FOREWORD

I am pleased to put into the hands of readers Volume-3; Issue-2: 2018 (Mar-Apr, 2018) of **"International Journal of English Literature and Social Sciences (IJELS) (ISSN: 2456-7620) " ,** an international journal which publishes peer reviewed quality research papers on a wide variety of topics related to English Literature, Humanities and Social Sciences. Looking to the keen interest shown by the authors and readers, the editorial board has decided to release print issue also, journal issue will be available in various library also in print and online version. This will motivate authors for quick publication of their research papers. Even with these changes our objective remains the same, that is, to encourage young researchers and academicians to think innovatively and share their research findings with others for the betterment of mankind. This journal has DOI (Digital Object Identifier) also, this will improve citation of research papers.

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

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

With warm regards.

Dr. Manoj Kumar
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A Critical Study of Local Characters in Regional Setting through Amit Chaudhuri's Novels

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Abstract— *Local colour is a style of writing which focuses on the presentation of the features and peculiarities of a particular locality and its inhabitants. A character is a person in a narrative work such as a drama, novel, play, television, series or film. Characters may be flat, minor, major, or round according to their deeds in the narrative work. The main character in a story is generally known as the protagonist and the character who opposes him or her, is the antagonist. Characters are extremely significant because they are the means through which a reader interacts with a piece of literature. Characterization is the process by which a writer reveals the personality of the characters. Characterization is the most memorable and important aspect of novels. Characters in regional setting tend to be concerned with the character of the district or region rather than with the individual. Characters may become character types, sometimes old-fashioned or stereotypical and are marked by their lifestyle focused on the old ways of living.*

Keywords— Character, Characterization, Regional Setting, Stereotypical, etc.

A character is a person in a narrative work such as a drama, novel, play, television, series or film. Characters may be flat, minor, major, or round according to their deeds in the narrative work. The main character in a story is generally known as the protagonist and the character who opposes him or her, is the antagonist. Characters are extremely significant because they are the means through which a reader interacts with a piece of literature. Every character has his or her own qualities, which a creative author uses to support in forming the plot of a story or creating a mood. Characters are an essential component of the novel as the story centres round human beings and their actions, passions and motives. The novelist has to show his characters functioning within variety of contexts, situations and relationships.

The word "character" is derived from the ancient Greek word *kharaktêr,* the English word dates from the Restoration, although it became widely used after its appearance in *Tom Jones* in 1749. In literature, characters guide readers through their stories, helping them to understand plots and think over the themes. Since the end of the eighteenth-century, the phrase "in character" has been used to describe an effective impression by an actor. Since nineteenth-century, the art of creating characters, as practiced by actors or writers, has been called characterization. The study of a character requires an analysis of its relations with all of the other characters in the work. Fiction writers make use of a variety of characters while knitting their fiction.

According to Aristotle, character is to be seen from four perspectives. The first and the most important thing is that it should be good. The character will be good if purpose is good. This aspect is applicable to each class. The second thing to aim at is propriety and third thing is that character must be true to life. The fourth point is that the character should be consistent. Chaucer is the first great artist of characters in English Literature. He painted the whole of English nation during the fourteenth century, ranging from knightly class to the order of Clergymen in *Prologue to Canterbury Tales*. The Character sketches are brief, yet lucid and comprehensive. Both the in and out of the characters are depicted in such a superb way that the entire personality seems moving before the reader's eyes. It is Chaucer's unique rich and original art of characterization that has enabled him to explain unforgettable portraits. Henry Fielding a well known writer is famous for his art of characterization. His prime inertest was in depicting everyday life of the ordinary man. He was the great creator of master characters because most of the characters represent the complete picture of the art of the English society of Fielding's time.

Characterization is the most memorable and important aspect of novels. Anyone can recall the characters from the novels one has read over a period of time as characters can be recalled easily than the story, title or author of the novel. There is an endless list of the characters with the same name as that of the titles of the novels. Robinson Crusoe, Tom Jones, Emma, David Copperfield, Tess of the D'Urbervilles, Kim, Mrs Dalloway, Joseph Andrews, etc. An eponymous hero or heroine is the character in a play or book whose name is the title of that play or book. Such novels are called Eponymous novel and the characters are called Eponymous. The importance of the character to novelist

can be judged by the fact that all of these names are the titles of the novels in which they appear. Regarding the significance of the character in the novel Virginia Woolf makes the following remarkable observations:

> I believe that all novels ... deal with character, and that it is to express character - not to preach doctrines, sing songs, or celebrate the glories of the British Empire, that the form of the novel, so clumsy, verbose and undramatic, so rich, elastic and alive, has been evolved. To express character, I have said, but you will at once reflect that the very widest interpretation can be put upon these words ... besides age and country there is the writer's temperament to be considered. You see one thing in character and I another. You say it means this and that. (qtd in Mirriam 290)

Setting includes the background, atmosphere or environment in which characters live and move, and usually include physical characteristics of the surroundings. Setting enables the reader to better envision how a story unfolds by relating necessary physical details of a piece of literature. It is integral to the story and may sometimes become a character in itself. It may be simple or elaborate, used to create ambiance, lend credibility or realism, emphasize, organize, or even distract the reader. Characters in regional setting tend to be concerned with the character of the district or region rather than with the individual. Characters may become character types, sometimes old-fashioned or stereotypical and are marked by their lifestyle focused on the old ways of living. The characters are marked by their adherence to the old ways, by dialect, and by particular personality traits central to the region. In women's local colour fiction, the heroines are often unmarried women or young girls.

The paper will focus on the characters in regional settings in the novels of Amit Chaudhuri. It will focus not only on how the characters develop in that setting and their affection towards it but will also focus on the characters' relation with their region. The characters in regional setting though do not develop still play an important role. Born in Calcutta, brought up in Bombay, having spent time in England and now resettled in Calcutta, Chaudhuri's background is highly cosmopolitan, and so are most of his protagonists, but that has not distracted him from his local society and its importance in his life and his characters life. Like Chaudhuri, William Dean Howells, one of Realism's strongest practitioners in his *Criticism and Fiction* writes about the characters:

> Let fiction cease to lie about life; let it portray men and women as they are, actuated by the motives and the passions in the measures we all know; let it leave off painting dolls and working with by springs and wires; let it show the different interests in their true proportions; let it forbear to preach pride and revenge, folly and insanity, egotism and prejudice, but frankly own these for what they are, in whatever figures and occasions they appear; let it not put on fine literary airs; let it speak the dialect, the language, that most Americans know - the language unaffected people everywhere - and there can be no doubt of an unlimited future not only of delightfulness but of usefulness, for it. (51)

Chaudhuri talks about characters and the setting of the novel in a very subtle way. Characters of his novels are drawn from humble walks of life and shown carrying on their daily activities. These regional characters are not characters or comic figures which are introduced for the sake of humour. Chaudhuri treats them with respect, sympathy, and understanding. His characters are true to life as he has tried to present his characters which are real. The characters belong to a particular regional setting, i.e. Calcutta. He has given more importance to the characters than the plot or story of the novel. There is nothing special that happens in his novels, there are eventless episode connected with one another like a series. The setting is important in most of his novels and characters revolve around that setting only. Like Chaudhuri, Hamlin Garland also believes the same and writes in his *Crumbling Idols:*

> Veritism is unquestionably acting upon the drama as impressionism has already transformed painting, and changed the current of literature. Veritism discredits plots and formal complications. It deals with life face to face, and swiftly and surely and always from the individual artist's standpoint. Characters and the relation of groups of characters are coming to have more value than plot. (94)

Chaudhuri's first novel *A Strange and Sublime Address* captures middle-class Calcutta, a city of industrial and economic stagnation but with a unique cultural flavour, through the eyes of its twelve year old protagonist, Sandeep. He comes to the Calcutta from Bombay to spend his summer holidays at his Chhotomama's house and to whose eyes the city possesses an old-world magic that is seemingly missing in the faster paced Bombay. He has another relation with the city as he was born here and has the curiosity to know it more. He loves being here as he gets into the open space from his close and big flat in Bombay. He works as a camera and tries to capture everything without leaving a

single thing. He is the protagonist of the novel and also can be considered as a developing character.

The novel is quite interesting and appealing as it captures a plethora of characters like Chhotomama, Sandeep, Surjeet (Babla), Abhijeet (Abhi), Chhordimoni, Sarswati, Chhaya, Sandeep's Mother, Mamima and many others who live in Calcutta. Most of them are flat characters and show no drastic change throughout the novel. Abhi and Babla, Sandeep's cousins can be considered as developing characters as they showed physical and intellectual growth in their behaviour. With the main characters there is also focus on the minor characters like the maid servants, the guests at Chhotomama's place or people in the neighbourhood, etc. They can be considered as spear-carriers as they have minimum role to play but provide a real picture through their actions. Nothing much happens in the novel unless things like bathing, dining, gossiping and singing are called happenings. There is nothing unusual either about the place or the characters Chaudhuri writes about. The details of the entry of Sandeep in the opening scene of the novel make the reader curious about the upcoming actions in the novel. The lanes in Calcutta, two boys playing at the rusting gate of their house, the feeling and surprise on their faces when they see a taxi in front of the gate and the warm welcome given to Sandeep and his mother after coming to the house of his Chhotomama and Mamima at Calcutta- all these observations are described in an interesting manner. Very close attachment is revealed in the meeting of Sandeep and his mother with his Chhotomama, Mamima, and cousins in Calcutta. When they entered the house, they all went upstairs, Abhi, Babla, Sandeep and his mother, his uncle, his aunt, one after the another as if they were going up to a shrine on pilgrimage. Emotional intimacy is observed in their talk that follows after they enter the house:

> His aunt, by contrast, stood at the head of the stairs, in a place that was half sunlit and half shadowy, with immaculate serenity, seemingly not having moved from where she had said goodbye to him about a year ago; she said: 'How have you been, Mona?' When she saw Sandeep's mother, she went down the stairs and grasped her hand in a relaxed way; all the excitement shone in her eyes. (5)

Chhotomama is the central and static character. He does not show any change as he remains the same throughout the novel. His schedule is busy on working days and the mood of relaxation could be observed on Sundays. He is seen as a man taking interest in everything like film-viewing, going for shopping, taking the children out on holidays, chatting with them with great enthusiasm and so on. He loves his family and would do everything to keep them happy as any common man would do. He is a simple man who would not leave any chance of spending time with his family. When Sandeep and his mother came to Calcutta, Chhotomama took keen interest and welcomed them properly. He can be considered as a man of the soil as he loved being there. Dr. Arun Kumar Yadav observing Chaudhuri's novels in "Socio-Cultural Aspects of Life: A Study of Amit Chaudhuri's Novels" writes:

> Chhotomama, youngest maternal uncle of the novel's young protagonist Sandeep in *A Strange and Sublime Address*, here as in rest of the novel is a good example of a local subject, a concept that is crucial both to the tradition of fiction Chaudhuri for grounds and his theoretical criticism of the national narratives. Chhotomama's subjectivity here organizes itself through its interpellation into regional political ideologies. The comical and strange behaviour of Chhotomama, the uncle of Sandeep, we have a very realistic crystallization of this political regionalism. (Web)

Mamima and Sandeep's mother, the two major women characters in the novel. They can be considered as flat characters and also stock characters as they do not show any development in the novel but have characteristics of typical women. The twin heroines were much engrossed in things like rituals, routine affairs, making themselves up, gossips, etc. They were as important as the furniture in the house which was always there and which would give comfort by its presence. Mamima was also observed as a kind lady who would always be busy with her household routine, her careful attention to the children, her husband, sister-in-law, etc. She never complained about anything, and is described as the most enthusiastic woman in the family. She got worried when Chhotomama was admitted to hospital. Mamima is described as a lady of most caring nature. Her love for the protagonist is a symbol of her concern for maintaining relations in harmony. The family that Chaudhuri has depicted is really a happy one in which everyone has affinity for one another. Sandeep's Mamima was a very simple lady, and almost her daily routine was the same. Her day would start with her family and would end with her family only. The most important thing which she would never forget was her prayers. In the morning, she would never approach the gods until she had bathed and after her bath she would wrap a sari around herself. She would enter the prayer-room:

> She entered the prayer-room and lit two incense sticks, then stuck them, like slim pencils, into a perforated brass stand. She

arranged slices of cucumber and oranges and sweet white batashas on three brass plates and placed them in front of the gods.... She muttered something incoherently - not an answer, but a mantra she had begun to repeat to herself as soon as she sat upon the shatranji on the floor. (33)

The other characters in the novel are also given an equal importance. Sandeep being the protagonist of the novel acts as a camera used by the author to portray the characters. It is not that only Sandeep is kept in the limelight but all the characters and his region, Calcutta are shown or represented to the world through Sandeep's eyes. Chaudhuri has tried to portray the life of children who love doing one thing or the other. He has also tried to present the childlike life and important happenings in their life like homework, different games, school, little misbehave, etc. Like in the novel itself Sandeep and Abhi would walk up quietly to a window and open a single shutter, and would call out to passerby by different names:

Sometimes, Sandeep and Abhi would walk up quietly to a window and open a single shutter, slanting it so that as little light entered the room as possible. Then they both peered through it; it was like peering into the narrow slit of a letter-box. They were momentarily blinded; outside, everything dazzled intolerably; a few people walked on the pavement like survivors, vanquished by the heat. (27)

Sandeep's father is another character in the novel, a flat character who is constantly the same in the novel. He was a successful businessman, and had a good position in a company in Bombay. He was basically from Calcutta but for his job had to leave this place. He makes his appearance in the second half of the novel when Sandeep visits his Chhotomama's place second time after a span of about one and half year. They prefer to stay at the Grand Hotel on Chowringhee rather than Sandeep's Chhotomama's old house. He would visit his in-laws house for few hours in the day. He is a kind man and would leave no chance of helping others as he helped Chhotomama and his family when Chhotomama had a heart attack and was admitted to hospital. Sandeep's father stayed at the old house of Chhotomama in order to accompany Chhotomama's family. In a way he was caring though a bit different from others in nature.

Chaudhuri's *Afternoon Raag* is a semi autobiographical novel. It is a first-person narration of a student about his days at his college. He is a viewpoint character as through him one experiences the narration. The narrator can be considered as a sympathetic character

as he arouses sympathy through the memories of his home and parents. It significantly portrays his casual involvement with two female students, nostalgic memories of his parents staying in Calcutta, and his fond recall of the classical music teacher. The novel has many different characters and author's focus is on all the characters. The important character is narrator's mother whom he misses a lot. She is a static character as she shows no development in the novel. In the afternoons she would sleep and maid servants would rub cream on the soles of her feet. She had got an ugly scar when a car ran over her feet and the mark is printed on her skin like a glowing star. The narrator's mother was an insomniac and at three o'clock in the morning she would eat Marie biscuits in the kitchen. In her bedroom she would weigh herself on the weighing machine that too naked as she did not want to leave any chance by which she could weigh less. After weighing herself she would go to the veranda with a cup of tea in her hand and look at the people moving in the lane. After she has finished her tea, she would go to the harmonium and settle on the rug and practise her music especially scales in the raag Todi. The narrator talks about the style by which she made her hair:

Her hair is troublesome and curly; when she was young, it was even thicker than it is now. It falls in long, black strands, but each strand has a gentle, complicated undulation travelling through it, like a mild electric shock or a thrill, that gives it a life of its own; it is visually analogous to e tremolo on a musical note. It is this tremolo that makes her hair curly and unmanageable and has caused her such lifelong displeasure. The easiest way she disposes of it is by gathering it compassionately into a humble, medium sized bun, rendering it graceful with a final plastic hair-clip, or by thoughtfully metamorphosing it into a single serpent-like plait that looks paradoxically innocent. (192-193)

Narrator's mother sometimes used to go to Bombay Gymkhana. "Gymkhana" is an Indian term originally referred to a place of assembly. It is an Anglo-Persian expression, which is derived from the Persian word "Jamat-Khana." Most gymkhanas have a club allied with them. It is very difficult to get membership into this exclusive club. Narrator's mother used to go to the gymkhana club in order to pass her time. She used to be alone at home and that was the best way for her to relax and pass her time. She would go there in the afternoon and would settle there on one of the sofas and dozed off in the Gymkhana till her husband would come home for tea from the office. His mother has been shown as a lazy

woman who has nothing to do at home. She is married to a rich husband and has a membership for the club and has nothing to do in the club except to doze off:

> ... my mother would sometimes go to the Bombay Gymkhana in the afternoon and settle upon one of its spacious, boat-like wicker sofas, sinking into its oceanic cushions and dozing off till my father arrived for tea. Coming back from school, which was nearby, I would see her there as a silent composition of loved details; the deliberate, floral creases of her sari, the pale orange-brown glow of her skin, the mild ember-darkening of her lipsticked mouth, the patient, round fruition of her bun of her hair, and the irrelevant red dot on her forehead. (195)

Shenaz is one of the girl friends of the narrator and he has an affair with her but is unable to keep his relationship with her as he is mostly engrossed in his memories of home at Calcutta. He starts a relationship with her because she is a kind of person he could relate to. She has been married once and then divorced later. She is ready for the commitment but the narrator is not ready as he is unable to come out of his longing for his home, i.e. Calcutta. She can be considered as a flat character without any development in the novel. He has very beautifully portrayed her beauty in the very few starting pages of the novel. He has talked about her personality as he likes her and according to him:

> She was, essentially, a wise girl in a woman's body, dressed in black trousers, a blue top and a coat, and black sneakers. Her hair was long and striking and untidy; solemnly, she carried a file full of papers under her arm, and clumsy, oversized bag whose significance was that there was a tiny packet of Marlboro Lights in it. (184)

Another character in the novel is narrator's only male friend in the college, Sharma. He can be considered as a developing character because of his changing behaviour and style of living. He is an Indian and is writing a thesis on Indian philosophy, but he longs to be a stylist. He tries to adapt the new culture of Oxford. He lives in another room in the same building in which the narrator lives. Sharma is a lively person and can come to narrator's room at anytime of the day. Sometimes he would come down to have coffee with the narrator and sometimes he would disturb him in midway when he is practising. Sharma would move around the room doing one thing or the other like tapping keys of narrator's typewriter or reading aloud all the titles of books on the shelf in order to improve his English language. Sharma is

always welcomed in the narrator's room. They watch black and white British films from the fifties era and Sharma was an admirer of the *Collins*' and a baleful critic of the OED (Oxford English Dictionary) and has an eye on their limitations.

Mandira, another character in the novel is narrator's second girlfriend. She is also a flat character in the novel as she shows no growth in the novel. She joined the college two years after the narrator joined the college. The narrator saw her for the first time in a hall of the college. She has a strong American accent. She is very different from others and has an attractive personality. Whenever the narrator gets bored he can go to her room and can have a cup of coffee with her. He knows that he would not be unwelcomed at her door. The narrator says, "She was small and roundish, and a favourite with the porters and stewards, who would wink at her, or put an arm around her, and call her 'love' or 'dear', as the English do, and not take her very seriously" (188).

Narrator's father is from Calcutta and has shifted to Bombay for his job. He is a flat character as he shows no development in the novel. His presence is just made through narrator's memories. He works in a reputed company and they live in a well furnished flat in Malabar Hill overlooking the Arabian Sea. After his retirement they have to move to the lane in the suburbs where only they have an apartment building and rest have bungalows in the lane. His father had an Ambassador car which was theirs after his retirement. They live here for three years and then moved to Calcutta, their actual home. The narrator's parents decided to move back to Calcutta, their region as they had come to the conclusion that they could no longer live in Bombay, the adopted region. They moved to Calcutta from Sylhet, Bangladesh due to partition and became a part of Calcutta. Narrator's father loved Calcutta and he was a typical Bengali. Bengalis love rice and fish curry, his father also liked Bengali food and narrator writes about his father, "He ate great quantities of rice in the canteen, and never left a fish-head uneaten. He was an only child, parentless, in this city where people spoke Bengali differently and more coldly than he did" (243).

Chaudhuri's third novel, *Freedom Song*, traces the friendship of Khuku and Mini. Chaudhuri has developed and portrayed the friendship of Khuku and Mini, the childhood friends and their emotional support towards each other. As family responsibilities and professional pressures become less, friendships become more important. Among the elderly, friendships can provide links to the larger society who cannot go out as often. Dwelling longer on characterization, Chaudhuri examines the intricacies and contradictions of middle-class life in Calcutta through the relationships of one

extended family. The central characters of the narrative are Khuku and Mini who usually spend their time talking about family, friends, health, and occasionally, Muslims and the Babri Masjid. The novel chronicles the lives of Bhola and his sister Khuku and their respective families, portraying the banalities of daily life: eating, sleeping, and going to work. According to Geeta Doctor in a review of *Freedom Song*:

> ... that seems to describe the life of most of his characters. Their lives are to be extent inconsequential, made up of routine acts that may or may not have significance. Chaudhuri's skill is in making us aware of these lives. It's part of his delicacy and tact that having brought them to light, he is content to set them free so that they can linger on either as phantoms singing a 'freedom song' or as portraits of the ordinary person, the reader, you and me. (7)

Khuku was the second youngest of seven undisciplined children of the family. She is a flat character with no development in the novel. She had been an irresponsible, childish, and the naughtiest one since her childhood days. Khuku used to sing when she was young. Her voice was a miracle and her voice was known to everyone but she could not get fame. The people of Shillong remembered Khuku by her voice and singing. If anyone would enquire about her whereabouts or if someone took her name, they would say:

> You mean Khuku Biswas, the one who used to sing? and they recalled a thin girl in a sari, her hair tied in a plait, standing on a stage before a mike, and outside the narrow steep hills of shilling winding and winding, and Khasia children with red cheeks and high cheek-bones sitting by the roadside. She got married and went to England, didn't she? (316)

Khuku was married to Shib and had a child, Bablu. Bablu was in America pursuing his research in Economics. Khuku used to get up early in the morning. She was serious about her singing career and used to practise it in the morning. Khuku were seven brothers and sisters but she was the favourite of her mother amongst all. Her elder sister lived in the hills of Assam and was a headmistress in a girls' school and lost her husband when she was only thirty four. Khuku was:

> Khuku, whose father had died early, and who was the second youngest of seven undisciplined children, used to spend afternoons sucking pickles and chattering on the porch of Mini's house: they were both given to bouts of frivolous laughter. Khuku

hated boys; Mini went to sewing class without a needle. And Khuku - Khuku had gone to become a mother, and Mini had become a schoolteacher - both facts were equally difficult to believe. (315)

Khuku and Mini had grown old with time but they tried to enjoy every moment of their life. Khuku's face had a few noticeable wrinkles and her hair had turned grey. She used to apply mehndi or dye on her hair which smelled like mud or manure till she washed it off. Mini had a smaller body, was dark skinned and her forehead glowed as she used to tie her hair in a small bun. Khuku and Mini had not changed much except that Khuku had caesarean marks and Mini was untouched and had no caesarean marks. This was the only difference they both shared but it had not brought any effect on their friendship.

Shib Purakayastha, Khuku's husband is a static character with no involvement in the novel. He was a retired man and was working in an old company, "Little's." The company was in good condition when it was owned by Britishers. It produced sweets and chocolates which were very famous. After Britishers left, the government owned the company and was running in loss. Shib had worked in a successful private company before his retirement and now he was only an advisor in the company but was treated as if he was running the company. Everybody in the company hoped that he was the one who could improve the condition of the company. He was seventy years old and was still working and was earning five thousand rupees per month. The company was not in a good condition but still he was getting his salary every month. He was a kind and dedicated man and knew that the company, "Little's" was not going to work but he kept trying and going to the office. He would help his colleagues in every matter. He was a sensitive and intelligent man and he knew the condition of the company:

> I don't know why they've taken me. He'd shaken his head. The government isn't interested in putting money into the company. I don't know if they expect me to perform some miracle and put it on the right course again. He was unlikely to make any miracles happen, presiding over in his active old age this company he'd known since childhood. I've heard that there are some people who resent that money's being diverted from a loss-making firm to pay my salary - so it's best not have any expectations. (337)

Mini, Khuku's best friend is a flat character with just a slight change in her style of living. She was the daughter of a Judge in Sylhet. She was more mature than

Khuku. She was a school teacher and lived in North Calcutta, in the New Municipal Corporation. She lived with her sister Shantidi as they both were unmarried. She was suffering from arthritis which was troubling her time and again. She was brought by Khuku to her place as she used to limp and was unable to walk due to her pain. She once told Khuku, "It cut as if someone were putting salt upon it, Khuku re. 'There is no solution but complete rest,' declared Khuku, saying 'complete rest' in English. 'And had Mini's recuperation and long holiday begun in Khuku's house" (316). When Mini was at Khuku's place, she had nothing to do except reading books. Both Mini and her sister were teaching in a school and Mini used to teach Geography and Bengali at the school. Khuku and Mini were different in their behaviours but they were best friends. Khuku was child like in nature and Mini was:

> But Mini had her own shy, repressed side, which rarely came to light. For instance, after the luxury of bathing in Khuku's house, she, in her unsmiling unostentatious way, splashed eau-de-cologne on herself; and she had her preferences in brassieres, liking those that had small coloured flowers on their cups. But all this was her own secret, for then she covered herself in a large maternal white blouse and a neutral cotton sari. (315)

Bhaskar can be called the protagonist of the novel and a developing character. He was the son of Bhola and was dark twenty eight year old man. He was a day dreamer and particularly a rebellious boy. He had the problem of back pain and it had been troubling him. He had been recommended some exercises by the doctor. He was a short tempered and would get angry easily on small things. He was a worker of the party C.P.I. (M.) and also worked in his father's factory but his interest was more in politics. He used to distribute the paper *Ganashakti* every morning which was the party's paper. Bhaskar was lazy but was an intelligent and hard working young activist who aspired to develop an independent identity. His role models were Swami Vivekananda and his guru, Shri Ramakrishna. He had read the book about Swami Vivekananda's life and "The story he liked best was the one about Swami Vivekananda, who once was an ordinary man called Narendranath Dutta. ... Ramakrishna, seeing Narendranath was a great disciple, gave him the name Vivekananda" (299-300). Bhaskar was much influenced by Vivekananda's changed identity and his speech before the Parliament of World Religions. While discussing about Bhaskar's identity, Indu Kulkarni in "Native Melody in Amit Chaudhuri's Freedom Song" further remarks:

> Intelligent, lazy Bhaskar is a representative of the Bengali middle class as he wishes to

cultivate a separate identity, his role models are Swami Vivekananda and Shri Ramakrishna. His pride in Vivekananda's pioneering speech in Chicago at the Parliament of Religions shapes Bhaskar's religious, cultural and spiritual leanings. He is an idealist who has to constantly modify his ideals as the circumstances of life buffet him and force him to make compromises with his career and even in the choice of his partner. (162)

Chaudhuri's fourth novel, *A New World* (2000), deals with the life of an America based Indian professor, Jayojit who visits Calcutta with his son, Vikram after his divorce with his wife, Amala. In the novel, Chaudhuri has described the experience of the protagonist, Jayojit Chatterjee. He is a sympathetic and round character. He has different shades of personality, positive as well as negative. He arouses sympathy because of his divorce and custody of his son gone into the hands of his wife. Chaudhuri portrays the events of dramatic significance in the life of his protagonist as his wife had eloped with her gynaecologist and Jayojit had to take the case of the custody of his son as an NRI to the Indian legal system, when the American law fails him. Sheobhushan Shukla and Anu Shukla in commenting upon the protagonists of Chaudhuri, observes, ". . . *A New World* where the protagonist is a mature, disillusioned sort of person and is capable of a more realistic perception of things" (10).

Jayojit and Amala's marriage was an arranged one and were very happy till Bonny was born, whose real name was Vikram. Things changed and Amala decided to leave Jayojit. She started living with her gynaecologist who himself was married. Jayojit was an economist who lived in America and had come to India with his son Vikram to spend his summer vacation. Jayojit and Amala had married eleven years ago and Bonny was born in the fourth year and after four years of marriage they got divorced and custody of the child went to Amala. Jayojit had come to Calcutta to spend his vacations with his parents. He was little upset because of his divorce so he came to Calcutta. S. Shyamala in her paper on "Old Snapshots in New World: Realism in Amit Chaudhuri's A New World" has described about Jayojit:

> Jayojit Chatterjee, an Indian economist teaching at a University in the United States is the central character. A year after his divorce, he flies from the States to Calcutta with his seven year old son, Vikram nick named as bonny, to visit his parents. He spends a slow holiday of meals, showers, and rare trips outside. (152)

Jayojit was single again after his divorce and had begun to eat whatever he liked or whatever he could get in America. When he was in Calcutta his mother served him luchis (pooris) and he told his mother that he should not eat much as he was putting on weight. But his mother protested and said, "Where - I don't think you have put on weight" (24). Jayojit was living a life of an orphan in a country away from his parents, his home and his mother was not aware of this thing. He had to do everything on his own from shopping to every household chore in America after his divorce. Amala and Jayojit were living happily with each other till the birth of Bonny. Both Jayojit and Amala were from the same place, i.e. Calcutta and:

> Both Jayojit and Amala had grown up with same background, listened to the same music, liked the Beatles; she, predictably, shied away from the Rolling Stones as so many girls he used to know in school had. He had clung to the loyalties he thought he was shaped by; she had seamlessly allowed herself to shed her early enthusiasms, which probably hadn't been very intense in the first place, and, listening to the incomprehensible music of the eighties, would say, 'What's wrong with?' At first, he found it touching. (32)

Jayojit was a simple man and sometimes he would think that he should not have married Amala. Amala is a complex character as it is difficult to understand her nature. She was the daughter of a lawyer of Supreme Court. After marriage she would call her parents twice a week. She was more close to her mother. She would discuss each and every detail with her mother. She would mostly call her parents when Jayojit would not be around. After few misunderstandings they got divorced. Jayojit's parents wanted him to marry again. He was ready to give a second chance to his life because of Bonny. Arundhati was the girl who was also a divorcee and after two or three meetings they got ready for marriage. They respected each other but still things did not go well and could not marry:

> In spite of an 'arranged marriage' having failed once, they were both prepared to give it a second go; he still didn't have confidence in 'love'; it was other things - understanding, mutual needs - that held a marriage together. 'But not a Hindu wedding, God, no; I couldn't take another one of those,' she'd said. 'Just a registry.' Everything had been going smoothly and then, almost without warning, he'd realized, after a little more than a month, that something was holding her

back, she'd changed her mind and wouldn't go through with it. (149)

Vikram is a flat character with not much growth. He was seven years old and was the only child of Jayojit and Amala. He was living with his mother as his mother had got the custody of the boy. Bonny was studying in a school in San Diego. He was a bright student and even his teachers praised him. On being asked for permission to go to Calcutta by Jayojit Bonny's teacher said, "I don't think it should be a problem, Dr Chatterjee" (33). He accompanied his father to his grandparents' home in Calcutta. He was excited to be in Calcutta and watched everything with curiosity. He was a little boy and was enjoying every moment in the house at Calcutta. Vikram got his name from his maternal grandfather and his pet name was Bonny, which was given by his grandmother. He was close to his grandmother. She would often bathe him:

> Wooo! Said the boy as it rained on him, and he burst out laughing, a long series of delighted giggles. His grandmother, standing just outside the shower area, looked at him and smiled. His eyes and face were shut tightly. His arm reached out for the crevice in the wall where the soap was placed, and his hand closed around a new, waxy bar of Lux. (12)

Bonny would spend his whole day playing and eating. In the evening he would fall asleep without having dinner and his grandmother would get disappointed on his not having dinner. During the day he would play with his toys. He would play with Jurassic Park rakkhosh, which his grandmother used to call the toy. Sometimes his toys would be lying on the floor whole day and while playing he would ask his grandmother:

> You scared of them, tamma? asked the boy.
>
> Naturally I am! They are two rakkhosh!
> Tamma knows about Jurassic Park, but she hasn't seen it, explained Bonny to his father. It came to Calcutta two months ago, baba. Isn't that neat? (25)

Ananda Chatterjee, father of Jayojit was a complex character as it was difficult to understand him. He lived in Calcutta and had two sons, Jayojit and Ranajit, both were married. Ranajit was living in Delhi with his wife. He used to call Jayojit as Joy with love. He was a strict man and was one of those men who had inherited the Britishers authority and position. He had particular club cuisine and table manners. He never liked his wife as she could not come up to his expectations. He wanted her to be a 'memsahib' as he was a 'sahib'. She was afraid of him. He was also afraid of two things on which he would become strangely Bengali and native:

The first was his in-laws; in those days when his wife and he still quarrelled and his in-laws were alive, his wife, crying softly, would pack her things and go away for a week to her parents' house; and he would be left dumbstruck, unable to say anything. The second was his grandson - Vikram; Bonny. He could not reconcile himself to the fact the boy had to tag along part of the year with Jayojit, and then to his mother, who was living elsewhere on the vast American map, with someone else. (7-8)

Ruby, Jayojit's mother is a stock character having all the qualities of a typical woman whose life is restricted to the boundaries of her house. She was the kitchen queen, though not a good cook but still was busy in cooking one thing or the other for her son and grandson. She was a perfect homemaker and would almost perform every activity in the house herself. There was a maid servant, Maya who used to come at her own will and would make excuses all the time. She had become more a mother and a nurse to his husband who did not like her much. Her main job was to serve food to the family and ensure that they all ate well. She would continuously try to tempt both his son and grandson to luchis. She was more concerned about his grandson and then Jayojit said with an indulgent sternness, "Don't force him, ma." "Don't spoil him - he's not used to oily meals of this kind in the mornings" (45). She listened to her son as if he was the mother and she the son. Jayojit's another reason to stop her was that he wanted to save her from working in the kitchen. She had become a household machine and there was a time when her most of the time was spent in shopping with her friends besides being ignored by the Admiral. Her daily routine was:

> In the bedroom, Mrs Chatterjee, very softly, as she often did these days, or ever since she had grown used to this negligible but returning loneliness, turned on the transistor radio to listen to devotionals. Something about these bhajans was apposite to her semi-wakefulness of the first half-hour of getting out of bed. (66)

His fifth novel *The Immortals* is set up in the 1970s and 80s, the years leading up to the radical economic liberalization of the 1990s. It tells the story of three Indian musicians: a mother, her son, and their guru, who is a classical music teacher. The focus is primarily on Mallika, married to Apurva Sengupta, chief executive of a large corporation, and their sensitive son Nirmalaya. Nirmalaya is the protagonist of the novel, lives with his parents and is a devotee of Indian classical music, the boy is intent on defending this tradition against the threat of commercialism. Others who wing their way in and out of the text include the Neogis, old friends of the Senguptas, domestic followers of cooks and cleaners, and others from Shyamji's extended family, who also dabble in music.

Shyamlal is a complex and developing character in the novel. He is son of late Ram Lal, Panditji. He was different from his father and would tell his father's story as if he was a saint. He was not at all like his father. He used to accompany Moti Lal at Mallika's house to teach her music. Motilal was shyam's brother-in-law, his sister's husband. Motilal introduced him at Mallika's home: "My dewar's name is Shyam - Shyam Lal, said Motilal. 'The late', and he glanced at the heavens, 'Pandit Ram Lal's son. He's quite a good singer, and a teacher too" (11). After the lesson Motilalji would discuss with Shyamji about Mallika. Motilalji was turned out from his job due to his habit of drinking and Shyamji took the opportunity of teaching music to Mallika Sengupta. He was a man who used to take music as job and wanted to earn money out of it. All his students were from rich families and he taught them only Hindi film songs. Nirmalya wanted him to have name and fame as a classical singer but he wanted to earn money so he was more drawn to teach Hindi film songs:

> Shyamji fitted neither the model of the Eastern artist, nor that of the Western musician. The Eastern artist was part religious figure, the Western part rebel; and Shyamji seemed to be neither. Shyamji wanted to embrace Bombay. He wanted to partake, it seemed to Nirmalya, of the good things of life; what he wanted was not very unlike what his friends' fathers wanted, Nirmalya couldn't fit this in with the kind of person he thought Shyamji should be. (99)

Shyamji was least interested in teaching Nirmalya the classical music but just for money he was teaching him classical music. The guru became an ideal figure and a sort of imaginary being for Nirmalya, "his real teacher, Shyamji, was an itinerant with his own compulsions, who sometimes found it difficult, in the interests of adhering to deadlines, to give Nirmalya the time of day" (179). Shyamji was a helpful man and bestowed a favour on his brother-in-law, Pyarelal by allowing him to accompany Shyamji to Mrs Sengupta's house. Pyarelal was a self styled teacher of kathak dance and from kathak he picked up various skills in arts. He is a flat character with not much development in the novel. He had learnt singing and playing almost all the instruments related to music. Nirmalya liked him and would wait for his visit as Pyarelal had sensed something special in Nirmalya. He always encourage and appreciate him. According to Pyarelal:

And he sensed that Nirmalya, though belonged to this world, was not in harmony with it, and that his own appeal to the boy lay in his anomalousness; he'd quickly discovered in Nirmalya a powerful nostalgia, a thirst for another time and place almost, that made the boy restless and ill-at-ease. Only Pyarelal noticed this nostalgia; and he'd never seen it in any other young person, certainly not in his three sons or any of the students he played with. (185)

Mallika Sengupta, a flat character, the Bengali wife of a successful businessman, Apurva Sengupta. She was a caring and loving wife and mother. She was a singer also and was learning music from Moti Lal for last seven or eight months and was trying to get her pronunciation right. She was a Bengali and her accent was typical Bengali. She was trying her hands on bhajans and ghazals in order to have command on them. She had heard Hindi film songs of Saigal and Kananbala, and knew them properly. Then she left singing and now more than thirty years, she found herself faced with these languages, in the daytime loneliness of her flat, to get her tongue round Hindi and Urdu vowels and consonants. According to the author:

> Her metier was the Bengali song, the Tagore-song- naturally. Everything she said in Hindi, thus, sounded a bit like Bengali. But the Bengaliness of her voice - its rounded full-throatedness - is also what made her sound charming to her music teachers; they would prick up their ears and search for analogies: 'You sing like Kanandevi,' they'd say; or, 'You sing like Geeta Dutt!' Kanandevi had long turned to religion; Geeta Dutt had gone out of circulation prematurely; in the age of Lata, Mrs Sengupta's voice was certainly different. (12-13)

Apurva Sengupta, a flat character, a successful businessman was from Bengal. He was Mallika's brother's friend in the college. Apurva belonged to a wealthy zamindari family. Mallika's family looked up to him as he was a nice boy and also from a wealthy family. Mallika thought that he was just a friend of her brother. Apurva Sengupta's marriage proposal was accepted by Mallika later as she thought that it was only with him she could pursue her singing. Apurva proved to be a good husband as he tried to fulfil her every desire. He got promotion and he had to take the place of Mr Deb who died of a heart attack. Prashanta Neogi and Nayana Neogi were the first to know about the promotion. They were their family friends as Senguptas had very few friends in the city:

This friendship was a result of an encounter in the fifties, in a foreign land, in England, where Prashanta Neogi had travelled to study art; Apurva Sengupta to pursue Company Law. The story was that they'd met, in fact, on the ship. Two lonely Indians on deck, they'd begun to talk; and Prashanta Neogi still spoke about it with a wifely shrug of the shoulders that went oddly with his large frame. (31)

Nirmalya, the protagonist of the novel, was the only son of his parents Apurva Sengupta and Mallika Sengupta. His parents had given him this name which meant: "an offering to God" (51). She was a very caring mother. As soon as he would come from school, lunch was served to him. He was fond of daal, rice and fried fish. His mother would switch on air conditioner before the arrival of his son. She always thought that he was a special child and was exceptional. His mother would ask him out of concern: "Do you like the fish? How was your day?" (15). He was really different and even the teachers of his school were unable to understand him. Nirmalya used to go to pick his father from the office. He was scared of the ocean and also by the maddened waves. He was growing in age so was his father in business but he started maintaining distance from his parents. According to the author:

> The older he got, and the higher his father rose in the company, the greater the friction that came to exist between him and the life to which he'd been raised. With an adolescent puritanism, he'd almost made it a point to boycott his parents' parties, or to appear in them with a premeditated nonchalance, in a dishevelled state. (50)

Nirmalya had some minor heart problem. His parents were worried about him. When he was a child he had been with his mother to Calcutta where he was bitten by mosquitoes and suffered from dengue. His mother always thought that it was due to her neglect that he suffered from dengue. She had read somewhere that both dengue and rheumatic fever could damage the heart and she often wondered if she was responsible for her son's condition. He liked to wear a faded kurta with jeans and got a goatee under his chin. His father was growing in business and he was going farther from his parents. He did not like the new flat and was missing the previous flat because his father got prompted and had to shift to a new flat. He even asked his parents: "Why did we have to come here" (79)? He never shaved his goatee, had grown his hair which would come to his shoulders and hardly appeared to smile. His father wanted him to meet his new colleagues and friends but

he would avoid them as Nirmalya did not like meeting people. He had started going away from every one and started living alone. He loved to remain out of home for no reason and would be seen in a khadi kurta and jeans. He had seen Shyamji many a times at his home. He used to observe Shyamji from a distance trying to make out what kind of man he was. To Nirmalya, Shyamji was:

> ... Shyamji was a great artist, he was trying to reconcile him to what his own idea of an artist was. Here was a man in a loose white kurta and pyjamas; a man who put oil in his hair. And, although his music sometimes sounded inspired to Nirmalya, a man who seemed to have no idea of, or time for, inspiration. A man who undertook his teaching, his singing, almost as - a job. (99)

Nirmalya could not fit into his milieu so wanted to study abroad. He wanted to run away from the society which had been corrupted by the means it adopted. His father liked his idea of studying Philosophy. Nirmalya's intention to study Philosophy was to know the philosophy of life and the questions raised by it. Things were being done for Nirmalya's departure as he applied for passport. He did some shopping with his mother which he would need in abroad. He even recorded some songs of his guru which he would carry with him. He left for London and Shyamji visited Senguptas to enquire about Nirmalya.

In this paper it is illustrated how Chaudhuri has employed characterization in his realistic fiction. Chaudhuri's characters give a good reflection of the region, Calcutta. He has talked about almost every type of character in literature like flat, round, complex, stock, etc. By doing so he has brought forth the features of characters as well portrayed his region through them

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The Book and Film Versions of Chetan Bhagat's *Five Point Someone:* A Cultural Study

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Abstract--- *Cultural Institutions are elements within a culture or subculture that are perceived to be important to, or traditionally valued among its members for their own identity. Examples of cultural institutions in modern western society are museums, churches, schools, work and the print media. Experts commonly name the following five cultural institutions as needed (at least in some way) in any society in order to survive: education, economic system, government, family, and religion. This paper examines the cultural institutions in Indian society which prevent the growth of the youngsters. The cultural institutions dealt in this paper are family, education and marriage. Parents themselves make choices for their children's higher education. They fail to consider their children's interest. They pressurize their children into a crazy race for more marks, a race which has never benefited anyone. The modern trend among people is to make their daughter a doctor, and son an engineer, influenced by the society.*

Keywords— Education, Institution, Marriage, Parents, Youth.

A Culture is a system of shared beliefs, values, customs, behaviours, and artifacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning. Culture is made up of the common things that members of a community learn from family, friends, media, literature, and even strangers.

According to the article "Culture of India" in Wikipedia, the culture of India refers to the religions, beliefs, customs, traditions, languages, ceremonies, arts, values and the way of life in India and its people. India's languages, religions, dance, music, architecture, food and customs differ from place to place within the country. Its culture is often labeled as an amalgamation of these diverse sub-cultures spread all over the Indian subcontinent and traditions that are several millennia old. It has been rightly said that:

> Culture is the name for what people are interested in, their thoughts, their models, the books they read and the speeches they hear, their table-talk, gossip, controversies,

historical sense and scientific training, the values they appreciate, the quality of life they admire. All communities have a culture. It is the climate of their civilization. (Lippmann "What is Culture?")

Cultural institution means a public or nonprofit institution within the state which engages in the cultural, intellectual, scientific, environmental, educational or artistic enrichment of the people of the state. It includes, without limitation, aquaria, botanical societies, historical societies, land conservation organizations, libraries, museums, performing arts associations or societies, scientific societies, wildlife conservation organizations and zoological societies. Cultural institution does not mean any school or any institution primarily engaged in religious or sectarian activities.

In Indian society, there are many cultural institutions which detriment to the growth of the young generation. It is often said that the Indian culture and heritage is so powerful that it has acted like a strong backbone and has made Indians stand tall through tough times. However, the generation of today, does not conform to customs and traditions any more. They believe that cultural values are very rigid and highly orthodox and they hypocritically stop them from moving forward. Gradually one can see the generation of today shedding layers of our ethnic values. There are many unanswered questions raised on formalities and ritual ceremonies followed during festivals, marriages and several other social events.

Educational institutions in India are also the products of the society's cultural mores. Students are pressurized to learn the answers by heart and reproduce the same in their examination papers. It should not be so. Education must make the student think. It must make them invent new ideas and not reinvent the same wheel. There are teachers who enter classrooms and teach in the most uninspiring manner without an iota of a passion to change lives or to make education entertaining and interesting. They transform the most interesting subjects into disastrously painful experiences. Parents dream for their children and in order to fulfill these so-called dreams, they pressurize their children into a crazy race for more marks, a race which has never benefited anyone.

Chetan Bhagat's *Five Point Someone* and the adapted films *3 Idiots* and *Nanban* challenge the present trends in education, the narrow mindedness of teachers and parents in forcing the children to choose the profession which they consider suitable, keeping in view the prevailing perception in society regarding that profession. Moreover, the movies also criticize the glaring anomalies in the Indian education system which needs to be rectified. They highlight the challenges in our present education which emphasizes on rote learning and memory. *3 Idiots* and *Nanban* are eye openers for parents, teachers and educational institutions to know the real pulse of students and act accordingly

Youngsters are moulded by their parents. Very often their attitude is changed depending upon their parents. While some parents provide maximum support and love towards their children, some fail to provide the right guidance and love. Conflicts occur between parents and teenagers because of misunderstanding, over protection, dominance, negligence and lack of communication. In this present age most parents themselves make choices for their children's higher education. They fail to consider their children's interest. The modern trend among people is to make their daughter a doctor, and son an engineer, which gives social prestige in society. Middle class Indian parents fear that their kids will lead a life of hardship if they don't get into engineering or medicine degree. A dialogue in the movies *3 Idiots* and *Nanban* reveal this:

> Mona: When you were talking, he kicked, first time.
> Rancho: He? How do you know it is a he or she?
> Mona: Papa asked the astrologer if we would get an engineer
> or a doctor.
> Rancho: Meaning?
> Pia: Boy becomes an engineer, girl a doctor.
> Rancho: champ, better stay inside, out here is a circus, your
> grandpa is the ringmaster, He will crack his whip.

