developers to achieve high sales value by maintaining economic principles in it. At the moment, the resulting product has the basic ingredients using Sardine, which is abundantly available in the market as well as in the local area.

Sardine (*Sardinella Sardinella*) is a species of *Actinopterygii* in the genus of *Sardinella*. These fish are found in the waters of Bali Strait. This fish has many names such as: *sement* or *sempenit* currently still in a small fish. If the fish is an adult, the size is about 12 cm called *Protolan*. When the size is about 15 cm, it is called *Sardine*, and when the size is bigger the former, it is called *Sardine Cat*. Sardine oil is used as a local product in Indonesia. The most famous sardine is Japanese sardine (*Sardinella melanostica*). Since Sardine is unfamiliar, a more famous label, canned sardines, is preferred. Actually, Indonesia has some types of Sardine, such as *sardinella longiceps*, *sardinella* SIRM,

sardinella leigaster, and *sardinella clupeioides*. These names are derived from thousands of islands, especially Pekalongan, Tegal, and Pelabuhan Ratu. However, most Sardines are found in Bali Strait. Sardine Basa Sardine Sticks is processed into the snack. Since, it is cheap and has many nutrients.

Product Superiority

Basa Sardine Sticks has several advantages in it, including abundance of nutrients, reasonable price, and long storage-period. This is due to the processing that is done manually by the manufacturer in order to preserve the products' cleanliness and hygiene. Basa Sardine Sticks has several different flavours, such as spicy, roasted corn, and pizza.

Basa Sardine Sticks comes with hands-on packaging, so customer should not worry about the product being wrecked at any time. These products also offer longer expiration period. Sticks Sardine is rich in nutrients and available at reasonable price that can be consumed by all people, children, and adults.

Products Weaknesses

Despite their strengths, the products have some weaknesses. Particularly, they deal with the limited number of labourers, resulting in low production volume. In addition, the lack of promotion also contributes to the issues at hand. However, these problems can be overcome by adding labourers

III. METHODS

This study employed quantitative research that emphasized on numerical data using statistical methods (Anwar, 2007:5). Subhana and Sudrajat (2005:25) state that quantitative research, in terms of objectives, is applied to test a theory, present a fact, describe the statistics, show the relationship between variables and some developing concepts, develop an understanding, and describe many things.

Quantitative research method can be interpreted as a research method that is based on the philosophy of positivism, which is used to examine the population or a particular sample. The sampling technique is random sampling. Data were collected by using research instruments. Quantitative data analysis/statistics aimed to test the hypothesis previously set. Burns and Bush state (in Mangkunagara, 2011) that the quantitative research is research required the use of the structure of a question where the answer choices provided and require many respondents. The number of samples in this study is 100 respondents using *random sampling* techniques.

Data collection techniques can be done by questionnaire, interview, observation, and the combination of all three

(Sugiyono, 2011: 137). Additionally, Sutopo (1988) states that the data collection techniques are grouped into two basic ways that interactive method included observation and interviews as well as non-interactive of documentation. The data collection aims to obtain data related to the research. Data collection instruments used in this study was the questionnaire. Sugiyono (2011) stated that the questionnaire is a technique of data collection that is done by giving a set of questions or written questions to the respondent to answer. The data collection Techniques were done by spreading questionnaire form that contains questions. Effectiveness Sticks include assessment base (Stick Sardine in Various Flavours) on a Community Economic Social of Puger. Moreover, the use of the questionnaire is to obtain information needed to support the research. The questionnaire used was a questionnaire using Likert Scale models. Likert scale in the questionnaire is in range of five points covering Very Poor, Poor, Fair, Good and Very Good.

IV. RESULTS AND DISCUSSION

The following section points out the results on assessing the effectiveness of Sticks product. In the initial phase, the description of the sample respondents is presented. This following table is the information on the respondents.

Based on the previous data, it shows that the number of data is 38 men. It indicates the number of male is lower than female totalling 62 people. Data respondents aged 0-15 years were 10 respondents, aged 16-25 years are 71 respondents, and aged 25 years and beyond amounted to 19 respondents. This shows the highest number of respondents aged 16-25 years. Respondents aged 16-25 years are those studying at secondary schools and higher

education environment. The table also shows that 64% of respondents are not involved in business or other entrepreneurial activities. This shows that their awareness of entrepreneurship is still very low.

Table.1: Respondents Description

Demographics		Frequency	Percentage
Gender	Male	38	38.0
	Female	62	62.0
Age	Age 0-15 years	10	10.0
	Age 16-25 years	71	71.0
	Age 25 years and over	19	19.0
Ownership	No	64	64.0
	Yes	36	36.0
Total		100	100.0

The next discussion is concerned with the study of the effectiveness of the products acquired Sticks base (Stick Sardine of Various Flavors) on the Community Economic Social of Puger using quantitative data involving 100 samples. The result was obtained through the questionnaires that have been designed based on the effectiveness of product development. The references are interpreted from Nunnally in (Praise & Razaq, 2016)

Table.2: Mean Values Interpretation

Mean	Interpretation
1.00 to 2.00	Low
2.01 to 3.00	Medium
3.01 to 4.00	Medium-Good
4, 01-5.00	Good

Table.3: Effectiveness of Basa Sticks Product

No.	Item	N	Minimum	Maximum	Mean	Std. Deviation	Interpretation
1	Suitability colour logo	100	2.00	5.00	3.99	0.78	Medium-Good
2	Conformity animation of	100	3.00	5.00	4.26	0.69	Good
3	Packaging products	100	2.00	5.00	4.10	0.74	Good
4	DiversityTaste	100	2.00	5.00	3.72	0.98	Medium-Good
5	salty Taste	100	2.00	5.00	4.15	0.77	Good
6	crispy texture	100	2.00	5.00	4.18	0.77	Good
7	protein	100	3.00	5.00	4.11	0.66	Good
8	the content of DHA	100	3.00	5.00	4.14	0.68	Good
9	Vitamin	100	3.00	5.00	4.07	0.67	Good
10	Price	100	3.00	3.00	4.49	3.16	Good
11	Flexibility obtain product	100	2.00	5.00	4.77	5.13	Good
12	Effectiveness of the economic value of the market	100	2.00	5.00	4.40	0.81	Good
Total		100	2.00	5.00	4.20	1.32	Good

The table on the mean of the effectiveness of the product shows that the base sticks reach the highest mean of 4.77 at point 11 about the flexibility to get the product sticks. It can be concluded that the product can be sold easily, so consumers can consume it every time. This is certainly an advantage for Basa Sticks product related to the ability of the product developer in doing promotions employing fine technique.

On the other hand, the lowest value was evident on the point four on the diversity of flavours. This point was evaluated on the diversity of flavours of Basa Sardine Sticks with a mean of 3.72. This was because Basa Sardine Sticks had only three variants, including Spicy, pizza and sweet corn. To overcome this problem, adding new variants and diversity of Basa Sardine Sticks is required.

V. CONCLUSION

Puger is one of the waters territorial that is rich in fish. One of the potential economic fish is Sardine. Sardine is a type of fish that is widely used as food cans. Sticks Innovation Basa is a food processing that becomes an alternative to increase the value and help the economy society in Puger. Based on the analysis, it has been developed that this product has a good effectiveness. However, these products still have many shortcomings that needed to be better evaluation in order to improve the product quality.

VI. SUGGESTION

Basa Sticks can be regarded as a breakthrough in harnessing the potential of Sardine. This product is still very far from being perfect. Suggestions for the next research are to find new forms of food processing by replacing the raw materials available. This is certainly also needed to be considered on the social conditions and the availability of material.

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The “True Darkness” of the Slave Woman: Portrayal of women and violence in Marlon James’ *The Book of Night Women*

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Abstract— Violence is one of society’s biggest, most tragic problems. However the cultural constructs, kept in place and reinforced by the patriarchal societies that we live in, refuse to associate women with violence. They are never seen capable of being the aggressors, their trauma or the complete lack of it, when they become the mute spectators of violence, is hardly ever recognised and if violence is perpetrated on them, it is normalised as being the fate of their kind. In his novel, *The Book of Night Women*, Marlon James traces out the lives of Jamaican slave women during the period of British colonisation of the island. James attempts to narrate from the perspective of women in general and slave women in particular. He does not shy away from associating women with violence. They are seen as perpetrators, spectators and victims of violence. In *The Book of Night Women*, violence is not constrained by gender. The attempt of this paper is to study the female characters of the novel in the three broad categories of perpetrators, spectators and victims of violence.

Keywords— Violence; women; darkness; slavery; Marlon James; Jamaica; colonisation

I. INTRODUCTION

“A weak womb done kill one life to birth another. A black baby wiggling in blood on the floor with skin darker than midnight but the greenest eyes anybody ever done see. (James).

This is the introduction of Lilith, the main protagonist of Marlon James’ novel, *The Book of Night Women*. The novel is set in an eighteenth century Jamaican sugar plantation and traces the growth of Lilith from childhood to womanhood. She unwittingly becomes part of a sisterhood that calls itself ‘the night women’, who are plotting a slave revolt to bring an end to their life of slavery. If violence consists in the inflicting of pain and the spilling of blood, then all birth is violent and Lilith’s was even more so. This streak of violence seems to follow Lilith throughout the novel.

Violence, in *The Book of Night Women* is not limited to Lilith, but pervades the entire fabric of the narrative. James does not flinch from portraying violence in all its gory details, to the extent that these portrayals sometimes assume an almost pornographic feel to it. Researchers say that violence occurs in two different ways; “instrumental” violence and “affective” violence. Instrumental violence is used as a means to an end – for example, in a robbery to obtain cash or goods. Affective violence is an end in itself, driven by emotion – as we see in cases of aggravated assault (Salkovskis). *The Book of Night Women* encompasses both forms of violence between its pages. Violence in the novel is not limited by the boundaries of gender, race, class or nationality. It is all pervasive. The whites, blacks, masters, servants, man and women contribute to, and are affected by, the web of violence. What distinguishes James’ work is that the ferocity of violence is not in the least muted when the perpetrators or the victims of such violence happen to be women. The body is the seat of punishment for the women who indulge in violence and for those who are violent to women. Torture in its myriad forms is used by the male characters in the book and such events are made into a public spectacle. The female characters having no authority to punish could not make a public spectacle of their violence; nonetheless their brutalities were no less spectacular. Foucault, in his book *Discipline and Punish* explains the ideals that drive such punishments when he says:

The very excess of violence employed is one of the elements of its glory: the fact that the guilty man should moan and cry out under the blows is not a shameful side-effect, it is the very ceremonial of justice being expressed in all its force (pg. 34)

Although the narrative is set in a time when Jane Austen would have conceived her characters, the female characters of James’ novel do not share the qualities of the Austenian heroines. The slave women, nor their European counterparts, are strangers to violence. The

'darkness' of violence is a part of the human being and as such a part of all women. This fact is brought out in *The Book of Night Women*. Whether as victims, aggressors or mere spectators women are a part of violence that forms the background of the narrative.

II. WOMEN PORTRAYED AS VICTIMS OF VIOLENCE

Hush now, girl chile, hush ... Don't makethem give you reason to cry more. (James, p. 159)

To be born a woman anywhere in the world, at any given point in time, is to be born into a world of inequalities. For the Caribbean slave women these inequalities co-existed with the brutal violence (both sexual and otherwise) meted out to them by men in general and the white masters in particular. The 'night women' in James' novel are no different. As far as the black woman was concerned, the hierarchy among them- based on the kind of work that they did- seem not to exist when they become subjects of violence. Right from Homer (who is the head of the house slaves) to the weakest of the field slaves, women, in *The Book of Night Women* are subjected to violence without any considerations of any kind. (James 159)

The 'night women' belonged to Montpelier Estate-a sugar plantation on the island of Jamaica-which was the site of rampant sexual violence. The white man enjoyed unbridled power on the estate and he uses this power to get sexual gratification more than anything else:

Regard this, coming to a land where a man can seduce, rape or sodomise any niggerwoman or boy or girl he wish and there be nothing that nobody goin' do, for every other white man be doing the same. (James 44)

In fact, the 'night women'-with the exception of Homer-were all conceived as a result of their mothers being raped by the white overseer, Jack Wilkins. The women thus are born out of and into a climate of violence. It is perhaps this environment of violence that invests 'the night women' with a power that James refers to as the "true darkness".

However, violence against women is not limited to the white man. Irrespective of the socio-political conditions that prevail in the world, society is basically divided into the male and the female. It is the basic power structure which is dominated by man. The black man at the plantation, while undergoing the tortures of slavery, does not let go of the opportunity to assert his domination over the women. It is through a black man that Lilith first comes to know of the fact that man primarily sees a woman as a sexual object and can and will use his superior power to subdue woman to satisfy his sexual needs. As Lilith finds out, man does not always have to

use his physical power. The societal norms that build the mental structures of a man and a woman go a long way in making man feel more powerful and a woman less so in any confrontational situation.

He was one of them man who didn't even have to beat and thump and slap, him voice was enough. ... Better to get rip to pieces by the bush dog or wild boar in the hills than feel that she walk up to a man by herself and let him ravage her. By going to him, she rapin' herself (James 16).

The white skin, that gives uncontrolled power to the men on the estate, does not give the same to women-at least not in equal measure. The white women are not immune to sexual atrocities from black men. As soon as the power equations change and the black man is not concerned with the consequences, he asserts his mastery over the white female. When the rebellion for freedom sets in on the Montpelier Estate, the black men rape Isobel (a part British and part French, female character in the novel). The racial differences take a backseat when gender power structures seek to dominate and brutalise. The novel almost underlines the fact brought out by Andrea Dorkin in her book *Intercourse*:

... intercourse distorts and ultimately destroys any potential human equality between men and women by turning women into objects and men into exploiters (Dorkin 19)

The violence that is inherent in the sexual act of intercourse is taken to brutal extremities in *The Book of Night Women*. Not only is the woman and her consent to the act treated as inconsequential but she is also expected to confront all sexual atrocities with mute submission. When Lilith murders the Johnny-jumper who tries to rape her, the other Johnny-jumpers see her as an aberration-as someone who needs to be made an example out of. The fact that she was only acting in self-preservation was all but ignored. Women are not supposed to react aggressively to men, irrespective of the violence they are subjected to. Anyone who goes against this unwritten law is faced with brutal consequences. Rape was even used as punishment for women who needed to be 'put in place'. On Montpelier estate, the slave men were tortured and whipped but the slave women were tortured whipped and raped.

When it came to whipping as punishment, the white masters did not think of women as the weaker sex. They were as brutally beaten up as their male counterparts. Slave whippings were commonplace in Jamaican sugar plantations and the slightest of offences could provoke them. The slaves far outnumbered the white masters on the plantations and a sense of insecurity among the masters led them to be almost fiendish in their

dealings with the slaves. As women did most of the house work they were sort of in the line of fire. They dealt with the master and mistress directly and were most likely to slip up and face punishment. House slaves were whipped if the tea was served at the right temperature or if they happened to break a plate. Dulcimena (a house slave on the Coulibre Estate) was hung from a tree and whipped one hundred and sixty six times, simply because goats entered the mistress' garden and ate the plants.

According to Foucault, punishment-as-spectacle, "enveloped both executioner and condemned... it often turned the legal violence of the executioner into shame." (Foucault 9). However on the Jamaican plantations the spectacle of punishment only gave more power to the executioner (in this case the white masters) and instilled a sense of horror in those condemned and those likely to be condemned (in this case the slaves on the plantation). The punishment meted out to the slaves aimed at either killing them or scaring them for life. Lilith and Homer were both whipped badly enough to develop a quilt of scars on their backs. Torture as a form of punishment must, as Foucault puts it:

...mark the victim: it is intended, either by the scar it leaves on the body, or by the spectacle that accompanies it, to brand the victim with infamy (Foucault 34).

Even when the Irish overseer Robert Quinn falls in love with Lilith, the quilt on her back is a constant reminder to Lilith that a master and slave can never be on equal terms. No matter how hard Quinn tried to bridge the gap between them, when they were in their private capacity, Lilith was painfully aware of her position of a slave, every time Quinn's hand rubbed over her bare back. The 'night women' were all scared one way or the other. Hippolyta had her throat slit when a child. She lost her ability to speak and the cut left a scar that Hippolyta hid with dresses with high neck. Iphigenia had coal burns all over her body, the scars of which were big and bumpy, making her repulsive not only to the white man but to her own people as well.

The dehumanising of the slaves helped the white masters to justify their treatment of the slaves. The black slaves were brutes who needed reformation. They were worse than beasts of burden, and were not only worked to death but also made to accept and believe in their inferiority. The scars on the slaves also lent to this dehumanising process. This is especially true of Homer's scars:

... she look like animal. Her back, arse and thigh cover in scar big like animal stripe, her titties chop up and scar up so that is only nipple left to tell you that she born to suckle (James 392).

Women on Montpelier Estate were subjected to violence on a daily basis but that is not the only way in which violence became a part of their lives. They were also at times, mute spectators of violence being perpetrated on others.

III. WOMEN PORTRAYED AS SPECTATORS OF VIOLENCE

The patriarchal society of colonised Jamaica, was a society of binaries where man was strong, powerful and made decisions while the woman was "... feeble and passive, literally a receptacle for the desires of the male and incubator for his offspring" (King). As such they were often spectators of violence that played out in their lives. The racial difference that dominated the colony did not exclude the white women from the sphere of violence that surrounded their black counterparts.

The Book of Night Women depicts three distinct reactions of women as spectators of violence: one that is horrified at the spectacle unfolding in their presence, another that accepts it as inevitable and yet another that derives pleasure from the act of violence.

Horror at witnessing a violent act at Montpelier Estate is evinced, only among the uninitiated or when the act itself has no precedent in terms of its depravity. One such act was Lilith's cutting up of the Johnny -jumper who tried to rape her. Circe the woman who brought Lilith up was the first one to come upon the scene. Circe was never too fond of Lilith and hated her spiritedness. She knew that the Johnny-jumper would attack Lilith while she was out and hence she hoped to return home to find Lilith pegged down to her place by the Johnny-jumper. Instead she finds the mutilated body of the Johnny-jumper. Circe was no stranger to violence but the sheer depravity of the act committed by a fifteen-year-old girl made her run away as fast as her legs could carry her. Homer too witnesses the scene, but Homer is not horrified. She recognises in Lilith, what Marlon James terms as 'the true darkness and true womanness'. Homer starts to regard Lilith as someone who would be invaluable in the rebellion that the 'night women' are plotting and she goes out of her way to protect Lilith.

However, Lilith's 'true darkness' does not make her immune to violence. When she chances on McClusky (an overseer at the estate) sexually abusing a slave woman, whose face was "swell and cut up and wash with so much blood that she drip red", Lilith wonders at how a white man can "drink or carry on as he please." Lilith looks at the slave woman's deadbody and shudders. The rebel in Lilith does not allow her to be a mute spectator to violence for long. While she is at Coulibre estate, a young slave boy is tied naked to a tree and honey dripped all over him, all because the mistress was allergic to some

flower that he brought in. While the other slaves only gagged him so they did not have to hear him scream, Lilith washes his body and ungags him. This for the slave men is an even more horrifying sight than the torture that one of their own was undergoing. They regard Lilith with wide-eyed fear and run away.

Violence on Jamaican plantations is not restricted to racial or gender boundaries. Even religious practices become the cause of disturbing violence. Obeah, the religious practise brought in to the Jamaican islands from Africa by the slaves, was used by them to seek revenge with horrifying results. Andromeda (a house slave) has Obeah set on her and she dies as the blood in her oozes out of every orifice in her body. There is nothing that anybody can do but watch. Andromeda's daughter is so horrified at the spectacle that she screams and runs in all direction till Homer manages to catch her.

The white man is not able to make sense of Obeah and its practises. His advanced scientific knowledge is not able to explain its ways and methods. Hence he approaches it with almost as much fear as the slaves that believe in its powers. At Montpelier Estate when anybody is suspected of practicing Obeah they are dealt with severely in full public view. At times they are bound and gagged in their huts and the whole hut is set on fire. The 'night women' especially Homer also indulges in these same practices but they remain mute spectators as men and women like them burn, because they have to rise up for what they believe to be a greater cause.

On the other end of the spectrum there the white women who are painfully aware of the infidelities of their men and of the brutalities that they subject the black women to, they are destined to keep quiet and carry on as if nothing has occurred. The white woman cannot stop the white man "she can only turn her eye and sip tea" (James 45). However not all white women, cringe at the sight of violence. There are the likes of Isobel and her mother, who actively engage in violent acts when they are able to and when they are not, they derive pleasure from others engaging in it. While Jack Wilkins was whipping and murdering the slaves, "Miss Isobel watch the whole thing from the terrace even after Massa Humphrey say he had seen enough" (James 117).

Women may not always be the cause of violence but that does not mean that their lives remain untouched by it. They are often spectators to the mayhem that man creates. In James' novel however women cannot claim immunity from the mayhem around them. They are the cause, second hand perpetrators or next possible victims of violence that they witness around them.

IV. WOMEN PORTRAYED AS PERPETRATORS OF VIOLENCE

The courage of man is shown in commanding, of a woman in obeying.

-Aristotle (The Generation of Animals)

The school of thought that segregated man and woman into binary opposites, positing man as being superior and stronger than women, also suggest that women are soft and will shy away from violence. Marlon James seems to challenge that assumption in *The Book of Night Women*. The women in the novel are invested with what James refers to as 'the true darkness and true womanness' but reads more like an instinct for self-preservation in overdrive.

The white woman is seen as delicate and the society that they are brought up in tries to keep them from all things violent. Set in the eighteenth century, white men on Montpelier estate treated their ladies as men did during the Victorian period. Jane Eyre, in Charlotte Bronte's novel says that, "women are supposed to be very calm generally: but women feel just as men feel;" (Bronte, chp.12). The white women in James' novel found that they could vent their frustrations of repressed feelings on the slaves at their command. The violence that they unleashed on the slaves was comparable to that unleashed by any man on the island. For the slaves, the Victorian 'angel in the house' was a monster in disguise.

The 'night women' are a group of rebels who are not content to conform to the roles that society has bound them with. They want to bring about a change in their circumstances and know that Aristotle's ideal of an obedient woman is not going to change their circumstances. As Maria Stewart said:

It is useless for us any longer to sit with our hands folded, reproaching the whites; for that will never elevate us,"... "Possess the spirit of independence. . . . Possess the spirit of men, bold and enterprising, fearless and undaunted" (Richardson 53).

Homer is the head of the house slaves and commands the respect of, not only the other slaves but also on occasion, that of her masters'. Homer gets the 'night women' together to lead the other slaves during the rebellion that she has been planning. James almost inverts the Aristotelian view of women being passive and the intellectual inferior to man. On Montpelier estate Homer is the only woman that can read and this ensures that she keenly feels the injustices around her. She does not include men in the scheme of things as she feels that they may jeopardize her plans. Ultimately it was the out of control slave men that caused the rebellion to fail miserably, which makes Callisto (one of the 'night women') exclaim, "Goddamn man! They can't do nothing right!" Homer is not impulsive and bides her time. When

the rebellion gets underway she wreaks her vengeance even though she had been whipped to within inches of her life.

Lilith's introduction to a life of a slave begins with violence. The day she was to join the field labourers, a Johnny-jumper tries to rape her. She is too terrified to be controlled by her senses and her instinct starts controlling her actions. She pours a huge pot of boiling tea on the Johnny-jumper and cuts him up with a cutlass. In her immaturity she directs her violence to anyone who antagonizes her, physically assaulting Andromeda and not being content with just that she sets Obeah on her which results in Andromeda's violent death.

As Lilith grows older, her life experiences give her enough maturity to channel her 'darkness' to right the wrongs around her. She ends up killing the master and mistress of Coulibre Estate and setting fire to the house which kills their child. Lilith is unable to come to terms with her own darkness. Although all the 'night women' were capable of violence, it was only Lilith who had murdered someone before the rebellion set in. It made her feel terrible and her act kept coming back to haunt her. She says that only God and the white people could live with the terribleness of murder. When the rebellion sets in she uses her 'darkness' to protect the only two white people who had shown her some kindness: her father, Jack Wilkins and Robert Quinn.

V. CONCLUSION

Women have come a long way in asserting themselves and their right to be treated equally in spite of being different from the dominant sex. But each woman had to travel her own unique path. As such the black woman had her own challenges to come to terms with. Her voice was often drowned in obscurity. As Fannie Barrier Williams comments:

"The colored girl . . . is not known and hence not believed in; she belongs to a race that is best designated by the term 'problem,' and she lives beneath the shadow of that problem which envelops and obscures her" (Williams 150).

The coloured girl in Jamaica is entrenched in a deeper obscurity than her sisters elsewhere. In *The Book of Night Women* is Marlon James' attempt to bring out the Jamaican woman from obscurity. He chronicles his own rendition of the history of Jamaican women, both coloured and otherwise. Despite the considerable progress made by women, the cultural coding that signifies women with certain codes and a predetermined behavioural pattern is challenged by James. Men who went out (to hunt and later work) forgot that women who stayed back (in the cave and later homes) are endowed with the same

instincts. Their instinct to survive and hence their propensity to be violent is no less than that of men. Just because a lion is stronger than a lioness, it does not make the lioness any less of a hunter.

Society, though disturbed, is not outraged at an abusive paternal figure but an abusive maternal figure becomes beyond comprehension. The tendency to normalize male perpetrated violence and the propensity to trivialize, or to treat female perpetrated violence as an aberration, leads to compounding of the problem. Although power does play a part in the breeding of violence, it is not always a result of power structures. "Power indeed includes violence but the latter is not the whole of the former" (Fisher). Violence, in female (as in male) could be the use of power to suppress, the outburst of suppressed emotions or as in the case of 'night women', a bid to survive.

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The Use of Contextual Learning-Based Civic Education Textbook to Increase Student Outcomes in Grade V Elementary School

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Abstract— *This study aims to determine the effectiveness of the use of contextual learning-based civic education textbook to improve the learning outcomes of grade V primary school students. This study is a quasi-experiment using pretest - post-test control group design. The subjects were 40 students of grade V primary school consisting of 22 students of experimental class and 18 students of control class. The treatment of experimental class is learning by using the contextual learning-based civic education textbook for 8 meetings. The learning process in the control class is on the same material and time span, but this class is not treated. The technique of collecting the data is using a test. The test instrument consists of 25 multiple choice questions. The result of independent sample t-test showed that the value of t_{count} is higher than t_{table} ($5,937 > 2,024$). The results showed that contextual learning-based civic education textbook is effective in improving grade V elementary school students learning outcomes. Improved learning outcomes in the experimental class based on the N-Gain score (0.708) is in high category.*

Keywords— *Civic education, learning outcomes, contextual learning, textbook..*

I. INTRODUCTION

Pancasila¹ and Citizenship Education (PPKn²) are parts of civic education which are intended for elementary to secondary school students. Civic education itself is an attempt to apply citizenship study. The study of citizenship is the study of the relations among citizens and the relationships between citizens and their country. As a form of discipline, civic education is an education whose main subject is political democracy aimed at students or citizens (Winarno: 2014).

Democracy Educati in Civic Education aims to prepare citizens to think critically and act democratically, through the activity of instilling awareness to the young generation, that democracy is a form of community life that guarantees the rights of the people. To achieve these objectives, we need to cultivate the values of Pancasila from an early age through the lessons of PPKn that have existed since elementary school level. PPKn shall be contained in the curriculum of primary, secondary, and higher education which is intended to form learners into human beings who have a sense of nationality and love of the homeland in accordance with Pancasila and the 1945 Constitution (Publisher Team: 2013).

The results of observations which have been conducted indicate that the lessons and assignments methods through the available books lack a positive response from students so that most students are quite in class, looking bored and accept the lessons being taught without really understanding what the teacher actually delivered. The difficulty of students' understanding is that the material in the book is presented in a monotonous, conventional and unfocused way to make it easier for students to understand the existing moral message in the subject matter of PPKn because it only displays material without relating to the real life around the students. The teacher books and student books in the 2013 curriculum are supposed to be provided by the government, but the reality in the field, the distribution is uneven and sometimes there is not enough for students to use in one class. This problem makes the teacher look for other alternatives by buying theme books sold by private publishers. However, the theme book lacks an in-depth discussion of a subject matter, no illustrations or images and no attractive colors which add to the students' boredom. The unavailability of an interesting PPKn textbook that meets these criteria leads to many students do not pass this subject.

¹ Five principles of Indonesia

² Pendidikan Pancasila dan Kewarganegaraan

Based on the empirical facts of the results of researches that have been done before, the learning we see now is not in accordance with the mandate of the National education which functions to develop students' ability, shape their characters into civilized and dignified nation, aim for the development of the potential learners to be a human being who believes in and pious to the God Almighty, make students healthy, knowledgeable, capable, creative, independent, become democratic citizens and be responsible throughout the lessons. To make citizens understand and able to exercise their rights and obligations from an early age, students must first understand the material in PPKn lessons and get satisfactory results in the subject. This is due to the lack of innovation in the delivery and provision of learning materials that are able to attract attention and make it easier for students to understand the lesson (Team Publisher: 2013).

Ideally, if students get satisfactory learning outcomes in PPKn learning, then their attitudes will gradually change for the better because they already know clearly the good and the bad (Solihatin: 2014). So it will make it easier to establish citizens who understand and able to exercise the rights and obligations to become Indonesian citizens who are smart, skilled, and well-characterized.

If the failed students in this PPKn subject are not immediately helped, it will be a protracted problem and will result in social life. Because in the elementary level and in the lessons of PPKn, students learn about the basics of rights and obligations in the social environment (Team Publisher: 2013). So it is very important that the groundbreaking PPKn textbooks be innovative, interesting and able to facilitate students to understand the materials contained in it.

Contextual learning system aims to help students see meanings in the learning material by connecting it with the events of everyday life whether in personal, social, and cultural life. Contextual learning also provides facilities for students learning activities to seek, process, and discover concrete learning experiences through the involvement of students who have tried, done, and experienced themselves (Rusman: 2014). The existence of such learning is seen not only from the side of the results, but most importantly is the process. This contextual

learning can make students understand the real concept, think deeper because they are trained to think according to problems and existing data to solve the problems, have a more meaningful learning, increase motivation to learn and solve problems, become independent and ultimately passing the test is expected to be achieved (Budiyanto: 2016).

Based on the development research conducted by previous researchers, there were differences of conventional class post-test and experimental class on the syntactic ability of Indonesian language using contextual learning. From the calculation, the average score for the post-test in the conventional class is 70.45, while the average score for post-test is 79.24. This shows that the average post-test score is greater than the average pretest score. Thus, the effectiveness of the test results with textbooks of contextual syntactic approaches is well classified (Wahyuni: 2015).

Based on the above background description, the use of contextual learning-based civic education textbook is expected to improve the learning outcomes in PPKn subject. The problem formulation of this research is how the effectiveness of contextual learning-based civic education textbook improve the learning outcomes of the fifth grade elementary school students? The objective of this research is to determine the effectiveness of contextual learning-based civic education textbook to increase learning outcomes in the subject of PPKn for the fifth grade students of elementary school.

II. METHOD

This research is an experimental quasi research using pretest - post-test control group research design (Cresswell: 2008). The design of this study is to compare between the experimental group which was given the treatment using contextual learning-based civic education textbook and control group using the textbook commonly used today. Prior to the treatment, all subjects were given a pretest, then after the treatment they were given a post-test. The treatment was done by implementing the contextual learning-based civic education textbook on fifth grade elementary school students. The research design can be observed in Table 1.

Table. 1: Research Design

Group		Research Activities		
Experimental Group (N=22)		O ₁	X ₁	O ₂
Control Group (N=18)		O ₁	X ₂	O ₂
O ₁	: Pretest			
O ₂	: Post-test			
X ₁	: Treatment using contextual learning-based civic education textbook			
X ₂	: Using current textbook			

Based on Table 1, the study subjects consisted of 18 control group students and 22 students of the experimental group. Both groups came from two elementary schools in Sragen regency. The first step is to provide the pretest questions of the control group and the experimental group. The pretest consists of 25 multiple choice questions done in 40 minutes. After being given a pretest, the next step is to provide a treatment using a contextual learning-based civic education textbook in the experimental group. No treatment is given to the control group learning activities which used the current textbook.

The materials taught in both groups were the same which were "The Application of Pancasila Values in Everyday Life and the Rights, Obligations and Responsibilities of Citizens". The learning process in both groups is done three times in one week and 70 minutes per meeting. The total implementation of learning process is 8 meetings. The next step is to provide post-test questions on the experimental group and the control group. The post-test consists of 25 multiple choice questions done in 40 minutes. The whole series of research activities was conducted in 3 weeks with a summary of research activities shown in Table 2.

Table. 2: Summary of Research Activities

Meeting	Research Activities
1	Pretest
2 - 5	Learning the Application of Pancasila Values
6 - 9	Learning the Rights, Obligations and Responsibility of Citizens
10	Posttest

Based on Table 2, the research activities at the first meeting is to provide pretest questions on the experimental group and the control group. The second meeting provides treatment by implementing contextual learning-based civic education textbook for 8 meetings to the experimental group. The control group uses the current textbook. The learning process of the second to fifth meeting is on the material "Application of Pancasila Values in Everyday Life". At the sixth to ninth meetings, the classes talked about "Rights, Obligations, and Responsibilities of Citizens". At the tenth meeting, the experimental group and the control group were given the post-test questions.

The instruments of the pretest and post-test questions in this study are mostly the problems related to and exist around the students. The development of the dilemma instrument was adapted from the material and the competence of grade V PPKn. To determine the effectiveness of contextual learning-based civic education textbook against PPKn learning outcome, there is a two-step analysis used in this study. The first step is to calculate the significance of the mean difference of the post-test from the experimental group and the control group. This test is done by using independent sample t-test. The purpose of this test is to know the difference of the groups' average which was given treatment and not given treatment. The process of calculating independent sample t-test is done by using SPSS (Statistical Product and Service Solutions) software. The treatment is effective if the value of t_{count} is greater than t_{table} .

Once it is known that the treatment provided is significantly effective towards the improvement of the learning outcomes of PPKn, then the next step is to measure how much increase occurs between before and after the treatment. The increase result is calculated using the Normalized Gain (N-Gain) formula as follows (Meltzer: 2002).

$$g = \frac{\text{posttest score} - \text{pretest score}}{\text{max score} - \text{pretest score}}$$

The criteria used in the N-Gain count results are based on the assessment standard described in Table 3 (Hake: 1998).

Table. 3: N-Gain Score Criteria

N-Gain	Category
$g < 0.3$	Low
$0.7 > g \geq 0.3$	Medium
$g \geq 0.7$	High

Contextual learning-based civic education textbook can be said to improve learning outcomes of PPKn subject when the score of N-Gain is at least in the medium category.

III. RESULTS AND DISCUSSION

The first research activity was conducted by giving pretest to know the initial condition of the students. Prior to use, the pretest and post-test questions have been validated by experts in their field and tested for their

validity and reliability. All the items used have met the minimum standard of validity test of factorial analysis that is more than 0.3. The reliability of the questions is 0.85 which means very reliable.

Based on the score of pretest results calculated using SPSS, it is known that the experimental and control groups are derived from normally distributed samples and both have the same or homogeneous variants. The result of normality significance test of control group is 0.658 and the experimental group is 0.321, so both groups are normally distributed since the result of the count is greater

than the alpha value (> 0.05). The result of homogeneity test is obtained by a significant level of 0.074 which means that both groups have the same variant because the test result is bigger than alpha (0.05).

After the results of pretest analysis have been claimed as eligible, the treatment began in accordance with the research design. To measure the success of the treatment, the effectiveness test was done using independent sample t-test on post-test result score of experimental group and control group. The effectiveness test results can be observed in Table 4.

Table 4: Effectiveness Test

Control Group	Experiment Group	t_{count}	t_{table}	Significance	Reception	Conclusion
58889	80909	5.937	2,024	0.05	H_a accepted	Effective contextual learning based textbooks

Based on Table 4, the average post-test value of the control group is 58,889 whereas the experimental group is 80,909. The mean score of the experimental group is higher than the control group. Based on the calculation of t-test which used independent sample t-test obtained t_{count} 5,987 whose value is greater than t_{table} which is 2,024 ($5,987 > 2,024$). When viewed from the significance of the

t-test results, the significance value is lower than the alpha value ($0.000 < 0.05$). The t-test results indicate that there is a significant difference of increase between the experimental group and the control group. To find out how big the difference of improvement in both groups, N-Gain test was done. The result of N-Gain test in both groups can be observed in Table 5.

Table 5: N-Gain Average Improvement Analysis

Average	Control Group	Experimental Group
Pretest	56889	54
Post-test	58998	80909
N-Gain Score	0.105	0.708
N-Gain Criteria	Low	High

Table 5 shows that N-Gain score of the experimental group which was given instructional treatment using the contextual learning-based civic education textbook is higher than the N-Gain score of the control group which was not treated ($0.708 > 0.105$). Based on the N-Gain score criteria, the improvement of learning outcomes of PPKn in the experimental class is in high category. In the control group, the increase that occurred is in low category. The result of N-Gain score has answered the question of problem formulation about the effectiveness of the contextual learning-based civic education textbook in improving learning outcomes of grade V students of elementary school.

Contextual learning is a concept that helps teachers link the content to be studied by real-world situations and encourage students to make connections between the knowledge possessed by the application in their lives as members of the family and society. In the learning process, the teacher relates between the material he teaches with real life situations and encourages students

to make the relationship between their knowledge and application in daily life so that learning is more meaningful (Suprijono: 2009). In addition, the process of the active involvement of students in solving and having higher thinking skills is due to the problems solving skills by using existing data to find results which is a stimulus to students to be able to be immersed in the problems and make them more independent (Budiyanto: 2016). The various positive impacts resulted in the use of contextual learning components in the learning activities show the advantages of contextual learning as a means of learning in schools.

Contextual learning stages start from invitation, exploration, explanation and solution, and eventually the action making so that students can make decisions using their knowledge and skills. Various information and ideas have encouraged students to ask follow-up questions and suggest both as an individual or as a part of a group related to problem-solving so that what is learned can be understood better (Sa'ud: 2009). Contextual learning

encourages students to apply in real life what they have learned in class. Contextual learning not only expects students to understand the material learned, but how the subject matter can color the behavior in everyday life. Lesson material in contextual learning is not to be stacked in the brain and then be forgotten, but as a provision for the students to face reality (Al-Tabany: 2015).

Using contextual learning in the classroom does not involve new tools, it only involves teaching styles and strategies. Teachers can maximize the outcomes of this lesson by applying contextual learning strategies that are taught by connecting what is taught into real-world contexts, experiencing new knowledge, applying new concepts to real-world situations, solving problems by communicating with each other, and transferring that knowledge to the experience they will get in the future (Davtyan: 2014).

Textbook is a teaching material in the form of print/written media in which summarized the learning materials. A good textbook not only contains the correct scientific concepts and interesting contents, but most importantly it should be able to make students learn. With reference to contextual approach, in developing textbooks, one must assume the objectives of the subject which contains general principles of textbook writing, the integration of contextual learning components with the components of learning strategies and learning message design principles (Komalasari: 2017).

Improving learning outcomes of PPKn as a result of the use of textbooks based on contextual learning is expected to have implications on the character and personality of students. In addition, to impact on the formation of character and personality, the development of students' skills on the cognitive aspect is one of the efforts to improve the sense of nationality and love of the homeland in accordance with Pancasila and the 1945 Constitution. The ability to think critically is one of the goals of learning PPKn. The purpose of PPKn is not only to build good citizens, but smart citizens in facing the environment of their lives (Wahab: 2011). Therefore, the development of textbooks using contextual learning that accommodate various problems in the community is expected to prepare students to become one of the members of the community who are ready and able to solve various problems that exist to achieve civil society (Erwin: 2013).

IV. CONCLUSION

The use of textbooks based on contextual learning is effective towards improving learning outcomes of grade V primary school students. The statement is supported by the independent sample t-test obtained, $t_{\text{count}} 5,937$ whose value is greater than $t_{\text{table}} 2.024$ ($5.937 > 2.024$).

When viewed from the significance of t-test results, the significance value is lower than the alpha value ($0.000 < 0.05$). Furthermore, the N-Gain score of the experimental class which was given instructional treatment using contextual learning based civic education textbook is higher than N-Gain score of control group that was not given treatment ($0.708 > 0.105$).

This research is limited to the lessons of PPKn in primary school, further research is expected to develop textbooks on other subjects or even in integrative thematic learning in primary schools. At the school level above, contextual learning can also be tested to develop textbooks and learning media on all subjects and lines of education.

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Towards Modernity in Manju Kapur's *A Married Woman*

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Abstract— Manju Kapur speaks, with great narrative eloquence, of the idea of independence. She was awarded the Commonwealth Writers Prize for her first novel *Difficult Daughters* in 1999. It has earned her very substantial success, both commercially and critically, both India and in abroad. Her novel "A Married Woman" deals with new woman protagonist. It gives us revolutionary theme, the plot centers on a woman's obsession with love and lesbianism. Here, "new woman" is bold and modern in perspectives. She is job oriented, rebellious, educated and thoughtful. Kapur's heroines are mostly educated, aspiring individuals caged within the confines of a conservative society. Their education leads them to independent thinking for which their family and society become intolerant of them. They struggle between tradition and modernity. Kapur has taken profound insight into woman's inner turmoil to find a place, an identity and individuality of her own in society. For centuries, women are always back staged by patriarchal world. This paper brings out the feminist views of Manju Kapur and the issues related to the inner turmoil of women in her novel.

Keywords— *Marriage, Traditional norms, Modernity, Lesbianism.*

India is a developing country, it is moving ahead from tradition to modernity. The women writers line up with each other in the form of chain according to Indo- Anglian literature. In this period the women have been indicating an important role to change by themselves in contributing a major segment of the Indian contemporary writing in English. It provides a reservoir of meanings and basis of discussion, insight a wealth of understanding. Most of the Indian women writers focus on the issues related to women and their predicament and they have women perspective in the world. The Indian women novelists in English try their best to deal with the women sufferings, feelings and habits apart from the other things. The women writers project the pathetic plight of forsaken women who are fated to suffer from birth to death. Due to their wide acquaintance with the nuances of life in the East and West

they became aware. The women writers, who are well educated and have intellectual standards, have sharpened their surveillance of life and have imparted a psychological power to their writings. For the younger generation of Indian women novelists these writers have created a new canvas. They have predictable an insider's view of female consciousness, inner aspirations and their peculiar responses to men and things. According to Naik:

The 'new' women novelists naturally share most of preoccupations of their male counterparts, though in spite of what fanatical feminists would claim, they do 'have a room of their own' in the fictional mansion, in terms of certain pressing concerns and attitude towards them (210)

Manju Kapur is a dominant and leading woman novelist of this generation and she is a popular contemporary Indian English woman novelist. She was born in 1948 and had her education from the Miranda House University College for women and an MA at Dalhousie University in Halifax, and an M.Phil from Delhi University. At present she is an English professor in Delhi University. She has acclaimed prestigious *Commonwealth Writers' Prize*, in 1999 for her first book *Difficult Daughters*. Her books have been translated into many languages both in India and in abroad.