The pressure does not stop at being an engineer, but to add an MBA as that degree becomes part of an elusive group, although it's becoming too common now. This reference is captured in the movie where Rancho tells Pia: "Your boy friend is an ass. He first did his engineering and then did an MBA and now works in a bank. If he wanted to work in a bank then why did he choose to become an engineer."

Chetan Bhagat vividly portrays the realities in the life of youngsters in *Five Point Someone: What not to do at IIT*. He echoes the varied voices of the youth; their

agonies, frustration, dilemma and expectations. In *Five Point Someone* Neha's brother Samir commits suicide because of his bullying father who forces him to join IIT while his own intension is to become a lawyer. As a result of his disinterest he fails to get into IIT. Prof. Cherian fails to understand his son's real interest and talents. Dominated by his father Samir remains voiceless and is not able to express his intention. This leads him to commit suicide. In his letter to his sister, Samir states: "I have tried three times to get into IIT and each time I have disappointed dad. He cannot get over the fact that his son cannot handle physics, chemistry and maths" (166).

The letter of Samir is also a kind of treatise which presents the hopes, expectations and aspirations of the parents in the materialistic age regarding their children. Even though Samir does not blame his father for suicide, anyone can understand his situation. Some part of the letter can again be quoted here

> He has seen thousands of IIT students in his life and cannot see why his own son cannot make it. Well Neha, he sees the students who make it, but he does not see the hundreds of thousands who don't make it. He has not even talked to mom properly because of me. What can I do? Keep trying until I die? Or simply die?. (167)

Like Samir, hundreds of young people are agonized by parental pressure and some even go to extent of committing suicide. His letter may be treated as a severe criticism against the educational system of the country.

The writer is not only critical about the system of IIT entrance exam, but also of the grading systems in the technical exams. He admits the fact that the greatest minds are spoiled in their youth. It also makes them frustrated and cut off from the main stream.

Neha's character is a sensitive portrayal of what it is like to be young and female in an overprotective, patriarchal world. When Hari gains her trust, she falls in love with him and even goes to the extent of having physical relationship with Hari. Her father strictly insists on her avoiding boys but she meets Hari often. Prof. Cherian is also strict about her receiving phone calls from boys. Protection is needed to some extent but overprotection and restriction lead children naturally to move beyond their limit. But at the same time children fail to understand the reason behind their parent's conditions because of their immaturity.

In the films, Pia/Ria falls in love with Rancho/Pari, whom her father considers as his enemy. She endures everything at the beginning out of respect for his father, but at one point, Pia/Ria denounces her father in the same way that Rancho/Pari did over the suicide of Joy Lobo/Paneer Selvam. Pia/Ria tells Virus:

> I gave him (Rancho/Pari) the key dad I wish I would have given this to my brother, he would be alive today, you think your son fell off a train and died? You decide he would be an engineer, Did you ask him what he wanted to be? You put such pressure on him that he chose death over the entrance exam. He wanted to study literature, be a writer but all he wrote was this suicide note…It is a murder, not a suicide.

Lack of proper interaction and understanding between parents and children is the reason behind such problems and the suicides that ensue. The role of parents is very demanding.

> Parents need to give up the concept that they can make their children do anything. Parents can inspire, teach, influence, lead, guide, motivate, stimulate, and encourage their children to positive, cooperative behavior…Power struggles can destroy a parent-child relationship. Power struggles can destroy a child's sense of self-worth and self-esteem. Power struggles can eventually escalate into the more serious stage of rebellion and revenge. (King "Helping to deal with power struggles")

Unlike Prof. Cherian there are certain parents who leave their children and go abroad. They work abroad to earn for their children. But they fail to realize that Children lack parental love. Though they give their children total freedom, lack of love makes them feel frustrated. Ryan becomes a victim of such predicament as his parents move abroad to earn. About Ryan the narrator says: "Ryan's father and mother were both intimately involved in the business and their travel meant Ryan stayed in boarding school..." (13). The only way they communicate to their son is through letters. But Ryan never replies them back because he never receives their love directly. His pain and hatred towards his parents who left him in the age of six and the reason he gives for his preference of friends is very touching. "Mom and dad are nice, but I don't love them the way I love my friends. I mean I don't love them, but I love my friends" (39).

Though Ryan's parents send him expensive gifts he never feels any affection towards them. In the modern era, either parents send children abroad to study or they themselves move abroad to work. This again breaks the parent- children bond. One learns and earns in order to live a happy life. Instead of living together when people live apart they miss love and happiness.

Separation from parents makes youngsters feel alienated. Though Ryan seems to be unconcerned about his love for his parents, within him there is a longing for love. This is evident when Alok speaks about Ryan:

> But there is more to Ryan. Like did you know his parents send him a letter every other week? Or that he never replies to any of them? Yes he will tell you he doesn't love them or whatever crap he dishes out. But the truth is, he keeps every letter neatly in a file. When he is alone in his room at night he opens the letters and reads them again. (74)

In order to highlight parents' obsession with degrees for social status the character of Rancho is introduced in the movies. Rancho/Pari being an orphan is overpowered by his owner that is real Rancho's father. Rancho is a lazy wealthy child who dislikes studies. On the other hand Phunsukh Wangdu the gardener's son is interested in studies, and so Rancho makes him do all his assignments and homework. When they are caught, Rancho's father says: "This boy wants to study. I want just a degree, let the game go on. Make this kid an engineer and I will have a degree in my son's name on that wall". Hence the servant boy studies in Rancho's place instead of labouring, and the real Rancho pockets the qualifications and the benefits thereof.

Youngsters are frustrated when parents pressurize them to come up in life to help them economically. Coming from a very poor background Alok/Raju is always seen worrying about his studies and job. As his father is paralyzed he has to take up all the responsibilities of his family. The narrator states:

> Alok's family, I guess, was of limited means, which is just a polite way of saying he was poor. His mother was the only earning member and last I heard, School teachers didn't exactly hit dirt on pay-day. Besides, half her salary regularly went to support her husband's medical treatment. At the same time, Alok's sister was getting near what he mournfully called 'marriageable age' another cause of major worry for his household. (13)

His mind is always preoccupied with the thought about his parents. In *Five Point Someone* it is because of his phone call to his mother from Prof. Cherian's office that the operation pendulum plan is broken and the three friends get caught red-handed. His family situation even moves him to break his friendship. He is so sensitive that when he hears about the Disco Committee plan to suspend them for one semester he becomes frightened and jumps from a building to commit suicide.

In the films, when Prof. Virus asks Raju/Senthil to choose between Rancho and himself to be expelled. In he jumps out of Virus's room-window and goes into a coma stage. He awakens from coma, only when

Rancho/Pari lies that his sister's marriage is fixed. This shows how his mind is always preoccupied with the thought about his family. The youngsters face such emotional conflicts because of lack of good relationship with their parents. Family is a cultural institution in which the young boys become victims when all the responsibilities are dumped upon them.

In the films, Farhan/Venkat studies engineering to fulfill his father's wish by crushing his own dreams of becoming a wildlife photographer. His father has sacrificed so much to make him an engineer so Farhan/Venkat would not dare to say that he would prefer a zoom lens over a compass and divider set. Farhan/Venkat says: "I was born at 5.15 and 5.16 am my father said 'My son will be an engineer' ''.

Farhan/Venkat's dreams distract his studies and so he scores low grades. Finally when he takes courage to speak the truth to his father understands his passion for photography and embraces his son's decision not to continue engineering. He is rewarded by the smile on his son's face. Finally Farhan/Venkat realizes that he is free from years of mental torture.

Every child is not as gifted as Latha Mangeshkar or Tendulkar, but most of them end up living their parents' dream at an engineering institution or a medical college. In the films Rancho/Pari says that "If Latha Mangeshkar's father had not permitted her to sing or Sachin Tendulkar was restricted from playing cricket what would they have been doing?" The films also show a student committing suicide which raises a pertinent question "Was it a suicide or murder?"

In the media reports, Rajkumar Hirani, the director revealed that he had tried hard to convince his father about his desire to pursue film-making. Therefore, according to him pursuing one's dream is very essential, backed with proper education.

According to Sri Sathya Sai Baba "Parents and teachers are the sculptors who have to mould the shape of the students for whom they are responsible. If parents and teachers set the right example, the students will automatically blossom into models of excellence and bring glory to the nation" ("Sai Baba of India- Sai Baba quotes on education"). A teacher paves way for a person to develop not only his intelligence but also his character. Most often teachers become the role model for many students. So teachers need to reflect the best part of their nature to their students.

With technological advancements, many technical institutions have emerged in India. Especially institutions like IIM, IIT are noteworthy. *Five Point Someone* brings to light a particular institution, IIT. But the incidents related to this institution reflect the other educational institutions as well. But the films make a mockery at the whole education system in India. The educational system gives more importance to marks than the creativity of students. Students are trained to mug up their lessons. Regarding this Ryan says "Boss, mugging is the price one pays to get the IIT tag. You mug, you pass and you get job…continues mugging, testing and assignments, where is the time to try new ideas?" (25). In the films, Rancho/Pari teaches everyone about the consequences of mugging, by changing the speech which is to be given by Chatur/Srivatsan, the mugger. Chatur/Srivatsan mindlessly memorises the speech without noticing anything that is amiss, partly aided by his lack of knowledge on Hindi. His speech becomes a laughing stock for the audience.

Education should be for the flowering of personality but not for the suppression of creativity or natural skills. But students are expected to copy the already existing pattern to make a screw-jack. When Ryan tries to make his own screw-jack, his professor scolds him. He always intends to make something new. In the movies, Joy Lobo/Paneer Selvam who is very creative creates a helicopter-cum-camera for his project. But Prof. Virus refuses to accept it, by saying that the project is something unrealistic. In this way students are not allowed to use their own creativity. Blaming the whole IIT system Ryan says: "This system of relative grading and overburdening the students. I mean it kills the best fun years of your life. But it kills something else. Where is the room for original thought? Where is the time for creativity? It is not fair" (35).

Regarding this, in the movies Rancho/Pari says, "Here they don't discuss new ideas or inventions, they discuss, jobs, grades, settling in the USA, they teach how to get good scores, they don't teach engineering". According to Edward de Bono "There is no doubt that creativity is the most important human resources of all. Without creativity, there would be no progress and we would be repeating the same patterns." Though Ryan/Pari scores less he has a great practical mind to do research. But it is he who remains jobless at last and acquires a position as assistant researcher with meager income.

> No doubt that present educational system is making engineers, doctors, C.A and other officers. but there is lack of values. Our present educational system is not playing a significant role in shaping the future of our youth. Preparing the youth as the job seekers or job mongers with low value system they are 'literate' but not 'educated'. Most of the youth at present think that success means going abroad. Very few of the best brains like to stay on. (Sahni "Health of Educational Systems in India")

Those who excel in studies are attracted to jobs abroad. Some of the talented students of our country are sent by Indian institutions to work abroad. This situation is well expressed by Ryan's questions to his friends as to why India still remains more underdeveloped than other countries though it possesses intelligent engineers. With regard to IIT Ryan questions: "How many great engineers or scientists have come out of IIT?... over thirty years of IIT's, yet, all it does is train some bright kids to work in multinationals, I mean look at MIT in the USA" (34).

> Our educational institutions have become centers of indiscipline and lawlessness because they impart that type of education to the students which rarely proves useful to the students in their later life. The result is that students themselves during the course of receiving education feel frustrated and have no creative interest in the lessons taught to them in the class rooms (Jasvir "Essay on Technical Education in India")

The reason for the students themselves to move abroad is to gain good salary which is revealed through Alok's way of moving abroad to work. This shows that required salary is not given in India for talented people. But there are certain people like Ryan who want to work for their own country though they get meager wages. Through such characters the author voices the voice of younger people who expect certain steps to be taken by the government to honour the talented youth of our country.

Both the novel and the movies revolve around the power-relationship between teacher and students. Education has been undergoing rapid changes in the last several years. However "the traditional view of education, a view that still prevents, holds that learners must submit themselves to teachers" (Menges 5). As Menges further suggests, this view means that the teachers' authority is not to be questioned. The underlying assumption is that without communication of power by the teacher over the student, the student cannot learn.

In the novel, when a professor asks the new students to define a machine and they fail to come up with an answer mentions, the Professor explains that a machine is "… anything that reduces human effort. Anything. So, see the world around you and it is full of machines" but the hero Ryan asks a brainy and pertinent question "Sir, what about a gym machine, like a bench press or something? That doesn't reduce human effort. In fact, it increases it" (10) . The Professor does not know how to respond, but he gets angry, the conversation proceeds as follows

> "What are you trying to do?" the professor asked tight lipped

as he came close to us again "Are you saying I am wrong?"

No sir, I'm just…

'Watch it son. In my class, just watch it', was all Prof. Dubey said as he moved to the front. (11)

In the movies, the professor sounds unreasonably stupid by insisting on jargon. When Rancho/Pari makes him realize the worth of using simple language he sends him out of the class.

Again when another Professor Vohra asks the students to design a car jack to lift the chassis incase of flat tires, Ryan draws a modified screw-jack in which one does not have to open manually and raise the jack. A flat tire does not mean the engine has failed. Hence one can attach a motor on the traditional jack and hook it up to the car battery. If one switches on the car ignition, the motor car derives power. Ryan is very happy with the design. But the Professor finds it difficult to accept his original thinking and the conversation proceeds as follows:

> "What is this?" Ryan said, twisting his head around to make
>
> sense of Ryan's unfamiliar drawing.
>
> "Sir, this is a modified screw-jack," Ryan said, "It can be
>
> attached to the car's battery…"
>
> "Is this an electrical engineering class?"
>
> "No sir but the end need is the same…"
>
> "Is this an internal combustion engines class?"
>
> "Sir but…"
>
> "If you don't want to be in my class or follow my course, you
>
> may leave". (118)

In *Five Point Someone* Prof. Cherian is pictured as a cruel lecturer, who always considers students with five point GPA as a low grade, but never takes any steps to improve them. He even rejects the Lube project of Ryan without reading it. He cannot accept a student with low grade to do a project. He never appreciates the talents of Ryan. "A teacher who is attempting to teach, without inspiring the pupil with the desire to learn, is hammering on a cold iron" ("Horace Mann Quotes").

Power relationship is more effectively portrayed in the films through the character Prof. Viru Sahastrabudhhe, the director of the institution whose first lesson to students is 'compete or die'. Prof. Virus, the unsmiling Principal who venerates the cuckoo because the bird's life begins with murder, tells the youngsters to kill the competitors because there is only one place at the top, but he doesn't know that the competition is something stupid, in which the muggers like Chatur/Srivatsan end up as stereotypes in real life while the non-conformists like

Rancho, who do not care about being on top, could end up as eventual winners. More importantly they could be high not only in intelligence quotient (IQ), but also in emotional quotient (EQ) never losing their humanness and social networking skills. He also doesn't realize that in real life the intention of IIT joiners are not to out throw his competitors. In India there is no sufficient infrastructure in educational setup to pool all the super brains. Most students fail in the IIT exams in point difference and one can't cull them as unfit just because of the cut off mark set for limited seats

In the films, Farhan/Venkat describes "Dr. Viru Sahastrabudhhe/Virumandi Santhanam was the director of ICE. Virus was the most competitive man we had ever seen. He could not bear anyone getting ahead of him. To save time, his shirts had Velcro and his ties had hooks, he trained his mind to write with both hands simultaneously…" He tells the students on their first day in college, "You will have to beat your competitor every step of the way if you want to be successful in life". When the other students follow his orders, Rancho/Pari defies his rules. He raises questions in class which his teachers cannot answer, refuses to complete assignments unless he really enjoys them and infuriates the dean who is a stickler for perfection. Rancho/Pari tells the Dean straight-faced, enraging him further: "You have the best colleges in the country, yet none of your students have ever invented of note".

To make matters worse, Rancho/Pari falls in love with his daughter. The Dean tries to make Rancho/Pari's life hell but however Rancho/Pari deceives him every time. He also attempts on a number of occasions to destroy Rancho's friendship with Farhan/Venkat and Raju/Senthil, warning them and their parents to get away from Rancho/ Pari. When Rancho/Pari continues to come first in every exam, his tension mounts. Even he threatens to expel Raju/Senthil lest he expels Rancho/Pari. Unable to choose between his friend and letting down his family, Raju/Senthil tries to commit suicide.

There is another character Joy Lobo/Paneer Selvam who commits suicide, because he requests Virus an extension on his major project on helicopter- cum-camera as he had to look after his father who suffers from stroke. But Virus refuses, saying that he himself is unmoved by his own son's accidental death after being hit by a train. The dialogue proceeds as follows:

> Lobo/Selvam: Sir I am this close, sir.
> Virus: Submit it and we will consider.
> Lobo/Selvam: Sir a small extension.
> Virus: Why, Why should I?
> Lobo/Selvam: After dad's stroke, I couldn't focus for two
> months.

> Virus: Did you stop eating?
> Lobo/Selvam : No, Sir.
> Virus: Stopped bathing? Mr. Lobo/Selvam Sunday afternoon
> my son fell off a train and died, Monday morning I taught a
> class, so don't give that nonsense… I can give you sympathy
> not an extension.

Suicides among youngsters has become very common mainly because of their unexpressed feelings and unbearable situations. The feeling of agitation and depression and the bullying by parents and teachers drive teenagers to kill themselves. *The Times of India* says: "Bullying or being bullied not only causes stress to teenagers, but it may even push them towards committing suicide, say researchers who conducted a review of studies from thirteen countries" ("Bullying can cause teens to commit suicide").

Alok/Raju attempts suicide because of his fears about his future. In the same way Neha/Pia/Ria's brother commits suicide as he is forced to join IIT though his actual interest is in another field. The decision of these youngsters shows how far these people are pressurized in different situations. Rancho/Pari imparts the seriousness of suicide by telling Virus: "Look at these statistics- India ranks number one in suicides, every ninety minutes a student attempts suicide. Suicide is a bigger killer than disease".

The youngsters who ought to be encouraged and developed to become successful, are tormented. Deprived of the opportunity to develop intellectually, many youngsters suffer from the problem of subjective isolation and self-estrangement. The feeling of hopelessness, helplessness and depression make the youngsters kill themselves.

Marriage, in its many forms has been a part of cultures for thousands of years. Marriage is a pivotal stage for anyone who is a part of the cultural system. Marriage better defined as the union of two families in India where only few people treat it as a union of two souls. Customs, ceremonies, formalities all differ from people, religion and economical status.

Indian parents who had gone through a hard life always look for the safety and status of their children. And they always prefer the match from same community, religion and of same status. It is quite similar in case of Pia/Ria. She is being engaged to Suhas, a wealthy man, while doing her first year medicine. This is not an example of union of two souls. Here social status and win-win situation of two families are considered by Pia/Ria's father Virus. But Rancho/Pari disapproves of her fiancé saying: "He is not a human, he is a price tag.

He will turn your life into a nightmare of brands and prices…life for him is just a profit-loss statement, he sees profit in you, so he is with you, director's daughter, doctor in the making…,good for his image! It's not you he cares for".

Marriage is one of the most sacred and holy ceremonies in our society. But the horror of the dowry system has made this ceremony one of the feared institutions. In ancient Indian society there was no question of dowry in marriages. It was considered to be a sin. The bridegroom was voluntarily presented with useful gifts which were not demanded at all. In some cases bride's father was offered money to allow her to marry a young man, because the bride was considered to be virtuous and suitable to the groom. But now the whole situation is altered. Nobody bothers to approach a girl's parents for her marriage. The parents of the girl desperately move in search of a suitable groom for her. They persuade the groom's parents and tempt them with dowry. Through these unfair means they get the consent of the groom's parents for his marriage. Thus begins the clandestine atmosphere of dowry. The groom's parents continue to place a series of demands before the bride's parents. The demands include refrigerator, colour television, ornaments, money, plots of land etc., which differs in different societies.

Dowry is such an evil which spreading likes AIDS and cancer in our society though Government has strict laws against it but to no purpose. But it is duty of all enlightened citizens of our country to fight out this evil. We must rid our society of this curse. In this regard the youths of the society can be of great help. They should come forward and start a massive campaign for rejecting and socially boycotting the people accepting the dowry. If this is not done, serious consequences are likely to affect our society. (Chetan "514 Words Complete Essay on evils of dowry system")

Dowry system is an evil in Indian society. It reduces the dignity of both man and woman. Many educated men are demanding dowry. Thus dowry system is also an insult to our education and culture. Poor people cannot afford dowry, hence many poor girls remain unmarried. It is the case with Alok/Raju's sister. The groom's family demands a Maruthi 800 beside the dowry. They demand dowry to be given before the marriage. It is revealed in when Alok says: "They wanted a portion of the dowry right now. To lock in the boy. Mom said she will apply for a loan but it will take a few months. Meanwhile, they get another deal and it is all cver.

Bloody idiots…" (178). It is so common, that the greedy people demand dowry at once before the marriage.

The three idiots, Rancchoddas Shyamaldas Chanchad, Raju Rastogi and Farhan Qureshi are perfect archetypes of the new age Indian who is essentially a non-conformist, questioning outmoded givens, choosing to live life on his own terms and chartering new roads that consciously skirt the rat race. Of course, they begin on the beaten track -- due to societal/parental pressure -- but refuse to become cogs in the wheel. Naturally, they end up as the Frostian hero (Robert Frost's Road Not Taken) who made all the difference to his life, and the world, by taking the road less travelled by. ("*3 Idiots* movie review")

Modern youth aspire to create a society that is free from outmoded customs and irrational beliefs. They courageously and resolutely resist any force that is against them. While yearning to lead an independent life in order to reach their destination, they expect the elders to understand them and to give them good guidance. Bhagat and the directors have given voice to these desires through the novel and films.

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The Relationship of Professionalism Christian Education (PAK) Teachers, Counseling Guidance, Parenting Patterns, Teachers' Development with Character of Junior High School Students of Kabupatern Tapanuli Utara in Academic Year 2017/2018

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Abstract— *This study aims to: 1) obtain an overview of the Professionalism of Teachers PAK counseling guidance, Parenting patterns and youth members of Church with the Christian character of students 2) to know the significant relationship together between Teacher Professionalism PAK Counseling Guidance, Old and Young Teachers of Church with the Christian character of junior high school students in North Tapanuli District. This research uses quantitative approach with descriptive method of correlation purposive sampling (non random). Data collection is used closed questionnaire with 727 respondents – eight grade students. The results of the study showed that: 1) Teacher Professionalism PAK Counseling Guidance, Parent Pattern and adolescent law of church with Christian characteristic of junior high school students in North Tapanuli Regency in medium category. The results indicate that Teacher Professionalism PAK Counseling Guidance, Parenting Patterns and Teens Christian Guidance with Christian characters students able to improve students' learning motivation and 2) there is a significant relationship between Teacher Professionalism PAK Counseling Guidance, Parent Pattern and Adolescent Development of Church with the Christian character of eight Grade junior high school students in North Tapanuli Regency totally 0,677 and Effective Contribution 67,7%.*
Keywords— Teachers Professionalism PAK; Counseling Guidance; Parents pattern; and Youth of Church; Christian character.

I. INTRODUCTION

Many factors relate to the Christian character of the students in school, including the Professionalism of PAK teachers, Counseling guidance, Parenting and Church Youth Development. Sijabat states that PAK Teacher Professionalism, Counseling Guidance, Parenting Patterns and Teachers' Development are positively and significantly related to the Christian character. (Sidjabat, 2011: 270). In the context of macro and holistic professionalism of teachers Christian Religious Education has a significant and positive relationship with the character of students (Hotmauli sihotang, p.65). Counseling Guidance as well. Thus the parenting pattern is related to the character of the student (Irzani Ifti Qomari) and youth members of Church has a role in the development of Christian Character (G. Riemer, 1998, p.17). In process of teaching and learning teachers, are required to have the professionalism of PAK teachers, counseling role, Parenting and coaching teenagers high. In the process of education, teachers have important roles and strategies to guide, educate students on adult and adult characters, so teachers are often said to spearhead education in building student character. The improvement of education relies heavily on the professional relationship of PAK teachers, counseling guidance, parenting, and youth with the character of junior high school students christian eight grade in Kabupaten Tapanuli Utara.

II. LITERATURE REVIEW

Professionalism can be interpreted as a skill, and competency that has a value. (Chuuwungan, 1997, 317) Belandina states that Professionals are skills, integrity and commitment (Janse Belandina, Professionalism Teacher and Frames Matei Christian Religious Education, Junior High School, High School, Jakarta: Bina Media Informal, 2005, 37) Furthermore Andar Gultom, Professionalism said the competencies that must be owned by professional PAK include competence pedagogik, personality,

professional, social and spiritual competence. Similarly Yulianti (2009: 38-48) Counseling Guidance is a process of providing assistance to individuals or groups in a sustainable and systematic way, conducted by an expert who has been trained specifically for it, with the aim that the individual can understand himself, his environment, and can direct himself to the environment. to develop his own optimal potential for the welfare and prosperity of his own community (Anas Salahudin, 2010, 16). Nainggolan later stated that "counseling guidance is a continuous gift of the individual to himself, so that the individual can understand himself, so that he can direct himself and act adequately to arrive at a decision to build his relationship with God and his fellow human beings (Matthew 22: 37 -39). "(Nainggolan, 2010, .85). Guidance is to help a person is usually a learner so that his potential can develop optimally and maximally understand himself and try to overcome obstacles and to pursue a good future. Especially the professional competence of teachers is described in Goverments Law number 7 . (1) developing KTSP curriculum, (2) mastering raw materials, (3) managing learning programs, (4) managing classes, (5) using media and learning resources, (6) understanding of national education standards; (7) mastering educational foundations; (8) understanding and implementing the development of learners; (9) understanding and managing school administration; (10) to understand research and learning, (11) to present examples and leadership in learning, (12) develop basic theories and education, and (13) to understand and apply the concept of individual learning (Law RI 14, 2005). The indicators in counseling guidance is taken from counseling guidance function. Counseling Guidance Function is the next pattern of parenting is the model of how to guide and raise a child. Parents is none other than the method chosen by educators in educating their children which includes how educators treat their students (Singgih Gunarsa, D. and Mrs. Singgih D. Gunarsa, 2000: 44) .The same thing said by Casmini states that parenting has a definition of how parents treat children, educate, guide, and discipline and protect children in reaching the process of adulthood, the formation of norms that people in general expect (Dally E. Papalia, Sally Wendkoss Olds, Ruth Duskin feldman, 2009. Markum argues that parenting is the way parents educate and raise their children that are influenced by many factors including culture, religious habits, beliefs and parental personality influences (the parents themselves or those who care for them) (Markum, 1999 : 49). Then according to Mussen, parenting is a way used in trying various strategies to encourage children to achieve the desired goals (Mussen1994: 395). Furthermore, Coal

(p.51) states in inculcating Christian character about student then in nurturing parenting:

a) Instill faith and spiritual awareness
b) To estimate the age of the child where God is the highest
c) Talk about rituals, holy moments and God at night or at meal time
d) Invite children to appreciate God through their creation (eg : through the beauty of nature)
e) Strengthen the spirituality of children
f) Educate the sensitivity to transcendence, the value of moral values and noble character
g) Raise the awareness of the child by giving examples and examples
h) Daily family worship means giving care and guidance

The value of Christian character values is based on the characters in the Old and New Testaments. In the Old Testament emphasizes the imagio Dei (the inability of God's character) and in the New Testament emphasizes imagio Christian (Fidelity with Christ) is a quality distinguished by its ability to multiply though often given to others, the fact that more value is given to others, more and more the same value is returned. So that the Christian character that can be applied to the students of class Eight grade can not be separated from the value of the nation's character that is applied to the students eight grade : consicious as God, religious, confident, creative. want to know, Love reading as a sign of love science, Love country, respect for achievement, democracy, caring environment, social concern, tough, love peace, justice, love, tolerance and spirit of love nation. research hypothesis: There is a positive and significant relationship between PAK Guru Professionalism, counseling Guidance, Pattern of Parenting and Development of Teacher with Christian character of eight grade Junior High School Student in North Tapanuli District.

III. METHODOLOGY

The location of the research is SMP of Kabupaten Tapanuli Utara with direct reference. The basis of the direct appointment of SMP 1 Sipahutar North Tapanuli regency is a mountainous area, SMP Negeri 1 Onan Hasang is a regional religious area 1, SMP Negeri 1 Adian Koting is a coastal culture mixing area, SMP Negeri 1 Tarutung is the northern district of Tapanuli, and SMP Negeri 1 Siborong borong is a homogenous area. Classes are studied against students who are temporarily sitting in class II. The number of two grade students are 727 people and for research purposes from the approach used in this research is a quantitative approach with a correlational purposive sampling (non random) research design because in this study it is to examine the

relationship between Christian character (Y) with PAK (X1) and Counseling Professionalism (X2, Parenting (X3) and youth members (X4) in junior high schools in North Tapanuli district.

IV. RESULT AND DISCUSSION

1. Research Christian character of Student result in dissemination student answer about Christian character of student, it is known that item having highest weight value is number 2 with score 2778 and average value 3,821 which many student answer that they are Oily in character while value the lowest is the number 25 with a score of 2396 and an average score of 3,826 there are still some students who are less eager to do the Christian character who is responsible for completing the task of class hygiene.

2. Research of Teacher Professionalism with Christian character result of eight Grade Students in North Tapanuli in academic year 2017/2018 noted that the item with the highest score is the number 4 with a score of 2702 and an average score of 3,716 which many students replied that PAK teachers can always bring , use and relate the Bible to the chase and problem of the Christian character of the students well. While the lowest value of other goods is number 21 with a score of 1822 and an average score of 2,506 in using technology in teaching. To test the analysis whether there is a positive relationship between variables X1 with variable Y, obtained from the value of r = 0.334 compared with rtable value for error 5% and confidence interval (IK) = 100% -5% = 95% and for N = 34 is 0.339. Obtained comparison rcount = 0.339> rtable = 0.146. Thus it is known that there is a positive relationship between the Professionalism of PAK teachers with Christian character of the eight grade students of SMP Negeri as Kabupatern Tapanuli Utara in academic year 2017/2018. While the hypothesis test obtained tarithmetic = 9.537 and this value is greater than ttable = 2.042 then H0 rejected and Ha accepted. Thus it can be seen that the research hypothesis proposed by the authors accepted that there is a positive and significant influence between PAK teachers professionalism, guidance counseling, PAK Teachers Parenting, youth with Christian character eight grade of students SMP Negeri in Kabupatern Tapanuli in academic year 2017/2018, The results of this study illustrate the truth of the theory put forward by Lusita (2011: 53) that the professionalism of teachers can be interpreted as a teacher is never satisfied with what is conveyed to learners, teachers

must try to create new ways so as to develop the student's Christian character. Professional PAK teachers can create learning that is fun and appealing to students and can lead to Christian character. The effective contribution obtained is SE = 0.334 x 100% = 33, 4%.

3. Research of Counseling Guidance with Christian Character character known by the highest score is the number 8 with the score 2642 and the average score of 3,716 that many students answer counseling guidance, teachers BK provides guidance on how to be a good character. Problems often faced by students is a difficult life characteristics for teachers BK should Professionalism in handling The character issue of christian, for example with the use of good communication, polite and organized with students so that students are easy to understand. While the lowest score of the other items is the number 15 with the score 1997 and the average score 2.74 lower to send and resolve the problem well. Counseling activities are not just limited to the direction that will be boring, thus reducing the character of Kristniani students, therefore PAK teachers are intensive in holding activities so that it can build a Christian character. From test of requirement analysis that is test whether there is positive relation between variable X2 with variable Y, obtained from value rcount = 0,402 compared with rtable value for error 5% and confidence interval (IK) = 100% -5% = 95% and for N = 727 is 0.402. The comparison is obtained rcaunt = 0,402> rtabel = 0,146. Thus it is known that there is a positive relationship between counseling guidance with Christian character eight grade students of SMP Negeri Kabupatern Tapanuli Utara in academic year 2017/2018. From the hypothesis test obtained tcount = 11.817 and this value is high than ttable = 2.042 then H0 is rejected and Ha accepted. Thus it can be seen that the hypothesis of research submitted by the authors accepted that there is a positive and significant influence between counseling guidance, with the eight grade studentts Christian character of SMP Negeri students in Kabupatern Tapanuli Utara in academic year 2017/2018 .Then from the effective contribution obtained is SE = 0.402 x 100% = 40, 2%. The results of this study illustrate the truth of the Sijabat theory which states that "Counseling teachers hear anxiety and hear their students' problems, then together try to overcome them and guide them in the light of the word of God, and to help of the holy spirit and as teacher counselor must first diagnose the problem learners so that he knows clearly the thoughts,

feelings, attitudes, and even the behavior and character of Christianity what to do. (Sidjabat, 2009: 123)

4. Parenting research with Character Christian student known items with the highest score is the number 8 with a score of 2633 and the average value of 3,621 is the number of student answers Parenting Pattern gives, encourages and guides the child to want and appreciate work hard. While the lowest value of other goods is the number 15 with a score of 1883 and the average value of 2590 in terms of lower educate and build and educate students' sensitivity with values and norms. From requirement analysis test that is test whether there is positive relation between variable X3 with variable Y, obtained from value rcount = 0,381 compared with rtable value for error 5% and confidence interval (IK) = 100% -5% = 95% and for N = 727 that is 0.381. The comparison is obtained rcaunt = 0,381> rtable = 0,146. Thus it is known that there is a positive relationship between pattern parents with Christian Character class eight grade students SMP Negeri in Kabupatern Tapanuli Utara in academic year 2017/2018. From result of hypothesis test obtained tcount = 24,521 and this value is bigger than ttable = 2.042 then H0 rejected and Ha accepted. Thus it can be seen that the hypothesis of research submitted by the authors accepted that there is a positive and significant influence between parent patterns with Christian character eight grade students of SMP Negeri se Kabupatern North Tapanuli in academic year 2017/2018. The effective contribution obtained is SE = 0.381 x 100% = 38, 1%. The results of this study illustrate the truth of the theory of Stassen Berger stated parenting Parenting Pattern that can be interpreted as parents who are never satisfied to guide his son about Christian characters with good parenting. With good guidance in parenting (Stassen Berger, 2011. 196.). The same Wright Parent shows that the formation and development of a child's Christian character can be done with parental guidance to the child based on the truth of God's word (Cragan, J.Wright, W. David, Kasch C. 2009. p.51).

5. The Results of Youth Teachers with Character Christian Students are known items with the highest score is the number 2. with a score of 2778 and an average score of 3,821 which many students answered in the formation of a young church through the catechism teaches that human beings are created in the same and similar to God, then the students feel proud as God's creation. old teenager gives, encourages and motivates students to care for and sanctify themselves as God's creation. While the lowest value of other goods is the number 15 with a score of 2454 and the average value of 3,375 less educate, guide and build and educate the love of the homeland. From requirement analysis test that is test whether there is positive relation between variable X4 with variable Y, obtained from value rcount = 0,666 compared with rtable value for error 5% and confidence interval (IK) = 100% -5% = 95% and for N = 727 that is 0.666. obtained comparison rhitung = 0.666> rtable= 0.146. Thus it is known that there is a positive relationship between the development of Church youth with Christian character of the eight grade students of SMP Negeri in North Tapanuli Regency of in academic 2017/2018. From the hypothesis test obtained tcount = 16.0025 and this value is greater than ttable = 2.042 then H0 rejected and Ha accepted. Thus it can be seen that the research hypothesis proposed by the authors accepted that there is a positive and significant influence between the development of Youth Church with Christian Character of the eight grade students of SMP Negeri as Kabupatern Tapanuli Utara in academic year 2017/2018. The effective contribution obtained is SE = 0.666 x 100% = 66, 6%. The results of this study illustrate the truth of the theory of Putra Hendra S. Sitompul which states that the Church in the implementation of youth youth can be done with coaching with Christian motivation and character. (Putra Hendra S. Sitompul, 2013: 1) Professionalism Research Outcomes, Counseling Guidelines, Patterns of Parentintt the development of adolescent youth with Christian character eight grade students of SMP Kabupaten Tapanuli Utara in academic year 2017/2018 of study there is a positive and significant relationship between. From the analysis test conducted test whether there is a positive relationship between variables Xcombination with variable Y, obtained from the value of rcount = 0.677 compared with rtable value for error 5% and confidence interval (IK) = 100% -5% = 95% and for N = 727 is 0.677. Obtained comparison rcount = 0.677> rtable = 0.146. Thus it is known that there is a positive relationship between the development of Church youth with Christian character of eight grade students of State Junior High School in North Tapanuli Regency in academic year 2017/2018 (see Appendix)

V. CONCLUSION

1. There is a significant and positive relationship between the professionalism of PAK teachers

with the Christian character of the eight grade students of SMP Negeri 1 Tapanuli.

2. There is a significant and positive relationship between Counseling Guidance with the Christian character of junior high school students of eight grade in Kabupaten Tapanuli Utara.

3. There is a significant and positive relationship between Parent Patterns with Christian characters eight grade of SMP students in North Tapanuli District.

4. There is a significant and positive relationship between church youth counseling and the Christian character of junior high school students of eight grade in Kabupaten Tapanuli Utara. There is a significant and positive relationship between PAK Master Professionalism and Christian Characteristics eight grade of Junior High School students in Kabupaten Tapanuli Utara.

5. There is a significant and positive relationship between PAK Teacher Professionalism, Counseling Guidelines, Pattern of Parenting and Development of Teachers with Christian Character of eight grade Junior High School Students in North Tapanuli District.

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Hanan Al-Shaykh's *the Story of Zahra*: A Post-Modern Feminist Literary Criticism of Liberation through Madness

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Abstract— This paper investigates the notion of liberation through insanity in The Story of Zahra by Hanan Al-Shaykh. While many scholars and literary critics have explored domestic violence in literature, and notions of liberation through sexuality in The Story of Zahra by Hanan Al-Shaykh, the impact of domestic violence as a triggering factor in The Story of Zahra by Hanan Al-Shaykh which leads to liberation acted out in the context of madness has not been addressed. In order to investigate these aspects in the novel, this paper draws on the views of post-modern feminist literary criticism. This literary approach is crucial to highlighting the gender inequality.The analytical approach followed in this paper is that of thematic analysis. The paper mainly highlights the recurrent themes of physical violence and insanity. Then, the paper examines the content of the novel to support the argument about the association between insanity and liberation. Thus, three main issues are addressed: Domestic violence types and definitions, feminist theoretical views in relation to patriarchal authority, and notions of insanity in relation to liberation in feminist post-modern literary criticism. The main argument in this paper is that insanity is utilized as a tool directed towards liberation from male authority and oppression towards women; hence, the need arises to replace the recurrent term 'madness' in The Story of Zahra by Hanan Al-Shaykh with 'mental rebellion against male control and oppression'.

Keywords— Violence, male authority, insanity and liberation.

I. INTRODUCTION

This paper aims at investigating physical domestic violence that has been highlighted in Hanan Al-Shaykh's novel The Story of Zahra (Al-Shaykh, 1995). The impact of this form of domestic violence on the protagonist's relationships with men in her lifeis also highlighted.Literature on the various forms of domestic violence is highlighted (Chalk and King, 1998; Perry and DiLillo, 2007; Latham, 2009). These forms includephysical violence (Dobash and Dobash, 1992; Volpe, 1996; Saltzman, Fanslow, McMahon et al., 1999;

UNICEF, 2006; Kelly and Johnson, 2008; Meyersfeld, 2008; Haddad et al., 2011; Sun, Su and Wu, 2011; Mehraein, 2013), verbal violence (Mouradian, 2000: n.p.; Carlson, Worden, Van Ryn et al., 2003; United Nations Population Fund, 2008), financial (Dobash and Dobash, 1992; Pollet, 2011), and mental abuse (United Nations Population Fund, 2008). The literature covered in this paper also involvespost-modern feminist views and criticism in relation to domestic violence against women (Felman, 1975; Showalter, 1985, 1991, 1995, 1997; Senn, 2002; Meyersfeld, 2003; Berberoglu, 2005; Hanser, 2007; McCue, 2008; Herandl, 2009; Wallach, Weingram and Avitan, 2010; Abudi, 2011; Inglis and Thorpe, 2012; Anderson, 2012; Finley, 2013; hooks, 2015). Much research has been done to analyse The Story of Zahra in relation to sexuality (Accad, 1990; Abudi, 2011). Yet the investigation of her liberation through what is labelled in the novel as 'madness' is limited.Hence; this paper focused on the latter context to investigate this aspect of liberation in the novel. Therefore, this paper will be divided into eight sections. The initial section provides the abstract which is followed by an introduction to the content of the paper. In the third section, the methodological approach followed to investigate domestic violence aspects in the novel will be discussed. In the fourth section, however, the paper addresses the complexity of domestic violence, showing the diversity of its patterns. Section five discusses the feminist literary theoretical context through which the analysis of the novel is conducted. Then, the sixth section provides a brief summary of the novel, followed by an investigation of reflections of patriarchal authority throughout the literary work in relation to the protagonist's character in the seventh section. Finally, the eighth section concludes the paper presented. In the following section, the paper will discuss the methodological approach followed to conduct this paper.

II. METHODOLOGY

This paper relies primarily on secondary data. The data drawn upon is mainly derived from books and scholarly articles centered on the identification of violence, and

books and articles that discuss domestic violence in relation to English literature. The literary work analysed through the lens of contemporary post-modern feminist literary criticism is *The Story of Zahra* by Hanan Al-Shaykh. The choice of feminist literary criticism as the theoretical context is due to the importance of highlighting the impact of gender differences in the investigation of domestic violence in literature. With regard to the analytical approachfollowed throughout this paper to discuss the aspects of oppression in *The Story of Zahra*, it is that of thematic analysis. The process of thematic analysis, as a method of qualitative analysis, is a process in which the researcher gives 'minimal attention to the structures selected by the narrator to tell her/his story, function or contextual details of the story' (Frost, 2011: 108). Rather, a researcher employing thematic analysis starts the analysis by reading the raw data he or she has in order to familiarize himself or herself with the content of the data (Frost, 2011). Secondly, the researcher codes the data at hand (Frost, 2011). That is, the researcher pinpoints the main ideas or thoughts that are discussed in each sequence of content words. Thirdly, the researcher builds 'a set of themes by looking for patterns and meaning produced in the data, labelling and grouping them in connection with the theoretical framework of the research' (Frost, 2011: 108). Finally, the researcher gathers the different narratives under each highlighted theme and compares between the different narratives categorized under each theme (Frost, 2011). In this paper, the raw material from the novel was read in order to highlight the forms of violence and oppression that the protagonist experienced. Physical violence and sexual violence were mainly highlighted. Then, this paper provided comments on those forms in the light of patriarchal cultural values pinpointing their impact on the protagonist's character and relationships with men. After having explained the methodological approach, this paper will proceed to explore the literature on various forms of domestic violence.

III. DOMESTIC VIOLENCE: DEFINITIONS AND PATTERNS

Domestic violence is a 'global phenomenon' (UNICEF, 2006: 5; Mehraein, 2013), as 'more than half the world's women experience violence in intimate relationships. The abuse is severe, debilitating, and deadly' (Meyersfeld, 2008: 62). Domestic violencebecame a recognizable issue in the West in the 1970s (Dobash and Dobash, 1992; Kelly and Johnson, 2008; Sun, Su and Wu, 2011). Since then, numerous attempts have been made by researchers and organizations to define the different types of domestic violence and investigate their impact on people's lives (Volpe, 1996). During the early 1970s, western research

on domestic violence focused mainly on addressing physical violence:

> When violence between intimate partners emerged as a recognizable issue in our society in the mid-1970s . . ., empirical knowledge of this social, psychological, and legal phenomenon was very limited. As advocates for women organized shelters across the nation to provide safety and assistance for abused women, clinical information emerged that described patterns of severe physical and emotional abuse. The victims were most notably described by Walker (1979) and others as 'battered women,' and the male perpetrators were labelled 'batterers.' (Kelly and Johnson, 2008: 476)

Yet, with time, other forms of domestic violence than battering were also explored in the literature on domestic violence. On the whole, domestic violence is a term that includes various forms of aggressive behaviour within the family such as wife abuse (Dobash and Dobash, 1992; Latham, 2009), child abuse[1] (Perry and DiLillo, 2007) and elder abuse[2] (Chalk and King, 1998). Wife abuse in particular might be carried out in a multitude of practices ranging from emotional, physical and sexual assault (Dobash and Dobash, 1992; Haddad et al., 2011) to verbal (United Nations Population Fund, 2008), financial (Dobash and Dobash, 1992), and mental abuse (United Nations Population Fund, 2008).

Many attempts on the part of western and non-western scholars and researchers investigating domestic violence have been directed towards clarifying its patterns. With regard to physical abuse, western and non-western

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[1] 'Most statutes define child abuse in terms of physical abuse, sexual abuse, and neglect. Physical child abuse is the physical injury of a child, resulting from, but not limited to, strikes, shoving, shaking, biting, burning, poking, twisting limbs, and bodily throwing. Child sexual abuse can occur as a single act or a series of abusive behaviors. It can occur in a single event or over the course of many years. Child neglect occurs when a caretaker by act or lack of actions places the child in a dangerous situation' (Bernades and Wallace, 2007: 704).

[2] 'Elder abuse is conduct that results in the physical, psychological, or material neglect, harm, or injury to an elderly person. This definition includes abuse by family members as well as institutional abuse. The term material in this definition refers to the exploitation of the elderly person's financial resources. An elderly person is usually someone over the age of sixty-five' (Bernades and Wallace, 2007: 704).

scholars and researchers have identified domestic physically abusive behaviour as

> The intentional use of physical force with the potential for causing death, disability, injury, or harm. Physical violence includes, but is not limited to: scratching, pushing, shoving, throwing, grabbing, biting, chocking, shaking, poking, hair-pulling, slapping, punching, hitting, burning, use of a weapon (gun, knife, or other object), and use of restraints or one's body, size, or strength against another person. Physical violence also includes coercing other people to commit any of the above acts. (Saltzman, Fanslow, McMahon et al., 1999: 11-12)

Verbal domestic violence may involve 'insults, criticism, ridicule, name calling, discounting, and discrediting' (Carlson, Worden, Van Ryn et al., 2003: 3). Emotional domestic violence has been defined as

> the use of verbal and nonverbal acts which symbolically hurt the other or the use of threats to hurt the other . . . behaviors that can be used to terrorize the victim. . .that do not involve the use of physical force . . . the direct infliction of mental harm and threats or limits to the victim's well-being . . . and . . . an ongoing process in which one individual systematically diminishes and destroys the inner self of another. The essential ideas, feelings, perceptions, and personality characteristics of the victim are constantly belittled (Mouradian, 2000: n.p.).

The definition of emotional domestic violence stated above makes a clear distinction between verbal and emotional domestic violence. While behaviours included under these two patterns might intersect in terms of their ability to hurt a woman's feelings, emotional domestic violence might be carried out in a non-verbal manner.

Finally, financial domestic violence refers to a form of abuse that is directed at exercising control over women by means of preventing them from accessing the financial resources they require in order to carry on with their daily lives (Pollet, 2011). In the next section, the difference between various feminist views on domestic violence will be discussed.

IV. THEORETICAL CONTEXT: FEMINIST VIEWS ON DOMESTIC VIOLENCE

Feminist critics have centred their efforts on questioning and combating the sexist domination of men in the private as well as the public sphere (hooks, 2015). They mainly reject patriarchal cultural beliefs that support inferiorizing and marginalizing women (hooks, 2015). A particular aspect of inequality against women that feminists focus on is domestic violence including wife abuse. In the context of domestic violence, feminist theory 'provides the basis and justification for the existence of domestic violence throughout history. The theory posits that intimate partner violence grows out of inequality within marriage (and other intimate relationships modelled on marriage) and reinforces male power and female subordination within the home' (McCue, 2008: 15).

Yet, feminist theoretical views in relation to domestic violence are far from unified (Mc-Cue, 2008). Feminists investigating domestic violence against women have developed many theoretical perspectives, including radical feminist, Marxist feminist, and Arab feminist ones. During the second-wave of the feminist movement, extending from the 1960s to the 1980s, both radical feminists and Marxist feminists introduced theoretical frameworks through which they endeavoured to investigate the reasons behind women's oppression. Radical feminists had a pioneering role in drawing public attention to the severity of domestic violence against women. Radical feminists' focal point was to investigate this phenomenon in association with male-dominating patriarchal values (Hanser, 2007). Patriarchy is, from a radical feminist perspective, a social unit of power. The advocates of patriarchal values, radical feminists argue, utilize various forms of violence against women in order to reinforce men's power and social control (Hanser, 2007: 326). According 'to radical feminists, women, as women, regardless of class, race, ethnicity, and other differences, are vulnerable to rape, domestic violence, and homicide at the hands of their intimate partners' (Berberoglu, 2005: 143-144).

However, radical feminist views in relation to domestic violence against women have been subjected to the criticism of feminist theoreticians such as liberal and Marxist feminists. The 'flaws that critics of Radical feminism discerned are fairly obvious. Critics alleged that the central idea of patriarchy as the root and cause of all things was overstated' (Inglis and Thorpe, 2012: n.p.). Instead of restricting the causes of domestic violence against women to the power of patriarchal cultural ideologies, Marxist feminists proposed that 'women's subordination was the result of a system in which men held and controlled most private property in society' (Hanser, 2007: 323). For Marxist feminists, patriarchy is not the sole source of women's oppression. Marxist

feminists maintain that gender roles 'are built around the economic system whereby men are perceived as the breadwinners. When they feel they cannot be successful as providers, the result might be violence against women as a means of reasserting feelings of power and control' (Finley, 2013: 389). Finley elaborates saying that research 'does bear out that women are at highest risk for lethal abuse when they are employed and their abuser is unemployed, suggesting this situation is perceived as a threat to the man' (Finley, 2013: 389). Some researchers argue that concentrating on the individual *per se* has diverted the scope of the investigation of this phenomenon from the social interest in exploring and combating domestic violence against women to focusing on the individual, which in turn has resulted in an increase in the tendency to blame the victim instead of the perpetrator who has initiated the assault (Senn, 2002: 483). Yet, despite the differences between radical and Marxist feminist views, both do not dismiss the impact of patriarchal ideology on women's oppression especially when investigating domestic violence, an aspect that will be the focal point of this paper.

V. SUMMARY OF THE NOVEL

Al-Shaykhcelebrates the liberation of Zahra, the protagonist, who rebels against the constraints of not only her family, but also the conservative Muslim, Lebanese society in which she was imprisoned. The novelhighlights the various forms of violence that the protagonist endured such as physical and sexual violence, portraying their impact on Zahra's personality. Overwhelmed by her mother's abuse as she used to force the child Zahra to accompany her whenever she met her lover, and by her father's brutal physical violence,Zahra begins to exert harm upon herself by scratching her pimpled face: 'It was as if my fingers had to go to work before I could say a word. Even when I was about to respond to some question, my fingers would begin probing' (Al-Shaykh, 1995: 24). As her sense of violence and oppression escalates, the protagonist's exercise of self-harm worsens. Describing her self-destructing behavior Zahra elaborates: 'My fingers would search one out, touch it, peel off the dry skin, then squeeze it out of existence. I would not stop until I found a drop of blood on my finger' (Al-Shaykh, 1995: 24). Zahra's control over her mind and body fade due to her continuous traumatic experiences with her parents, and she ends up entrapped in an abusive sexual relationship with a married man named Malek, a man who deceived her and pretended that he actually liked her. She has two abortions and experiences a nervous breakdown.Eventually, her family sends her off to West Africa, where an uncle once active in Lebanese politics now lives in exile. Haunted by her previous experiences with men, mainly her abusive father and Malek, Zahra

was terrified by her uncle's affection and attention. She chooses the bathroom in her uncle's house to be her hiding place. In her attempt to escape her fear, she accepts a marriage proposal that she receives from a local man who also comes from Lebanese descent. Yet, the marriage falls apart as the man finds Zahra's behavior intolerable:

> I saw and heard Majed beating his head with his hands as he told my Uncle Hashem how he was at wit's end…The day before yesterday they saw her walking round the outside of the house, carrying the radio, playing it turned up so loud that God himself could have heard it. Madame Zahra carrying a radio, dancing in the street. Yes, by heavens! Even gypsies would be ashamed to do such a thing (Al-Shaykh, 1995: 99)

Consequently, Zahra chooses to return to Lebanon in an attempt to settle down. Yet, the violent status of the war-shredded country places greater pressure on her. She moves with her parents to their native village. Torn between her memories of parental violence and the violence of the surrounding warfare, Zhara attempts to find peace and comfort. Yet, her dream is never to be fulfilled amidst the turmoil of war. After having provided a brief summary of the novel, the following section will address the traces of patriarchal authority in the novel.

VI. PATRIARCHAL AUTHORITY IN *THE STORY OF ZAHRA*

This section attempts to provide a discussion on male authority as portrayed through the behaviour of Zahra's father and how this authority affected Zahra's relationships with Malek and her husband. In the introductory part of this section, this paper will attempt to define 'patriarchy' and highlight its complexity. Then, it will discuss the impact of this authority on Zahra's relationships with males. Wallach, Weingram and Avitan (2010) define patriarchal or male authority as follows: 'Patriarchic societies believe in male dominance. In these societies, force used by a man to control his wife is seen as legitimate' (Wallach, Weingram and Avitan, 2010: 1285).

However, patriarchal values are far from unified (Meyersfeld, 2003). Therefore, it is important to highlight the work that has been done on the varying effects of culture on domestic violence against women. In the African context, Wallach, Weingram and Avitan (2010) highlight Ethiopian society as reflecting an example of a traditional patriarchal society where gender roles that support male dominance over women are the norm, and any potential deviation from or rebellion against this socio-cultural behavioural framework constitutes a solid

ground for the use of domestic violence against women (Wallach, Weingram and Avitan, 2010: 1287). Other research that has been done to discuss the association between patriarchal cultural values and beliefs and the exercise of domestic violence against women has drawn particular attention to the Chinese society. For instance, a study conducted by Parish, Wang, Laumann et al (2004) investigating Chinese culture also affirmed the direct impact of predominant patriarchal cultural views on the likelihood of women's encountering domestic violence.

With regard to the portrayal of Zahra, the protagonist is victimized physically by her father from an early stage in the novel: 'All I knew was that I was afraid of my father, as afraid of the blows he dealt her as I was of those he dealt me' (Al-Shaykh, 1995: 15).Abudi (2011) discusses Zahra's dysfunctional abusive relationship with her father saying: 'The father is a tyrannical figure who terrorizes the household with his violent temper and leather belt ' (Abudi, 2011: 286). The physical violence the protagonist endures from her father figure impacts her choice of her future male companions/husband negatively: 'Zahra feels alienated and isolated from all her family members, who are united only in their fear and hatred of the brutal father. Characteristically, this dysfunctional family fails to provide its members with the basic modeling and interpersonal skills necessary for forging close ties with significant others'(Abudi, 2011: 286). Abudi continues 'As a result, she drifts from one man to another, from Malek to Majed to the sniper, all of whom exploit her sexually and push her closer to the brink of self-annihilation'(Abudi, 2011: 286).Malekended up walking out on her, would not commit to her, and forced her to have an abortion. From a feminist literary perspective, such behaviour is a form of overt abuse through the exercise of which a woman is denied full control over her body (Showalter, 1971). Zahra describes her attempts to escape her fear after the abortion incident saying: 'I erase from my mind my return home after the abortion when I kept my feet and thighs pressed tightly together so that my father would not discover my secret' (Al-Shaykh, 1995: 30). However, the author's choice of the words 'I erase from my mind' in the aforementioned quotation is important to the interpretation and understanding of the protagonist's behaviour and state of mind. While some literary critics argue that mental illness or madness is a way to marginalize women (Showalter, 1985; Anderson, 2012), others consider mental illness as a way to liberate women from male oppression and predominant constraints (Felman, 1975).

One of the most prominent western feminist literary critics who has explored the issue of 'madness' in English literature is Elaine Showalter. Her works in this field include The Female Malady: Women, Madness, and English Culture (1985), Sexual Anarchy: Gender and Culture at the Fin-de-Siècle(1990), Sister's Choice: Tradition and Change in American Women's Writing (1991), and Hystories: Hysterical Epidemics and Modern Media (1997). Showalter argues that madness in English literature has been used to undermine and marginalize women. She explains that women 'within our dualistic systems of language and representation, are typically situated on the side of irrationality, silence, nature, and body, while men are situated on the side of reason, discourse, culture, and mind (Showalter, 1995: 3-4).

Earlier, in the context of the early twentieth century literary criticism, Sarah Anderson, in her recent book Readings of Trauma, and the Body (2012) argues that the 'madwoman is a unique character– a marginalized figure within an already marginalized group' (Anderson, 2012: 63). Madness is thus utilized to pinpoint a deviation from the norm, the acceptable, or in other words the logic of men. From a feminist perspective, such discourse of binary opposition has been critiqued by feminist critics Elaine Showalter, Julia Kristiva, and LuceIrigarayas intensifying women's marginalization in literature. These critics stress the necessity for feminists to keeptheir'feminist voice'when analysing literary works. This voice must be distinct from that supporting predominant patriarchal values (Faris, 2004),one that highlights the importance of the experiences and struggling of women.

Thus rather than devaluating women through placing them under the category of 'the mentally ill', some feminist literary critics argue that mental illness could provide women with power. Herndl (2009: 304), for instance, argues that this group of feminist theorists considers mental illness as a 'resistance' or rejection to male oppression and domination. It is thus an 'an expression of feminine power'. The power she refers to is derived from refusing to succumb to cultural norms, ones that normalize depicting men's behaviour as the valued and women's actions, if different, as the devalued abnormal.

Going back to Al Shaykh'sThe Story of Zahra and in the light of the aforementioned literary criticism discussion on mental illness and women's power in literature, Al Shaykh's choice of the words 'I erase', it ought to be pointed out, shows the speaker's maintaining control over her mind. That is, she has not slipped into a state of the oblivion, allowing her failed experiences with the males in her life to rob her of her identity. Instead she has chosen to act differently from culturally acceptable behaviour. She refuses to remain silent and rejects male pre-set behavioural values that normalize women's obedience to their partners or husbands. Thus, her refusal is reflected onto her actions:

> The presence of the *qarina*, a spiritual guide… makes explicit this separation of

body from consciousness. Her repeated escapes to the bathroom, a place of cleansing, allow her the place and privacy to pull herself together. Such periods of silence and withdrawal are labelled madness because they are froms of behaviour that none can understand (Cooke, 1993: 189).

This paper argues that Zahra's deviating actions that were viewed as a reflection of madness were an expression of her inability to accept male control and sovereignty. She was 'a mere spectator, a witness' striving to rid herself of male authority (Al-Shaykh, 1995: 133).

Her husband, on the other hand, is extremely annoyed by the 'loud' music she listens to. Such actions are non-conforming with the norm, with the expected behaviour that men, and particularly her husband, approve of. Thus, they must be labelled 'mad'. Yet, instead of stopping this habit and yielding to her husband, she chooses to leave him and return to Lebanon. She rejects his control over her. Zahra's rejection to continue living with her husband, it could be concluded,should not be read as failureto maintain her marital bond intact, but rather a gain of her battle against male control over her.

VII. CONCLUSION

In conclusion, Zahra represents the character of a woman who was raised amidst a family governed by oppressive male control and violence. The physical violence she endured from her father from an early age was a tool to keep her passive, submissive and controllable. However, as the violence continues and the pressure escalates, Zahra reaches to a point of zero tolerance. She decides to take counteraction, to break her silence and challenge male control over her. She tries to reclaim her control over her body by having a sexual relationship, and later leaving her husband's home, the place in which she is culturally expected to remain under the control of her husband. She reclaims her voice that was robbed by the authority of her father, the tyrant male, and overtly informs her husband, who treated her like no more than a complementary sex toy for his pleasure, that she needs to stay away. She needed to be free.

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The Heart of Faith in Graham Greene's *The Heart of the Matter*

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Abstract— *There is no question that Graham Greene's The Heart of the Matter is a work that tackles religious faith views. Through the principal character, Major Scobie, Greene tries to show his own concept of true faith. Major Scobie, the police commissioner is put in the divine-earthly balance equation and is left alone to lead up his way.*

This paper is an attempt to piece together Graham Greene's ideas around the truth of faith. The strategy adopted in the paper is to follow Major Scobie's words and actions and to put them in the scale of Christian dogma to weigh their truth.

At last, the paper presents the results it attained in the conclusion. It concludes that there is a deal of hypocrisy or self-deception built in the principal character, Major Scobie that extends from the beginning to the end of the novel that affects the truth of faith.

Keywords— religious faith views, Graham Greene.

The fact that Graham Greene is a religiously-interested writer is mostly agreed upon by critics, and he himself had asserted the "religious sense," which is "a quality that he claimed was of utmost importance to the modern novel."(1) In this research paper the light is to be shed on Greene's overall thoughts which are to do with faith and religion (Catholicism) and how far he is committed to his thoughts in this respect in an attempt to assess what he achieved through the themes he interwove and the characterization he gave for the central characters. To begin with, it is important to note that two characters are to be observed and scrutinized for getting to a better understanding of how faith and the truth of faith are presented throughout the novel.

First and foremost, the character of the protagonist, Major Henry Scobie is to be checked on. Secondly, the character of the priest, Father Rank is rowed in. As for the character of Scobie, he is presented as a fifty three white tall thinly-haired English deputy commissioner of police with more than ten years abroad in the service in western Africa. In religious terms, he is described as "a Catholic convert married to a discontented, nagging Catholic wife, Louise." (2) Over his career, he proved to be a clock-like dedicated person who does his best in the line of duty. Though, he failed for the promotion he waited for long, to become a commissioner. This very thing upsets his wife, Louise, who aspires to more sociability and hence is disappointed thereupon.

At this point, it is important to note that Major Scobie's relationship to his wife is marked by a sense of pity, firstly for he sees that she have lost the 'attractiveness,' and secondly, that they share the same sorrow due to the loss of their only child fourteen years ago. The importance of this detail should be underlined as it contributes to his own downfall.

As for the other woman tangled in his orbit, Helen Rolt, who is a 19-year old widow surviving a torpedoed ship overseas, and who found in him a kind of protection and consolation, the same pity for his wife is equally applicable. Likewise, it is important to underline 'pity' being the tragic flaw for Major Scobie. Critics see that "Greene's treatment of Scobie's marital dilemma focused on the psychological 'sin' of pity and its inevitable consequence."(3)

Carrying on our discussion, it is crucial to approach Major Scobie's character from the viewpoint of the author himself. Philip Stratford, editor of The Portable Graham Greene quotes Greene in the introduction to his novel. Greene states that he wanted to show "the disastrous effect on human beings of pity as distinct from compassion." (4) And he elaborates on the main function of his protagonist's character. He says that "the character of Scobie was intended to show that pity can be the expression of an almost monstrous pride." Hence, Major Scobie unleashes the monster inside of him which was manifested in trespassing the boundaries of his own morality code or Catholicism, beginning from borrowing money from the man he labels 'corrupt', Yusef, the Syrian trader; helping Yusef smuggle diamonds; committing and insisting on going on committing adultery with Helen; looking sideways at the elimination of his own boy servant, Ali whom he described as loyal and good in the beginning; up to the last 'unforgivable sin' as he said, i.e. committing suicide.

Talking about the monster, it is fair to trace the reasons behind its unleashing. One important thing that can be indicated is that what broke the leash of the monster and led eventually to the series of self-destruction events Major Scobie went through and what triggered the destructive fire in him is missing the promotion to the commissioner post. The hope to get this promotion cost him a lot of hard work, discipline and endurance and hence his life to be requited as such. Losing the promotion signaled and anticipated losing faith in God, in the first place, and disloyalty to the government's regulations seen in lying about the hidden letter found in the Portuguese ship, dealing with Yusef, etc. . After meeting the bank manager to get a loan that he did not manage to get, Scobie walked in the street, without putting his helmet on his head as a kind of punishment to himself. Greene says:

"It seemed to Scobie that he had sowed enough - against what harvest? He couldn't himself have told." (5:227)

To have a better view of Scobie, let us examine these two situations. The first one is that when he opened the hidden letter he caught in the Portuguese ship. Opening it was against the law, though, he wanted to settle it out. He thought: "There must be some lie to be told, Scobie thought, but he was unaccustomed to lies." (5:53) In this instance we obviously have Greene's opinion of him, or as such Greene demands of us to think of him.

In the same way, the other situation involves Yusef, the Syrian trader. He was talking to Scobie and in the meanwhile giving us an impression about him. He says:

"You nearly caught me, Major Scobie, that time. It was a matter of import duties, you remember. You could have caught me if you had told your policeman to say something a little different. I was quite overcome with astonishment, Major Scobie, to sit in a police court and hear true facts from the mouths of policemen. You must have taken a lot of trouble to find out what was true, and to make them say it. I said to myself, Yusef, a Daniel has come to the Colonial Police.' " (5:91)

Again we have the same sort of information exposed by one of the characters around him that encourages us to have a better view of him and to the same effect.

Moreover, ever since the beginning to the end of the novel Major Scobie insists and asserts that he is a faithful Catholic. Critic G. Chandramohan argues that "He is also obsessively aware of God and His mercy, being a devout Catholic."(6) He declares his faith plainly throughout the story and insists that Catholics like himself are knowledgeable and that they are doomed by their knowledge, foreshadowing his own destiny. He says:

"The trouble is, he thought, we know the answers - we Catholics are damned by our knowledge. There is no need for me to work anything out - there is only one answer." (5:219)

Also, there are many instances in which he monologues supplicating God, confessing his weakness and expressing his dilemma, in a show of faith.

Yet it is significant to focus on the matter of knowledge that Major Scobie refrained other times. Highlighting the matter of knowledge, one can simply judge that knowledge means being competent of the rules, limits and details of something but it does not mean, by any means, being faithful to them.

As a matter of fact, the nature of Major Scobie's character sets a weird contradiction that it allows an overlapping definition. For instance, Gianina Daniela Sabău sees that "Scobie has both something of a sinner and of a saint in him."(7) Two strikingly opposite bearings can be seen in him, something that is inexplicable save in a paradoxical way. This might belong to the author himself and his way of writing. In his book Graham Greene's Catholic Imagination, Mark Bosco writes:

"Greene's paradoxical literary expression of Catholic faith is never offered as a comforting way out of the discomforting realities of modernity. Rather, Catholicism serves to raise the standards, heighten the awareness of the fallen sense of the world, and challenge characters to respond to extreme situations in full knowledge of what is at stake. Religion—and Catholicism in particular— inevitably becomes part of Greene's dark and seedy terrain, an imaginative ground from which Greene's creativity draws inspiration.(8)

So, he suggests that Greene is only accessible through understanding the paradoxes he manipulates to serve his aims.

It is really intriguing the amount of arguments that makes a real human protagonist or a premium kind of a sinner of Major Scobie. Andrzej Weselinski of the University of Warsaw, for instance, doubles the 'betrayal' characteristic in him. He says:

"Scobie is a double betrayer, for he betrays God (the sacrilegious reception of the Eucharist), and his wife (adulterous love affair)." (9)

Reviewing the novel, George Orwell agnostically slams Greene for tailoring his protagonist according to the orthodox measure. He says that Greene appears to "share the idea, which has been floating around ever since Baudelaire, that there is something rather distingué in being damned; Hell is a sort of high-class night club, entry to which is reserved for Catholics only, since the others, the

non-Catholics, are too ignorant to be held guilty, like the beasts that perish." (10) He carries on criticizing him for not having a better look at his work than the reader's at his thoughts for he sees that the central idea of the book (The Heart of the Matter) is that it is better, spiritually higher, to be an erring Catholic than a virtuous pagan," a frivolous idea that was not well presented.

Religiously speaking, there is an intricate peculiar understanding of the nature of sin in Catholicism which might explain some of the weirdness. The best articulation of this understanding is made by the French catholic poet, Charles Peguy. He states that:

"At the very heart of Christianity is the sinner. No one is more competent on the matter of Christianity than the sinner -- unless it be the saint."(11)

But, this only leads to another question in the case of Major Scobie. The question is on the criterion upon which competence and clinging to it, i.e. faith and its truth are measured. So, is it awareness or willfulness? In The Heart of the Matter, Major Scobie proclaims adherence to Catholicism and in the same time he INSISTS on willfully committing all types of sins that are tabooed by Catholicism till the end of his days. Thus, it does not make sense, at all.

In respect to Major Scobie's dilemma, one can say that his problems stem mainly from a kind of a systemic self-deception and delusion or maybe hypocrisy. Simply speaking, his outspoken catholic knowledge did not help him favor between the forgivable sin and the 'unforgivable sin,' as he catholically named it. Replying to Fellowes who inquired about the catholic opinion of despair, i. e. committing suicide as Scobie asked Dr. Sykes of the best way out that he recommends, Major Scobie says:

"We are taught, ... , that it's the unforgivable sin." (5:194)

Critic, Michael G. Brennan provides a comprehensive psychological analysis of Major Scobie's character. He suggests that Greene's protagonist, Scobie suffers an apparent "irreversible immersion in self-deceiving despair (that) takes a firm hold over his mind. Faustus-like, Scobie is seduced by a dangerous pride in his own flawed rationality."(12)

Self-deception or/and hypocrisy are evident in many situations in which Major Scobie is involved. In the secret letter he writes to Helen to break up with her, he tells her that he loves her more than himself, his wife and even more than God. He wrote:

"My darling ..... I love you more than myself, more than my wife, more than God I think. I am trying very hard to tell you the truth. I want more than anything in the world to make you happy. ..... I love you. Forgive me." (5:181)

while it is only pity that attracted him to her in the first place. And ironically speaking, we can see that he honours this last statement in the decision he made at last by committing suicide against God's teachings.

And despite the fact that he knows that the Syrian merchant, Yusef is corrupt and has a log in smuggling, he resorts to him and borrows money from him and entrusts him his secrets telling him about his concerns in respect to his boy, Ali and a might-be connection to losing the letter that did not reach for Helen.

On the other hand, one characteristic faculty that Major Scobie has is that, one can call, of negative altruism. One critic says that "The protagonists (like Greene's Scobie) are ready to be damned for the sake of others."(13) Unconditionally, we see a character that victimizes itself for the sake of others and for nothing save maybe a desire to be damned, or as a weird penal self-punishment for love of God. One critic tries to present an explanation of this by saying that:

"They become victims of their actions. In this sense, Green's heroes are more victims than heroes. They are often victims of their own love of God. They are caught between pain and despair, and are afraid of damnation (Scobie in The Heart of the Matter for example)."(14)

This negative altruism goes with and supports our presumption that Major Scobie enjoys a willful self-deception part.

It is worthwhile to have a look at Major Scobie's last reiteration of his Catholicism just before taking the overdose that is supposed to end his life. He meditates:

"O God, I am the only guilty one because I've known the answers all the time. I've preferred to give you pain rather than give pain to Helen or my wife because I can't observe your suffering. I can only imagine it. I can't desert either of them while I am alive, but I can die and remove myself from their blood stream. They are ill with me and I can cure them. And you too, God - you are ill with me; I can't go on, month after month, insulting you. ..... I am going to damn myself, whatever that means. ..... you'll be able to forget me, God, for eternity." (2:258)

In this monologue we can see how far Major Scobie's catholic vision is confused. He admits that he 'preferred' to give pain to God rather than the woman he loved; went on insulting God; and finally he decided to trespass God's will to 'cure' God of him. This only reinforces the self-deception and hypocrisy presumption indicated earlier.

Last but not the least, we should sum up Major Scobie's choices to get to a better judgment of his matter of faith. In the one hand, he has the burden of pity for both his wife, Louise and his mistress, Helen for each he is reluctant or

unable to leave. While on the other hand, he has his love for God against which he has to make his preference. To elucidate it one can say that Major Scobie must choose, willy-nilly between leaving either of the women or leaving God! Of course, leaving God means damnation, a thing that Major Scobie preferred at last. The nature of this preferred choice denotes that the heart of faith in The Heart of the Matter is foiled by a willful kind of self-deception which turns the protagonist of the novel into an antagonist.

As for the priest, Father Rank, his character can be said to be a contrastive one. Not to linger much on him, one instance is to be examined to show the contrast. In this instance Father Rank exchanges roles with Major Scobie, maybe in a moment of weakness that incurred a violent stream of consciousness, or in an attempt to relieve and condole a heavy soul that he sees in Major Scobie, or it might be for pity, too. One afternoon, he pays Major Scobie a visit and falls to a fit in which he confesses to him his feeling of uselessness which stems from his career as a priest. He says:

"'The dying.' Father Rank said, 'that's what I'm here for.' ..... 'I've never been any good to the living, Scobie.'

'You are talking nonsense, Father.'

'When I was a novice, I thought that people talked to their priests, and I thought God somehow gave the right words. Don't mind me, Scobie, don't listen to me. It is the rains - they always get me down about this time. God does give the right words, Scobie. I had a parish once in Northampton. ..... I only had to ask and they'd give. I wasn't of any use to a single living soul, Scobie. I thought, in Africa things will be different. You see I am not a reading man, Scobie. I never had much talent for loving God as some people do. I wanted to be of use, that's all. Don't listen to me. It's the rains. ..... If people are in trouble they'd go to you, Scobie, not to me. They ask me to dinner to hear the gossip." (5:183)

Summing up the setting and the background of this situation, a priest, an afternoon, rains, and a free association of ideas we can evidently see a void, or a uselessness sense of the catholic code exposed through these two characters.

Looking the other way around, we can argue that Greene's story missed the target if he meant it to be a religiously-oriented narrative. Saroha and Vasishta argue strongly that:

"Greene found it increasingly difficult to harmonize his experience with Catholic myth, reality with the orthodoxy of belief. Catholicism may have given him emotional anchorage, a sense of belonging but it has not affected his creative pursuit. The new faith might have given him some spiritual assurance but he has not sacrificed experience to the tailor- made dogma of the Church."(15)

Greene's story, though in need of some elaboration in some places, is a story of real human beings who struggle to cover up the ugly face of sinfulness with religiously dyed patches, which takes it to the circle of hypocrisy. For the best, reading Greene's works one evidently sees vivid human beings with their own weaknesses. As Chandramohan says: "one could say that Greene's novels are meant to express human nature rather than to give moral instruction."(16)

Still, if we are to assess Greene's tackling of the subject matter of religion we can say that he succeeded in fielding the 'religious sense' into the atmosphere of the modern novel. Bosco says that "Many Catholic critics of the time championed Greene's work for manifesting their faith in such a popular medium."(17) While others underestimate the attention paid to the religious readings of the his works like John Atkins who sees that "Greene's work is valuable as social commentary and much more as individual (including personal) revelation ... the theology is on the surface, planted there rather weightily but it is a surface growth."(18) Yet, the much debate he incited within the literary and the theological circles proves positive in his side.

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Western Influences on the three Bengali Poets of the 30s

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Abstract— Modernism came to exercise an influence in Bangladesh's poets in the way it once did with Baudelaire and Eliot. For these western poets, the romantic notion was replaced with desperation and despondency and loneliness of modern minds. JibanadaDas, Budda Dev Bose, shudindranath Dutt, Amiochacrabarti, and Bishnudey, all of them being the professors of English Literature, successfully incorporated Western Modernist outlook with a view to shaking off Tagore's romantic perception.They were much influenced by French imagist and symbolist movement, French surrealist poets, Garman expressionist poets and other modernists. Sometimes they incorporates Eatsian ideology, sometimes they followed Eliotic view, and sometimes they followed Marxist Theory or Freudian psychoanalysis. Though, these modernist poets take on different styles and ways to reveal the alienation, hypocrisy and anxiety of modern man, they perceive the fact that to reflect the post-war modern world, there is no alternative of discarding romantic notion about life. This paper will shed light on three poets, Jibananda Das, AmioCakrabarti, and BishnuDey and the Western Modernist philosophy that has molded their poetic career.

Keywords— creative violence, impressionism, surrealism, agnosticism.

> "The practice of Rabindranath is poetry became unsuccessful to give solace to the mind of Bengali poets. At least, a few important Bengali poets tried to step aside and avoid Rabindranath and welcomed the positive or negative vision of Mallarme, Paul Verlaine, Rossenr, Yeats or Eliot." (Das, *Kabitar Katha*, p. 24)

I.

Bengali artists straightforwardly took their method from western poetry– especially their 'form'. Inside the historical backdrop of world verse, we have had seen first the predominance of classic poetry, then romantic poetry lastly modern. Bengali poetry also had three streams like English poetry. Commentator ManjubhasMitra enunciated that "Bengali poetry was directly influenced by the western poetry, and this influence was really reasonable" (Mitra, p. 25). After the WW I, a couple of youthful artists showed up inside the Bengali poetry whose top notch writings changed the substance of Bengali writing in that period. Nineteen Thirties turned out to be for the most part recognized by the five writers – Jibanannada Das, Buddhadev Bose, Bishnu De, SudhindranathDatta and Amiya Chakrabarty. Other than those essayists, HemchandraBagchi and AjitDatta were additionally the first-rate poets of the 30s.

More youthful Bengali writers endeavored to avoid the bearing of romantic Rabindranath. The Bengali artists had been occupied to finding another bearing of composing. They went up against unquenchable pain, this is the reason they were stimulated by preceding poets' writings, for example, JatindranathSengupta's Skepticism, MohitlalMazumdar's Materialism, PramathaChaudhuri's Objectivity, Najrul's Passion and Satyendranath Dutta's Parody. Jibanananda's 'Kabitar Katha' and Buddhadev Bose's few expositions communicated this reality. MohitlalMazumdar and JotindranathSengupta had been the transitory writers of modern Bengali poetry. We have seen Swinburne, John Donne and Rossetti's effect on Mohitlal's verse. Modern artists wanted to show more advanced poetic vision in their compositions than their ancestors.

European writers like S. High-roller, Wilt Anden, Isherwood, Day Louis – Bengali writers Buddhadev Bose, Jibanananda Das, Bishnu De, Sudhindranath Dutta and Amiya Chakraborty really saw the worldwide financial and spiritually emergency through their severe experience of life. BishnuDe's 'BekarBihango', Buddhadev Bose's 'Bideshini' is superb in this context. Moreover, they saw that this dangerous situation was basically a repercussion of an impersonal economic gadget. When they pondered it, their humanity and aesthetic conviction end up being burdened.

The poets of 30s bring new tune, and new ethos after Rabindranath and their new kinds of poems tend to put beside the abiding dream of art to the disarrayed reality of history. They have deliberately shaken off Tagore's romanticism, eternal form of love devoid of desire, and his mystic Lord of life as they fail to take in the inner voice of imagination. Rather being influenced by Sigmund Freud they have discovered only libido activities underneath the divine grace of love as Freudians-psyche analysis

overpowers the illusive, and enchanting romanticist's idea of love. Freudian dream analysis not only breaks the perpetual ideology of love but also the style and matter of modern Bangla poetry. Like a dream the logical sequence of images of a poem has been replaced by emotional sequence and suggestive expression of subdued desire. Jibonanonda Das, the true representative of modernism, perceives that traditional values and romantic sense of wonder have already been shattered in the post-war world. So, in his poems image of autumn expresses decay, emptiness, and infertility like Eliot's 'Waste Land' as Das fails to present mellowness and richness of Autumn like Keats. BuddaDev ascertains that Tagore, representing love as abstract and formless ideology just illogically escapes the reality of physical desire and so BuddaDev turns to D.H Lawrence. Shudhindranath's yearning for classical strictness, sculpture-like firmness take him to the French symbolists. Bishnudey is the only one who not only follows T.S Eliot as Mentor but implements his theory. In addition, Amio Chakrabarti in spite of being a mystic and having a philosophic mind fails to achieve Tagore's tranquility. Being influenced by G.M Hopkins, he attains a particular kind of wisdom-controlled mysticism though; he cannot subdue the whirlwind and affliction that a modern man inherits.

Bengali writing, especially poetry, of the 30s was unmistakably obligated to western present day verse of T.S. Eliot, Ezra Pound, T.E. Holme, Amy Lowell, Hilda Doolittle et cetera. While we need to catch the fundamental points of view of Bengali present day Poetry and its connection with the social wonders which delivers a pristine area of writing – we appear to be social emergency. This social crisis came to fruition inside the circle of Bengali writing in the time of the 1930s.

Poet of 30s follows Baudelaire, Mallarme, Valery and other French Symbolists and disillusioned idealists, who sought in poetry an escape from the ugliness, hypocrisy, and alienation and disorder of modern mind, and resolved the contradictory conditions of dream and reality into an absolute fact, a super-reality. Later they were influenced by the Imagist movement of Ezra Pound and Eliot's idea of poet's extinction of personality and sense of tradition. Andre Breton's surrealistic movement also has an enormous impact on some of the poets of Kollol-era

II.

Among the modern poets of 30s, AmioChakraborti appears the most complex and split personality. Apparently, he seems mystic, however, he could not achieve tranquil spiritual faculty like Tagore. It is as if a still and motionless ocean that contains a whirlwind and restlessness caused by immersed rock beneath its surface. Any discussion regarding western influence on the poets of thirtees is bound to be incomplete without an analysis of Hopkins's influence on AmioChakraborti. Just like a sea, his contemplative congruity is apparently misleading as it is based on the affliction, complexities, and restlessness of modern mind. He attempts to blend mysticism with materialistic and scientific awareness. In this matter, he has the definite influence of Hopkins. Both achieved wisdom controlled mystic recognition, and their poetic selves were divided between the materialistic world and the world of contemplation. However, both of them believe in the ultimate goodness of the universe and organic oneness of all things and beings. Being influenced by Hopkins mystic theory of inscape and instress, he applies the Uponisodic vision of the oneness of the universe.

Like Hopkins, he produces creative violence by the metrical and grammatical disorder. Their effort is like impressionist's technique, observing a thing from various lights and muddled stain of color paint they catch the sentient and vigorous pulsation of nature. He brings naturalness sometimes by bewildering and disordering grammatical structure and word order. Being influenced by Hopkins, he has introduced sprung rhythm in Bengali poetry and used alliteration and assonance to give a new flavor:

> …… bow or brooch or braid or brace,
> Lace latch or catch or key to keep (Hopkins, "The Leaden Eco and the Golden Echo")

AmioChakraborti writes in the same manner:

হটাত রুপকে দেয় রুপক: ভুলোয়: দুলোয় (বাস্তবিক, এক্ষুঠো)

(Cakrabarti, p. 27)

(Suddenly metaphor piles on metaphor, swinging and alluring[**])

Example of sprung rhythm in Hopkins and AmioChakrabarti:

> I caught this morning morning's minion, kingdom
> Of dayligt's dauphin, dapple-dawn-drawn
>   Falcon, in his riding

Of the rolling level underneath him steady air,
And striding (Hopkins, "The Wind Hover")

Amio-Cakrabarti says in the same rhythm:

চোঙ| কালো ছলছলে তল: উপরে চাকতি শূণ্যরংগা

ইটের ফাটল লাল যবাফুল সাঁওতাল পিতলের

ঘটী বাটি রাস্গা(কুয়োতলা)

(Cakrabarti, p. 27)

(Hollow pipe. Black and rippling lower part. Colorless, small wheel on the upper part/ Crack of brick,red china rose ,Saotal,colored pots made of brass **)

Both poets break the grammatical rules in coining new words and phrases. Hopkins makes new words like 'blue-beating,' 'unchilding', heart-fleshed and so on. Like him, AmioChakraborti makes new words, "rodduri", "jibonta", "moronta" "asonnota" and so on.

Amio-Chakrabarti , to some extent, was influenced by Wallace Stevens. Both poets in describing nature avoid perceptive and sensuous beauty; instead they remain suggestiveness and onushongo: for example, he imagines sea as a factory:

নীল কল| লক্ষ লক্ষ চাকা| মর্চে পড়া| শব্দের ভীড়ে

পুরনো ফ্যক্টরি ঘোরে|

নিযুত মজুরি খাটে পৃথিবীকে

বালি বানায়, গ্রাস করে মাটি, ছেড়ে দেয়, দীপ রাখে| (সমুদ্র, খসড়া)

(Cakrabarti, p. 17)
(Blue factory. Millions of wheels. Full of rust.
A crowd of words.
The old factory is moving.
The earth is working for the wages making sand, grasping earth,
Leaving and possessing island**)

Wallace Stevens says in the same manner:

The light is like a spider.
It crawls over the water.
It crawls over the edges of the snow.
It crawls under your eyelids
And spreads its webs there—
It's two webs. (Stevens, "Tatto")

Apart from Hopkins and Wallace Stevens, German poet Rilke cast a significant influence on AmioChakrabarti who accepts his poetic ideology, "receptivity and transmission of impression." Influenced by this theory, he presents impressionist technique in new height. To display myriadof lights and brightness, the impressionist painters juxtapose several contrasting colors. Similarly, AmioCakraborti juxtaposes different ideas, fragmented pictures, incomplete sentences, unuttered feelings, vague reflection: for example:

ফেলো ছায়া

ফেলো রঙ কবিতার কাঁচে

রঙ্গিন আগুনি কাঁচে ।

.............................।

কাঠের সব জি দীপে গাছ

জলের আলোয় নীলে মাছ

শাঁখে সাদা ছায়া নাচে

হুদ বালির নাচে (শঙ্খ ভরন)   (Cakrabarti, p. 17)

(Drop shade, drop color on the glass of poetry—
Colored and flaming glass.
…………………………..
Tree in the green, wooden island
Fish in blue light of water,
Shadows are dancing in white branch
Dancing on yellow sand[**])

III.

Despondency, dejection, indifference, frustration, agnosticism, fatigue of modern poetry turn into a firm conviction. In the domain of Bangla literature, he is the first existentialist poet. Eliot influences Bishnu day in different dimensions. Firstly, he was influenced by Eliot's idea of his tradition and historical sense. The Western influence on 'MichaleMadhusudanDutt, Tagore, or PromothChowdry was confined to only Homer, Virgil, Dante, or Words worth, and other romantic poets. However, Bishnudey's sense of tradition is far more comprehensive. He spreads his literary horizon from English to France, China, Russia, and America. He enriches his poetic faculty taking experience not only from literature, but from painting, music, dance, plays , Upanishad, and Greek Mythology, Tagore and even from Fairy TALE. He also takes reference from Rabindranath and Kali Das. He employs the symbol of Arjun as well as Hamlet, Artemis as well as Urboshe, revolutionary zeal of Lorka and Aluare; he follows renaissance as well as Dante and Valery; he even takes Chaucer's Cresida and Shakespeare's Ofelia as an objective correlative. The poetic personality of Bishnudeycan be illustrated with T.S Eliot's comment "variety and complexity, playing upon a refined sensibility". However, instead of showing scholarly attitude, he demonstrates an appropriate blending of tradition and individual talent.

Secondly, BishnuDey was influenced by Eliot's philosophy: the progress of an artist is a continual self-sacrifice and continual extinction of personality. He attempts to free Bangla poetry from subjectivism of Romanticists . Because to be a part of the tradition, he must come out of self-delusive romanticism and attain depersonalization.

To implement Eliot's theory of depersonalization, BishnuDey rejects subjectivity of romantic imagination. He discards the austere devotion in love of Tagore's women, Daymanti, Shakuntala, Mahasheta, or Parboti. To cast off the romantic ideology, he took two Characters from English Literature: Ophelia and Cressida , both of them are charged with the breach of the eternal devotion of love. Dey uses these two characters as objective correlative by which he shatters romantic subjectivism. Ofelia and Cressida become the symbol of fragmentation of love in the modern period.

ক্রেসিডা! তোমার থমকান চোখে চমকায় বরাভয় ।

(Cresida! Overwhelming fear is in your astounded eyes. [**])

হেলেনের প্রেমে আকাশ বাতাসে ঝঞ্ঝার করতাল

দ্যুলোক ভূলোক দিশাহারা দেবদেবী। (ক্রেসিডা)

(Dey, p.10)
(Helen's love permeates the sky and air with clapping of thunder
Puzzled gods are in heaven and earth. [**])

Bishnudey in this way discerns the fragmented form of love in the sense of tradition and depersonalization.

The fatigue, meaninglessness, and spiritual barrenness of modern era that Eliot witnessed and reflected in his *Waste Land* also influenced BishnuDey as he witnessed this modern anxiety and alienation   in subjugation and colonization of the sub-continent, the futile endeavor of youth, breathless and complicated lifestyle and dehumanized natural phenomena in city life of Kolkata. In *the Waste Land* Eliot exquisitely expresses this spiritual infertility through the symbol of wasteland and BishnuDeyexpresses through "chorabali":

চাঁদের আলোয় চাঁচর বালির চড়া

এখাণে কখনও বাসর হয় না গড়া

(Dey, p.**7**)
(In the moonlight appears only curled sand's pile
Wherebride chambers cannot be formed[**])

In *the Waste Land* T. S Eliot says:
        Here is no water but only rock
        Rock and no water and the sandy road. (*The Waste Land*)

In depicting the emptiness of modern urban life, the sense of fatigue, listlessness, alienation, witty but meaningless verbal exchange of man and women BishnuDey made a conscious imitation of Eliot.Sick, pale and decayed picture of civilization was represented by both poets in the same approach:
        Let us go then, you and I
        When the evening is spread out against the sky
        Like a patient etherized upon a table. ("The Love Song of J Alfred Pufrok")

Bishnudey says:

সন্ধ্যার ধোয়ার মুঠী উঠি আসে সুচতুর

রুদ্ধ করে নিশ্বাস প্রশ্বাস

বাষ্পগন্ধ স্পঞ্জ হাতে   (Dey, p.**7**)

(Handful of evening smoke seems sly
Breath becomes suffocated
The smell of vapor sponge in the hand[**])

This barren civilization produces some hollow men like Prufrock whose shadow we find in BishnuDey's poem 'Janmastomi.'

এই যে অলকা তোমার পাশে

কে পারে থাকতে ফূরতিহীন

সুরেশতো রোজ বিকেলে আসে

যা বোলেছ তুমি, তোমার কিন্তু শাড়ীর রঙ

আমার চোখে তো নেশাই ঘনায়   (Dey, p.**7**)

(Hey Alaka, remaining beside you
Who can be dull and cheerless?
Suresh comes every afternoon
However, the color of your sharee is awesome
My eyes are intoxicating[**])

Eliot says

In the room, the women come and go
Talking Michelangelo ("The Love Song of J Alfred Pufrok"))

BishnuDey, in this way discerns the fragmented form of love in the sense of tradition and depersonalization.
Influenced by Paul Eluard and Louis Aragon, he later has accepted Marxism as his poetic creed. Second World War, communal riots, famine and prospects of the division of India troubled Dey. At this stage, we observe his transition from modern mode to the progressive humanism of Marxist socialism. In his poem 'Ghorsoyar' he visions the impending revolution. In this verse the horseman functions as the objective correlative of social revolution:

হাল্কা হাওয়ায় হৃদয় আমার ধরো

হে দূর দেশের বিশ্ব বিজয়ী দিপ্ত ঘোড়সওয়ার
                                         (Dey, p.**7**)

(My heart is overflowing with the light air

Hey, all-conquering, a burning horseman of a remote realm[**])

IV.

Among the modern poets, Jibinanonda Das could exquisitely present afflicted and modern agnostic mind. We get in his poem reflection of Yeatsian idea-man can embody truth, but he cannot know it. BuddaDevbelieves in love, BishnuDey believes in Marxism and equality of society; AmioChakrabarti in spite of having modern dilemma has belief in dibbodrishti.(English). Even atheism and altogether negative attitude of Sudindranath give him a kind of belief in his poetry. However, Jibananda's is so afflicted with modern dilemma and morbidity that his poem is more poignant than others. Like BuddaDey Bose, he has perceived that the emancipation of Bangla poetry lies in avoiding Tagore.