The novel *A Married Women* deals with the issues related to women. The novel is a seductive story of passion, love and attachment during the political and religious turmoil in India. The protagonist of the novel risks losing the acquisitions of her conventional marriage and bonded family by a powerful physical relationship with a much younger woman. Kapur in her novel portrays the controversial issues of homosexual relationship in a challenging way. After all lesbian and gay relationships are not mere fancies. Though we may or may not accept this it became more and more visible in this modern society.

The protagonist of the novel, Astha as a married woman becomes an enduring wife and sacrificing mother.

She had played the role of “mother and father” for her children due to her temperamental incompatibility with her corporate thinking husband. Due to this situation she denies her self-fulfillment and breaks her marriage bond. This discontentment leads her to disobedience and agitation. Her discomfort, anxiety, loneliness and isolation do not give confidence to her to give voice to her grief over her troubled relationship, somewhat it prompts her to build up the feelings of guilt, lack of self-confidence and negativity in facing the challenges of her life. Her agitation drives to enjoy absolute loneliness, a kind of trap by the family, its commitments, its subtle domination and she craves for freedom. In the middle of the family the huge minefield of income, expenditure, knowledge, discontent, rights, responsibilities, agitation and dependency, Astha enjoys the fate of the poverty. With the growing needs of the family Astha is suffocated and “always adjusting to everybody’s needs”. (227) Astha knows the place of a married woman in the family that is a slave or an unpaid servant and the thought of divorce brings social and economic death in her Indian status. Astha feels herself that “*A willing body at night, a willing pair of hands and feet in the day and an obedient mouth*”, (231) are the necessary norms of a married woman. She puts marriage as a lot to enjoy bouts of rage, pain and indecisiveness so she contemplates it a terrible decision. She thinks that a married woman is an object of “mind fucking” (218) by judging the male impression of woman. She does not believe “marriage is just sex” (275) rather it provides togetherness, respect and interest. Being torn between her faith and fact, duty and responsibility, social norms and personal principles she believes “a tired woman cannot make good wives”, (154) and struggles for an emotional liberty from the bane of the nation.

Manju Kapur in her second of her four novels *A Married Woman* (2002) frankly depicts the lesbianism and had paid less attention to the social norms in which that relationship develops. Thus the novel unfolds powerfully and explores how in a traditionalistic families in India entering the age of globalization, developing personal relations on the social norms are shaped by vast historical norms. Yet in their turn they can reform that same history in an adumbration, potentially utopian even if partial and temporary, of new and more diverse forms of human relationship. In an interview with Nivedita Mukherjee, Kapur says

It is an attempt to inject an element of artistic and emotional coherence. Actually a relationship with a woman

does not threaten a marriage as much as a relationship with a man.

The portrayal of woman in Indian English fiction as the silent victim and up holder of the tradition and traditional norms of family and society in India has undergone a tremendous change and is no longer presented as a passive character. However, Manju Kapur seems aware of the fact that the women of India have indeed achieved their success in sixty years of independence. Here the novel exposes the domestic relationship. Manju Kapur has remained very truthful in portraying the women problems and the challenges they faces in their personal, religious, professional and socio-political levels. Kapur in her novel presents the changing image of women moving away from traditional norms like self-sacrificing women towards modernity that is self-assured assertive and ambitious women and also provides a medium of self-expression. Manju Kapur has sharpened her surveillance of life and has imparted a psychological power through her writings. For the younger generation of Indian women novelists she has created a new canvas.

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21st Century Business Language

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Abstract— Every business letter is written to a purpose and has its own special aim. One of the features of this article is to show how the various letters set out to achieve their aims. The article can be of special help to those who are in business and use commercial correspondence. More and more of our work today is undertaken through writing rather than in person or on the phone. As we are writing so much more these days, we depend on our writing skills to influence, persuade, encourage, collaborate, and to lead.

Yesterday's writing is passive and wordy, and it sounds really dull. It puts a distance between you and the reader. Today's writing sounds more conversational. It's clear and transparent. The personal context makes it more positive and interesting.

We connect with the world today largely through email, websites, blogs, texting and social media. When connecting through these channels we have only bare facts, without voice and body language. That's why it make sense to use writing that's as close as possible to spoken language and to make a greater connection with your reader.

Keywords— appropriate language, business correspondence, plain English, redundant expressions, relationships, strategy of success.

I. INTRODUCTION

In the middle of the 20th century, business was conducted on a much more impassive, formal way than it is today. Face-to-face meetings were very formal and aloof. Similarly, the writing that evolved then became very formal, using long-winded, overbearing language. Big words and many redundant expressions to add padding to the sentences were used because writers thought they would impress their readers. They used extensively passive voice, putting a distance between the writer and the reader.

Nowadays business is conducted in a very informal way. It is used a natural, more relaxed, friendly language rather than unnatural, formal language that was used several decades ago.

We use active voice to get to the point quicker, but we still take care to be tactful. The aim in business in general is to develop relationships first, and this is done through connecting well and using appropriate language.

Most readers are busy, impatient and have short attention spans. So it can be said that short messages are best.

Double your chances of getting a message read by cutting your message by half.

II. SETTING GOALS

1. Some of the key reasons why we need to relax our language in written communications:

- **To establish relationships.** People get an impression of us from the first email they receive, so it's important to make a connection by using appropriate words and phrases. For example, 'We spoke' or 'As spoken' will not have the same effect on our reader as 'Thanks for your call' or 'It was great to speak to you'.
- **To communicate our ideas precisely.** Using unsuitable or incorrect expressions, or a long-winded writing style, will not give the reader the right meaning or the right impression. It will only lead to misunderstandings, confusion and lengthy correspondence to clarify.
- **To convey a good impression.** Clear, concise, accurate language will give an impression of efficiency, and will fill the reader with confidence. Careless or inaccurate expressions will do the opposite. Readers may question if such carelessness will extend to other business dealings too.

In this article we will look at the words we use to communicate, and how they are put together, so that we achieve all these aims.

Good writing is like any other endeavour. The more we put into it, the more we will get back.

2. Six deadly sins of today's business writing

Here are some of the major problems in all types of business correspondence.

2.1. Redundant expressions

Expressions like 'Please be informed', 'Kindly be advised', 'I would like to bring to your attention', and 'I am writing to advise you' should have been regulated to the recycle bin way before the turn of the new millennium. Today's writing is still full of old expressions like these, which are simply redundant.

Instead of 'Please be advised that our next meeting will be held on Tuesday 11 May' it's better to write 'Our next meeting will be held on Tuesday 11 May.'

Instead of 'Kindly be informed that the fire alarms will be tested at 9 am tomorrow' it's better to say 'The fire alarms will be tested at 9 am tomorrow.'

Instead of 'I am writing to let you know that Mr John Lim is no longer with our company' It's better to say 'Mr John Lim is no longer with our company.'

Sometimes we think we have to use phrases like 'Please be informed' because we are more polite. But we can still be courteous without using these passive, stuffy phrases.

2.2. Long-winded words and phrases

Our ancestors used to believe that big words and flowery sentences would impress readers. Today, such writing will only confuse or frustrate readers. Instead of 'I should be very grateful, simply say 'Please'. It's better to use short words like *buy*, *try*, *start* and *end* instead of *purchase*, *endeavour*, *commence* and *terminate*. The aim should be short words, simple expressions and short sentences in short paragraphs that are clear and concise.

2.3. Passive voice

Our ancestors used passive voice because they didn't want to show who was responsible for anything. Passive voice also put a distance between the writer and the reader, which is what the writer wanted in those days. Today's business writing should use active voice, which is more focused, more personalised and much more interesting and clear.

Instead of 'Arrangements have been made for a repeat order to be despatched to you immediately' it's better to use 'I have arranged for a repeat order to be sent to you today'

Instead of 'The cause of your complaint has been investigated' it's better to write 'I have looked into this matter.'

Passive voice puts a distance between you and your reader. Active voice gives your writing a focus, and is much more personal and natural.

2.4. Yesterday's language

It's a very common error to use old-fashioned writing in modern emails.

The following stuffy, old-fashioned phrases were used decades ago and they have no place in today's modern writing:

We refer to your letter of 21st October

The above-mentioned goods will be despatched to you today.

Please see the below-mentioned list of items we have in stock.

Your email of this morning refers.....

As spoken this morning.....

As per our telecon.....

I kindly request your approval.

Appreciate if you could help to process this claim at your earliest.

We will issue the letter to your good self early next week.

www.ijels.com

Could I please request your kind assistance in filling out the below survey for us.

Should you require any further clarification please do not hesitate to contact me.

These phrases are not useful nowadays. We should definitely avoid old-fashioned writing.

Today we should write as though we are having a conversation. If you put some thought and personality and some feeling into your writing, this will ultimately lead to developing great relationships. Instead of phrases given above write the following ones:

Thank you for your letter dated 21 October.

These goods will be sent to you today.

These are the items we have in stock.

Thanks for your email.

Thank you for your call this morning.

It was good to speak to you today.

I hope to receive your approval.

Please process this claim soon.

We will send you the letter early next week.

I hope you will take a few minutes to complete this survey for us.

Please give a call if you have any questions.

Imagine the reader is sitting in front of you!

2.5. Commas instead of full stops

One of the most common challenges in business writing today is getting commas and full stops in the right place. One can see commas where there really be full stops. The thing is, when you put a comma (where it really should be a full stop), we'll read along the sentence, then after the comma and we'll figure out it just doesn't make sense, so we have to reread from the beginning again to try to make sense of your sentence. This is all taking up too much of the reader's time.

Here are the main rules for the comma:

- Use a comma to separate words or phrases in a list

Azerbaijan consists of the following administrative entities: one autonomous republic (Nakhchivan), 66 districts, 70 towns, 13 urban districts, 239 urban type settlements and 4,279 rural settlements.

Writing well takes time, effort and a lot of hard work.

- Use a comma to separate adjectives qualifying the same noun

The ethnic, aesthetic and artistic creativity of a people finds expression in their garments, embroidery, weaving and knitting.

I enjoy the warm, humid climate in Singapore.

- Use a comma to separate two clauses that are joined by a co-ordinating conjunction (like but, or, yet, so, for, and or nor)

The menu for Novruz evening may vary, but one obligatory dish is plov(pilaff).

3. Instead of

The new price structure you suggest is totally impractical.

We have to say

I have some suggestions about the new price structure you suggested.

4. Instead of

Our phone bills are enormously high. Please tell your staff to stop making so many personal calls.

We have to say

Our phone bills have increased considerably. Please ask your staff to avoid non-urgent personal calls during working hours.

Never be unsympathetic, condescending or rude. Always be sincere and clear.

One big tip for positive writing is to avoid using 'but' wherever possible. It generally erases everything positive that came before it. The reader will just focus on the negative. Look at the following examples and compare them.

This model is very popular but it only does 35 miles per gallon.

This model is very popular and it does 35 miles per gallon.

The second example is without 'but'. Do you see how much more positive the second sentence sounds?

There are also positive and negative words. Take a look at these examples of such words.

Positive words: benefit, congratulations, delighted, generous, glad, proven, sale, save, convenient, qualified, excellent, satisfactory, thank you, of course, pleasure, guarantee.

Negative words: impossible, damaged, unable to, mistake, problem, loss, delay, failure, trouble, cannot, complaint, inconvenient, difficulty, regret, neglected, except.

Using positive words and positive phrases will enhance the tone and improve the effectiveness of our writing.

IV. CONCLUSION

Presenting yourself as an optimist is a well-proven strategy of success. This works in writing greatly. First of all let the reader know what you can do and will do, rather than what you can't and won't do.

Before signing or sending any written message ask yourself these questions:

- Have you used simple words and simple expressions?
- Have you avoided wordiness while remembering the need for courtesy?
- Is your tone conversational and natural, as if you were speaking?
- Have you used active voice instead of passive?
- Have you used the right tone for the issue you are writing about and for the person you are addressing?

- Have you included all the essential information?
- Have you used any old-fashioned language or jargon that should be updated?
- Is your language brief but still courteous

All these questions, on the basis of which this article is written, are important when conducting business correspondence.

The main rules for written communication are reinforced constantly throughout this article.

The article is useful for those who would like to create a great writing style.

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Morphological Doubling theory to two Bantu Languages Reduplication: A comparative perspective of Kinyarwanda and Swahili

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Abstract— Reduplication is a morphological phenomenon which has attracted attention of many researchers in various fields of Linguistics using a number of theories for many languages of the globe. Among other African languages, Kinyarwanda and Swahili have been studied under various approaches each but few comparative studies were conducted on these two Bantu languages spoken in Rwanda and its neighbouring countries of East African region. The aim of this study is to have a look into reduplication- a word formation process, with specific focus on Kinyarwanda and Swahili. Basing on Morphology Doubling Theory (MDT), the researchers examined the similarities and differences between the two languages. Both bounded and unbounded reduplication- full and partial word levels were concerned. Descriptive analysis revealed that the two members of the same set inherently share reduplication features basically complete root, partial and/or syllabic repetition in word formation process.

Keywords—Reduplication, base, morphology, verbal extension, MDT, stem, Bantu language.

I. BACKGROUND AND PROBLEM STATEMENT.

Every research project starts with an idea; something that the researcher is interested in knowing more about or is worried about; something that is perceived as a problem or as a knowledge gap that needs to be filled (Hewitt, 2009) and reduplication is no exception. Reduplication is a morphological phenomenon which appears in many languages of the world all over the globe. Common morphological process in some languages involves reduplication which marks a grammatical or semantic contrast by repeating all or part of the base to which it applies (O'Grady & Archibald qtd in Jana, 2000). In many languages, reduplication has held an important place in the area of linguistic studies of morphological features especially form and function of language. The practice of (re-)duplicating

words, roots, stems and contrived forms is found in most languages throughout the world – more in some and less in others. Referring to the word *Humuhumunukunuku*, a state fish in Hawaii, Kauffman (n.d) says that in the world of linguistics, the term *reduplication* seems in itself to be 'redundantly reiterative,' for duplication is the act of doubling something. The term reduplication, the author goes on to say, derives from the Latin *re-* 'again' and *duplicare* 'fold' or 'double'. Thus, he posits that the implication in that case is the act of doubling sounds or entire words. Donka (2002) studied Ablaut reduplication in English and concludes that it is a creative process in which the new structures obey a suite of constraints that are otherwise violated freely in the language. In the same line, McGuckin (2011) presents an account of verbal reduplication in Gapapaiwa, an Oceanic Austronesian language spoken in Papua New Guinea. The author reveals that verbal reduplication in Gapapaiwa involves an interesting variety of phonological patterns like when the verb root *kavara* 'carry' is reduplicated, it follows the dominant pattern in the language by reduplicating the leftmost metrical foot: *kava-kavara*. Jana (2000) studied reduplication in Swahili and contended that it is possible to distinguish between partial reduplication (involving a segment or a syllable) and complete reduplication (involving a morpheme). In addition to that, multiple reduplications may occur, allowing three identical elements next to one another. Bantu languages are not exception including Kinyarwanda and Kiswahili, two languages whose speech community include, but is not limited to, a big number of people in East African region. For instance, Kinyarwanda word "gukâmbakaamba" (meaning crawl) and Swahili word "katikati" meaning "in the middle" can be fascinating examples to reflect such linguistic aspect. Kinyarwanda and Swahili are studied in isolation and at different levels. However, no single study compares them while they are two largely spoken languages in the Bantu group. As such, this study is an interlanguages comparison that attempts to

examine the similarities and differences between Kinyarwanda and Kiswahili. The researchers are mainly interested in reduplication in the two languages with particular interest in grammatical reduplication, full word and partial word reduplication, partial stem reduplication. The study comprises of three main parts. The study begins with background of the study by stating the problem while setting the research questions that go along with the research objectives. Part two of the study consists of literature review and part three is concerned with methodology. The next section is concerned with analysis of segments in Swahili and Kinyarwanda and then summary and conclusion.

II. STUDY OBJECTIVES

This study hinges on the following objectives:

- (i) To identify the role that reduplication holds in Linguistics;
- (ii) To describe the common features of reduplication processes in Bantu languages;
- (iii) To compare Kinyarwanda and Swahili morphological features.

Study questions and Hypothesis/Assumption

This study seeks to explore the following questions

- (i) What is reduplication and which role does it play in the field of Linguistics?
- (ii) What are the common characteristics of reduplication processes in Bantu languages?
- (iii) To what extent are Kinyarwanda and Swahili morphological processes comparable?

From the above research questions, it is important to hypothesize that Kinyarwanda and Swahili agree with doubling in their morphological processes and can be compared under various types of reduplication. As two members of one set namely Bantu Languages, they can both exhibit full word reduplication, full stem reduplication and partial stem reduplication or syllable reduplication.

Study significance

Any research undertaken aims to benefiting various people including researchers and the community to which data may be deemed useful. This study is no exception. As teachers of Languages in University of Rwanda, College of Education, Department of Humanities and Languages Education, we are aware that this study contributes to the existing knowledge in Linguistic studies and bridges the gap in studies conducted on Kinyarwanda and Swahili under comparative approach. Regarding the study's relevance in education, students doing the combinations that include or related to Kinyarwanda and Swahili languages education will take a three-fold advantage of it. First, they will know more about similarities between

the two languages as regard some morphological processes. Second, the study will introduce them, and probably enlighten their further desire, to knowing theories applied in word formation processes. Third, the study will help learners get in touch with the three languages namely Kinyarwanda, Swahili and English as the researchers translated the corpora into English. The study can by and large be a supplement to the existing studies carried out in Bantu languages in particular and descriptive linguistics in general. It is a foundation stone for comparative studies that involve Kinyarwanda and Swahili languages whose speech community is not limited to Rwandans and East Africans but also other parts of the globe.

Theoretical Framework

This study is a comparison of two Bantu languages as their speech community is, but is not limited to, East African region people. The study is framed on Morphological Doubling Theory. The theory bases on the principles that reduplication is viewed as the double (or multiple) occurrence of a morphological constituent meeting a particular morphosemantic description. Morphological Doubling Theory departs from previous theories in which the reduplicant is treated as an abstract morpheme, RED, whose substance is provided by phonological copying (e.g. Marantz & Steriade as qtd in Inkelas (2005)). In Morphological Doubling Theory, reduplicant and base are both generated by the morphology as part of a construction which also embodies semantic and phonological generalizations about the output of reduplication. The researchers took into consideration the descriptive analysis of the two languages. Thus, comparison was made based on their current functioning regardless of changes that took place or may take place later.

Literature: Reduplication reviewed

Reduplication has attracted a lot of researchers and most of the discussions on it converge that it is a linguistic form which contains systematic non-recursive repetition of phonological material for morphological or lexical purposes. It is clearly a word formation procedure, to some extent it is not phonologically motivated, in which meaning is expressed by repeating all or part of a word. Reduplication consists of repetition of a sound or syllable in a word, as in the formation of the Latin perfect *tetigi* from *tangere* "touch" (Collins English Dictionary, 2017). Studies carried out on reduplication have generated a great deal of interest in terms of understanding a number of properties associated with the word-formation process. Ráková (2013) analyses constraints which apply to the reduplication of verbs as well as the types of verbal reduplication and their functions. The author

examines reduplication of non-finite verbal forms (the imperfective participle, perfective participle), verbal roots and finite verbal forms in Bengali and concludes that sharing lexical meanings of their simple counterparts they include additional meanings on the content level. Alongside total reduplication (pure and superadded) and partial reduplication, partial reduplication is reduplication where there has not been a reduplication of the whole form of the reduplicant but where there have been phonological changes in the reduplicant. Inkelas & Downing (2015) cover similar issue and assert that reduplication involves the doubling of some component of a morphological base for some morphological purpose. Unlike other morpheme types, reduplicative morphemes depend for their form on some linguistic property or properties [phonological or morpho-semantic properties] of the root, stem, or word, which serves as the base of reduplication. Kim (1997) refers to reduplication as the affixation of a morpheme whose phonological form depends in all or in part on the phonological form of the host stem to which it attaches, to the effect of expressing certain semantic features. He observes that what is odd about reduplication as an affixation process is the fact that the affixes are phonologically underspecified in reduplication, that is, the reduplicative morpheme is phonologically defective. Elsewhere, Marantz (1982) accounts that except for the fact that the material attached to the stem in reduplication resembles the stem phonologically, reduplication rules look like normal affixation processes. The author concludes that the one unique feature of reduplication, the feature which leads diverse morphological processes to be grouped together under the title reduplication, is the resemblance of the added material to the stem being reduplicated. Lin (2015) examined reduplication in Chengdu, a southwestern Mandarin dialect spoken in Sichuan Province, China. He posits that Chengdu has four common patterns of reduplication, AA, ABB, AAB, and AABB and concluded that stem-internal and - external reduplicants are subject to different alignment constraints, leading to the different reduplicant sizes. Rubino (2005) contends that reduplication is a widely used morphological device in a substantial number of languages spanning in the globe that consists of systematic repetition of phonological material within a word for semantic or grammatical purposes while Niepokuj qtd in Carpio (2000) considers reduplication as a special case of affixation and therefore assumes reduplication to develop in the same way as affixes do, i.e. via grammaticalization of former independent lexical items. She considers full reduplication as equivalent to the composition of two lexical items an idea supported by Bybee,

Perkins and Pagliuca (1994) and then echoed by Huttar and Huttar (1997) that reduplication means the repeating of all or part of a word (more than a single segment), the result still being a phonological word, with its pitch and stress pattern. This is opposed to iteration, the repeating of a word, each word having its independent phonological (and semantic) qualities. Studies on reduplication in Bantu languages won a fertile ground and much was discussed in that area of contention. Odden (1996) explained that Bantu languages have provided a rich empirical domain for investigation in reduplication and the latter often interacts in sometimes unexpected ways with other aspects of the phonology. In Bantu languages, the common word formation processes are affixation (the agglutinative natures of the languages), borrowing (due to contact between Bantu and beyond), compounding (specifically of nouns) and reduplication (Contini-Morava 2007 qtd in Amani, n.d). Hyman (2009) believes that traditional Bantu grammars thus often include sections showing that verbs, nouns, adjectives, numerals and even pronouns and demonstratives can be reduplicated with specific semantic effects. To some extent, Kinyarwanda and Swahili fall in this category. Amani (n.d) put it that reduplication is therefore non-concatenative, and involves copying of either the whole word or part of the word. The reduplicated part of the word could be a prefix or part of the stem or even a suffix and reduplication is either bounded or unbounded (Muhirwe & Trosterud, 2008). Using Optimality theory, Mecha (2010) focuses on Ekegusii morphological reduplication and contends that little is known on the constraints that determine the shape, the positioning of the reduplicant in relation to the base, the mechanisms of copying and the size of the reduplicated forms in Ekegusii. Framing on Morphological Doubling Theory, Inkelas & Zoll (2005) found out that reduplication results when the morphology calls twice for a constituent of (mostly) a stem, and then either of these constituents may be further phonologically modified. They conclude that morphological reduplication serves a morphological purpose while phonological reduplication serves a phonological purpose generally entailing a single replicated segment rather than the larger chunks of morphological reduplication. Using some example like *umutaabataaba* 'type of plant'; *kudfígadiiga* 'to walk very slowly', *akamáarimáari* 'gambling' and others, Kimenyi (n.d) posits that sometimes the same word can appear in a stem reduplication form without affecting the meaning. Referring to examples such as *gutuumba* 'to swell' *'gututuumba* 'to start swelling' *kugeenda* 'to go/'walk'-*kugeendageenda* 'to walk around' *ukwéezi* 'moon/month'-*icyézezezi* 'moonlight' *ubusá* (nothing) *'ubusáabusá* (very

little quantity), the same author further postulates that reduplication in Kinyarwanda is both lexical and grammatical. Lexical reduplication, according to him, consists of stems which are already reduplicated while grammatical reduplication affects the stem. In verbs, it is very productive with verbs of movement or sound to show repetition, iterativity or intensity hence concluding that reduplication is done by either repeating the first syllable or the whole stem. However, Kinyarwanda and Swahili reduplication compared have not attracted attention of many researchers. To bridge this gap, we have carried out this study comparing two Bantu languages with special interest in reduplication as phenomenon of copying a part or the whole of the same word. The researchers take into consideration Singha et al. (2016) who believe that reduplication may occur with a prefix, root, stem, suffix in the word or a combination of any of these morphemes; that outcome of reduplication process is to either strengthen or emphasize the original word for grammatical and/or semantic purposes and that the process of reduplication may yield more than one word and yet is considered as a single word from the morphological point of view.

III. METHODOLOGY

The design of this study is basically descriptive and mainly qualitative analysis based. The researchers mainly compare the two languages basing on various words used in each. Thus, comparative approach is involved as the two languages are compared at the level of word formation process. The corpuses are the dictionaries and books written in both languages as collected from Library of the University of Rwanda, College of Education. The researchers select the books that may contain reduplicates in both languages. For the most, Synchronic approach serves as a tool in this study. The reason is that "One can approach all different aspects of language, such as grammar, Semantics, Syntax and Phonology etc., from two different points of view such as *Diachronic approach* which deals with language in its development across time (Moessner, 2001) and synchronic approach which seeks to understand the functioning of language at a single point of time, without reference to earlier or later stages.

Brief description of Kinyarwanda and Swahili

Kinyarwanda and Swahili are described as two elements of Bantu Languages. Hands (2013) says that Kinyarwanda is "the language most widely spoken in Rwanda," and with the exception of Kiswahili, it is believed "to have the largest group of speakers among the Bantu languages in the region". The author reveals that Kinyarwanda is spoken by

20,000,000 people, an estimated 8,000,000 of which reside in Rwanda, Kinyarwanda or other intelligible languages are spoken by over 99% of the population, often in combination with Rwanda's other official languages, English and French, or the regional language of commerce, Kiswahili. "Mutually intelligible with Kirundi, spoken in neighboring Burundi," Kinyarwanda finds speakers all over Africa's Great Lakes Region in Uganda, Congo, Tanzania, and across Rwanda's Diaspora, more broadly. He asserts that Kinyarwanda is a structurally excellent, if not representative, example of a Bantu language, insofar as it is a tonal language "with the inflection of the voice determining the meaning of words". In addition, nouns found within the language can be divided into a number of classes, made identifiable by their prefixes. Finally, "verbs are modified by prefixes, infixes, and suffixes, and one verb may contain a whole sentence". According to Habyarimana (2006), Kinyarwanda is regarded as the first language for most Rwandans, and an official national language but not everybody is able to conduct a natural conversation in it. The feeling of lack of proficiency in this language leads most Kinyarwanda speakers to mix all the languages they can speak. Kinyarwanda speech community includes members who have acquired this language from different areas and under different circumstances. There is a claim that some have learnt it as their L1 inside the country and in favorable conditions which allow them to feel integrated into their language speech community, while others who were political refugees in foreign countries have acquired it under difficult circumstances, in refugee camps where they were also required to learn other languages for survival, which prevented them from freely using their mother tongue. Rwigamba et al. (1998) posit that the language of Rwanda, called *ikinyarwanda*, or *Kinyarwanda*, is a Bantu language of the interlacustrine zone. In the scientific literature, this language is sometimes referred to as *rwanda*. The authors adds that *Kinyarwanda* could mean etymologically *the thing of Rwanda, the thing that belongs to Rwanda*. Since the morpheme *-nya-* means "belonging to", the meaning is quite close to what J. Dubois and al. (1994:186) call an ethnic adjective, i.e. "an adjective derived from the name of a country or region evoking an affiliation to that country or region (by origin or location. *Kinyarwanda* means more than just the language since the language refers to the Rwandan culture, the habits and customs of the country. Elsewhere, there are various accounts on how Swahili and Kinyarwanda are not far distant languages. Surabhi (2014) explains well how linguist Malcolm Guthrie, in his research work entitled *Comparative Bantu*, examined Bantu languages and came up

with the concept of Proto Bantu which is assumed to be an abstract language from which all the Bantu languages originate. From his research, Swahili is proven to be a Bantu language that shares the same proto language with the other Bantu languages [without excluding Kinyarwanda]. Hence, comparing it with Kinyarwanda is bringing a building stone in the area of studies on African languages, Bantu languages in particular. Habyarimana (2006) accounts that Swahili language dates from the contacts of Arabian traders with the inhabitants of the east coast of Africa over many centuries. Under Arab influence, Swahili originated as a lingua franca used by several closely related Bantu-speaking tribal groups. Swahili is a minority language spoken by less than 3% of the whole population of Rwanda but won a handful speech community in East African countries neighbouring Rwanda. Some Rwandans learnt it as their first language, namely those who grew up in some parts of Tanzania and of the Democratic Republic of Congo (DRC). People who speak Swahili as their sole mother tongue are usually referred to as Waswahili, but this name refers to their language only and does not denote any particular ethnic or tribal unit. Swahili is widely used as a lingua franca in: (1) Tanzania, where it is the language of administration and primary education; (2) Kenya, where it is, after English, the main language for these purposes; (3) Congo (Kinshasa) [now Democratic Republic of Congo], where a form of Swahili is one of the four languages of administration, the main language for this purpose being French; and (4) Uganda, where the main language is again English. It is mainly found in Muslim communities in which Swahili was introduced for religious and commercial purposes hence a lingua franca language (Surabhi, 2014). Swahili is characteristically Bantu in its grammar, and it has a large vocabulary of word roots traceable to a common Bantu stock. Swahili nouns are divided into classes on the basis of their singular and plural prefixes; prefixes are also used to bring verbs, adjectives, and demonstrative and possessive forms into agreement with the subject of a sentence. Thus, in a sentence with *wa-tu*, “people” (singular *m-tu*, “person”), and all the words begin with the *w-/wa-* prefix; e.g., *wa-tu w-etu wa-le wa-kubwa wa-mekuja*: “those big people of ours have come.” Verb stems may be extended by means of varying suffixes, each one with its particular nuance of meaning; e.g., *funga* (“shut”), *fungwa* (“be shut”), *fungika* (“become shut”), *fungia* (“shut for”), *fungisha* (“cause to shut”), and so on (Surabhi, 2014). Swahili-hub (2014) has it that the most common believed theory that support Swahili as a Bantu language says that Swahili was in existence as a Bantu language even before the coming of the Arabs. The Swahili people were then known

as Wangozi and their language was known as Kingozi. These people interacted with different foreigners though this did not change their language or their identity. This view groups the Swahili with all the other African languages and mostly of Bantu origin. They argue that as much Swahili has a lot of borrowed words from other languages, more so Arabic is not reason enough to disqualify it as a Bantu language. Regarding its morphology, there are a lot of similarities to other Bantu languages. For example, when constructing a syllable just like in all other Bantu languages there are seven structures i.e. (1) Consonant and vowel e.g. *dada*(sister) (2) Syllables formed from vowels only e.g. *oa* (marry) (3) Syllables formed from consonants only e.g. *mtu* (person) (4) Syllables formed from more than one consonants and vowel e.g. *ngoja* (wait) (5) Syllables formed from a consonant semi vowel and a vowel e.g. *mwalimu* (teacher) (6) Syllables formed from two consonants a semi vowel and a vowel e.g. *mbwa* (dog). Bantu languages have nouns that are grouped into different categories known as noun classes. These divisions are based on grammatical agreement in a sentence brought about by subject noun agreement; Swahili has noun classes which also rely on subject noun agreement. Kinyarwanda and Swahili cannot be excluded as they have five vowels (a, e, i, o, u) each just like many other Bantu languages qualifies it to be a Bantu language.

IV. DISCUSSION: KINYARWANDA AND SWAHILI COMPARED

In this section, different types of reduplication in Kinyarwanda and Swahili are presented. Basing on allomorphs in each of the two cases, the researchers identify some root controlled morphological processes/alliteration be they about complete or whole root reduplication, first syllable, all but first syllable; first syllable lengthened, double reduplication of first two syllables, first two phonemes of first syllable, reduplication of first syllable and of a truncated second syllable, reduplication of first two syllables, with shortening of long vowels in the base. We presented words that are concerned with reduplication in both Kinyarwanda and Swahili languages. Not only nouns and verbs have been the main foci as they are categories that best embody repetition in part or whole of a word stem in the two languages, but also other categories of words have been discussed including adjectives and adverbs. Swahili words are taken from *Kamusi Sanifu ya Kiswahili* and *Standard English Swahili Dictionary*. As for Kinyarwanda words, the researchers drew them from Coupez et al. (2005), Coupez (1980) and in other Kinyarwanda books which are currently in use within Kinyarwanda speech community. The words

are presented as follows: First we list some examples of Swahili words concerning whole stem reduplicated preceded by a prefix (ki-) which is a noun marker. Then we list some of Kinyarwanda nouns of the same kind. Further, Swahili verbs formed by infinitive markers followed by whole stem reduplication are presented. We finally give some Kinyarwanda verbs formed by verb and tense markers followed by the whole root reduplication. Those words are presented as follows:

(1) Full words reduplication in both languages: The similar reduplication in the two languages

Haraka + haraka: harakaharaka/ Mbiyo+ mbiyo: mbiyombiyo (adv.): very quickly >< vuba + vuba: vubavuba (very quickly); Pole+ pole: polepole (slowly slowly/ step by step)>< buhoro +buhoro: buhorobuhoro (slowly slowly, step by step); Kidogo+kidogo: Kidogokidogo (little by little)>< duke+duke: dukeduke (little by little); Hasa+ hasa: hasa hasa (especially)>< Cyane+ cyane: Cyane cyane (especially); Mmoja+ mmoja: mmojammoja (by ones and twos)>< umwe+ umwe: umwe umwe (one by one).

As can be seen, the above words reveal that both Kinyarwanda and Swahili languages have fully words reduplicated. Inherently, the above case shows that the meaning of a reduplicated word in one of the two languages is quite the same as the meaning of another reduplicated word in another language and vice - versa as shown by the result of reduplication i.e. meaning after reduplication does not change. For instance, the Swahili word Haraka (quickly) which reduplicates as haraka+ haraka: harakaharaka(very quickly) on the one hand and Kinyarwanda word vuba (quickly) which doubles vuba+ vuba: vubavuba(very quickly) have quite similar meaning. As shown above, too, hasa+ hasa: hasa hasa (very especially)>< cyane+ cyane: cyane cyane (very especially); pole+ pole: polepole (slowly slowly, step by step)>< buhoro +buhoro: buhorobuhoro (slowly slowly, step by step) reveal a double similarity between the two languages. Hence, we concluded that this is a leading linguistic similarity between the two languages as regard word formation process with repeated words.

(2) Swahili nouns formed by noun markers such as ki-, vi-, u-, and ma - plus full root reduplicated:

These are words like ki- zungu + zungu: kizunguzungu (dizziness), ki- mbele + mbele: kimbelembele (presumptuousness), ki - wili + wili : kiwiliwili (body); kitaka+taka: kitakataka (particle of dust). Other Swahili words of this kind include but are not limited to words like mlepelepe/ mtabwatabwa (rice cooked with too much water), umajimaji (being fluid, watery), makolokolo (bag and baggage, utensils), virugurugu/marugurugu (of large size), matubwitubwi/ machugachuga/ chubwichubwi/matubwitubwi, mtambatamba (a braggart).

There are other words with full stem reduplication without any prefix such as nungu + nungu = nungunungu (n.) (Porcupine), mbali+ mbali= mbalimbali (adj.) (different, distinct, separate), chepe+ chepe+ chepechepe (adj.) (wet, soapy) taka+ taka+ takataka (n.)(Anything of little value), cheke+ cheke = chekecheke (n.) :(sieve), chapu+ chapu = chapuchapu (adv., interj.) (Quick, hurry up!). Kinyarwanda has words of this type such as karekare (very early in the morning) resulting from kare (early) + kare; bwoombê bwoombê (very slowly and with attention)

In Swahili, there are words that can also range in the category of full stem reduplication as they consist of a whole part of word that is repeated. These are words like kumbikumbi (white ants in the flying stage), guruguru (a large kind of burrowing lizards), rambirambi (words of condolences) nyatunyatu adv. (teathily), teketeke (weak, feeble) pikipiki (motocycle), kaakaa (the palate of the mouth), katikati (in the middle of)

(2) In Kinyarwanda, nouns of the category of full stem reduplicated words do exist such as:

Ubusâabusâ (a very little quantity of something): U-busâ+ busâ
 uturâakarâaka (The remains of something) : U-tu- râaka+ râaka
 amahenêhene/ amashunûshunu, (Goat milk): a- ma—henê + hene/ a-ma-shunû + shunu
 rukarakara (adobe): ru- kara+kara
 igikâarakâra (a kind of tree): i- ki- kâra + kâra
 umurôondorôondo (creeper): : u- mu-rôondo+ rôondo
 igicûmucûmu (a kind of plant): i-ki- cûmu+ cûmu
 Umutobôtobo (shruberry): U-mu- tobô + tobo

(3) Swahili full verb root reduplication preceded by verb marker include but are not limited to the following words

Base	Reduplication
Ku- vimba(swell)	ku -Vimba -vimba: kuvimbavimba(swell progressively)
Ku- cheka (laugh)	ku – cheka- cheka: kuchekacheka.(giggle)
Ku- randa (dance)	ku- randa- randa: kurandaranda (dance)
Ku- kimbia (run)	ku – kimbia- kimbia: kimbiakimbia (run)
Ku- pika (cook)	ku - pika -pika : kupikapika (cook)
Ku- chovya (plunge a finger into)	Ku- chovya: kuchovyachovya (put into)
Ku- gaa /gala/gara (roll)	ku- gaa-gaa/gala- gala/gara- gara (roll from side to side)
Ku- maga (walk)	ku- vuruga: Kuvurugavuruga (mix up by stirring)
Ku- vuruga (mix)	

The above data revealed that in both Kinyarwanda and Swahili there are verbs with full base reduplication as their root is entirely copied within their formation process. Vuruga+ vuruga: vurugavuruga (meaning mix up by sitrring) and maga+ maga: magamaga (meaning walk very quickly). Thus, reduplication in this case brings an idea of “again and again” or “doing progressively or continuously” similar to Kinyarwanda verb reduplication as shown in the next point below:

(4) Verb marker Ku- + stem reduplication

The following are Kinyarwanda words which are of two types. Some words are formed by a prefix (verb tense markers or verb person markers) followed by a fully repeated stem. Another group of these words are either nouns, adjectives and adverbs formed prefix followed by a fully repeated stem such as:

gutoohatooha (bud): ku- tooha + tooha,
 kukâbakaba (palpate): ku- kâba+ kaba,
 barahâanahaana (they give each other): ba-ra- hâana+ haana ,
 arakâmbakaamba (he is crawling): a-ra- kâamba+ kaamba
 guhîirahiira (try vainly) : ku- hîira+ hiira
 biragaragara (it is clear): bi- ra-gara+ gara
 kuruundaruunda (amass): ku-ruunda+ruunda
 vângavaanga (mix up): ku- vânganga+ vaanga
 gukôrakora (touch gently): ku- kôra + kora
 gukôondakoonda (walk bending one’s head): ku- kônda+ koonda ;
 turatîinyatiinya (we hesitate): tu-ra- tîinya+ tiinya

The words as listed above, for both Kinyarwanda and Swahili language, reflect verbal root reduplication. Kinyarwanda verb gutîinyatiinya (hesitate) with the base repeated (-tîinya-) and Swahili verb Kurandaranda: (dance about) where the

stem – randa is reduplicated and many other related examples revealed that the two languages share this linguistic characteristics as regard morphological processes. It is important to mention that the repeated part/reduplicant may or may not have some related meaning with the reduplication. Kinyarwanda verb *gutîinya* (fear) and *gutîinyatiinya* (hesitate) may have some related but not similar meaning. However, verbs such as *kuvâanga* (blend) *kuvângavaanga* (mix by stirring), *barahâanahaana* (they give each other), *gukaanda* (feel with one’s hand) and *gukaandakaanda* (to palpate): *ku-kaanda* + *kaanda*; *kuruunda* (amass), and its reduplication *kuruundaruunda* (pile up,) have identical meaning while the latter is an extension of the former. Another point to mention here is that both languages agree with suffixal reduplication that is conveying the meaning of “again” or “intensification” as in many other languages like Amis, a language spoken in Taiwan.

(5) Syllable reduplicated within the word: Prefixed, infix and suffixed reduplication

There is another category of Swahili words with stem reduplication which naturally have reduplicated syllables in both Kinyarwanda and Swahili. The reduplicate syllable is either at initial, middle or end position of the word. In the first column, we present words as used in Swahili English Dictionary and in the second column, the words are taken from Coupez et al. (2005) and Coupez (1980). It is important to mention here that the meaning of these words are not carrying the same meaning though compared at the syllabic reduplication level. For the sake of clarification, we presented words from Kinyarwanda language in two columns, for how it is written on the one hand and spoken on the other hand.

Swahili	Kinyarwanda	
	Written	Spoken
Nyerereza (hide one's action)	Gutatana	Gutâataana (be scattered)
Kigeugeu (chameleon/ unreliable person)	Kuririmba	Kurîrimba (sing)
Nyenyelea (get a secret)	Papa	Paapâ (Pop)
Sasa (now)	ihoho	Ihoôho (very beautiful girl)
Nyerere (brass or copper wire)	kubabara	Kubâbara (to suffer, get angry)
Kutetemeka (be afraid)	kubabarira	Kubâbarira (forgive)
Kulalamika(claim)	gusasa	Gusasa (make the bed)
Nyenyekvu (humble)	isesengura	Isêsengura (analysis)
Kulala (sleep)	agakoko	Agakokô (a small hen)
Nyenyeksha (teach humility)	igitutu	Igitûtû (pressure)
Baba (father)	akarere	Akarêrê (district)
Kaka (grandmother)	Koko	Kokô (surely)
Mama (mother)	mama	Maamâ (mother)
Barabara (road)	gutata	Gutata (spy)
Bubu (deaf and dumb)	ibaba	Ibabâ (feather)
Kuku (hen)	inkoko	Inkokô (hen)

Syllable reduplication in the above cases shows that in both Kinyarwanda and Swahili, a syllable doubling take place within the stem itself. Kinyarwanda words such as *kubâbarira* (forgive), *Isêseengura* (analysis), *Gusasa* (make the bed) *Gutâataana* (be scattered), and Swahili words such as *kulala* (sleep), *kutetemeka* (be afraid), *nyenyeksha* (teach humility), *nyerere* (brass or copper wire), *Kulalamika* (claim) naturally double one of their syllables either at the initial position or at their end position. The table above revealed that syllable doubling can also be encountered at the level of a disyllabic word as in Swahili words such as *mama* (mother), *kaka* (grandmother), *baba* (father), *sasa* (now) and many others, a similar feature to Kinyarwanda words such as *kokô* (sure), *maamâ* (mother) which are naturally used in a language not stemming from other words. Hence, the two languages have this feature as a meeting points besides being members of the same family.

Swahili and Kinyarwanda compounding

Compound reduplication takes place in both Kinyarwanda and Swahili languages to show emphasis. In most cases, it is the adjectival ad adverbial reduplication. Some of the words in this category are compounded as Swahili phrases like *Vile + vile: Vile vile*(as well as) *hivyo+ hivyo: hivyo hivyo*(so, because), *wale+ wale: wale wale*(people of that kind) and Kinyarwanda phrases such as: *cyane + cyane: cyanecyane*(especially), *babiri+ babiri: babiribabiri* (two

by two) *bine+ bine: binebine* (four by four), *bityo+ bityo: bityobityo*(as well as), *buke+ buke: bukebuke* (little by little) among others. This kind of reduplication plays lexico-semantic function putting an emphasis on the word reduplicated. As such, we conclude that this is another similarity between the two languages since both agree with this kind of suffixal reduplication.

V. SUMMARY AND CONCLUSION

This study discussed reduplication in Kinyarwanda and Swahili under a comparative perspective. Researchers considered both languages as the members of the Bantu languages and dealt with reduplication at different levels. Morphology Doubling theory (MDT) was worthy in framing and cementing discussion. The two languages were compared at synchronic level and at diachronic level to a lesser extent as the history of both languages was a bit discussed to know about their historical background each. It was demonstrated that Kinyarwanda and Swahili morphological processes agree with various types of reduplication as revealed in analysis. They share the common feature of full word reduplication, full stem reduplication, partial stem reduplication and syllabic reduplication as well. Elsewhere, this study is framed on Morphology doubling theory and involves a synchronic approach or descriptive linguistics. We recommend that further studies be conducted

using Optimality theory to reduplication in the two languages to bridge the gaps in studies of this kind.

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Contemporary human manners as reflected in East African Poetry: A tri- model characters in Okot p' Bitek's *Song of Lawino*

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Abstract— “It is only with the heart that one can see rightly; what is essential is invisible to the eye”, (Antoine de Saint-Exupéry, *The Little Prince*). This study consists of literary criticism in East African poetry with particular interest in Okot p' Bitek's *Song of Lawino* under feminist approach. The study has explored the theme of oppression, women right violation specifically because of human nature of weaknesses coupled with wickedness geared by ignorance for self-destruction in favour of the outsider, modernity being at the heart of the problem. It has been found that Lawino's husband, Ocol, over-civilised until he now rejected his tradition. Clementine won totally Ocol to the detriment of Lawino, a traditional woman, whose accusations to the clansmen is revealing the role of the clan in the settlement of the house conflict in African tradition. The study showed how human society is paved with temptations and traps coupled with attractions that may lead to family destruction by the outsiders depicted in the image of Clementine as a modern beautiful wife. Since Feminist theory posits that women should be free from men- the oppressors, that women can become what they want if given their right, this paper ranges among the foundation laid for human rights respect for the sake of the oppressed among different societies.

Keywords— Literature, tradition, human society, characters, mirror, liberal feminism, modernity, conservatism, women oppression.

I. INTRODUCTION

Antoine de Saint Exupéry said “Life has taught us that love does not consist in gazing at each other but in looking outwards towards together in the same direction. According to Andre Gide, *Autumn Leaves*, “It is better to be hated for what you are than to be loved for what you are not”. I choose these words to introduce this study as they are teaching on how human beings should stand and behave rightly. According to Bazimaziki (2017) literary forms come to us in

various forms and each of them conveys important messages that help human being cope with the life difficulties they encounter. Thus Literature mirrors man and the world around him. When people read literary genres, they know about the ills and mores of human beings over their fellow human creatures. Literature also conveys the messages about how human beings behaved triumphantly in difficult times and overcame challenges. Such messages motivate readers and cause them not to cut moral as they feel there are people who suffered more than them as revealed by what happened to characters they have already read. Elsewhere, some other literary genres affect people in case the latter feel sympathetic when they are exposed to such messages. This is why literature is considered as a didactic tool since it reflects reality and depicts human beings and the world around them. Man coping with the ills and mores of life, man as oppressor on the one hand and victim on the other hand, human being coming to their fellow human beings' help, thus the pros and cons of life are depicted in various writings, literary genres in particular be they fiction or nonfiction. Poetry is one of these literary genres whose origins had been grounded on the instinct of imitation which is natural to man. The Genesis (2:21-22) tells how God made a deep sleep to fall on man (Adam), took one of his ribs, closed up the flesh in its place and used that rib taken from man to make a woman, and brought her to the man. The latter concluded that that woman is a bone of his, a flesh of his flesh. However, what happens in some corners of the world reflects that man is an enemy of himself. Okot p' Bitek is one of the leading East African writers who best illustrates the extent to which a man is a wolf of himself. Although his work of art *Song of Lawino* was published in the 1960s, it still has an impact on the current society. Truth to tell, *song of Lawino* is a didactic tool to people in different corners as it mirrors some of contemporary human societies by mirroring what is happening here and there in Africa and even beyond.

II. BACKGROUND AND LITERATURE

Literature depicts human beings and the world around them. It is a mirror of society. Shakeel et al. (2015) contend that poetry tackles the problem of women oppression in many dimensions such as political, social, cultural and religious levels. The same idea is echoed by Moorthi (2015) that woman has been the focus of many literary works down the centuries. One cannot easily ignore the Indian woman in an age of alienation and identity crisis. With their characteristics different ages, classes, and spheres in their varied roles as daughter, wife, grandmother, and breadwinner of the family. Frye (1971:120) posits that poetry imitates human action as total ritual, and so imitates the action of an omnipotent human society that contains all the powers of nature within itself. Through a literary work, readers can know about how other people in other settings lived coping with the ills of life. Africans are some of these people among others. To illustrate, Moorthi (2015) discussed Fertility in Indian womanhood in the fictional world of Bharati Mukherjee as concentrated on the emotional sphere of women and their responses to the world around them. He advocates that as women are caught between tradition and modernity, they need to redefine themselves and their place in the family and the society. Okot's literary works are mainly concerned with African values and the conflicts of cultures i.e. how western manners impacted greatly Africans. According to Heron's view, as cited in Wanambisi (1981) Okot's literary works convey the message that the nations of Africa should be built on African not European foundations. Initially written in Acholi, one of the Luo dialects in northern Uganda and later given an English translation by its author, *Song of Lawino* is a long poem about a husband wife conflict centering on tradition versus modernity and many other themes affecting characters we can meet in our daily life. In his review of the book, Odoo contends that after the poem was published, it was quickly translated into other languages and has become one of the most widely read literary works originating from Sub-Saharan Africa, and is more known for its scathing display of how African society was being destroyed by the colonization of Africa. The same view was echoed in Wanambisi (1981: 27) that in his poetry, Okot is concerned with portraying the positive values of African traditional society. He is also concerned with some common changes that took place as a result of Western colonization of Africa including the harmful effects of western values on the Africans as well raised in *Song of Lawino*, and self-hatred as a major harmful effect in *Song of Ocol*.

III. PROBLEM STATEMENT

The critical study of literature provides a basic way "to produce, out of the society we have to live in, a vision of the society we want to live in" (Frye qtd in Bazimaziki, 2017). Human beings are living in a world paved with a lot of temptations that may drive them to various bad deeds if no particular attention is paid. Currently, human society paved with betrayal and unfaithfulness led by the sweet and attractive world which shines as though it were gold yet it is the bitter and poisonous present. The latter are without any doubt the root cause of conflicts among couples faced with the leading pitfalls that are often times at the center of family destruction. As literature mirrors the world around us, I thought that the message conveyed through the characters in Okot P'Bitek's *Song of Lawino* involve sbut is not limited to the rampant problem in many corners of Africa and even beyond. While a woman in many societies is married based mostly on human worth and love, the problem stands that women and /or men are being deprived of their fundamental rights and as such oppression and mostly dehumanization dominated. One can hear or read it in media that so and so has killed his/her partner due to misunderstanding between them on a particular issue in this world driven by technological advancement to the detriment of tradition. Of course, people should not remain traditional without going with time so that they could not still backward or behind the curtains. However, one said that "A man without his past is like a tree without roots" similar to the common Swahili saying which goes like "Usiache mbachao kwa msala upitao" meaning that people should not forget their originality. In *Song of Lawino*, the house conflict or more specifically the husband wife conflict centered on the tradition versus modernity is a result of over civilization. In fact, modernization is good but too civilization leads to serious effects. While *Song of Lawino* has undergone a lot of studies in terms of literary criticism, little attention has been directed to characters who are the mirror of the society we often time have in different settings. In this regard, this study analyses critically the world today through the characters of *Lawino*, *Ocol* and *Clementine*. I considered each of these characters as a symbolic character standing for a group of people that are often times encountered in many places.

IV. STUDY OBJECTIVES

The leading objective of this study was to find out the level to which Literature depicts human beings and the world around them. The specific objectives were: To critically analyse the role that Okot P'Bitek's work of art holds in East African Literature; to demonstrate that characters in *Song of*

Lawino depict people in the current human society and to find out the message that is conveyed through the characters in *Song of Lawino*

Study questions

This study sought to answer the following questions:

What is the role that Okot p' Bitek's *Song of Lawino* holds in African Literature?

To what extent do the characters in *Song of Lawino* depict people in the world today?

What is the message does Okot convey through the three characters in *Song of Lawino*?

Scope and theoretical consideration

African Literature, especially poetry, was the main focus in this study. The researcher critically analysed Okot p' Bitek's long poem basing on Simone De Beauvoir's leading view and advocacy for women rights that women can become what they want to be if men give them freedom. I discussed characters and themes affecting them as two interwoven literary generic elements. Since literature cannot be disconnected from human being as a product of society, about society for society, the researcher attempted to depict human manners based on some of the poem lines. According to Aristotle, verbal arts holds educative value. He adds that an art is to be praised or blamed, only in its relation to the whole human being of whom it is both the instrument and the reflection, a tool to understanding of the world. As such, this paper was basically framed on Frye's belief that anagogic perspective is not to be confined only to works that seem to take in everything, for the principle of anagogy is not simply that everything is the subject of poetry, but that anything may be the subject of a poem. As Literary studies in most cases base on the primary and secondary sources, *Song of Lawino* was the corpus considered as a primary sources. Secondary sources were studies and criticism by various scholars in the realm of African literature and in other literatures.

V. DISCUSSION

Ofuani (1985) advocates that as with all aspects of life, there are bound to be overlaps, and this kind of overlap cannot be any more expected than in the work of a poet with the diverse kinds of experiences of p' Bitek. In this discussion, I considered that though *Song of Lawino* was published in the 1960s, it is still impacting the current human community here and there on socio-cultural, economic and political level as well. More so, in his introduction, Frye (1971) noted that it is generally accepted that a critic is a better judge of the value of a poem than its creator, but there is still a lingering notion that it is somehow ridiculous to regard the critic as the final judge of its meaning, even though in practice it is clear that

he must be. The reason for this is an inability to distinguish literature from the descriptive or assertive writing which derives from the active will and the conscious mind, and which is primarily concerned to "say" something. In this discussion, I concur with his view and believe that what I will be saying here should not be taken as the last judgement. Rather, it is my understanding and contribution to literary criticism that may enlighten the human community on how the world is wicked in the sense that it is full of mysteries, temptations and traps that change human being into a victimizer to his fellow human beings, hence human values rejection. Truth to tell, my discussion will principally frame on the famous saying that "human was nice but nature changed him". Shall we blame the nature or the human who manifested that weaknesses and accepted to be changed? The idea is; characters in *Song of Lawino*, should help readers answer this question. Throughout the poem, Lawino is a victim of nature that changed her husband. She is addressing the clansmen accusing her husband, Ocol, of having forgotten his identity, of having rejected his home and been attracted by the "all glitters that is not gold". We are told that Lawino's husband's tongue is bitter which reflects a kind of attack of patriarchy where men are authoritarian; the center of authority and power as Sigh (2016: 17) put it that

Authoritarianism in men remains the sole responsible factor to destroy marital peace and harmony and subject a woman to be confined to the invisible and unnoticed world of tears and miseries, drudgery and boredom. This sense of possessiveness and dictatorial attitude is natural for a man in the patriarchal system, according to Kate Millett. "The father nearly has ownership over the wife or wives and children including the powers of physical abuse and often and even those of murder and sale."

The opening lines of the poem, *Song of Lawino*, in part one entitled "My husband's tongue is bitter" reflect the point made here:

Husband now you despise me
 Now you treat me with spite
 And say I have inherited the stupidity of my aunt
 Son of the Chief,
 Now you compare me with the rubbish in the rubbish pit
 You say you no longer want me
 Because I am like the things left behind
 In the deserted homestead.
 [...]
 Stop treating me like salt-less ashes
 (p'Bitek, p.34)

Gupta & Rajni (2015) noted that a woman only accepts the patriarchal structures and is always oppressed by a man. A woman is always oppressed as she is considered as 'weaker sex' or 'Inferior sex'. Lawino is oppressed beyond that level. Actually, Lawino's words in the above lines show that her husband now changed to the extent that he dehumanizes her. Saying that someone is like the thing left behind in the deserted homestead is to show nothing but hatred to a higher extent. Treating someone with spit, too, and comparing her to the rubbish, is depriving her of her human rights to life, the rights to being a human, rights to belonging to human society. Spitting to someone voluntarily is a sign of more than disrespecting them as well. Further, in many parts of African culture, the role of the aunt to a daughter is very significant in that she is the one to coach and train the daughter about the house matters and manners as well. So, as a brother-in-law, paying respect to your partner's parents would be mandatory. Insulting them in any single way, however, would be going against African values. Anyone can understand how being stupid is beyond not being humanity. The *Concise Oxford Dictionary* defines stupid as lacking intelligence or common sense i.e. dazed and unable to think. Inherently, when Lawino's husband says she's inherited the aunt's stupidity, the idea is she's not educated at all as the one who would have done so lacks common sense and was unable to think, meaning she was also inanimate but not a human being. When Lawino tells her husband to stop treating her like a salt-less ash, she wanted to tell him that she is still a worth woman, that she is not like the useless salt-less ash on which people tread as it is thrown on the pathway. The question now is: Does this behaviour fit for people on this earth? I don't think so. We are hearing it on radio and read it in newspapers, and are told it through various public media that so and so killed their partners or children and/or parents. Do they do it because they don't know that the victims are human creatures like them? Is it because the world is cast to fully experience the ills of life? This is how the world today is and as human beings, should we strive for the saying that "Do not do as you wouldn't like to be done by", peace would take place and the wickedness would decrease if not cease completely. I believe it is hard but not impossible as where there is a will, there is way. Human weaknesses cannot allow it but commitment can make it possible much as all the progress and development are a result of human efforts. Elsewhere, as human beings, people need make efforts and cope with the world around them, by avoiding being attracted by the modernity and completely reject their identity, their past often holding tradition, their originality. Lawino falls victim of this situation as her

husband is accusing her of illiteracy and lack of civilization, thus a kind of backwardness. In the lines below, Lawino says:

You say I do not know the letter A

Because I have not been to school

And I have not been baptized,

[...]

He says I am rubbish,

He no longer wants me

He says I am primitive

Because I cannot play the guitar,

He says my eyes are dead

And I cannot read.

He says my ears are broken

And cannot hear a single foreign word,

That I cannot count the coins

(p. 34-35)

Through her work *The Second Sex*, Simone De Beauvoir believes that this secondary position imposed on women is by strong environmental forces of social traditions and education which have been under the control of man. Man considers himself "Subject" and "Absolute" and woman is the "Other". (Beauvoir as qtd in Gupta & 2015). The above lines best illustrate what Beauvoir says. The letter A, the guitar, being baptised, counting the coins and hearing a single foreign word are all the signs of modernity of advancement as opposed to tradition, to primitive life. In fact, Lawino is accused of backwardness reflected in her illiteracy, her ignorance of modern world, and her being affected by the tradition. Her husband should be right if he were willing to show her how things are done in a "right" modern world. Instead, he oppresses her stressing that, in connection to having dehumanized her as discussed earlier, he no longer wants her. Of course, rubbish should not couple with smart people. However, Lawino is a human being but not a rubbish. Although there are things she doesn't know, such factor cannot exclude her from human beings. Not all people can modernize at the same pace. Some are lucky to adapt themselves and go with modernity as quickly as possible. Others are slow and adapt progressively while there are others who are very slow, others resist change not because change is bad because they are still strongly attached to their past so that they can hardly ape the modern manners. While illiteracy is an enemy to human being, in some corners of Africa, it is still stagnant and is bearing serious consequences linked with backwardness, poverty and the like. In the same token, not hearing any single foreign word implies that one is affected by lack of communication skills hence communication barrier between them and others who use that language. Lacking the guitar knowledge, similarly, means

having some gaps as regard human being progress given that traditional musical instruments are superseded by modern ones. However, what should be the role of a modernized or civilized companion? Is it to blame those who are still traditionalist or they should come to their help and coach them so that they can hold together and marsh together at a closer footstep? Take for example the world today geared by rapid advancement of science and technology. Not all people are able at to adapt at the same with the speed of technology that is pulling the sharpest while pushing the shiest and slowest individuals. Despite the situation, people help each other and grapple with the current changing world that is technologically driven. People get success in what they are doing not because they are all good at technology but because they are acting as one holding and helping one another as "two heads are better than one". What if Lawino's husband thought in the view that women can be more than what they are if men give them freedom (Beauvoir, 1952). To put it simply, human beings pretend to reject their wives on the ground that the latter are not the beauty of the present time. Not only husbands but also some women are copying Ocol's manners and leave their husbands for others often time coming as a destroyer of the house. Some of the causes of this destruction are either the riches that attract human beings and some other unfounded reasons linked with prostitution as shown in the poem with the interference of Clementine the outsider, the stranger who attracted the husband Ocol to the expense of the first wife, Lawino. While it is said that "a man without his past is like a tree without roots", it is not the case for Ocol. He is accused by Lawino to have uprooted the pumpkins. Part two of the poem entitled "The woman with whom I share my husband" tells more:

Ocol reject the old type
 He is in love with a modern woman
 Who speaks English.
 But only recently
 We would sit close together
 Only recently I would play
 On my bow –harp
 Singing praises to my beloved
 Only recently he promised
 That he trusted me completely
 He is in no longer in love with the old type
 He is in love with a modern girl.
 The name of the beautiful one
 Is Clementine
 [...]
 Her lips are red-hot
 Like growing charcoal.

She resembles he wild cat
 That has dipped its mouth in blood
 Her mouth is like raw yaws
 It looks like ulcer (p. 36-37)

Clementine depicts the ill doers, women and/or men whose will to destroy others' families are rampant. She is the destroyer and harmful agent. She stands for people who are not happy of the next door's happiness and interferes not as a go-between but as cause of destruction. Although she is the symbol of Western manners, western culture to Africans - the modernity which is pulling people to the extent that they reject their tradition, their culture, their identity, their originality and their home values, she mirrors some people in human society. Actually, the author wanted to point out both men and women whose attraction to their next door's partners bears serious consequences. In the poem, Clementine won the hands of someone's husband. The latter accepted to reject her traditional woman in favour of a red lips woman. Symbolically, Ocol rejected his past and favours the present. The message here is, couples should be faithful to each other without betraying among themselves as one's husband wife is not yours.

Kamla Markandaya is intensely aware of the impact of socio-economic forces on contemporary woman. In her novel *Nectar in a Sieve*, Rukmani the protagonist is presented as a 'Woman of Sorrow' barely managing to survive in a south Indian village (Singh, 2016: 15). Concerning Lawino, the victim of modernity and acculturation, one could let her know that going with change is necessary provided that you hold your values. Why not civilize? Is civilization bad in all sides?" She ought to comply with change so that she could not be affected by the common saying that "if you don't change, change will change you". Being too conservative could not let her survive in the modern world. Rather, she ought to integrate the new culture as her husband was already too influenced by modern ways of life. Women of this kind do bear serious consequences. While they should learn their husbands' new manners and try to act accordingly, failure in that case leads to conflict and later separation. This is the world today that pities nobody who make any single mistakes, any single error of judgement often times termed as flaw in literary term. Thus, Lawino is betrayed by the modern manners which she was not able to integrate as she stuck to traditional culture as spoken in her words below:

Listen Ocol, my old friend,
 The ways of your ancestors are good,
 Their customs are solid
 And not hollow
 They are not thin, not easily breakable

They cannot be blown away
 By the winds
 Because their roots reach deep into the soil.
 I do not understand
 The ways of foreigners
 But I do not despise their custom
 Why should you despise yours?
 Listen my husband,
 You are the son of a Chief
 The pumpkin in the old homestead
 Must not be uprooted
 It is true
 I am ignorant of the dances of foreigners
 And how they dress
 I do not know
 Their games I cannot play
 I only know the dances of our people
 I cannot dance the rumba
 My mother taught me
 The beautiful dances of Acholi
 I do not know the dances of White people
 (P'Bitek 1966, 41-42)

Lawino's emphasis to ancestors' customs and their ways that are solid, strong and that cannot be blown away by the wind, and unbreakable as they are rooted deep into the soil reflect a strong attachment to the home culture, to the tradition. Indirectly, Lawino is telling Ocol that his tradition is still firm and cannot be intruded by modernity that she is judging weaker (the wind) in comparison to their tradition. Stressing that she does not know to the dances of white people but can dance those taught by her mother, the Acholi beautiful dances, dances of her people, she means that her culture, her way of life fits her. She is giving the husband the message that there is no best culture like her home culture meaning that she is inviting vainly Ocol to come back as she says: "The pumpkin in the old homestead must not be uprooted". Importantly, Lawino accepts her ignorance of western way of doing things like playing, dressing and dancing. This means that there is a gap that needs be filled so that she could not lose her husband already conquered by a modern girl. The idea is that tradition could not still rampant without welcoming some modern way of life as integrating with new ways can be beneficial if done carefully.

VI. SUMMARY AND CONCLUSION

This study discussed the image of the current human beings through the three characters in Okot p'Bitek's *Song of Lawino*. In some parts of the globe, husband- wife conflict may result from a number of things. Either, it is caused by

inattention, carelessness or lack of faith on either side. Ocol betrayed his wife. He rejected her in favour of Clementine. The latter stands for women or men who destroy their next doors' families due to the weaknesses of one among partners. Lawino represents those women whose tears of sorrow are reflecting the way they are victims caught between tradition and modernity. Sticking to their culture is a good thing but integrating new aspects of modernity can help them cope with their husbands' accusations that could lead to family destruction. Thus far, the poem leaves the reader with some lessons that can be a guiding principle to grapple with the life challenges. I would say that modernizing is good but over-civilisation leads to serious effects. People should civilize but not forget their home culture, their identity, and their past. As the poem says, they should not "uproot the pumpkins". Being too conservative and resistant to change is not always profitable. People should not resist change to grapple with the world challenges but should not reject totally their identity, tradition, culture and their originality. Rather, draw some important aspects of a new culture and include them into their own can be a good way of integrating the two worlds, tradition and modernity. Faith among partners is an important message too. As Frye(1971) wrote that there is no way of preventing the critic from being, for better or worse, the pioneer of education and the shaper of cultural tradition, the point he made reflects that literature is a didactic tool that reflects reality of how human beings are coping with the world around them. African poetry conveys messages on how people live and behave in their places. Okot p'Bitek's *Song of Lawino* translates the husband wife conflict triggered by the ills of the interference of Western culture into traditional Africa. Through the characters Lawino, Ocol and Clementine, I attempted to critically analyse human manners and how the mismatch between different cultures often times leads to destruction. It was concluded that civilization is beneficial when it integrates the elements of both cultures without favouring one to the expense of another. In other words, over-civilisation can lead to values destruction including but not limited to rejection of one's originality, one's identity. Thus, this study can enlighten people to avoid misconduct that can result in their home destruction. Elsewhere, the present paper concentrates on characterization with particular interest in characters and themes affecting them as two interrelated literary generic elements. For the most, the poem characters mirror the world in which human beings live. Literary works can be studied at different levels using different approaches. It is the reason why further studies to bridge the gaps that may be perceived on any side in this study can deal with psychological

approach to the literary analysis of P'Bitek's poem. Studying imagery or symbolism in that poem can be another interesting literary study.

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Edmodo Multimedia: Supporting Technology for Media Learning at Higher Education

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Abstract— In the digital era nowadays technological developments are expected to be optimally utilized in various sectors covering economy and business, politics to education. Development and use of multimedia in learning is one way in utilizing technology in the field of education. Utilization of technology in the field of education is closely related to technological pedagogical content knowledge and also the competence of learners as an effort to develop digital skills. Edmodo multimedia is one of the e-learning based media that is designed by raising the existence of social media for learning.

Keywords— *Edmodo Multimedia, Higher Education, Media Learning.*

I. INTRODUCTION

The millennial period has had a significant impact on the demands of human resource competing quality with high adaptation to the development of Information Technology (IT). The development of Information Technology (IT) has

contributed significantly to the change of human potential towards Human Sustainable Development (HSD). Utilization of Information Technology (IT) is needed to create work effectiveness and overcome the human potential shortcomings. The report of the World Economic Forum (2016) states that performance and work skills that have many opportunities in the work industry in all areas is the expertise in the processing of Information Technology (IT). Utilization of Information Technology is not only applied in the world of business and social networking but all spheres of life have also used Information Technology as a way of preventing potential human resource capacity gaps. The education sector is a very dependent aspect of this field. Students in this millennial era require skills in applying technology as one of 21st-century skills. M. Alavi (2007) states that individuals who rely on Information Technology for educational purposes will tend to experience a higher level of understanding than those who do not use it.

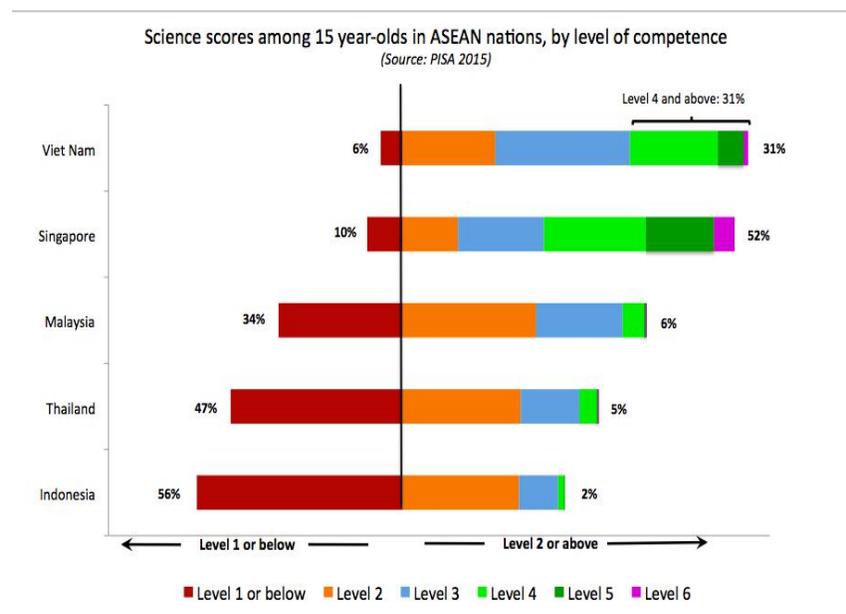


Chart.1: Competency Level of Indonesian Students

Source: Program for International Student Assessment (PISA) 2015

The demand for potential digital skills urges education stakeholders to be able to engage and participate in the progressive use of Information Technology (IT). A study conducted by J. Cao, et. al. (2008) shows responses from respondents stating that conventional learning practices are more potential than Web-based learning. They assume that web-based assignment practices have no significant effect on improving the quality of learning compared to conventional tests. The assumption in the above finding is inversely proportional to the study by Bannon et. al. (2005) and D.E. Leidner & S.L. Jarvenpaa (2015) arguing that the virtual interaction in the utilization of Information Technology provides significant results in streamlining learning. The use of Information Technology has a positive effect on the learning indicators achieved by the learner.

Learning that is attractively packaged will cope with their limitations in the absorption of information in the form of verbal and visual knowledge. PISA data, (2015) shows that Indonesian youth and students have low levels of skills and knowledge compared to those from other ASEAN countries. To get more information, refer to the chart below.

The data above shows that the quality of Indonesian students' competence is in the low classification with the point at level one. This becomes a reflection for researchers in finding an alternative to foster achievement and competence of learners in improving academic skills in general and soft skills in particular.

Utilization of multimedia-based technology is still considered very less applied in learning. This affects the quality of the ability of learners in developing the skills they have. Research conducted by Thakre and Thakre (2015) states that the use of media-based learning technology, mobile learning, and multimedia-based E- learning is a learning that is in great demand by students. Therefore teachers should be more selective in adjusting the motivation of students with the media to be used in learning.

The quality of technology utilization and the wealth of medium in information technology is a significant predictor of the attitude or behavior of learning and the level of student participation (J. Webster & P. Hackley, 2007). Studying human interaction with technology is the core of digital-based human interaction (Pallud 2016). Creating a highly adaptive and competitive generation is a target in shaping human resources with high empowerment.

Based on empirical facts on the above background, the problems encountered are as follows:

- a) The low interest and motivation of the learners.
- b) Weak awareness of learners about the importance of self-development potential.

- c) The potential, competence of competitiveness and adaptation to information technology are still very low.
- d) The least use of interactive multimedia in learning.
- e) The low quality of learning due to the fact that the pedagogic potential of teachers in the field of information technology is still at a low level.

Considering the problems encountered above, we need a solution in overcoming all forms of obstacles of students and teachers in utilizing the technology in the learning process. One way that teachers can use in using technology in learning is through the use of media tailored to the needs and objectives of learning. The utilization of multimedia in learning is expected to improve the quality of learning in general and increase the competence of teachers and students in particular.

II. LITERATURE REVIEW

Instructional Media

Learning media is a means of channeling messages in the context of education conveyed by teachers in the learning process (Seels & Richey, 2002). Gerlach (1980) argues that the characteristics of the media that essentially help the learning process are as follows:

1) Fixative Features

The fixative feature gives an idea of how the media is capable of recording, storing and even reconstructing an object or event. An event or object can be sorted and rearranged through media such as photography, video or audio. A recording of an object or a particular event that occurs can be channeled without being limited by space and time because the media has a fixative feature.

2) Manipulative Features

Media has a manipulative feature that allows the transformation of an event or object in the channeling of messages in it. Through the technique of shooting or recording on an event or moment that has a duration of hours and days, the presentation of information can be processed by reducing or adding the duration of time on the original event. This is what is meant by manipulative features. Information can be delivered more effectively and flexibly as needed.

3) Distributive Features

Distributive characteristics are the most dominant features in the use of media in learning. The media is a messenger tool from the messenger to the recipient of the message.

Distributive features help learners in the processing of information in their cognitive structure. The information already recorded in the form of media formats such as video, sound or image will be enjoyed in any condition, whenever and wherever.

Interactive Multimedia of Edmodo

Edmodo is a social media platform that is often described as a light social media like Facebook but in an educational perspective. Edmodo attracts teachers and students with social elements that resemble social media learning. Note however that Edmodo has a greater value in educational application than just as a social medium. Edmodo designed for educational purposes enables highly secure cloud-based collaboration. School stakeholders can easily manage a system that provides the very best practical features in engaging intense interaction with the learner (Susd, 2011).

Here are the advantages of Edmodo interactive multimedia. (1) Teachers and learners can collaborate in a safe and closed environment. (2) Communication messages between teachers and learners have a safe accuracy and are open so that teachers can monitor and control interactions with learners, (3) Facilitate monitoring of student interactions and activities, (4) Teachers can post assignments and conduct an electronic evaluation. This provides an advantage in time efficiency and accuracy of the assessment as the whole is governed by software, (5) The built-in survey tool can be used to check the degree of student's understanding of the material presented.

Further benefits of Edmodo are (6) Teachers and other school personnel can create professional groups, community

studies, and other networks in an effort to expand potential and professional development, (7) Teachers and students can store and share documents and files in various supported formats (8) The teacher can maintain a library of personal content and share content with members, (9) Students can easily access files through the library tools.

The other benefits of Edmodo are (10) Facilitating the arrangement of the file sharing by the teacher for the public or for the class unit or for certain groups only, (11) Parents can create separate account that serves to control the learning activities of their children, (12) The ability and convenience of communication and file storage in the system, (13) Edmodo is able to overcome the distance face to face between teachers and students if direct learning cannot be done (14) Edmodo is a free software and free of any advertising.

How to Develop Edmodo Multimedia

1. Start creating an Edmodo account

The first step is to visit the website of Edmodo at www.edmodo.com. After that you will get a view like in picture 1 below. In the initial view, Edmodo provides three accounts that you can choose, either the account as a teacher, student or parent. In this case only the teacher account will be created as an example. Select the "I am a teacher" tool to start creating an account as a teacher. Fill in form fields that include email, password, group name, grade and subject. After successfully getting a new account, then the next step is to log in using the email and password that have been set at the beginning.

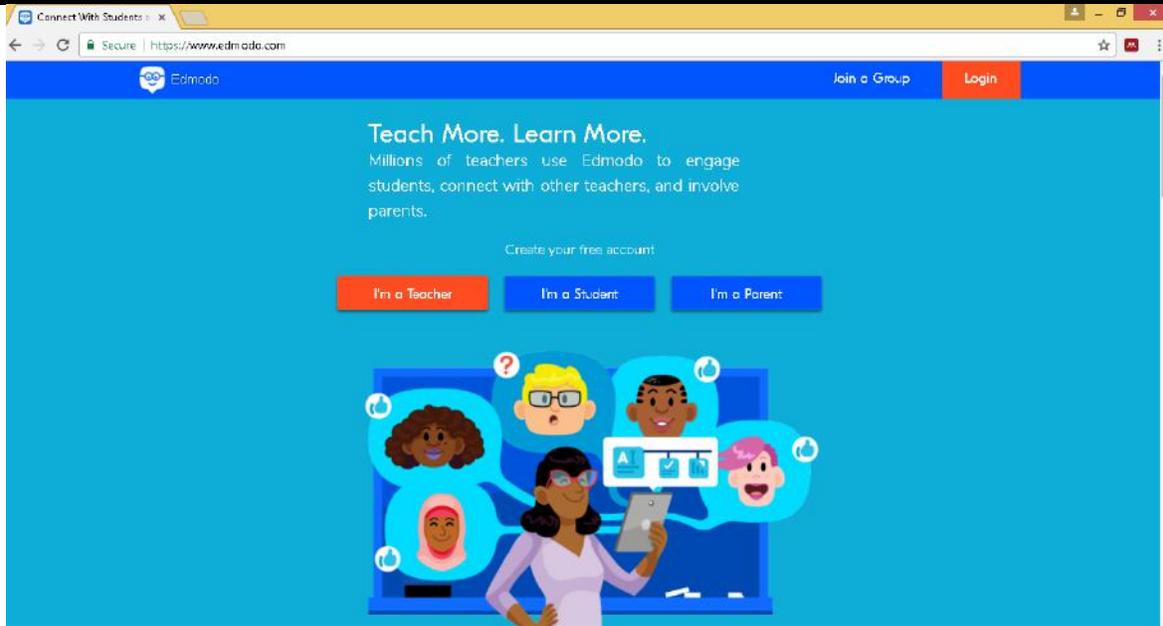


Fig.1: Initial view of Edmodo

2. Edmodo Home View

After successfully entering into the Edmodo account, then you will see the view of the homepage like the picture below.

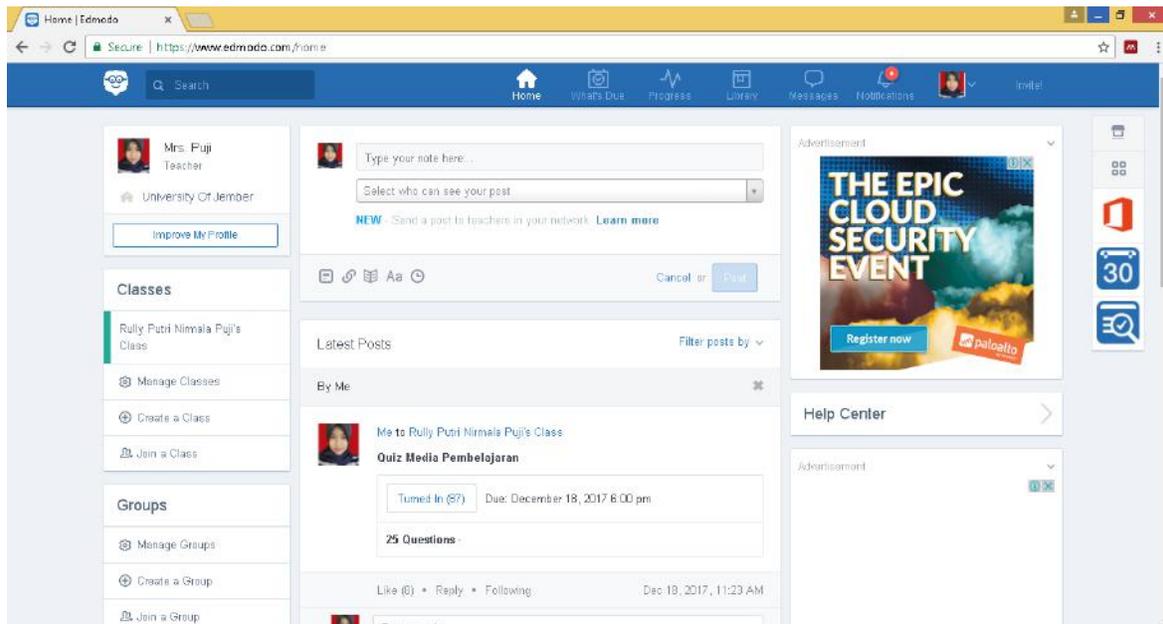


Fig.2: Edmodo homepage display

On this homepage feature, you will be able to view posts you have written and view posts from students and other teachers. In this homepage feature you can start updating your profile as a teacher or start to set up a new class.

3. Updating Profile

In this profile feature you can update personal data including Profile Picture, Educational Background, Professional Experience, Schedule Information, Education Information, and any account that allows you to stay connected through the available links. The Edmodo profile you have should be able to provide information about your bio-data as a teacher.

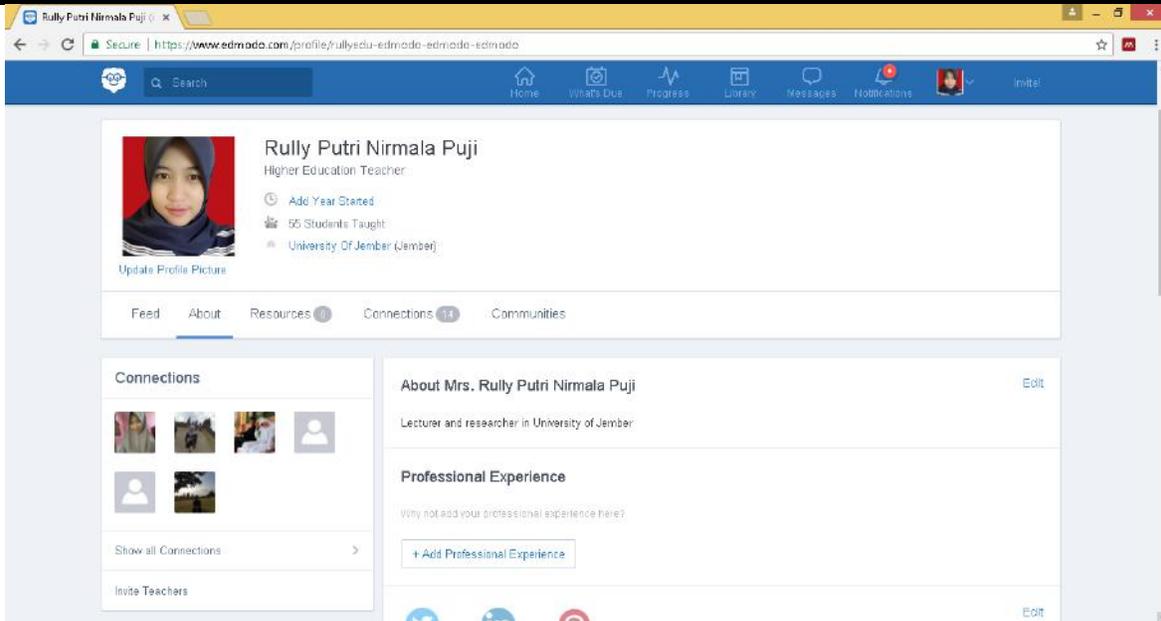


Fig.3: Edmodo profile display

4. Create and organize classes

The next step that you can do in Edmodo is to make the class in accordance with the subjects that you teach. Please go to the homepage view and then click the “create class” button, then the display will appear as shown in figure 4. In the “create class” window you will fill the name of the class in accordance with the subjects that you teach or in accordance

with the needs. In addition you can also add the grade according to the level of education of the students you are guiding. The subject area also needs to be tailored as an information related to the subjects you are in. You can also select an image icon in each class that serves as a differentiator with other classes.