His first work 'JharaPalak' was published in 1927. Then he published DhusharPandulipi (1936), BanalataSen (1942), Mahaprithivi (1944), SattiTararTimir (1948). Aafter the poet's death two more works were published,Ruposhi Bangla (1957) and BelaAbelaKalbela (1961). Jibananda Das was decidedly conscious about his era. He had a profounduniformity in his thoughts. However we can divide his poetic distinction into three phases – preparation, matured and analytical phase. The first phas consists 'JharaPalak', second 'DhusharPandulipi', 'BanalataSen' and 'Mahaprithivi', and the rest make up the third phase of his poetic self. Post WW I poets were really influenced by Satyendranath, Nazrul, Jatindranath and MohitlalMazumdar. In his first stageJibananda was also influenced by them. This young poet wanted to avoid Rabindranath in his poems but he could not properly shun Rabindranath. His first book of poems *JharaPalak* was really influenced by Kabiguru Rabindranath Tagore's 'Balaka'. SatyendranathDatta, Nazrul Islam, JatindranathSengupta's historical consciousness and forceful youth and at the same time Jatindranath's pessimism deeply gripped the mind of Jibananda Das. Not only that Mohitlal's physical materialistic thoughts also influenced poet JibananandaDas's mind. The poet's 'JharaPalak' inherited from previous works of other poets. Though this book exhibited his primary poetic characteristics. The 'Nabik' and 'Kabi' - these two poems indicate his nature consciousness, epoch consciousness and history consciousness.

He has reflected the end of romanticism and its sense of beauty and wonder in his poems. Apparently, he was influenced by T.S Eliot who in his *Waste Land* demonstrates the infertile Modern era. Jibonananda Das shows it in his poem 'AbosorerGaan.'()

বাঁশ পাতা-মরা ঘাস- আকাশের তারা!

বরফের মত চাঁদ ঢালিছে ফোয়ারা!

ধানক্ষেত- মাঠ

জমি ছে ধোঁয়াটে

ধারালো কুয়াশা! (Das, *ShrestaKabitaSamoagra* ,p. 184)

(Bamboo leaves, dead grass stars of the sky

the ice-like moon is pouring the spring of water

paddy field- meadow

smoke is gathering

sharp fog[**])

The atmosphere surrounding him is full of decayed, emaciated, tattered and worn out imagery. He introduces a rotten world where the earth is lighted not with the bright ray of sunlight rather the dim beam of ice like the moon. In employing sensuousness, he was influenced by the romantic poet Jhon Keats and French poet Baudelaire as he has given a new dimension to it adding synesthetic and concrete imagery.

Among the Bangla poet of 3os, Das is the direct follower of Yeatsian poetic mode. Like Yeats, Das has a strong love for the world of myths and Legends. Both poets several times employs ephemeral beauty of autumn and melancholic sensuousness:

দেখেছি সবুজ পাতা অঘ্রানের অন্ধকারে হয়েছে হলুদ

হিজলের জানালায় আলো আর বুলবুলি করিয়াছে খেলা,

ইঁদুর শীতের রাতে রেশমের মতো রোমে মাথিয়াছে খুদ,

চালের ধূসর গন্ধে তরঙ্গেরা রূপ হয়ে ঝরেছে দূ — বেলা ।   (মৃত্যুর আগে)

(Das,*ShrestaKabitaSamoagra,* p. 111)

[I have seen the green leaves turning yellow in the Autumn darkness
the light of Hijal appears, and a Nightingale is playing
In the winter night, the mice blend the grain in its soft tuft like silk
The waves being beauty are flowing twice in the grey smell of rice[**]]

Yeats says:

Autumn is over the long leaves that love us,
And over the mice in the barely sheaves;
Yellow the leaves of the rowan above us
And yellow the wet wild strawberry leaves. ("The Falling of the Leaves")

Das is the pioneering figure in introducing surrealism in Bangla literature. In the early 20th century, surrealism revolted against modern impressionist technique. Jibonanonda das was both impressionist and surrealist. As an impressionist he appears very subjective in observing the same object into various lights. So the light of dawn seems to him sometimes blue, sometimes green:

কচি লেবু পাতার মত নরম সবুজ আলোয়

পৃথিবী ভরে গিয়াছে এই ভোরের বেলা; (ঘাস)

(Das, *Shresta Kabita Samoagra,* p. 142)
(With the soft light of morning like green lemon leaves
The earth is filled with[**])

Jibonanonda Das was a pioneering figure in introducing surrealistic poems in Bengali literature. He was influenced by other literary movements, like expressionism, cubism, etc. He was also much influenced by Garman literary movement expressionism; especially, the expressionist writer Gotfreedven.has great impact on him. The expressionists tend to present distortion, chaos, sickness, grotesque or caricature. JibonanondasDas's poem 'At Bochor Age Ekdin' is an exquisite expression of expressionism:

থুরথুরে অন্ধ পেঁচা এসে

বলেনি কি; 'বুড়ি চাঁদ গেছে বুঝি বেনোজলে ভেসে

চমৎকার !

ধরা যাক দু-একটা ইঁদুর এবার!' (আট বছর আগে একদিন)

(Das,*ShrestaKabitaSamoagra,* p. 164)

[An old , decrepit, and blind owl
Don't say the olden moon has fallen away

Wonderful
Let us catch several mice**]

The following absorbed, obscure, and indistinct expression make it an expressionist poem:

আর এক বিপন্ন বিস্ময়

আমাদের অন্তর্গত রক্তের ভিতরে

খেলা করে;

আমাদের ক্লান্ত করে,

ক্লান্ত - ক্লান্ত করে; (আট বছর আগে একদিন)

(Das,*ShrestaKabitaSamoagra,* p. 164)

[There is some other perilous wonder
That frolics
In our very blood.
It exhausts us-
Exhausts, exhausts us.
That exhaustion is not present**]

Jibonanonda Das has searched for truth sometimes in the sense of history, often in social consciousness, or in sensuousness, even in the depth of subconscious mind. Influenced by the French surrealist Andrew Breton's theory of 'a method of spontaneous method of writing and dream analysis, Das as a surrealist creates 'pure psychic automation' in many of his poems:

দুই স্তর অন্ধকারের ভিতর ধুসর মেঘের মত প্রবেশ করলাম

সেই মুখের ভিতর প্রবেশ করলাম। (শ্রাবন রাত)

(Das,*ShrestaKabitaSamoagra,* p. 161)
[I entered into the two layers of darkness
And entered into the mouth**]

Entering into somebody's mouth is possible only in dream reality. Here the poet along with his experience and remembrance goes deep into the sub-conscious mind.
V.
In the history of Bangla literature immediately after the Kollol era, the era of the 30s appears synonymous with the anti-Tagore stance as the poets of 30s deliberately shakes off Tagore's romantic notion, and ideology. Post-war itself is the backdrop of their conscious revolt against the established norm, that is romantic subjectivism, ultimate goodness of the universe, divine grace and eternal love. These poets were also troubled by the communal riots impending partisan of the sub-continent and dehumanized impact of colonization and subjugation.The poets of 30s being the professors of English Literature and journalist in the English press, transmit the Western philosophy and instill it into our Bangeli poetry which is then dynamically overmastered by the wave

of Western modernism. As they are convinced by the fact that the deliverance of Bengali Literature lies in casting off Tagore's romantic notion, theyhave carried out and adopted different modernist literary techniques and ideology in Bengali literature.

** Alltranslations from Bangla to English are done by the author.

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Oppression amidst Socio-political Tapestry of Azucena Grajo Uranza's "Bamboo in the Wind"

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Abstract— Literature as a form of art captures life in all its varied forms and shapes. It reflects society and serves as a corrective mirror where people can look at themselves and find a reason to initiate a positive change. This study aims to thresh out the preponderance of oppression as a theme in the various facets of the novel through exposition of excerpts and surface out the corrective change manifested by the characters as written. The novel of Azucena Grajo Uranza entitled "Bamboo in the Wind" depicting a socio-political story anchored in Philippine history during the Marcosian era, was analyzed using the sociological and philosophical approach to literary criticism. Findings show that different forms of oppression were experienced by the characters in the novel. These include exploitation, marginalization, powerlessness, and violence. These realities happened amidst the backdrop of martial law in the Marcosian era. The author was able to emulate the transformation of human consciousness of character and made apparent two significant learnings in man's experience, that of human dignification and being a man for others. The novel captures socio-political accounts that give life to history and is indeed a national treasure where Filipinos in contemporary times and people of various cultures may derive insights for human transformational learning.

Keywords—human transformation, literary analysis, Marcosian era, oppression, socio-political novel.

I. INTRODUCTION

Life in all its varied forms and shapes is captured through literature. As a mirror of life and society, literature represents life; such that the natural world and the inner or subjective world of the individual can become objects of literary imitation [1]. Human actions including what people think, say or do in the society are imitated through literature. Characters portraying human lives and actions in stories with the aim of educating, informing and entertaining, including attitudes, morals and values of the society are found in literature. By transforming real life events of the society into fiction where readers can look into their inner selves is the primary goal of writers of literature. Through reflection, readers would realize the

need to make the necessary change, a sort of mental and emotional training set that sensitizes the readers' mind to formulate a corrective action. Thus, literature is not only a reflection of society but also serves as the corrective mirror in which members of the society can look at themselves and find a reason for positive change [2].

A novel is one of the many forms of prose narrative that captures historical events and happenings mirrored in literature. It has emerged as a powerful medium to present the age in a descriptive and analytical manner as it can represent the social, political, cultural and historical growth of society at a great length [3]. Two elements play an important role in the development of the novel, history and politics. The ordinary functioning of man's routine life that is affected by political upheavals can be placed on a "spotlight" in the novel. The socio-political stagnation of the country that is shaken by most volatile and violent spectrum of the contemporary history can be captured by writers in a novel.

An English critic and essay writer William Hazlitt once stated that a novel is a story written about man and his habit; the modes of man based on approximate criticism; and by any means that reflect society [4]. Dr. Timothy Spurgin, Professor of English Literature at Lawrence University [5] also stated that a great novel oftentimes describes an entire society, creating a vivid image of the relationships among whole classes of people, and thus, providing bases why novels are frequently described as forerunners of modern ethnographies and social histories.

A novel has a defining feature that makes it distinct to other forms of prose narratives. It pays close attention to the relationship between society and the self or the individual. Novelist Jane Smiley puts it well when she describes novel as being "first and foremost about how individuals fit, or don't fit, into their social worlds" [6]. According to Chikara (2010) [7], a novel differs from a romance through its treatment of life and manners; and differs from history through its fictional nature, geared towards showcasing the qualities of literature and as an art. A novel can deal with history as it is written, to present factual events that transpired in the past, geared towards promoting a public discussion regarding

historical responsibilities [8]. Novel differs from history through its timeless value in the hands of readers that consider it as a work of art. The two important features of a work of art considered to be of literary value would include possession of eternal qualities and depths of meaning as interpreted by critics.

Henry James, the nineteenth century novelist applied the technique point- of-view narration in his writings [9]. The minds of his characters were established to serve as focal interest in his novel. There is also limitation in the readers' knowledge of events and characters in his works. Henry James treats his novel "The Art of Fiction" directly related to life itself [9]. Thus, his thoughts of "novel as history" emphasized that like historians, readers can look at the truthfulness in the novel, hand in hand with life itself. Henry James further claims that, "A novel is a personal impression of life; that to begin with, constitutes its value, which is greater or less according to the intensity of the impression…The form it seems…; is to be appreciated after the fact; when the author's choice has been made, his standards has been indicated; then one can follow lines and directions and compare tones" [9].

James' example had been followed by writers where they experimented shifting of focus on the novel by examining inward human consciousness like Virginia Woolf, James Joyce, and William Faulkner. Stream of consciousness, a kind of narration was employed by these writers to establish the flow of consciousness. While the novel continues to become popular in the present time, its focus has shifted from a realistic perspective to the more expansive form incorporating different fictional modes. Science fiction, social and historical novel are the three types of fictional mode that emerged with the objectives "to be didactic, to instruct readers in the necessity for changing their morality, their lives, and the institutions of society" [10].

Filipino novels in English are not exempted from this literary trend. In fact, it was at the time in the Philippine history when socio-political oppressions brought so much human suffering that some of these novels were born from the creative spirit of Filipino writers like Azucena Grajo Uranza who wrote the novel "Bamboo in the Wind" to convey her aspirations for a better way of life. In Young's (1992) [11] article the word "oppression," refers to conditions in distant places and times: it is what brutal dictators and totalitarian governments do to their subjects or to the people they have conquered. Oppressive conditions exist in liberal and democratic societies, not necessarily as part of intended policies or practices, but as something that has been woven into the fabric of major economic, political and cultural institutions.

In the Philippines, it was during the Marcosian era where most widespread oppressions and engagement of

the national consciousness were manifested and further evoked the deepest impression that triggered the fruition of creative works in a way as a realistic documentation of human experience which would have been lost by the factual narration of history. It is in the novel "Bamboo in the Wind" of Azucena Grajo Uranza [12] that the study aimed to determine the varied socio-political oppressions experienced by Filipino characters; to recount the forms of experienced oppressions; and identify the human transformation evolved out of these socio-political oppressions against the backdrop of the Marcosian era.

II. METHODOLOGY

The primary source of the study is the full-length novel of Azucena Grajo Uranza's "Bamboo in the Wind" [12]. The novel was analyzed using the sociological and philosophical approach to literary criticism. Sociological approach to criticism starts with a conviction that art's relation to society is vitally important, and that the investigation of this relationship may organize and deepen one's aesthetic response to a work of art [13]. In this approach, a critic according to Gioia (1976) [14] examines literature in the cultural, economic, and political context in which it is written, including the prevailing system of government in the literary work, the rights of individuals as depicted in the characters, how wealth is distributed, and who holds the power. The literary work is described and dissected in terms of the presence of sociological elements in its various parts, presenting them as excerpts with corresponding evidence and argumentations. For philosophical approach, the moral or humanistic analysis is followed where the nature of man is made central to literature. This approach requires the literary work to present man as essentially rational, endowed with intellect and free will, and should not misrepresent his true nature as a human being. Critics taking a moral or philosophical approach usually describe or evaluate a literary work in terms of the ideas and values it contains, and this often means examining the literary work's ideas and values, both those expressed directly by the narrator or character and those implied by the overall design and content in relation to a particular ethical, philosophical, or religious system like rationalism, existentialism, Christianity and others [15].

III. RESULTS AND DISCUSSION

3.1 Historical and conceptual background

People in a society may experience oppression in the form of exploitation, marginalization, powerlessness, and violence. These conditions could be foundational elements or outcomes of the social and economic structures of a society. In the Philippines, sometime in 1972 months prior to the declaration of martial law by the

late President Ferdinand E. Marcos, Uranza portrayed varied forms of oppressions experienced by Filipinos through the characters in her novel "Bamboo in the Wind". Oppression as defined by Barker (2003) [16] refers to the social act of placing severe restrictions to an individual, group or institution where typically a government or political organization that is in power, installs restrictions formally or covertly on people individually or in group in a way that they become exploited and less able to compete with other social groups. The oppressed individual or group is devalued, exploited and deprived of privileges by the individual or group who is in power. This occurs when individuals are systematically subjected to political, economic, cultural, or social degradation because of their affiliation to a social group, this resulting from structures of domination and subordination and correspondingly, ideologies of superiority and inferiority [17]. The concept of oppression as explained by Johnson (2000) [18] refers to social forces that tend to put pressure upon people and hold them down or hem them in and block their pursuits of a good life; just as privilege opens doors of opportunity to people, oppression closes them down.

3.2 Analysis of the Novel
In the novel, oppression is depicted in the incident where Lorenzo "Larry" Esteva, Jr., the protagonist in the story, a Filipino balikbayan from the United States and a lawyer by profession, a son of a prominent and wealthy businessman, a scion of the upper class who is deeply and socially involved, and torn between conscience and blood [19] is requested by Ramon, his best friend since grade school, son of a judge and also a lawyer to go to Bacolod, a city in Negros island, Western Philippines to help his farmer friends' problem in his stead. Larry met Mamerto Lozada, the leader of the farmers group in Bacolod. Larry observed:
"the cluster of run–down shack housing of the migrant laborers who came every season to cut and load the cane into trucks ready for the long haul to the mills" (p204).
Mamerto explained that the month of September is termed by all farmers in Bacolod as:
'tiempo-muerte' a dead season over the land, which means that there will be no planting or harvesting at this time since it is an –in between season, a time for tightening belts", (p204).

The partly-harvested cane fields which Larry saw will only be harvested if the rich land owner, Vizcarra will answer for the disappearance and death of the farmers' relatives who make complaints and questions on their wages. Though the law provides that the legal minimum wage for agricultural workers is eight pesos a day,

Mamerto explained to Larry that as per agreement of the farmers with the owner, payment would be…
"Seven pesos for the seasoned workers and five for the new ones, a day" (p205).

One practice of the laborers in the cane fields is to line up every Wednesday for their midweek "sacada", a salary advance charged against the laborers' weekly wages as this means life and death for them, for without it, there will be no food for the family for the rest of the week. When Saturday came for the distribution of the wages, the laborers discovered that,
"... they have been charged twenty percent interest for the salary advance of Thursday, and they were told that, henceforth, there would be a one peso charged for every five pesos of the 'sacada' they made at midweek" (p 206).

Because of this, the laborers complained which prompted the owner Vizcarra to call his private armies to disperse them and abduct Rufino Mahilom and his son Manuel. The farmers declared a strike against Vizcarra, the rich landowner, as a sort of protest, but the latter called again his private army and fired shots killing two of the protesters. Later the farmers learned that Manuel was tortured and killed:
"The bones on his face had been smashed, both eyes had been gorged out, his body was covered with burns, both his arms and legs were broken, and a long sharp stick had been inserted into his p...." (p207).
The laborers sought help to the Provincial Fiscal's office but were just told that they had no witnesses and those who fired shots could not be found. Furthermore, Vizcarra denied the allegations.

Exploitation is the form of oppression experienced by the farmers in Bacolod. Its manifestation in such a location can be gleaned from the gap between the rich owner and the masses of working people. According to Tilly (1998) [20], exploitation is carried out by the powerful and well-connected people who deploy resources and from which they draw significantly increased returns by coordinating the effort of outsiders, whom they exclude from the full value added by that effort. Exploitation in real life is manifested by seven elements: power holders, their coordinated efforts, deployable resources, command over those resources, returns from those resources, categorical exclusion, and skewed division of returns as compared with effort. Exploitation creates unjust power relations when workers' energies and capacities are controlled by and appropriated for the benefit of other people – in most cases, a few 'haves' who maintain and increase their power, wealth and status at the expense of the many 'have-nots.' This is one way that people experience oppression [21].
In the novel, the plight of the farmers in Bacolod depicts the realities of exploitation of the poor and vulnerable

people. As they do not have the knowledge and education to understand their rights and pertinent laws on wages, the rich, educated and powerful land owner can do whatever he wishes as these poor people are under his mercy and he has all the connections in the government and the private sector. Furthermore, the poor are also weak. They do not have the resources and could not defend their rights as they lack "connections" or people of influence to support their cause. They are dependent to the landowner and are mostly ignorant, hence their vulnerability to exploitation.

Marginalization as a form of oppression is likewise experienced by the characters in the novel of Uranza. It is defined as a complex process of relegating specific groups of people to the lower or outer edge of society and effectively pushes them to the lower edges of society economically, politically, culturally and socially following a policy of exclusion. Marginalization denies a sector of the society equal access to productive resources and avenues for the realization of their productive human potential and opportunities for full utilization of their capacity, and pushes the same community to poverty, misery, low wage, discrimination and uncertainty of livelihood. Consequential to this economic, political and cultural deprivation, a vast chunk of the population emerged to be socially ignorant, illiterate, uneducated and dependent [22]. Young (1992) [8] in her study of justice stated that marginals are people that the system of labor cannot or will not use and as a result, they are excluded from one of society's major integrating activities, thereby missing out on one of the basic factors leading to full inclusion. Being marginalized means more than having low income; it also includes the lack of capacity to participate or gain full respect in society. Further, she explained that those who lack employment, especially over the long-term, are at risk not only of being poor but also of lacking the respect of their neighbors and communities because, in market-driven societies, work even more than income is the sign of full participation.

In the novel, marginalization is best depicted by people living in the community of Sapang Bato. It is a community of fisherfolk and urban workers where people live in squalor and need. This place is full of urban wastes. It was here in Sapang Bato where the couple Fortunato Dimagiba, son of a farmer in Kawilihan lived with his wife Salvacion. They decided to live in Manila to try their luck.

"In Sapang Bato, Fortunato worked intermittently as pier hand when he could, or as a boat boy… but he knew nothing of the sea, so he hired himself on the streets of Divisoria, the city's biggest wholesale market, pushing a handcart loaded with textile or soap, or sometimes abattoir refuse" (p13).

His earning was not enough to feed his family as they also rented a small room about four-meter square. Since Salvacion is not used in living to some cramped quarters, she stayed most of the day outside and sold rice cakes on the sidewalk. Meanwhile the Department of Social Welfare (DSW) sent a letter to Mang Cecilio Borja, the Barrio Captain in Sapang Bato which states that:

"The Department of Social Welfare had taken notice of the squalid conditions in Sapang Bato, its lack of water and waste disposal facilities that makes the community a breeding place of disease and a source of epidemics" (p16).

As a consequence, the government began ejecting the residents which resulted to varied reactions of anger, despair and resentment among them. Mang Cecilio tried to pacify them and understands that there are avenues of government which they can use but no one in Sapang Bato has the knowledge on how they may utilize these avenues.

"Besides" added Mang Cecilio, "thank God, the wheels of government grind slow. So, perhaps, there was no necessity for them to face the problem immediately. Perhaps the government might even forget it" (p17).

In the novel, the poor and uneducated are also marginalized. They have difficulty of getting a decent job. Most of them have substandard ways of living in terms of shelter, food and education. They are often neglected by the government and deprive of the opportunity of a decent life and respect of the society. Being poor is tantamount to being isolated from the rest of the society and not deserving of any attention and support from the government.

The third form of oppression is powerlessness which refers to the inability of an oppressed group to make decisions about their own lives. It is the State that makes decisions daily for its citizens, removing them from the decision-making process, and rendering them powerless [11]. Individuals with oppressed backgrounds experience powerlessness. He further noted that the powerless are those who lack authority or power… those whom power is exercised without their exercising it; the powerless are situated so that they must take orders and rarely have the right to give them." The idea of powerlessness can be linked to Marx's theory of socialism: some people "have" power while others "have-not" and the powerless are dominated by the ruling class and are situated to take orders and rarely have the right to give them [23].

Powerlessness is associated with some fundamental injustices such as inhibition to develop one's capacities, lack of decision-making power, and exposure to disrespectful treatment because of the lowered status. Paulo Freire, a Brazilian educational philosopher defined powerlessness as the strongest form of oppression

because it allows people to be oppressed themselves and others. The culture of silence is an example of powerlessness where the oppressed people become so powerless that they do not even talk about their oppression. Freire (1921) [24] stated that if they reach this stage of oppression, it creates a culture wherein it is forbidden to even mention the injustices that are being committed as the oppressed are silenced and have no voice and no will.

Uranza's characters in the novel captured powerlessness as a form of oppression. This was the time when the (former) President of the Republic (of the Philippines) was preparing to declare Martial Law. In the novel, a meeting was held at the house of Senator Mariano Valdellon with Congressman Pedro Mateo Johnny Villaflor, the hard-hitting news commentator and Tony Sandico, publisher and editor of the influential magazine, Justice Luna and other prominent men. Congressman Mateo asked Justice Luna what Martial Law entails:

"...well, martial law, simply put, is basically the supremacy of military authority over civilian authority" (p159).

"We can make representation in court and challenge the President's acts. We can represent those he will arrest and jail. We can fight legal battles as long as we can. But in the end, we can only hope for justice from those who sit in judgment and pray for the mercy of God" (p160).

"Martial Law" was a dreaded term that people dared not say aloud. It was a name they had given to the oppressive times they said would befall the country in the near future" (p230).

During this time, there will be big mass actions participated by students, student organizations, transport groups, religious groups, children and people in the community who will march to Malacanang (the President's Abode) to protest and take their case to the President. There will be varied issues and concerns raised such as the lowering of students' tuition fees, raising the wages of the workers, justice, freedom, and equal opportunity. In the heart of Ramon who also joined the protest he knew that:

"...the president would never negotiate with the marchers. He was too arrogant in his power and too secure in his position to pay attention to any protest from the people" (p173).

This was well exemplified when the (former) President of the Republic (of the Philippines) declared Martial law through Presidential Proclamation No. 1081. A group of soldiers surrounded the building where Larry and his father Don Lorenzo had an office. They were given a notice that their office will be closed and that all vehicles will not be permitted to leave in the name of national security. Larry's father Don Lorenzo was surprised and said:

"Let's go Larry," as he hurriedly picks up his attache case, "I think the president has declared Martial Law" (p262).

The military made massive arrest of the opposition, media men, labor leaders, senators, congressmen. They also arrested professors in the university. Rochie, the daughter of Emily Azada, a friend of Professor Merino who was arrested by the military, called her mom as she was worried about the condition of the country. Rochie was a student in the US at that time.

"… and they have arrested Senator Valdellon, and a lot of the political opposition, and the publishers and the media men, and hundreds of students. They haven't spared even the priests…" (p272).

Her mother replied that;

"Please, please, Rochie, please stop. Someone might be listening on the line. We'll try and get in touch with you as soon as it is safe" (p272).

Emily in her reflection stated that;

"… the people would have to delve into the nation's memory for the old and trusted ways of dealing with this kind of oppression which the country had time and again been subjected to… the nation was faced once again with the problem of survival, bare and absolute. There were widespread rumors about arrest of certain opposition. They had heard the toll among the students was particularly high, and she feared that no adequate records were being kept of the arrests, so that many of the youngsters would eventually be lost and would never be accounted for" (p272).

These characters in the novel depicted powerlessness. They felt helpless and could not do anything to express their grievance. The person whom they are addressing their concerns was insensitive and has shown no empathy. Those who experience this form of oppression tend to be silent and bear the sufferings as they are afraid and full of fear to tell their plight. Not even the politicians, who occupied high positions in the government was spared of being arrested. No one can fight a dictator. All of them are powerless. In the reflection of Senator De Chavez, father-in-law of Larry, he said:

"In a matter of hours, the entire face of the nation had changed, and at the instance of only one man. He was suddenly appalled by the sweep and power that lay dormant in a few lines of the Constitution, waiting only to be awakened by the clever touch of an unscrupulous hand. He has an old hand at politics and could foresee with unerring vision the next steps in this long and perilous journey toward authoritarianism: dissolution of Congress, dismantling private business empires, expansion of the army, a stranglehold on the press and

the Judiciary – all steps that would consolidate total power in one man" (p281).

In the Philippine history, there was a period that Martial law was declared by the former President Ferdinand E. Marcos on Sept 21, 1972 as a disguise to mask "his immense greed for power and wealth" [25] and perpetuate himself to power [28]. Martial law is the exercise of government and control by the military authorities over the civilian population of a designated territory. It is an extreme measure used to control social unrest or chaos [27]. Under the president's command, the military arrested opposition figures, including Benigno Aquino, journalists, student and labor activists, and criminal elements. A total of about 30,000 detainees were kept at military compounds run by the army and the Philippine Constabulary.

Violence as a form of oppression was also experienced by the characters in Uranza's novel. According to Young (2012) [28], human society is particularly prone to violence – against women, children, and even political opponents. The term refers to the systematic violence directed to people as being members of some group. Group violence approaches legitimacy in the sense that it is tolerated. This is according to the prevailing social logic, wherein some circumstances make such form of violence more 'called for' than others. Furthermore, violence is probably the most obvious and visible form of oppression. Members of some groups live with the knowledge that they must fear random, unprovoked attacks on their persons or property. These attacks do not necessarily need a motive but are intended to damage, humiliate, or destroy the person [29]. Krug et al. (2002) [30] on the other hand, defined violence as the intentional use of physical force or "power", threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal development, or deprivation. They however acknowledged that the inclusion of the word "power" in their definition expands the conventional meaning of violence.

In the novel, violence is depicted through the demolition of the shanties of the residents in Sapang Bato. The government ordered the demolition. Soldiers with rifles in hand are there to facilitate the moving out of the people from the place. There were bulldozers that started destroying the houses. People were screaming because of panic, others were weeping and running back and forth for their safety. Paula one of the residents tried to fight back her hand brandishing the bolo but a soldier aimed his gun and fired at her.
"Without a sound, Paula twisted in the air like a ballet dancer executing a difficult turn, and then, in one swift

moment, her body went limp and splashed into the sea" (p219).

Aside from Paula, his son Albert was also shot as well as Andy, son of Senator de Chavez who tried to stop the demolition at Sapang Bato. It was Senator Valdellon who exposed the brutality committed by the military in Sapang Bato.

Another incident that depicted violence in the novel is the scenario when thousands of demonstrators that passed by Mendiola bridge going to Malacanang were killed by the military. There was a point in time in the Philippine history during Martial Law that student demonstrators in Mendiola had an encounter with the military where many students were killed and injured.

During the battle of Mendiola on January 30, 1970, students and other radical protesters fought military and police forces for hours on the bridge separating the area surrounding the presidential palace from the heart of the downtown where the battle continued to rage throughout the night. Since then, the "Battle of Mendiola" had left something of an indelible mark as a special spot in this urban landscape as evidenced by the countless protest actions that occurred on this site over the years [31]. The armed soldiers were always there waiting for the protestors. A cordon was also placed as a barrier for the demonstrators not to go beyond. But as the demonstrators pushed each other, they broke the army cordon and with that, violence is escalated.

"As Ramon stood horrified, watching the rush of people pouring over the bridge, burst of gunfire erupted suddenly from different directions" (p180).

"At the first burst, a number of those who had breached the bridge flew off their feet and were spun around, hitting the pavement with a thud. A second burst. More people fell to the pavement, and those who could scamper away found their feet and rushed back across the bridge in retreat. The dead lay in pools of red along the short wide avenue as the government forces continued to fire into the crowd. The boys from Pook Esperanza had been hemmed in by the push of the mass that was eager to go over the bridge. Eddie was one of the first over the bridge and one of the first to fall. And his body, dead with the first shot, still continued to twitch as bullet after bullet hit him, his blood staining the shoes that Andy had given him" (p181).

The soldiers who fired shots to the demonstrators were armed with superior weapons. It was Lt. Magtibay, a military officer, who was the one in-charge to watch his soldiers. At the height of the stampede, demonstrators were scattered, and they ran in different directions being pursued by the military. Among them was Ligaya, the sister of Ramon, who ran into a closed church to seek

refuge where she was raped by the soldier who caught her.

"The soldier, however, was too fast for her who had exhausted her strength not only in the flight but also in the panic that now dominated her. In a flash, she was in his embrace…At first, Ligaya thought that she was going to be handcuffed and hauled off to the police precinct. But at once she realized what the soldier was really up to. Rough hands began to fondle her breast and Ligaya screamed, her voice reverberating back and forth against the metal and concrete of the building. The soldier clamped a hand over her mouth to stifle her cry and with his other hand lifted her bodily and carried her struggling into the confessional box" (p185).

Minda, friend of Larry and Ramon who was picked up by the military was tortured and killed for being suspected as leftist.

"Minda was hanging from the shower. A stout electric cord was tied around her neck. Her head hung limply to one side, her body supine, her arms dangling at her sides. Her legs showed below her short hospital gown, black with bruises, and the tips of her toes were covered with blood clots where her toe nails had been pulled out" (p296).

Thus, violence was vividly pictured in the novel. The attacks to the helpless victims were intended to show that harm could befall to whoever would defy the dictator. No amount of justice would be accorded to the victims as the supposed defenders of the people, the military were the perpetrators of violence themselves. They were the same people who brought much sufferings to the people whom they ought to serve. In the novel, the demonstrators were depicted as killed by the military. Considering the circumstance of their presence, they were there supposedly to air their problems and grievances. The protesters comprised of students, student organizations, jeepney drivers, women sectors, farmers, labor groups, religious groups, and children. The military did not heed the call of the people – that there was something wrong with the society they lived in. Instead, the military committed abuses and atrocities against them including rape and torture.

The varied forms of oppressions as depicted in the novel "Bamboo in the Wind" by Uranza, while bringing about sufferings to the people was illustrated as a driving force to evolve a change among its characters. Thus, the philosophical dimension would reveal the emergence of human transformations of the characters arising from their experiences during the Marcos era. Transformations as defined by Miller et al., (2001) [32] refer to behavioral changes reflecting shifts in the lived values of individuals as they experienced life-changing transformations that may have relevance for societal change and that these experienced events are characterized by profound insights that trigger sustained changes in the awareness of self in relation to the world, a shift in personal values, and, consequently, of behavior. Transformation is equated with maturation and with a process of reflection and internalization, a process of development that results in a significant progressive shift in lived values essential to support the sustainable development of humanity on Earth [33]. In transformation, Jaspers (2012) [34] stated that the essential is not the work or its content but a living reality that was the beginning of a human transformation in the world and in order to understand this, one must experience some sort of transformation, rebirth, a new awareness of reality and illumination. The human transformations include the evolvement of the philosophical constructs of human dignification and that of being a man for others.

Among the characters in the novel, it was Larry Esteva who epitomizes human transformation through human dignification and becoming a man for others. Larry being the son of one of the rich land owner could no longer wish for anything as he was full in terms of material wealth. He had the best education and he was well-travelled. He married the daughter of one of the richest and most influential person in La Guardia, in the person of Senator De Chavez. Instead of enjoying his life as an affluent man, he devoted his time helping his friend Ramon looked into the problems of the farmers in Bacolod making representations of them against the unscrupulous Vizcarra and also provided assistance to the poor, the needy, and displaced residents (farmers) of La Guardia who were affected by the burning of the rice fields. When his father Don Lorenzo accused Larry of jeopardizing their family interests by helping them, Larry answered:

"I thought that we had a basic moral obligations to people whose families have been working for us not only for years, but for generations!" (p298).. "But should I be stopped by family interest and status from helping fellow human beings?" (p300).

…"You have always been kind to the tenants," Larry continued, caring and fair"… "You have taught me to be kind to them, too, but don't you see, Papa? I must now go beyond mere kindness and give them justice" (p300).

Dignity was given back to the poor farmers by Larry. He gave justice to the oppressed. In the case of their own tenants they would be provided what would be due to them. Larry's realization was that it would not be enough that he was taught kindness by his parents towards the poor, but he had to go beyond what was expected of him. He had to do what was right and just. He was no longer thinking of his own personal interest but more on the alleviation of poverty of others.

IV.   CONCLUSION

Different forms of oppressions were experienced by the characters in the novel studied. These include exploitation, marginalization, powerlessness, and violence. These realities happened against the backdrop of Martial Law in the Marcos era. The author Azucena Grajo Uranza was able to emulate the transformation of human consciousness of character and made apparent two significant learnings in man's experience that of human dignification and being a man for others.

Philippine Literature is a rich repository of materials that capture the Filipino consciousness as he traverses through time. The novel "Bamboo in the Wind" presented some realistic historical scenes that would have been lost in historical accounts. History as written, can tell the story of events in human experience without going deeper into the psyche and experience of individual personalities. The novel brings life to history and makes the reader experience the events in history with "color" as dramatized by the characters. This novel capture socio-political accounts that give life to history and is indeed a national treasure where Filipinos in contemporary times and people of various cultures may derive insights for human transformational learning.

ACKNOWLEDGEMENT

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The Impact of Organizational Culture, Conflict Management, and Procedural Justice towards Normative Commitment of Human Resource at Stakpn Tarutung

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Abstract— This study aims to find out the impact of organizational culture, conflict management, and procedural justice towards normative commitment of human resources in STAKPN Tarutung. The population of this research is all the staffs and lecturers around the campus with the total number in 154, and the sample is 110 by using proportionate stratified random sampling technique. Data gathering is using questionnaire in the form of Likert-scale, and following by data analysis by using path-analysis.The research result proving that : (1) organizational culture is positively and significantly impacting towards the normative commitment. (2) conflict management is positively and significantly impacting towards the normative commitment. (3) procedural juctice is positively and significantly impacting towards the normative commitment.

Hence, it is concluded that the stronger the organizational culture , the more effective conflict management, the higher procedural justice, then the higher will be the normative commitment of the human resources at STAKPN Tarutung, North Sumatera Indonesia. Practically, the result of this research can be implicated in improving the normative commitment of the human resource, it is suggestable to strengthen the organizational culture, to enhance the effevtiveness of conflict management, and empowering procedural justice.

Keywords— Organizational culture, Conflict management, Procedural justice, and Normative commitment.

I. INTRODUCTION

One point of the college quality standards of human resource in Indonesia is Commitment, as stated in National rules No. 20, year;2003, verse 40 (point b) it is about National education system , in which is stated that educators and staffs of a university have to have commitment proportionally for the purpose of improving educational quality. In the same tone, Schatz (1995;67) states that commitment is a fundamental compulsory for every one to work, without commitment it is difficult for him to run his job well. However, there is phenomenon in some educational institutions that commitment is perceived as a challenge in all sides of life. Furthermore, according to some of the researchers that organizational commitment is the main challenge in the era of 21st, since in the circumstance of the institutions where they are working at is mostly covered by some anxiousness such as : job termination, work saveless, technology biases of which the workers are anxious upon the overwhelmed technology, (Luthans 2006:248).There are some factors that impact the commitment of human resource such as : (1) individual mechanism factor, for instance; job satisfaction, learning, decision making, stresses, trust, justice, and ethics thar are automatically impact organizational commitment. (2) Organizationl mechanism factor, for instance ; organizational culture, organizational structure. (3) group mechanism factor, for instance ; leadership which covers style, behaviours, power and influence, and team that covers process and characteristics of the team itself. (4) individual factor, for instance : personaity and cultural values, ability, (see Colquitt, 2009:8). Furthermore, Work experiences(job scope, relationship, support, justice), role states (ambiguity, conflict, overload), and Psychological Contracts(economic exchange, social exchange), are also impact the organizational commitment, (Allen & Meyer in Abdullah, Aldhuwaihi 2013:43). Organizational culture is an antecendent towards organizational commitment. Organizational culture basically is a value system which expand around the organization, such as permanent habits that are obeyed and applied by all the members of an organization.According to Mondy dan Noe, in Riani (2011:7),organizational culture can reform commitment for a manager and workers to apply things like ; programming, budgeting, controlling, monitoring, evaluating and so forth.

According to Robbins (2008:264), culture can improve organizational commitment and workers concistence. Throughout a hormonismof culture between workers and an organization, it can reform organizational commitment of human resource.

Conflict management is also impact human resource (Meyer & Allen 1997;106). Conflict management is perceived as the steps to follow as to overcome any conflicts for obtaining best solution and deliberation. Wirawan (2013:110) stated that conficts in an organization can be as motivation factors to improve creativity and innovation, if they are managed professionally, in contrary, if they are not managed properly they can decrease job satisfaction that automatically weaken commitment. Procedural justice also has a significant correlation with organizational commitment. Ivancevich et al (2006:161), describes that procedural justice has a positive correlation upon the habitual action such as commitment towards the organization, willingness to stay permanently in the organization, citizenship, trust, satisfaction and decision, efforts and performance in the organization. McShane&Glinow (2005:163), procedural justice has significant correlation towards the emotion and attitude; the lower procedural justice, the lower trust and organizational commitment will be.The theoretic correlation above is supported by empiric study by: Yusuf (2017); Koesmono (2014); Taurisa, & Ratnawati (2012), Firuzjaeyan, et al. (2015), in which they found that organizational culture has positive correlation with organizational commitment. On the other hand, Kassim (2014); Wanyonyi (2015); Ahmed Khaled & Galal (2015), say that management styles are integratedly soving the problems to improve commitment. Moreover, Arti et al. (2009); Ali & Saifullah (2014); Niazi & Ali (2013), found that distributive and procedural justice have significant correlation with organizational commitment. Tarutung State Christian College (Tarutung SCC) is the only one of state college in Christian basis sitede in North Saumatera, West Indonesia, whereas the 6 others are located in the East of Indonesia (Ambon, Menado, Toraja, Palangkaraya, Kupang dan Papua).Tarutung SCC is legalized by Indonesia government to establish academic programs, profession and vocational program. Academic program which are running so far consists of : Undergraduate (S-1) and Postgraduate (S-2 & S-3). Undergraduate majoring in 4 academic programs ; Christian Religiousity Education, Theology, Pastoral Counceling, Church Musical Education. Whereas,

Postgraduate majoring only 1 academic program it is Christian Religiousity Education. Vocational education is preparing the teachers of Sunday Learning Kids and the teachers of music of church. And, Profession Education serving education for the purpose of teachers certification. Tarutung SCC is expandly in progress in all sides of; system, regulation, policy, technology, even the preparation to upgrade the status from Tarutung SCC becomes CSI (Christian State Institute). It certainly needs strong commitment of the human resource as the stakeholders of the campus, to maintain the unity in the organization, and to tackle the tasks to obtain the goals of the organization. In this article the writer would like to describe about the normative commitment of human resource(as independent variable) at Tarutung SCC with 4 dependent variables ; organization culture,Conflict management, Procedural justice and job description. Formulation of problem is as follows :

1. Is organizational culture significantly impacting upon normative commitment of human resource ?
2. Is conflict management significantly impacting upon normative commitment of human resource ?
3. Is procedural justice significantly impacting upon normative commitment of human resource ?

II. REVIEW OF LITERATURE

The study is conducting by quantitative method using survey approach. Data gathering is by distributing questionnaire to the human resource at STAKPN Tarutung. Data analysis is using inferensial and descriptive technique wich is named GSCA (Generalised Structured Component Analysis). Descriptive analysis is applied to figure out the characteristic of data such as ; average, median, mode, frequence distribution. Whereas inferential analysis is used to test the hypothesis by using path analysis. The population of this study is all the staffs and lecturers in STAKPN Tarutung, it is 154 persons and derived to be 110 as the sample, using proportionate stratified random sampling. Data is gathered by using questionnaire in the form of Likert-scale in 5 criteria; 5 = strong agree, 4 = agree, 3 = weak agree, 2 = disagree, 1 = strong disagree. The reliability of instrument for variables is measured by Alpha Cronbach.

Below is the model of the research take from Jason A. Colquit, Jeffery A. LePine, Michael J.Wesson (2009) and Meyer J.,& Allen, N.(1997)
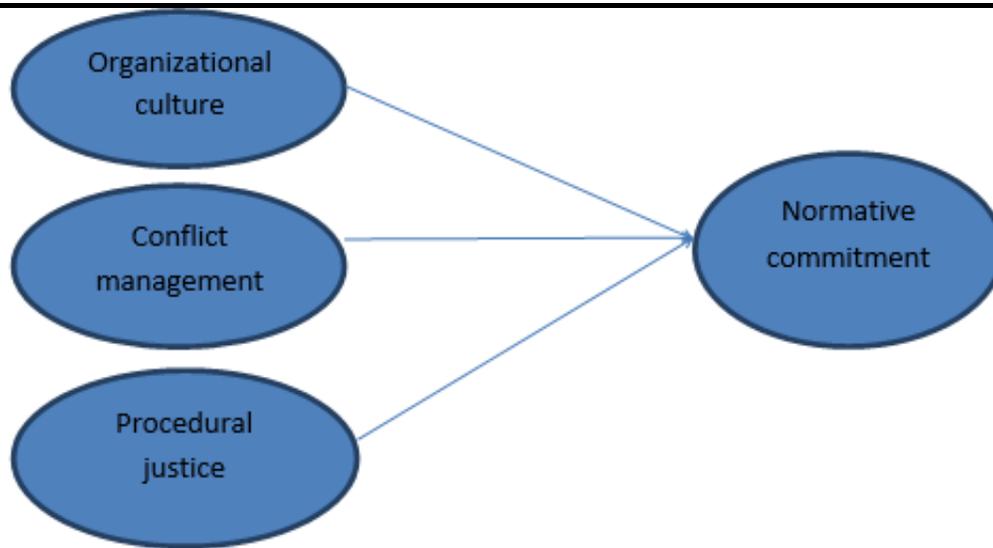
Picture-1. Theoretical framework

Hipotheses:

Hipotesis 1: Organizational culture is impacting normative commitment.

Hipotesis2: Conflict management is impacting normative commitment

Hipotesis 3: Procedural justice is impacting normative commitment.

III. RESULT AND DISCUSSION

Before the writer describes the research result,it is more suitable to present some of the expert idea regarding the variables of this research, as the theoretical basis in describing all the result dealing with the correlation among all the variables,independent variable and the dependent variable, as well. Normative commitment is as the dependent variable of this research. It is one of the organizational commitment components. According Allen dan Meyer (in Luthans 2006:249), there are 3 the components of organizational commitment, they are; (1) affectivecommitment, (2) continuance commitment, and (3). normative commitment. Those three components are different psychologically. The first commitment is affective commitment , is dealing with "want to" in the organization, whereas the second commitment is continuance commitment which is dealing with "need to" , this is also should be maintain in an organization, and the third commitment is normative commitment which is dealing with compulsory or an ought to , this commitment should be maintained also in an organization to enhance the member or workers to have sense of belonging and have to work. According to Colquitt (2009:74) Normative commitment defined as a desire to remain a member of an

organization due to a feeling of obligation. in this case, you stay because you ought to. Dengan pengertian; komitmen normatif, sebagai keinginan untuk tetap menjadi anggota organisasi karena rasa kewajiban, "stay because you ought to.Moreover, Normative commitment is a will to maintain as the member of an organization because of sense obligation, (Robbins 2009:101). In the same tone,Cut Zurnali (2010) states that , normative commitmentis sence of obligation to maintain existence in the organization because of having responsibility to the organization . those who possess high normative commitment will stay along and working well for the organization without thinking on the benefits side only, but because they are thinking using good morale, (Wiener in Bouarif, Nadia 2015. To Measure normative commitment, the writer prefers a questionnaire model by Allen & Meyer (1997: 119) that covers: (1) frequence of members will to transwork from one organization to others. (2) believe to job faith in an organization. (3) transworking from one organization to others is not ethic. (4) faith is a good morale. (5) no transworking to other organizations eventhough they offer better benefits. (6) believe of fait values. (7) staying faithfully tends to career improvement. Regarding the theoretic description above, the writer will describe the result of the data analysis to prove the real correlation that found at STAKPN Tarutung human resource,as follows :

Quantitative analysis from the 4 dependent variables are as follows :

Tabel 1
Frequencies

	X1	X2	X3	X4
Valid	110	110	110	110
Missing	0	0	0	0
Mean	106.45	105.69	106.93	117.26
Median	109.00	105.00	108.00	120.00
Mode	75ᵃ	76	117	124
Std. Deviation	19.527	22.284	14.975	23.861
Variance	381.314	496.564	224.252	569.352
Minimum	70	65	70	70
Maximum	144	150	139	153

Footnote: X_1 : Cultural Organization
X_2 : Conflict management
X_3 : Procedural justice
X_4 :Normative commitment.