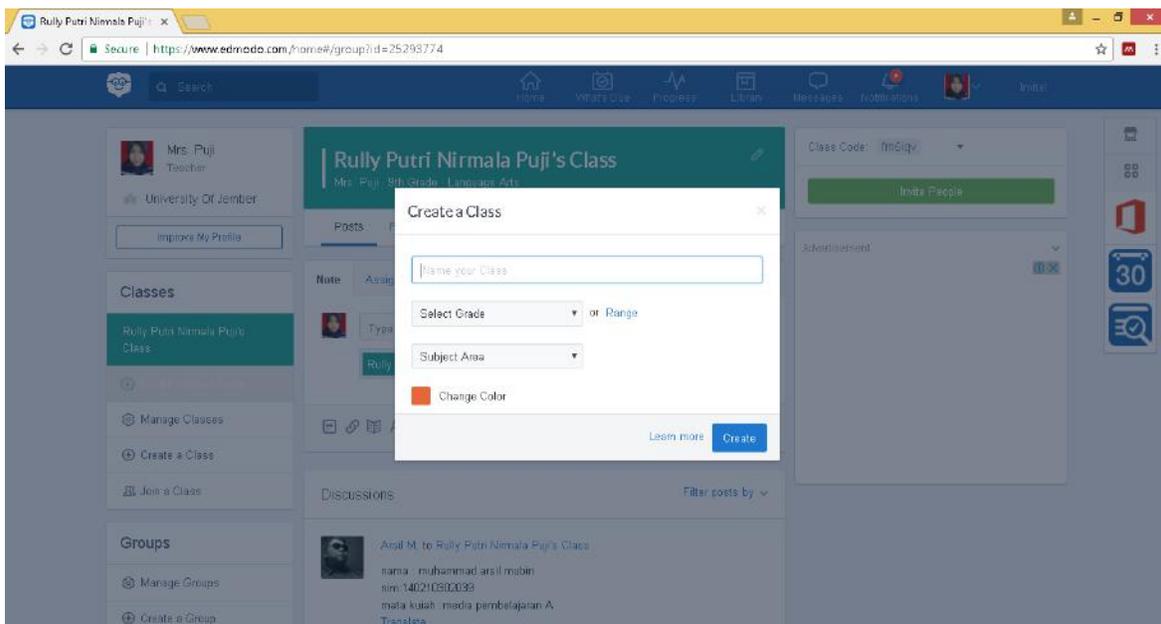


Fig.4: Create class view

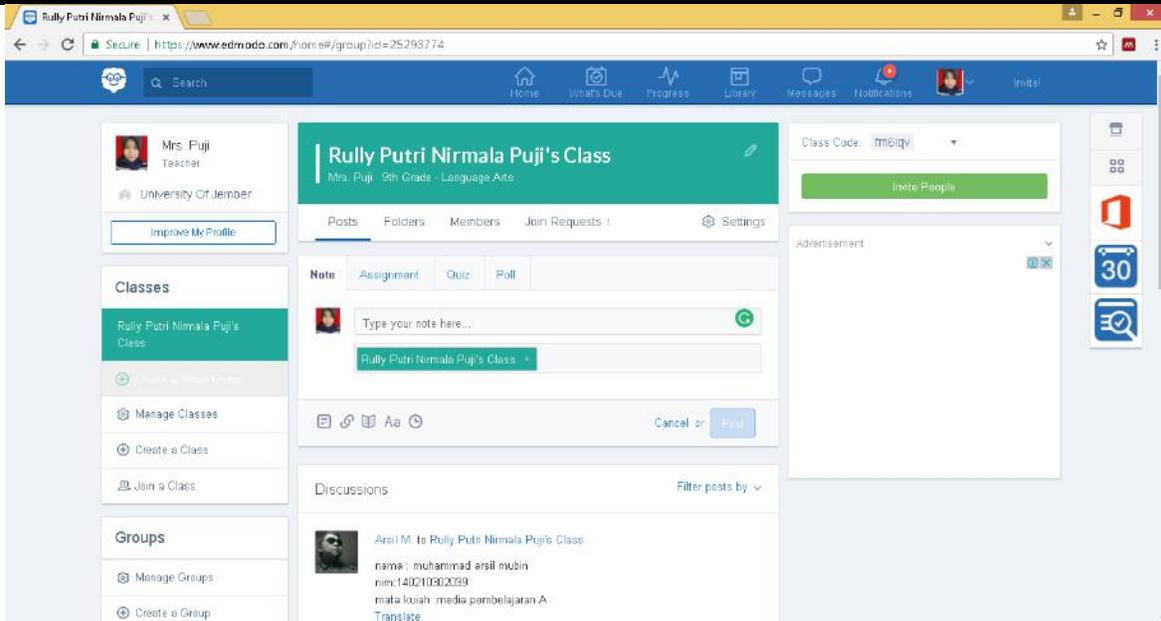


Fig.5: Class view already created

The class features you have created have some tools that you can take advantage of including Note, Assignment, Quiz and also Poll. Note contains all posts you can make. The thing to note is sharing class code to your students. Make sure they sign up for an Edmodo account using the code class you have given so they can keep in touch with you. This post can be information, data or material that allows to be shared with other Edmodo members. You can also add files in the form of documents, links, libraries, e-books, video and audio. This

provides many benefits to teachers to be able to attach any form of files in support of learning. Other tools that can be utilized by the teacher is the creation of assignment. The advantage of developing assignment in this Edmodo is the teacher can manage the workmanship and also the collection of tasks of students. The assignment features are equipped with task-locking that train learners to be disciplined and responsible. Notice picture 6 on the assignment display below.

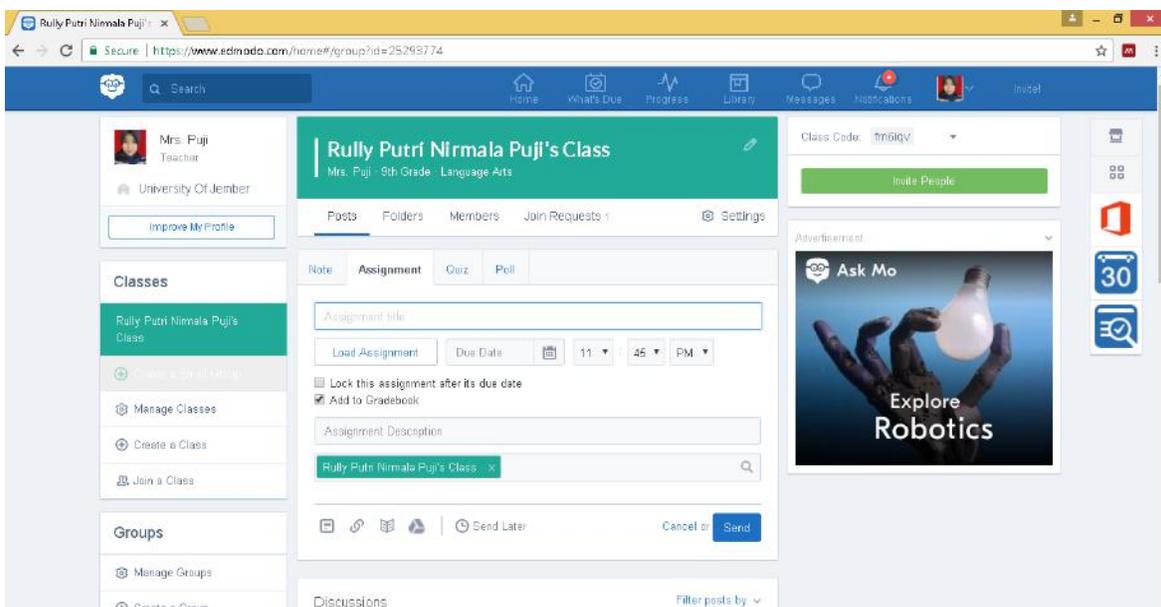


Fig.6: Assignment display

In this class feature, teachers can also use quiz tools. There are several types of quiz that can be developed by teachers using Edmodo, that is : multiple choice, true false, short answer, fill in the blank and matching. The developed quiz is completed with the work-answer key by system (Refer to figure 7 below). This facilitates the teacher in the process of correction. In this quiz feature teachers also freely can add

files in the form of images, video and audio so that the developed quiz has a more concrete visualization.

Another advantage that can be enjoyed by teachers in using Edmodo learning media is the process of evaluation of students. The teacher only develops the problem and chooses the correct answer so that the teacher can automatically evaluate the score that the learners have achieved in the progress feature as shown in Figure 8 below.

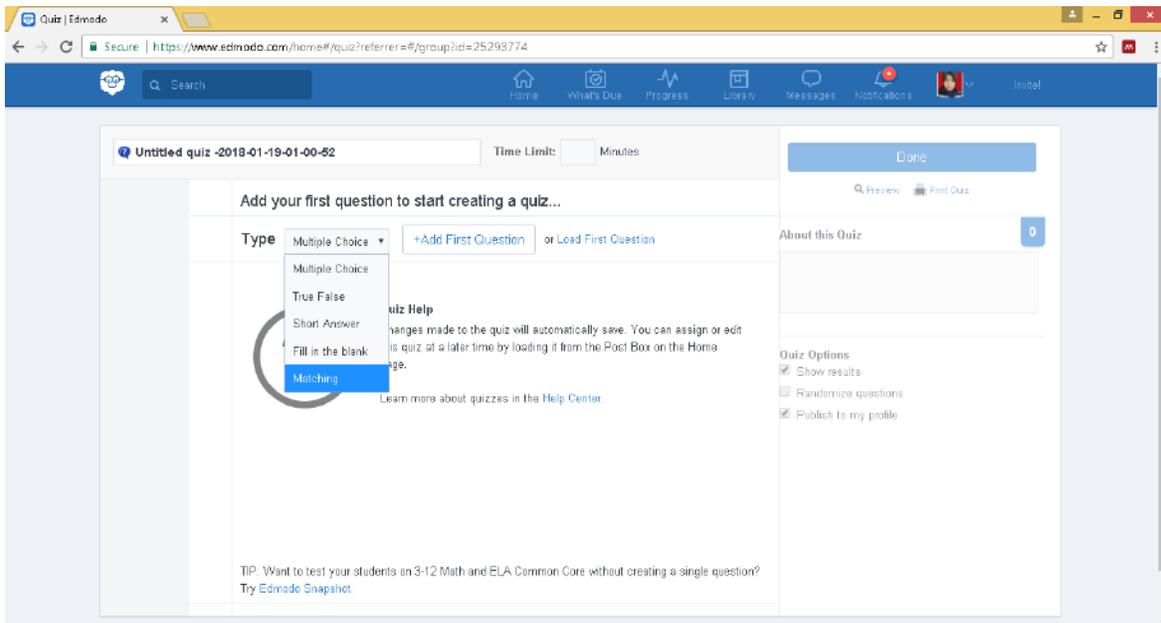


Fig.7: Display of Edmodo Quiz

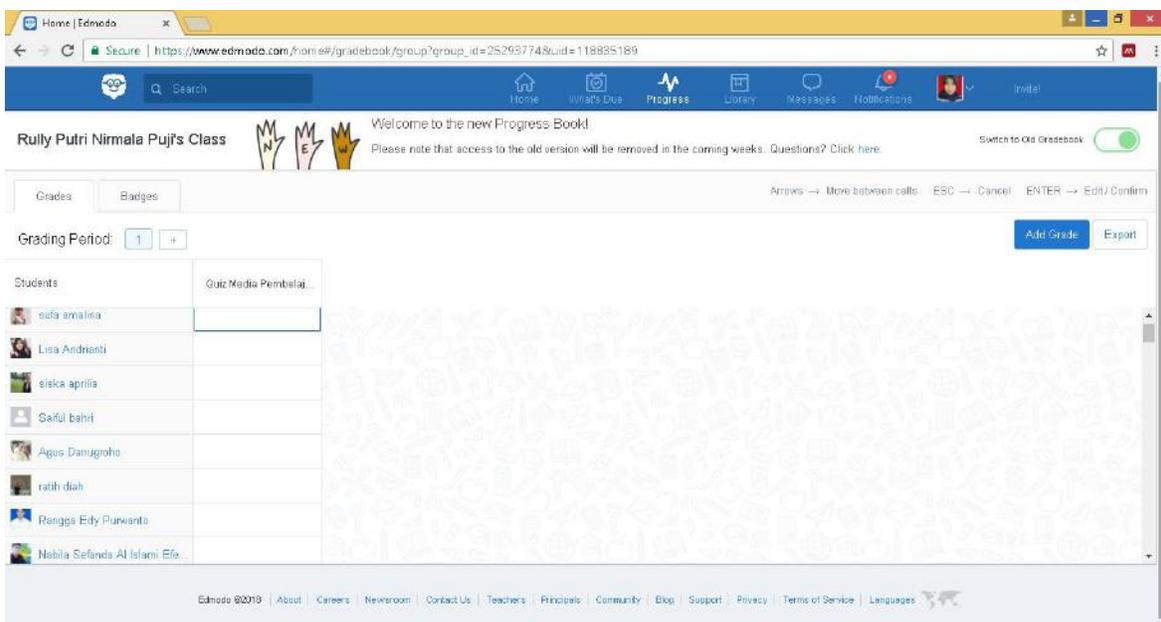


Fig.8: Progress View

5. Set up the library

Edmodo also provides complete facilities such as library features. This feature provides facilities in providing information and sharing of files of any kind to learners. Features of this library have things in common with google drive applications and also dropbox. Both of these applications also work in storing information and data in the

cloud. The advantage of this application is to provide backup protection to important files through the process of backing up. While the other advantage is the teacher can perform data transferring easily. In the practice of teaching and learning, it seems that libraries always function in distributing learning materials to be learned earlier by learners before the learning process is done at each meeting.

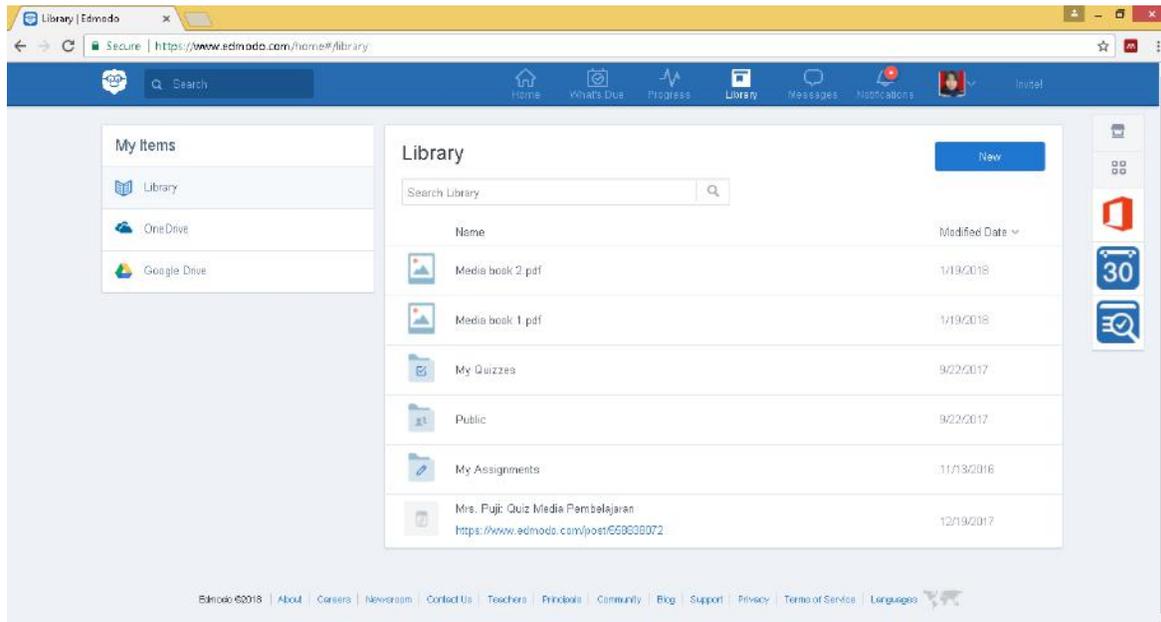


Fig.9: Library view

III. CLOSING

Utilization of technology in the field of education provides several advantages to increasing the competence of teachers and also learners. Use of Edmodo multimedia is one of the media that provide facilities and ease in developing the interaction between teachers and also learners. Edmodo is one of the online-based media with the support of features that are very complete so it is suitable for various types of education. Utilization of Edmodo has a creative and educative function to learners through the exploration of technological skills in learning.

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Gender Representations in English Text book: Critical Discourse Analysis

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Abstract— *This study was an attempt to examine different areas of gender in representation of women and men in English textbooks used by the lecture in teaching SFL (Systemic Functional Linguistics) in universitas Padjadjaran written by Eva Tuckita Sari Sujatna. This study uses quantitative and qualitative method by counting the frequency calculate the frequency of occurrence of nouns, names, pronouns, and adjectives that show women and men and analyzing the use of names, nouns, pronouns and adjectives attributed to women and men. The findings revealed that the manifestation of women and men in the English textbooks was not fair. The presence of men was more highlighted than that of women in terms of names, nouns, pronouns and adjectives.*

Keywords— *Critical Discourse Analysis, SFL, English Text book.*

I. INTRODUCTION

In many formal and non-formal education, the teachers and the students need a textbook as a barometer in teaching and learning. According to Bahman and Rahimi (2010) textbooks play a very important role in the education of EFL because generally through textbooks that students get acquainted with the culture of the target language and values. They also added that based on different cultures, different characteristics and behaviors are expected from both genders.

This study is a study of gender applied in a textbook. According to Sasongko (2009) gender is the different roles, functions, and responsibilities between men and women are socially constructed and can change according to the changing the times. She differ the geder and sex. She argue that Sex is the differences of sex biologically. Physically attached sex as a means of reproduction.

In the textbook, especially linguistic textbook such as syntaxs, pragmatics, and morphologies, most author more often use the example of a sentence in order to give a better understanding to his students. The example can not be separated from the use of the subject by the author using the name of someone both women and men, nouns, pronouns. In a sentence also can not be separated from the use of adjectives to explain the subject or object.

From the statements above, the researcher wants to know inequality of gender shown in the English textbooks used by the lecture in teaching SFL (Systemic Functional Linguistics) in universitas Padjadjaran written by Eva uckita Sari Sujatna.

The data of this study are taken from the English textbook written by Eva uckita Sari Sujatna. The title of the book is 'understanding Systematic Functional Linguistics' that published by Unpad press on January 2013. The textbook use english language.

II. AIM OF THE STUDY

The aims of this study is to analyze gender representation in English textbooks used by the lecture in teaching SFL (Systematic Functional Linguistics) in universitas Padjadjaran written by Eva uckita Sari Sujatna. For this purpose, these textbooks were analyzed in terms of names, nouns, pronouns and adjectives allocated to each sex.

III. METHOD

This study analyzes the textbook. According to Hamad (2005) discourse analysis is a tool to capture the meaning of a discourse. He also said that the use of method of discourse analysis is to analyze the distinctive aspects of the outside and the inside of a manuscript to find concepts and giving the meaning then compare the aspects of explicit and implisist and be analyzed, finally draw the conclusion (Hamad, 2005).

This study employs both qualitative and quantitative approaches in which frequency counts of female and male referring terms, frequency of first-place occurrences of words attributed to women and men were examined. In order to find out whether women and men were treated equally in the English textbooks used by the lecture in teaching SFL (Systematic Functional Linguistics) in universitas Padjadjaran written by Eva uckita Sari Sujatna, all parts of the textbooks were investigated including the examples as well.

IV. FINDINGS AND DISCUSSIONS

Lakoff (1975) have been attention to linguistic differences between genders, numerous empirical studies have been conducted examining linguistic features related

specifically to men and women. some researchers claim that the gender of a speaker or writer affect the use of language is very small, and that other factors such as social status or age of the speaker and / or listeners may have a greater effect on the use of language (Brouwer, Berryman-Fink & Wilcox, Ishikawa in Ishikawa 2014).

The analysis regarding whether nouns, names, pronouns and adjectives attributed to females and males have equal frequencies in the English textbooks used by the lecture in teaching SFL (Systemic Functional Linguistics) in universitas Padjadjaran revealed the following results as shown below:

Table.1: Frequency of Names, Nouns, Pronouns and Adjectives Attributed to Females and Males in the English textbooks used by the lecture in teaching SFL (Systemic Functional Linguistics) in universitas Padjadjaran written by Eva uckita Sari Sujatna.

Textbook	Sex	Names	Nouns	Pronouns	Adjectives	Presence (P)
English Textbook: Understanding Systemic Functional Linguistics written by Eva uckita Sari Sujatna	M	20 (86.95%)	10 (76.92%)	21 (65.62%)	1 (16.66%)	52 (70.27%)
	F	3 (13.04%)	3 (23.07%)	11 (34.37)	5 (83.33%)	22 (29.73%)
Total		23	13	32	6	74

Explanation:

The numbers in square brackets represent the percentages, and the ones in parentheses the instances

M = Male

F = Female

As shown in table 1 that the percentage of all the names, nouns, pronouns and adjectives of men is 79%. In order the author uses 20 (86.95%) name of male such in examples bellow:

- (1) **Jack** read the text loudly (p. 14)
- (2) **James** opened the bottle (p. 35)
- (3) **Ryan** bought a book yesterday (p. 36)
- (4) **Tom** is the teacher (p. 43)
- (5) **Michael Jackson** was the legend (p. 43)

It can be seen from the data mentioned on this textbook that most of the examples on it include in the name of people who are male one. of the number of names used by the author of the textbook is more likely to use the names of men than women. It can be seen from a few of the examples above that the researcher mentions as the representative example that the names used are the male name such as Jack, James, Ryan, Tom, and Michael Jackson and the other that the researchers do not mention all.

The author used the pronoun consisting of 21 (65.62%) male pronoun such in examples bellow:

- (6) **He** saw a green book on the table (p. 24)
- (7) **He** wasn't by me (p. 40)
- (8) They blamed **him** (p. 45)

The data shown that the use of male pronouns are more dominant in this textbooks, as described above, more than half, the authors used the examples of using the subject or object in the form of pronouns that shows male such as he and him as the examples in the data (6), (7), and (8).

The use of nouns that mention in the example of the textbook are 10 (76.92%) times the author used male showing the male such in the data bellow:

(9) **My father** made **my brother** a kite (p. 6)

(10) **He** is not **a smart boy** (p.15)

The tendency to use the word *my father* and *my brother*, as seen in the example above, were repeated up to 10 times compared with the use of a noun that showed women like the word *my mother* or *my sister* in this textbook shows that the authors prefer to use the noun men.

In addition to use of name, pronoun, noun, researchers also examined the use of adjectives frequently used by the author in his textbook. But in terms of adjectives, author more inclined to use words that indicate the characteristics of women as seen in the example below:

(11) **Not so very much more beautifully**(p. 71)

(12) **What a beautiful eyes** you have (p. 55)

The data above shows that the author often uses the word *beautiful* in the example mention in her teksbook, this words indicate the characteristic of the woman. author uses the word beautiful twice in his textbooks. The data shows that the author wanted to highlight the characteristics of women than men.

V. CONCLUSION

This study was an attempt to investigate and analyze gender representation of English textbooks used by the lecture in teaching SFL (Systemic Functional Linguistics) in universitas Padjadjaran written by Eva uckita Sari Sujatna. The results revealed that there is not a fair between females and males in this textbook that there is a big gender gap between the portrayal of females and males in the textbook after investigated. Sexism is shown in many different areas in this textbook such as the use of names, nouns, pronouns, and adjectives in many examples

mentioned in this textbook. So it can be concluded that in the textbook investigated, women were almost discriminated and invisible in terms of names, nouns, pronouns.

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The Development of Appreciative Prose Textbook through Active Learning for Students of PGSD Study Program in Surakarta Regions

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Abstract— *Literary learning has not been taught appreciatively to PGSD students. It is urgent and needed to be done research on the development of appreciative literary textbooks. The purpose of this study is to: (1) describe the needs of students and lecturers about thematic-integrative appreciative prose textbook, (2) to describe the development of thematic-integrative appreciative prose textbook, (3) to find the effectiveness of thematic-integrative appreciative prose textbook, and (4) describe the result of dissemination of thematic-integrative appreciative prose textbook. The type of research used in this study was a development study developed by Borg and Gall. The study was conducted through 4 steps, namely: (1) preliminary stage, (2) model development stage, (3) model testing stage, (4) dissemination stage. The research approach used in the exploration stage was descriptive qualitative approach. Data were collected through interviews, observation, documentation, and questionnaires. Data analysis technique was done using interactive analysis model. Model testing was done by conducting experimental research. The results of this research were: (1) exploration stage showed that appreciative prose textbook that was used in UNS Surakarta, UMS Sukoharjo, and UNISRI Surakarta did not meet the students and lecturers' expectation, (2) development stage of thematic-integrative appreciative prose textbook model was done through preliminary field testing; and (3) the effectiveness testing of the textbook (main field testing) found out that the value of t obtained (8.85) which was then compared with the value of t table for $N = 90$, $\alpha = 0.05$ (1.67). Thus, t -obtained (8.85) > t -table (1.67), then the hypothesis was accepted (H_0 was rejected) and the study is significant. This means that thematic-integrative appreciative prose textbook is declared effective.*

Keywords— *active learning; textbooks; appreciative prose learning; development; thematic integrative.*

I. INTRODUCTION

Conditions that occur in the study of literature in PGSD study program were still not encouraging. It was important

to make efforts to develop textbooks of literature learning that is appreciative based on thematic integrative through active learning. Appreciative literature textbooks are expected to be more appropriate, in accordance with the needs, and characteristics of students, so it can help to improve students' literary appreciation skills.

The phenomenon of less successful literature learning in PGSD can be said mostly caused by the low level of students' ability in appreciating literature. This is due to, among other things, the limitations of textbooks as a reference. Raw materials that could be used to learn literature appreciation is inadequate. Lecture books that exist or commonly used have not fully support the success of student literacy appreciation learning.

Mustakim's research (2010) showed that learning literature appreciation in schools was limited to literary understanding, had not contained the ability of inferential, evaluative, and appreciative. This could not be separated from the general fact that literary learning in schools were still talking about literature, memorizing the work, and the implementation of learning through lectures. The problem was that frequent learning of literature had not been able to make students to have an understanding of the beauty of literature and the main purpose of literary learning.

Another problem encountered was that the learning process was still conventional. Learning was dominated by lecturers, lack of adequate teaching materials and the presentation was not in accordance with the interests and conditions of students, which caused the level of appreciation to be low. One reason that these problems occurred because of the teaching materials presented was not appropriate to the existing context.

Active learning is activities that help students to test their feelings, values, and behaviors (Silberman, 2004: 5). Silberman describes the moment of active learning as students do a lot of activities. They use their brains to learn ideas, solve problems, and apply what they learn. According to Lorenzen (2001: 19) active learning is a method of educating or inviting students to participate actively in the classroom. Active learning aims to optimize the use of all potential possessed by students, so that all

students can achieve satisfactory learning outcomes according to their personal characteristics. In addition, active learning also aims to keep the attention of students to stay focused on the learning process. Therefore, appreciative literary learning needs to be conducted using active learning.

Good literary learning should be able to improve students' language skills, enhance cultural knowledge, develop inventiveness and taste, and support character formers (Moody, 1971: 15). The purpose of the literary study was for the learner to be able to enjoy, understand, and utilize literary works to develop personality, broaden life insight, and improve knowledge and language skills (Nurhidayati, 2011, 87). The main purpose of teaching literature is to provide the opportunity for the learner to gain literary experience with the ultimate goal of being able to appreciate the literature (Gani, 1998, 15). The fact shows that literary teaching undertaken in schools had not been fully able to meet these goals and functions.

Seen from the value of education, literature has the benefits of (1) accelerating language development, through listening and reading of literature, (2) developing writing skills, because there is a correlation between reading skills possessed and writing skills; and (3) developing cross-curriculum skills, through learning various knowledge through literature (Supriyadi, 2006: 9).

Based on the results of interviews with students and lecturers, the ability to appreciate the literature of PGSD students as prospective elementary school teachers has not succeeded optimally. The lack of success is due to the less-appreciative and integrative learning strategies. Literary appreciation learning is taught through memorizing the names of authors and poets as well as their works. Literary appreciation learning has not yet arrived at enjoying, appreciating, valuing, and utilizing literary works to develop personality, broaden life's insight, and improve language skills.

Based on the current learning facts that exist in PGSD study program, it was shown that students have not immediately introduced and familiarized with the work of literature. This activity should make students directly recognize, understand, and can appreciate Indonesian literary works and communicate it orally and/or in writing. The enjoyment of literature in earnest can foster understanding, appreciation, critical sensitivity of mind, and the sensitivity of a good feeling to the literary work. Communicating activities can be linked to the activities of discussing, reclaiming, making, writing, and so forth.

In learning language and literature, integrative concept refers to the understanding of the presentation of learning materials of language and literature in an integrated manner. Mathematics material (structure and vocabulary) with skills (listening, speaking, reading, and writing) in the

implementation of learning activities, the presentation of the material presented in an integrated or integrative. Literary listening activities can be integrated with speaking activities, for example, retelling, frequently asked questions, discussion / soliciting feedback. In addition, listening activities can be integrated with reading, writing, or even four language skills at once.

The success of appreciative and integrative literary learning cannot be separated from the existence of textbooks. As one source of learning, textbooks are expected to answer the needs of students in learning, providing convenience to students in obtaining some information, knowledge, experience, and skills. Textbooks are also expected to be a means of opening the way that can open the students' horizons to the teaching and learning process that will be followed.

Textbooks which contain specific materials are used as a teaching and learning guidance at school (Richards & Rodgers, 2002: 550). Textbooks are usually used in conjunction with other learning resources such as workbooks, teacher reference books or supporting texts (Tomlinson & Masuhara, 2008: 14). For the purpose of fulfilling prose textbooks that are appreciative based on thematic integrative appraisal, this research is urgent and needs to be done in Undergraduate degree of PGSD Study Program in Surakarta area.

II. RESEARCH METHODOLOGY

The type of research used in this study was a development study developed by Borg and Gall (2003: 772). Furthermore, Borg and Gall said that research and development is a process used to develop and validate educational products. Seals and Richey (1994: 75) suggest that development research as a systematic review of the design, development and evaluation of programs, processes and learning products which must meet the criteria of validity, practicality and effectiveness. Plomp (1999: 35) adds a "can indicate value" criterion.

According to Borg and Gall (2003: 775-776), the steps of research and development include 10 steps, namely: (1) preliminary study, (2) research planning, (3) design development, (4) preliminary field test, (5) revision of limited field test results, (6) main field test, (7) revision of broad field test result, (8) feasibility test, (9) final revision of feasibility test, (10) dissemination and implementation of final product. The ten steps are divided into 4 main phases, each of which includes several operational steps. The four steps are; (1) the introduction stage, (2) the model development stage, (3) the model testing stage, and (4) the dissemination and implementation stage of the model (Sukmadinata, 2010: 182- 189; Nurkamto, 2012: 2-5).

The exploration stage was done in-depth study on the implementation of thematic integrative oriented

appreciative prose learning in PGSD Study Program in Surakarta. The purpose of this activity was to analyze the needs of students and lecturers on textbooks of appreciative prose learning based on thematic integrative that is considered able to increase the students' ability to appreciate student prose optimally. The research approach used was qualitative descriptive approach. Researchers emphasized the observation on the interaction between students and lecturers in the implementation of prose appreciation learning in the research location. Researchers also conducted interviews and questionnaires to students and lecturers, and analyzed documents related to research problems.

The data of this study were obtained from various data sources available at the study sites. Types of data sources used were: 5 students and 5 lecturers, events of prose appreciation learning activities in the classroom, and documents or archives. Data collection techniques used were interviews, observation, documentation, and questionnaires. Data analysis of this research data was done by interactive analysis model (Miles and Huberman, 1992: 16-20; Sutopo, 2002, 95-96), conducted in 2 stages: during data collection and after data collection.

In the model development stage, the main objective was the creation of thematic integrative oriented appreciative prose learning textbook model. The development of a prototype textbook model was done in the form of a cycle, which is a blend of research and practice (Gall et al, 2003: 578). The steps taken include: preparation of prototype, implementation, evaluation of implementation, and revision in a sustainable manner. The procedure used is the Glanz model theory guide (in Gall et al, 2003: 585-590), which includes: data collection, analysis, data interpretation, reflection, and modification. The next cycle is done with the same procedure. In addition, the Zuber-Skeritt model is also used (in Cohen, 2000: 235), which includes: careful planning, planned planning, observation, assessment, evaluation, critical analysis of implementation results, and subsequent cycle determination.

The form of development was done by way of testing the draft textbook model in the field through limited trials and extensive trials. A limited trial was conducted on the Undergraduate Program of PGSD UMS Sukoharjo. Extensive trials were conducted on the Undergraduate Program of PGSD UNS Surakarta and UNISRI Surakarta. Data collection techniques used were in-depth interviews, participant observation, document analysis, tests, and focus group discussions. Data analysis was done in two ways, qualitatively and quantitatively. The model that has been tested is then consulted to the expert, Dr. Nugraheni Ekowardani, M.Hum., lecturer of Sebelas Maret University Surakarta, with the aim that the developed

textbook model has substantive truth and the quality can be validated.

The model testing phase aims to test the effectiveness of thematic-integrative oriented appreciative prose learning textbook model in improving the students' ability in appreciating prose. Model testing was done by conducting experimental research. The type of experimental research used is quasi-experimental research. The experimental research design chosen was Non-equivalent Quasi-experimental Design Model Before-after Design (Wiersma, 1986: 143-144; Cohen et al. 2000: 216; Sugiyono 2012: 302-305). The experimental procedures used were the concepts of Gall, Gall, & Borg (2007: 381) and Cohen (2000: 216).

The experiment class was 90 students of PGSD UNS Surakarta. The control class was 85 students of PGSD UMS Surakarta. This study would see the main effect of thematic-integrative oriented appreciative prose learning textbook to the students' ability in appreciating prose.

Technique of collecting data used was test on the ability to appreciate prose. The analysis of the research data was done through two stages, namely the requirements analysis test stage (normality test, homogeneity test, and balance test) and the data analysis stage to test the effectiveness of the model, ie by the mean difference test (independent test). The output of the model testing phase was an experimental textbook of thematic-integrative oriented appreciative prose learning that has been tested in process and in product.

This dissemination stage was done through publishing thematic-integrative oriented appreciative prose learning textbook that has been developed with the hope that the textbook can be implemented on learning prose especially in universities which have Undergraduate Program of PGSD. Dissemination was done through national seminars and through the writing of articles in international journals, as well as the issuance of Proactive Book of Proactive Learning Text based on thematic integrative which has ISBN.

III. RESULT AND DISCUSSION

3.1 Exploration Stage

Through the analysis of the syllabus document and the Lesson Plans (RPP) prepared by lecturers it was found that prose appreciation learning did not stand alone as a course, but only became part of the course in Indonesian Language and Literature Learning for Elementary School. The average prose appreciation learning was taught for 2-4 meetings of 14-16 meetings planned by the lecturer. This was understandable because the material of prose appreciation is only a subset of extensive literary learning materials. According to the researchers, prose appreciation learning should be given a more important portion or even

standalone in a course. This is with the aim that literary learning can be taught in an appreciative and problematic approach. Based on the observations that researchers did on prose appreciation learning, it was obtained that prose appreciation learning was centered on lecturers and theoretical, lecturers taught prose appreciation mechanically. The ability of the students in prose appreciation was limited to a theoretical understanding and has not yet reached a meaningful and appreciative prose appreciation.

Based on interviews with lecturers, it is known that lecturers of literature learning had done prose appreciation activities with various strategies, but the results had not been satisfactory. The learning of prose appreciation had not been done using appropriate textbooks yet; most still in the form of tasks. In order to know the needs of lecturers to textbooks of prose learning that appreciative, interviews was conducted on five lecturers at three universities that served as research sites. In the interview, it was known that the lecturers and students needed appreciative prose learning textbook based on thematic integrative.

3.2. Model Development Stage

3.2.1. The development of prototype model into textbook of appreciative prose learning based on thematic integrative

The results of exploratory studies were the empirical basis for the development of textbook models. Based on the results of exploratory studies, the next step is to do literature study. The literature study was conducted with the aim of obtaining a conceptual basis for an appreciative prose textbook to be developed. Once the empirical foundations and conceptual foundations have been completed through exploratory studies and in-depth literature studies, the next step is to compose a prototype thematic-integrative oriented appreciative prose learning textbook.

The prototype of prose-themed textbook model contains: (1) literary nature, (2) understanding of prose, (3) prose appreciation, (4) integrative thematic learning, and (5) active prose learning. The thematic integrative oriented appreciative prose learning textbook model was implemented in a Semester Learning Plan (RPS) and Lesson Plan (RPP) of Indonesian Language and Literature Elementary Learning Course, specifically on prose appreciation study materials. The Lesson Plan (RPP) was prepared for six meetings, each meeting with a time allocation of 2 x 50 minutes. (2) encouraging the active participation of students, (3) developing a culture of reading and writing, (4) providing feedback and follow-up, (5) giving linkages and integrity, and (6) implementing information and communication technologies.

The prototype of textbooks that have been prepared was then presented in focus group discussions to get input from the participants. In the focus group discussion, some

participants provided input. The inputs were recorded and the inputs considered to be good were used as materials for improving the prototype model.

3.2.2. Development of Prototype Textbook Based on Expert's Judgment

Prototype of thematic integrative oriented appreciative prose learning textbook was then validated through Expert Judgment. This was done with the aim that the developed textbook has substantive truth and the quality can be accounted in terms of scholarship. This expert assessment activity was done before the model prototype was tested. Results of discussions with experts and inputs from experts were used as a reference to make improvements to the learning model developed. Expert selected to validate the model was: Dr. Nugraheni Ekowardani, M.Hum., Lecturer of Sebelas Maret University Surakarta. The output of this stage is an integrative thematic-based, apresiatif-based textbook that has undergone improvement based on the advice given by experts.

3.2.3. Development and Improvement of Textbook Prototype Based on Limited Test

A limited experimental test of thematic-integrative oriented appreciative prose learning textbook was conducted in undergraduate students of PGSD UMS Surakarta. The trials were conducted in three stages, each stage consisted of two meetings, and each meeting lasts for 100 minutes (2 SKS)

Based on the analysis of the results from the limited trial in three stages (6 sessions), it was found that the thematic-integrative oriented appreciative prose learning textbook is suitable to be applied in prose appreciation learning. Based on the observation of the researcher, the implementation of thematic-integrative oriented appreciative prose learning textbook has been in accordance with the structure of textbook that has been set. In addition, the effective development of students during the course of study showed an average score of 3.71, in very good category.

According to students, thematic-integrative oriented appreciative prose learning textbook makes learning more interesting, effective, and fun because there is an appreciation activity and not just crammed with literary theories. According to the lecturer, the application of this textbook in prose appreciation learning uses active learning, so that all students are actively involved in the learning process.

Procedural weaknesses during limited trials are described as follows: (1) in prose appreciation activities, students cannot concentrate fully because there is no reference book, (2) in the discussion to find the constraints contained in the appreciation activity, the students were not brave enough to show their opinion (3) prose appreciation

activities cannot be done well by the students because their appreciation ability was still weak, (4) the ability of students to appreciate the prose was still weak, especially in the prose study, it has not been mastered properly. Some of the weaknesses found in these limited trials were used to improve the textbooks that were piloted in the classroom. Improvements are emphasized primarily in procedures for the implementation of prose appreciation.

3.2.4. Development and Improvement of Textbook Prototype Based on Main Test

Extensive trials were conducted on two university students, students of Undergraduate Program of PGSD UNS Surakarta and Undergraduate Program of PGSD UNISRI Surakarta. Extensive trials were conducted in 3 stages, each stage consisting of two meetings and each meeting lasts for 100 minutes (2 SKS).

During extensive trials in 3 stages (for 6 meetings), careful observation on the behavior of students, lecturers, and at each stage of the trial was conducted. Based on the observation, thematic-integrative oriented appreciative prose learning textbook has several advantages, they are: (1) this textbook is able to create new learning atmosphere that is effective and fun for students, students have more spirit to appreciate prose and discuss the result, (2) this textbook is able to encourage students dare to try to appreciate prose without fear of wrong and give response to the result of their prose appreciation, (3) students are also trained to improve the prose appreciation, (4) this textbook trains students to develop the activity of learning through prose appreciation activities optimally.

Some of these procedural weaknesses and deficiencies are used to improve the textbooks being piloted. After the improvement, the researcher assigned the draft textbook model to be a thematic integrative-oriented prose learning textbook.

3.3. Dissemination Phase

This dissemination stage socialized thematic integrative-oriented appreciative prose learning textbook in the hope that the textbook can be implemented on prose appreciation learning at Universities which has Undergraduate Program of PGSD Surakarta. Dissemination was done through national seminars, writing articles in international journals, as well as publishing thematic-integrative-oriented appreciative prose learning textbook. In addition to socialization, acceptance of textbooks developed was also tested. Acceptance test was done through assessment and responses from seminar participants on thematic integrative-oriented appreciative prose learning textbook that has been developed. The results of the seminar participants' evaluation of the textbook showed that textbook developed was accepted by

lecturers, policy makers, and students at the PGSD Study Programs in Surakarta.

IV. CONCLUSION

Based on the research results, it can be concluded as follows. First, research in the exploration stage produces the following conclusions: (1) the existing book is still theoretical, (2) the lecturers of the subjects of literary learning have good competence to enhance prose appreciation learning, (3) the majority of students find difficulties in appreciating prose, (4) prose appreciation learning has not been done appreciatively, (5) students and lecturers need textbook of prose learning that is appreciative with thematic-integrative basis. Secondly, prototype of thematic-integrative-oriented appreciative prose learning textbook model contains literary essence, understanding of prose, prose appreciation, integrative thematic learning, and appreciative prose learning.

The model prototype was further piloted in limited trials and extensive trials. Third, model testing is done through experimental research. Based on data analysis with difference test of two average (independent t-test) found out that thematic-integrative-oriented appreciative prose learning textbook was more effective compared to the former textbook in improving the students' ability in appreciating prose for PGSD Undergraduate Study Program in Surakarta region. Fourth, the dissemination stage is socialization process of thematic-integrative-oriented appreciative prose learning textbook through international journals and publishing thematic-integrative-oriented appreciative prose learning textbook. In addition to socialization, test of acceptance was also conducted through the assessment and responses of seminar participants toward thematic-integrative-oriented appreciative prose learning textbook developed. The result indicates that the thematic-integrative-oriented appreciative prose learning textbook is acceptable to lecturers, students, and policy makers.

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Indian Poetry in Slovenian Cultural Space

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Abstract— *The article attempts to analyse how known Indian poetry is in Slovenian cultural space, which authors have been translated and what research has been done into it. The article finds that Indian poetry is despite differences between Slovenian and Indian cultural spaces relatively well known. The most widely read poet is Rabindranath Tagore, who strongly influenced Slovenian modernist poet Srečko Kosovel. Publications of Indian poetry are mostly limited to anthologies.*

Keywords— *Indian poetry, Rabindranath Tagore, Slovenian cultural space, Srečko Kosovel.*

I. INTRODUCTION

One might believe that Indian poetry in Slovenian cultural space¹ is relatively unknown, especially to general public. However, this is not true. Amongst academics, critics and other scholars Indian poetry has been studied for at least a century now, mostly due to the most known Indian poet in Slovenia Rabindranath Tagore.

II. RABINDRANATH TAGORE

Tagore's popularity started growing right before WW I. There were at least two reasons for his growing popularity, the first one being the fact that Tagore received a Nobel Prize for Literature in 1913 as the first non-European. However, the bare fact of him receiving the award is not the main reason for initial interest in him. What is more important is that the Swedish Academy denied Peter Rosegger (1843-1918), who was much disliked among Slovenian public due to his anti-Slovenian activities. Academy's decision was to blame that the news rapidly spread and that Tagore was widely read. There were numerous articles in Slovene newspapers and magazines about himself and his poetry; almost 400 only while he was still alive. In the period of seven years from 1917 to 1924 five of his poem collections were translated (see below). The most extensive study of the time entitled *Lanska tekmeča za Nobelovo nagrado* (Last year competitors for Nobel Prize) was written by Janko Lokar and published as a foreword to *Stray Birds* in 1913.

¹ In this article the term Slovenian cultural space is used to refer to all cultural activities in Slovenia.

Not until a few years later Tagore's name stopped appearing in connection to Rosegger. And not until then Tagore was seen in his true magnificence as a poet of love, prophet and Eastern wise man, cherished by entire Europe (in 1920s).

III. TAGORE AND KOSOVEL

Another reason for his popularity was the growing interest of Slovenian poets in Orientalism. Tagore had a major influence on Slovenian poet Srečko Kosovel (1904-1926). Tagore's influence on Slovenian modernist poet was also the reason why the first truly deep study of Bengali's work was published, but not until much later. Ana Jelnikar's study *Svetova Rabindranatha Tagoreja in Srečka Kosovela* was published by Oxford University Press in 2016; English translation of the study (*Universalist Hopes in India and Europe: the Worlds of Rabindranath Tagore and Srečko Kosovel*) by Barbara Siegel Carlson was published in New Delhi in 2016. Ana Jelnikar claims that Tagore holds a central position in Kosovel's canon since Tagore is most often mentioned person in Kosovel's poems. Kosovel wrote a poem *A Golden Boat* and was planning to use this title for his poem collection. It is an obvious reference to Tagore's poem with the same title. Furthermore, Jelnikar stresses the motif similarity between both poems. Although Kosovel constantly wrote about death and suffering, he still expressed his hope in a different and rebellious "new man" who will face life with pride. Similarly, Tagore wrote about life full of pain and suffering on one hand and joy on the other. The image of Kosovel's new man reaching harmony is frequently linked to Tagore's image: *In green India in the midst of silent over the blue waters sheltered trees / Tagore finds home* (translated by Boris Gregorič).

They were both anti imperialists. They conditioned mental rebirth and resurrection of a »new man« with the ruin of imperialism and capitalism. Despite the use of different imagery, Kosovel's *Ekstaza smrti* (*The Extasy of Death*) and Tagore's *Sunset of the Century* (*Sončni zahod stoletja*) both criticize destructive capitalism. Importantly enough, they were both looking for a pacifist solution.

Jelnikar saw a reason why young Kosovel found a role model in Tagore in their similar mental-historical background. Both Tagore and Kosovel belonged to two

nations and spoke languages which were exposed to extensive repressions. While Tagore lived under British rule and repression, Kosovel was exposed to Italian oppressions and was a witness to fascist rise. Tagore looked for peaceful coexistence of different cultures and similarly Kosovel saw the solution for the Slovenian nation in international connections. Since both issues are just as relevant today as they were a century ago, Tagore's standpoint is just as relevant as it was a century ago.

There was also some research done on how Tagore influenced other Slovenian poets, but no significant connection has been found yet. Urška Kobe (2012) found a connection to Anton Aškerc (1856-1912), but Aškerc was only interested in Tagore as a theologian. Aškerc was unable to identify with Tagore on any deeper level, mostly due to a cultural-religious gap.

There have been numerous attempts to popularize Tagore's poetry (and Indian poetry in general), but it is important to keep in mind a relatively big cultural gap between the Bengali writer (and other Indian poets) and the Slovenian (average) reader. Interpretations and attempts of explanations of Indian poetry mostly fall down to term explanations; i. e. stressing the importance of Jibandebata, which is explained as personalized deity of poet's inner life as an attempt to overcome the Romantic dualism.

VI. ANTHOLOGIES, OTHER PUBLICATIONS AND EVENTS

The majority of Tagore's poetry in early 20th century was translated from English by Alojz Gradnik. *Rastoči mesec*² was first published in 1921 by Omladina in Ljubljana. It was followed by *Ptice selivke*³ (I. Kleinmayr & F. Bamberg) later in the same year, *Vrtnar*⁴ (Zvezna tiskarna) and *Žetev*⁵ (L. Schwentner) in 1922, *Gitandžali*⁶ (Učiteljska tiskarna) in 1924.

Through the years two more poetry collections have been added to this list: *Darovanjke*⁷ (Mladinska knjiga) in 2011 (translated by Janko Moder) and *Lipika* (Mohorjeva družba) in 1988 (translated by Miriam Drev).

V. ANTHOLOGIES, OTHER PUBLICATIONS AND EVENTS

Most publications of Indian poetry are limited to anthologies, which attempt to include the selection of most representative poems of chosen authors.

In 1973 a selection of Sanskrit poetry was published by Mladinska knjiga entitled *Kot bilke, kot iskre*. Unlike Tagore's collections these poems were translated by Vlasta Pacheiner-Klander directly from Sanskrit. The collection includes a selection of poems from The Vedas, Upanishads, Kalidasa, Bhartrihari, Bilhana, Jayadeva.

As mentioned below, Milan Štante published an anthology of modern Indian poetry in 1978. In 1992 another collection of modern Indian lyrical poetry entitled *Eden je ta svet* was published by Milan Štante, who also wrote a foreword. There he attempts to explain the cultural circumstances in modern India, which influence styles and other poetic characteristics in modern Indian poetry.

One of a few exceptions is a translation of Sukumar Ray's collection. His poem collection *Brezvezne rime*⁸ was published in 2017 by KUD Sodobnost International. Milan Dekleva's translation was well-received by the critics and youth.

The 30th International Vilenica Festival in 2015⁹ paid homage to the literature of India, titled Kavita. The festival hosted three Indian poets: K. Satchidanandan, Haraprasad Das, and Sitanashu Yashaschandra. The anthology of contemporary Indian poetry *Vilenica 2015* features 31 male and female authors.

The festival unveiled the 10th volume of the Vilenica Anthologies titled *Kavita. The anthology of contemporary Indian poetry*. It features 31 male and female authors. The contributing authors are Sirpi Balasubramaniam, Mangalesh Dabral, Haraprasad Das, Ranajit Das, Hemant Divate, Gnanakoothan, Sankha Ghosh, Adil Jussawalla, Chandrashekhara Kambar, Pravasini Mahakud, Jayanta Mahapatra, Prathibha Nandakumar, Kunwar Narain, Jameela Nishat, Jayant Parmar, Surjit Patar, Nilmani Phookan, Savithri Rajeevan, Ramakanta Rath, Padma Sachdev, K. Satchidanandan, Nabaneeta Dev Sen, Malika Amar Sheikh, Kedarnath Singh, Yumlembam Ibomcha Singh, H. S. Shivaprakash, K. Sivareddy, Arundhathi Subramaniam, Vishwanath Prasad Tiwari, Kamal Vora, and Sitanshu Yashaschandra.

The author responsible for the initial selection of contributing authors was K. Satchidanandan, who tried to secure a place in the anthology for the best poets, writing in the largest number of Indian languages possible. He focused particularly on quality, relevance, contemporaneity, and on a healthy balance between male and female poets.

² The Crescent Moon

³ *Stray Birds*

⁴ *The Gardener*

⁵ *Fruit Gathering*

⁶ *Gitanjali*

⁷ *Song Offerings*

⁸ *Abol Tabol*

⁹ More about Vilenica Festival at <https://vilenica.si/>.

VI. INDIAN POETRY IN SLOVENIAN EDUCATIONAL SYSTEM

At Slovenian primary schools Indian literature is not taught. At grammar schools students have been reading old Oriental poetry since 1962. Shortly after WW II Oriental literature¹⁰ was included into the university programme of Comparative literature. The first lecturer was Anton Ocvirk, who had a vital role in introducing Oriental literature to Slovenian general and academic public. He encouraged two of his students into specialization in Indian culture. One of them, Vlasta Pacheiner-Klander wrote a study which dealt with old Indian poetics (*Staroindijska poetika*¹¹). The study introduces main periods of old Indian poetics and its directions.

Milan Štante, another Ocvirk's student, who was granted a two-year study in India, was fascinated by Indian poetry, which he introduces in articles, translations and literary events for general public. In 1978 he published an anthology with his translations of Indian poetry *Košara človekovega srca* with a very extensive foreword.

VII. CONCLUSION

Taking into account the scope of Indian poetry, the number of translations into Slovenian is still relatively scarce. There is a cultural-religious gap to blame, but also the lack of translators, who can translate directly from Indian languages. However, the interest in Indian poetry is vivid, therefore more translations are expected in the future.

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Democratic Consolidation in Africa: The Ghanaian Paradigm

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Abstract—The ‘Third Wave’ of democracy resulted in transition galore in Africa. Authoritarian governments abandoned authoritarianism for a reconstructed political society which mirrors the institutions and processes of liberal democracy. What is strange however, is the fact that most of the countries that transitioned to democratic rule in the region about three decades ago are not making significant progress towards consolidating their hard earned democracy. Electoral violence and some other anti-democratic practices have made the mantra of good governance a mere rhetoric, and kept democracy perpetually nascent in most of the countries in the region. But worthy of note is the reference being made to Ghana, by some observers of African politics, as a beacon of democracy in Africa. The crux of this paper therefore is to attempt a critical evaluation of Ghanaian’s democratic experience to determine the extent to which the country can be referred to as a consolidated democracy. Descriptive/qualitative method was used for data analysis. The paper discovered that Ghana indeed possesses some strikingly unique democratic experience which distinguishes it from other African states. Although the country is still struggling with some anti-democratic challenges like vote buying and executive recklessness, which if not properly addressed may erode any democratic gains recorded so far. Nevertheless, the impressive democratic credentials or the indices of democratic consolidation in the country as discovered by this research, can make one to conclude that Ghana is on the path of achieving democratic consolidation.

Keywords— consolidation, democracy, election, electoral violence, political party.

I. INTRODUCTION

Following the collapse of the Soviet Union in 1989, the United States of America and some western countries encouraged and supported the former authoritarian regimes, especially in Africa, to embark on transition programmes. Such states conducted elections into government offices,

established civil rule to replace military autocracy and lay claim to liberal democracy. According to Manning (2005), between 1990 and 1995, about 34 countries in Africa organized some form of legislative elections in order to return to civil rule. Bratton and van de Walle (1997) too note that as at 1994 there was no single de jure one party state in Africa. This scenario heightened the optimism that the new democracies would soon stabilize and eventually get consolidated like the western democracies. But this optimism has remained a mirage. The reality on ground in most African countries indicates that little or no progress has been made toward democratic consolidation. A recent Freedom House Report revealed that more than two decades after the Third Wave of democratization, most countries in Africa can be rated either as *Partly Free* or *Not Free*, as regards democratization. They are still grappling with issues such as coup d’état, socio-political conflict, bad governance, sit tight syndrome, electoral violence, corruption and many other anti-democratic behaviours which overshadowed electoral successes (Huntington, 1991). Thus, the fervor and enthusiasm which greeted transition programmes in Africa soon began to wane and optimism gave way for pessimism. Meanwhile, some political scholars have made a distinction between liberal and illiberal democracy or civil rule and democratic rule. They opine that the conduct of elections to fill political offices is not synonymous with established democracy or democratic consolidation. Democratic consolidation means stabilizing a new democracy, making it secure and preventing it from the threat of relapsing into authoritarianism. Sadly though, only a few countries in Africa can boast of some level of stability and democratic credentials which can put them on the path of democratic consolidation.

Ghana has been identified as one of the few countries in Africa where democracy has recorded some remarkable progress. Just like many other countries in Africa, Ghana, in time past, had its own experience of political instability, occasioned by incessant military incursion into politics. The country witnessed military interventions in 1966, 1972,

1978, 1979, and 1982. But in 1993, it transitioned from military authoritarianism to democratic rule in what is commonly referred to as the country's Fourth Republic. However, some political observers lay claim to the fact that Ghana, since the beginning of the present Republic, has remained politically stable and made some surprisingly remarkable progress which put the country on the path of democratic consolidation. The crux of this study therefore is an attempt to analyse this claim vis-a-vis the ingredients/elements of democratic consolidation so as to determine the strength of Ghanaian democracy.

II. DECONSTRUCTING DEMOCRATIC CONSOLIDATION

Wolfgang (2006) posits that once a transition from authoritarian regime in a given country has reached a point where free, fair and competitive elections are held, democratic actors usually cannot afford to relax and enjoy the 'bounded uncertainty' of democratic rule. More often than not, regime-threatening 'unbounded uncertainties' persist and the democrats' fundamental concern usually shifts from establishing democracy's core institutions to securing what they have achieved. For these actors, consolidating the new democracy is the next important task to achieve.

As a way of corroborating this, Kotze (2010) too opines that:-

once a state has abandoned authoritarianism and has reconstructed its political society to mirror the institutions and processes of liberal democracy, and has achieved institutional stability through processes and institutions such as elections, parliament and constitution, and has adopted commitment to values such as individualism, human rights, with a focus on the freedom of the individual, and commitment to procedural justice and the rule of law, such a state is a fully functioning or a consolidated democracy.

What democratic consolidation means remains a subject of debate and contention. Some scholars understand consolidation in probabilistic terms. This implies the expectation that a particular democracy is almost certain to survive indefinitely (Svolik 2008). Some other scholars focus their attention on how that expectation emerges by observing changes in attitude and institutions over time.

Democratic consolidation is defined as, 'making new and fragile democracy secure, extending its life expectancy

beyond the short term and making it immune against the threat of possible reversal to authoritarianism (Bunbongkarn 2007). In other words, democracy is consolidated when a weak, vulnerable and inefficient democracy is strengthened, made stable, vibrant, efficient, and accountable and the political actors can feel reasonably confident that democracy will persist in the near future. It is conceived as the process by which democracy becomes so broadly and profoundly legitimate among the political actors, at both the mass and elite levels, and accepted as the most right and appropriate for the society, better than any other alternative which the people could envisage. Svolik (2008) must have been echoing this when he said that democracy is consolidated when democracy is the only game in town.

In his own words, Myerson (2006) states that democracy is consolidated when democracy is made to work. When voters can keep candidates in line by the threat of a removal from office and when politicians believe that their chances of staying in office are greater when they behave in a principled rather than corrupt way.

The foregoing makes it abundantly clear that a consolidated democracy is synonymous with a robust and strengthened democratic system which can survive the crisis of transfer of power and still retains the basic fabric upon which democracy rests such as electoral process.

III. INDICES OF DEMOCRATIC CONSOLIDATION AND THE GHANAIAN EXPERIENCE

Scholars have identified certain elements or yardsticks for evaluating democratic consolidation. The performance of Ghanaian democracy would be reviewed against the background of the yardstick in order to determine the strength and robustness of the nation's democracy.

3.1 BROAD ACCEPTANCE OF DEMOCRACY

Linz and Stepan (1996) opine that a consolidated democracy is one in which the overwhelming majority of the people recognise democracy as the only game in town and believe that any political change must be within the parameters of democratic procedure. This corroborates Przeworski (1991) idea that democracy is consolidated when the major political players recognise sufficient common interest in establishing electoral procedures and subsequently see that their interest in keeping to the rules of the game outweighs the cost to them. Perhaps this is why Ette (2012) posits that democratic consolidation is an attitudinal stance in which, even when a particular group is

discontented with government's performance, they seek no other means to effect change or overthrow the political system except through democratic and institutionalized method. That is why Svulik (2008) evince the idea that democratic consolidation requires strong commitment to democracy, such as playing the game according to the rule by both the masses and political elite.

The Ghanaian masses have consistently demonstrated complete confidence in democracy and accepted it as the only legitimate way to rule. The political elite in the country too have learnt to abide by the regulations guiding the practice of democracy while election has been acknowledged as the only means of getting access to power. The two dominant political parties in the country:-the National Democratic Congress (NDC) and the New Patriotic Party (NPP) now accept the fact that when they loose an election, they have to wait for another general election in order to recapture power. Thus, the campaign for the next general elections in Ghana starts almost immediately after the announcement of election results

Furthermore, the political sophistication demonstrated in Ghana after the sudden death of president Atta Mill in 2012 was another evidence of the love and resilience of Ghanaians for democracy. Barely six hours after the announcement of Atta Mill's death, the Vice President, John Dramani Mahama was sworn in as the new president, in accordance with the provision of Article 60 (6) of the 1992 constitution. The seamless transition was unparalleled in a continent where succession was always a tug of war like what Nigeria experienced shortly before and after the death of President Musa Yar' Adua, when some cabals in Nigeria tried to prevent the Vice President from functioning as Acting President.

Furthermore, the way and manner the supporters of the NPP and NDC in Ghana were appeased to shun election violence during the 2008 presidential election debacle was an evidence of the level of political sophistication of the Ghanaian masses. Both the general elections and the run-off elections results were very close for the two major political parties in the nation. This brought about palpable tension which almost drove Ghana into a precipice. However, the supporters of the two parties demonstrated their love for democracy and the peace and unity which existed in their country as they listened to voice of reason and took the option of sheathing their swords. The scenario put Ghana on a parallel line with Kenya where a similar incidence almost turned the country into pieces in 2007 and 2008. The announcement of the incumbent president then, Mwai Kibaki as the winner of the December 2007 presidential

election in Kenya resulted in an outburst of pent up angers which led to the death of about 800 people. Zimbabwe and Nigeria are also some of the African countries which are notorious for electoral violence. Therefore, the fact that Ghana was able to avert a looming electoral catastrophe in a continent riddled with electoral violence made Majeed (2011) to conclude that 'Ghana has attained some degree of democratic consolidation'. No wonder a survey conducted by Skanning across the countries in sub-Saharan Africa shows that the Ghanaians are the most satisfied with the growing level of their democracy in Africa

Nonetheless, some anti-democratic behaviours like vote buying or money politics are still common phenomenal in Ghana. Some politicians in the country believe that Parliamentary primaries are won by the highest bidders. For instance, an NDC parliamentary candidate for Jirapa Constituency once lamented that 'primaries are killing our democracy because of the amount of money people spend to get elected'. The country's former President, John Mahama, was accused of vote buying through the distribution of free lap tops embossed with his portrait to Ghanaian students in 2012. His presentation of twelve brand new Toyota Land Cruiser vehicles to the National House of Chiefs was also faulted. The opposition NPP claimed that the president's gesture was meant to woo the chiefs who were very influential in their respective domains to mobilize votes for the president and his party (Abdulai, 2014). This kind of political corruption is one of the things that can engender slow death to democracy.

3.2 NATIONAL COHESION

According to Ette (2012) one of the ingredients of democratic consolidation is the ability of the majority of the people to keep pursuing the unity and peace of the country. This is a situation in which no group will engage in threat of secession from the state, or any other threat that can lead to democratic breakdown even in the face of imminent economic, social and political crisis. In other words, a very important element of democratic consolidation is a behavioral disposition of groups to constantly remain part of the country even in the face of obvious challenges.

Ghana, like many other countries in Africa is a multi-ethnic society. The ethnic groups in the country include; Ashanti/Akans, Mole-Dagbon, the Ewe, Ga-Adangbe, the Fante and several others. The country is also polarized by religion. The Southern part of the country, where the ruling NPP draws its major support is predominantly a Christian society, while Islam is the dominant religion in the Northern part which serves as the major political base of the NDC.

Needless to say that these ethno-religious divisions sometimes play out in the country's politics. This notwithstanding, no identifiable group has made any attempt to secede from the country since the commencement of the Fourth Republic experience. It is interesting to know that most Ghanaians have demonstrated confidence in their government and cherished the peace and unity that prevail in their country which they are not ready to sacrifice on the altar of any political aggrandizement (Esi, 2012). As a means of preserving the peace, unity and tranquility which relatively exist in Ghana, leaders of faith based organizations and civil society groups regularly adopt various peacekeeping initiatives like peace walks, public lectures, songs, sermons and other programmes at Mosque, Churches, Market places and other public arena across the country to appeal to the people, particularly the youth to shun any act of violence that may threaten the unity of the country. They usually emphasise the fact that Ghanaians have more to gain staying together than when the country is fragmented. This peace effort is usually intensified across the country during electioneering campaign. This has to a large extent, helped to keep peace and unity in the country.

3.4 ROBUST PARTY SYSTEM

Institutionalized party system and stability of political competition is another ingredient of democratic consolidation. Mainwaring and Scully (1995) state that institutionalization facilitates democratic consolidation because it gives legitimacy to the political system by ensuring stability and predictability in governance. The political parties in Ghana have been institutionalized and have been able to perform their functions, such as political recruitment, interest aggregation, political education and provision of platform for aspirants effectively. Moreover, the stability of political competition and the alternation of power between the two dominant political parties in the country make them to be committed to democracy. Each of the two parties always has a high hope of winning elections and gaining control of the machinery of government. Elections are keenly contested because the two parties have almost equal strength. For instance, in the 2008 presidential run-off election, the NDC won 50.22 per cent while the NPP had 49.77 per cent. Similarly, the NDC got 50.70 of the total votes cast in 2012 presidential election while NPP got 47.74 of the total votes (Abdulai, 2014).

This spirit of sportsmanship is a sharp contrast to the experience of the Ugandans where Yuweri Museveni has personalized electoral process in order to perpetuate his administration of more than 30 years. The action of his

government robs the people of Uganda of an electoral level playing ground. According to O'Donnell, Schmitter and Whitehead (1989), this kind of situation can only result into condensation or suffocation of electoral competition and erode the institutional pillar of democracy rather than guarantee democratic consolidation

Despite the robust party system however, the two major political parties in Ghana have been challenged for the way and manner they raised their campaign funds. There are wide spread allegations that the activities of the parties are bankrolled by individuals and organizations which have benefited from the contract awarded by the ruling party or those who anticipate rewards from the party if it wins the election. What made this allegation more popular is the failure of the two political parties to submit their audited financial records to the country's Electoral Commission as demanded by the constitution

Political observers have also noticed that the two major parties lack clear cut party ideology. The NDC leaned on social democratic ideology as it believes in pulling the marginalized, the disadvantaged and the poor into the mainstream of the socio-economic order. On the other hand, the NPP embraces Liberal Democratic principle of free economy which believes in the provision of the necessary enabling environment for the private sector to thrive. But a close observation of the programmes which the two parties have implemented at various times would reveal that The NDC has implemented some neoliberal economic policies like privatization just as the NPP has implemented some social intervention programmes like Youth Empowerment Scheme, Free maternal Health care, and Poverty alleviation Programmes (Osei, 2012). This lack of adherence to party ideology may affect the strength of political parties and by extension, democratic consolidation.

3.5 TWO-TURN TEST (TTT)

According to Huntington(1997),the 'Two-Turnover Test (TTT)' or transfer of power test is one of the strongest indices of determining the strength of a democracy. This implies that the country must have successfully alternated political power twice among competing political parties. In other words, if a government that was elected in a free and fair election is defeated in a subsequent election, it will accept the verdict and surrender power. This demonstrate the fact that in democracy, it is not only winning an election that matters, but losing in a contest and accepting the result as the popular will of the people. It also shows that the powerful players in electoral process and their supporters

are prepared to respect the rule of the game and put it above the quest for continuation in office

Ghana, in the Fourth Republic has had seven successful general elections (1992, 1996, 2000, 2004, 2008, 2012 and 2016) including three democratic change of party in government. These took place in 2000, 2009 and 2017. Some scholars and researchers have commended J.J. Rawlings and John Kufour for not making efforts to manipulate the constitution to extend their stay in office beyond the two terms allowed by the constitution. President Rawlings completed the maximum of two terms stipulated by the constitution in 2001. Despite the fact that his anointed and preferred candidate, John Atta-Mills who was also his vice-President lost the presidential election, Rawlings still successfully handed over power to John Kufour of the opposition NPP who won the election. Similarly, in 2009, John Kufour respected the constitution as he handed power over to John Atta-Mills of the NDC party in spite of the fact that John Kufour's NPP lost the election by a very slim margin. As a matter of fact, John Kufour appealed to his party supporters who wanted to use the court to prevent the announcement of the result in 2008 that they should allow the Electoral Commission to do its job. In the same vein, in January 2017, President John Mahama who lost the December 2016 presidential elections handed power over peacefully to Nana Addo Akufo-Addo of the opposition NPP who won the election

All these are indications that democracy has been deepened in Ghana to the extent that the unconstitutional use of power of incumbency by public officials to perpetuate their stay in office is not acceptable. Rather incumbent party has learnt to bow to the will of the electorates. They are also indication of the fact that Ghanaians have cultivated a democratic political culture, in which there is a general consensus of a sense of interpersonal trust. This is the kind of trust that makes the ruling party relinquish political power willingly to the opposition party when defeated in an election without exercising any fear of political hounding. This is why the World Bank, in its 2009 World wide governance indicators, reported that Ghana has achieved significant progress on all dimension of governance assessed, including accountability, political stability and governance effectiveness which are elements of democratic consolidation.

This kind of political integrity demonstrated in Ghana is very rare in many African countries where 'sit-tight syndrome' is a common phenomenon. For instance, in 2007 it was alleged that the former president of Nigeria, Chief Olusegun Obasanjo attempted to tinker with the

constitution which allowed a maximum of two terms in order to make it accommodate three terms and pave the way for his 'Third Term' ambition. The unconfirmed report however said that the bid was stalled because it was not acceptable to the country's National Assembly. Yahya Jammeh of the Gambia too did not want to end his 22 years rule in Gambia. He lost the December 2016 presidential election and congratulated his opponent and the winner of the election, Adama Barrow only to turn round about a week later to reject the result of the election, alleging irregularities and calling for a fresh elections. It took a concerted effort of the African Union to convince him to step down and give way for the swearing in of Adama Barrow. It appears, from all indications that democracy in Ghana has stepped beyond this level.

Regardless of this impressive democratic credential however, some political observers have faulted the enormous resources and executive power which the constitution places at the disposal of the Ghanaian president. This, according to them, may encourage abuse of power of incumbency, political patronage and breed corruption. In addition, the constitution accords unfettered power to the president to make most public sector appointments which he presents to the parliament for mere ratification. The President also has the power to appoint Ministers of States and Heads of Public Boards from among the parliament members. Hence, the power to share political largesse with political accolades makes the president to enjoy political patronage. For example, the appointment of the members of parliament as Heads of Boards and as Ministers of states often deplete the parliament of some of its vibrant members and makes the parliament weak in carrying out some of its oversight functions, especially, the function of vetting the budget. This sometimes results into budget deficit and its attendant consequence (Essel, 2012) This is why Kwasi Prempeh (2008) opines that the imperial presidency in Ghana dwarf the power of other state's institutions. This certainly portends danger for democratic consolidation.

3.6 INTEGRITY OF ELECTORAL UMPIRE

Democratic consolidation depends on the extent to which the primary political actors in a country agree on the institutions and rules that are necessary for the efficient and effective mediation of competing claims and how they are able to shape norms in line with the new political order. Therefore, for democratic consolidation to be achieved, the electoral commission must be seen to be impartial, autonomous, and the electorates must have implicit

confidence in its judgement. Africa is notorious for electoral violence because the Electoral Umpires in many countries have allegedly compromised their independence and taken side with the ruling parties in election matters (Ademojubi, 2000).

The Ghanaian Electoral Commission has, over the years, proved to be an impartial and autonomous umpire by not subjecting itself to the manipulation of the government/party in power and it has worked very hard to maintain this credibility. Ghana has experienced alternation of power between the two most popular political parties in the country because of the credibility of the Electoral Commission. The Commission also works with political parties in the country through the 'Inter-Party Advisory Committee (IPAC)', to share ideas on electoral issues. Through this consultative process, the Commission and political parties have reached agreement on several controversial issues some of which include, the introduction of the 'lottery system' to determine the position of candidates on the ballot papers, the introduction of transparent ballot boxes and the representation of political parties at every stage of the collation and declaration of election result. These reforms have improved the transparency and integrity of the electoral process and consequently, the electorates in Ghana always demonstrate confidence in the Electoral Commission and accept its electoral verdict. Little wonder Frempong (2007) states that the Ghanaian Electoral Commission has gained a strong reputation as one of the most respected, competent, professional and independent electoral management bodies in Africa. Moreover, the Commission introduced the new biometric voter registration system during the preparation for the 2012 general elections and worked through religious bodies to educate their congregations on how the system functioned.

One can contrast the conduct of Ghana's Electoral Commission to what obtains in Nigeria where the people have little confidence in the electoral commission, the Independent National Electoral Commission and the election results it declares. This explains why every election result is always a subject of contestation and most of them end up in electoral tribunals. This made Momoh (2011) opines that election petitions litter everywhere in Nigeria. According to him, the Federal Court of Appeal received about 527 petitions after the 2003 general elections while about 1,200 appeals were filed in courts after the 2007 general elections. The reversal of several election victories by electoral tribunals is a confirmation of the level of fraud which plague elections in Nigeria. Zimbabwe, and

Uganda are other examples of Sub-Saharan African countries where the unacceptable conduct of Electoral Commissions usually lead to post-election violence.

Nevertheless, it is pertinent to know that the impressive conduct of Ghana's Electoral Commission, does not absolve the Electoral Commission of some challenges which may undermine democratic consolidation. One of the challenges is its inability to enforce the laws regulating the registration of political parties. Second, the Commission has been accused of some administrative laxity. The popular protest which greeted the shoddy manner in which the Commission created 45 new constituencies during the build-up to the 2012 elections was an evidence of its administrative weakness in election management. These kinds of lapses can make democratic consolidation unachievable.

3.7 AUTONOMOUS AND IMPARTIAL JUDICIARY

O' Donnell (2004) opines that one of the ingredients of democratic consolidation is the protection of the rule of law. This implies that a consolidated democracy must have a very strong and autonomous judiciary which is the custodian of the rule of law. The Judiciary must not be subjected to either the legislative or executive manipulation. The Ghanaian judiciary has demonstrated its autonomy and impartiality over the years through some politically sensitive landmark judgments which it has delivered, in some cases against the ruling party. The judiciary has also reviewed some actions of the state institutions which were not in tandem with the constitution and declared them illegal. For instance, Hondari Okine, a Deputy Director of Ghana's immigration service during Rawlings administration challenged his dismissal by John Kufour's administration, claiming that it was politically motivated. The court delivered a judgement in his favour and ordered that he be restated to his position. More so, a former chief of staff to Jerry Rawlings, Nana Ato Dadzie was charged and tried for financial impropriety by Kufour's administration, but the court discharged and acquitted him. Similarly, Kennedy Agyapong who was an NPP member of the parliament was tried for treason by Atta-Mill administration in 2013, but the court also discharged and acquitted him. (myjoyonline, June 2013). In addition, the Director and two officials of the Bureau of National Investigation (BNI) were charged for contempt of court by the Court of Appeal, following their refusal to obey the Human Right Court judgment which ordered the BNI to allow Asamoah Boateng, (a former Ghanaian Minister, who the BNI claimed was being investigated for various offence,) and his family to travel outside the country. These

landmark cases and many others, which were won against the governments of the day, made both the masses and the political actors to believe that they can approach the judiciary and get justice. Consequently, the constitutional paradigm in which the national laws and court systems are regarded as the only avenues for settling disputes between political and civil disputants is now ingrained in Ghanaians' civic culture.

Unfortunately, the Ghanaian constitution permits the president to appoint the serving Judges of the highest court to serve on Public Boards. For instance, a Supreme court Judge, Justice Dr. Date-Bah was appointed by President John Mahama to serve as the Chairman of the Council of University of Ghana. This constitutional provision makes some Judges to look up to the president for other appointments. One can say unequivocally that this development can compromise the independence of the judiciary especially, on cases which involve the executive arm of the government. We cannot over-emphasise the fact that consolidation of democracy may be a mirage where the judiciary has lost its autonomy.

3.8 EXISTENCE OF A VIBRANT CIVIL SOCIETY

Diamond (2008) states that democratic consolidation requires the existence of an autonomous organization or group like civil society, which could check the executive power by demanding for concessions, accountability and transparency from the government. Macedo (2011) too opines that the level of civil society participation and the quality of democracy are intrinsically related. He argues that policies are more effective and the quality of democracy is enhanced when solid relationships exist between the state and civil society.

In Ghana, the government hostility against civil society in the past years has changed to one of mutual understanding. The Ghanaian civil society has always pushed for participatory governance and decision making at different levels of government in Ghana. It has also fostered respect for diverse opinions, the rule of law, social justice, human rights, functional decentralised structures and broad based consultation and consensus-building (Aposiga, 2009).

The government is now convinced that its cooperation with civil society is for the good of the Ghanaians. Hence, their relationship has developed to the level that the government of Ghana now involves civil society, as an important actor in development process, in public policy debates, preparation of annual budget and some other developmental issues. (Gyimah-Boadi, 2008). This has strengthened Ghanaian democracy. The relationship between the two has

often attracted public appreciations of civil society by government officials as a viable partner in development. For instance, the former Ghanaian president, John Atta-Mills publicly acknowledged civil society organisations for their positive engagement to help Ghana fight corruption (Katsriku, 2010). As a matter of fact, President Barack Obama of America justified his choice of Ghana as the first country he visited in sub-Saharan Africa as he said, 'My choice of destination was intended partly to highlight the critical role that sound governance and civil society play in promoting lasting development (African Development Research Series-Ghana, 2011).

IV. CONCLUSION

This paper has examined the yardsticks for measuring the strength and vitality of a democracy which is synonymous to democratic consolidation. It has shown that to a very large extent, the political elite as well as the masses in Ghana have learnt to abide by the regulations guiding the practice of democracy. They accord the constitution a high regard as a sacrosanct document whose provisions are given utmost respect and generally regarded as the foundation of the country's democratic order. These impressive democratic credentials have distinguished Ghana from other countries in Africa. In other words, Ghana has been able to surmount some anti-democratic behaviours and bitter political rivalries which often plunge many African countries into electoral violence and make their democracy remain nascent. Therefore, given its commitment to the ideals of democracy one can say unequivocally that Ghana is a beacon of hope with regard to democratic consolidation in Africa.

Although, it is not yet eureka in Ghana, the country is still struggling with some anti-democratic practices such as executive recklessness, abuse of power by political elites, vote buying, money politics and campaign of calumny among others which the political elite in the country need to address. Nevertheless, when compared with other democracies in Africa, one may conclude that Ghana is experiencing a period of political freedom which makes it an example of working democracy that is setting the pace for other countries in Africa.

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Personal Homepages

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Abstract— *The current article tries to offer a general view upon homepages, and how the Internet affects people's, especially teenagers', private life. We are the witnesses of the irreversible shift from private life to the public one.*

Keywords— *self-introspection, identity, trends.*

I. INTRODUCTION

In this article we are positioning ourselves at the present moment of the signifying practice of writing and of the readership's types of response. This present moment is the time when the differences between copies and originals are abolished and the readers consume illusions of reality and happiness from the Internet. These readers' needs are manipulated in terms of profit of selling by the publishing houses and the writers who manufacture these types of personal homepages, whose unique epochal discovery is that money can be made through writing that create certain reading appetites and tastes in their targeted victim, the reader, who, from an acculturated individual turns into an obedient consumer of Internet.

"I have a homepage because I feel that people should be able to know about what other people think about life.

Also because the internet is vast and I would like to be part of it"

(a-thirteen-year old boy)

(Chandler & Young 1998: web)

It is well known that people have the urge to talk about themselves, and share their inner feelings with the self and analyse them, or their activities during the day. In the past people wrote in their private diaries about these feelings, but nowadays a more modern way has appeared, entitled: the personal homepage. We are witnessing a shift from the private life to the public one. The boundaries between private and public space and time have collapsed with extremely important consequences, the one that comes immediately to mind being the fact that the writer is no longer interested in the psychological relief of unburdening his mind but in constructing his image for social others. Sincerity, self-introspection will be replaced with a collection of masks. The text no longer reflects on what

someone feels or thinks but on the kind of person he would like to be:

A personal homepage is a new multi-media online genre on that part of the Internet known as the World-Wide Web. Such pages can be recognised by both their content and their forms. Not all 'homepages' are personal homepages: the broader term includes the pages of institutions as well as of named individuals. A personal homepage is one which has been created by the individual to whom it refers. Many are explicitly labelled, e.g. as 'David's home-page'.

(Chandler & Young 1998: web)

These pages are about their authors: personal details about themselves, such as age, date of birth, address, their interests and hobbies, photos of themselves, their family and friends, and so on. With the help of these personal home pages, advertising is achieved, because people present their idols: singers, actors and even their likes about movies and fashion. A personal homepage is like somebody's bedroom turned into a drawing room opened to the public. Whereas only family members or close friends can enter a bedroom, a personal homepage is open to everybody: complete strangers or online "friends", people whom one never meets in a face-to-face encounter. The readership on personal homepages cannot be controlled.

A personal home-page is a new way of self-presentation. Some people are honest, and create a "close to reality home page", but others create whole new identities with the help of them, which fit new trends, in order to be liked and accepted in a twisted society. A personal home page is dominated by the idea of "identity under construction" and by the Modernist question "Who am I?".

On a personal homepage, where a huge amount of personal information is posted, others upload their comments, which clearly affect and shape the home page owner's identity. With the help of a template, a personal homepage is constructed/assembled, rather than something original. Due to templates, most homepages are alike, taking into consideration the visual side of the page. Some

people even inspire themselves from others homepages, copy them over using the bricolage technique.

Constructing a homepage involves bricolage. The key features of the practice of bricolage in any medium may be specified as follows:

- the inclusion of particular elements;
- indirect allusion to others;
- the omission of what 'goes without saying' or of what 'is noticeable by its absence';
- the adaptation of 'borrowings' by:
 - addition;
 - deletion;
 - substitution or transposition;
 - arrangement: overall organization, sequencing and emphasis.

(Chandler & Young 1998: web)

Through all of these loans, sometimes the copy cannot be distinguished from the original. Somebody's likes for a specific color, image or photo are quickly transferred to some others' menu of tastes. In this way, individuals create new selves, improved versions of someone in terms of tastes and friends, by "the construction of the bricoleur's identity" (Chandler & Young 1998: web). Owners of these pages create virtual selves, which are fluid, because they lack substance, depth, personal values and beliefs. Through this lack of substance, misleading impressions are created, which lead to other fake, virtual selves.

To sum up, we may say that the construction of a homepage never ends, because its owners are permanently updating them through bricolage. A lot of time is spent and wasted on this virtual reality, which most often than not has no material referent in the world out there, generating traumatic effects on sensitive people.

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1.

Cicero on Constitution, Government and Ethics

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Abstract— *Cicero is an important figure of philosophy in the post-Socratean tradition. He not only excels in the art of Rhetoric and oratory, but also in giving judgment on poetry to politics and keenly observing Epicurean theory of pleasure.*

Like his master Aristotle, his writing style is very lucid and succinct. Various interpretations of Cicero and the translations of his work as “De Republica” or the ‘Republic’ clearly place him as a man whose writings are a gem of classics.

As soaked and well versed in the Greeko-Roman tradition, he also emphasized the notions of ‘ETHICS’ as a larger perspective of formulating not only the state, government and constitution, but also a fundamental and profound aspect of individual’s concern as well as of the whole society. His typical oratory and the use of the art of Rhetoric are also only and solely not inspired, but his own. He weaves the concepts about ethics in this very typical style and background.

Essentially as a philosopher, assigning the role of philosophy in determining the several social codes, he particularly elaborates the idea of power, duty, justice and war.

His philosophy promulgates that ‘ETHICS’ are the bases and rightfully define the society and makes it function properly. As he allocates a substantial worth to ‘Ethics’, he places them at a higher pulpit and all other areas of social life under this very title. He even sees that state and government and also constitution of any state, are part of this larger study of ‘ETHICS’.

The article seeks to view Cicero’s thoughts on the above mentioned issues, and how he delineates the nature and function of a well run society, and its laws, keeping it in the frame of ‘Ethics’. It also deals with the Ciceronian concepts and ideas of constitution and government. The article also tries to search parallelism between the Ciceronian maxims and their relevance to today’s world of chaos and anarchy.

Keywords— *Ethics, Constitution, Power, State Government.*

I. INTRODUCTION

The present day chaos and anarchy need to be analysed. The only way to analyse is to look back at the writings of the philosophers of past. Their writings could provide significant thoughts, though which may be historical, but

they could lead us to determine the causes of present day chaos and why we are unable to achieve peace?. Their thoughts will help us to locate our mistakes.

The fundamental concern of every society is ethics and the governance of a state in the frame of ethics. The ethics is an overwhelming concept and all other notions like, constitution, government and governance of a state are its sub-titles. From Socrates to Plato and Aristotle and then Cicero, there is a long debate about ethics, which are directly related to the laws of a state.

Cicero has also developed the most fundamental concern of every philosophy; the ethics and their interrelationship with government and constitution. In his remarkable treatises “The Republic” and “The Laws”, he has thoroughly implored the above mentioned issues of philosophy and logically analyzed and elaborated them. Moreover, he has also dealt with significant systems of governments like democracy, and oligarchy. He has also given his substantial views about anarchy also.

II. THEORY AND PRACTICE

Cicero (2008) so comments about morals, “Yet it is not enough to possess moral excellence as a kind of skill, unless you put it into practice. You can have a skill simply by knowing how to practice it, even if you never do. Whereas moral excellence is entirely, a matter of practice”. (p.4)

Cicero has emphasized the role of morals and morality. In fact, he is of the view actually that morals should be followed as a duty. The theory and practice have been the poorest adherents in every society, since the first communities were formed. We can say that individual has both the desires, the desire of good and evil. The matter is to restrict ourselves. If we perform well habitually, then we can practice morals. It is strange, that whenever an individual gets authority, he gets corrupted and exploits his authority. Even today in our different societies across the globe we can witness authoritarian role not only of leaders but also in common men, due to unjust systems of governments in various countries.

III. PRESENT WAR

The present day world is immersed in war, because war is being eliminated by war. This is also an unusual fundamentalism on part of the powerful nations. They have imposed war to remove their opposites, who are

also waging war. Is there any solution to it? Is war an answer to war? We have to think about it. Though complete peace may not be prevailed, but we should think about other alternatives. Lord Buddha has said: “the only way to conquer hate is love”.

IV. NOTIONS ABOUT SOCIETY

Cicero (2008) gives the answer of the above discussion in this way, “Where does devotion come from? Who gave us our religious observances? What is the source of law, either the law of nations or this civil law of ours? From where did justice, good faith, and fair dealing come? Or decency, restraint, the fear of disgrace, and the desire of praise and honour? Or fortitude in hardship and danger? Why, from those men who have taken these values, already shaped by teaching, and either established them in customs or confirmed them in law”.(p.4)

The questions raised by Cicero in the above quotation are of a great value. These questions are directly related to the governance of individuals in a community and largely in a society. He is of the view that proportionate state in a society comes when individuals show fortitude in troubles and hardships. He has also talked about virtues like decency, honour and fear of disgrace. He questions about the source of law as well; all these issues are the basics and bases of constitution and government, along with this also, that by knowing the nature of these issues we can develop a balanced society, run by rulers who also know about these valuable thoughts. Moreover, Cicero has talked about the training and teaching of the individuals, which is the most significant issue and that also related to our present time, because by educating the people, we can only extinguish the fire of in-tolerance spreaded across the globe.

Cicero (2008) further explores the nature of governance like this, “In fact Xenocrates, one of the most illustrious philosophers, when asked what his pupils got from him, is said to have answered to do of their own free will what they are compelled to do by law”.(p.4)

The matter of free will and its exercise is very complicated. If we negate the law which is the state of order developed by a consensus of the whole people, or at least developed at a large pulpit, owing to traditions, norms and customs of a society, and laid down by people who believe in larger interest of a community or society or who are the intellectuals, it can lead to anarchy. In other words, we can say that law should be so which takes care of individual liberty as well.

V. GOVERNANCE

Further initiating the concept of governance Cicero (2008) points out “So then, the states man who, by official authority and legal sanctions oblige everyone to do what barely a handful can be induced to do by philosophy lectures, must take precedence over the teachers who theorize about such matters. What philosophy lecture is so fine that it deserves to be set above the public law and customs of a well-ordered state? For my own past, I consider what Ennius ‘calls’ great and commanding cities’ superior to little villages and outposts; similarly, in my view, those who govern such cities by their counsel and authority are in wisdom itself far above those without experience of public affairs”.(p.4)

The human history has its own course. Its movement is unpredictable. The heroes at one moment are the beggars’ sight at the second moment. The fortune may play any role, but this is the greatest excuse. Every hero should forecast the events which he has to face. But, a hero never knows how he is betrayed.