After administering the data quantitatively, it shows in the matrix correlation that the correlation betweenCultural Organization (X1) withNormative commitment (X4) equals to 0.347, the correlation between Conflict management (X2) withNormative commitment (X4) equals to 0.298, the correlation between procedural justice (X3) with Normative commitment (X4) equals to 0.342.

Tabel 2
Correlations

	X1	X2	X3	X4
Pearson Correlation	1	.075	.164	.347**
Sig. (2-tailed)		.436	.087	.000
N	110	110	110	110
Pearson Correlation	.075	1	.137	.298**
Sig. (2-tailed)	.436		.154	.002
N	110	110	110	110
Pearson Correlation	.164	.137	1	.342**
Sig. (2-tailed)	.087	.154		.000
N	110	110	110	110
Pearson Correlation	.347**	.298**	.342**	1
Sig. (2-tailed)	.000	.002	.000	
N	110	110	110	110

**. Correlation is significant at the 0.01 level (2-tailed).

Path analysis shows that organizational culture is significantly impacting upon normative commitment of human resource (β = 0,194, t = 2,105, p <0,05). Conflict management is significantly impacting upon the Normative commitment of human resource   (β = 0,188, t = 2,182, p <0,05). Procedural justice is significantly impacting upon the Normative commitment of human resource (β = 0,189, t = 2. 105, p <0,05). As being seen in the matrix that organizational culture is significantly impacting upon the normative commitment with (β = 0.189, t = 0.189, p <0,05), means that tha β-obtained (0.189) and t-obtained (2.105) exceeds further than 0.01 as the significant level, and this is the significance value found in this research dealing with organizational culture. It is reasonable to say that organizational culture is the basis of values system that expands in an organization in the form of habits that seems permanent and progressing on, obeyed by all members in the institutions. Schein (2004:168), proclaims thatorganizational culture is a system of togetherness inference which is taken by all members to distinguish one another. Moreover, Robbins (2008:256), says that organizational culture is a system of togethetness having by the members that can compare to another organization, culture as binder of values or norms and organization as a perspective for members to act in the same vision.In this case, organizational culture can be functioning as a frame of cognition chain that consists of ; attitude, values, norms, and characters that are received by all members, seeGreenberg dan Baron (2003:515). The culture of organization can improve the commitment and the consistence of the members. To have it welldone, it is suggested to apply familiarization process around the organization. The more members possessing core values, the higher members' commitment wil be. According to Robbins (2008); O'Reilly et al (1991:516); there are 7 characteristics of organizational culture: 1) Inovation and risk taking, 2)detailed thinking, 3) result orientation,   4) human Orientation, 5) team orientation, 6)eagerness,   7) Stability. Next, the second independent variable is conflict management. Path analysis shows that (β = 0,188, t = 2,182, p <0,05)means that the β-obtained (0.188) and t-obtained (2.182) exceed further than 0.01 as the significant level standard, and this is the significance value found in this research dealing with conflict management. It is reasonable to say that conflict management is the basis of values system that expands in an organization in the form of habits that seems permanent and progressing on, obeyed by all members in the institutions. Conflict management is a technique or strategy, rules used by the people who are in conflict to decrease or to solve a conflict exsisting in an organization.According to Hellriegel (2009:358), conflict management refers to the diagnostic processes, interpersonal styles, and negotiation strategies that are designed to avoid unnecessary conflict and reduce or resolve excessive conflict. Robbins (2008:184), conflict

management is technique resolution or simulation use to obtain conclict level which is earned. Wijono(1993), states that there are 3 strategies in overcoming a conflict; 1) lose-lose strategy, 2) win-lose strategy, dan 3) win-win strategy, but all is in one purpose,that is to win together and gaining the goal together. Covey (1994:203) suggests that win-win strategy is the best one to apply, since it is the basis of all interaction models successfulness, and the successfulness of self-strength and organization, as well. Win-win solution offers benefits and satisfaction for all the people involving, in which they find map of thinking togetherly, hand in hand and dependently obtain the goals of the organization,so that they effort to manage the conflict without any hurting, see Whetten dan Cameron (in Luthans 2009:464), he moreover states that to obtain successfulness and benefits togetherly, it is need to apply integrative approach (win-win solution) since it can pursue winning for togetherness. Both the sides are winning the benefits, none of sides is defeated as has been agreed in the agreement. Some indicators that influence conflict management style or even win-win strategy, they are; (a) listen carefully to what the opposite or rival talking about, (b) the ability to negotiate, (c) identifying the ideas of the rival, (d) having confrontation out of threat,(e) analyzing inputs, (f) having consequence, see(Wirawan 2013:142). The third independent variable is procedural justice. Path analysis tells out that Procedural justice is significantly impacting upon the Normative commitment of human resource ($\beta = 0,189$, t = 2. 105, p <0,05). It is proved that β-obtained (0.189) and t-obtained (2.105) exceed further than 0.01 as the significant level standard, and this is the significance value found in this research dealing withprocedural justice. It is reasonable to say thatprocedural justice is the basis of values system that expands in an organization in the form of habits that seems permanent and progressing on, obeyed by all members in the institutions.Procedural justice is a borometer of fairness in an organization, of which the members have their own perspective against the final decision making in an organization. According to Colquitt et al.(2008;226-231), procedural justice consists of 4 dimensions; distributive justice, procedural justice, interpersonal Justice, and informational justice. Those four dimensions tend to; (1) distributive justice concerning on decision placement, (2) procedural justice, concerning on the process of decision making, (3) interpersonal justice ,concerning on top-down policy, (4) informative justice, concerning on information availability from the organization. In this study the writer is focusing on the procedural justice in decision making. Procedural justice is the fairness given by the organization to the members of which they saved, mutual, and well-treatment, seeRobbins (2008:250),Gibson et.al. (2009:152), they tend to emphasize that procedural justice is the perception of fairness of the process used to distribute rewards. Moreover,Robert Kreitner (2007:244) claims thatprocedural justice is defined as the perceived fairness of the process and procedures used to make allocation decisions. Characteristics of procedural justice according to Colquit (2009); Cropanzano et.al (2013); Yuwono (2005) are: voice, correctability, consistency, bias suppression, representativeness, accuracy, etis.

Table 3

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	T	Sig.
(Constant)	5.821	17.903		.325	.746
X1	.238	.113	.194	2.105	.038
X2	.201	.092	.188	2.182	.031
X3	.301	.143	.189	2.107	.037

Dependent Variable: X4

Based on the path analysis and coefficient residue, in which; $R^2_{4(123)} = 0,371$, then the similarity in path analysis is; $X_4 = 0,388X_1 + 0,226X_2 + 0,311X_3 + 0,629$. The result of structural model analysis is as the following chart:
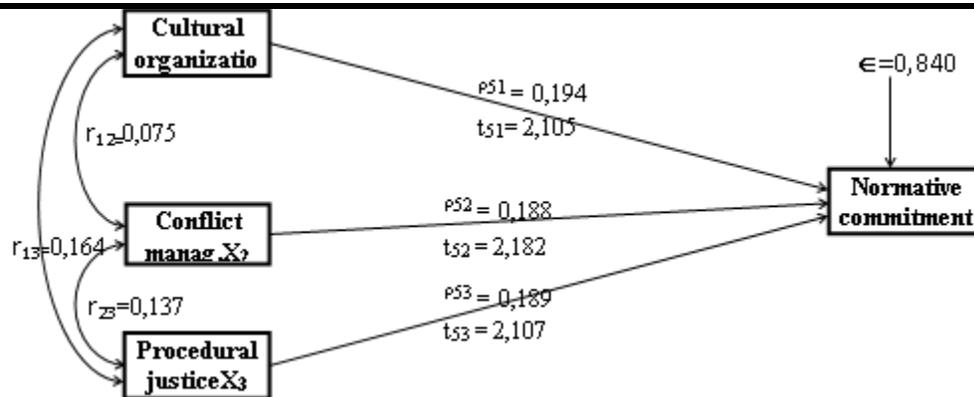
Chart-2: coefficient-correlation of path analysis and t-test.

IV. CONCLUSION

This study proves that (1) organizational culture is significantly and positively impacting the normative commitment. The stronger the organizational culture,the higher normative commitment will be in STAKPN Tarutung . (2) conflict management is significantly and positivelyimpacting towards the normative commitment. The more effective conflict management, the higher normative commitment will be in STAKPN Tarutung. (3) procedural juctice is positively and significantly impacting towards the normative commitment. The higher the perception of human recource against the organisation, the higher normative commitment will be at STAKPN Tarutung. Theoretically, the result of this study has confirmed various factors that are predicted to raise up the normative commitment of human resource at STAKPN Tarutung, such as; organisational culture, conflict management, and procedural justice. As the result, coefficient residue is 0.629 = 62.9%, as the outsider factor that impact normative commitment of human resource in doing their job regarding the location of this research. The implication of policy that suggested in this study is as follows : (1) organizational culture variable is significantly impacting normative commitment. Hence, it is important to strengthen and maintain antecedent organizational culture and the relevant one to improve the normative commitment of human resource. Besides, familiarizing all-out about vision and mission, values, and rules, in the organization,so that the human resource understanding their tasks and responsibility to gain the goals of the institution. Legitimation of the rules in written to avoid negative perception and concistently implicate it to obtain synergic between staffs and lecturers at STAKPN Tarutung. Creating comfortable communication among the members, and supporting the human resource to have innovation, eagerness, being a rolemodel, having competence edging

the works, working based on terms and condition. (2) Conflict management has a huge impact towards normative commitment , it is reasonable to manage conflict effectively, improving the normative commitment of the human resource. Hence, it is important to create effective communication from top-down or bottom-up, legitimating the rules and certain procedures, creating nice circumstance among all the stakeholders, respecting one each other. (3) procedural justice has a great impact upon the normative commitment, it is suggested to : give a fair chance for all the human resource to attend quality time and give a chance to express their inspirations, make decision in a good manner, decision is opened for all the stakeholders, apply the fair right and responsibility for all the human resource, revise expired rules and decision thar not suitable to the recent condition , draw a hierarchy and the structure of decision making, apply the reward and punishment system as a concistency in the organization.

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Ironical Symbols in Saki's Stories

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Abstract— *H. H. Munro (1870-1916) is one of the most outstanding English writers who wrote with a pseudonym of Saki, impressed by Omar Khayyam. As a distinguished writer of the Edwardian period, Saki applied certain stylistic peculiarities in his works. Many of his stories include twisting endings, blend of humorous situations with tragic events, shocking characters, violent acts, animal imagery, satire, cruelty and ironical symbols that hinder Saki's messages as a writer. This study aims at analyzing Munro's three famous short stories, 'The Open Window', 'Sredni Vashtar' and 'The Story-Teller', to conclude that symbols are ironically used to shock the reader while presenting the messages of the writer.*
Keywords— *imagery, ironical symbols, stylistic peculiarities, twisting endings.*

I. INTRODUCTION

H H. Munro (1870-1916) was an outstanding British writer, playwright and journalist who satirized the mores of Edwardian society. He was born in Akyab, Burma. His father was an Inspector General for the Indian Imperial Police in Burma and his mother died after being traumatized by a cow. After this tragedy, he was sent to England with his siblings to be raised by his grandmother and two strict aunts in a puritanical household. Many of his stories are based on the tyranny of the adults over young ones, the satires of his sorrowful childhood and the boundaries of human nature. When Saki was twenty-three, he became a member of military forces in Burma, where he was fascinated with the wild animals. He returned to England after he contracted malaria and in London, he pursued his literary career by publishing his first book about the Russian Empire. In 1900, he adopted the pseudonym, Saki, impressed by one of the works of Omar Khayyam. From 1909 to 1914, he wrote short stories until he joined the army during World War I at the age of 43. He was killed in 1916 in the Battle of Ancre by a German sniper. Born in Burma, a colony of the Empire, Saki criticizes the oppressive and destructive power of the upper-class imperialists over the oppressed colonized people of his time. He was a great satirist who focused on the hypocrisy and pretensions of the Edwardian society in a witty way. Saki's stories contain a rich variety of stylistic peculiarities: characters' playing tricks on each other, stories ending with surprising twists, sparkling wit, humorous situations resolving in tragic events, cruelty and chilling portrait of mankind, violence, satire, the supernatural forces, the macabre, unconventional subjects, irony, the blend of sharp humor and shocking horror. What appeals the readers is Munro's style in his short stories: his neutral, apparently indifferent and unemotional style in which he uses whimsical plots and a cynical tone (Nedelcut, 2008, p. 104). Almost all his stories involve clever lines and twist endings, which underlie a clue about his messages based on the darker side of human nature and the changing world. Like a story teller, Saki tells us his stories to transmit his own experiences and feelings. Reacting against the clichés and standards of his society, for Saki, life is full of twists and surprising consequences. As is seen in many of his short fiction, Saki prefers to communicate implicitly with his readers via symbols and motives which are carefully built within the flow of the action. However, what surprises the reader is that Saki uses the symbols ironically with a twisting turn throughout the end of the stories to create an astonishing impact. Therefore, in this study, the focus is on the symbols used ironically to represent Saki's messages.

II. IRONICAL SYMBOLS IN THE STORIES

'The Open Window', a story-within-a-story, takes place in the early 1900s at an English country house set on an estate hunting grounds. The story is about a deception displayed by a girl, Vera, at a naive and ill man, Mr Nuttel. Suffering from an 'absence of mental excitement' (Munro, p. 296), Mr Nuttel has come to Mrs Sappleton's house to find peace; however, his condition got worse as he rushed out. After realizing that Mr Nuttel knows a little about her aunt, Vera tells a story of the open window.

Vera tells Mr Nuttel that Mrs Sappleton has been in disillusionment and depression after the loss of her husband and brothers who never came back from shooting. She explains that Mrs Sappleton leaves the window open so that her husband and brothers might come one day. Mrs Sappleton's comment on the open window justifies Vera:

> I hope you don't mind the open window…my husband and brothers will be home directly from shooting, and they always come in this way. They've been out for snipe in the marshes today, so they'll make a fine mess over my poor

carpets. So like you menfolk, isn't it? (Munro, p. 296).

In the meantime, Mr Nuttel sees three men walking towards the window. While he rushes out of the house with fear, Vera makes up another story about Mr Nuttel because 'Romance at short notice was her [Vera's] speciality' (Munro, p. 297).

In the story, for the readers, the 'open window' first symbolizes Mrs Sappleton's heartbreak and anguish at the loss of her husband and younger brothers. When the truth is revealed, the open window symbolizes the deceit both for the readers and Mr Nuttel. Saki uses the symbol 'open window' ironically by using an object as both sorrow and deceit. Like Mr Nuttel, the reader follows Vera's story with sympathy and sorrow. When the truth is revealed at the end, the feeling of sympathy is replaced with anger. This twisting ending underlies Saki's messages: nothing is as it seems in life and people can easily deceive others without considering the consequences.

Similarly, the reader is shocked with the next twisted ending story of Saki: 'Sredni Vashtar' (1911), a revenge story of a ten-year-old boy, Conradin who must live with his tyrannical oppressive 'cousin and guardian' (Munro, p. 159), Mrs de Ropp. As stated at the beginning of the story, Conradin has a few years to live due to his illness. For an unknown reason, Conradin hates his cousin but masks it easily. Like Saki's aunt Augusta (Waugh, 1986, p. viii), Mrs de Ropp is a very strict woman who forbids everything to the child 'for his good'.

Conradin's only happiness is his pets in the tool shed of his cousin's house: a ferocious polecat-ferret that Conradin purchases from the butcher's son and a hen. The only reason of his happiness is the animals and his imagination in his limited life:

> Without his imagination, which was rampant under the spur of loneliness, he would have succumbed long ago. [...] Such few pleasures as he could contrive for himself gained an added relish from the likelihood that they would be displeasing to his guardian, and from the realm of his imagination she was locked out – an unclean thing, which should find no entrance (Munro, p. 159).

The readers feel sympathy for Conradin, who is deprived of love and affection and finds real love with the Houdan hen and the polecat-ferret, Sredni Vashtar. Hen is the symbol of innocence of the child and the ferret is the evil side of Conradin.

Like Saki, Conradin is trapped in the house with a guardian and creates a world for himself in which he turns the polecat into a pagan god. The hen and the ferret have become his family and only friends. Although Conradin 'was dreadfully afraid of the lithe, sharp-fanged beast' (Munro, p. 160), it became his most valuable possession because its presence in the shed was a secret and happiness for the boy. Conradin has a purpose in his boring life, he postpones his hatred to his guardian and can cope with the life he leads in that terrible house. The 'tool shed' in the garden has turned out to be a 'haven' for the young boy:

> In a forgotten corner, however, almost hidden behind a dismal shrubbery, was a disused tool-shed of respectable proportions, and within its walls Conradin found a haven, something that took on the varying aspects of a playroom and a cathedral (Munro, p. 159-60).

When Mrs de Ropp sells his hen, Conradin feels an extreme hatred towards Mrs. DeRopp and prays his god to help him for revenge: 'Do one thing for me Sredni' (Munro, p. 161). In ritualistic manners, he worships his god with mystic ceremonies and praises it with a short poem:

> Sredni Vashtar went forth, His thoughts were red thoughts and his teeth were white. His enemies called for peace, but he brought them death. Sredni Vashtar the Beautiful (Munro, p. 162).

In the story, the clash between nature and society is foregrounded through the characters of Conradin and Mrs de Ropp. Conradin represents nature (oppressed) and Mrs de Ropp is the society (oppressor). Their battle displays Munro's message: people can have cruel intentions to escape from oppression. Conradin does not possess malice, rather, he just wants to break free. Saki portrays the aunt in this story to criticize the hypocricies and pretensions of adults who become oppressors for the younger ones as Auberon Waugh (1986) mentions: '[t]he boy in [...] [the] story is dying [...] and we are given to understand that he is dying because his imaginative life is being stifled by the pestering boredom and domination of his terrible female guardian' (p. viii).

In 'Sredni Vashtar', 'toast' is ironically a twisting symbol. It involves two meanings: piece(s) of bread with butter on it and a sign of cheers. At the beginning of the story, the first meaning is used but with a deeper analysis throughout the end, it becomes a sign of cheers for Conradin who celebrates his victory. By forbidding the toast for 'his [Conradin's] good' (Munro, p. 159), Mrs de Ropp tyrannically rules over Conradin. After the loss of the hen, the cousin prepares a toast for the afternoon tea to comfort the boy. Throughout the end of the story, after the ferret kills Mrs de Ropp in the shed, Conradin 'fished a toasting-fork out of the sideboard drawer and proceeded

to toast himself a piece of bread' (Munro, p. 163) and he eats with great pleasure. He, in a sense, celebrates his victory with the forbidden toast and 'drinks in honor' of the death of his tyrannical cousin.

In 'Sredni Vashtar', Saki implicitly depicts his message of the clash between the hypocritical approach of adults against the sincerity and directness of children. Mrs de Ropp's hypocrisy is underlined when she sells the hen for Conradin's 'good' again. Conradin is rewarded and the cousin is punished when the ferret-cat leaves the shed with 'dark wet stains around the fur of jaws and throat' (Munro, p. 163).

In this study, the last story of Saki is 'The Story-Teller' (1913), a story-within-a-story. In a hot railway carriage, an aunt is telling a story to her two nieces and a nephew. Like many Saki's stories, as reminiscent of his childhood experiences, the aunt in the story is very strict and her remarks begin with 'Don't' and nearly all of the children's remarks begin with 'Why?' (Munro, p. 397). Annoyed and bored with the story, a bachelor decides to tell an 'improper' (Munro, p. 402) story to entertain the children. When compared with 'the stupidest story' (Munro, p. 398) of the aunt, the bachelor's story delights the children due to its ending because 'unlike most Sakian adults, [he] knows the nature and desires of children very well' (Köklü, 2006, p. 51). The bachelor is not hypocritical in that sense.

In the story, 'a horribly good' (Munro, p. 399) girl boasts with her medals for goodness, which bring her the honor of walking in the Prince's garden. Wearing her three medals, Bertha proudly walks in the garden till a wolf appears for his meal. Hiding herself in the bushes, she thought to herself 'If I had not been so extraordinarily good I should have been safe in the town at this moment' (Munro, p. 401). Trembling with fright, her three medals clink together and the wolf finds and eats her in the hiding place. The story is a perfect sample of Saki's style with irony, twisting ending and satire. Unlike many of the traditional stories in which animals are the enemy of the humans, in Saki's story, at the end a human being is punished by an animal. For Köklü (2006) 'Saki presents the discrepancy between the hypocrisy of the adult world and the sincerity of childhood' (p. 53).

What shocks the reader is the message presented in the story of the bachelor: goodness might bring disaster; virtue and being good can attract misfortune and good is not always rewarded. Unlike the usual and accepted teachings of 'Good is rewarded and bad is punished', in this story, Bertha's medals, signs of her extreme 'goodness', cause her tragedy. Bertha's three medals ironically symbolize a destruction rather than a reward. The main aim of Saki in this story is to criticize the

stereotypical behaviors and pretensions of oppressive adults.

III. CONCLUSION

As a conclusion, a good story is the one that surprises the reader. In a talented way, Saki constructed his stories on suspense, surprise and shocks. It would be proper to indicate that his main aim is to tell us a story in which 'the good is not always rewarded' and human nature can be astonishingly violent. Being witty like Vera ('The Open Window'), revengeful like Conradin ('Sredni Vashtar') or direct like the bachelor ('The Story-Teller') is more natural than being hypocritical and insensitive. Vera deceives Mr Nuttel for entertainment, Conradin causes the death of his own relative for revenge and the bachelor tells a horrible improper story to the children for delight. In all these three stories, Saki presents his messages through ironical symbols. The 'open window' which represents the sorrow of a woman at the beginning of the story turns out to be a deceitful story of a young lady; the 'toast' that represents the victory of a despot cousin becomes the sign of victory of a malice boy and the 'medals' of a horribly good girl becomes her punishment rather than reward. By rejecting common public perceptions and clichés told in stories for ages, Munro portrays the deeper side of human nature and the changing world in Edwardian society. Through his stories, the writer gives his messages that adults, mirrors of the whole society, are rigid and oppressive; good is not always rewarded in real life and what appears to be accepted by society might be deceitful.

As a satirist, Munro criticizes the hypocrisy, pretensions and oppressive power of the upper-class Edwardian imperialists over the colonized people of his age. To achieve an explicit effect, he prefers ironical symbols that lead to twisting endings. In a sense, Saki makes fun of the hypocrite abusers who show-off to others by punishing them at the end of stories. Mrs de Ropp dies in 'Sredni Vashtar', the aunt in 'The Story-Teller' is ridiculed and Mr Nuttel becomes more insane in 'The Open Window'.

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Improving Students' Motivation in Speaking through Collaborative Learning

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Abstract— This research was to obtain the answer of the question whether or not the collaborative learning are effective used in teaching speaking at senior high school, and how to improve speaking in tenth grade students of SMA SWASTA HKBP 1 TARUTUNG. The writer used action research as methodology. Action research provides teachers with an opportunity to apply the findings of research to their own situations and to adapt theory to practice. The writer, the English teacher and collaborator teacher make a collaboration work since preparation phase, planning, action, observation, reflection until the preplanning phase. They did the effort to improve students' Speaking using the collaborative learning. The data were collected through observation, questionnaire and documentation. The subject of this study was one class in tenth grade of SMA SWASTA HKBP 1 TARUTUNG. There are 25 students that participated in this study. The problem was found in pre-test, some of students there still have difficulties in speaking. So, cycle II had to use to get the improvement in process and result. In cycle II, all students feel enjoy and happy, it means that they have an improving of their speaking. The condition of the class is more dynamic and the function of the students as the subject of the teaching and learning process can be done well. Collaborative learning also makes a passive student to become more active and give them the chance to be communicative with the material and their friends. By using a collaborative learning the students can share their understanding and knowledge with their friend, so that the difficulty in handling a material can be solved. The students also feel more motivated in learning using a collaborative learning rather than learn a material individually.

Keywords— Speaking ; Collaborative Learning.

I. INTRODUCTION

Speaking is one of communicative learning that helps students to communicate by using Language. By speaking, students can say everything that they have in their mind. The goal of teaching speaking in a language class should encourage the acquistion of communication skill and to foster real communication in out of the classroom.Vygotsky (1962), in Wray (2006), in his investigating of the relationship between language and thought, he finds the unit of verbal though in word meaning. Vygotsky saw the meaning of a word representing a close relationship between language and thought. Swain (1985), in Lawtie (2006), notes that way to learning to speak is through speaking itself. It means the more practice to speaking the more oral skills will improve. Nunan (1991), in Lawtie (2006), suggests that success in learn foreign language is measured in terms of the ability to carry out a conversation in the target language. Therefore, if students do not learn how to speak or do not get any opportunity to speak in the target language, they soon get the motivated and loose interest in learning. Nunan adds that if the right activities are taught in the right way, it can make speaking in class can be a lot of fun. For that reason, general learner motivation will raise and the language classroom becomes a fun and dynamic place to be.

II. LITERATURE REVIEW

Speaking

Speaking is one of four language skills. It is a productive skill in the sense that the speaker produces sounds of the language. Basically, speaking is intended for two ways communication. It means that the speaker and the listener negotiate the meaning of what they say. Speaker and listener interaction takes place in real time, thereby allowing very little time for the speaker to respond the listener if the rule of a performance applies especially strongly to conversation. H. Douglas Brown (1990:69) says that given that communicative competence is the goal of a language classroom, instruction needs to point toward all its components. Organizational, pragmatic, strategic, and psychomotor. Communicative goals are best achieved by giving due attention to language use and not just usage, to fluency and not just accuracy to authentic language and contexts, and to students' eventual need to apply classroom learning to previously unrehearsed contexts in the real world. Speaking is an interactive process of constructing meaning that involves producing *and* receiving and processing information (Brown, 1994; Burns & Joyce, 1997). Its form and meaning are dependent on the context in which it occurs, including the participants themselves, their collective experiences, the physical environment, and the purposes for speaking. It is

often spontaneous, open-ended, and evolving. However, speech is not always unpredictable. Language functions (or patterns) that tend to recur in certain discourse situations (e.g. declining an invitation or requesting time off from work), can be identified and charted (Burns &Joyce, 1997). For example, when a salesperson asks "May I help you?" the expected discourse sequence includes a statement of need, response to the need, offer of appreciation, acknowledgement of the appreciation, and a leave-taking exchange. Speaking requires that learners not only know how to produce specific points of language such as grammar, pronunciation, or vocabulary *(linguistic competence)*, but also that they understand when, why, and in what ways to produce language *(sociolinguistic competence)*. Finally, speech has its own skills, structures, and conventions different from written language (Burns & Joyce, 1997; Carter & McCarthy, 1995; Cohen, 1996). A good speaker synthesizes this array of skills and knowledge to succeed in a given speech act. Hughes (2002:73) explains that speaking is interactive and according to accomplish pragmatic goals through interactive discourse with other speakers of language. According to levelt, W (1993) speaking is one of our most complex cognitive, articulation flows automatically, at a rate of about fifteen speech sounds per second, while are attending only to ideas we want to get across to our articulator. In addition, Hughes (2002:135) states that:

1. Speaking is fundamentally an interactive task
2. Speaking happens under real time processing constraints
3. Speaking is more fundamentally linked to the individual who produces it than the written form is.

Collaborative learning
Collaborative learning (CL) is a situation in which two or more people learn or attempt to learn something together. Personal philosophy, not just a classroom technique. In all situations where people come together in groups, it suggests a way of dealing with people which respects and highlights individual group members' abilities and contributions. There is a sharing of authority and acceptance of responsibility among group members for the groups actions. Collaborative learning assumes that knowledge is socially, rather than individually, constructed by communities of individuals and that the shaping and testing of ideas is a process in which anyone can participate. Furthermore, it stresses the importance of common inquiry in learning, a process through which learners begin to experience knowledge as something that is created rather than something that is transmitted from the facilitator or teacher to the learner. The replacement or

enhancement of traditional education methods with Collaborative Learning strategies which has occurred in recent years has been cited as being "enthusiastically embraced by schools as a way of addressing many of the ills faced in education" (Mills & Durden, 1992 : 11). Stated simply, students learn more when they talk and work together. The group situation is ideal for the development of thinking skills. Collaborative groups provide students with opportunities to practice discovering answers on their own, without being directly instructed by a teacher or a textbook. Students in collaborative groups have shared academic goals and are accountable for not only their own achievement, but also the performance of the group members (Hauserman 1992 : 186), unlike traditional instruction, in which students are encouraged to work independently. Students in Collaborative Learning atmospheres, in addition to performing higher academically, will "learn to respect others' differences and to interact successfully with people from different racial, ethnic, religious, and socioeconomic groups and whose skills are widely divergent" (Sapon-Shevin & Schniedewind, 1993: 62) Students' time on task increases, and the amount of material consumed increases much more rapidly than in the traditional teacher-centered room. (Hargis, 1990: 89) Teacher-centered instruction is reduced and student-engaged time is increased. Achievement is directly related to engage time.

III. METHODOLOGY
This study was based on action research. According to Burns (1995 : 239) action research is the application of fact finding into problem solving to improve the quality of action within it, which involve the collaboration of researcher, practitioners and laymen. Action research provides teachers with an opportunity to apply the findings of research to their own situations and to adapt theory to practice. It also involves teachers as participants in their own educational process, and helps them to develop a critical and reflective eye for their own instructional practices along with those of their peers.

Population and Sample

The population of the study was 139 students from the tenth grade of SMA SWASTA HKBP 1 TARUTUNG which consists of five classes. A sample was any group of individual, which is selected to represent population due to the large number of the students. The writer only took one class it was class X-4. There were 25 students as sample

IV. RESULT AND DISCUSSION

In general during teaching and learning process in each cycle in action 1 it is found that not all of the students involve actively in their group, some of them still being passive during a discussion but they seem happy to learn in group rather than learning individually. The writer and the collaborator listed some aspect to observe the students participation in collaborative learning and also their motivation after given a collaborative technique. And it can be seen in following table:

The Students' collaborative learning

No	The students Activities in Group	%
1	Actively involved in discussion	77,5
2	The cooperation in group	75,5
3	Respect for the other in a group	78,5
4	Helps their friends	82,5
5	Individual responsibility	75
6	Listening to the other in a group	75,2
7	Managing a group/group management	71,5
8	Solving the problem together	72,5

The Students' Motivation

No	The Indicator of motivation	%
1	The increasing of the students attitude	72,5
2	Belief about self	71,5
3	Their involvement in teaching and learning process	77,5
4	The achievement of goal	77,5

Among the students activity in their group the skill of the students to manage a group is still lack, generally the students can do a collaborative learning well, but they still do not know how to run a group effectively, they still doing a group only to discuss the problem but they still do not think how to manage it, as a result the group discussion in run without a good direction. The students' motivation in the classroom is also increased, they are motivated than learning using a conventional approach, most of them feel a new atmosphere in learning, they look very enthusiastic to learn Speaking in their group, they try to show their own best. But in this cycle not all of the students have a high motivation in learning, part of them still unmotivated, this is due to their characters, which seem lazy with their friend, but they quite motivated with this methods.

The Reflection Result in Cycle I

Based on cycle 1 process they could make some conclusions and critics for the teaching learning process by using collaborative learning. It was expected to make a better action for next cycle. The writer herself was also gave her perception of that process and also gave the result. The following were the discussion results:

1. The collaborator teacher gave the writer critics that the writer had to give more motivation for the passive students, because based on observation result, the students who answered the writer questions were the same and the same students, the other one seemed shy, and doubt. It would be better if the writer gave motivation for them directly, he said.

2. Actually the students were interested in the collaborative learning, which applied in this class, but most of them were still doubt to improve their communicative skill. There were

just some students who were active in learning communicative skill.

3. The collaborators stated that they got a lot of contribution from the classroom action research in cycle 1. They also stated that they would support the next cycle. From the observation result, we concluded that the effort to improve the students communicate activity.

The Action in Cycle 2
Planning

Considering of the problems arose, the writer, the teacher and the collaborator teacher discussed about the planning for the better action in the next cycle (Cycle 2). From that discussion, they could make the next planning like that:

The writer had to improve her skill in classroom management, in all aspect such time allocation, students' activity, condition of the class and the teaching learning procedures. The writer had to be able to master all the lesson materials. The writer had to be able to direct their students in doing a group well. Improving the students' activity, this made them an active communication. Give motivation for the passive students more and more. Make them not feel doubt, shy, and mumbled in expressing something or acting or answering the question.

Action 1, Cycle 2

The writer delivered the topic about" Happy Family". It focused on speaking. In preparation, the writer gave the greeting then the students replied enthusiast. As usual, the writer filled the present list for checking the student's attendance. There was a student who didn't come.

In skill practice the writer divided the class into several groups, consist of five students to make a computation. Each student in a group was asking to saw the picture and discuss the content of the text with their friends in a group until they understand. Then the writers call the group to practice in front of the class.

Action 2, Cycle 2

The writer took the picture as the teaching, because the lesson focused on the speaking skill. As the preparation the writer asked the students to switch on the system and then the writer gave the greeting. The writer was also filed the present list. The writer explained the picture to students the main idea from the story, but before that the writer told them about the topic. They gave pronounced some vocabularies well. In the skill practice the writer asked them to pronounce some words, and then answered the question in the passage. The students asked the writer to explain the picture again and again but the writer just gave three times. Then she asked some students to retell

the picture as well as possible, after they answered the question.

After that the writer reviewed the lesson material and allowed them to ask question. There was no question but suggestion; they wanted the writer to replay the picture more than three times. In assessment the writer asked them to make a conversation about a science and technology in the world, and they have to report their result as the writer gave feedback. For finishing the writer concluded the lesson and gave parting.

The Observation Result in Cycle 2

The student's activity in collaborative learning in cycle 2 can be seen in the following table:

No	The Students Activities in Group	%
1	Actively involved in discussion	85,5
2	The cooperation in group	86,5
3	Respect for the other in a group	88,5
4	Helps their friends	87,5
5	Individual responsibility	91,5
6	Listening to the other in a group	92
7	Managing a group/group management	90
8	Solving the problem together	93,5

The students' motivation

No	The Indicator of motivation	%
1	The increasing of the students attitude	75,5
2	Belief about self	72,5
3	Their involvement in teaching and learning process	77,5
4	The achievement of goal	77,5

We can see that the students' activities in group in cycle 2 generally are increased than in cycle 1. The students have made their self – assessment to their group and learn how to manage a group well. They know how to run a group well than before so that they can reach the purpose of their group. But the domination of active students in a group is still appearing. The writer and the collaborator looks that most of the students have been actively involved in their group, this positive activity also influence much to increase their motivation. From the result of observation and the questionnaire the students motivation is increased than before, the intrinsic students have more actively involved in every discussion, they are not passive anymore and it seem that the collaborative learning methods can increase the intrinsic students.

The Reflection of Cycle 2

The writer and the collaborators teacher could conduce that the teaching learning process in Cycle 2 was better than in Cycle 1. There was an improvement the students' communication activity. Especially in the lesson, this focused on group activities. They seemed happy and enjoy their group activities.

The reflection results in Cycle 2 were:

a) The Group activity in very discussion is more manageable and the students were more cheerful and compact in-group activities

b) The students' English activities improve too. It could be seen by the number of the students who were active in practicing the target language greater than in the Cycle.

c) The spirit of learning also more real, they tried to get 'the special point' and reward from the writer by active learning.

The motivation of students is increased than in cycle 1, most of them feel motivated to learn in group. From the reflection phase in this cycle, there were some improvements in speaking teaching process, which made the writer and the collaborators happy. To get a maximal result, the writer and the collaborators made the next planning.

The result of evaluation of CAR in cycle 1. 2 can be summarized in the following table:

No		Action	Positive result	Negative result
1	Previous Survey	Class Observation	The teacher dedication is high The teacher have doing the teaching and learning process optimally	The students activity is lack and the students still passive Teacher mostly dominated in the class The methods use is still conventional The students unmotivated in learning
2	Cycle 1	Action research using the picture about "Happy Family"	Teacher apply a collaborative learning using a good step the students feel interested with collaborative learning technique the teacher domination can be decreased in teaching and learning process	Teacher still cannot manage a class well The students still unmanageable in their group The active students still dominated in discussion
	Cycle 2	Action research using the picture about "Happy Family"	Teacher can manage a class well Students feel more motivated using a collaborative learning methods There is a good interaction	The intrinsic students still shy to express their idea The teacher still try to find a solution for the unmotivated students

| | | | between the students is each group The active students can help the passive one to involve in group discussion | |
| | | | The students enjoy their study using collaborative learning Most of the students feel motivated using a collaborative learning technique the students can manage their group well teacher can manage a class well using collaborative learning most of the students can be actively involved in teaching and learning process | Teacher should take attention to the time allocation given. |

From the result of the evaluation above, hopefully the classroom action research using a collaborative learning could be a good solution for the school in improving the quality of teaching learning process, even the students' motivation.

V.   CONCLUSION

The conclusion result of CAR to improve the students' motivation in Speaking by using collaborative learning technique in tenth grade students of SMA SWASTA HKBP 1 TARUTUNG is as follows:

1. Collaborative learning technique can increase the students motivation, it can be proved by the result of the observation during an action research process
2. Collaborative learning also makes a passive student to become more active and give them the chance to be communicative with the material and their friends.
3. Collaborative learning makes students creative in finding a solution for the problem they have. The

condition of the class is more dynamic and the function of the students as the subject of the teaching and learning processcan be done well

4. Collaborative learning technique can be an alternative solution for our problem in teaching and learning process.

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The Effect of Reward, Physical Environment and Work Motivation toward Effective Implementation of Tri Dharma Perguruan Tinggi (A Causal Study of FKIP Lecturers at Private University in Medan)

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Abstract— *The purpose of this study is to find out the effect of reward, physical environment and motivation to work toward effective implementation of Tridharma Perguruan Tinggi at Private University in Medan. The research applied an inferential quantitative approach, with a method of causal study with path analysis. Data was gathered from 70 respondents which selected by using simple random sampling. The findings of the research are: 1) There is a positive effect of reward toward the effective implementation of Tri Dharma Perguruan Tinggi. 2) There is a positive effect of physical environment toward the effective implementation of Tri Dharma Perguruan Tinggi, 3) There is a positive effect of work motivation toward the effective implementation of Tri Dharma Perguruan Tinggi, 4) There is a positive effect of reward toward the work motivation, 5) There is a positive effect of physical environment toward the work motivation. The result of the research shows that reward, physical environment and work motivation are able to improve the effective implementation of Tri Dharma Perguruan Tinggi.*

Keywords— Reward, Physical Environment, Work Motivation, Effective Implementation.

I. INTRODUCTION

The stages of achieving the national development goals can be done through the achievement of national education objectives. Therefore, the process of achieving the goals of national education should get a correct understanding by everyone involved in the practice of decision-making and implementing education, from elementary to tertiary level. In reaching the goals of higher education is strongly influenced by the implementation of Tri Dharma Perguruan Tinggi (Three Pillars of Higher Education comprising Education, Research and Community Service) done by lecturers. Because they have an important role to empower students.

Lecturers are the main resource component responsible for achieving the overall quality objectives in Tri Dharma Perguruan Tinggi. Lecturers determine the quality of academic implementation of undergraduate courses. In this study, the implementation of Tri Dharma Perguruan Tinggi is the measurement of the level of conformity of the procedure or the way of implementation by the lecturers in implementing education, research and community service, with indicators, 1) the procedure or the right way of implementation, 2) the maximum effort made, 3) the accuracy of the tools used, and 4) the results achieved. Furthermore, Danish (2010: 163) in his study concluded that there was a positive and significant relationship between rewards and motivation. Siddique's research (2011: 190), concluded that reward both in the form of financial and non finansil positive correlated and can increase work motivation and work result. This research tries to explore the effective implementation of college tridharma with influencing factors, comprising reward, physical environment and work motivation.

II. LITERATURE REVIEW

2.1 Reward

Reward is a positive work result for the individual. The rewards are what one wants and is provided for one after work, (Mullins, 2005: 493, Casio, 2003: 416, Hersey, Blanchard and Dewey, 2008: 160). Rewards by the organization include direct finance in the form of salaries, as well as indirectly in the form of benefits or benefits, as well as non-financial forms of protection or insurance programs, involvement in decision-making, effective supervision, recognition, training opportunities, organization. (Chermerhorn, 1996: 28, Ivancevich, Kenopaske and Matteson, 2008: 177, Mathis & Jackson, 2003: 71). The rewards can be financially secure (Mullins, 2005: 959, Mitchell and Larson, 2001: 226). The value of rewards refers to how rewards are given to

employees. One of the factors that determine the willingness of employees to mobilize their business is the comparison between the business they provide and the reward value offered by the organization. Managers can reward salaries or promotions, praise, attention, and recognition, and can also reward subordinate behavior (Daft, 2012: 456, Robbins, 2009: 486). In this study, the reward is a award given by private universities to lecturers on the performance of work both financially and non financially with indicators, 1) financial rewards: a. salary, b. allowance, c. incentives, insurance, and 2) non financial rewards: a. promotion, b. justice, c. attention, and d. recognition.

2.2 Physical Environment

Physical Environment is the availability of infrastructure used by lecturers who can support the implementation of learning. The availability of adequate learning facilities, will help smooth the implementation of learning activities in universities, so as to produce qualified graduates, (Gummings and Worley, 2009: 748). Humans can not do activities without environmental support. The physical environment is seen as a resource, used in the production process, to produce goods and services for society. The internal environment of the manager's work includes corporate culture, production technology, organizational structure, and physical facilities. When everything fits, employees will be committed to creating high organizational performance that is hard to beat, (Daft (2012: 77). The physical environment includes the physical and social contexts in which the client system (individual, group, or organization) functions. The physical environment is related to all physical aspects consisting of: temperature, noise, light, ventilation, tools used, working methods, materials used, sequence in which work is performed, building materials, interior conditions, work locations, shif work, occupational safety, crop conditions, types of technology, raw materials, and rates of change, (Mullins, 2005: 693, George, 2004: 5-6, Stokols and Altman 1987: 733; Moorhead and Griffin 1992: 568, Buchholz, 1989: 409), (Gibson at all, 2006: 16). In the scope of college, the fifth environment is the availability of facilities and infrastructure in universities, such as: access to the entrance of the campus, parking lots, campus building arrangement, availability, adequacy and placement of office equipment for lecturers and learning tools for students, the completeness of the library, , air ventilation, lighting, clean water, telephone, internet, access (convenience) and clear procedures on the use of learning facilities, working methods and materials used in support of college activities. Physical environment, in addition to improving performance can also be a source of stress.

Temperatures that are too high or too low, hazardous vapors may exist, employees crammed toward small offices, or the possibility of physical harm. anxiety due to uncertain environmental factors brought toward the workplace and personal life affecting individual activities. In this study the physical environment in question is all available physical resources in the campus environment that can be used by lecturers in the implementation of work covering public facilities, office and learning either directly or indirectly with indicators: 1) Availability: a) type, b) quantity, c) quality, 2) Ease of use: a) usage guidelines (manual) and b) access to use.

2.3 Work Motivation

Motivation to work is a force that results from a person's desire to satisfy his needs. It involves a conscious decision to do one or more activities with greater effort than doing other activities that compete for attention. Motivation is a force that energizes human behavior in setting goals. Motivation is the process of generating and maintaining the behavior directed at the goal. The definition of motivation contains three elements: 1) the existence of some need, motive, or purpose that triggers action, 2) a selection process that directs the selection of action, and 3) the level of business intensity applied to the selected action (Bloisi, Cook and Hunsaker, 2003: 173, Peterson, Beck and Rowell, 1992: 136, Nelson and Quick, 2005: 104). Motivation is the internal state experienced by the individual as a process that provides the individual's intensity, direction, and persistence of effort toward achieving goals. With motivation one has the power that drives the level of perseverance, the clear direction and the level of work done at work, (Robbins, 2009: 209, Luthans and Doh, 2009: 391, Greenberg and Baron, 2003: 190, Furhan, 2006: 278, Landy, 2004: 337, Schermerhorn, 2011: 130, Gummings and Worley, 2009: 751, George and Jones, 2005: 175). Work motivation is one of the factors that influence the effective of the organization, including the college organization through the effective of the implementation of the college tridharma, (Hersey, Blanchard and Jhonson, 2008: 233), the achievement of goals is dominated by motivation factors other than factors (Armstrong, 2006: 131). In this study, work motivation refers to the psychological drive in the lecturers to carry out the work optimally and obtain maximum results with indicators: 1) work behavior: a. directed, b. diligent and c. intense, and 2) make efforts: a. increasing competence and b. following procedures

III. METHODOLOGY

3.1. Population and Sample

This study usesd an inferential quantitative approach, with a method of causal study, with an affordable population of 216 lecturers of 36 Teaching and Training

Programs at 8 Universitas Swasta in Medan. Sample is 70 lecturers selected by using simple random sampling.

The data were collected by using self-closing questionnaire, where 42 valid items for reward variable, 57 items for physical environment variable, 38 items for work motivation variable, and 46 items for effective implementation variable of Tri Dharma Perguruan Tinggi. All items have reliability in value high (r_{11} X_1 = 0.988, X_2 = 0, 997, X_3 = 0.954 and X_4 = 0.987). Data analysis was done by path data analysis technique using SPSS program.