VI. THE IDEA OF VALOR, COURAGE AND BRAVERY

The corridors of power have always been filled with conspiracies all the time. The friends at one time, all of a sudden convert into foe as power has its own flair. The human history has always played a brutal role with the gigantic and brave men. The valorous, the men of swords and men of pen, the orators and the prince, fall to abyss within no time, but the marks of history now pose a question in this modern era, whether bravery is bravery or bravery is barbarism.

Talking about valour, courage, bravery, and fall of the greatest citizens, Cicero (2008) quotes so, “on that topic our opponents a Wax fluent and eloquent (in their own opinion), reeling off the disasters of eminent men and the wrong they have suffered from ungrateful citizens. Here they cite the familiar Greek examples how Miltiades, the conqueror and tamer of the Persians, before those wounds which he sustained with his face to the foe in that glorious victory were healed, breathed forth the life that had survived that enemy’s onslaught in the fetters of his own compatriots, how Themistocles, cast out and warned off with threats from the country he had freed, found refuge not in the heavens of Greece which he had saved but in the shelter of that foreign land which he had brought low. Yes

indeed, the caprice and cruelty of Athens towards her greatest citizens can be illustrated again and again. But the habit which started and multiplied there has also, we are told, spread to this sober, responsible, country of ours. One hears of Camillus' exile, the wrong done to Ahala, the resentment at Nasica, Laenes' banishment, Opinius' convictions, Metellus, departure into exile, the appallingly, cruel overthrow of Gaius Marius and the murder of the supporters, and the widespread slaughter that followed shortly after. Nowadays they regularly mention my name too; and they speak even more feelingly and affectionately about my case, because (I suppose) they think they were spared to continue in their peaceful way of life as a result of my policy and peril." (p.5)

VII. PHILOSOPHY AND PRACTICAL POLITICS

The Art of politics is necessary for an intellectual. He should have an expertise in the field of practical politics. From outside of the arena of politics, it is easier to criticize the government and its policies, but when you become part of active politics, you have to face many odd circumstances and crises. The philosophy also emphasizes the sole of the politics and its knowledge is a must for an intellectual. This is essential because any time assistance of wise men could be taken by the ruler. The philosophy without the practical knowledge of politics is just like a boat without oars. You can drive the people in a good direction if you have any opportunity to govern them. Moreover, the philosophers are the vanguards of any society, just like orators, and their wisdom must be directed to the people when the state or people of the state are in crises. The practical knowledge of politics is also part of philosophy. Even if philosopher is not part of the government, it is his responsibility to discern between good and evil, right and wrong, extravagance and proportion, and also to give his verdict about the most virtuous and valuable asset of the state, that is prevailing justice and law and order.

VIII. DUTY OF WISEMAN

Delineating about this responsibility on part of philosopher Cicero (2008), So comments, "I find this most astonishing in the writings of intellectuals; they plead their inability to steer the ship when the sea is calm, because they have never been taught and have never cared to acquire such knowledge; and yet they proclaim that they will take the helm when the

waves at their highest. Those gentlemen openly admit, and indeed take great pride in fact, that they have never learned and do not teach anything about how to setup or maintain a government; they think that expertise in such matters does befit learned and philosophical men and should be left to people with practical experience in that sort of thing. So what sense does it make to promise assistance to government only if driven to do by a crises, when they cannot manage a much easier task, namely to take change of government when there is no compelling crises? Even if it were true that the sage does not voluntarily deign to descend to technicalities of statecraft and yet does not shirk that duty if forced by circumstances, I should still think it quite wrong for him to neglect the art of politics; he ought to have everything at his fingertips, for he never knows when he may have to use it". (p.7)

IX. THE CASE OF ASTRONOMY AND POLITICS

There are several issues which affect the public life. The case of rumors is one example. These issues, when become the talk of the town or people, they then are closely related to politics. As politics covers the every area of public life, so these matters, such as lunar eclipse, solar eclipse and other matters of physical universe, come as discussion among the wise men or philosophers also.

Philosophy is still the queen servant of mankind. Every knowledge has its own philosophy. As every sphere of human knowledge is based on logic, even any sentence is built on logic. However, the source of major philosophies is Greece. Greek philosophers have excelled in every kind of philosophy and under the heading of philosophy; they have developed many fields of knowledge, ranging from geometry to astronomy. An interesting episode by Cicero is cited in "The Republic"; how astronomy affects the politics?. He has collected a 'pride' of intellectuals, enjoying holidays, and doing discussion about the sight of two suns by people. These intellectuals include, 'Tubero', 'Scipio', 'Philus', 'Africanus', 'Laelius', 'Manilius', 'Muelus' (Cicero (2008) One of these wise men, Scipio suggests, :I always think Socrates was wiser. He refused to concern himself with matters of that kind,

holding that problems about the physical universe were either too enormous for reason to comprehend or else quite irrelevant to his life Cicero (2008) Another wise man Tubero furthering the discussion says, "I don't know why tradition has it, Africanus, that Socrates ruled out all speculation of that kind and confined himself to the study of everyday moral behavior. We can cite no higher authority about him than Plato, can we? Yet in Plato's books, Socrates speaks in many passages in a way which indicates that, even when he is discussing behavior, moral values, and political topics, he is still keen to include arithmetic, geometry and musical theory, just as Pythagoras did".(p.9)

The very case of astronomy, though interesting, but highly serious especially as soldiers or people take omens from celestial bodies. Scipio, Cicero (2008) again expounds in this way. "I remember when my father was consul in Macedonia and we were in camp (I was quite young at that time), our army was troubled with superstitious fear because on a clear night the bright full moon suddenly failed. Galus was then our staff and officer, about a year before he was elected consul. On the next day, without any hesitation, he made a public statement in the camp to the effect that this was not an omen, it had happened then, and would continue to happen at fixed times in the future, when the sun was in a position from which its light could not reach the moon". (p.12)

Scipio, According to Cicero (2008) has also described another incident "something of that kind also happened in the great war which was fought with such ferocity between Athens and Sparta. When an eclipse of the sun brought sudden darkness, and the Athenians' minds were in the grip of Panic, the great Pericles said to have told his fellow-citizen a fact which he had heard from his former tutor Anaxagoras, namely that this thing invariably happened at fixed intervals when the entire moon passed in front of the sun's orb; and so, while it did not occur at every new moon, it could not occur except in that situation. By pointing out this fact and backing it up with an explanation he released the people from their fear. At that time it was new and unfamiliar idea that the sun was regularly eclipsed when the moon came between it and the earth a fact

which was reputedly discovered by Thales of Miletus. On a later occasion the point was also noted by our own Animus. He writes that about three hundred and fifty years after the foundation of Rome.

On June the fifth the Moon and night blocked out the Sun".

(p.13)

This shows the worth, significance, stature, peculiarity, esteem and greatness of philosophers in a society.

X. STATE AND THE LAW

These matters are directly related to governance and government. If these matters are not dealt with by philosophers, who are the leaders of a certain society, a well-run state may be derailed and meshed up in anarchy which means the loss of law and order and security of the citizens. Plato maintained in his "Republic" and has cited that the first and foremost responsibility of a state is to maintain law and order and protect its citizens. Cicero (2008) also following the lines of Plato, is of the view that "I have set out these points at some length, because in the present work I have planned and undertaken a discussion of the state. To prevent the project from seeming futile, I had, at the outset to get rid of people's scruples about entering the public life. Nevertheless, they should pay attention for a moment and listen to men who enjoy a very great authority and reputation in the highest intellectual circles. Even, if they never actually governed, I still think they did the state some service, because they studied and wrote extensively about it. In fact I note that those whom, the Greeks called 'The Seven Wise Men' in almost every case played a central role in political life. Nor, indeed, is there any occupation which brings human excellence closer to divine power than founding new states and preserving those already founded". (p.7)

XI. NATURE OF STATE AND GOVERNMENT:

Cicero (2008) furthering the dialogues on the state by Scipio and others and engaging them on the finest debate of history discussed what is the best form of government and so quotes by putting the question from the mouth of Laelius to Scipio, "Those skills which make us fit to serve the community. That, in my

opinion, is the finest duty that wisdom has, and the greatest proof and function of moral excellence. So then, to make sure that we spend this holiday in discussions that are primarily of benefit to the state, why don't we ask Scipio to tell us what form of government he regards as the best?" (p.17)

The points raised by Laelius are very important, but he should have added, in performance of serving, one should be highly honest, dedicated, devoted and selfless.

Further discussing the issue of the best form of government, as asked by Laelius to Scipio Cicero (2008) he (Scipio) speaks thus, "Well, I can't pretend that there's any subject to which I give more attention than the one which you are suggesting, Laelius. I am aware that every craftsman in his own work, if he is any good, thinks, ponders, and strives for nothing except to improve in that field. I have inherited this task from my parents and ancestors, that is, the supervision and management of the country. So, I suppose I would be admitting that I was lazier than any craftsman, if I devoted less effort to that great art than they do to their little ones. Yet I am not satisfied with what's the foremost and wisest Greeks have left us in their writings about that topic. Nor do I venture to set my opinion above theirs. So, as you listen, I suggest you think of me as not wholly ignorant of the Greek views, nor as ranking them above our own, especially in this field. Think of me rather as one of toga-wearing people, who has been given a liberal education, thanks to his father's kindly concern, and has been fired from boyhood with a love of learning, but who has, nevertheless, been trained by experience and family much more than books". (p.17)

Scipio has referred to very important things. He states that the books are not the sole teachers but it is the experience and the practical experience which makes one to learn the art of government. He has also talked about the excellence of Greeks in this field of practical politics, but he says that they are not above the Roman thinkers. It's a historical fact that Romans excelled the Greeks in the administration of the government. Greeks were well versed in arts and sciences, but even though they also ruled the Known world, but Roman Empire lasted for more than eight hundred years. The Roman strategy of ruling the world is still not only followed, but considered as the best strategy to govern the people apart from your own country.

Scipio, Cicero (2008) after discussing the nature of discussion, so follows, "well, then, a

republic is the property of the public. But a public is not every kind of human gathering, congregating in any manner, but a numerous gathering brought together by legal consent and community of interest. The primary reason for its coming together is not so much weakness as a sort of innate desire on the part of human being to form communities. For our species is not made up of solitary individuals or lonely wanderers. From birth it is of such a kind that, even when it possesses abundant amounts of every commodity". (p.19)

Scipio has delineated the fundamentals of community. He says that human beings by nature are not astrayed.

He identifies the nature of this species and tells that community is formed on common interest, improvised by legality and consensus of the people. He also clearly states that republic is dependent on people, and community is formed on legal consent, and is not based on innate desire of people. He is of the view that it seems to be the compulsion of human beings or this species to live in a community and with integration of the people.

Further Scipio, so suggests, Cicero (2008) these groups, formed for the reason just explained, first founded a settlement in a fixed place for the purpose of building houses. When, with the help of the terrain and their own manual labour, they had made it secure, they called such a collection of dwellings a town or when it had been laid out with shrines and public spaces, a city. (p.19)

Discussing the matter of governance, Scipio, Cicero (2008) elaborates his ideas as such, "So then, every people (Which is a numerous gathering of the Kind described), every state (Which is an organization of the populace), and every republic (Which, as I said, is the property of the public) must be governed by some decision-making process if it is to last; that process must, in the first instance, always come into being for the same reason as that which gave rise to the state. Then this process must be entrusted to one man, or a selected group, or else be carried on by the 'Whole populace. When the supreme authority is vested in one man, we call him a King, and the government of the state is a monarchy, when it is vested in a selected group, that state is said to be ruled by the power of an aristocracy. The state in which everything depends on the people is called a democracy". (p.p.19-20)

Scipio Cicero (2008) has very clearly defined and distinguished three forms of government. He doesn't claim that one is better than the other and he neither considers one more perfect and flawless than the other. Though he favours monarchy and aristocracy and considers democracy as least desirable, but according to him all these forms of governments may remain stable if greed and wickedness don't prevail and especially in the democratic government these virtues are essential.

Therefore, we can say that in running a state first and foremost thing again is ethics. These ethics as hinted above by Scipio are conjoined very closely in governing a state.

XII. THE QUESTION OF LIBERTY

The question of liberty of individual or a group is spanned over the history of mankind since the time civic life started. The civic life means civility which is also a concern of ethics. Almost every philosopher or thinker has expounded on the notion of liberty. It seems an unachievable target, because in one way or the other a state or a society is governed by certain laws, which have been agreed with by the masses of any state. The question of liberty is still, even in twenty first century, an imperative. We can say that abiding by the laws of a society, we can trace the element of liberty. If, we break the laws, that mean we have become a danger to the society, state, but also to the other people. But, in other words to follow the laws of a state can lead us to live in a situation of liberty. The modern era of diverse media, of technological innovation, where now we are focusing on developing robotics and also taking benefits after creating the science of artificial intelligence; but all the products of science are aided by advertisement, from single news to the development of hi-tech machines; the question of liberty has changed. Whatever is dictated by media, backed up by advertisement, has created an anxiety in every society present on the globe. But, even in the presence of all these practices, the basics are still valid. As liberty is more related to customs and traditions of any state and governing a society, thereby it is also related to the age old concept of justice. If justice prevails in any society and people don't try to take justice in their hands or do justice by themselves, for the injustice done to them, then we can arrest this era's chaos, anarchy and anxiety.

Taking up the issue of liberty in the background of defending the democracy, Scipio, Cicero (2008) speaks thus, "and the nature of every state depends on the character and will of its ruling body. So, liberty has no

home in any state except a democracy. Nothing can be sweeter than liberty. Yet if it isn't equal throughout, it isn't liberty at all. For how can liberty be equal throughout, I will not say in a monarchy, where slavery is evident and unmistakable, but in those states where everyone is free in name only? They register their votes, they bestow military commands and political offices, they are canvassed, and asked to say yea or nay; but they confer what they would have to confer even if they didn't want to do things which they themselves don't have. In spite of being asked for them by others. For they have no share in the supreme power, or in national policy-making, or in legal decisions (those are made by specially appointed judges" (pp.21-22)

Scipio Cicero (2008) continues his dialogue in this manner, "If (the state) leaves the process to chance, it will be overturned as quickly as a ship in which a man chosen by lot from among the passengers had taken over the helm. If however, a free people choose the men to whom it will entrust itself, and if, with a genuine desire for security, it chooses only the best men, then without a doubt the security of such states depends on the policies of aristocrats, especially as nature has decreed not only that men of superior character and ability should be in charge of the less endowed. But also the latter should willingly obey their superiors." (p.23)

Further defending the aristocracy or aristocratic form of government Scipio Cicero (2008) maintains, "But they maintain that this ideal state has been ruined by people who cannot think straight-people who, knowing nothing about worth (Which resides in a few, and is discerned and assessed by a few), imagine that aristocrats are those with large fortunes and possessions or those who belong to famous families. When, as a result of this vulgar misconception, a few with money, not worth, have gained control of the state, those leaders seize the name of 'aristocrats' with their teeth, though lacking any right to it in fact. Money, name, and property, if divorced from good sense and skill in living one's own life and directing the lives of others, lapse into total degradation and supercilious insolence. And indeed there is no more degenerated kind of state than that in which the richest are supposed to be the best. But what can be more

splendid than a state governed by worth, where the man who gives orders to others is not the servant of greed, where the leader himself has embraced all the values which he preaches and recommends to his citizens, where he imposes no laws on the people, which he does not obey himself, but rather presents his own life to his fellows as a code of conduct?" (pp. 23-24)

Even in this dialogue, the emphasis is on superior character of those who govern, and they should not become victim to greed which leads to degeneration and corruption. It seems that ethics and governance are two sides of a single coin. If the dimension of ethics is ignored, degeneration occurs. Can we leave this greed and corruption phenomena to human nature? As even the men of superior character have been falling in this trap. This seems to be utopian idealism on part of the wise man Scipio, selected by Cicero to point out and state the nature of forms of government. Ever since the beginning of the governance, it seems that power corrupts the powerful, because it looks that within the paradigm of power, the flair of power makes the leader, or leaders as he or they are the sole owner of everything of the state, therefore, they become corrupt, which is a phenomenon rooted in the psychology of human beings and their circumstances. The desire of excess and extravagance is present in every human being. And there is where training of character is required, which should make the people and the leaders to restrict themselves only to take that much which is needed and leave rest for the needs of others. It is very difficult to be contented and take that much share from the society which is sufficient for oneself. And also in every society, there should be an equal opportunity for all to raise and exploit their energy and earn.

Again asked by Laelius to Scipio Cicero (2008) which form of the government is the best, he (Scipio) answers so, "You are right to ask which of the three I must approve of, for I do not consider any of them ideal by itself. Rather than any one of the separate types, I prefer mixture of all three. But if one has to be preferred in its pure form, I would prefer monarchy..... (In the last few lines of this section the text is defective). The name of King is like that of father, in that a King takes thought for his subjects as if they were his children, and looks after them more conscientiously than..... that they are supported by the dedication of one man, the best and most highly esteemed." (p.25)

Further pondering on this issue Scipio, Cicero (2008) explains, "Here now are the aristocrats,

who claim to perform this function more effectively, claiming there is more good sense in a group than in an individual, and yet also the same degree of fairness and reliability. But here come the people, shouting at the top of their voices that they obey neither an autocrat nor an oligarchy; that nothing is sweeter than liberty, even to wild animals, and that this blessing is denied to anyone who serves a King or an aristocracy. Accordingly King attract as by affection, aristocracies by good sense, and democracies by freedom. So in comparing them it is hard to choose which one likes the best." (p.25)

Though Scipio has said that it is difficult to choose the best form of government, yet he favors monarchy. Why is it so? The answer is very simple. We can't transcend from our age. As the slavery ended in Nineteenth Century, after the society became industrial. This makes us to see that history and specially the history of mankind has its own movement. Nietzsche termed the course of history as cyclic. Hegel developed the concept of dialectics, of which the first proponent is Socrates..... And Marx interpreted the course of history, in the domain dialectical materialism, as spiral. There is also a fact that history moves forward than individual thinking. This is called as "lagging consciousness". The movement of history is an independent variable like time. Every age of history doesn't allow you to surpass its notions, because man and his thinking are determined.

Scipio, Cicero (2008) expounding on the notion of constitution says, "A state should possess an element of regal supremacy, something also should be assigned and allotted to the authority of aristocrats, and certain affairs should be reserved for the judgment and desires of the masses. Such a constitution has, in the first place, a wide spread element of equality which free men cannot long do without. Secondly, it has stability; for although those three original forms easily degenerate into their corrupt versions (producing a despot instead of a King, and oligarchy instead of an aristocracy, and a disorganized rabble instead of a democracy), and although those simple forms often change into others, such things rarely happen in a political structure which represents a combination and a judicious mixture-unless, that is, the politicians are deeply corrupt. For there is no reason for change in a country where everyone is firmly established in his own place, and which has beneath it no

corresponding version into which it may suddenly sink and decline.” (pp. 32-33)

Scipio has clearly stated about the three forms of government and constitution. He is of that view the constitution should hold the element of equality. But he also emphasizes, that, if corruption overrules these systems, then King Turns into a despot and aristocracy into oligarchy, and democracy into anarchy.

The world now is immersed in anarchy. We are now in favor of democracy, but this is not true democracy. That’s the reason, due to absence of true democracy across the globe; the world is speedily heading towards the worst war. The democracy today is in the degenerated form, and degenerated democracy is anarchy. Again Scipio has tied the function of state with ethics by insisting that in all forms of government corruption should not occur.

The most vicious aspect of our democracies of present day is corruption and of every kind. Cicero (2008) in (Book 6) of the Republic, states about the conflict and anarchy as such, “.....and in times of civil conflict, when soundness is more important than numbers, I think citizens should be assessed rather than counted (Nonius 3.836).” (p.85)

Further Cicero (2008) maintains, “For our lusts are set over our thoughts like cruel mistresses, ordering and compelling us to do outlandish, things. As there is no way in which they may be appeased or satisfied, once they have inflamed a person with their seductive charms they drive him to every sort of crime (Nonius 3.686).” (p.85)

Cicero (2008) admires the foundation of Rome by the great Romulus at the advantageous site of the great river Tiber and for these reasons, “After this splendid achievement, Romulus, first thought, we are told, was to found a city by means of augury and to establish a political community. He chose an incredibly advantageous site for the city—a thing which has to be planned with careful foresight by anyone trying to create a permanent community. He did not move it to the coast, though with troops and resources of that size he could easily have marched into the territory of the Rutulians and Aborigines; or he could have started a new city at the mouth of the Tiber, where King Ancus founded a colony many years later. With his exceptional imagination the great man realized clearly that coastal sites were not particularly suitable for cities founded in the hope of permanence and power, first because coastal sites were exposed

to numerous, and also unforeseeable, dangers. For, in the case of an inland settlement, advance warning is given of an enemy’s approach, not only when it’s expected but also when it isn’t, by many indications, including a certain amount of unavoidable noise and din. No enemy can come across country, at whatever speed, without our knowing that he’s there, and also who he is and where he comes from. But a maritime, naval enemy can be upon before anyone knows he is on the way; and when he comes he doesn’t advertise his identity or his nationality or even his intentions, there is no means of discerning or inferring even whether he is friend or foe.” (p.36)

XIII. CONCLUSION

Cicero in his exceptional treatise ‘The Republic’ has exhaustively seen the various issues about the functioning of the state, its laws, and how constitution is developed, maintained and tied with ethics? Moreover, throughout his book we have seen that the nature of the state, whether in the form of monarchy, aristocracy or democracy, must be built on the solid and sound grounds of ethics.

The great nations of history get degenerated, if they are not judicious; and their leaders are corrupt and greedy.

Regarding the foundation of any state, Cicero has pointed out that river side state is more advantageous. As he is of the view that sea people and civilizations are prone to corruption and then easily get degenerated. This is the reason, why he admires Romulus, the son of Mars, establishing the state, across the great river Tiber. As Roman civilization was the sister civilization of Greek, and Greek in turn owed much to Egyptians, who were indebted to Babylonians, therefore Cicero might have also thought that river-side civilization is the best. And, moreover, he has also given reasons for establishing river-side civilization and, how it is advantageous?.

The river flows from the heart of the mountain. The mountain is not only its source, but its guard also. Wherever the river goes mountain guards it. The same flow, same generosity and same sturdy excellence is found in the people like river, who live along the banks of the river.

The richness of the river weaves the legend and the river in itself is a natural constituent of civilization.

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Pearl S. Buck and her association with the East

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Abstract—*The orient has always been a forbidden fruit for the aesthetic hunger of the western mind. Countless poets, essayists, novelists, philosophers and painters have been charmed and captivated by the exotic east. It has exercised on their imagination a kind of magic spell of the serpent woman. China, being the centre of attraction has always lured people around the world. Apart from Orientalists and Indologists, a long line of creative writers and artists sought their spiritual and aesthetic sustenance from the rich cultural heritage of China.*

Pearl . S. Buck, an American novelist , has recorded her experiences and views about China in her novels in an excellent manner. She has spent most of her life in China , as she was taken to China at a very young age , by her missionary parents. Since childhood, China became a part of her life, thoughts, and expression. These thoughts found expression in her autobiographical work ‘ My Several Worlds’, and in the two biographies of her father and mother, ‘The Fighting Angel’ and ‘The Exile’ , and several other novels. The main theme of her novels was Chinese people and their life. She has also seriously digged at the foreign Christians, church and Christianity in her novels. She has dealt the issues like religion, culture, philosophy, man woman relationship, condition of women in China in a fantastic manner in her novels.

My present Paper deals with many of the issues discussed elaborately in the novels of Pearl. S. Buck.

This paper gives a glimpse of China under the rule of Empress Dowager , the defacto ruler of China and one of the most powerful women in Chinese history and her impression on western people, especially on Pearl. S. Buck.

Keywords— *China-, People and Life, Feet binding, Man woman relationship, women condition.*

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PEARL.S.BUCK AND HER ASSOCIATION WITH THE EAST

In her autobiographical work Pearl. S. Buck, an American Novelist, had recorded that she had been reared in two worlds- the world of her American parents and captivating China. She was in the curious position of existing in one world and not of it and belonging to another world and yet not of it. Nevertheless she continually attempted to bridge both worlds. She belonged as much to the one as to the other. Her life and her writing had continued to blend the East and the West and she had always managed to see both sides of an issue. So close she has been in mind and heart to the Asiatic scene that after living in the West for twenty four years, it would have been hard for her to declare which side of the world was most her own. She had been loyal to Asia as she had been loyal to her own land. Even though she was an American yet her first home had been China. Emotionally she had been more a Chinese than an American. She had been only three months old when she went to China, with her missionary parents to make her home there. As she grew up, she found herself growing among Chinese and other Oriental people. That she had been an American was impressed upon her by her parents, lest she forget her natural nativity, so immensed she had become in her Chinese environment and living. It was her real world and America seemed to her to be so far away, so unreal, like a dream world, fantastically beautiful with goodness everywhere. But China was the human world, so authentic with pulsating real life. Till a certain age she never considered herself as anything else except Chinese. Less than a year before she had died, she lovingly called China, her other country. What she carried to America after leaving China, was the keen observation of China and its life. She had been greatly impressed by this country, its culture and civilization, which had its impact on other neighbouring Asian countries. She recollects, "When I look back over the twenty years that I have now lived in my own country, I realize that I still do not see my people plain. The years are rich with living but life does not flow here in a river as it did in China"[1].

China from its beginning had been ruled by emperors and empresses and it was used to such kind of political set up. Life here had been a settled, disciplined and traditional one. It is the oldest living nation with a continuous culture, it has the largest population. Once it was the greatest empire in the world and it was a conqueror. It gave the world some of its most important inventions. It has a literature, a philosophy, a wisdom of life, entirely her own; and in the realms of art, it soared where others merely made an effort to flap their wings. It has a sound instinct for life, a strange supernatural, extraordinary vitality. It has led a life of the instinct. It has adjusted itself to

[1.] My Several Worlds, Pearl. S. Buck, Pub by The John Day Company, New York, 1954, Pg 389.

Economic, political and social environments that might have spelled disaster to a

less robust racial constitution. It has a long history of multitude of kings and emperors and sages and poets and scholars and brave mothers and talented women. There are her arts and philosophies, her paintings and her theatres, which provide the common people with all the moral notions of good and evil, and the tremendous mass of folk literature and folklore.

China was a country of high learning and culture, a country having a glorious past, bound inseparably to its rich heritage, drawing life and sustenance from it. Apart from India, it was the only country having such an old and ancient civilization. In other words, it had managed to reach grand old age in the same way as human individuals do, by living much in the open and having a great deal of sunlight and fresh air. But it had also lived through hard times, through recurrent centuries of war and pestilence, and through natural calamities and human misrule. With a grim humour and somewhat coarse nerves, it had weathered them all and somehow it had always righted itself, and this strength, and beauty, culture and civilization, inspired Pearl to record the life of China and Chinese people in her novels like "The Good Earth", "Dragon Seed", "East Wind : West Wind", "The Mother", and such other novels. As Pearl had showed China had been a beautiful, warm, and hospitable country. She remembered China, where there were "wheel barrows, sedan chairs, vendors with their baskets slung on a pole over their shoulders, magicians and street fakirs, wayside shops, women washing clothes at well, and shouting amiably, the neighbourhood gossip, little naked children dashing expertly in and out of the crowded vehicles and legs- it seemed incredible that there could be ways so narrow and people so multitudinous." [2]. Pearl observed that the beauty of China lay in its picturesque past with its

accumulated wealth of abundant learning and knowledge, "To me who had always been there it was beautiful inspite of its ancient filth, its illiteracy, its age. Nay, it was beautiful because of its age, and the vast accumulation of its wisdom." [3]. For Pearl had realized that Chinese had been very wise, with their inherited wisdom, a highly refined and cultured race, a refinement which was inborn and inherent in them, "Chinese were born it seemed to me, with an accumulated wisdom, a natural sophistication an intelligent naivette and unless they were transplanted too young, these qualities ripened in them" [4] Even the common men in China, inspite of their illiterate background had been rich in knowledge about life and humanity. Chinese people had been reasonable, and ready to change when they understood the need and could easily be persuaded and led, but they were the

[2]. My Several Worlds Pg. 68

[3]. Ibid Pg 243

[4] Ibid Pg. 243

Last people on earth to be forced and this accumulated wisdom is the reason, however that Chinese people were always contended in comparison to the Western people living under the same conditions. This spirit of cheerfulness and contentment is found in both the literate and illiterate classes, for such is the penetration of the Chinese racial tradition.

The training school for developing all virtues, in Chinese character was, however, the big family, where a large number of daughters-in-law, brothers-in-law, fathers and sons daily acquire these virtues by trying to adjust with one another. In the big family, where a closed door was an offense, and where there was very little elbow room for the individuals, one learns by necessity and by parental instruction from early childhood the need for mutual toleration and adjustments in human relationship. From ancient times Chinese families had been united and dignified. Every member of the family was tightly bound with the family by the bonds of love, devotion and sacrifice. For the Chinese, the end of life lies, not in life after death, but in the enjoyment of a simple life. Especially the family life, and in harmonious social relationships. Pearl felt "How long did it take, I wonder for the Chinese people to become so unified, so modeled by history and geography combined through centuries, that their architecture became stylized, a distillation of centuries family living ? It was nothing in my Chinese world to find a family that had lived a thousand years in the same place". [5]. Pearl observed that the families were well ordered, regulated and pulsating with warmth. It was not unusual to find that a family had lived in the same house for generations. "Here his ancestors had

lived and died and he had been born, the only son of his parents, and here his three sons lived and his grandson"[6]. The family was patterned on joint family system- grand parents, parents, brothers, living under the same roof, sharing the joys and sorrows of life. The family numbered something over sixty persons, including all mouths". [7]. The Chinese roof suggests, therefore, that happiness is first to be found in home. Indeed, the home stands for them as a symbol of peace and security. Every family of the same generation lived in one story rooms, but were united by courtyards to the other generations. "Thus the Chinese realized

the need of the human individual to be alone and yet close to others, especially of his own kind". [8]. In this way, children grew in free security, surrounded by loving adults of various generations, and thus adults shared the burden of family responsibility. No person felt worried on losing his job, because in such

[5.] My Several Worlds Pg 174

[6.] Pavilion of Women Pg-6

[7.] Pavilion of Women, Pearl. S. Buck, Pocket Book edition, 1968 Pg-109

[8.] Pavilion of Women Pg-44

circumstances the family takes the responsibility of his and his family until a new job was found "Some of the remoter cousins, it is true, had settled in other cities as merchants or in the banks and trade but even these, if they were temporarily out of work, came back to the land for a while to recover themselves". [9]. Proper welcome was given to them and proper care taken and they could recoup their losses in an atmosphere of ease, love and harmony. "They were only old cousins and poor nephews who having no shelter elsewhere, had returned to the ancestral house, to find a corner here and a bed there".[10] There has been no need of orphanages because the family looked after the child. "And the old were loved and revered and never put away into institutions as sometimes they are put away here, and must be put away, I am told because of small flimsy houses where there is only room for two people and their two children".[11]. The family takes the responsibility for the care of the child who had lost his parents. There had been no need of insane asylums, for the family cared for its insane. And in fact there were very few insane for the family provided individual security without disgrace and thus removed one of the main causes for modern insanity, i.e. the lost individual. Even there had been no need of Police, as Pearl records, "In the world of our hills and valleys, and even in the city we needed no Police.

[9]. Ibid. Pg. 43

[10.] Ibid. Pg. 236-237

[11]. My Several Worlds Pg. 44

Each family maintained firm discipline over every member of the group, and if a crime was committed, the family elders sat in conference and decided the punishment, which sometimes was even death". [12]

Chinese families had been disciplined and quite capable of self-government. They had a traditional family system in which every individual man, woman and child belonged to a clan and each clan had been responsible for all individuals in it. There had been no need of relief rolls for again the family cared for its members who had been jobless. It had been only in the times of widespread famine and catastrophe, need of outside help, and then even the family stayed together "Business was stable in a large middle class, for the generations carried it on in the same family. Nepotism, it is true, tended to be a problem, since it was natural that a man would try to get jobs for his relatives. Yet I do not see the difference between family nepotism in China and political nepotism in the United States, and of the two, family nepotism in China seems the less dangerous to society because the family still remained morally responsible for each of its members, and the disgrace of any member was a family disgrace". [13].

The Chinese believed that they owed a lot to their ancestors. They considered themselves merely a link in the long chain of generation, past and on coming. Their body was a legacy to them by their parents and hence repayment in some form had to be made. They owed duty to them foremost above everyone else.

[12.] My Several Worlds Pg. 13

[13.] Ibid Pg. 123

The body was their gift to them and had to be rendered unto them only. "I know that I am made, not only by heaven, but also by my family whose roots are in legend, and I cannot live for myself alone. My body was given to me, it does not belong to me. Something in me is my own, that is true, and that something - call it soul, if you wish - is my own possession and I can give it to you because I love you. But if I were to give my body, which is not mine, I should be robbing the generations". [14]. Chinese were wise enough to realize that content overrode all feelings, and content came when duty was done and expectations fulfilled, "not the personal expectations of love, but the expectations of family and children, home and one's place in the generations." [15].

If the family system in China had been united and strong, it was because China had been a country, where human relationships were the first concern. The lines of relationship were well defined and every one knew what his position was in the family and what his code of conduct

ought to be. For the reputation of the family the young were taught how to behave, and though they were treated with much leniency until they were seven or eight years old, and after passing this age they use to learn to respect the code of human relationships that is set forth by Confucius, but before the age of seven or eight years the Chinese children had been alarmingly spoiled, because the Chinese had a different view on

[14.] Pavilion of Women Pg. 308

[15.] Ibid Pg. 308

Discipline, "Discipline in their estimation, was the expression of adult anger and the child must as a matter of course be protected, since anger was merely a sort of dangerous seizure." [16]. And this is the reason, children in China were, till a certain age, badly indulged and spoiled by their parents, grand parents, closer and lesser relatives, servants and amahs, and all their big and small wishes and whims were fulfilled. "Everyone else in the family was still sleeping except the grand children, whom the amahs would be amusing in some corner of the vast compound until the parents awoke." [17]. Full attention was given to the child, especially if he was a son, by his mother and nurse both, for women belonging to rich families did not feed their children themselves, but hired wet nurses from poor families who left their own new born child, to feed the child of the rich family. In this way, the child was pampered by two women, who rejoiced in him." Both young women mother and nurse, adored this little boy all day long. At night he slept in the nurses arms. In this common adoration the two woman found a deep companionship. They poured out, in happy sacrifice, the love and attention, the child demanded." [18]. No one could stop the tantrums or

[16.] My Several Worlds Pg. 10

[17.] Pavilion of women Pg. 6

[18.] Ibid Pg. 18

Willfulness, and a baby was at once picked up, when he cried, and was showed love. No restriction was placed on them, and their habits. They did what they wished, ate what they pleased and when they pleased. The children were not at all allowed to remain hungry, for "it had seemed to her that when a child cried a mother ought to still it somehow and give it ease"[19]. The Chinese believed that a child should not suppress himself, his temper, his spirit for otherwise it would poison his blood and create trouble for him in adult life. "The Chinese believed that it was important to allow a child to cry his fill and vent all his tempers and humors, while he was small, for if these were restrained and suppressed by force or fright, then anger entered into the blood, and poisoned the heart, and would surely come forth later to make adult trouble." [20]. This knowledge was as

ancient as a thousand years and still something of this same philosophy is now considered the most modern in the Western world. In this way it can be said that little children in China led a heavenly life. But it is not so, that these children remained spoiled forever. The main aim of this leniency in the childhood was that when these children grew up, they used to become very reasonable and self-disciplined, able to mould themselves, according to the [19.] The Mother, Pearl.S.Buck. Pub by Pan Books, 1973, Pg.8

[20.] My Several Worlds Pg. 14

Accepted norms and standards of society. "Right or wrong, these spoiled children emerged like butterflies from cocoons at about the age of seven or eight, amazingly adult and sweet tempered and self disciplined. They were able by then to hear to reason and to guide themselves in the accepted ways. Since they had not been disciplined too soon, when they reached the age of learning they progressed with great rapidity". [21]. The old Chinese believed that there is a certain age for learning each law of life and to teach a child too young was simply to wear out the teacher and frustrate the child. The mind of the child was not as mature and well developed as the mind of an adult person and therefore knowledge, learning basic rules of life had to be imparted gradually, so that they could be easily grasped and received in his mind, without too much strain and unnecessary exertion on his part. Pearl felt that China "was a delightful and lenient world in which a child could live his own life, with many people to love him tolerantly and demand nothing. Instead of the hard pressed father and mother of the Western child, the children of my early world had grandparents, innumerable aunts, uncles and cousins and servants to love them and indulge them" [22].

But Pearl observed that there is a remarkable difference in the upbringing of boys and girls. In the Chinese society girls and boys grew up

[21.] My Several Worlds Pg. 14

[22.] Ibid, Pg. 14

Together in childhood. They played, moved and roamed together, each other's companions and playmates, sharing life and laughter, unconscious of the man made distinctions between them. "As little children we were even together and he it was, who first taught me to brush the ink over the characters outlined in my primer." [23]. But finally this interlude came to an end. As soon as they stepped into adolescence, they were separated. They became conscious of their dissimilarities. "But he was a boy and I only a girl" [24]. A girl child was prepared from the beginning for her role and it was set deeply into her mind that she was inferior to boys. At a very early age boys were shifted to the male

quarters. "I, of course, was never allowed in the courts where the men lived".[25] Brothers and sisters were not allowed to meet often, and there was rarely any contact even between brothers and sisters. "And when he was nine and I six years of age, he was taken out of the women's apartments into those where my father lived." [26]. The age old conventions bound them, any meeting between them was embarrassing and disconcerting, for both the persons involved. And also it was frowned upon by the elders. "We seldom met then, for as he grew older, he considered it shameful to visit among the women and moreover, my mother did

[23.] East Wind : West Wind, Pearl.S.Buck., Pub. by Pan Books in 1961 Pg-11

[24.] East Wind: West Wind Pg.11

[25.] Ibid Pg. 12

[26.] Ibid Pg. 11

Not encourage it".[27]. The consciousness of their sex and status brought about a different attitude and a changed approach towards each other. Pearl observes "They play about promiscuously in the grime, until in a few miraculously short years, the boy turns out in long gowns, and the girls in embroidered coats, with smooth black bands of hair about demure faces. They have apparently forgotten their play time together, and ignore each other with the most perfect good breeding. The little girls go into seclusion with apparent docility, until such time as the great red bridal chair shall call them forth to the rule of a mother-in-law, and the boys turn to school or an apprenticeship, depending upon the family means and social position." [28]. Once secluded from each other the boys rarely entered the women apartments and girls were sternly prohibited. The men's apartments were the haunts of licentious enjoyments and libertinage. Girls of impressionable age were not permitted within those premises for fear of being corrupted in mind and body.

This line of demarcation in the status between men and women prevailed to a certain degree in all sections of society but the code of conduct was more rigid and rigorous in the upper strata of society. The common man was more yielding and easy-going in his relationship but in the aristocratic families much stress was put on right relationship between the sexes. Decorum

[27] Ibid Pg. 19

[28] My Several Worlds Pg. 164

Was the key word in families of rank. "This rigorousness of family decorum was of course not to be found except in the oldest, richest and most conservative families. Among the poorer people and certainly among those who were more modern, there was much freedom." [29].

The Oriental society had mostly been patriarchal, China being the most civilized among them, had also adopted the same social system. The pre-revolution China had not yet felt the impact of the West's liberated communication between the sexes. China was still feudal in its concepts, traditions and norms. It was a society in which it had been laid down since early times that women was subordinate to men, and not equal, " 'Equal with him' " ? She said mystified, her eyes growing large in her pale face. "What does he mean ? How can you be equal with your husband ?" [30] Women had no freedom to go and come freely. They were reserved and bounded within the four walls of house. "Women who came and went freely like men, I did not consider them".[31] Women were supposed to be reserved, demure. They revealed nothing. They were taught submission and seclusion, and every common or important decision was taken by male members of the family. "The matter was too great for her. It must be decided by our father and by the male heads of the clan." [32] and being reserved and secluded was all the most important in the

[29.] Dragon Seed Pg. 232

[30.] East Wind West Wind Pg. 41

[31.] Ibid Pg. 1

[32.] Ibid Pg. 126

Case of daughters -in-law, as 'Kwei-lan's mother says about her daughter-in-law- "She must learn the seclusion proper to ladies if she is to live here". [33]. A woman after marriage belonged only to her husband's family and no longer to her own and she had to please her husband whether she liked him or not. If she was unable to please

him or claimed by him, then it was considered a matter of worry or shame. "At least no one should know that I had not pleased my husband". [34] So all the ways of a woman ended at her husband's door step. After her marriage, she no longer remained of her own family, and all her concerns, thinking and actions were for her husband's family. This is verified by the statement of Kwei-Lan's mother, when she says to her- " 'Nevertheless, my child, there is only one path in this world for a woman, only one path to follow at all costs. She must please her husband. It is more than I can bear that all my care for you must be undone. But you no longer belong to my family, you are your husband's. There is no choice left you save to be what he desires.' "[35] Women remained in separate courts and did not come in men's presence. It was considered good manners, if

[33.] East Wind Pg. 132

[34.] East Wind : West Wind Pg 23

[35.] Ibid. Pg 42

Women remained behind men. "They walked home, then she half a dozen paces behind him as befitted a woman." [36] In this way women were considered as a thing of home. The main work of a man was either to till the ground or look after the family business and of a woman to spin, weave and look after the family and home.

Whereas Pearl had felt relieved to see the united family system in China and happy and secured condition of children in China, she felt greatly pained after observing the condition of women, in Chinese society. Women were regarded as inferior as animals. They were harassed, tortured and even beaten cruelly and were supposed to bear everything quietly. "Her husband had beaten her twice in her youth, once in anger and once in jealousy." [37]. A marriage was considered successful, if a man could beat his wife and dominate her in any way. It was said, "The best marriage was where the man could beat the woman, and she was proud of her son." [38] and if a man could beat his woman it was considered by him as a thing to be proud of and become happy. "but I swear that if I were you, I would beat that woman until she leaned against the wall to keep from falling." [39] Though women were of common sense and practical

[36]. *The Good Earth*, Pearl.S. Buck, Pub by Pocket books, New-york, January 1970, Pg. 17.

[37.] *Dragon seed*, Pearl.S.Buck, Pub by The John Day Co. New York, 1942, Pg. 12

[38.] *Ibid* Pg. 24

[39.] *Ibid* pg. 232

mind, still the conditions and inferior position of women in Chinese society forced them to commit suicides and this was the reason, "Suicides among young women were not uncommon." [40]. The only place for them was family and home and all the world was for men. "From the moment she had been born even in Ling Tan's house she had known that walls are closed around a woman but the gate is open to a man." [41]. Her relationship with her own family became secondary for her, and primary was her concern and consideration for her husband's family.

The thing that Pearl found very painful and irritating in China, was the custom of feet binding. The Chinese believed that the beauty of a woman lay in her tiny feet. To accomplish it, feet were rigorously bound from the young age only, however painful the process was, for the child. The binding of feet, if done properly was started when the girl was five or six years old. The feet were bound by yards of cloth that would not stretch. To start the process, the foot was extended at the ankle, and the fleshy part of the heel was pushed down and forward under the foot. The foot was then carefully bound up with the

material. The tight binding primarily cut the circulation, and retarded the growth of the foot. It was easy to see that the toes would become bent under the pressure and would not spread out to the normal width. The binding would force the foot to

[40.] *My Several Worlds* Pg. 150

[41.] *Dragon Seed* pg. 312

become narrow and tapering. After a while, the toes would stay curled under, even when the bandages were removed for cleaning and changing. All this pain was given to girls for the sake of small feet. "In that world it was important to be a woman and if possible a beautiful woman, and small feet were a beauty that any woman could have, whatever her face." [42] In this process, often the skin and flesh broke and cracked if too much pressure was applied or if the feet of an older girl were bound. If sores appeared, they were difficult to heal. The bandages had to remain on if the process was to work because of the necessity of constant pressure. That is why there is an old Chinese saying. For every pair of small feet, there is a jar full of tears. Many sleepless nights girls had to spend because of pain and suffering. "Because my mother binds a cloth about my feet more tightly everyday and I can not sleep at night." [43] Small feet were considered necessary for every girl for getting good husband also "I am glad for every girl who does not have her feet bound, for I spent my nights in weeping, when I was a girl, before my feet grew numb, yet if she is not bound footed she must be educated, otherwise she will not get a husband. A small footed girl can get an old fashioned husband, and a big footed girl, if educated ,can get a new fashioned husband, but small feet or schooling, she must have one or the other."

[42.] *My Several Worlds* Pg. 12-13

[43.] *The Good Earth* Pg. 180

[44.] *My Several Worlds* Pg. 47

Even at night women used to hide their feet from the sight of men, "We chinese women never expose our feet to the sight of others. Even at night we wear stockings of white cloth." [45] This painful and unnatural process added one more trouble in the life of women in China. It was not easy to abolish it, for it had become a part of Chinese culture.

The man woman relationship in China was marked by a great demarcation and this demarcation was apparent since the time of birth only. The birth of a baby boy was celebrated with gaities, pomp and ostentatious show. It was an sp. occasion of joy and hope. The son kept alive the name of the family and it was considered a duty of a woman to bear sons for the family. If a daughter-in-law was unable to bear a son then she was considered imperfect." I cannot

see how even your mother-in-law will find anything lacking in my work, unless you should bear no son." [46]

The heritage of a family should keep on passing from one generation to another and a son was the link that joined the generations together for continuity of the heritage, "He stood in their midst, the center of them all..... He was a symbol of continuing life. It was the symbol which held all their dreams"[47] Even liberated

[45.] East Wind West Wind Pg.33

[46.] East Wind West Wind Pg. 6

[47.] Pavilion of Women Pg. 19

And emancipated Mr. Liang could not forgo completely the traditional concept and the desire for a son finally touched some chord in the recesses of his heart and because of it the second lady was welcomed in the house against the wishes of Madame Liang. "yet it was a last quarrel, for the woman outside did give him a son, and suddenly all Chinese, he brought her into his house as his concubine, so that the child had his name and a place in the family a higher place than that of her daughters. Was he not male."[48] But the birth of a girl was an ominous sign, portending evil for the house. They were of no use for the family and from their birth only, were considered a drain on their father's pocket. They were called slaves and no right was given to them. Any evil happening in the family was thought to have been brought by girls only. "A sense of evil struck him. A girl, A girl was causing all this trouble in his uncle's house. Now a girl had been into his house as well"[49] In a family where there were too many girls, orders were given to the midwife to strangle the child after perceiving her to be a girl soon after the birth. Such a cruel custom! Belonging to such warm, intensely emotional people, welcoming even strangers amidst themselves, with so much real affection and yet discarding their own vital and living part and nullifying it. Girls were considered "Worthless, oldest slave creature."[50] Pearl Buck herself

[48.] The Three Daughters of Madame Liang, Pearl. S. Buck, Pocket

Book Edition, 1971, Pg. 7

[49.] The Good Earth Pg. 46

[50] Ibid Pg. 43

Was moved by the sad woeful tales of bereaved mothers. But all was not cruelty in their nature and "daughters when they lived were tenderly loved and death had to be done at birth or it was not done at all." [51] But it was a cruel system nevertheless, and instances of this injustice are scattered in several of Pearl's books. O-Lan in, 'The Good Earth' kills the baby girl at the time of her birth, only because money was short and also daughters did not carry

the family name. "Daughters do not belong to their parents but are born and reared for other families."[52] Their indignity was more pronounced when they were sold by their parents as common slaves, for handful of grain during the times of famine. This fate was not for the sons of the family, however dire the circumstances. O-Lan was herself a slave in the 'House of Hwang' "This woman came into our house when she was a child of ten and here she lived until now, when she is twenty years old. I bought her in a year of famine when her parents came south, because they had nothing to eat..... So far as I know she is virgin. She has not beauty enough to tempt my son and grand sons, even if she had not been in the kitchen..... take her and use her well" [53]

The fate of these slaves, if they happened to be pretty was all the more worse, for being dependent, and with an insignificant status in the family,

[51.] My Several Worlds Pg. 146

[52.] The Good Earth Pg. 46

[53.] Ibid. Pg. 13

They became tools for the satisfaction of the carnal desires of the men of the house. "Moreover who has heard of a pretty slave who was virgin in a wealthy house? All the young lords have had their fill of her."[54] Even the old lords of

aristocratic, rich families used them as objects for fulfilling their lust- "And as if this were not enough, the old lord took yet another concubine, a slave, who was the child of a slave, who had been his creature in her youth, but who was now wed to a man servant in the house, because the old lord's desire for her failed, before he took her into his room as concubine. This child of the slave, who was not more than sixteen, he now saw with fresh lust, for as he grew old and infirm and heavy with flesh, he seemed to desire more and more women who were slight and young even to childhood, so that there was no slaking his lust."[55] The slave girls got a very inhuman treatment. They were beaten, raped and even killed in rich houses. Just like animals they were beaten for without any reason or for insignificant reason, "I was beaten with a leather thong which had been halter for one of the mules and it hung upon the kitchen wall."[56] They were treated as machines, for the household work, and for satisfying the lust of men in the house. Not a single night they slept soundly for daily they were raped

[54.] The Good Earth Pg. 6

[55]. Ibid Pg. 48

[56.] Ibid Pg. 96

"Aye, beaten or carried to a man's bed, as the whim was, and not to one man's only but to any that might desire her

that night, and the young lords bickered and bartered with each other for this slave or that" [57] This heinous act was dealt by Pearl most skillfully and truthfully in her famous novel 'The Good Earth' where O-Lan was herself a slave and had experienced and seen all with her own eyes.

The Chinese male by nature, was permissive. The result of his permissiveness was the concubine system, which was deeply established in the Chinese way of living. Men were allowed their wandering moments. Their amorous dealings, with women other than their wife were accepted by the society, and not looked down upon or slandered. A man was a superior being, and so had a right to keep as many women as he wanted. These second or third women, whatever be the number, were known as concubines. They were an eternal threat to the legitimate wife. "A concubine is brought into her lover's house and family. Of course this is an annoyance to the wife unless she despises her husband, in which case she is glad to be relieved of her wifely duties." [58] Wife, in customary Chinese family was not needed to be pretty. A woman was a house wife first and if happened to be pretty, she would not only distract her husband from his duties, but would also be petulant and constantly exploit her

[57.] The Good Earth Pg. 96

[58.] The Three Daughters of Madame Liang, Pg. 18

Husband's weakness for her. Beauty was not much appreciated, in the farm folks, where life was hard and necessitated the harmonious working of men and women together. This was the obvious remark of an average farmer, "And what will we do with a pretty woman?. We must have a woman who will tend the house and bear children as she works in the fields, and will a pretty woman do these things? She will be forever thinking about clothes to go with her face; no, not a pretty woman in our house." [59]. As a matter of fact, in north China woman purposely remained unkempt, unpolished, uncombed so as to escape comparison with the prostitutes with their clean, smooth and tidy appearance. There was no distinction between the rich and the poor, for a rich lady would wear her satin coat underneath a faded blue cotton one. "Honest women took pride in being unkempt as a sign of not caring how they appeared to men and therefore virtuous." [60]. These women, harassed with tending the house, bearing the children, working in the fields, soon lost the freshness of youth; the charm and appeal which youth had bestowed to them swept past them as a whiff of fragrance. They became jaded and faded too soon, and men who had slaked their desires with them, begetting sons through them, soon perceived this change, and with their roving instinct, soon

became irresistably drawn to some other woman, youthful in face and body, who had happened to catch their fancy.

[59.] The Good Earth pg.6

[60.] My Several Worlds pg.135

Men who frequented often the Flower house, would generally come across pretty girls, rouged and powdered, out to entrap these men, and men like gullible fools, unknowingly would be enmeshed in some pretty face, unfeeling towards their drab wives, already having sucked the best of their youth. O-Lan, the faithful wife of Wang Lung, who had given so much to her husband-love, sincerity, hard labour, sons, and her youth, was finally faced with this heart rending realization. "And it is not to be thought poor fool, that one woman is enough for any man, and if it is a weary hard working woman who has worn away her flesh working for him, it is less than enough for him. His fancy runs elsewhere the more quickly, and you poor fool, have never been fit for a man's fancy and little better than an ox for his labour. And it is not for you to repine when he has money and buys himself another to bring her to his house." [61]. Money, indeed played an essential part, for it was only a well to do man, who could afford women other to his wife. Then expensive gifts had to be presented and monetary transaction made with the guardians. "So have all men who have prospered. It is only the poor man who must needs drink from one cup." [62]. Proper negotiations would then be made and middle man appointed for them. The second wife would then come properly to her lover's house and lead a life of ease, and would be much pampered, whereas the first wife had to continue her arduous tasks of house

[61.] The Good Earth Pg. 137

[62.] Ibid pg. 138

Keeping. Lotus, the concubine of Wang Lung," never came forth in the heat of early autumn days, but she lay while the woman Cuckoo bathed her slender body with lukewarm water and rubbed oil into her flesh and perfume and oil into her hair. All day the girl lay in the cool darkness of her room, nibbling sweet meats and fruits." [63]. This inevitable bitter catastrophe of life had to be swallowed, but some times the repercussions were severe for, "Some women will even hang themselves upon a beam with a rope, when a man takes a second woman into the house, and others will scold and contrive to make his life worthless for what he has done". [64]. The reaction was different, differing from individual to individual. O-Lan maintained a sullen silence; Kwei-Lan's mother, the first lady of the house remained indifferent and unresponsive, going on her way in her usual dignified and graceful manner, but Madame Liang was different. Unrestricted and unrestrained by her father,

studied in Paris, married for love to the partner directly chosen by her, an avid follower of Sun-Yat-sen, and an active participant in the revolution invoked by this great Chinese leader, she could not remain docile and dormant, and did not welcome meekly when her husband brought home another woman. She had left him outrightly, "At least she had determined her own fate and at least she had not accepted his blame while he brought other woman into the house." [65] It was very rare indeed, when

[63.] The Good Earth pg. 143-144

[64.] Ibid pg. 145

[65.] The Three Daughters of Madame Liang pg.6

Woman herself offered and arranged for a concubine for her husband, for she wanted to be relieved of her wifely duties. Madame Wu, was one of those sort. Her own fires were dead, whereas her husband's burned with the same intensity. Besides, she had never been a very sensual woman. Her intellectual, aesthetic mind now craved satisfaction, for this hunger for knowledge which had lain torpid in her for so long, and hence her proposition to her husband so that even he might not be neglected, and so that someone might take her place in fulfilling the wifely duties towards her husband. Madame Wu confides to her mother-in-law, "Yesterday I was forty years old. I had long made up my mind that when that day come I would retire from my duties as female and find someone for my lord, who is young. He is only forty five years old. He has many years left him yet." [66]. Besides there was the law of nature. Woman's fertility faded too soon, whereas a man's need to plant his seed continued for long to be fulfilled through one woman. And could the decree of heaven be changed, "Heaven valuing only life, had given seed to man and earth to woman. Of earth there was plenty but of what use was earth without seed? The truth was that a man's seed went on even after his bones were chalk and his blood water, and this was because the Heaven put the bearing of children above all else lest mankind die. Therefore must the very last seed in a man's loin be planted, and that this last seed might

[66.] Pavilion of Women Pg. 40

Bear strong fruit, as the man grew old, the seed must be planted in better and stronger soil. For any woman, therefore, to cling to a man beyond the time of her fertility was to defy Heaven's decree. "[67].

Pearl's reminiscences of her beloved China are scattered all over the pages of her various books. Her books are the living documents of her life in China, her impressions of Chinese life, men and women, their culture, their customs and the warm affection which she received from them. One who wants to gain profound knowledge on Chinese history,

culture, politics, peasants' condition and family life needs to have a study of her novels.

[67.] Pavilion of Women Pg. 36

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Denotative and Connotative Meaning of Signs in Lombok Musical Instrument (Gendang Beleq)

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Abstract— The aims of this study is to describe and analyze connotative meaning of of signs in Lombok Musical Instrument (Gendang beleq). The researcher divides the data into two parts which are primary and secondary data. The primary data consists of magazines, books guide, and the data from internet and the result of interview. the method used in this study is qualitative. The main theory that the researcher used is Roland Barthes Theory. The result of this study shows that the connotative meaning of signs in Lombok Musical Instrument (Gendang Beleq) was Courageous, spirit, strength.

Keywords— *Semiotic, denotative and connotative meaning, Lombok Musical Instrument (Gendang Beleq).*

I. INTRODUCTION

Lombok is one of the islands located in eastern of Indonesia. This island is also still rich in arts and cultures which are still preserved by local communities. The majority of Lombok island is indigenous Sasak tribe but the other tribes are Tionghoa, Bali, and Arab tribes also stay in Mataram city. Islam becomes the majority of Lombok society. In addition, other religions in Lombok are Christian, Catholic, Hindu, Buddha, and Kong Hu Cu (wangsa, 2016).

Because Lombok is inhabited by various ethnic and religion, of course, it becomes a consideration of researcher in determining research data. Some magazines that become the source of data in this research such as *Enjoy Mataram* magazine published by Tourism and Culture Office of Mataram city.

In general, the meaning of the words is distinguished by a denotative and connotative meaning. Denotative meaning is meaning that does not contain other meanings or values, whereas connotative meaning is the additional meaning or sense value contained in a word. For example the word 'rose flower'. Denotative meaning of *rose flower* is plant in flower categories that has thorns in stems and petals and usually red, white, and pink colors. Denotative and connotative meaning are created not only by the words but also by the images. To create an image connotation in semiotics, denotative and connotative messages must be distinguished first because the second-level semiotics connotation system is built on

a denotative system. In pictures or photographs, the denotation meaning is the meaning that is delivered as a whole and the connotation meaning is the meaning generated by the image elements in photo.

Semiology therefore aims to take in any system of sign, whatever their substance and limits of image, gesture, musical sounds, objects, and the complex associations of all these, which form the content of ritual, convention or public entertainment: these constitute at least systems of signification (Barthes, 1964).

Chandler (2007) stated that denotation and connotation are terms describing the relationship between the signifier and its signified, and an analytic distinction is made between two types of signified: a *denotative* signified and a *connotative* signified. Denotation tends to be described as the definitional, literal, obvious or common-sense meaning of a sign. Means that denotative meaning is what the dictionary attempts to provide.

Barthes (Shobur, 2009) stated "there are some levels of the relation between signifier and signified called 'staggered systems'". The two of levels are *Denotation* and *Connotation*. *Denotation* is a level of sign explaining the correlation between signifier and signified in which the sign produce the explicit, direct, and real meaning. Whereas, *Connotation* is a level of sign explaining the correlation between signifier and signified in which it is explained an implicit, indirect, unreal meaning.

Denotative meaning is the first order meaning which is objective that can be given to symbols. It is by linking directly between the symbols with a reality or the designated phenomenon. Then the meaning of connotation is the second order meaning that can be given to symbols with reference to cultural values that are therefore on the second level.

Sign can be examined through two orders of signification. In the first order, the sign can be identify its background which is signifier (2) and signifier (2) order. This order is the denotative order by interpreting the signs literally. After finding the literal meaning, then go to the second order of signification that is connotative meaning. In this second order of signification, the cultural context is needed.

II. AIM OF THE STUDY

The aims of this study is to analyze and describe the connotative meaning of sign in Lombok Traditional Music (*Gendang Beleq*). For this purpose, the magazine will be analyzed by using Brthes theory of semiotics that is two order of signification to know the connotative meaning of Lombok Musical Instrument (*Gendang Beleq*).

III. THE METHOD

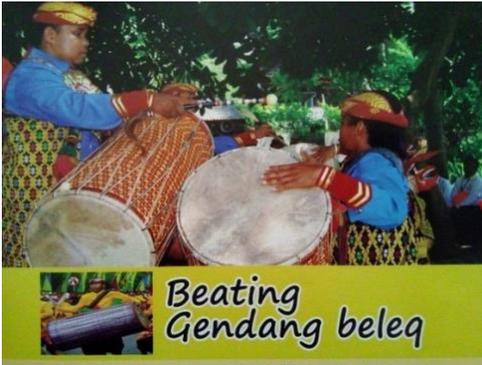
The researcher divides the data into two parts which are primary and secondary data. The primery data

consists of magazines, books guide, and the data from internet and the result of interview.. In this case, the researcher as an interviewer does the interview to get more information about some attractions in Lombok and its history.

The technique of the primery data collecting can be described through some steps such as collecting some magazines that consist of verbal and nonverbal and selecting the data which consist of verbal and nonverbal. However, the secondary data is a kind of interview. The researcher interviews some cultural observers to make the result of research more credible.

IV. FINDINGS AND DISCUSSION

First order of signification

<p>1. Signifier Two men, <i>Gendang Beleq</i></p>	<p>2. Signified Two people who are holding <i>Gendang Beleq</i>, they face each other by using <i>Sasak</i> traditional clothes such as <i>Cepuk</i> on his head, traditional clothes called <i>Godek Nongkek</i> and <i>Sarong</i> in the form of a typical <i>Sasak</i> tribe <i>Songket</i>.</p>
<p>SIGN Signifier</p> <div style="text-align: center;">  </div>	

In the first order of signification, the sign can be seen as signifier and signified. Signifier (1) is two men carrying a big drum. Then the two men, signifier, are carrying big drum. Lombok people called it as *Gendang Beleq*. The two men faced each other. They used the traditional clothing of the sasak tribe, Two people who are holding *Gendang Beleq*, they face each other by using *Sasak* traditional clothes such as *Cepuk* on his head, traditional clothes called *Godek Nongkek* and *Sarong* in the form of a typical *Sasak* tribe *Songket*. This stage is the denotation meaning.

Second order of signification

<p>SIGN Signifier</p> <div style="text-align: center;">  </div>	<p>Signified Spirit, strength,</p>
<p>SIGN With a loud voice, <i>Gendang Beleq</i> is played by the sasak youth to give the spirit and strength to the war fighters who have finished their war.</p>	

In this second order of signification, cultural context has played a role. The first order of signification (I) is used to analyze second order of signification. In this second order of signification, the signifier interpreted as connotation by the meaning as "two people who are holding *Gendang Beleq*, they are facing each other by using traditional clothes Sasak that is using *Cepuk* on his head and traditional clothes called *Godek Nongkek* and use a sarong in the form of songket typical Sasak. Before analyze the connotative meaning of this picture, let tray to chack the history of *Gendang beleq* first.

Gendang Beleq is a traditional musical art played in a group by using several kinds of musical instruments and the big drum as the main musical instrument. Drum musical instrument used slightly different from the drum musical instrument in general because the drums have a larger size. *Gendang Beleq* is a traditional art that comes from the Sasak tribe on the Lombok island , West Nusa Tenggara Province.

Most people consider that this music was from Bali because the rhythm, rhythm, and flute sound almost similar to Balinese music. Looking at the history, in the 17th century Lombok was dominated by the Bali kingdom that was the kingdom of Klungkung. Then, in the 18th century was dominated by the kingdom of Karangasem. Precisely, in the seventeenth century, Lombok was struggled by two kingdoms. Those were the kingdom of karangasem Bali and kingdom of Makasar from Sumbawa. At the beginning of the 17th century Karangasem people crossed to the island of Lombok and established some villages and build political control in Lombok that is precisely west Lombok.

Long time ago, the *Gendang Beleq* is just a musical instrument that accompanies the soldiers when it would fight into the battlefield. The signified of this image are the sound of this drum was believed to make the soldiers became more courageous, spirit, and strength to sacrifice in defending the kingdom. But over the time, *Gendang Beleq* was used as entertainment that was displayed at cultural events, arts, or traditional wedding celebrations.

The myth of *Gendang beleq* for Sasak society was that the sound of *Gendang Beleq* can make the soldiers more courageous in war. However, *Gendang Beleq*, nowadays, are used in some cultural event especially in traditional wedding celebration. The Sasak Society belief that the sound of the drum can make the wedding celebrations more lively.

V. ACKNOWLEDGEMENTS

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The days of poetry are running out

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Abstract— *The purpose of writing this essay is to make an observational decision about where the future of poetry will stand due to the unprecedented development of technology and science. In this article, I tried to show how the poems got separated after the invention of printing from the early and medieval poems. In spite of using computer equipment, especially poetry writing, poetry is changing its old anatomy. There is considerable reason to think about this change that technology has a close relation with the writing of poetry. As a result, a visible change in the poems of poetry that has been used so far is a visible change. To prove the reality of my project, I have tried to illustrate the concept of change of poetry, the history of printing, the history of anthropology, language and myths. But even though this fact is still a huge change, the concept of poetry in human mind does not seem to change.*

Keywords— *Poetry, poem, poet, society, compose, existentialism, metaphysics, languages, biological existence, religious, mortal, printing press.*

For not allocating any place to the poets and their creation in his ideal state¹, Plato has been rebuked by the poets over the past 2500 years. The poets can be critical of the people living in the society very often because they possess the wonderful gift of writing. There is nothing to be astonished at the poet's being vocal about their creation. Despite that, the poets are unwilling to expound why writing poems is better than other works.

Nobody considers whether the literary piece is going to be good or bad while embarking on writing. Without any external pressure or material gain, the poet assigns himself or herself to writing. If the poet goes without composing any poems, it will not be harmful for him or her. Putting aside the inspiration coming from within is impossible to be neglected to the poet. In such a condition, putting something in black and white brings freedom. The unexplainable part of the world does not constitute the entire literary manufacture of a poet. Even explaining every aspect of a literary work may become impossible for the poet. But the dynamics of perception take a creative shape at an auspicious time which then enables the poet to embrace truth. The continuation of this perception results in making

a poet. At this stage, the poet's recurring perception wants to be expressed linguistically. The poet also goes on to transmit his or her perception to the people speaking the same language.

We can go further into what sort of logic the poet organizes in a bid to fulfill his or her task. In fact, a poem is a piece of work and setting the process of doing that work in motion is the soul work of the poet in the first place. The word 'art' has been willingly omitted in the previous lines. Poetry is finally considered to be reader oriented. It will be more specific to say that the fame of being a poet is more reader oriented than the composition of poetry itself. The reason behind this is the fact that poetry and fame are different from each other. The presence of another person is totally irrelevant at the time of composing a poem. But the existence of poetry is dependent on the acceptance of the readers. If a poem does not have the magnetism required to draw the readers to it, it cannot be a poem at all. In the prosperous domain of poetry, compulsion and salary have nothing to do. It is also true that poetry will suffer from the existential crisis for want of readers. Even the poet may lose his or her interest in reading a poem of his or her own composition. In the first phase of creation, the poet is moved by a kind of poetic spell. The poet puts into words the struggle between his or her inner self and the external world. Unlike the majority living in our society, the poet is gifted with the power of recording the struggle with the help of language. The poet does not create any language. Since a language survives through the mutual partnership of the people speaking the same language, the poetry composed in that language enjoys the power of promoting activism among the users of that language. But the lack of a universal definition of the poet and his or her poetry has made it impossible to turn down the claim of the poet. Poetry is not such a science which can be proved false. Furthermore poetry is not like that field of metaphysics which is not tied to religion or supernaturalism². Science leaves a kind of implication in its hypothesis; in case of any exception to that, the outcome of the whole project becomes jeopardized. But this is not possible for the poet.

Can we place the poetry of the poets who are known or unknown to us and who lived in olden times such as Homer

or Valmiki, Kalidasa or Euripides, Chandidasa or Chaucer, Rumi or Tagore and Nazrul and Baudelaire in the same category? How can we minimize the effect of not only subject and style but also person and time through this process? Is generalization possible between the subject and style of an epic and a lyric? The lyricists of our contemporary world have no need to play the same role like the writers of epic, the setting of which is the ancient world. In addition to that, the post *Rabindranath-Nazrul* lyrical poems can't truly conform to the genre since there is no lyrical properties in them. It is known to us that poetry is the oldest medium of literature in every language. So we can't leave the thought about the depth of the source of this medium. We can't say why the ancient people choose poetry as a medium of literary expression. The availability of alternatives is a must if someone wants to choose something. We also don't know whether the poets of the ancient times had any alternatives. So, they choose poetry from a variety of alternatives is not exactly the case. I think that becoming a poet was intertwined with the first attempt at becoming a true human being by our forefathers³.

Humans are the only creature in this world who has struggled a lot to achieve the level of the present age. Language has fostered mankind's achievement. Language has been transmitting the experience and memory of the humans down the ages. The work of adding the wisdom and experience drawn from the past to the current wave of knowledge is done with the help of language. This flow is interlinked with the existence and nature of mankind. Why did this thought enter into the humans? Almost all the creatures use a few words and codes on a limited basis. But, it is impossible for them to achieve the most sought after excellence at a regular or systematic interval. Even if the aforesaid creatures have the ability to pronounce a word or two, they are unable to surpass the complexity of interpreting it in various contexts. The consequence is the non application of the previous experience or knowledge in the life of these creatures. The existence of the idea of 'a human being', which we are carrying forward, almost depends on the charismatic power of the languages. Humans have got extra advantages over other creatures through using a reliable medium of communication i.e. language. In addition to maintaining day to day communication, language has constructed a bridge across the river running between the past and the future. At that time when paper and alphabet were not invented, what did the Humans do in order to fill up the gap between the past and the future? To me, the mystery behind the creation of poetry is hidden in this question. So, it can be said that humans have created an eternal world of poetry distinct from the limited biological one and that very world lives on

language. How is it possible to sustain the knowledge carried by language without the help of the printing presses, scripts or other devices meant for protection in this age? Before the invention of scripts, humans used their memory for the purpose of protecting their special knowledge accrued from many clans of languages. Humans can commit the knowledge gained from the material world as well as the language spoken by others to their memory without any substantial change. There is the presence of a kind of internal grammar which facilitates the way our brain responds to the absorption of language and how that grammar is created is not known to us. Linguists from Saussure to Chomsky have tried to know about the nature of that grammar⁴. I think poetry bears more than the aspiration out of which language was created; it resembles the way which humans use to protect their issues. The reason behind this may be the mortality of our life. By continuing the process of reproduction, Humans actually want to shield themselves against death. This realization goes parallel to the existence of a human being. Humans engage themselves in variety of works so as to secure their existence. But the overall existence of a human being is not dependent on the biological aspect alone. In addition to the biological existence, the existence of thought and realization are also very important in the case of humans because they want to leave not only biological survivors but also ideological survivors⁵. This was not possible before the invention of alphabets or scripts. Then, the only means was the memory. Humans needed to maintain some rules so that the picture of language could be absorbed into the memory permanently. It is very easy for the humans to commit the sentences full of rhythm and alliteration to their memory. When those stanzas which are very easy to be framed into the memory come to us, the glands of our brain turn excited and such a style is formed which is quite different from our day to day conversation. This results in the creation of poetry. I want to regard the process through which poetry is created as the ancient printing press. This is also the factor which explains why poetry preceded prose at that time when the usage of the printing presses and things to write on were not in vogue. How the humans learnt the art of composing poetry is both complex and unsettled like the creation of language. Language is such a medium which originates from our body. But, we can't touch it inside or outside our body. Moreover these invisible strings of words construct a bridge of communication between two visible humans. One can then understand the intention of the other. The existence of a language can not be imagined without a biological body. On the other hand languages have no body which can be touched.

But, it is true that humans had no knowledge about rhythm or rhyme when they started writing poetry. Rhythm has been an instinctive feature of the humans at the time of giving their speeches a permanent shape. As a result, not only epics but also ethics, law and history have been composed in poetry from generation to generation in ancient times. We all know about the great epics which were enriched by the poets from various ages. Some poet gifted with the extraordinary poetic license might give those epics the form with which we are acquainted now. Mankind's maximum growth in the field of thought is found in those epics. The reason is that either there is no need for everybody to protect the day to day happenings or our brain cannot store that volume of content. So, the epics of the ancient period are replete with those kinds of similes or the supreme level of imagination which doesn't conform to the reality and makes us think what kind of reality has given rise to this imagination⁶. Our material consciousness at times cannot fathom the practicality of the ancient myths and the characters found in them and this deviation from practicality also makes us wonder⁷. But, it will be wrong to say that only imagination has provided the poets with the required materials. It is proved by the graphic description those epics gave about the social and political reality of that age. Moving a bit further from the characters of the age of Grecian myths to the age of Socrates will make us observe that the plays composed by Euripides or Sophocles maintain a good relation with reality. The Oedipus complex which was first seen in the plays of Sophocles has not lost its appeal yet. These playwrights and poets even referred to Socrates and his disciples in their writings. In the Indian mythology, the battle between the korus and the *Pandavas* or the vendetta between the *Yadavs* and the *Raghus* has been historically authenticated in the same manner⁸. Though we can not explain whether the presence of ever changing man eaters, ghosts and mammoth creatures was real or not, we can understand that these things are beyond explanation like the magic realism, a Hispanic literary movement in the same way also. In spite of being devoid of reality, those super human elements cannot be completely aliens. Humans are such a creature who cannot live in reality always. The real life becomes a purgatory to the humans if it is not covered with imagination. Humans would dive into the trend of death and suicide then⁹. As a result, they always want to attach themselves to the immortal power. This immortality is what "poetry and art" are¹⁰. This immortality does not refer to any religion or the idea of the creator in any religion to me. This perception is an immortal consciousness in itself. Being trusted by air, this consciousness mingles with the super fast ray of light and roams in the outer space. The truth that "I am mortal" is

a mournful cry in a human being's consciousness. Is the ascension into heaven by Gilgamesh, a king of Mesopotamia or by *Yudhisthira*, a king in the Hindu epic Mahabharata anything other than the same pain? Humans have not composed poetry or other genres of literature in fear of death or to glorify it. They also have the latent desire for being into the immortal lines which have been composed by them. Even Baudelaire's hell and syphilis are the result of this antagonistic consciousness. To challenge something or to lodge a complaint regarding personal grievances with that is the purport of this genre. However, we have observed that on the arrival of scripts the style of poetry has changed. But, that change has not been a bolt from the blue because the invention of scripts is not all about safeguarding the language of consciousness. Even after the introduction of scripts, memory was more important than writing due to the scarcity of writing materials. This led the humans to be dependent primarily on their memory. Crisis of this stature had not been present here in our part of the world before Nathaniel Brassey Halhed's printing press came into vogue two hundred years ago¹¹. In fact, the history of printing presses is not very long. Preserving knowledge became easier as soon as the printing press arose. It became so easy for the people concerned that the search for any information can be easily operated in any books. The onus of preserving writings went to the books as well as the individual. Prior to the invention of the printing press, poetry belonged to the mass. At that time, poetry did not revolve around the educated only. A person with a very little education was enough to spread the message contained in a poem since others were able to listen to his or her recitation. It is an irony that the printing press has made poetry divorce the mass. Poetry has become intensely personal. The metaphors along with other figurative features used in poetry have been out of control since then. Being subjective, poetry also lost its focus which previously centered on the magnanimous subjects related to a nation. The poets kept themselves busy in glorifying the trifle through their poems. With this glorification of the trivial things, poetry became devoid of the property of quenching the collective thirst. The aggression of the printing press on a wide scale orchestrated the separation of the illiterate from poetry; the entertainment of whom came from poetry in the past. The poet no longer became directly reader oriented. The poet now does not go to the doorstep of the readers. The practice of our age is to print thousands of copies of books full of the poems composed by the poet with a view to sending those material copies to the readers. Whether the readers read those poems or not can be the subject of another debate. The cycle of poetry revolved around the mutual pursuit of the poets as well as the readers

in the days that preceded the printing press. Now, the readers are neglected by the poet in the course of creation and there remains no scope of adding or removing anything at a subsequent time¹¹¹². The primary phase of weaving a poem carried forward mankind's perception and memory. Poetry was the transmitter of success and failure from one period to another. At the present time poetry does not have to hand down anything. So, it has become thoroughly personal. Drawing some examples from our Bengali poetry, this can be proved. The examples taken from the *Charyapada* show us that the personal interest has ceded its place to the collective welfare. Basically the *Charyapada* portrayed the humans of that particular time when they started evaluating their worth as a whole. The aim of the *Charyapada* was to connect to the universality crossing the barrier of individuality. There is no depiction of personal pain or suffering in these poems. The elements of life seen from a bigger perspective and the constituents of religion are graphically described in these poems. Over the eight hundred years of the medieval age, the structure of poetry has changed a little but no diversion has been found in the subject matter. The universality of the subject matter has immortalized the poetry of this age. It is often said that the epic poets leave their souls here in the world while passing away. Epics tell us the story of the period when humans were living in a strong group. At that time, the necessity of being united was uniquely important. In the post charyapada period, the stories of the folk deities as depicted in the *Mangalkavya* were the stories of survival. Even the lyrical poems of the *Vaishnavite padavali* delineate the suffering of the same soul inhabiting every creature¹²¹³. The story which is found in these poems has been born by the humans by assimilating them with their consciousness about struggle and philosophy down the ages. Still I can not understand why today's poets bear a dream about immortality. These poets also want the readers to understand their poetry or to compare their perception and expression with the poets. On the part of today's poets, this is a kind of illogical desire. The lack of historical knowledge and the inability to observe the dynamics of various socio-economic classes enkindle this desire for immortality. It should be kept in our mind that today's poets write for themselves and their minority class. The use of the word 'class' can not be the appropriate word because class is what humans have lost in our age. In spite of the evolution of a wealth and consumer oriented class, the field of perception and consciousness has diversified now. The perception of today's poet is subjective only. If it resembles another poet, it becomes a minimization of thought. So, it is imperative to be in the know of the personal life of a modern poet in order to form an idea about him or her.

Modernity teaches us this. But the readers need not know the personal life of not only Homer and Shakespeare but also *Alaol* and *Bharatchandra* in a bid to taste their literary works. By reading their poetry, the readers could sharpen their experience, entertain themselves and find out the formulas of matching themselves with the world. Collectivism got the upper hand over individualism in those literary works. There is no fault if Hamlet becomes the master of a horse or the boy who run errands in a theater group. No fault is there also in Homer's blindness. Is there any fault in *Valmiki's* life as an ascetic? The answer is 'no' since he has not limited the scope of his literary works by placing him inside. But understanding *Rabindranath* necessitates the presence of background knowledge inside the reader. The poetry of T.S Eliot throws the reader into the domain of history and myth. None of the two stands on their own feet. Their steps are on the soil of another territory and their readers hover in the sky of information. The people of this class are writing without maintaining any relation with poetry. Poetry is being extremely marginalized. Why do the poets clamor for poetry then? The reason which gave rise to the consciousness of poetry amid mankind is becoming irrelevant in our present age. Poetry's survival is like the organ of an animal which has been defunct in the evolutionary process. The people with a comparatively lower grade poetic license are becoming the script writers of our television channels overnight. Some of them have diverted their attention to the writing of novels. The others are frequenting the printing presses in order to relieve them of the delivery pain. Being undervalued in own country, a few of them are going abroad in order to buy the poetic fame from the so called entities.

Despite these, poetry is still victorious. The presence of poetry implies that our society has not been fully robotic yet. The texture of the rhythms, words and sentences of that poetry is not borrowed from the computer. That poetry will jumble even the certain way of happiness. Poetry will fight against itself then. The days of talking about the people who remains not only outside the customary rhythm and lexicon but also the people who follow either prosaic or mixed patterns are running out. Now, poetry is a kind of thinking which leads to perception. Perception can be expressed through various channels but no name should be applicable to it except poetry.

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Rite of Transition in Guy of Warwick and Bevis of Hampton: *The Liminal Persona in Betwixt and Between*

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Abstract— This article aims to analyze the Self-quests of two transitional heroes from two great Anglo-Norman romances, *Guy of Warwick*, and *Bevis of Hampton* in terms of Gennep's notion of the phases of Rite de Passage and Turner's notion of liminal state. It attempts to trace the heroes' journeys in light of Gennep's and Turner's terminology. The main purpose in doing this is to show that both heroes in both romances act as bridges to fuse the cultural elements between Pre-conquest and Post-conquest England in order to make the way for the birth of a new Self at individual and national levels with regard to changing dynamics of the contemporary society. It also discusses how the birth of a new Self necessitates the metaphorical deaths of the transitional heroes in both romances. This article is outlined as the introduction of the romances and the general discussion of the heroes' Self quests in both romances in light of Gennep's and Turner's notions.

Keywords— romance, Self, voyage, hero, rite, identity.

ÖZ— Bu makale, iki önemli Anglo-Norman romanı olan, *Guy of Warwick*, ve *Bevis of Hampton*'daki iki geçiş dönemi kahramanının Self yolculuklarını Gennep'in rite of passage teorisindeki aşamaları kullanarak ve Turner'in öne sürdüğü liminal durum fikrini kullanarak incelemeyi amaçlar. Kahramanların yolculuğunu Gennep'in ve Turner'in terminolojisini kullanarak izini sürme girişiminde bulunur. Bunu yapmaktaki temel amaç, her iki romanstaki kahramanların, çağdaş toplumun değişen dinamiklerine uyum sağlayabilecek ulusal ve bireysel düzeyde yeni bir Self anlayışı yaratmak için Fetih öncesi ve sonrası İngiltere arasında kültürel elementleri bir ara getiren köprü görevi görmelerini göstermektedir. Bu çalışma, ayrıca her iki romanstaki geçiş dönemi kahramanlarının bu yeni Self anlayışının doğuşu için metaforik olarak ölmeleri gerektiğini tartışır. Bu çalışma öncelikle her iki romansa genel olarak tanıtır ve daha sonrada her iki romanstaki kahramanların Self yolculuklarını Gennep ve Turner'in teorileri ışığında tartışır.

Anahtar Kelimeler: romans, Self, yolculuk, kahraman, ayin, kimlik

I. INTRODUCTION

"Rite de passage", that is, rite of transition as Gennep terms, helps order the crises, which one experiences in his life voyage and which necessitates one to shed his/her old Self with a new one with regard to the changing dynamics of the relevant time. He defines "rite de passage" as "rites, which accompany every change of place, state, social position." By rites, he means three phases: separation, liminal state (margin), aggregation or incorporation. The first phase of separation signifies the hero's detachment from his earlier fixed state in the relevant socio-cultural dynamics. The second phase is the liminal state in which the ritual subject becomes a displaced passenger. In other words, in this state, the hero attempts to survive through the vortex of the existential angst in symbolical way. The hero is stuck in betwixt and between. As we will argue more in the following parts, the liminal stage in rites of passage is the stage of naked Self when the hero is secluded from his culturally imposed Self. The third phase of aggregation is the stage where the transformed Self is incorporated or re-integrated back into society. The third phase is not always achievable. The hero might be stuck in purgatory or chaos just as Victor W. Turner has claimed in his essay; *Betwixt and Between: The Liminal Period in Rites De Passage*. It is the state on which this study will attempt to put its focus since Destruction and creation of the Self occur at the same time in the hero's death in liminal state in order to pave the way for a new transformed society just as it happened in two important Anglo Norman romances, *Guy of Warwick* and *Bevis de Haumton*. Both romances have close resemblance in terms of having exile-return structure. Both romances capitalize on mythical and symbolical voyages in which the heroes, as the representatives of their societies are able to face off the haunting memories, anxieties of their existing societies. Within this frame, as mentioned above, both romances

will be evaluated as transitional romances that pave the way for the making of a new society.

As will be detailed later, both Bevis and Guy separate from their culturally imposed selves in one way or another. They shed their selves in their voyages to distant lands. At that point, they stay on the way from being to Self-becoming. They are naked anymore in a liminal place. But their aggregation to newly established society seems not to be achievable since they are transitional selves. The initiation of the existing society into its newly created Self requires the physical or metaphorical death of the transitional selves, the heroes, who represent the society in this voyage.

This paper will be twofold. It first aims to introduce briefly *Guy of Warwick* and *Bevis of Hampton*. Secondly it attempts to prove the aforementioned argument in these two romances showing the heroes' journeys in Arnold Van Gennep's ritual phases and how they are stuck in the liminal stage, between and betwixt.

1.1. About Guy of Warwick and Bevis of Hampton

Guy of Warwick and *Bevis of Hampton* are regarded as two of the most popular crusading romances since they were composed. Their popularity equally stands stretching beyond the boundaries though *Guy of Warwick* is much longer than *Bevis de Hampton*. *Guy* has almost 11000 lines while *Bevis* has over 4600 lines. However, there is still dispute over the exact dates of the original versions of both romances. As Wilcox has noted, both *Guy of Warwick* and *Sir Bevis of Hampton* are considered having been composed in a time that marked the end of the third crusade that corresponded to the end of the 12th century or the beginning of the 13th century. The translations of both romances into Middle English were around 1300 (29). As Wilcox has also argued, both romances have various Middle English versions and different manuscripts. The differences in versions and manuscripts might have resulted from their popularity as Cohen says:

[...] *Guy of Warwick* and *Sir Bevis of Hampton* continued to be copied, read, and enjoyed for several hundred years after they were first composed. Clearly, then, an argument that ties the cultural use and meaning of these narratives solely to their moment of genesis is inadequate. (91)

Though there is no consensus over the original date for composition, the settings of both romances evidence that they took place in pre-Norman Conquest. *Guy* was under the rule of King Athelstan (r. 924-939) and *Bevis* was

under the rule of King Edgar (r. 959-975). It is noteworthy to say that both romances were functioned as a bridge to fuse the old and new values and thus helping the transient folk adapt to the new changing conditions. In this respect, both romances are quite of significance in that they both played crucial roles as Rouse defines, "for the construction of Englishness" (73). This is an idea also shared by Cohen, defining them as "identity romances" (90). Crane also proposes that *Guy* and *Bevis'* crusading voyages unto heathen lands have made slow but great contribution to the Self-making of English society (61).