IV.   RESULT AND DISCUSSION

Fig.1: The results of the first model substructure analysis

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std.Error	Beta		
1 Constant)	-10,627	25,848		-,411	,682
Rewards	,429	,184	,234	2,338	,022
Physical	,363	,087	,427	4,166	,000
Environment	,3456	,172	,221	2,010	,049

a.   Dependent variable: effective implementation of Tri Dharma Perguruan Tinggi

From the data calculation of first model substructure analysis, it was obtained that path coefficient (*beta*) or standardized coeficients with Ho rejection criteria if t_{count} is greater than t_{table} or $t_o > t_{\alpha. n-4}$ with the following results:

1. The first path coefficient (p_{41}) = 0,234 with t_{count} = 2,338 compare with t_{table} value at the level of significance or α = 0,05. The value of $t_{\alpha. n-4}$ is 2.00. Because $t_{count} > t_{table}$ then reject H_o or in other words the reward affects the effective implementation of Tri Dharma Perguruan Tinggi reached 0,234 x 100% = 23,4%.

2. The second line coefficient (p_{42}) = 0,427 with t_{count} = 4,166 compare with t_{table} value at the level of significance or α = 0.05. The value of $t_{\alpha. n-4}$ is 2,00. Because $t_{count} > t_{table}$ then reject H_o or in other words the physical environment affects the effective implementation of Tri Dharma Perguruan Tinggi reached 0,427 x 100% = 42,7%

3. The coefficient of the third line (p_{43})= 0,221 with t_{count} = 2,010 compare with t_{table} value at the level of significance or α = 0.05. The value of $t_{\alpha. n-4}$ is 2,00. Because $t_{count} > t_{table}$ then reject H_o or in other words motivation to work affect the effective implementation of Tri Dharma Perguruan Tinggi reached 0,221 x 100% or 22,1%

4. The structural equations formed on the first substructure model formed by the path coefficients of the variables X_1 to X_4, the variables X_2 to X_4, and the path coefficients of the variables X_3 to X_4 are: X_4 = ρ41X_1 + ρ42X_2 + ρ43X_3 + ρ4ε2. With a large $R^2_{4 (123)}$ = 0,5057 so ρ4ε2 = 0,4943. Thus the form of structural equation in the first sub-structural model is X_4 = 0,234X_1 + 0,427X_2 + 0,221X_3 + 0,4943.

Fig.2: The results of the second model substructure analysis

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std.Error	Beta		
2 (Constant)	40,369	17,659		2,286	,025
Rewards	,407	,120	,349	3,382	,001
Physical	,215	,056	,397	3,853	,000

b.   Dependent variable: work motivation

From the data calculation of second model substructure analysis, it was obtained that path coefficient (*beta*) or standardized coeficients with H_o rejection criteria if t_{count} is greater than t_{table} or $t_o > t_{\alpha. n-3}$ with the following results:

1. The first line coefficient (p_{31}) = 0,349 with t_{count} = 3,382 compare with t_{table} value at the level of significance or α = 0.05. The value of $t_{\alpha. n-3}$ by 2.00. Because $t_{count} > t_{table}$ then reject H_o or in other words the reward affects work motivation reached 0,349 x 100% = 34,94%.

2. The second line coefficient (p_{32}) = 0,397 with t_{count} = 3,853 compare with t_{table} value at the level of

significance or $\alpha = 0.05$. The value of $t_{\alpha, n-3}$ is 2.00. Because $t_{count} > t_{table}$ then reject H_o or in other words the physical environment affects work motivation reached $0{,}397 \times 100\% = 39{,}7\%$.

3. The structural equations formed on the first substructure model formed by the line coefficients of the variables X_1 ke X_3 and line coefficient of variables X_2 ke X_3 are: $X_3 = \rho_{31}X_1 + \rho_{32}X_2 + \rho_3\varepsilon_1$. Where the value of $R^2_{3(12)} = 0{,}378$ so $\rho_3\varepsilon_1 = \sqrt{1-0{,}378} = 0{,}622$. Thus the form of structural equation in second sub-structural model is $X_3 = 0{,}349X_1 + 0{,}397X_2 + 0{,}622$.

From the research result, the discussion can be stated as follows:

1. The research finding shows that reward has a positive effect on the effective implementation of Tri Dharma Perguruan Tinggi. It means that if appreciation is high then effective implementation of Tri Dharma Perguruan Tinggi will increase.

2. The research findings show that physical environment has a positive effect on the effective implementation of Tri Dharma Perguruan Tinggi. It means that if physical environment is good then effective implementation of Tri Dharma Perguruan Tinggi will increase.

3. The research findings show that work motivation has a positive effect on the effective implementation of Tri Dharma Perguruan Tinggi. It means that if work motivation is high then effective implementation of Tri Dharma Perguruan Tinggi will increase.

4. The research findings shows that reward has a positive effect on work motivation. It means that if appreciation is high then work motivation will increase.

5. The research findings show that physical environment has a positive effect on work motivation. It means that if the physical environment is good then work motivation will increase.

V.   CONCLUSION

From the findings of this study, it can be concluded that the variations that occur on the effective implementation of Tri Dharma Perguruan Tinggi is influenced by rewards, physical environment and work motivation. Based on the conclusion, implications of this study are:

1. If will improve the effective implementation of Tri Dharma Perguruan Tinggi, then increase the rewards given to the lecturer, both financially: in the form of salary, allowances, incentives and insurance, and non-financial in the form of opportunities for promotion of positions, treated fairly, received attention and recognition for performance by leadership elements.

2. If will improve the effective implementation of Tri Dharma Perguruan Tinggi, then improve the campus physical environment. Improving the physical environment can be done by: 1) increasing the availability of facilities by type, quantity, quality, and 2) based on their ease of use.

3. If will improve the effective implementation of Tri Dharma Perguruan Tinggi, then increase work motivation, by improving the rewards in accordance with the expectations of lecturers and improve the physical environment that supports the implementation of lecturer duties.

4. If will increase work motivation, then increase your rewards.

5. If will increase work motivation, then improve the physical environment by: 1) increasing availability by type, quantity, quality, and 2) based on easy to use.

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The Role of the ESP Practitioner as Business English Teacher

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Abstract— Teaching English for specific purposes (ESP) has always been an issue of concern in the field of English as a foreign language (EFL). Due to the increasing demands on ESP classes, especially in higher education, teachers of English for general purposes (EGP) have taken more of an interest in teaching ESP these days; nevertheless, many of them find it an uphill to teach such classes owing to the specificities of the discipline and the special teaching qualities it requires. This paper aims at highlighting some of the issues related to teaching ESP, basically the role of ESP practitioners as business English (BE) teachers. To achieve such a goals, the paper starts with some basic concepts of ESP, discusses BE as a branch of the ESP tree, and sheds light on the fundamental role of needs analysis (NA) in ESP and BE classes. Finally, the article concludes with highlighting the roles the ESP practitioners, particularly BE teachers, are to carry out to ensure a conducive environment for successful ESP classes, especially in a business context.

Keywords—ESP, BE, EGP, needs analysis, ESP practitioners' roles, BE teachers.

I. INTRODUCTION

It is needless to purport that the value of English as an international language goes unquestionable. English is the lingua franca of the world (Nelson, 2011; Kachru and Nelson, 2006) as well as the language of communication, science, economy, politics, business (M. Johns, 1991; Dudley-Evans and St. John, 1998). Specifications of learners' purposes for learning English have created a need for and given rise to English for specific purposes (ESP). Since its emergence in 1960's (Hutchinson and Waters, 1987), the demands for ESP courses have been growing rampantly. This is due to the ongoing economic and technological upheavals in a world where globalisation is the dominant facet of the twenty-first century (Ennaji, 1997). In connection to this, ESP has inspired a lot of governments to embrace such a discipline in their national curricula. In this context, Morocco, among many other countries all over the world, integrated ESP within its curricula in higher institutes and universities (Ennaji, 1997).

To render ESP applicable and workable, pioneering figures of the stature of Mackay and Mountford (1978), Hutchinson and Waters (1987), Robinson (1991), Dudley-Evans and St. John (1998), and others have carried out a plethora of studies examining wide range of issues ESP has brought to the surface. Given such facts, investigating the teaching of ESP has been also the subject-matter of some Moroccan researchers such as Ouakrim (1997), Ennaji (1997), Bouzidi (2009), etc. To set the wheels in motion, they have tackled numerous issues as regards ESP to establish a theoretical and practical framework that enables Moroccan teachers of ESP in general and BE in particular to ensure effective teaching in ESP settings. Also, the aim is to prepare Moroccan students to operate effectively in their professional life and overcome the challenges of the third millennium. Nevertheless, the field is still fraught with problems or, in the broad sense, impediments that deter teachers from teaching ESP effectively. For instance, Ennaji (1997) found that teaching ESP in private higher institutes in Morocco is challenging and different from teaching English in public schools. He also contends that the fact that most teachers have no formal training in teaching ESP aggravates the problem. Ouakrim (1997) argues that factors such as the teachers' attitude towards teaching ESP, the complexity of ESP syllabi, and absence of enough practice context (institutes and schools) seem to pose more of a threat to teachers to practice and render ESP teaching more fruitful in Morocco .

II. DEFINITION OF ESP

Providing an accurate definition for ESP is a bit far-fetched, for theoreticians and experts in the field do not agree on a clear-cut definition of the term; divergent definitions have been given since ESP appeared (Dudley-Evans and St. John, 1998). To begin with, Hutchinson and Waters (1987) consider ESP as an approach that seeks to match the learners' needs with the language taught in a particular learning context. As they put it, "tell me what you need English for, and I will tell you the English that you need" (p.8). For them, Hutchinson and Waters (1987), ESP is "an approach to language teaching, course design and materials development in which all decisions

as to context and methods are based on the learners' reasons for learning" (p. 19). Robinson (1991) defines ESP as a goal-directed approach based on needs analysis ─the core of any ESP course development─ that closely defines the objective for which students use English as a medium. Moreover, Robinson also states that a distinctive feature of ESP is the number of constraints, such as limited time of training and targeting adult learners in homogeneous classes according to their work or field of studies. Streven's (1988) definition of ESP provided four absolute characteristics and two variable ones. As far as the absolute characteristics are concerned, ESP

1- centered on the most relevant needs of the learner;
2- relevant in terms of themes, objectives, and activities;
3- necessary in that the language taught should be appropriate to those activities in lexis, syntax, discourse, and semantics;
4- somehow different from General English.

As for the variable characteristics, Streven (1988) defines them as follows:

1- ESP may only be related to particular skills to be learned.
2- may not follow any orthodox methodology set in advance.

As the aforementioned definitions contain strengths and weaknesses, Dudley-Evans and St. John (1998, pp. 4-5) modified Stevens' definition of ESP and came up with a broader and more detailed one. As for the absolute characteristics, Dudley-Evans and St. John posit that ESP a) is designed to meet specific needs of the learners, b) makes use of underlying methodology and activities of the discipline it serves, and c) is centered on the language (grammar, lexis, register), skills, discourse and genres appropriate to these activities. By the same token, instead of contenting themselves with only two variable characteristics, Dudley-Evans and St. John added the following variables:

1- ESP may be related to or designed for specific disciplines.
2- ESP may use, in specific teaching situations, a different methodology from that of general English.
3- ESP is likely to be designed for adult learners, either at a tertiary level institution or in a professional work situation. It could, however, be used for learners at a secondary school level.
4- ESP is generally designed for advanced students. Most ESP courses assume basic knowledge of the language system, but they can be taught to beginners.

In brief, the various definitions above show that ESP, notwithstanding its goals and directions, belongs to the field of general English language teaching (ELT), especially TEFL or TESL. ESP courses are goal-directed and aim at meeting learners' needs. ESP focuses on what learners need to do with English to operate successfully in a specific context. Therefore, ESP is a learner-centered approach to teaching English (Hutchinson and Waters, 1987). As regards the absolute characteristics, Dudley-Evans and St. John (1998) share Hutchinson and Waters' (1987, p. 19) stance that "ESP is an approach to language teaching in which all decisions as to content and method are based on the learner's reason for learning". As for the variable characteristics, ESP meets the needs of learners and enables them to utilise English in their specific fields, such as science, technology, and business. Primarily, an ESP course targets adult learners with some knowledge of English; however, it can also be taught to beginners. An instance for this is business English.

III. BUSINESS ENGLISH

As a descendent of the ESP tree in general and of the branch of English for occupational purposes (EOP) in particular, business English (BE) or English for business purposes (EBP) has been announced the most evolving branch of ESP today. (Dudley-Evans and St John, 1998; Hutchinson and Waters, 1987). In addition, BE differs from other ESP branches as it is "a mix of specific content (relating to a particular job or industry), and general content (relating to general ability to communicate more effectively, albeit in a specific context)" (Ellis and Johnson, 1994, p.3).

Today, a large proportion of people use English in the business field (Frendo 2005). BE has grown to become the language of everyday international business communication, transactions, meetings and study days, to mention but a few instances. In this vein, Frendo (2005, p. 1) asserted that BE "uses the language of commerce, of finance, of industry, of providing goods and services". Consequently, BE becomes appealing to a nonfinite number of learners as it caters for their purpose (Ellis and Johnson, 1994). The growing awareness of the significance of BE today has resulted in an incomparable interest in the learning and teaching of this sub-branch of ESP. For teachers, BE is both a lucrative and a trendy language field that makes them distinguished (Dudley Evans and St. John, 1998). For students, learning BE is an opportunity to satisfy their 'work related needs' (Donna, 2000, p.3) and a shortcut towards a successful professional life (Dudley Evans and St. John, 1998). However, it is essential to mention that BE learners' needs vary according to who they are and what they need the language for. For instance, pre-experienced learners

learn BE to secure a job while job-experienced learners have enough professional background and therefore have specific needs for which they learn BE (Frendo, 2005). Hence, it is crucial to differentiate between English for general business purposes (EGBP) and English for specific business purposes (ESBP).

English for General Business Purposes (EGBP)

EGBP refers to the courses for "pre-experience learners or those at the very early stages of their career" (Dudley-Evans and St John, 1998, p. 55). EGBP courses provide a wide variety of English through business settings. The language activities are core EFL ones except vocabulary. To provide a further explanation, like English for general purposes (EGP), EGBP courses focus on developing the main four skills: speaking, listening comprehension, reading comprehension, and writing. The only difference is that they are set in a business context (Donna, 2000; Dudley-Evans and St John, 1998). Ellis and Johnson (1994) posit that three factors determine pre-experience learners' purposes to learn EGBP. The first one is "the development of the reading and listening skills, with strong emphasis on the vocabulary of the subject" (p.6) to function adequately in the target situation in which they need the language they are learning. The second reason for pre-experience learners is to study EGBP to be well prepared for future professional life. The third and most important difference is that pre-experience learners' courses prepare for examinations, which dictates a specific content of syllabus while teaching.

English for Specific Business Purposes (ESBP)

ESBP refers to the courses that target "job-experienced learners who bring business knowledge and skills to the language learning situation" (Dudley-Evans and St John, 1998, p. 55). Courses are tailor-made and taken from the business context of learners to meet their specific needs. They focus on specific language skills and specific communicative events to enable learners to gain some practical experience to communicate job-related matters and issues. In this context, St. John (1996) explains that business executives "do not want to be transported back to a typical classroom" (p. 14), for course books are "intended for pre-experience students and not for the executive" (p. 13). For Instance, competencies such as being able to understand other managers from foreign countries and correspondence in English are accentuated over other ones (St. John, 1996).

IV. NEEDS ANALYSIS

Historically, the term 'analysis of needs' first appeared in India in 1920 (West, 1997). Needs analysis

(NA) was introduced to language teaching through the movement of ESP (Richard, 2001). It refers to "the process of determining the needs for which a learner or group of learners require a language and arranging the needs according to priorities" (Richards and Schmidt, 2010, p. 389).

ELT syllabus designers adopt two types of needs analysis: learner analysis and task analysis (Nunan, ,1988). As to learner analysis, it is built around information about learners' and aims to specify their motivation for learning the language. Results of such an analysis help select the content of the syllabus and place learners together. Such data help teachers update or modify the syllabus or methodology to detect areas of possible conflict within a teaching programme. In this case, data analysis focuses more on the reasons for which learners learn the language and on the classroom activities they have a penchant for. Regarding task analysis, it categorises the language skills needed to perform life-like communicative tasks. What characterises this type of analysis is that it often comes after learner analysis process that sets up the communicative aims learners desire (Nunan, ,1988)

Needs Analysis in ESP

With reference to ESP, Dudley Evans and St. John (1998) maintain that NA is the core of ESP classes, which leads to very specific course components. Hutchinson and Waters (1987) also describe needs analysis as the distinctive feature of ESP integral to the making of every ESP course and a prerequisite to determine the specific reasons for learning the language. By the same token, Bastrukmen (2010) wrote:

> Needs analysis in ESP refers to a course development process. In this process the language and skills that the learners will use in their target professional or vocational workplace or in their study areas are identified and considered in relation to the present state of knowledge of the learners, their perceptions of their needs and the practical possibilities and constraints of the teaching context. The information obtained from this process is used in determining and refining the content and method of the ESP course. (p.19)

Richard (2001) contends that "from the 1960s, the demand for specialized language programs grew and applied linguists increasingly began to employ needs analysis procedure in language teaching" (p.51). Brindley (as cited in Richard, 2001) explains that by the 1980s,

needs-based philosophy appeared in language teaching, especially with the emergence of ESP. NA is either minimal, made up of a series of concise questions to provide teachers and trainers with an idea about the needs of learners, or sizeable for a thorough diagnosis of more needs (Frendo, 2005). Mackay and Mountford (1978) also state that teaching ESP courses effectively and designing them appropriately, entails examining the rational for the language use. Bouzidi (2009) maintains that NA "describes the entire context in which English is used, including the skills, setting, topics, and relevant language functions" (p.11).

Types of Needs in ESP Classes

Richards (2001) describes needs as "the difference between what learners can presently do in a language and what they should be able to do" (p.54). Hutchinson and Waters (1987) classify needs in ESP into target needs and learning needs. Target needs refer to the necessities, lacks, and wants of the learner. First, necessities relate to the sort of needs identified by the demand of the target situations, i.e. what learners need to know in order to behave adequately in the target situation. Second, lacks are simply the necessities learners require. Finally, wants involve what learners seek to obtain from the language course. Additionally, Dudley-Evans and St. John (1998, p.123) categorise needs into a) objective and perceived needs, b) subject and felt needs, product oriented needs, and c) process oriented needs. To explicate, objective and perceived needs are those that enable learners to follow instructions accurately and which teachers can get from facts. Subject and felt needs refer to the ones that correspond to cognitive and affective needs derived from learners and which help them feel confident. Product-oriented needs relate to the needs elicited from the target situation (TS), whereas the process-oriented needs refer to the needs taken from the learning situation (LS) (Dudley-Evans and St. John, 1998).

Needs Analysis in Business English Classes

NA is believed to play a pivotal role in BE more than English for other specific purposes, mainly owing to the various needs of learners and the less predictable spectrum of skills as well as language (Dudley-Evans and St. John, 1998). Frendo (2005) argues that NA in BE " is not an objective exercise; it entails exercising judgment and finding compromises to make the best use of resources in a particular teaching context. It is about working with learners to decide on the best way forward" (p.16). Brieger (1997) maintains that needs analysis in BE determines and takes account of the general language knowledge (general vocabulary), specialist language knowledge (specific vocabulary of a professional domain), and the general and professional communication skills needed in the real world.

Types of Needs in Business English Classes

With reference to needs in business English, Frendo (2005) differentiates between learners' perceived needs and felt needs. Learners' perceived needs refer to the needs picked out by teachers, sponsors, and co-workers, whose experience in the field enables them to perform such a task. To elucidate, learners' perceived needs center on what students should be able to do by the end of a lesson. The felt needs are simply those representing the learners' viewpoint, i.e. what they aim at studying or improving (Donna, 2000). In this context, Frendo (2005) illustrates:

> Understanding business needs is of critical importance. A provider of language training must consider the needs of the sponsor, who may be a company, or a head of department, or the HR (Human Resources) manager. These will all have certain perspectives on what the learners will need to cover on a course. It is important to make it clear to sponsors that their needs are recognized and will be addressed, while remaining realistic about what is promised. (p.26)

In simpler terms, NA is an integral part of ESP teaching. It refers to the process carried out by teachers, course designers, and trainers to collect information about learners to discover and identify the needs around which a course or a syllabus will be built or designed. It is therefore the bridge that joins the point of departure (current situation) with its end (target situation) (Dudley-Evans and St. John, 1998). NA emphasises defining learners' learning needs, their wants, wishes, and desires. It caters for learners' needs and objectives, communicative use of language, and how well they can read, write, speak, or understand that language (proficiency). In other words, NA highlights the requirements and expectations of the target environment where ESP teachers measure the constraints as well as the possibilities of teaching, adopting effective methods and strategies and assuming different roles to reach the objectives of their courses.

V.   THE ROLE OF THE ESP TEACHER (PRACTITIONER)

Beyond a shadow of doubt, ESP classes cannot meet their objectives without a proficient ESP teacher

(Breiger, 1997; Dudley-Evans and St. John, 1998; Ellis and Johnson, 2004; Donna, 2000). Dudley-Evans and St. John (1998) and Swales (1985) preferred the term 'the ESP practitioner'. The main reason behind a term such as this is their conviction that the function of ESP teachers is not solely limited to teaching, but it extends to include other roles. The role of an ESP practitioner goes beyond that of an ordinary teacher. Significant is the difference between teaching ESP and English for general purposes (EGP), for instance. It is a common belief among ELT theoreticians that EGP teachers cannot teach ESP effectively as they lack the necessary training to teach such a discipline (Ouakrim, 1997). Such a claim prevails among ESP practitioners due to the big difference in practicing both arts (Hutchinson and Waters, 1987).

To further explicate, the way the purpose of learning the target language is defined and the manner in which ESP instructions are implemented distinguish ESP from EGP in general (Ennaji,1997). To draw a clear line between ESP and EGP, Hutchinson and Waters (1987) state that "in theory nothing, in practice a great deal" (p. 53). The reason is that specific purpose and special language are two strikingly different notions (Mackay and Mountford, 1978). With this in mind, teaching ESP necessitates "methodologies that are specialized or unique" (M. Johns and Dudley-Evans, 199, p.305), which raises the question of the role of teachers within such a discipline. According to Dudley-Evans and St. John (1998), ESP practitioners perform the role of a course designer and material provider, a researcher, a collaborator, an evaluator and a teacher.

The ESP Practitioner as a Course Designer and Material Provider

As textbooks may sometimes fail to meet the course objectives and fulfil learners' needs, ESP practitioners sometimes deem it necessary to design their own activities to attain their objectives. Thus, ESP practitioners, based on needs analysis, devise customised materials that better link the objectives of lessons with the needs of learners (Hutchinson and Waters, 1987; Ennaji, 1997; M. Johns and Dudley-Evans, 1991; Basturkmen, 2010). In other words, the role of ESP teachers as providers of tailor-made materials is to choose and adapt them when there is "a mismatch between the content of ESP textbooks and actual workplace language demands" (Bouzidi, 2009, p.10).

The ESP Practitioner as a Researcher

As researchers, ESP practitioners have to conduct research studies in the field to vary their teaching styles and methods (Dudley-Evans and St. John, 1998). They should always update their knowledge to go hand in hand with economic, scientific, and technological changes to prepare students for the challenges of today's world (Ennaji, 1997) and engage their interest in the subject taught. In other words, by matching research findings to the learning and teaching environment, .i.e. by making needs of students the starting point of every ESP lesson, courses will be more fruitful and purposeful, and classes will be more dynamic (Hutchinson and Waters, 1987).

The ESP Practitioner as a Collaborator

The role of the ESP practitioner as collaborator involves cooperating with the subject specialists (Dudley-Evans and St. John, 1998). On one level, this requires a sense of cooperation in eliciting information about the subject students are to carry out in their professional environment to achieve integrating specialist studies, language, and activities. On another level, specialists may give their point of view concerning the teaching material the teacher has designed. The complete form of such a collaboration will culminate in the emergence of team-teach classes in which both teachers and business trainers cooperate to teach the skills and language of communication (Hutchinson and Waters, 1987).

The ESP Practitioner as an Evaluator

Evaluation is another vital task ESP practitioners are to perform (Dudley-Evans and St. John, 1998). Evaluation includes testing students and assessing courses and teaching materials. Testing students serves the purpose of evaluating their competence in terms of possessing the necessary language and skills to start a certain academic course or job. The second purpose is to have insights into how much they have learnt from a course. Besides, the process of evaluating ESP teaching materials necessitates that practitioners seek to measure the effectiveness of the material employed and the extent to which such a material meets the learners' expectations (Hutchinson and Waters, 1987).

Unlike EGP classrooms, wherein the teacher is the centre of knowledge, ESP classes are different as students may know more than teachers. Students contribute to the enrichment of the course thanks to their job experience that they bring to and make use of in the classroom. Effective use of such an advantage by the teacher would render classes an environment conducive for genuine communication, for instance (Dudley-Evans and St. John, 1998). Put differently, ESP teachers guide and enable students to internalise their communicative practices with their objectives. Tasks such as these require being a flexible teacher and a good listener who cares about and caters for what intrigues students, especially in BE classes (Frendo, 2005; Breiger, 1997).

VI. THE ROLE OF BUSINESS ENGLISH TEACHER

The above mentioned roles of ESP practitioners are not the sole performed ones. Various are the tasks they are to assume according to the needs and specificities of each domain. To fathom such a point, ESP practitioners in the business field are to carry out extra roles because of the learner's specific needs. In this perspective, understanding the business needs and environment is extremely imperative to setting and achieving the goals of BE learners practitioners are to act accordingly (Ellis and Johnson, 1994; Breiger, 1997, Donna, 2000). Put succinctly, like any other ESP course, in order for a business course to meet the learners' needs, it should cater for their prior goals according to their business function. On that account, to meet the requirements of their clients and learners, teachers of BE need to play additional and different roles in addition to the tasks of ESP practitioners listed above (Frendo, 2005).

Business English Teacher as a Trainer

A significant difference in approach exists between a teacher and a trainer. Whilst a teacher is traditionally considered as an educator whose task is to instruct, educate, and teach learners to enable them to be soaked in their life, a trainer is a person whose main role is to change a person's behaviour or ability to enable them to perform specific tasks or do particular jobs successfully (Frendo, 2005). A teacher as trainer in this context refers to BE teachers working in training organisations where they offer customised training programmes intended for particular participants for a short period. In this case, content specialist of business course is not a prerequisite to becoming a trainer, yet being au fait with the learner's field is the most important. Such familiarity can be employed as a vehicle to ensure effective teaching (Ellis and Johnson, 1994). To exemplify, whereas training is 'job-oriented', teaching is 'person-oriented' (Briedger, 1997). That is to say, if language teachers help students learn a language for various purposes; a trainer trains them to behave adequately – both linguistically and pragmatically.

Business English Teacher as a Coach

A coach refers to a person who assists learners to exploit the job-related learning opportunities in their own field. Such a role focuses on helping learners to thoroughly identify their own strengths and weaknesses and plan accordingly (Frendo, 2005). Autonomy development then is the chief goal of the coach's job. Succinctly put, the main role of a coach is to help learners become autonomous via taking full responsibility for their own learning.

Business English Teacher as a Consultant

A consultant is an expert who has got enough expertise in a job or a domain (Frendo, 2005). In the field of business English, a lot of self-employed/freelance teachers work as consultants, for such a job ensures gaining access to potential clients (Briedger, 1997). Thanks to the business acumen they have developed in through teaching business, teachers/consultants provide expertise, design or run a training programme, discuss contracts, do needs analysis, and assess training delivery and results. Expertise may also include the ability to analyse communication needs, suggest a training provider, or choose the most conducive location for a course. (Frendo, 2005; Briedger, 1997).

VII. CONCLUSION

ESP is a manifold field complex to teach, especially when teachers are not well trained to act as teachers, material designers, evaluators, coaches, researchers, and collaborators, etc. Therefore, to guarantee effective learning and teaching and provide the push and motivation to excel, teachers are pedagogically required to exhibit a reasonable level of competence to succeed in such a job. When teaching ESP, practitioners, especially business English teachers, should make informed decisions about what, why, who, and how they teach. They also need a bunch of qualities such as credibility, a professional spirit, and knowledge about the discipline they are going to teach. Hence, they should demonstrate a tendency towards learning since learners often know a lot about their professional field. Business English teachers should adapt themselves to different teaching situations and contexts to obtain satisfactory results; they must have high training skills, deep knowledge and understanding of the function of English in business communication, and insight into business learners' needs, expectations, and learning strategies. Besides, business English teachers are required to be knowledgeable about personal as well as interpersonal interaction in different cultural contexts; they are required to have solid and updated business background to help their learners achieve adequate communicative competence.

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On Diagnosing Business Communication Needs

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Abstract— The teaching/learning of Business English (BE) is so daunting a task that practitioners shy away from it, and learners avert it altogether unless they have to. Understanding students' needs is sure to change this perception and win students over. What better way to prompt students than by feeding teachers on what it takes for a business needs analysis to yield the much desired results. This article is two-fold in perspective being partitioned along two touchstones, oral and written communication, each of which is equally important.

Keywords— BE, business communication, GE, learners, needs analysis, practitioners.

I. INTRODUCTION

Understanding business needs is extremely vital to achieving the goals of BE practitioners. Hence, for a business course or syllabus to meet the learners' expectations, it should take their needs and wants into account. In other words, the fact that BE learners are goal-oriented and time-poor makes it mandatory for teachers and syllabus designers to devise time-saving and tailor-made courses to satiate the learners' motivation and meet with their satisfaction. Moreover, in a world where English is the lingua franca as well as the language of international business, a growing need for oral and written communication in English has surfaced. The focus of this article will be on the speaking and writing skills BE learners need in business environments.

II. WHAT IS ESP?

English for Specific Purposes (ESP) belongs to the field of English Language Teaching, yet its courses are goal-directed and aim at meeting the learners' needs. ESP is a learner- centered approach to teaching English where courses and syllabi center on learners' needs and motivations for learning the language (Hutchinson and Waters, 1987; Nunan, 1988). Dudley-Evans and St. John (1998, p. 4) provide a thorough definition that includes absolute and variable characteristics. The absolute characteristics imply that:

1. ESP is defined to meet specific needs of the Learners;

2. ESP makes use of underlying methodology and activities of the discipline it serves;
3. ESP centers on the language appropriate to these activities in terms of grammar, lexis, register, study skills, discourse and genre.

Dudley-Evans and St. John (1998, p.5), explain that variable characteristics are as follows:

1. ESP may be related to or designed for specific disciplines;
2. ESP may use, in specific teaching situations, a different methodology from that of general English (GE);
3. ESP is likely to be designed for adult learners, either at a tertiary level institution or in a professional work situation. It could, however, be for learners at secondary school level;
4. ESP is generally designed for intermediate or advanced students;
5. Most ESP courses assume some basic knowledge of the language systems.

III. NEEDS ANALYSIS IN BUSINESS ENGLISH CLASSROOMS

Dudley Evans and John (1998) maintain that ESP stipulates courses center on what learners need to do with English in a professional context. Thus, needs analysis is the crucial part of the teaching and syllabus design processes. BE as a branch of ESP differs widely from GE. Learners of each discipline have particular expectations that cannot be fully met by either BE or GE. BE learners

BE learners have specific needs; they come into class knowing what to expect (Frendo, 2005). They hope for the learning experience to be such as would enable them to operate in any given business context. In BE classes, teachers have to be wary of what to teach to meet learners' 'business needs'. This term is worth probing as it constitutes the threshold to a successful teaching/learning experience. The needs of a learner represent the gap between what the learner wants to make out of the learning experience and his or her current state of knowledge, skills and enthusiasm (Donna, 2000; Ellis and Johnson, 1994). In a similar vein, Hutchinson and Waters (1987) have it that learners have different needs

and interests, which would have an important influence on their motivation to learn and, therefore, on the effectiveness of their learning. This lent support to the development of courses in which 'relevance' to the learners' needs and interests was paramount. (p. 8)

Frendo (2005, p. 17) argues that "different types of communication inevitably give rise to different types of communication needs" that business classes must seek to satiate. In this perspective, communication needs are the backbone of BE classes. Such needs require being thoroughly analysed to ensure effective teaching and learning outcomes (Hutchinson and Waters, 1987).

IV.   BUSINESS COMMUNICATION NEEDS

Oral and written communication needs have tremendous importance in the teaching of BE (Frendo, 2005). Hence, prioritising the communicative use of English language knowledge through communication skills will enable BE learners to develop good communicative competence and function successfully in their professional life (Brieger, 1997). To put it differently, learners will have necessary input on how to use different types of discourse in different target situations (Frendo, 2005).

4.1 Oral Communication Skills

Learning effective oral communication skills is primordial to succeeding both academically and professionally (Brieger, 1997). In formal situations, a misconducted talk, interview, or a presentation could damage the goodwill of the speaker as well as put at risk the company's image. By whetting one's communication skills, a learner will acquire the skills required to confidently operate in a variety of personal, professional, and academic situations.

What learners should be aware of is that oral communication is not only confined to the language used for communication, but it also includes a broad continuum comprising eye contact, body language, audience awareness, active and reflexive listening, effectiveness, clarity and conciseness, etc (Rahman, 2010). In short, to empower students to communicate effectively and efficiently, teachers should impart a range of communication skills. In this perspective, BE learners need to master the language and oral skills such as socialising, small talk, telephoning, giving presentations, holding meetings, and conducting negotiations (Brieger ,1997; Donna, 2000; Frendo, 2005).

4.1.1 Socialising

Socialising is a relevant skill through which a great deal of business-related interaction takes place in various business settings (Dudley Evans and ST John,1998). In the world of business, the way people converse can either polish or tarnish their image, i.e. socialising appears

crucial in creating that much needed rapport with one's business associates (Frendo, 2005).

To operate effectively while socialising, learners must be equipped with adequate knowledge of the language of meetings, greetings, and dining out and so on and so forth. What is even more important is that a speaker should learn the strategies needed to keep conversations flowing smoothly. They also need to know when and how to tell purposeful anecdotes or stories. Failing to give heed to these minute details can have serious ramifications.

In general, every means to promoting a fair exchange of information or boosting positive social interaction can serve in these situations. Having said this, one should be warned that a good command of language is hardly sufficient to warrant a successful conversation; understanding cultural differences is a contributory factor to effective communication (Donna, 2000).

4.1.2 Small talk

Preparing a BE learner to achieve spoken communicative competence should not only be restricted to speaking about work, but it should also extend to cover non-work issues. Small talk may take place during a coffee break, just before a meeting starts, or while socialising, for example (Frendo, 2005). Differently put, small talk means talking about minor things that are not purely business-related, but that do make a difference to the outcome of business talk to come. Small talk fills the gap during silence or helps move from one topic to another.

However, successful small talk is contingent upon the interaction of the addressee with the addresser. Sometimes, it accentuates a previously established relationship between people. Conducting such talks requires acquiring the skills to prepare learners to engage politely and fruitfully while addressing interlocutors or being addressed inadvertently. This includes routine topics such as the weather, travel to the place of meeting, topics about the visitors' own country or town, etc. (Ellis and Johnson, 1994).

4.1.3 Telephoning skills

Telephoning, as a channel of communication, can be described as a performance area that includes a "wide range of situations and types of interaction. This is because the language used on the telephone is highly conventional and formalized" (Ellis and Johnson, 1994, p. 98). The telephone register is so specific that some of its expressions are limited to use in telephone conversations. On another plane, making phone calls is a nightmarish task business learners are doomed to face while at the office, especially if calls are made without previous

preparation and often received unexpectedly (Donna, 2000).

What fuels the fire is the invisibility of the speaker, that is, while talking to the interlocutor at the other end, the sole means of communication is the speakers' voice; no facial expressions or body language can serve in such cases. Sometimes, the sound may not be clear and the speaker's pace is too quick to be fully grasped (Dudley Evans and ST John, 1998). Therefore, Frendo (2005) contends that being a good communicator entails providing learners with ample learning situations and exposing them to the frequent telephone expressions to deal effectively with customers, keep them satisfied and convinced, and be accurate while transmitting information. Briefly put, students require a good mastery of "standard lexical phrases" and "survival strategies" (Frendo, 2005, p. 66) to operate effectively in professional settings and situations.

4.1.4 Presentational skills

Presentation skills form an integral part of business oral communication learners of BE undoubtedly need to operate effectively in the world of business. Presentations "can be a feature of EOP or EAP work" (Dudley Evans and ST John, 1998, p.112); nevertheless, delivering presentations is not as easy as some people might think. For a host of learners or professionals, it is nothing but frustrating and embarrassing, to say the least. Thus, being a successful speaker requires at one and the same time being accurate and fluent to convey and purvey messages clearly.

Using signposting and rhetorical language, such as tripling, emphasizing, and rhetorical questions are typical components of the language BE learners should be able to use during the delivery of presentations (Brieger ,1997). In other words, giving presentations necessitates preparing students for and providing them with the necessary input to overcome so challenging a task as this one. Being successful at giving presentations is incumbent upon confidence and mastery of the topic, language, and being wary of the cultural specificity of the addressee. These criteria play a vital role in building the goodwill of the company or that of the manager before their audience. On another level not far removed from this one, business presentations require being orally skilful, using visual aids tactfully, and exploiting techniques of delivery to the best of one's ability. Content is also to be specific, coherent, and concise; verbiage kills presentations and renders them tedious, if not repulsive (Frendo, 2005).

4.1.5 Conducting meetings

Having meetings is oftentimes a conventional activity in business environments. Meetings can be either formal or informal depending on various factors. Meetings vary according to people's rank, cultural background and circumstances. A meeting with a chairperson or chief executive officer, for instance, is formal. Informal meetings can include having coffee together while discussing some minor issues. Meetings can be held to discuss major business issues or to hand down corporate instructions (Frendo, 2005). Sometimes, holding a meeting depends on the significance of the issue and the participants involved.

To function successfully in meetings, learners need to be equipped with the necessary skills. As a case in point, having knowledge about formal and informal lexical items and their use will help business learners to act accordingly. The focus should be placed on the language that facilitates passing on information, persuading, justifying, defending one's position, arguing, and summarising. Gambits' phrases such as "hang on a minute" or "can I make a point" serve to facilitate entry in meetings (Dudley Evans and ST John, 1998, p.110)

4.1.6 Negotiation skills

Learners are expected to excel at negotiating, another skill needed in the field of business. Negotiations are simply another form of meeting where business people gather to negotiate transactions and deals. Much of the art of negotiation is built around the concept of give and take (Brieger, 1997). Succinctly put, it centers on the ability of the negotiator to convince people or companies to accept a deal, sign a contract, or to invest in potential lucrative areas.

For BE learners to operate effectively while negotiating, they need to be aware of the different stages and types of negotiation. Knowledge of the types of negotiations and the stages they go through enables learners to adopt the appropriate language in the suitable context (Donna, 2000). The stages for a successful negotiation include: preparation, relationship building, information gathering, information using, and bidding, closing the deal, and implementing the agreement (Frendo, 2005).

Business learners need to differentiate between two main types of negotiation, disruptive, competitive, win-lose negotiating and integrative/win-win negotiating. Disruptive negotiating refers to the situations where/when a conflict of interest between the negotiating parties comes to the fore. Each party has a goal to achieve and interests to defend; the focal point is to gain advantages over other parties at the end of the negotiations (Frendo, 2005). In contrast, integrative/win-win negotiating focuses on what the parties involved have in common.

Such a type of negotiation has as its ultimate goal finding alternative solutions to seek compromise over issues or deals that guarantee both parties' gains and benefits. In other words, discussions taking place during negotiations try to establish an arena for shared interest, seeking to satisfy both parties' needs (Frendo, 2005).

It is worth noting that questioning and active listening constitute the core of most of the aforementioned oral communicative skills. Decoding and understanding the addresser's message during telephone conversations, presentations, meetings, and negotiations play a vital role in business interaction. While interacting, speakers use a range of questions such as closed-response questions, limited-response questions, open-questions, probing questions, and building questions (Dudley Evans and ST John, 1998).

4.2 Wrtitten Communication

Written communication is much easier than spoken communication. In other words, writing is not a spontaneous act of communication where a face to face interaction obliges speakers to respond quickly and instantly. While writing, people have time to read and analyse the sender's message and prepare a suitable reply (Frendo, 2005). Nonetheless, written communication poses a lot of challenges. Writing is not spontaneous, for it requires a specific toolkit. To explain, writing requires skills in spelling, punctuation, grammar, linking paragraphs, and a careful choice of words. Required also in writing is "the skills of planning, drafting, and revising so that the end product is appropriate both to the purpose of the writing and the intended readership" (Dudley Evans and ST John, 1998, p.115). Business writing skills in business environments include writing a number of genres. BE learners need to exchange and write letters and emails, write and read contracts, reports, CVs, motivation letters, agendas and minutes, etc. (Frendo, 2005, Brieger; 2007).

4.2.1 Letters, emails and faxes

Writing letters, emails and faxes form the backbone of business correspondence. What distinguishes correspondence in general and business in particular is the fact that correspondence is governed by means of give-and-take to ensure dissemination and receipt of information. Students need to be able to write "different types of letters and commercial documents dealing with issues such as enquiries, offers, orders, acknowledgements, delivery, payment, delays, complaints, credit, job applications, insurance, making arrangements" (Frendo 2005, p. 87). To achieve this level, students should be taught useful phrases and expressions frequently employed in business correspondence.

Business correspondence has its own layout, rules, conventions, tone, and style that students should study thoroughly and respect to function successfully as professional communicators (Brieger, 2007). By the same token, students need a good mastery of specialist terms such as Incoterms (International commercial terms). Acronyms like: EXW (ex-works) or FOB (free on board) are standard trade definitions published by the International Chamber of Commerce that are in wide circulation in commercial correspondence (Frendo, 2005).

4.2.2 Contracts

Contracts are another common writing genre in the world of business. Contracts document and legalise the agreement between two parties or more to respect the terms they have agreed upon. Business students need to read, interpret, and "engage in contract-related written correspondence and amendments" (Frendo, 2005, p.90). BE learners should be able to deal with the following contract elements:

- ➢ Introduction with definitions and names of various parties.
- ➢ A time frame for the agreement.
- ➢ Terms of payment and delivery.
- ➢ Responsibilities and undertakings of each party.
- ➢ Insurance details in case of problems.
- ➢ Dispute resolution or arbitration arrangements.
- ➢ Appendices and other accompanying documents.

4.2.3 Reports

Reports also play a pivotal role in business settings. Reports refer to "documents which offer the reader the results of an enquiry of some sort (such as research, technical inspection, visit, and feasibility studies) or an account of some event(s)" (Frendo, 2005, p.91). Reports have their own formats and content that learners should respect while writing. Students also need to be capable of writing numerous types of reports and know about their conventions (Donna, 2000). For instance, learners should know that a report includes an introduction, a body, and a conclusion. In general, Thompson (2005) contends that BE learners should be able to:

- Determine the scope (purpose) of the report,
- consider the target audience (readers),
- gather information and organize the supporting information (research),
- analyze, and weigh the supporting information,
- determine the solution, findings, and the report format.

4.2.4 CVs and motivation letters

CVs and motivation letters writing remain a life-breather skill BE learners are to master. The value of both forms, CVs and motivation letters, stems from the role they play together in qualifying their candidates for prospective posts or in securing a job. Knowing about the do's and the don'ts of writing both CVs and motivation letters is compulsory for BE learners to sound more professional-like while applying for a job. Like the previously mentioned forms of business writing, format, punctuation and style form part of the quality of CVs and cover letters. However, such constituents are not universal, for they culture-based. For this reason, students should have enough lexical input. For instance, students who seek a job in the USA need to use verbs with a positive connotation to describe their achievements. This includes verbs like: created – conducted - coordinated - improved - designed – assisted - provided - addressed –established – solved (Frendo 2005).

4.2.5 Agenda and minutes

Agenda and minutes writing are necessary genres in business writing. In business, an agenda refers to the ordered sequence of the main points and issues to be raised at a formal meeting (Brieger, 2007; Frendo, 2005). Students of BE should have insights into how and what to write in an agenda. Aagendas do not have a fixed shape. They can vary in form and size, according to the job environment.

Minutes, unlike agendas, are records of what takes place in meetings. They function as 'prima facie evidence', evidence that establishes a fact but is not a conclusive piece of evidence of its existence. In business, three types of minutes are the most frequently adopted. These kinds may differ in both style and detail. For Frendo (2005, p. 93), these types are as follows:

- ✓ Minutes written to record internal meetings; these are attended by company personnel, and are only to be used internally. These can be quite informal, and may take the format of action notes (simply recording names of who is doing what by when).
- ✓ Minutes written to record meetings with outside agencies (customers or partners), but for internal use only. These will often include subjective comments.
- ✓ Minutes written to record meetings with outside agencies (customers or partners), but for shared use or publication. These are often the most formal, and may form the basis for negotiations or contracts.

V. CONCLUSION

ESP posits that various learners in any given context face specific problems which need to be minutely diagnosed and sorted out through appropriate and adequate teaching. ESP specialists have a variety of roles to take on. They are called upon to assess needs and later to design corresponding curricula and implement the content in such a way as would respond to the identified needs. Assessment is thus seen as the foundational principle, the touchstone, upon which decisions regarding oral and written skills are premised and reached. Learning BE is then much more complex than it seems. This being said, a meticulous teacher can make the task inviting by taking account of all the above for an optimal outcome to enable learners to operate to the best of their ability in the target situation(s) by deploying and employing the oral/written skills they have internalised. What appears to be daunting can be surmounted with informed decisions about what to teach and how to teach it. While it is easy to lose one's audience given the nature of the subject being taught, practitioners can capitalize on students' motivation to achieve the best possible result.

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A Case study of Empowerment of Muslim women through education in India

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Abstract— According to natural policy for the empowerment of Muslim women in India 2001.It describes role of educator in Indian Muslim women, special measures to be taken to eliminate discrimination secondary and higher education should be most of the women are not aware of their rafters given by Islam the religion to which they belong. To inculcated awareness of their status. Security equality and the Constitution of the country to which they belong him India. Curricula to be developed at all levels of education system for the backward and schedule castes among the Indian Muslims. Socially and economically the Indian Muslim waver and backward. This is a major problem which should be sorted out with the government natural policy 2001 introduced for their up left menu.