2- Rites of Transition in Guy of Warwick and Bevis of Hampton: The Liminal Persona in Betwixt and Between

Once meek, and in a perilous path,
The just man kept his course along
The vale of death.
Roses are planted where thorns grow.
And on the barren heath
Sing the honey bees (Keats, lines 3-8).

Rites of passage can be defined as a set of rituals which sign the transition of a person through the life and death cycle, from one phase to another over time, from one position to another, integrating the man and social experiences with physical destiny. The physical and metaphorical interplay of life and death is at the heart of all rites of passage, and the battle between these two forces alleges the vital paradox of our mortal side.

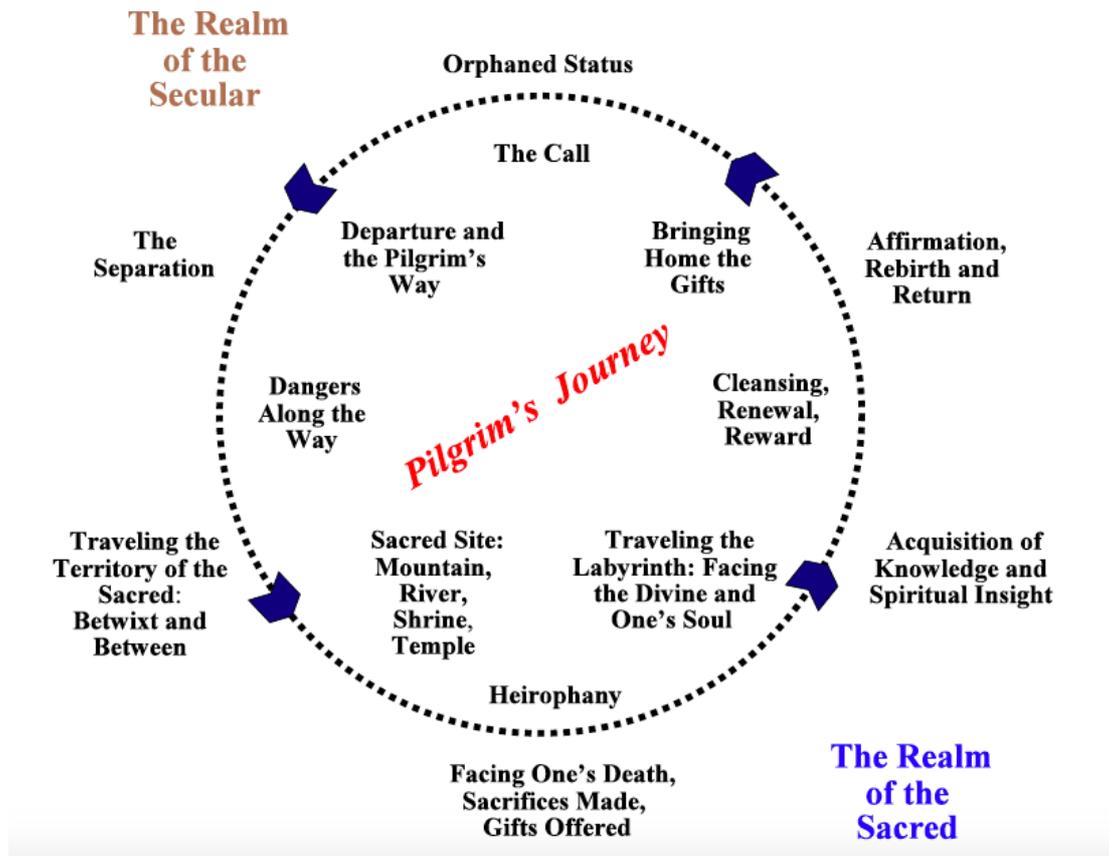
Victor W. Turner states that such rites are transitions between states. By "state" he means "a relatively fixed or stable condition" (234). Like birth, initiation, marriage, pregnancy and giving birth, circumcision, entry into a profession, promotion into a higher social class, or death. And these rites help one shed his earlier state in favor of a new one. Turner defines transition as:

a process, a becoming and in the case of rites de passage even a transformation- here and apt analogy would be water in process of being heated to boiling point, or a pupa changing from grub to moth. (234)

As mentioned briefly in the intro of this study, Gennep in his seminal essay, *The Rites of Passage*, mentions three phases in rites of transitions. The first phase involves the hero's symbolic detachment from his earlier stable position or state. The second phase is the liminal period in which the hero is stripped from his existing identity and he is in between being and becoming. In this state, he turns into a transitional being

or 'liminal persona'. He travels suspended in the paradox but celebrates it. In the third phase, the passage is

consummated. In the last phase, the ritual subject is reintegrated back into society.



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¹<http://www.webpages.uidaho.edu/%7Erfrey/PDF/Shared/Pilgrimage%20Diagram.pdf>

As also argued in the introduction to this study, Sir Bevis of Hampton and *Guy of Warwick* have many common traits in many aspects of its focus. In the doubling technique of these two romances, Guy and Bevis move in a cyclic setting from England to the East and back again in terms of arrangement and consistency. In such episodic romances, it might be possible to see that Guy and Bevis' self-quests share some resemblances to Gennep's rite de passage. Both romances follow the structure of pilgrim's journey in rite of initiation. Both Bevis and Guy mark their separation by leaving England, which has constructed the constituents of their selves.

Guy's first separation occurs when he falls in love with his lord's daughter, Felice. A vassal's love for his lady is a well thought driving force for the ritual subject Guy to separate from his fixed state in order to win her heart. Felice does not show his love any interest unless he becomes a knight "- handsome, courteous and renowned, brave and bold, prized for his feats of arms (601-628)." But his real separation as a ritual subject

occurs in the second part of the romance after his return from worldly voyage to England:

It was in May, in summertime, that Guy was in the city of Warwick...On a beautiful evening, Guy climbed a tower and leant out of the high gallery. He looked at the country round about and at the sky, which was so full of stars and at the clear and calm weather. Then Guy began to think how God had done him great honour; he had never done greater to any knight, for he was never in any place or fight that he was not considered the best. And he thought of how he was a man of influence and renowned in foreign lands and how he had killed so many men, captured towers and cities by force and had exerted himself far off in strange realms, for the sake of a woman whom he loved so much and for whom he had borne so much suffering- but never for his Creator, who had done him such

great honour, nor had he bothered to serve him. But now he wanted to repent this. He began to sigh, and resolved in his heart that he would completely change his life and put himself at God's service. (Weiss 7563-94)

On the other hand, in *Bevis of Hampton*, separation occurs when Bevis's mother schemes the slaying of his father, and then attempts against Bevis' life when Bevis struggles to claim his rightful throne by intending to kill his mother's lover:

"My fine lord emperor," said Bevis the wise, "you embrace my mother without my leave; you killed my father, whom I loved so much. Therefore, my lord, I ask you to return me my land, which you hold unlawfully and quite against my will." The emperor replied: "Silence, fool!" (Weiss, 297-302)

These are the moments when Both Guy and Bevis start to dissolve their imposed selves just as the elements do. Thomas Tymme's *Practise of Chymicall Physiche*, a famous book written on the transmutation of the elements in 17th century well describes the dissolution and transmutation of elements as:

By transmutation I meane, when any thing so forgoeth his outward forme, and is so changed, that it is utterly unlike to his former substance and wonted forme, but hath put on another forme, and hath assumed another essence, another colour, another vertue, and another nature and property (qtd in Lichte, 91).

In their voyages to far off lands, the transformative phase, which is the liminal period begins. And in this phase, they become liminal personae. In this phase, with Turner's terms, they become the neophytes², that is, they become neither dead nor living:

Transitional beings have nothing. They have no status, property, insignia, secular clothing, rank, kingship position, nothing to demarcate them structurally... In the words of King Lear they represent "naked unaccommodated man (Turner, 237)."

² According to V. W. Turner, The neophytes are likened to embryos newborn babies by symbolic means. The essential feature of this symbolization is that the neophytes are neither living nor death.

In this respect, Dr. Mary Douglas of University has called this process as pollution. She means by pollution as ritually unclean. Liminal personae pollute themselves and blur the boundaries. Both Guy and Bevis become structurally invisible and are commonly or partially detached from the culturally defined selves. This can be evidenced in many episodes in both Guy of Warwick and Bevis of Hampton. In one of the episodes in which Guy met his mentor Heralt whom he thought was killed in the fight against the men of Duke Otun, they don't know each other till they explain their identities:

As Guy was returning from hunting, he saw a poor man going in front of him. Then he called him over and gently asked him: "Worthy Sir, Where do you come from? Tell me, don't hide it from me!" "My Lord" he said from Lombardy where I led a very life: There I lost my Lord, a knight of very great valor. Duke Otun had us betrayed- may he never be forgiven for it I want to journey in this manner, always to pray for my Lord's soul." Guy said: "Who was your Lord, whom you loved with such great love?" He was called Guy of Warwick; there was no one more famous in the world." When Guy heard him give his name, he began to sigh. "Worthy man," he said, "tell me: upon your word, What is your name?" "In the kingdom where I was born I am called Heralt of Arderne (Weiss, 1553-76)."

They experience ambiguity, paradox and confusion. And this ambiguity manifests itself in the romances as Saracens, beasts, dragons, and giants.

In both romances, Saracens represent the lurking danger deep in one's psyche. East in both romances appears as a threatening place where the heathen, Saracens appear as the embodiments of the heroes' psychological fears before their Self-discovery. In the first part of the romance *Guy of Warwick*, Guy defeats the Saracens who surround Constantinople; he also attracts the Byzantine Emperor's daughter and his empire. By defeating Saracens and declining Clarice's enticements, Guy shows himself praiseworthy of coming back to home and marrying Felice and getting her birthright of Warwick. In the second part, Guy as a ritual subject moves from chivalric knight to knight of God. When Guy turns out to be God's knight, his fight with the Saracens becomes deeply meaningful. The foe is depicted as physically, ethnically and now spiritually monstrous. Guy's first quest in the Holy Land happens when he meets Earl Jonas of Durras. He and his fifteen sons have been imprisoned. The King Triamour of Alexandria imprisons them. The King's irritating attitudes infuriates

the Sultan. The Sultan tells Triamour to find a warrior for a single combat against, the huge, monstrous Amoraunt, a Saracen of Egypt. Triamour assigns Jonas with this mission. He encounters Guy in disguise of a pilgrim. He tells the pilgrim (Guy) about his search for the great English warrior, Guy. Only after hearing Jonas' story of his captive sons, Guy consents to fight against Amoraunt to set them free from imprisonment. Guy's concealing his true identity is the sign of his symbolic dissolution of his existing identity and his transmutation into a palmer. Amoraunt here is one of the representatives of the paradox, ambiguity or confusion, which Guy has faced as a liminal persona. Guy as a liminal persona has to clean all these pollution in order to forge a new Self. And, he defeats the giant Amoraunt and sets Jonas and his sons free. In his return to England, he finds his homeland under invasion by Danish people. Danish king Anleaf brought a giant called Colebrant with him. Indeed, both Amoraunt and Colebraunt seem to be the same foe in representation. But the first represents his religious crisis and the latter does his national Self-crisis. Both symbolical monstrous figures can be seen as the obstacles to forge a new Self in individual and national awakening. After defeating his giant enemy, Colebraunt and setting England free from Danish invasion, he retreats into forest as a hermit in his last days. But his refusal to stay in Warwick and his preference to stay in forest symbolizes his identity crisis in between and betwixt. He has to die and dies in forest as an "unaccommodated man" in order to pave the way for a new born society. He is the one who represents society between past and present as a transitional Self. Out of his tomb, a new womb carrying a new society that breaks all the ties to past can be born.

On the other hand, in *Bevis de Hampton*, Bevis's confrontation with Saracens is different from Guy's. Bevis, sold to Saracen merchants at the age of seven, is taken to a heathen land governed by King Hermin. His liminal period as a ritual subject begins at an early age. His ultimate threat lies not in Saracen land but in his homeland, his cruel mother and his stepfather, German Emperor who kills his father and claims the throne. But still from the very beginning, the reader sees Saracens cannot be trusted. Even if he helps King Hermin defeat Bradmund, King of Damascus, King Hermin sends him to death by believing two knights' saying, "that wicked, manifest slave, Bevis of Hampton, has slept with your daughter... (Weiss, 765-94)" These two knights betrayed Bevis although he rescued them from Bradmund. In this episode;

"Bevis" said the King, "you must go to the King of Damascus, to carry this letter to Bradmund, your vassal, whom you defeated the other day, and you must swear to me by your faith that you

will show the letter to no one except King Bradmund the warrior." (Weiss, 795-808)

This episode shows that he belongs to nowhere and He is as a liminal persona in between and betwixt. Bevis says in the face of this treachery: "I am most wickedly betrayed here. I believe I have not deserved his betraying me so badly: I conquered a kingdom for him with my sharp sword" (Weiss, 960-75). He becomes structurally invisible and strips of his former Self. Just as Felice does not know Guy as a poor pilgrim when she serves food to poor pilgrims among whom Guy is there, in the episode where Bevis arrives in Monbrant and enters the palace, and he is dressed like as a palmer, Josiane does not know him weeping, "Dear Lord, in the name of God, where were you born?" (Weiss, 1362-1401) Bevis's former Self begins to dissolve and is in the process of transmutation into a new one.

Moreover, just as Guy encounters and defeats giants, Amoraunt and Colebraunt, Bevis encounters and defeats the giant, Escopart. Escopart here acts as a representation of ambiguity, paradox and confusion above all, pollution. His description as a Saracen evil signifies a crises Bevis as a liminal persona has to overcome:

A churl was certainly nine feet tall. In his hand he held a heavy club, which ten men could hardly carry, and by his side a good sharp sword. The space between his eyes was foot wide, his forehead was as large as an elephant's buttocks, his skin is blacker than ink, his nose was misshapen and knobby in front, his legs too were long and thick and his feet long and flat. He was a hideous fellow... (Weiss, 1741-57)

And finally he wins the victory over Escopart and Escopart is converted into Christianity. One sees that monsters or giants are used to show the reader the distorted vision of the hero. This blurry vision is cleared out stage by stage until the hero strips of his imposed Self and becomes totally 'unaccommodated' or naked. In other words, monsters or giants enable the heroes to question his values, norms, and sentiments in the liminal period. Turner states:

Elements are withdrawn from their usual settings and combined with one another in a totally unique configuration, the monster and the dragon. Monsters startle neophytes into thinking about objects, persons, relationships and features of their environment they have hitherto taken for granted... The neophytes are divested of their previous habits of thought, feeling and action.

During the liminal period, neophytes are alternately forced and encouraged to think about their society, their cosmos and the powers that generate and sustains them. (240)

Guy as a liminal persona fights two dragons, one near Constantinople, and the other is an Irish dragon ravaging Northumberland. Both of them are the shadows of his unconscious symbolizing his secular and religious crises. On the other hand, in *Bevis of Hampton*, Bevis's slaying the fierce boar in the forest and two lions devouring Bonefey the steward are the symbolical representations of his imposed Self. Like Guy, Bevis has to face his shadows in order to set his 'Self' free from restraints and forge a new identity. Like Guy, even if Bevis has a chance to restore his inheritance in the last episode, he leaves everything behind and travels with Josiane back to Monbrant where he lives in his remaining years. His disintegration and his travelling back to Monbrant rather than his incorporation to his earldom Hampton, is Bevis's metaphorical death. This metaphorical death is prerequisite for the renewal and rebirth of the society into a new transformed identity.

In brief, both Guy and Bevis as liminal personae are the transitional heroes who represent their societies in the liminal voyage. Both detach themselves from their imposed 'Self' and dissolve their 'selves' reducing them to nothing but naked and 'unaccommodated'. In that stage, they face their shadows in disguise of monsters, giants, or Saracens. Only when they overcome their shadows, both Guy and Bevis as liminal personae clear the blurry vision as ambiguity, confusion and paradox. At that moment, they notice they are not who they were anymore. So they renounce everything they have. And their metaphorical death happens. Out of their metaphorical deaths, new Englishness is forged.

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Black Activism: John Updike

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A major novelist, a short story writer, and a poet, John Updike is a distinguished writer of American literature. His work has received international criminal acclaim. As a literary artist, he has given us most powerful expression of the American racist society. His writing is personal, not subjective. It pleases his busy imagination, his sense of humor and his understanding of contradictions within every segment of human display.

Talented, innovative, distinctly not an outsider, Updike is a writer in the post-war inhabited style, a writer who allied himself with families, townships, churches, citizen's committees. He became a novelists of "society in the fifties, the age of post-war plenty and unconcealed domesticity for both sexes. Domesticity is a prevailing subject of his novels and so is the unavailing move violently against it, as is in his famed novel, *Rabbit Run*. But there is, in even the clear emotions of *Rabbit Run* and in the filial compassion of *The Centaur*, a kind of radiant actio lessness, a completely cerebral tone. He is an exceptionally competent spectator of the social order and its ethnicity and way of life. He has dealt with the post-war culture and its customs and traditions. He has dealt with the post-war society and its astonishing transaction of classes, back-grounds and items of social information. He likes to put President Buchanan (ancient history) and President Kennedy (the sixties) to show that they are genuine landmarks. There is no thrash about with American society; its character is fixed.

For Updike, everything has been probable. He knows his way around, in every sense, without being apparent about it. His actual subject – the lifeless hand of "society", the fixity of institutions – has gone hand in hand with the only idea of free will as the individual's acknowledgment of God. This is a period when, Updike says, "God has killed the churches". If poise is gift, Updike is a whiz kid. If to be "cool" is not just a social elegance but consciousness infinite, Updike is the best of his cool humankind.

Updike has asserted that he agrees with "Freud's view about the centrality of sex", and that his hard work is heading for presenting the "truth about sex". One must strain however that Updike's intentions are the precisely contradictory of pornographic; he takes sex critically and believes that art imposes values upon it portrayal. At its best and least precise, Updike's dealing of sex will partake in the same dialectical visualization of man's

"mixed" human form, a idea tempered by wit and significant with metaphor, that his other themes will replicate. The secrecy of sexuality is ever that a mystery; and yet the sexual meet not only involves the unexplained "Other" but is revelatory of the mystery of the identity as well. In his fiction, Updike makes a facet learning of sex in its social and psychological associations. Updike's characters consequently take on sex as a means to set up contacts with other. This way they rejuvenate themselves and look for love and elegance.

Hence on Updike's fiction sex also acts as a source of individual freedom and a mode of self-actualization. His characters adopt adultery as a means to realize their identity, confirm their existence, share human warmth, and renew their creative potentialities. Lawrence and Updike seem to differ in their approaches to sex; the former treats sex as a religion in itself; and the latter makes contingent upon belief in the supernatural. Updike holds the sex can redeem our social ailments only when we have belief in God. Otherwise, it merely satisfies our animal instincts and leads us nowhere. This has been his central preoccupation since his novel. In Updike's fiction female characters are generally the most keenly observed, the most perspicacious, practical, and mature; they are given the best lines, endowed with the most genuine wit, and privy to the most realistic opinions and sensations about life's mysteries. Yet the overarching sexual theme itself always betrays a masculine viewpoint. The narrowness and particularity of Updike's sexual world, however, do generate critical difficulties. Updike's world is usually devoid of any responsive male in it, save for the central character and occasionally a father and son. Among the white writers John Updike and William Styron are mainly concerned with the wave of social paranoia. They have delineated the problem of racism between the whites and the blacks in the contemporary society. Late in the fall of 1971, Updike published *Rabbit Redux*, his sequel to *Rabbit Run*. With familiar characters, this novel is less a sequel to the earlier one than a development of the historical and social concerns apparent in Updike's writings from *Couples* onward. This older *Rabbit* is, in many ways, a man displaced by cultural change and made passive and inarticulate by on-rushing Political and social currents. Updike has said that he decided to write the sequel; If *Rabbit Run* was a novel of the 1950's, *Rabbit Redux* is for the 1960's. If in the

first novel we found a Rabbit as a frustrated American Adam anxious to discover new frontiers, in this novel we find him not only an American Adam fallen, unredeemed but even immobilized. His Eden is attached by the blacks.

The title of *Rabbit Redux* means “Rabbit led back”. Harry Angstrom is now thirty six. He has grown politically conservative. He lives with his wife, Janice, and thirteen-year old son, Nelson, in Penn Villas, the new housing development on the outskirts of Brewer, Pennsylvania. His life is bounded by his Job as a linotype at the Verity Press and his boring routine at home. His occupation is a *passé* and like himself, he is a victim of technological change. A linotypes’ concern rests entirely with space and with the contrast between black and white, as well as with language. We are told that “All around him Rabbit hears language collapsing.” He moves only when he takes the bus or drives in to Brewer for a tasteless dinner with Janice and Nelson. Finding him in the first yard, a white American liberalism leaves every one panicky and insecure, women’s liberation movement brings disaster to the material relationships, protests against the Vietnam War divide the whole American community into factions. Besides, the rise of an activist young generation, totally unaware of the old religious and social values and completely incapable of creating new, adds more confusion to chaos. Therefore, America’s upward movement into the empty space coincides with her downward movement into moral and spiritual void. In *Rabbit Redux*, Updike creates the atmosphere of social anarchy in a truly realistic manner through TV news. Updike sets all these adverse social forces of the day active in Harry’s house to consider the burning problem: how does one survive as an individual in to-day’s America. Harry is bewildered by the changes that loom beyond his control. The moon space flight alters his universe, the blacks alter his society and the adultery in society alters his home. While Janice dreams of her lover, “the papers and television are full of the colored riots in New York, snipers wounding innocent firemen, simple men on the street, what is the coming to? The astronauts are nearing the moon’s gravitational influence.”¹ His home in Penn Villas represents his own isolation and suspension in a void. Jill, a rich-eighteen-year old runaway, who comes to live with him in house, rightly says to him: “You carry an old God with you, and angry old patriotism. And now an old wife.... you raced to the conclusion that everything is nothing, that zero is the real answer.”²

John Updike’s *Rabbit Redux* contains the story of the black revolution in America in the nineteen sixties. Updike reveals, through the speeches of Skeeter, black revolutionary, social injustices with the blacks in

American society Richard Locke points out that the wide range of tones and rhythms in black speech has never been so well produced in contemporary white writing.”³ Skeeter who is the representative of the black people delivers nightly sermons on Afro-American history. Commencing on this character, Locke says, “Thus black is portrayed with enormous sympathy and force and is anything but an allegorical cut-put.”⁴

In absence of his wife, Harry meets Jill Pendleton, an all-night bar caterer to the blacks, Janice moves out and Jill moves in, and Harry is yanked into new worlds and strange sex. Harry offers Jill refuge from the netherworld of drugs and hustlers. Dressed in soiled white, and still young enough to look happy when handed a lemonade, Jill is more sexually experienced than Harry, ready to sleep with him Just to pay for the hamburger he buys her. Jill adopts the role of mistress and homemaker while Harry plays for lover and provider. She is pliable, gentle, loving and doomed. Harry admits that she has renewed his taste for living, but he does not know how to respond to people like Jill who apparently feels no fear. She makes Harry realize that he has withdrawn from life and love because he does not think of himself. She makes him sexually “arrived” or “landed” especially after his long denial. At the beginning of the novel we are told that he “hates” sex. We hear him reflect that “Sex ages us, Priests are boyish, spinsters stay black-haired until fifty, We others, the demon rots us out.”⁵ We expect a change after his union with Jill but he remains unchanged by sexual activity and still views sex as a grim business. He tells Janice near the end of the novel: “But all this fucking everybody fucking, I’d not know, it just makes me sad. It’s what makes everything so hard to run.... There must be something else.”⁶

Like a good Samaritan and the “Statue of liberty” Harry brings Skeeter to his house for his protection. Skeeter is a young black militant and Vietnam Veteran. Harry learns from about Afro-American history, the Vietnam War, and the treatment of the blacks by the law and the corruption by the whites. Under the chairmanship of Skeeter they have evening sessions together and discuss different sorts of problems like American history, Vietnam War, American Politics, racial problem in America, Christianity, and America’s future from a black point of view. During these seminars they seldom offer any viable solutions to these problems. Their debates hardly rise above the level of a confrontation between the liberalism of the white Americans and the radicalism of the black Americans. Nevertheless these discussions present a clear picture of the characters of Jill, Harry, and Skeeter. Harry handles the whole situation very tactfully. Rabbit sometimes agrees with Skeeter’s radical views and at other times he disagrees very mildly. Actually, Harry

agrees with Skeeter on some issues in order to disagree with him emphatically on some other vital issues. This way Harry tactfully keeps Skeeter from losing his temper more frequently during their conversations. For example, when Skeeter tells Harry about the White American's past cruelties towards the blacks. Harry says, "I believe all of it" But, when Skeeter talks further on this issue Harry retorts saying, "Trouble with your line".... 'It's pure self-pity. The real question is, where do we go from here? This is the freest country around; make it if you can, if you can't, die gracefully. But, Jesus, stop begging for a free ride.'⁷ Skeeter assumes the role of vitalizer. He is the angry young black whose hatred and militancy against the whites have provided the necessary system of values and emotional energy to invest in these values. His hostility lends importance and identity to the features of American racist society. Listening to Skeeter's bitter foul – mouthed descriptions of the whites and race relations. Rabbit slowly realizes: "There seems to be not only a history but a theology behind his anger."⁸ Later during the long talks in Rabbit's living room, it becomes clear that history is Skeeter's theology. In extended monologues, he recounts his view of American history. At the conclusion of one of these lectures recounting black humiliation and suffering Skeeter asks: "Do you believe any of this? I believe all of this." Rabbit calmly replies: "Do you believe? Do you believe? I'm so mad just telling this if I had a knife right now I'd pop it in your throat and watch that milk fair blood come out and would love, it, oh, would I love it."⁹

One day when Nelson and Rabbit are away from the house, a peeping Tom sees Jill and Skeeter in sexual congress, and later the two white men set Rabbits house on fire. Skeeter informs Harry on the phone and he runs away leaving Jill sleeping inside. Harry returns to find almost the whole of his house burnt up and Jill dead inside. Jill dies a sacrificial figure. Skeeter does not save her because she is a white girl. Thus Jill's death in the fire is due to the culture pollution in American society, due to racist feelings of Skeeter. Though Skeeter enjoys sex with Jill, a white girl, he hates her as a white community. He is a conservative black radical who wants to take revenge on the white Americans for their discrimination against the blacks. After the fire episode and Jill's death, Harry teaches about the situation in the American Society, from Jill about Janice's genuine need for rebellion, and from his encounters with Stavros, a black, that his antagonist probably has more to offer his wife than himself. He takes advantage of his knowledge and gets ready to face the reality in its true perspective. Harry is dismissed from his service. In utter depression as jobless, homeless and wifeless he moves to his parents' house. His sister, Mim, comes back to her parents' house

and, like a douse ex machine, begins to straighten out the tangled relationships. She meets Janice's lover and develops an affair with him. Janice leaves him and joins back Rabbit. The novel closes with Harry and Janice going to the Safe Haven Motel where they sleep in apparent contentment. Both are Redux. Updike's final words suggest the equilibrium achieved, the truce declared: "He, she, sleeps O.K."¹⁰

Updike here interprets American life in the Sixties and the novel becomes a model of modern-day American history. The major characteristics are representatives without losing their credibility as individuals and the situation remains convincing while they reflect the historical event. Richard Locke comments that in *Rabbit Redux*, Updike "pulls against the 1960s and defends his hero's new commitment to civilization, his longing for social and personal continuity where both are hard to come, by"¹¹ and loss of human values, the black revolt, the despair of American youth, the war in Vietnam, and the sexual freedom of women are brilliantly portrayed in the novel.

In the beginning of the novel, John Updike shows how the black people in American racist society were discriminated and hated. Harry feels insulted even by talking to August Buchman, a black co-worker. John Updike describes this as follows: "Distaste, and excitement contend in Harry, he feels tall and pale beside Buchman. Tailing to Negroes make him feel itchy. Up behind the eye balls, may be because their look so semi-liquid and yellow in the white and sore."¹² Racial hatred against the blacks has been expressed through Harry and his father. Earl Angstrom is blazed against them and holds that they have spoiled white society. He regards American Negroes as "the lowest of the low".

This biased attitude towards the blacks caused the black revolution, and angry blacks forced upon white consciousness the bitter knowledge of their collective pain and degradation as in *Rabbit Redux*. Skeeter grows violent while telling Harry the history of black slavery. The white people did not like the Negroes' deformed body, their colour, and their ways of behaviors. Owing to this reason, race relations between the whites and the blacks were very bitter, and in the Sixties the black revolution was assuming militant form. Updike throws luminosity on the nervous state of affairs of the race relations in the opening of the novel: "The bus has too many Negroes ...they never hurt you, just looked; but now they're noister Sad business, being a Negro man, always underpaid They are a strange race. Not only their skins but the way they're put together loose – jointed like lions, strange about the head, as their thoughts are a different shape and come out twisted even when they mean no menace."¹³

The black people were victims of poverty, exploitation physical torture and disrespect in the white racist society. They did the whole labour at agricultural farms and in the houses, and the white people enjoyed the fruits of their labour. The blacks were whipped, lynched and even starved. Sometimes they were put to so much hard labour that they died “working those cotton swamps” Skeeter verifies the above fact:

“So what did the South do? They said ape and lynched and whipped and indignant the black man of what pennies he had and thanked their white Jesus, they didn’t have to supply him anymore. And what did the North do? It cooped out. It pulled out. It had put on all the power for the war and now it was wading into the major, happiest much of voracity and embed and misuse and toxic waste and slum-building and Indian-killing this deprived whore of a planet has ever been saddled with, right’..... The Southern assholes got together with the North assholes and said, Let’s do a deal. What’s all this about democratic system, let’s have here a dollor-crazy, why’d we ever think about, liberated versus slave? Wealth versus struggle, that’s where it’s at, right? you bolt your black labor and we’ll screw our immigrant honky and Mongolian idiot labour So let’s all sing America the Beautiful, right? North and West, robber barons and slums. Down South, one big nigger basbecue.”¹⁴

Even the law did not come to the help and support of the blacks. The Amendments made in their favour remained forceless due to the strong, opposition by the white supremacy. The segregation, exploitation and deprivation of voting still continued.

The black people were not regarded as human beings by white community. They were sold like animals. They were “property” to the white people. The law, though in their favour, could not check the purchase and sale of the Negroes. John Updike has used American history as a material for writing this novel. It is through Skeeter’s speeches that we come across the history of the black people, their arrival to the United States, their sale as slaves, their oppression and exploitation by the white people in America, the hard labour they were put to, etc. Skeeter asks Jill to read his old speech from a book. Jill reads:

“Think...of the nature’s deed, done continually and afresh God shall hear the voice of your brother’s blood, long crying from the ground; His Justice asks you even now, ‘America where is the brother? ‘This is the answer which America must give: ‘Lo, he is there in the rice-swamps of the South, in her firdesteemping with cotton and the luxuriant cane. He was weak and I seized him; naked and I bound him, ignorant, poor and savage, and I ove-mastered him. I laid on his feebler shoulders my grievous yoke. I have chained him with fetters; beat

him with my whip. Other tyrants have dominion over him, but my finger was on his human flesh. I am fed up with his toll, fat voluptuous on his sweat, and tears and blood. It stole the father, stole also the sons, and set them to toil; his wife and daughters are a pleasant spoil to me. Behold the children also of the servant and his hand maidens-sons swarthier than their sire.’ Askest thou for the African? I have made him a beast. Lo, there thou hast what is thine.”¹⁵

The black people were required to commence anti-slavery campaigning in America. The States could not ameliorate the position of the blacks, and even Church was powerless to provide any help. The entire communal system was inhuman. Skeeter desires the whole system be cracked.

“If the state cannot survive the anti-slavery agitation, then let the state, perish. If the church must be shed down by the under pressure of Humanity, than let the Church collapse, and its wreckage be scattered to the four winds of heaven, never more to annoyance the earth. If the American Union cannot be maintained except by immolating-what’s that? If the system, even if it works for most people, has to oppress some of the people, then the whole system should be destroyed.”¹⁶

Skeeter, the black militant, may be foul-mouthed, temperamental, unreasonable and even ludicrous, but compared to the dried-up, emotionally frozen, morally enervated whites, he has the vitality and system of values necessary to human action and survival. He calls himself Jesus: “Hay, I’m the real Jesus. I am the blacks Jesus....”¹⁷ In the novel’s terms, it is true. He is the merely one with values profound enough and a image of America strong enough to be a priest and life-giver Skeeter rages and weeps and calls upon God. Updike at one point suggests that deprivation has preserved the minority group’s energies. Harry tells Jill that everything is ‘dead’ for her because it was given to her ‘fear’. That’s what makes us poor bastards run, “he says”, you don’t know what fear is, do you, poor baby? That’s why you’re so dead.”¹⁸

Skeeter is redeemer figure like Christ. As a black radical, he wants to redeem blacks. As we have already discussed above, he labels himself a Christ, that Updike’s imagery reinforces this. Skeeter’s glasses are “to as haloes” of light. Jill warns that the police will “crucify” Skeeter if they catch him. When Skeeter undresses, Harry has never seen such a chest “except on crucifix”. At the end Harry takes Skeeter to a place called Galilee where Skeeter spits in Harry’s hand, an ironic blessing-an echo of the spit which signifies “America” in the baseball game. The history of black people in America and their sufferings have convinced him that he

has to be something for the blacks. He becomes an American-history buff. Skeeter wants to take revenge on the white Americans for their discrimination against the blacks. He uses the language of unreason and condemns Harry's nationalism and religion. "Your white God is queer than the Queen of spades. He sucks off the sacred spirit and makes his son watch. Hay, chuck. Another thing. Ain't no Jesus. He was a faggot crook, right?"¹⁹ He acts as a self-styled black Jesus aspiring to bring liberty to the blacks though disorder and violence: "The old Jesus brought a sword, right? The new Jesus will also bring a sword. He will be a living flame of love. Chaos is God's body. Order is the Devil's chains"²⁰ Skeeter beats Jill, scares Nelson and terrorizes Harry. He does not take Jill out after two white men set Harry's house on fire. When Harry asks him, "Why didn't you get her out?" Skeeter replies, "Hell, man, there was heat, right? I thought lynching time had come. I didn't know there wasn't twelve hundred crackers out there, I was in no shape to take care of some whitey woman, let whitey take care of his own."²¹

The remarkable thing which is depicted here in this novel is a white failure of nerves or at least a flagging sense of white identity in the face of black assertiveness. Harry and Jill, both rudderless white people, are caught in the powerful undertow of the black man's vehement self-affirmation. This is true when Harry's submission to Skeeter is reflected in his remark, "I believe all of it." Harry support Skeeter and helps him in escaping when the house is burned. Though Harry's loyalty to the idea of America does not change, now, after Skeeter's bitter lectures, he wonders what America has been: "Rabbit is deeply shaken by his extended encounter with Skeeter, literally and figuratively burned by it, but he remains more or less what he was,"²² This shows the bigotry and social hypocrisy of white American's genuinely believing in social equality. The novel becomes a real portrait of racism and of black-white confrontation based on contemporary race relations, and incarnates more specifically the relations between Harry and Skeeter and between Skeeter and Jill. Through Skeeter Updike succeeds in depicting the oppressed and class-ridden society. Skeeter's schizophrenia is manifested in his fragmented personality, social avenger and redeemer, minor criminal and seducer. This schizophrenia strain is national and is particularly virulent in Skeeter. Because he has been subjected to so many roles; as black man in white society, as soldier in a controversial war. Robert Detweiler observes, "The depiction of an amoral, crazy Negro offered in the context of the volatile contemporary racial situation in the most audacious yet of Updike's experiments with borrowed voices..... Skeeter is too powerful for the otherwise cast of the novel."²³

John Updike has depicted the response to racism in the novel through realistic characters, through racial hatred between the whites and the blacks. Jill and Skeeter are the true characters of the nineteen sixties. Jill is the nineteen sixties student rebel and Skeeter a black militant. The blacks in the novel have been described very physically hair, arms, legs, mouths, smells and so on. In the bar, Harry sees them as "panthers", Skeeter represents an attack of black militancy on the consciousness of the white Americans. Free sex by the blacks is a symbol of individual freedom, a realization of self-identity, confirmation of their existence and potency. The burning of Harry's house symbolizes the burning of the house of white supremacy in the American society.

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The Error of using Degrees of Comparison in Adjectives

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Abstract— This study aim about the errors made by the students in using degrees of comparison in adjectives. The purpose of this study was to know the dominant type of the error. Error is associated with failure in competence. To find the data of the errors in using degrees of comparison in adjectives, this study was conducted by applying descriptive quantitative. The population was the ninth grade students of SMP Negeri 3 Muara Hutaginjang in academic year 2015/2016. The total population is 88 students, so the researcher took population as sample based on Arikunto' states. But in this study, the researcher took sample 84 students because 4 of them absent. The researcher used test for collecting the data. After collecting data, the researcher analyzed and classified the errors. The results of the data were the total of all errors is 841. The highest rate of all error types is misformation with the total of errors is 364 or 43,28% and the lowest rate of the error type is omission with 139 errors or 16,52%. Next, there are 186 or 22,11% error in misordering and 152 or 18,07% in addition.

Keywords— Degrees Comparison; Adjectives.

I. INTRODUCTION

In globalization era, English is very important of international communication, because English is one of the international of the world. The importance of English language in this era cannot be denied. Many aspects of our lives is cannot be separated from the influence of English because it has many roles in technology, socio-cultural, economy, art, science, education and so forth. So, mastering English is necessary and become a challenge for every people. The general purpose of English study is to develop communicative competence in English both oral and written. Communicative competence involves the mastery of English language skills, they are listening, reading, speaking and writing. In listening skill, the students are expected to be able to understand the meaning of oral communication. Besides, in reading skill they are expected to be able to understand many kinds of English texts. Moreover, speaking in skill, the students are expected to be able to express their thought comprehensively. Also, in writing skill, they are expected to write their ideas meaningfully. By having the

four English skills, the students are hoped to be able to develop their personal abilities for job or for higher level education. Students' problem in learning English may be caused by their inability to use language element such as structure, grammar, vocabulary, pronunciation, and spelling. This may create misunderstanding in communication. Based in Kurikulum Tingkat Satuan Pendidikan (KTSP) or Curriculum School Based, it is said that one of the based competence of teaching English for ninth grade students of Junior High School in Indonesia is expressing the meaning of simple short transactional (to get things done) and interpersonal dialogue accurately, fluently and grammatically. It means learners are expected to use English grammatically by following English structures which are known by native speakers.

II. CONSTRUCTION OF COMPARISON

Various expression of comparison are conveyed by different construction can be seen in the following explanation.

1. To indicate similarity (equality) the following pattern is usually employed :

As + positive + as

This pattern is usually in affirmative form.

Examples :

- I am as fast as you
- My house is as big as yours

In the negative form the following pattern is used :

Not as + positive + as, or

Not so + positive + as

Note that the "not as" is normally used in spoken (conversation) rather in written one.

Examples :

- Mt. Sibayak is not as high as Mt. Sinabung
- I am not so clever as you

Not also that when the last "as" is followed by a third person, usually the verb is repeated.

Examples :

- Ani is not as tall as tina is.
- Badu is not as stupid as Edi is.
- Hadi is not so handsome as Teddy is.

2. To indicate the comparison of inequality the following pattern is usually employed.

Comparative + than

Note that when a third person pronoun follows the “than” in followed by a first or second one, it is usually possible to omit the verb.

Examples :

- He is wiser than you.
- You are taller than he is.
- She has more money than I.

3. To indicate the comparison of more than two person or things, the following pattern are usually used :

The + superlative + of ... (of groups)

The + superlative + of ... (of place)

Examples :

- She is the prettiest of them all.
- Ali is the cleverest student in our class.
- Mary is the most diligent student in that club.

4. To indicate the parallel increase the following pattern is usually used :

The + comparative.... The comparative.

Example :

- The more we practice, the better the result will be.
- The longer we live, the more problems we will face.
- The happier you are, the more wealthier you will be.

The Form of Adjective Comparison

The adjective change their form to express different of quality one of them is comparative degree. There are some groups or exceptions of comparative form. In comparison of adjective there are two forms, they are regular comparison and irregular comparison forms. Richard (1970: 174) characterized three sources of errors; they are interference errors, intralingua errors and developmental errors.

1) Interference Errors occur as a result of “the use of elements from one language while speaking another”. It is also said that students who learn English as a second language, and when first language and English came into contact with which each other there are often confusions’ which provoke errors in a learner’s use of English Brown called this term as interlingual transfer, he said that in the stage, before the system of the second language is familiar, the native language is the only linguistic system which the learner can draw.

For example, the learner said “the book of Jack” instead of “Jack’s book”.

- 2) Intralingual Errors are these which reflect the general characteristic of rule learning such as faulty generalization, incomplete application of rules, and failure to learn conditions under which rules apply.
- 3) Developmental error occur when the learner attempt to build up hypothesis about the target language on the basis of limited experience of it in the classroom or text book. Brown called this term as “context of learning” instead of developmental errors.

Errors occur for many reason, still in explaining learners’ errors the researcher uses Brown terms : interlingual transfer, intralingual transfer, and context of learning. In interlingual errors, a student may make error because he/she assumes that the target language and his native language are similar, in fact they are different. Another obvious cause is an incomplete knowledge of the target language and the complexity of target language. The error occurs because of the difficulty of processing forms that are not yet fully master, which is known as intralingual errors and context of learning is also the cause of errors. In this case, the book or the method being use in teaching learning process do not suit the students, so it may cause the students cannot understand the material being learn and the students less motivated.

III. METHODOLOGY

This research had conducted by applying descriptive quantitative design. Quantitative research design was characterized by the assumption that human behavior can be explained by what may be term social fact, which can be investigated by the methodologies that utilize the deductive logic at the natural science (Home, 1994:121). It means that the study used numbers to analyze the data. The researcher analyzed the errors of the use degrees of comparison in adjectives by the ninth grade students of SMP Negeri 3 Muara Hutaginjang. The researcher described the students’ errors in testing degrees of comparison in adjectives by using percentages of students’ errors. The researcher came to school in order to get data. The data required is the information of the students’ answer sheets on the use of degrees of comparison in adjectives which were given by the researcher. Furthermore the data are analyzed statistically.

IV. RESULT AND DISCUSSION

Table: The percentages of students’ error in each type

No.	Types of Error	Frequency of Error	Percentage of Error
1	Misformation	364	$\frac{364}{841} \times 100 \% = 43,28\%$
2	Misordering	186	$\frac{186}{841} \times 100 \% = 22,11\%$

No.	Types of Error	Frequency of Error	Percentage of Error
3	Addition	152	$\frac{152}{841} \times 100 \% = 18.07\%$
4	Ommission	139	$\frac{139}{841} \times 100 \% = 16.52\%$
Total		841	100%

V. CONCLUSIONS

After analyzing the data from the student' errors on the using degrees of comparison in adjectives, the conclusions can draw as the types of error committed by the ninth grade students of SMP Negeri 3 Muara Hutaginjang are error of misformation 43,28%, error of misordering 22,11%, error of addition 18,07% and error of omission 16,52%. So the dominant error is error of misformation that 43,28%.

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