Keywords— Women empowerment, Sachar Committee, aware, discriminate, curricula, constitution.

I. INTRODUCTION

In the contemporary age of globalization, women empowerment becomes an important issue.

Empowerment means to increase the spiritual, political, social or economic strength of individual and communities by developing confidence in their own capacities. Empowerment refers the right to determine choices, right to have access to opportunities and resources for taking proper decision. The status of Muslim women in India remains comparatively inferior to that of men though women are working in Educational institutions, Multinational companies, Medical field, Banks, NCC, Army and other financial institutions. They are still neglected tortured and dominated by male society.

According to the latest March 2017, PEW a US-based think tank they estimated change from 2010 to 2015 is 73 %, for the number of Indian Muslim women is projected to rise more than 300 million by 2015, Making in India the country with the largest Muslim population.

According to the Sachar Committee report as a result of such biased propaganda the civil society and the state locate Muslim women's deprivation not in terms of the 'objective' reality of societal discrimination and faulty development policies, but in the religious community space.

The problems of the Muslim women are much different and more complex than their counterparts belonging to other religions. Muslims since independence have lived in a fear, they have been ignored by successive Governments and sometimes they have been targeted the community and women being the most vulnerable have been exposed to all sort of violence. As of the India Muslim women are illiterate. Without proper education and knowledge, they are not even able to take up their cases and obtain justice.

The problem is that only legal provisioning is not enough to ensure women's right in India. Our society is still not relaxed enough to accept women equal to their men counterparts. In this perspective, education is thought to be the perfect ladder for women.

Objectives

1) To study the present educational status of Muslim women in India
2) To identify the problems regarding the education of Muslim women.
3) The problem is that in India no political party shows any understanding of how to shape a modernist path for Muslim women.

II. METHODOLOGY

This is an empirical study. The researchers have used secondary data.

Defining women empowerment

Empowerment is a broad term. Better to say, it is a kind of umbrella term. In the broadest sense, empowerment is the freedom of choice and action. It also can be defined as a process of enabling someone to think, act and control in a unique way. UNESCO defines empowerment as "… the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control, and hold accountable institutions that affect their lives." An empowered person can have the necessary control over his or her destiny and life. And this includes control over physical, intellectual and financial resources as well

ideologies. According to Hashemi Schuler and Riley (1996), the term empowerment also can be viewed as means of creating a social environment in which one can make decisions and make choices either individually or collectively for social transformation. It strengthens the innate ability by way of acquiring knowledge, power, and experience. Another definition may be added, according to the Report of Government of India, "Empowerment means moving from a position of enforced powerlessness to one of power".

Empowerment of women means the process of upliftment of economic, social and political status of women who are the generally belong to the underprivileged ones in the society. Women empowerment speaks to create a socio-political environment where women can live without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male-dominated structure. The concept of women empowerment was officially launched by UN in Cairo Conference in 1994. 1995 UNDP report was devoted to women empowerment. In World Summit 2005, all nations agreed that progress for women is progress for all.

Therefore, in gross, women empowerment denotes equal participation of women with men in social, political, financial and other issues. In India, traditionally women are the neglected ones. They are deprived of their rights. Male-dominated society always suppressed the voice of women in India. It is a long cherished dream of the women to claim a world which will allow them to have their own life.

The approach of Indian Constitution to Women Empowerment

We may have heard names of educated women like Gargi, Opala or Maitryee in our ancient India, but India in a later stage got famous for oppressing rights of women. In our society, women are used for house-work and breeding child. They are not also allowed to speak loudly.

After independence, the constitution of India provided basic support to reclaim women's right. Article 15 states that Government shall not discriminate against any citizen on the ground of sex. Article 15 (3) denotes a special provision enabling the state to make affirmative discriminations in favor of women. The constitution regards a fundamental duty of every citizen through Articles 15 (A), (E) to renounce the practices derogatory to the dignity of women. The Government of India declared 2001 as the Year of Women's Empowerment (Swashakti).The National Policy for The Empowerment Of Women bill was passed in 2001.

On 9 March 2010, one day after International Women's day, Rajya Sabha passed the Women's Reservation Bill requiring that 33% of seats in India's Parliament and state legislative bodies be reserved for women. The National Mission for Empowerment of Women (NMEW) was launched by the Government of India (GoI) on International Women's Day in 2010 with the aim to strengthen overall processes that promote all-round Development of Women. The mission statement is " To strengthen the processes which promote holistic development and empowerment of women, gender equality and gender justice through the inter-sectoral convergence of programmes that impact women, forge synergy among various stakeholders and create an enabling environment conducive to social change.

On 9 March 2005, under the Chairmanship of Justice Rajinder Sachar, a Committee was constituted for preparation of a Report on the Social, Economic and Educational Status of the Muslim Community of India. The Report was submitted in November 2006.

Role of Education in Women Empowerment

Education is always regarded as the highest instrument of women empowerment. Education can build the necessary confidence among the women to claim their world. Proper education can help to engage them in socio-political changes of the world as well as in the financial developments. Moreover, the education will ensure their full and individual participation along with men. Education can also open the gate of employment to the women. From the self-help groups to private and government employment, women can be financially independent. And this independence can enable their individual decision-making position in the society. In gross, education can help women to establish their individuality and equal rights.

Muslim women of India

According to Census 2011, 17.22 crore Muslims constitute 14.23% of total population in India. Earlier, Sachar committee has reported that around 31% Muslims live below poverty line. Poverty, unemployment, and illiteracy-these are the curses on the Muslim community in this country. Among the Muslim population, approx 48% of them are women. These Muslim women are one of the endangered sections regarding the issue of empowerment in India. 2011 Census has shown that 42.7% Muslims are illiterates in India. More than 50% Muslim women are illiterate in India. This illiteracy may affect the process of empowerment.

In case of higher education, according to National Sample Survey 2009-10, 11 out of 100 Muslims take the higher education in India. This data is enough to show the poor status of Muslims in higher education scenario. According to the report of Sachar Committee, only 4.4% Muslim entered in the graduate studies in 2004-05.

According to the Census 2001, the work participation rate of Indian Muslim women is 14.1%. According to NSS 55th round Survey on Employment, 2000, just 6.03% graduate Muslim women have been found in urban areas and in the rural areas, the percentage was 1.22%.

Reasons for backward condition

Socio-cultural challenges

1) **The dominance of Patriarchy**: Muslim community is still dominated by the shackles of patriarchy. The women life and dreams are controlled by the male members. The educational prospect of a girl child in a Muslim family fully depends on the will of the male members of the family.

2) **Religious rigidity**: The rigid nature of Islam frames a tough condition for women's freedom. The women are not allowed any kind of independence without men recognition.

3) **Gender inequality**: The examples of gender inequality are more prevalent in the Muslim community where a girl child is bought up only to cater the male test.

4) **Social Suppression**: The Muslim parents often get pressurized from the society to stop their girl child's education. They are compelled to think that over educational qualification may hamper their girl child's marriage prospects.

5) **Child Marriage:** In India, it is a common practice to for the Muslim girl children to get married in their adolescence. According to government reports, 47% girls get married in their adolescence in this country.

6) **Child Labour**: Poor families send their girl children to work as a maidservant. These children are barred from formal education.

7) **Human Trafficking**: National Crime Record Bureau (NCRB) reports that a number of human trafficking cases have increased 38.3% in last five years. Poverty and unemployment open the road of trafficking of girl children in these areas. Sometimes, guardians sell their girl willingly.

8) **Social discrimination**: In our society, a girl is born only to serve the need of the male-dominated world. A girl child is never encouraged to make own independent identity. The Muslim community is not different than others.

Economical challenges

1) **Poverty**: According to the Sachar Committee report, there is 31% Muslim population under the poverty line. Poverty does not encourage the guardians to send their girl children to the school.

2) **Unemployment**: Our formal education system does not ensure job opportunities. This is a big reason for Muslim guardian's lack of interest in their girl child's educational prospect.

Infrastructural challenges

1) **The expensiveness of education**: RTE speaks for free education. But, in reality, the associated expenditure of present education system is too high. Families from below poverty line, fail to afford the cost of education which results in the increasing dropout and failure of RTE.

2) **Lack of infrastructure**: India needs more schools and teachers to fulfill the basic requirements of RTE. The infrastructure of schools also needs to be revised to meet the need of the time.

3) **Lack of scope for vocational education**: due to economic necessity, most of the poor Muslim families look for early employment which can be assured through proper vocational education. But, due to lack of effort from the schools and government, vocational education is highly neglected in this district.

III. CONCLUSION

The entire system of viewing backwardness of Muslim women in India require a radical shift in perception and more men should support this movement

Islam believes in the creation of Adam and Eve by God Almighty. It believes that issue was also rated by the divine power. The woman, therefore, should be cherished and respected by man. He must realize that the man and the society that discards woman, in reality, disregard the unselives. The male and the female are part of the same unit and unless there are unity and understanding herein the two, the units will not he harmonious and this will adversely impact the family and the social fabric. When a man respects women, he actually respects himself. When a nation acknowledges the identity of the woman, it acknowledges its own strength.

The care of the problem is that women should not he views it calls for a change in mindset at the grassroots level. The

time is ripe for our society to open into eyes and tackle this issue on a war footing so that in a few years time, this challenge would be a thing of the past. Let men and women walk ahead side by side and tackle issues of the family, of the community and of the country. Let them share equal responsibility and may they enjoy equal rights as respected citizens of the country. May God help us in this just endeavor!

Statistics reveal that more than 90% of the world, the property is owned by men. We must hear in mind that many social conventions in India were headed by men for eradication. For example, the practice of sati was opposes by Raja Ram Mohan Roy.

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A Cognitive Analysis of Meta phorical euphemisms of death in Kenyan Newspaper Obtuaries

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Abstract— *This paper examines metaphorical euphemisms of death appearing in Kenyan newspaper using the theoretical framework of Conceptual Metaphor Theory as initiated by Lakoff and Johnson (1980). Obituaries are used to publicly announce death, giving details that can be used to identify the deceased. Thus, a cognitive approach enables us to demonstrate the mitigating capacity of metaphors used as a power fulsource for euphemistic reference. Specifically, this paper investigates metaphorical expressions for death found in Kenyan obituaries, and to which conceptual mappings do these expressions belong and the cognitive processes underlying death euphemisms. Drawing on a corpus of 100 randomly death obituaries collected from the Daily Nation, and the Standard newspaper, the study found that metaphors are used as a euphemistic device for speaking about this fear-based taboo and conceptual mappings of Death in Kenyan obituaries are to some extent culture-Specific. The study found that the social cultural perceptions that the society has towards death greatly influence the language used in the writing of obituaries.*

Keywords— Death euphemism, Conceptual Metaphor Theory, Obituaries, Kenyan cultural concept of Death, Kenyan Newspapers.

I. INTRODUCTION

Euphemism is a process of substitution where the offensive or unacceptable words are substituted by more appropriate ones. According toFowler (1957), euphemism is the use of a mild or vague or periphrastic expression as a substitute for blunt precision or disagreeable use. Leech (1974: 53) conquers with Fowler by defining euphemism as "replacing a word which has offensive connotations with another expression, which makes no overt reference to the unpleasant side of the subject". All languages have euphemistic expressions, particularly employed to avoid vulgarisms (Mey, 2001).Dancy and Davis (2004) assert that death is a "universal, natural, persistent, inescapable, unavoidable, and undeniable fact of life. Thus, Death is a

gnome that is feared in every social, cultural and religious circle. Among the major communicative events related to death are epitaphs, tributes, dirges, and obituaries (Moses &Morelli, 2004).

The present study focuses on obituaries or death announcements. Death and dying are among the most referenced sematic fields in linguistic discussions of Euphemisms (Hughes, 2001). Allan and Burridge (1991: 153) have argued, that Death is "a Fear-based taboo" in which different fears coexist, namely fear of the loss of loved ones, fear of the corruption of the body, fear of evil spirits and fear of what comes after death.The term obituary is a euphemism in itself. The term 'obituary' comes from the Latin word 'obitus', meaning departure (a common euphemistic word for death). It refers to a record of announcement of death or deaths, especially in a newspaper, usually comprising a brief biographical sketch of the deceased (Fernandez, 2006).

Hernando (2001) distinguishes two types of obituaries: informative, i.e., those obituaries whose primary aim is the transmission of relevant details about the death, the deceased or the place and time of the funeral; and opinative, i.e., personal and intimate notices devoted to producing a particular effect on the readers by stressing the social status, virtues or religious fervour of the deceased. Thus, informative obituaries are objective and rely on an impersonal language devoted to perform a locutionary function, that of transmitting the relevant details of a demise. Nonetheless, opinative obituaries present a subjective nature and, by means of an emotive and figurative language, perform a perlocutionary function, that is, they are oriented towards causing a favorable impression on the reader by showing the social relevance, exemplary conduct or religious fervour of the deceased. Obituaries constitute a hybrid genre in which both information and publicity coexist, a type of discourse half way between truth and an exaggerated display of the virtues of the deceased or the grief of the surviving family members.

Different cultures and subcultures may reveal, either consciously or unconsciously, their beliefs or understandings of death through metaphorical language. Both taboo and euphemism are linguistic devices equipped in our pragmatic competence (Hymes, 1971) and constrained in social and cultural context. A metaphorical euphemism refers to a euphemism that adopts metaphorical mapping of both source and target domains to express the notion of a forbidden domain as a result of conscious choices from pragmatic competence. Death is a fear based taboo, hence, the needfor euphemisms; that is gentle metaphorical circumlocutions for death such as passed on, passed away, no longer with us, gone. Metaphors, thus, play the role of disguising or sidestepping issues that people would rather not talk about; death being a prime example. In fact circumlocutions should be understood as evidence of death denial.

This paper, therefore, is set to investigate metaphorical euphemisms for death in terms of cognitive metaphors with a close relation to Kenyan culture. That is, metaphorical euphemism as a cognitive process of conceptualizing forbidden reality. Despite euphemisms and metaphors sharing similar characteristics, little attention has been paid to discussing the significance of metaphor as a device for euphemistic expressions. The current study, thus, is significance as it extends the existing knowledge on Conceptual Metaphor Theory (CMT). Moreover, the study contributes to the view that metaphors are cultural bound by showing the relationship between metaphors and culture. The systematic analysis of death related metaphorical expressions in "obituaries" could be used by linguist's in the classes to deepen their students' understanding of the CMT.

II. CONCEPTUAL METAPHOR THEORY AND CONCEPTUAL MAPPINGS

CMT introduced by Lakoff & Johnson (1980) places metaphors initial to language. A cornerstone of the CMT is the belief that we use metaphor to structure our understanding of the world, so the locus of metaphor is not language, but thought, or the way we conceptualize one thing in terms of another (Lakoff, 1993). The theory involves a view of metaphor going beyond that of pointing to similarities between different entities or objects; instead, it is a means to create structure and organize reality(Fernandez,2006). Thus, metaphors are in fact latent in our mind, since they form part of our conception of the world; they are often used without us being aware (Goatly, 2007). That is, the system of conventional conceptual metaphor is mostly unconscious, automatic, and is used with no noticeable effort, just like our linguistic system and the rest of our conceptual system.

CMT is in fact essential to how we structure our thinking and knowledge, and to understand abstract language (Deignan, 2005). These abstract topics are understood largely or entirely through metaphors, and include those very central to our existence, such as birth, love and death (Deignan, 2005). For example, in the expression '***Our relationship has hit a dead-end street'***, **LOVE** is being conceptualized as a **JOURNEY**, with the implication that the love relationship is stuck because the lovers cannot go further, so they must turn back, or abandon the relationship. In a broad sense, the essence of metaphor involves understanding one domain of experiences in terms of another domain of experiences (Lakoff& Johnson, 1980). Metaphors are especially pervasive in abstract concepts, since we rely heavily on metaphors to express abstract concepts.

Another important notion of CMT is the mapping, in which a metaphor can be understood as a mapping from a **SOURCE DOMAIN** to a **TARGET DOMAIN**. Lakoff (1993: 203) defines a metaphor as "a cross-domain mapping in the conceptual system"; in other words, a set of conceptual correspondences from a **SOURCE DOMAIN**(the realm of the physical or more concrete reality) to a **TARGET DOMAIN**(the death taboo, in our case). Kövecses (2002) develops further the idea of the conceptual metaphor. For him, a domain of experience of something is understood through another conceptual domain. Furthermore, he sees that the conceptual metaphor helps to understand the non-physical by contrasting it with physical reality (p.4).

A metaphorical mapping present's sub mappings or ontological correspondences between the **SOURCE** and **TARGET DOMAINS** as a result of reasoning about the latter using the knowledge we have about the former. For instance, in the metaphor **LOVE IS A JOURNEY**, the source domain **JOURNEY** is mapped onto the target domain **LOVE**. According to Lakoff (1993), there are ontological correspondences in mapping, which the aspects in **LOVE** (e.g. lovers, lovers' common goals, their difficulties, the love relationship, etc.) correspond to the aspects in **JOURNEY** (e.g. travelers, vehicles, destinations, etc).

[T]he metaphor is not just a matter of language, but of thought and reason. The language   is   secondary. The mapping is primary, in that it sanctions the use of source domain   language and inference patterns for target domain concepts. (Lakoff,1993: 208).

Hence, the formula of the conceptual metaphor employed by Lakoff is: X is Y or **TARGETDOMAIN** IS **SOURCE**

DOMAIN. An example of this can bea conceptual metaphor ARGUMENT IS WAR, the statement that argument can be described in terms of war is supported by a variety of everyday metaphoric expressions such as: *Your claims are indefensible; he attacked every weak point in my argument; He shot down all my arguments, etc.*

So, in argument we gain or lose ground, we plan and use strategies to defend our positions, which mean that many thing sweper form in argument are often structured by the concept of war (Lakoff and Johnson,2003, 4). Another example is where , 'life' is a target domain that is conceptualised in terms of the source domain 'journeys' thus the conceptual metaphor LIFE IS A JOURNEY (Kövecses, 2002). Thus, the target domain 'life' is often understood in terms of the source domain 'journey' and we can see that there is a system of correspondences between the two domains as demonstrated below by Kövecses (2006:116).

Journey	Life
Traveller	living person
Departure	Birth
Pathways	vital choices
Impediments	Difficulties in life
Landmarks	Major life events
Destination	Death

Figure 1: The source domain 'journey' is mapped onto the target domain 'life

Figure 1 above shows that constituent conceptual elements from journeys correspond to constituent elements of life: living persons correspond to travellers; birth and death correspond to starting point and destination; vital choices correspond to pathways; difficulties in life correspond to impediments to travel and major life events correspond to landmarks along a journey (Deignan, 2005; Kövecses, 2002; Lakoff, 1993). Journey' is essential to our understanding of the concepts of life and love. In effect, metaphors "impose" meanings on structures of reality, thereby creating reality in each language and culture. Other languages may thus understand life and love in terms of different domains than journeys.

Lakoff and Johnson (1980), Lakoff (1993), Deignan (2005) andKövecses (2008) agree that metaphor is grounded in human embodied experience. That is, since conceptual metaphors are our thoughts, they are highly related to our experience which shapes our thoughts. Cognitive metaphor theorists have shown that cognitive metaphors come from our everyday experience.

Gibbs and Wilson (2002 in Deignan, 2005) also argue that many metaphor themes that are about emotions have risen from body experience. The advantage of mappings of concrete daily experience onto an abstract idea is that it enables the human mind to quantify, visualize and generalize about the abstract through metaphor, because it makes use of the source domains that we know well from our concrete experience. Thus, our metaphor system is central to our understanding of experience and to the way we act on that understanding. The current study focuses on metaphorical euphemism of death.

III.   KENYAN CULTURAL CONCEPT OF DEATH AND METAPHORS

According to Lakoff (1993: 245), 'Metaphorical mappings vary in universality; some seem to be universal, others are widespread, and some seem to be culture specific.' Kövecses's Metaphor In Culture (2005) presents a detailed discussion of what kinds of metaphor are potentially universal or near-universal, which aspects of metaphor are involved in variation, how and why conceptual metaphors are both universal and culture-specific, and it also gives and compares examples of different languages to show the potential universality of metaphor and the differences presented in different languages and cultures and so on. Thus, Metaphorical mappings vary in universality; some seem to be universal, others are widespread, and some seem to be culture- specific. Following Kovesce's suggestions the current paper explores the concept of death euphemism in close relation to Kenyan culture.

According to the Kenyan belief system, life does not end with death, but continues in another realm. However, when death occurs, there is usually an impact on the family and friends of the deceased, the magnitude often depends on whether death was expected or unexpected. According to Eyetsemitan (2002), the traditional African belief system is also referred to as ancestor worship and is based on an understanding that the life course is cyclical and not linear. Based on this system of belief, those who are dead are alive in a different world and can reincarnate (and return to this world) in new births. Thus, in Kenyan context death is seen as a continuation of life in another world. That is, an individual lives in a spirit world, receiving a new body which is identical to the earthly body, but with the capacity to move about as an ancestor. Lending credence to the African concept of death, Dancy and Davis (2006) assert that death indicates the physical separation of the individual from other humans.Kövecses (2005) suggests that: Universal experiences do not necessarily lead to universal metaphors. Therefore Death being a universal experience may be perceived differently by different cultures. Moreover,euphemism is cognitively inhibited hence different languages and culture may vary in how this semantic domain is conceptualized. The current study,

therefore, explores Death Euphemism in Kenyan obituaries. Moreover,

IV.   RESEARCH METHODOLOGY

The data used for the research are taken from Kenyan media outlets; namely; The Nation and The standard newspaper published during the year of 2016. The Nation and The standard newspaper were chosen as a research field because of their popularity in Kenya.Given the domains of relationship and death being interconnected culturally, metaphorical death euphemisms are analyzed from the approach of descriptive sociolinguistics. The study was guided by the following research questions:

1. Which metaphorical euphemisms of death can be found in Kenyan obituaries, and to which conceptual mappings do these expressions belong?
2. What cognitive processes underlie death euphemism?

V.   RESULTS AND DISCUSSIONS

5.1 Metaphorical euphemisms of Death in Kenyan obituaries and Conceptual Mappings

5.1.1 Death as a journey to an after world mapping

DEATH AS A JOURNEY TO AN AFTER WORLD mapping is the largest mapping with 52 % of the metaphors found in the data collected. The act of dying corresponds to the act of leaving; the destination corresponds to an encounter with God in Heaven and the dying person corresponds to a traveller. Thus, **DEATH AS JOURNEY TO AN AFTER WORLD** mapping involves understanding one domain of experience, **DEATH**, in terms of a very different domain of experience, **JOURNEYS**.**DEATH AS JOURNEY** metaphor can be understood as a mapping from a source domain (in this case, journey) to a target domain (in this case, death).Following Lakoff and Johnson (1980) CMT theory, mappings in conceptual system are named using mnemonics which suggest the mapping. Mnemonic names typically (though not always) have the form: **TARGETDOMAIN IS SOURCE-DOMAIN**, or alternatively, **TARGET-DOMAIN AS SOURCEDOMAIN**. In this case, the name of the mapping is **DEATH IS A JOURNEY**. Thus, **DEATH IS A JOURNEY** metaphor is a mnemonic for a set of ontological correspondences that characterize a mapping of **DEATH-AS-JOURNEY**. In the data collected from the Kenyan obituaries it was noted that the dead person was described as a traveller as shown below:

Example 1

It is with deep sadness that we inform you of the untimely *passing away* of our beloved mum[...] Mum *went to be with the Lord* on the 22nd of June, 2016.

Example 2

We are grieved to announce *the passing on to glory* of John Kamau Kamwanya village *who went to meet his heavenly family*

Example 3

It is with much sadness but with humble acceptance of God's will that we announce **the promotion to Glory** of Lucy Mukhwana **that departed us on Tuesday 29th September 2016.**

Example 4

Our dear mother Mary Anyango **has passed from this life into the loving arms of Jesus her savior and Lord.** We give thanks to God for her life which was lived to his glory…Please come and **celebrate her life with us.**

Example 5

We regret to announce the sudden death of Mr Peter Gaturu Kamuria of Coventry, **who went to be with the Lord** on Friday 12th February, 2016

Example 6

We *celebrate the life of* Loise Wanjiku Platt *who passed away* on 19th January after a long illness bravely.

The data above shows that the movement of the dead person more clearly acquires characteristics of a journey. Thus, the dying person corresponds to the traveller, 'dying' corresponds to the act of leaving, while the destination (if included) is generally an encounter with God as shown in Example 1 (**Mum** *went to be with the Lord*), 2(*who went to be with his heavenly family*)and 4 *(has passed from this life into the loving arms of Jesus her Saviour and Lord)*.Moreover example 1 to 4 show death as movement or shift from one container (Active state) into a different container (a permanent motionless state). Example three shows (*death as a promotion to Glory)*.Moreover, the above examples shows path schema underlies metaphorical concepts of death. The world is conceptualized as container and death is going out of it, and entering the hereafter world as shown by phrases such as(**who went to be with the Lord, has passed from this life into the loving arms of Jesus, and** *who went to meet his heavenly family).*

Thus, the general mapping **DEATH AS JOURNEY** is grounded in the experience of the surrounding people not being able to sense the dead person anymore, and that the

person has supposedly moved, or has been moved by someone or something (Bultinck, 1998). Kenyan obituaries, thus, shows believe in life after death to an afterworld (heaven) hence giving the surviving relatives comfort. Moreover, a second reason to include a destination may be a wish to mitigate the fear of having a meaningless death (cf. Allan &Burridge, 1991) by giving the dead a "purpose" of dying; in this case they are meeting someone (God). Moreover, sentiments such as passed away/passing on, Fade/slip away, preceded in death shows metaphorical euphemisms where death is conceptualized through the source domain of **MOVEMENT**.The general mapping **DEATH IS MOVEMENT** is grounded in the experience of the surrounding people not being able to sense the dead person anymore, and that the person has supposedly moved, or has been moved by someone or something (Bultinck, 1998). According to Gross (1985: 206), however, the strongest appeal of pass away , and by extension passing (n), does not come from its vagueness in meaning and experiential basis, but from its intimations of tranquillity. Thus, metaphorical circumlocution of death clearly shows that human beings are reluctant to deal with the subject of death using straightforward terms.

5.1.2 DEATH AS A LOSS
Death is also seen as loss to family and friends. This mapping follows the categorization presented by Bultinck (1998), where death is viewed as the loss of the valuable possession life. Death as a loss includes expressions of feelings from the surviving relatives and friends, such as *regret, deep sorrow,* and*great sadness* that are effects of loss. 48% of the data collected showed **DEATH AS A LOSS.** Example 4 to 7 shows expressions of loss by the surviving relatives.

Example 7
We *regret* to announce *the passing of* our beloved daughter, sister and friend, […]

Example 8
It is with *deep sorrow* we announce the death of .. .

Example 9
It is *with great sadness* that we announce the demise of …

Example 10
It is with **a profound sense of** sorrow that we announce the untimely demise of…

Example 11 The family of Christine and Edward of Manchester UK, *regret the untimely passing of their dad*

The above data shows that from the perspective of the survisors, those left behind (relatives and friends0; death may be conceptualized as a loss, either of a dear person, or life itself. Such a loss is often characterized as irreparable and unredeemable in Kenyan context as demonstrated by the following metaphorical euphemisms: *his death is an irreparable loss and no one can replace the love she gave us. Moreover an expression such as the late and beloved also shows* **DEATH AS FEELINGS CONCERNING THE DEAD.**

Example 12
The body of **the late** Steve Kimemia Njiru will leave Chiromo mortuary…

The late is short for 'the late lamented', or 'the late(ly) regretted' (Rawson, 1981: 162), which are expressions of grief towards the dead. Death is, therefore, conceptualized as the feeling of grief experienced by the survivors because the expression semantically means 'recently died

5.1.3 DEATH AS REST OR SLEEP
Death is quite often conceptualized as a sleep or rest after a toilsome life. 100% of the data collected depicted death as rest and sleep. DEATH IS SLEEP and DEATH IS REST have a large set of matching correspondences between the target domain **'DEATH'** and the source domain of **'SLEEP'** or **'REST'**as shown in the following examples:

Example 13
Lucy took **her last breath** and died peacefully on 24th December 2016 at 9am surrounded by her family members.

Example 14
Loise will be **Laid to rest** on Friday 27th January. The Cortege leaves Lee Funeral Home at 9.00 am for a memorial Service at PCEA Lang'ata Church at 10.30 am. This will be followed by the interment at Lang'ata.

Example 15:
Rest in peace mum.

Example 16:
Sleep peacefully *ShoSho* (Granny)

In Kenyan context the body of a dead person appears like of a sleeping person with silence and stillness. Thus, the place where a person is buried, their grave, is conceptualized as a place of eternal/last/long sleep or the final resting place, the

eternal resting place, the long resting place, etc.).These metaphorical euphemisms of **DEATH** as **SLEEP** and **REST** reflect people's attempts to come to terms with death as shown in Example 13 to 16. The metaphor to die is to rest or sleep suggests the conceptualization of death as sleep. The perceptual association of death and sleep and rest is grounded in our embodied experiences, and thus the concept of **SLEEP** naturally becomes the source domain of **DEATH** for euphemistic purposes. Moreover, metaphorical euphemisms of death are related to being void of breath as shown in Example 13.This demonstrates Fan's (2006: 72) assertion that the aspects of **SLEEP** as mapped on to the target domain, **DEATH**, are those which provide consolation for those who are left behind, thus euphemistically highlighting the neutral aspects of **SLEEP** "while other aspects of **DEATH** such as sorrow, horror are hidden". Thus, the mapping of **DEATH IS SLEEP** is seen as Physiological effect of death.

5.2 Cognitive processes in Death Euphemisms
5.2.1 Conceptual Personification
Lakoff and Turner (1989: 15-17) argue that death is personified in different ways, for example *as grim reaper , as someone trying to catch you, as a warrior battling you, a beast trying to devour you, or your opponent in a chess match or as adestroyer.* Some of these personifications derive from another conceptual metaphor. On the other hand, "[d]eath is an event and this event can be conceptualized as an action via the **EVENTS ARE ACTIONS** metaphor" (Kövecses 2002:229). The event, in the case of death, is "cutting down people with a scythe or simply appearing before the people whom he wants to die." (Kövecses 2002: 229). In the data collected the mapping of **DEATH IS PROMOTION TO GLORY, DEATH IS REST** and **DEATH IS SLEEP, DEATH IS GOD'S WILL** were reflected as shown in the data below:

Example 17
It is *with humble acceptance of God's will that we announce the passing on to glory* of Mr. Kamau which occurred on Monday 28th November, 2016 back in Kenya.

Example 18
The Wairia's family *wish to announce the promotion to glory of their beloved mother*, Mrs Ruth Wambui Wairia on Monday 15th August 2016.

Example 19
It is with *humble acceptance of God's will* that we announce the passing on to Glory of our mum, Esther Onyango on 16th March 2016

Example 20
It is with **great sadness** we inform and confirm to you the suden death of John Olum on Sunday 10th April 2016...He will **be laid to rest**on Friday 22nd April ….

Example 21
It is with great sadness we announce **the departure of** our dad Mr. Kuria Gatonye of Karinga Village

Example 22
We announce the **promotion to glory** of Reverend Kathleen Kariko Wiliams **who was picked to join other angels in heaven on**
Thus, the researcher concludes that death metaphors highlight some aspects as they hide others through personification. The aspect of **REST** and **SLEEP** hides the pain and sorrow that comes with death as the aspect of **REST** and **SLEEP** are highlighted. This is in tandem with an important idea in CMT that relates to hiding and highlighting. In this line, Evans and Green (2006:303) believe that "when a target is structured in terms of a particular source, this highlights certain aspects of the target while simultaneously hiding other aspects". For example, in the personification of death in the collected data, In **DEATH IS SLEEP** metaphor, the inactiveness and inattentiveness of the corpse is highlighted. In **DEATH IS DEPARTURE** metaphor, the onset of dying is concentrated on. In **DEATH IS PROMOTION TO GLORY** and **GOD'S WILL** the personifications highlight the power and control of death over people.Thus, in highlighting the focus of a source on a target is partial (cf. Kövecses, 2010). Only a part of a source is used for highlighting and this process is called the partial metaphorical utilization.

5.2.2 Metonymy
Metonymy is defined by Lakoff (1987: 78) as a stand-for relation who exists in only one particular Idealized Cognitive Model (ICM). That is, one kind of entity stands for another kind of entity. The entity that direct attention, or provide mental access to another entity is called the vehicle entity, and the kind of entity to which attention, or mental access is provided is target entity. Thus, Metonymy is a cognitive process in which one conceptual entity, the vehicle, provides mental access to another conceptual entity, the target, within the same domain, or ICM(Kövecses,2010).

Example 23
We wish to announce the death of Florence Amimo, *whose family humbly accepts God's will to promote her to everlasting Glory.*

Example 24
The Omolo's family wish to announce the demise of our beloved father Mzee Albert Omolo *who was promoted to Glory* on the 1ˢᵗ August 2016 after a long illness

In Example 23 and 24 we mentally access the concept of **DEATH** via a salient part **GLORY. EVERLASTING GLORY** and **PROMOTION TO GLORY** is a conceptually salient reference point in that here they stand for death or an end to life or a permanent situation. Thus, **GLORY** stands for **DEATH** itself. This suggests that in this metonymy, one entity or thing is used to indicate, or to provide mental access to another entity. That is, **GLORY** is the vehicle concept and **DEATH** is the target. This confirms Lakoff& Turner (1989) view that metonymy is as a type of conceptual mapping. Therefore, metonymy is a cognitive tool used for conceptualization rather than a merely linguistic strategy or a rhetorical device.

5.3 Conclusion
This study is an attempt to investigate metaphorical euphemism of death in Kenyan newspaper obituaries from the perspective of cognitive linguistic. Through the analysis of linguistic metaphorical and metonymic expressions of death euphemisms, this study found that death is realized both metonymically and metaphorically. The metaphors of personification were found to be more influential as shown through the metaphorical mapping. The study found that death target is understood through different source concepts such as Journey, as an afterworld, sleep, rest and loss. The study found that Death has control over human and hence the need of Death Euphemisms that help people talk about this gnome that is feared in every social, cultural and religious circle. Thus, in some way death was seen as journey to everlasting glory that was perceived to be much better than life. The study also found that cognitive processes such as personification and metonymy are important aspects that people use to perceive themselves and the abstract outside world such as death. The study also demonstrates the universality and relatively of metaphors and metonymies in human conceptual system. Therefore, the study concludes that semantic devices such as metonymies and personification play a significant role in the formation of euphemistic substitutes for the notions of death and dying.

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The Characteristic of Postmodernism - Fragmentation and its impact on the process of English Language Learning: A Case Study

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Abstract— *The teaching of a second language, especially English, seems to be on the raise given the importance of today´s globalized world. This article, an empirical study, was carried out through a survey with close-ended questions and text development, applied to two Chilean schools. The aim of the investigation was to recognize the fragmentation that occurs in the learners' process of acquiring English language, by measuring the use of words and integration of vocabulary, writing and the use of idioms. Theoretically it is assumed that postmodernism is a reality in today´s society, with its characteristics of individualism, fragmentation and atomization of knowledge. The results showed that among those surveyed, there is a lack of developed and applied vocabulary, as well as deficiencies in the idiomatic development, as a result of the atomization and fragmentation of knowledge.*

Keywords— *Culture, Education, English Language, Postmodernism and Fragmentation, Teaching and learning.*

I. INTRODUCTION

This article, an empirical study carried out in two schools in the Maule Region, aims to show how the characteristic of postmodern fragmentation has affected language and its communication processes, and has, thus, become an obstacle in learning a second language.

At first, there is the need to learn English as a state policy in which governments have tried to introduce the language through different school plans. Then there is the postmodernism, which brings us new elements for living in reality and in communicating fluently. In the case of language, changes can be perceived in terms of many abbreviations and symbols that can be used in digital, verbal and written communication, which can increase the difficulties in learning a new language.

II. ENGLISH LANGUAGE TEACHING AND LEARNING

The need to learn English as a second language is increasing because it is the language for international communication (Harmer, 2000, Brown, 2007). English has reached a high level of importance since it is a governmental issue (Cameron, 2003). In Chile, English language is considered a tool that allows global communication as well as access to wider knowledge of information and technology, which will allow countries to meet the demands of a global society (Mineduc, 2012).

Even though English is a subject in the school curriculum, its importance was really noticed in Chile when there was a change in the way it was taught. The change, prompted by the Chilean Ministry of Education (Mineduc, 2004), went from a grammar-based approach to a more communicative one (Mineduc, 2004). In the 1990s, the emphasis was on the development of reading comprehension based on texts of increasing difficulty depending on the course or level evaluated (Villarroel, 1997). Teaching which focused on grammatical rules and behaviorist type of rote-repetitive tasks distanced itself from the classrooms (McBride, 2009). In its place, classes based on communicative activities took over, where the focus was placed on the expression of ideas rather than on the analysis of the formal aspects of the language (Bell, 2005, Larsen-Freeman, 2013, Richards & Rodgers, 2001, Zanón, 2007).

One of the contributions made by the Chilean Ministry of Education to promote English language teaching was the creation of the pioneering and exclusive 'English Open Doors' program (Mineduc, 2004). "English Open Doors", created in 2003, had the mission of improving students´ proficiency level of the language, which they began to learn from 5th to 12th grade, through the definition of national standards for learning English, professional teacher training development and classroom support for teachers all around the country.

However, in spite of establishing an English language program, it has been demonstrated that students of educational establishments in Chile, upon graduating from secondary school, have little mastery in the comprehension of the written language and basic levels of oral production, abilities that are part of the fundamental objectives of the English program in Chile (King, 2007).

With regard to the low results of competency in English language at secondary education, a number of theories have emerged that seek to respond to this difference. One of them argues that the problem is due, in part, to the poor use of methodological techniques in the classroom, noting that they are not adequate for the type of content that is intended to be taught (King, 2007). Other theories that seek to respond to the ineffectiveness of English programs in Chile, argues that the difficulties are due to lack of infrastructure and economic and human resources (Wagner, 2001).

Gaviria and Faustino (2006) reveal that Spanish is the language that predominates in the Chilean English classrooms, especially in public educational establishments, where the teachers and students communicate in L2 when consulted on short topics. In the Chilean context, the lack of resources for teaching English in the educational system is a well-known problem that has dragged on for years (Cancino, 2007). The Institution, Education First (EF), dedicated to international cooperation through the promotion of English language learning, has reported, through their study report, that Chile appears in position 45 among the 80 countries surveyed, ranking at an even lower level than the least developed countries (Education First, 2017).

Different studies show a variety of non-favorable elements as reasons for not achieving the desired learning of the English language in Chile. These reasons are part of postmodernism, wherein the lives of the individuals, especially the lives of the students surveyed, find themselves immersed in decenteredness. A fragmented society makes the search for knowledge be fragmented as well, by making the set of knowledge unviable and more precisely as in this study, the learning of the English language.

III. POSTMODERNISM

Postmodernism is present in society as a whole (Follari, 2010). Some authors argue that postmodernism is a stage of late capitalism, as the case of Habermas (Frais, 2008) or as the one proposed by Giddens (Redon Pantoja, 2011,) who states that this period is like "late modernism". Other authors openly state that postmodernism is a reality that is already set in society, thus Vattimo (2000) recognizes that postmodernism is a different way of being in the world (Hernandez, 2009).

Lyotard (1991) poses this new scenario, where great stories are changed into micro-stories; where, in truth, what is small is what is really concrete in the reality. He clearly states that we are in the postmodern age; "disbelief is regarded as postmodernism in relation to meta-narratives "(Urra, 2010).

Postmodernism is a reality that has permeated all social structures by provoking a cultural change. In these days, ways of becoming family are varied, from the traditional family supported by the structure of father, mother and children, to other ways of becoming family, couples united without any legal or religious bond, gay and lesbian couples who consider themselves a family. Referring to the different types of families, Max Charlesworth (1996) states that there are about twelve types of families, in addition to an unstructured structure, where what is fundamental is postmodern values of equality and moral autonomy (León Correa, 2010).

Furthermore, political organizations have also suffered from the onslaught of postmodernism. It is enough to see the number of militants registered especially young militants who are duly registered in official political party lists. Something similar is happening with churches, where it can be observed that more and more members are elderly people. It is possible to list many institutions that do not represent the social subjects, but even so, persist on going about their daily activities, looking for ways to articulate new roles within society or ways of attracting more members to their ranks or ways to be more credible within society. González Carvajal (1991) states that the transition from Prometheus being a modern hero to being a postmodern Narcissus is a characteristic of postmodernism, characterized by a search for personal satisfactions and individualistic character. That is why the postmodern society is evidenced in its institutions, fundamentally because of its fragmentation or weakening.

3.1. Postmodernism and knowledge transfer

There is a complex problem regarding knowledge transfer because it allows the cultural survival of a social group in an identity of cohesion and integration. However, a postmodern society is by definition fragmented (Sosa Sanchez, 2008). Therefore, the transfer of knowledge to younger generations is also fragmented; that is to say, a discussion between quality and quantity emerges, or, in other words, between coverage and opportunities, which could mean that in the effort to cover the entire educational demand, at any level, quality might not be considered, or more complex yet, the opportunities that the subject or individual will have in the acquisition of new knowledge or knowledge period (Lyotard, 1991), needed to relate and interact in everyday life.

The fragmentation of society is characterized by the rise of social groups joined together by highly concrete

specific demands, which, upon fulfillment, get dissolved quickly (Follari, 2010). There is also a backtracking of oneself and no matter the reality of the individual or the others, these two fronts are given by fragmentation, which can also hold true in the reality of society in terms of the self-imposed division between those who have economic means and those who do not. Social class today is not just a sociological reality, but a contingent reality as well, and which, according to each individual´s needs will be accommodated in one context or the other, or in a determined fragment. In the same way, social segregation occurs through the market, that is to say, based on the market access that each individual has.

Postmodern culture poses challenges on knowledge transfer and on the knowledge of society as a whole, especially when it comes to introducing a new language, different from the native one, because fragmentation and individualism collaborate in secluding themselves and not open up to any possibilities of other scenarios.

IV.   METHODOLOGY AND DESIGN

This article is an empirical study that provides knowledge from a survey carried out on fourteen 12th grade students from two different high schools in the city of Constitution, Chile, a private subsidized one, and a municipal one.

The general objective of the survey is to recognize the fragmentation that the students possess in the acquisition of knowledge, measured through the use and integration of vocabulary, writing and the use of idioms, when answering the survey. Furthermore, a description will be given on how postmodernism, in its fragmentation characteristic, influences the loss of or the changes into the formal language when writing and explaining ideas and situations.

The application of the English language knowledge and their competence will be observed through a translation exercise taken up by the students and then an analysis of the information collected will be formulated to arrive at a consensus. This analysis is reflected in a table showcasing achieved outcomes (see Table 1), or those not achieved; idioms and apostrophes used as well as a bar graph showing the percentages reached (see Fig 1) by the respondents in the different tabulation categories.

4.1. Basis of the survey

The survey consists of three topics: writing an idea, writing an action and writing the translation to a sentence with the help of a dictionary included in the survey. Its tabulation will be carried out through a table with categories defined by the objectives stated.

4.2. Analysis

Three categories were used to analyze the survey: writing, use of apostrophes and idioms. In addition, the translation from Spanish to English was also added.

Writing is meant as an aid that monitors the capacity of the respondent to comprehend the question and to answer correctly and intelligibly. Idioms are the respondent´s own words or that which belongs to a particular register or by a specific sector of the society, but incorrect with reference to the lexicon. Finally, apostrophes are an arbitrary decision, reducing the word length, not forgetting that in Spanish there is no such modality.

As for the first question asked: to explain an idea; 50% of respondents were successful in writing, making the idea understandable. However, the use of language is very synthetic, the vocabulary students use to express themselves are poor in terms of using the precise and detailed lexicon, finally they end up giving general and vague ideas of what is a "carrete", for example. Furthermore, they revealed a lack of writing skills to fully explain the idea asked for and only one respondent gave an additional meaning as an alternative to the idea consulted upon, it was the description of an object where thread is wound (Thread spool or reel).

In the second question, about description, 57.1% showed that they are not able to describe their arrival to school because they muddle up their insights as to how they felt going to school with the recurring act of heading to school every morning. Therefore, they cannot describe what is asked: 'to just write about their arrival to school every morning'.

As far as the translation from Spanish to English, 100% of students surveyed did a literal translation, (i.e.) verbatim or word for word, without decoding the language and they also apply a minimum amount of syntactic rules. (See Table 1).

Table.1: Outcomes Achieved

|	Writing (not achieved)	Idioms	Apostrophes
Idea	50%	2	0
Description	57,1%	0	1
Translation	100%	0	0
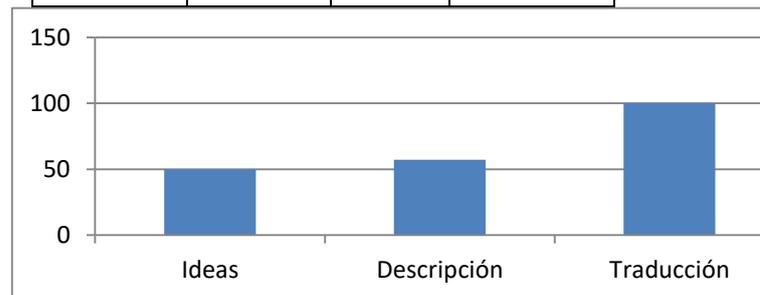
Fig.1: Outcomes not achieved

V. RESULTS AND CONCLUSION

At first, it can be stated that the students surveyed are unable to write their idea accurately, their production is a sort of vague idea, without delving adequately into the description of the concept, to make it more understandable. This could be explained by pointing out the fact that they lack sufficient vocabulary interrelated with other knowledge taught in school.

It can be observed, as a way of concluding question 2, which more than 57.1% of the respondents cannot describe their arrival to school correctly, but rather give explanations about their feelings of how they felt when they arrived to the establishment. They did not describe the physical space in which they were situated, nor did they relate it to time, the time they arrived or the conditions in which they arrived. This could be explained from the standpoint of the characteristics of postmodernism, which highly emphasizes individualistic factors, unrelated to others, with the other one being the spatial, the temporal or the individual.

The third survey question shows that the respondents do not know how to translate a sentence from Spanish to English, but rather make a literal translation. This can be explained by the fact that students have been subjected to poor teaching-learning processes or because they fail to integrate the knowledge acquired to a specific situation through the use of the language.

In general, it can be stated that this survey points to elements that indicate the fact that postmodernism has permeated the structures of language. With regard to the synthesis they perform to explain ideas or to describe situations, i.e. the atomization of discourse is quite evident in each of the formative stages of an individual, perhaps helped out by social networks, which limit the abundant use of language and vocabulary.

It is necessary to deepen studies that can account for the loss of language in favor of atomization, which can in turn, prevent the adequate learning of the English language even when considering the synthesis of the English language. This by all means, requires broader knowledge and mastery of expression of ideas, description, writing and everything that has to do with a vernacular language in order to attain a new language, such as English.

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When Truth Voices the Same Text Through more than One Author: A Comparative Study of Tolstoy's "Oak Scene" and Larkin's "The Trees"

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I. INTRODUCTION

The first glimpse at the scene of the *"oak tree"* at the beginning of Part 3, of Tolstoy's novel "*War and Peace*" strongly reminded me of Philip Larkin's poem *"The Trees"*. On first reflection, the two authors are held in the highest esteem by critics, biographers and generations of readers. Examining all available relevant sources, it has become obvious that this alleged imitation has completely escaped researchers' notice . Also, our initial survey has shown that a plethora of research has been conducted on Tolstoy's " *War and Peace*". To mention just a few studies: Trepanier (2011). Romney (2011), Bell (2002), Bencivenga (2006), Schwarz (2014), and a relatively fewer scholarly enquiries have been carried out on Larkin's "*The Trees*". Among them are: Ibrahim (2013), Upadhyay (2017), Banerjee (2008) , however, as yet, no attempt, to the extent of our knowledge, has been made to bring the two texts together by way of comparison and /or contrast.

The present study will consult biographical sources in search of possible shared grounds that could account for any literary affinity between the two authors who are apparently incompatible, as we will try to demonstrate in more details later in this paper, in almost all aspects of their real lives as well as their artistic resourcefulness. Furthermore, the two texts will be read together and rather than sketching a superior/inferior or precursor / epigone relationship between them, the present study will try to use the critical commentary on one text to illuminate aspects of the other, and thus get the synergy of both texts.

II. CONCEPTUAL BACKGROUND

Taylor (2000), remarks that it is not uncommon even for illustrious writers and musicians to be involved in plagiarism suits, and that the regularity of such allegations represents a major characteristic of our modern cultural life. In support of his claim, Taylor provides a list of famous authors each of whom has recently been discredited on account of conscious imitation. Among them are : David Lodge , Ian McEwan and Oliver Russell.

It is beyond dispute that violation of copyright is construed as a crime in law systems, and that unacknowledged copying has been claimed to be a crime since writing became a profession. However; in literature, according to Taylor (ibid), it is hard to substantiate a case of suspected plagiarism as there is no copyright on images and only word for word copying can prove the charge. The complexity inherent in any effort to trace a line of authorial influence in a literary text lies in the fact that a text is embedded in an inaccessible circles of cultural and sociolinguistic contexts in which it is produced and received. It is worth noting that literary plagiarism as a criminal act is dealt with in accordance with moral and legal standards via lawsuits and forensic evidence, but more commonly it is just an aesthetic judgment in which a critic drops his/her personal conclusion regarding a given text's breach of originality standard and/or its textual or ideological similarity to another text.

The notion of textual similarity is thoroughly discussed by Ronald Barthes, a French essayist and critic, who states that "*any text is an intertext*" (Sanders 2006: 15). Barthes' statement, it seems, confirms Allen's (2000) assertion that Barthes does not look for final meaning in the text and that his textual analysis strives for tracing the manner in which a text, borrowing Barthes' words , "*explodes and disperses*"(ibid: 77)

Related to any discussion about similarity and coincidence is the idea of intertextuality, which holds that a text's meaning is shaped by another text or that a text is a permutation of other texts. Based on this assumption, one cannot overlook the fact that writers are often walking this thin line between intertextulity and plagiarism. Helene (2010) believes that imitation is in the heart of literary writing, at least in the sense that writers draw on their own previous reading. Thus, she claims that writers' strife for originality is self-contradictory and paradoxical. She also argues that the concept of originality turns to pieces when confronted with the reality of a text. She quotes Giraudouxas as saying: "*Plagiarism is the basis of all literary expression, except the first, which is in fact unknown"* (Helene,ibid: 2).

This last point is given some credibility by Hick's (2013: 161) claim that when Hegemann, a German writer, published her novel " Axolotl Roadkill" and was criticized for copying from Airen's "Strobo", she admitted taking from Airen's novel and apologized, but defended her literary approach arguing that " *there is no such thing as originality anyway, just authenticity*". There seems to be some logic in Hegemann's claim that originality does not exist. That is probably true since " originality" suggests first example which is untraceable, whereas "authenticity" is attainable as it only means genuineness and trueness.

The view of Helene(ibid) is shared by Zuccala (2012) who comes up with the interesting idea of educated imagination in which she supposes that humans are motivated to recreate familiar metaphors. It is this recreated metaphor, according to Zuccala (ibid), that critics should be looking for in any work of literature, and that the function of a critic is to try to interpret a work of literature in the light the literature he/she knows.

Perhaps it is also illuminating to throw some light on the study of Amidu (2001) on whether or not Tarafa has stolen from Imru- Al Qays (both were Arab pre-Islamic poets). In his treatment of the dispute, he mentions that the issue of literary ownership provokes a number of controversial questions: which poet lived off the work of another, who treated what theme better, who was the first poet to employ a special idiom or a pattern of theme distribution, but to him, the vital question lies in the possibility or otherwise of two or more poets treating the same motif in similar or identical wording; that is, coincidence of phraseology and thoughts. As he further argues, the classical literary corpus exhibits not a few examples of poetical pieces which have similar wording although they are presumed to have been produced by different authors.

Wiley (2008:220) elaborates on Amidu's point assuming that the issue of conscious influence is obscured by the Romantic writers. He reports Coleridge justifying his appropriations from Friedrich Schelling as saying:

" *Truth may voice the same text through more than one author and I care not from whose mouth the sounds are supposed to proceed, if only the words are audible and intelligible* ".

He also reports Mathew Lewis when admitted to plagiarism in his Novel "The Monk" as saying "

"*It may be called plagiarism but it deserves praise as the great writing consists in selecting what is most stimulant from works of our predecessors and in uniting gathered beauty in a new whole*" .

One reads in the above quotations a trend in Romanticism that seems to delineate creativity as making new combinations of already existing ideas and forms. This point is in harmony with Vaver's (2012) claim that arts

and literature flourished well enough in the Enlightenment and the Victorian era without the principle of infringement being in use.

Mole (2008) differentiates between culpable and poetical versions of plagiarism. According to him, the first occurs when the borrowings are conscious, unfamiliar, unacknowledged and unimproved. Reversely, imitation could be excused if the borrowings are unconscious or if the source is cited or if the copied material is well known that an informed reader would recognize it, and if the poet has improved it.

The foregoing discussion roughly culminates in three points relevant to our present concern. Simply put, the first point is that plagiarism, it seems, is on every writer's mind. The second is that there is no systematic way to identify plagiarism. The third point pertains to the fact that there seems to be no uniform agreement among literary theorists on condemnation of plagiarism, unless it is word for word copying which is obviously culpable. In fact, some critics and writers think that the imitation in which the plagiarist improves the visions of the original is not only harmless but is desirable.

The Two Authors Considered:

What sets Larkin aside from Tolstoy, apart from the fact that each belongs to a different genre, is the literary eras in which they appeared. Tolstoy lived in the epoch of Romanticism, whereas, Larkin teamed up with the modernists. Thus, to contrast the two authors, one might as well need to contrast the movements of Romanticism and Modernism, and that would undeniably be too big an undertaking to be squeezed in the present study. However if one gives little attention to this chronological aspect of their creativity, the similarities that have been spotted seem to overshadow all their possible ideological and stylistic discrepancies.

Philip Larkin is a poet whose ingenuity I personally appreciate. He is in the list of poets whose writings are particularly appealing to me, and he has always been among the selection I teach to my students at university. My instinct about him is that he is an original writer who has provided readers of English literature with a unique literary experience. However; this should in no way mean that my judgment of him is impressionistic. Critics hold him to be one of the most outstanding English poets: Michael (2012) reports an article in "*The Times*" listing the 50 Best British Writers since 1945, with Philip Larkin leading the list, and George Orwell in second position. He is also described by Salwik (2010) as one of the finest and most read poets in England since WW11, and by Ross (1993) as the poetwho enjoyed the affections and consequent popularity not bestowedto a poet since Tennyson. Wheatcroft (1993) accounts for the fame he enjoyed by claiming that he (Larkin) has something

"English" in the sparseness of the output of poem he has produced . In his words:

"Over the remaining twenty three years of his life, he became talismanic and far more famous, that itself was striking in view of how exiguous his output was. There was something "English" also (again, may be too self-consciously so) about that exiguity. A statement- as it were, that we don't have to write big books like the Americans and the Russians, we can get away just with writing four pamphlets of no more than forty eight pages each"(Wheatcroft, 1993: 104)

Larkin's uncompromising condemnation of Russian literature is of special significance to the present study as it might vaguely or disguisedly encapsulate his attitude towards Tolstoy. This tentative generalization is further strengthened by autobiographical evidence in which Larkin himself offers the ground to think of him as distant from Tolstoy: In a letter to his muse and mistress Monica Jones in 1966,Larkin related his recollections and memories about his habit of excessive engagement with writing fiction and poetry when he was a schoolboy, motivated, as he claimed, by a strong desire to be a key figure in the realm of literature. Interestingly, he, derogatively, admitted that he held everything off in order to dedicate all his time to writing as though he were Tolstoy (Gilroy, 2007).

Spurred by the fact that Larkin is critical of Russian writings basically for their lengthened plots , and spurred as well by Larkin's disparaging reference to Tolstoy, one can't help following the line of thought in which Larkin might not have been influenced by Tolstoy, especially as regards "*War and Peace*" which, if we take Larkin's word, would be the most repulsive text combining every element that Larkin loathes: lengthiness of plot as well as themes of spirituality, patriotism, and family life all of which were outside Larkin's circle of interest.

To further pursue the argument of the unlikeliness of Larkin's borrowing from, or consciously copying Tolstoy, it is fundamental to expose the two authors as diametrically opposed in the way their creativity is generated. From Salwak's (2010)standpoint, the concerns of pornography, sexism, racism, misogyny, gloom and lack of progress in life are persistent themes in Larkin's writings .This claim is backed by Motion's (a poet and biographer) description of him as " *the poet who had been greatly admired as the writer of haunting poems of melancholy and sadness"(cited in Banerjee,2008: 428).*

Reading Larkin, you are sure not to miss this melancholy which seems to pervade his correspondence, and more importantly, his poetry. As for his religious identity, Rácz (2012) describes Larkin as the most clearly agnostic of all twentieth century poets.

In contrast with Larkin, Tolstoy is thought of as a religious thinker and a social reformer. Moral and political views can easily be traced through his writings. He is viewed by Blume (2011:327) as a religious figure who "*sought to find his moral voice in his fictional works.*" And that he is " *a brand connoting politics and religion as much or more than art* ". Blume also reportsa claim made by "The Times", in Tolstoy's eightieth birthday celebration, that Tolstoy was often received according to opinion on his politics or his religion rather than on the basis of his literary artistry. In line with this point is that of Fuller (2009), who describes Tolstoy as a campaigner for social justice who demonstrated courage of his convictions.

In light of the foregoing discussion, there seems to be little doubt that Larkin could have been drawn to Tolstoy. It appears that the two writers have considerably different outlooks on life, and each of them appeals to a different community of readers and that Tolstoy, in his literary and real-life endeavors, had a charisma which Larkin totally lacked. Larkin's writings are different from that of Tolstoy in that they do not seem to comprise didactic themes. Tolstoy's literature is instructional as well as entertaining, and Tolstoy and Larkin are as far away from each other as a strict follower of religion should be from an agnostic.

Thus the two writers could be polarized on ideological and religious grounds, as well as on the basis of the literary movements they belonged to, and of course, on the basis of their different categories of literary composition.

In deciding on the issue of textual conformity, which has so far been deliberately avoided, a number of considerations should be taken into account:

First, we have to acknowledge that whether or not Larkin actually drew upon Tolstoy, and whether or not the detected similarity between the two texts is to be interpreted as sheer coincidence, all that may never be answered for sure. The most sensible proposition, we believe, is to accept Al-'Askarõ's view , cited in Amidu (2001) that in cases of suspected plagiarism only God knows where the truth lies.

A claim of plagiarism is usually hard to uphold. The writer accused of copying has to be cognizant of the parallels between his work and that of another author. It is ,presumably, intentional, so the question here is how might one be able to confirm an intention? Therefore, this study will adopta milder attitude towards this unproved allegation.

Second, There seems to be no solid evidence as for any unacknowledged presence of Tolstoy in Larkin's life. Nothing of the whole literature that has been explored suggests that Larkin has read or even expressed a liking to Tolstoy, or to Russian literature at large. To the contrary, as Wheatcroft's quotation above shows, Larkin is critical of Russian literature. Also Thompson (2014: 128) quotes

David Foster Wallace as saying " *I am the only 'postmodernist' you'll ever meet who absolutely worships Leo Tolstoy*" . For the sake of argument, this point of Thompson could be projected onto Larkin as he is part of the postmodernist movement which was dominant by the time he emerged from his youthful phase of literary career.

Third, as regards Tolstoy's image in England, Sampson (1990) sets up a contrast between the reception of Tolstoy in France and in England. He found out that Tolstoy was more favored in France and that the novel "*War and Peace*" ignited criticism and disapproval in England fueled by a prevailing attitude that a writer should portray his contemporary society and not a historical society about which he has limited knowledge. Sampson supported this last point by saying that during the WW11, many more conscientious objectors to war came from England than from France. He also referred to Tolstoy's short stay in England (only a couple of weeks) compared to a long time spent in France. We believe that these last two points of Sampson are far-fetched and negligible.

Interestingly,Blume (2011) maintains that Tolstoy was not introduced to the English reader until the turn of the twentieth century , when he accessed England via French translations of his works. This association with the French language, according to Blume, limited Tolstoy's readership in England to the upper classes and elites; not only that but he was mainly introduced, according to Blume, as a public figure whose proclamations against the church and his arguments against the government were detailed in articles in "The Times".

At least, one conclusion could be drawn from the above discussion; there seems to be no evidence that Larkin was directly familiar with Tolstoy's "*War and Peace*". Establishing this point as a fact could constitute tentative evidence that Tolstoy has never been a precursor to Larkin even though this supposition is blatantly contradicted by the fact that the two passages are too similar to render sheer coincidence credible.

The Two Texts Considered:

Before engaging with the texts of our focus, three points need to be highlighted. one is that the present study will not dwell on the issue of Larkin's conscious imitation of Tolstoy, as the previous discussion has simultaneously substantiated both its likelihood and its unlikelihood. The second point is that issues pertaining to the aesthetical value of the two texts, whether the value inherent in the composition or that stemming from creative engagement between the text and the reader, is outside the scope of the present study. One reason for turning the artistic evaluation of the two texts out of our present concern is that the two passages represent two different literary discourses, each of which has its different set of tools for

evaluation. Add to this, our deep conviction that comparing an original text with a translated one, will definitely do injustice to both texts. The main purpose of this inter-textual reading of the two texts is to illuminate both texts by re-reading one with the other in mind. The third point is that throughout the coming discussion, the visions of the two authors under scrutiny will be presented through their narrative personae; "*the oak*" will speak for Tolstoy and " *the speaker*", for Larkin.

Now let's turn to the passage of *the oak tree* in Tolstoy's "*War and Peace*". The scene of the *oak tree* comes at the beginning of Part 3, when Prince Andrew is on the verge of undergoing major psychological transformation as he bumps into an oak tree during a journey he is making to one of his estates. Holmes (2015) has created Prince Andrew's character background:

"Prince Andrei is a rich, handsome, intelligent man in his early 30s, highly capable, but bored, depressed, self-preoccupied and disillusioned. Andrei's mother is dead and he shares his household with his sister and domineering father. His wife – whom he did not love – has recently died in childbirth, leaving him with a young son. It is early spring. Andrei is making a journey to inspect one of his many estates"(Holmes,2015: 186).

Tolstoy's oak scene runs as follows:

"*At the edge of the road stood an oak. It was an enormous tree, double a man's span, with ancient scars where branches had long ago been lopped off and bark stripped away. With huge ungainly limbs sprawling unsymmetrically, with gnarled hands and fingers, it stood, an aged monster, angry and scornful, among the smiling birch trees. This oak alone refused to yield to the season's spell, spurning both spring and sunshine. "Spring, and love, and happiness!" this oak seemed to say, "Are you not weary of the same stupid meaningless tale? I have no faith in your hopes and illusions" there were flowers and grass under the oak too, but it stood among them scowling, rigid, misshapen and grim as ever. "Yes, the oak is right, a thousand times right", mused Prince Andrei. "Others – the young – may be caught anew by this delusion but we know what life is – our life is finished!" (Tolstoy 1978 reprint: 492).*

The following lines are the opening lines of Larkin's "*The Trees*".

The trees are coming into leaf
Like something almost being said
The recent buds relax and spread
Their greenness is a kind of grief
(Larkin 1974: 12)

Now let's compare the attitude of the speaker in Larkin's lines towards spring to that of Tolstoy's barren oak:

'"*Spring, love, happiness!' this oak seemed to say"(Tolstoy:492).*

The first, and probably the most obvious, similarity between the two literary passages is that both scenes are set in spring. In Larkin's poem, the image of spring is spontaneously evoked by way of association. From the words *"the trees are coming to leaf"* one can easily surmise that this scene is in spring. The use of the progressive form designates the on-going state of the season. Similarly , In Tolstoy's passage spring is directly revealed "*Spring, the season of love and happiness"*. It goes without saying that both the speaker and the oak apprehend spring as signifying life, rebirth and reproduction. This life is conveyed visually in Larkin's poem by the evoked image of sprouting leaves, whereas in Tolstoy's passage it is verbally expressed when spring is described as cheerful and lovely. The two passages start optimistically. Both the desperate oak and the speaker , who is also agitated, are taken by what they later realize as apparently fleeting and illusive happiness. The speaker and the oak seem to converge in that they are fully aware of the inescapable natural processes that are inexorably at work in what might be called the life cycle represented in the process of flowering and, later, of shedding signifying birth and death. Banerjee (2008) proposes that the speaker in Larkin's "*The Trees*" is celebrating nature as it does not suffer from the terminal finalities of human life. The new leaves replace the dead ones in spring and they wane and die in autumn. Projecting the same idea of Banerjee onto the oak could constitute a further aspect of concordance between the two passages. On a deeper level, this scene in both passages is a commentary on our existence as it revolves around the cyclical nature of life illuminating the possibility, for human beings, of always starting again; if trees can renovate their life, perhaps man can, too.

Though not verbatim, Tolstoy's phrase*" the oak seemed to say*" , and Larkin's "*They (the trees) seem to say*" are just one example of total coincidence in phraseology which might give strong support to the line of conscious copying. However, one could find a way out for Larkin as "*seems to say*" is probably a commonly used phrase and no author could claim personal ownership of it, and it does not necessarily have any idiosyncratic reference or value. Taylor (2000) argues that almost every writer starts off with a pile of pet phrases stacked up in his head which close critical inspection reveals. Vaver (2012), argues that in order for a sentence to qualify for copyright treatment, what needs to be established is that in the production of this sentence it took the writer a long time drafting, refining, iterating, deleting, adding and changing of mind as to whether to drop or retain the sentence altogether. It is clear that a work of literature involves using a variety of skills and making judgments.

Coincidence of ideas can also be read from Tolstoy's "*the oak seemed to say*" and Larkin's " *something almost said*". The oak and the speaker are eagerly waiting for some news which is either delayed or faintly expressed as suggested by the expressions above. Ostensibly, it is the news of the new spring life carrying with it elation, hope and regeneration.

Although the phrases "*almost said"* and " *seemed to say*" actually mean " nothing has really been said" , they could also be taken as hints to a spark of hope in the oak and the speaker as for the essence of the awaited message which could not possibly be anything other than that life is renewable. They seem to know the "unsaid" or "faintly expressed" message beforehand and obviously they believe that the trees are surely deluded if this delayed message excludes death. So, the oak and the speaker ridicule the attitude of the trees and leaves towards this transient pleasure with its short span and with death at its heels. Adopting this view of the speaker and equally of the oak , one could mark the trees' contentment as mere foolishness.

This sillyjoy that prevails among the trees in both passages also lends itself as an instance of total coincidence between the two texts. In Larkin's poem, the phrase "*the recent buds relax and spread*" could be taken as a manifestation of liveliness and glee. The buds seem to be greeting or welcoming life. The same idea is found in Tolstoy's passage as the awkward lonely oak tree is *"among the smiling birch trees*" . Like Larkin's trees, Tolstoy's birch trees are smiling to spring and welcoming the new life with wild exuberance.

The expression " *their greenness is a kind of grief* " suggests that the speaker wallows in self-pity seeing that his youth is not renovated like that of trees. Another equally plausible suggestion is that his unhappiness might have been afflicted by a feeling of sympathy for the trees resulting from his deep awareness that this greenness and blossoming is only short-lived and the buds will soon be devastated. The same idea is identified in the oak's response to spring:

With huge ungainly limbs sprawling unsymmetrically, and its gnarled hands and fingers, it stood an aged, stern, and scornful monster among the smiling birch trees" Spring, and love, and happiness!" this oak seemed to say, *"Are you not weary of the same stupid meaningless tale?(Tolstoy; 492).*

The extract above, reflects a big old , stern oak with lost branches and scarred bark amid, to borrow Wordsworth words in his masterpiece, "Daffodils", "the jocund company" of birch trees. The oak rejects spring as "*a stupid meaningless tale*", that causes weariness rather than happiness. Like the speaker in Larkin's "*The Trees*", the oak probably feels envious of the youthful glamor seen in the look of the birch trees, or it might be touched with the feeling of uneasiness on account of its awareness that this new life will soon succumb to death.

The idea of spring or greenness eliciting dismay whether resulting from an emotion of antipathy or owing to excessive awareness of the awaiting destiny, is so discrepant from the response of the solitary rambler in Wordsworth's " *Daffodils*". The lone wanderer of Wordsworth cheers himself up with the company of the swaying daffodils; an experience which immediately provides him with a sense of relatedness, and whose vivid memory becomes a permanent instigator of delight and hope.

The second stanza of "*The Trees*" reads:

Is that they are born again

And we grow old? No, they die too

Their yearly trick of looking new

Is written down in rings of grain.

(Larkin: 12)

And Tolstoy's passage proceeds:

"Are you not weary of that stupid, meaningless, constantly repeated fraud? Always the same and always a fraud? There is no spring, no sun, no happiness Look at those cramped dead firs, ever the same, and at me too, sticking out my broken and barked fingers just where they have grown, whether from my back or my sides: as they have grown so I stand, and I do not believe in your hopes and your lies. " (Tolstoy: 492)

Again here are two marvelously matching scenes. The speaker in the poem is wondering whether the trees are born again every spring, but he soon finds the answer for himself; they age and perish, too, like us human beings. He realizes that the flowering of new leaves he sees is just a trick and a fabrication of looking young and new.

According to (Ibrahim 2013: 115), the phrase "*rings of grain*" denotes that "*despite the fresh outer appearances, the trees are growing old inside*". Undoubtedly, the poem is trying to say that, after graying and shedding of leaves, a circle is scratched in the outer edge of the stem. This circle is a sign of death as it is an indication of life. Just as the "*rings of grain*" represent a concrete evidence that old age is engraved in trees' trunks in Larkin's "*The Trees*", the expression "*sticking out my broken and barked fingers*" indicates that old age is also reflected in the cramped firs and broken and barked branches of the oak.

Like the speaker, the oak rejects spring and views it as incurring false hopes and lies.It even goes further to question and deny cosmic truths like the existence of the Sun. Regarding this last point, the speaker seems to be a little bit more optimistic in that he views life and death not as incompatible or mutually exclusive, but as existing side by side: Life is followed by death and death by life. The oak does not seem to recognize these fleeting illusions of life and this short-lived spring, therefore it fails to see the spring, the Sun, and the bliss felt by the trees "*There is no spring, no Sun, no happiness*".

Both the speaker and the oak do not believe in the hopes of rebirth and regeneration. To the oak, the hope of resurrection is absurd *" I don't believe in your hopes and in your lies"*. in the same way the speaker believes that trees' immortality is beyond consideration; *" No, They die too"*. The underlying message that both scenes subtly convey is our natural instinct to attempt to hide the reality of our age as youth is considered a blessing and that it is always flattering to look younger.

Curiously, the speaker and the oak seem to be a little attracted to what they have rejected. On his journey back home, Prince Andrew encounters the same oak again:

Everything was in blossom, the nightingales trilled and caroled, now near, now far away. The old oak, quite transfigured, spread out a canopy of dark sappy green, and seemed to swoon and sway in the rays of the evening sun. There was nothing to be seen now of knotted fingers and scars, or old doubts and sorrows. Through the rough century old bark, even where there were no twigs, leaves had sprouted, so juicy, so young it was hard to believe that aged veteran had born them. "Yes it is the same oak" thought Prince Andrei, and all once he was seized by an irrational, spring like feeling of joy and renewal(Tolstoy: 497)

And Larkin concludes his poem with these lines*:*

Yes still the unresting castles thresh

In full-grown thickness every May

Last year dead, they seem to say

Begin afresh, afresh, afresh

(Larkin: 12)

Once more, here is a case of total coincidence. The two passages equally celebrate the power of hope and resistance that the trees seem possess. The oak tree is vividly embracing the wind which it has, earlier, withstood" *the nightingales trilled and caroled, now near, now far away"* .In the same way the trees resist the winds of May, "unresting castles thresh in May". The image of a violently beating wind summoned by the word "thresh" in Larkin's poem, and the expression *"where branches had long ago been lopped off and bark stripped away"* in Tolstoy's Passage, is now giving way to a slight breeze that gently ruffles the blossoming tree leaves.

Tolstoy's portrayal of the wind as a tune corresponds to that of Samuel Butler Coleridge in his poem "The Nightingale":

And hark! the Nightingale begins its song,

Most musical, most melancholy Bird!

A melancholy Bird? O idle thought!

In nature there is nothing melancholy.

In the above lines, Coleridge is dissident of the way people describe the wind, a bird or any aspect of nature as melancholy. To him this is an inherited misconception and that melancholy is a pure production of man's heart

that he has projected onto nature. This point of Coleridge rebuts the rudimentary attitudes of both the oak and the speaker.

Going back to the two texts of our present concern, the speaker and, equally the oak, seem to accept the invitation to be joyful. Banerjee (2008) thinks that the speaker becomes responsive to the promise of hope that the leaves avow its fulfillment. This entails that the speaker and the oak are vacillating between being simultaneously undeceived and accepting what they perceive as the falsehood of the situation.

The last stanza in Larkin's "*The Trees*" is a celebration of spring zest in natural cycles, even though they know that the whole thing is death disguised in life:

Last year dead, they seem to say
Begin afresh, afresh, afresh

Likewise, on his journey back, Prince Andrew beholds enormous transformation inthe oak's appearance:

Everything was in blossom, the nightingales trilled and caroled, now near, now far away. The old oak, quite transfigured, spread out a canopy of dark sappy green, and seemed to swoon and sway in the rays of the evening Sun

Three important points arise from the extracts above; one is that no matter how bleak or austere life becomes, there is always hope; the second is that one needs to concede that the ideas one holds forth are not always true, and the third point is that what matters is the internal persuasions one has, not the external appearance.

A final point which the present study is trying to assert, and which is probably subtly reiterated throughout the previous discussion, is that one way of handling similar texts could be by viewing them as complementary andas canceling each other's debt rather than always holding them as competing for supremacy and novelty .

III. CONCLUSION

Read together, the two texts have revealed diverse trajectories of possible literary influence. Similarities are found in ideas, phraseology and, more importantly, in the process of perceptual engagement with reality. Adopting Holme's (2015) psychiatric model which he has developed to analyze the oak scene, the oak, which symbolizes Prince Andrew's deplorable plight, has gone through three stages: the preoccupation of depression, relatedness and finally recovery. In other words, there is a consciousness development route starting with rejection, through ambivalence and finally leading to acceptance .The speaker in Larkin's "*The Trees*" seems to follow the same suit.

Finally, the major concern of the present study is to shed some light on the analogy between the two texts whose connection, though conspicuous, has gone unnoticed byreaders, commentators and critics.It is our firm belief

that for someone who has read Larkin's "*The Trees*", it is hard not to remember it while reading Tolstoy's oak scene. However, one is tempted to pick Coleridge's words" *Truth may voice the same text through more than one author"* , and Al-'Askarõ's statement that in cases of suspected plagiarism only God knows where the truth lies.

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Factors Influencing Economic Growth in Developing Countries

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Abstract— This study draws on a survey to investigate the non-economic factors underlying economic growth. The aim of this study is to examine the impact of non-economic factors on economic growth in Kurdistan region of Iraq. An empirical quantitative technique utilized to analyze the present research. The sample size was 71 forms were collected that were accomplished accurately. The findings of the questionnaire provide empirical support to a number of significant research hypotheses, contributing in this way to existing literature. However, the findings revealed that the highest preventing corruption or establishing an effective anti-corruption will have a significant and positive impact on economic growth.

Keywords— Non-economic factors, Economic growth, Developing countries, Kurdistan.

I. INTRODUCTION

Since producing supported economic in Kurdistan stays a standout amongst the most squeezing difficulties to advancement, it is basic that Kurdistan-specific determinants of economic growth are examined. In the meantime, despite the slow situation of Kurdistan's economic growth and its ability to move in thirty years from undergrowth and outrageous destitution to a rising worldwide economic power had pulled in the consideration of numerous creating nations, incorporating those in Kurdistan. For Kurdistan, the key variables driving its economic growth are residential speculation, exchange receptiveness, introductory wage, and rustic offer of the populace. Elements driving down Kurdistan's growth incorporate expansion rate, residential credit to the private part, net advancement inflows, populace growth, phone thickness, and oil and horticultural/crude materials costs. One key finding is that while Kurdistan is twice as open as Kurdistan, transparency does not emphatically and essentially influence Kurdistan's growth, not at all like in Kurdistan. The essential source is that Kurdistan imports more than it delivers out while the turnaround is valid for Kurdistan. Besides, the structure of Kurdistan's fares is one-sided towards customary essential product trades not at all like Kurdistan that has quickly moved towards makes.

There are some economic unavoidable issues facing everyone that underline every single economic clarification of growth. Potentially the most noteworthy factor is that, keeping in mind the end goal to aggregate the capital products, the purchaser merchandise should be inevitable at present to create more units of customer products later on. An expansion in the measure of capital products or capital arrangement is named as a venture. For the economic growth to happen the level of speculation must be more noteworthy than the measure of deterioration, i.e. the amount by which machines destroy or end up obsolete amid the year. The more prominent the power of venture over devaluation the bigger the planned yield of the economy later on. Acs, et al., (2018) proposed that genuine economic growth can be contemplated utilizing an idea of two-segment, economic growth – a deviation or business cycle and an economic pattern part.

The pattern part or economic growth is responsible for the long haul extension and depicts economic effectiveness. The deviation segment of economic growth needs to have a zero mean an incentive over the long haul. Ogundari and Awokuse, (2018), inquired about and proposed exogenous stuns as the power driving vacillations of the genuine GDP growth rate. Their exploration amid the most recent 30 years has uncovered various highlights of the foremost factors engaged with the portrayal of the economic advancement however still numerous issues still exist in managing the hypothesis of economic growth. Croes, et al., (2018), proposed a GDP growth demonstrate that needy just on the adjustment in a particular age associate in the populace and the achieved level of genuine GDP per capita. The model expressed that, genuine GDP per capita has a steady growth increase and the watched vacillations can be clarified by the populace segment change. The model has disclosed that in created nations the genuine GDP per capita with time, more often than not develops alongside a straight line if no critical change in the particular age populace saw in the characterized period. The relative growth rate of GDP can be influenced by various variables, some of which demonstrate a reverse relationship while different elements demonstrate an immediate relationship. This paper is

dedicated to break down the degree to which those variables influence GDP growth in creating nations when contrasted with creating nations. The previous decade has seen a restored enthusiasm for the principle factors driving economic growth in the creating nations. A couple of nations – including the United States, the innovation pioneer – have encountered an increasing speed in growth of GDP per capita, yet other real economies have failed behind, bringing up issues with regards to the part of mechanical advance and also approach and establishments. This paper goes for revealing some insight into these issues by introducing proof on the long haul interfaces between approach settings, organizations and economic growth in creating nations while controlling for hidden contrasts in mechanical advance. Specifically, the concentration is two-overlap: to start with, on the conceivable impacts of human capital, innovative work movement, macroeconomic and basic arrangement settings, exchange strategy and budgetary economic situations on economic effectiveness; second, on the impacts of a large number of similar factors on the aggregation of physical capital. While observational examinations bolster the pertinence of these components for economic growth, this writing regularly depends on a vast arrangement of nations, including numerous creating economies and, once compelled to the test, comes about are frequently inadmissible (Huchet-Bourdon, et al., 2018). The cross-country fluctuation in both growth examples and potential logical factors is considerably littler on the off chance that one spotlights on the sub-test. Consequently, information quality and the estimation approach expect a much more essential part in the observational examination. We handle the two issues by utilizing orchestrated creating information and a novel econometric approach that accommodates growth show suspicions with accessible information.

II.   LITERATURE REVIEW

2.1 Meaning of Economic Growth:

Economic growth can be characterized as a positive change in the level of merchandise and ventures delivered by a nation over a specific timeframe (Isik, et al., 2018). A critical normal for economic growth is that it is never uniform or same in all areas of an economy For instance, in a specific year; the media transmission segment of a nation has denoted a noteworthy commitment in economic growth though the mining di**v**ision has not performed well the extent that the economic growth of the nation is concerned. There are sound hypothetical justification for belligerence that there is a solid and positive connection amongst receptiveness and economic growth (Dellink, et al., 2018).

Receptiveness empowers the misuse of near favorable position, innovation exchange and dispersion of learning, expanding scale economies and presentation to rivalry. Countless have affirmed such a positive connection however there have been a few researchers who have reprimanded the strength of these discoveries particularly on methodological and estimation grounds. In spite of the fact that the imperative part foundations play in molding economic execution has been recognized long time prior, it isn't as of not long ago that such factors have been analyzed experimentally in a more formal manner (Siddique, et al., 2017). Panayotou (2016) features five key foundations (political, human resource, education, social and corruption), which apply coordinate effect on economic growth, as well as influence different determinants of growth, for example, the physical and human capital, speculation, specialized changes and the economic growth forms. On these grounds Herndon (2014) contends that none of the customary elements would have any effect on economic execution if there had not been created a steady and reliable institutional condition.

Components affecting life economic aspects advancement vary contingent upon the nation where they are considered. In excess of 30 exact scholarly investigations have been distributed on the impact of key factors on interest forever economic matters. These elements are: statistic, macroeconomic, social and mental, institutional, and also those relying upon the guarantors themselves (Donaldson and Hornbeck, 2016). Numerous creators demonstrate to the significance of swelling rate, accessible pay of nationals, economic growth of the nation, standardized savings, and additionally populace (for instance, birthrate, future, instructive level, and so on.), on life economic matters patterns assessed that there is a sure effect of GDP, GDS (net local investment funds) per capita, urbanization, grown-up education, future during childbirth, death rate, expansion, genuine loan fee and the cost of economic aspects on the interest forever economic aspects in Asian nations, and demonstrated that there is a huge positive connection between life economic aspects premium and gross local reserve funds, pay per capita and economic growth of the nation, while expansion negatively affects life economic matters (Moore, et al., 2015). Piketty (2015) break down the elements clarifying life economic matters request in 7developing economies as well. The outcomes propose that wage, expansion, loan cost, and the young reliance proportion are critical determinants of life economic matters utilization. Law(2014) gauges that a critical effect on the advancement of both life and non-life economic matters has the salary and its dissemination

among populace. Acs et al. (2018), consider that the reason of the positive effect on interest forever economic matters is additionally the need of utilized guardians to secure their kids against the danger of guardians' initial demise. The salary, as well as the circulation on the level of nation can significantly affect total interest for economic aspects. The imbalance of pay conveyance is in converse extent to life economic aspects infiltration, yet the interest forever economic aspects relies upon the cooperation between the levels of wage and the kind of its circulation, which demonstrates that pay dissemination disparity may ambiguously affect interest forever economic matters (Ogundari and Awokuse, 2018). Croes et al. (2018) found that rich individuals needn't bother with hazard security through economic aspects, while needy individuals have constrained economic capacities, i.e. they reasoned that white collar class of the populace has the most astounding enthusiasm forever economic aspects items. Further, they inferred that a more equivalent dispersion of pay expands the white collar class of the populace and in this way it positively affects interest forever economic aspects. Be that as it may, a base extra cash sum is fundamental for the individuals from white collar class to have the capacity to bear the cost of life economic matters. All the more precisely, as indicated by these creators, white collar class isn't the objective gathering forever economic matters buy and they infer that there is a negative connection between interest forever economic matters and uniform salary appropriation (Huchet-Bourdon, et al., 2018).

2.2 Factors affecting economic growth

We specified toward the start of the section that "extreme" determinants allude to factors like government productivity, organizations, political and regulatory frameworks, social and social components, geology and demography. A critical determinant in the writing is the state institutional system. Isik, et al., (2018), expressed that five sort of institutional structures (property rights, administrative foundations, establishments for macroeconomic adjustment, organizations for social protection and establishments of peace making) can have an immediate result on growth and on different determinants of economic growth. Dellink et al. (2017), express that debasement has a tendency to have a negative impact one growth by influencing advancement and other start up exercises and may lessen efficiency. On account of growth, debasement cam restricted the new business people to enter the market. The endeavors that need to pay a major measure of cash for rewards have a tendency to decrease their creation and furthermore contort their figures (Siddique, et al., 2017).

Panayotou (2016) decided the effect of corruption on economic growth for 22 creating nations, previous communist states in the Balkans, East and Central Europe and Asia. The aftereffects of their investigation showed that debasement had factual noteworthiness and a negative effect on economic growth. Rather than thinks about in which corruption is seen as an occupant to economic growth, there are papers that consider that debasement can be recipient since it can make the economy more proficient and encourage for speculators an approach to pass more prohibitive and set up rules (Herndon, et al., 2014) considered that in specific conditions debasement can have a grease impact on growth. Political variables like political administrations, political precariousness, common opportunity, the impression of legislative issues assume additionally an imperative part in cultivating economic growth (Donaldson and Hornbeck, 2016). Political insecurity negatively affects organizations and their wiliness to contribute, can make viciousness and rebellion in the general public and at last can have genuine results on economic growth. Moore and Diaz, (2015), explored the negative impacts of higher degrees of political shakiness on economic growth. The channels of transmission through which political shakiness influences economic growth are profitability, physical and human capital aggregation. Likewise vote based system may have a little negative impact on economic growth. Observational writing is as yet equivocal relating the hugeness of popular government in cultivates economic growth. It might affect growth. Socio-social factors likewise have an essential part on economic growth.

Ethic decent variety and discontinuity, dialect, religion, municipal standards, convictions are among the sociocultural determinants that may affect economic growth (Piketty, (2015). Ethnic assorted variety may negatively affect growth by lessening trust. It can negatively affect training (low education). Political unsteadiness, immature economic framework, high open deficiency, immature foundation, the significance of topography on growth has been very much looked into. After World War II there was a surge in the observational investigation of topography. Bhattacharya (2016) investigated the effect of geology and environmental change in Europe and its strength over the provinces. North-Atlantic and Mediterranean Europe were the innovative focuses of the world after the middle Ages finished. Law and Singh, (2014), proved that topography can influence from numerous points of view economic growth. Soil quality can have an effect on farming profitability. Characteristic assets specifically add to the industrialization of a nation by basic segments for

generation. Atmosphere directly affects generation and states of mind with respect to utilization. The geology of an area or state can have a positive or negative effect on transport costs and on correspondence. What's more, not minimum, ailments can influence medicinal services, creation and the collection of human and physical capital.

2.2.1 Human capital

The presentation of human capital in the generation work has added to enhancing the nature of work which has expanded the growth rate of GDP per capita. The main driving forces were given by (Ogundari and Awokuse, 2018). They have focused on that instruction contributes straightforwardly to growth by enhancing the capabilities, aptitudes and profitable limits of people. Human capital appears to influence economic growth basically through capital collection (Tyndorf and Glass, 2017). As an outcome, human capital must be translated as a factor of generation in the (Faggian, et al., 2017)hypothesis. The special case was developing countries in the second 40% of the twentieth century where was discovered. Be that as it may, the appraisals in section 6, in light of the frequently utilized full scale Mincer condition, were of a general sort. In spite of the fact that they permit separating between the speculations of Siddiqui and Rehman, (2017), these assessments still do just mostly represent a conceivable unevenness impact and are just halfway adjusted to the recorded advancement ways of the diverse nations. This might be the reason for the low coefficients of the growth of per capita human capital which we found. Throughout the years there has been a broad research work that analyzes the commitment of human capital in the growth procedure for both created and creating economies. Jameel and Naeem, (2016), found that essential and auxiliary enrolment rates have a positive growth impact; however this was not generally valid for grown-up proficiency rates. Fang and Chang, (2016), found that the normal education years have a noteworthy positive effect on the economic yield. By applying input-yield examination Ogundari and Awokuse, (2018), contemplated the wellsprings of growth for the economy of the developing countries over the time of 1990s to 2010 and they found that economic growth for the developing countries were commanded by interests in data and advanced education. In light of two phases slightest square Tyndorf and Glass, (2017), attempt to research the effect of human capital on economic growth, they find that education and future both decidedly add to economic growth. Enhancements in wellbeing gauges are related with increment in yield because of expanded work efficiency and capital aggregation. Su and Liu, (2016), have examined long run connection amongst instruction and economic

growth in Nigeria. They have utilized two channels to test the noteworthiness of human capital for economic growth. In the principal channel, human capital is utilized as an autonomous factor of generation and in the second channel; human capital influences economic growth through innovation parameter. As per their discoveries, accomplished works compel essentially influences economic growth through the two channels. All the more as of late, Ogundari and awokuse, (2018), takes a gander at the effect of instruction on economic growth of many developing countries amid the period 1970s-2010 utilizing "contingent sham" and training achievement for the populace matured. The outcomes uncover that training quickens growth in a cross-segment of economies once mainland fakers are being controlled for. In light of utilizing the Generalized Methods of Moments (GMM), Tyndorf and Glass, (2017), analyzed the impact of the creation of human capital on economic growth in developing countries the outcomes demonstrated that tertiary instruction had assumed a more imperative part than essential and optional training on economic growth. In addition, the part of the synthesis of human capital on provincial economic growth is significant to the level of improvement. The more created regions advantage more from tertiary training, while immature ones depend more on essential and optional instruction. For the instance of Sudan, Faggian, et al., (2017) utilized expressive and relative methodologies and utilized the Organization for Economic Cooperation and Growth's meaning of science and innovation S&T. She found that the low level and wasteful money related and HR committed to S&T together with deficient economic structure; implying that Sudan lingers behind driving creating nations as far as S&T input-yield markers. Additionally, deficient budgetary and HR hampered the potential part of R&D to contribute towards improvement, adjustment to imported advances and advancement of neighborhood innovation.

In the field of economic matters, learning is considered as an arrangement of aptitudes and capacities that can be utilized to deliver new products. In the writing on endogenous growth, learning typified in people is named as human capital. This writing features the significance of learning for economic growth at the nation level, proposing that human capital clarifies the majority of the variety in growth crosswise over nations. Subsequently, learning, as training and profitable capacities, is conveyed to the focal point of discourses on drivers of growth. The general conclusion is that human capital is an essential, if not the most critical, potential wellspring of growth Siddiqui and Rehman, 2017). It is trusted that the capacities of

individuals shape the structure and advancement of the economy. Information aggregation and recombination bring new thoughts and enhance both efficiency and the nature of items. In a more extensive macroeconomic sense, higher human capital additionally supports business enterprise and growth, which prompt higher growth rates (Jameel and Naeem, 2016). Be that as it may, this writing accept homogeneity of institutional and economic settings crosswise over national limits. As a general rule, nations are heterogeneous from numerous points of view, with various laws, establishments, sorts of government, and strategies that could influence the connection between human capital and growth (Fang and Chang, 2016). Thusly, the quality of the connection between human capital and growth will contrast crosswise over nations, making a need to distinguish the institutional and economic variables that debilitate or fortify the connection between human capital and growth. For example, solid administrative foundations are required to prompt the implementation of work laws identified with reasonable wages and straightforward enlisting and terminating systems, making an appropriate workplace for the qualified work constrain. Besides, nations with elevated amounts of debasement are by and large portrayed as lacking fair rights, and this prompts imperfect usage of human capital. This thusly debilitates the connection between human capital and growth. At long last, a nation with positive entrepreneurial arrangements will probably pull in and hold qualified people who look to begin their own organizations. An absence of chances in this sense makes it troublesome for business visionaries to shape new companies, in this way under-using the capability of the qualified work drive. In the following area, we expand on some institutional and economic elements that condition the impact of human capital on economic growth at the national level. Most cross-country investigations have expected that nations take after a typical, adjusted growth way, yet this presumption has been met with far reaching feedback. The discoveries of a progression of multi-nation examinations by Ogundari and Awokuse, (2018), offered solid proof negating the supposition of an adjusted growth way. Once the adjusted growth way presumption is evacuated, human capital as a creation factor or an advancement input never again specifically impacts growth. The impact of human capital on growth is adapted by living conditions: when living conditions are positive, the commitment of human money to growth is opened up. In Tyndorf and Glass, (2017), examinations of an example of created and creating nations, it was demonstrated that nations don't really take after comparative growth ways; rather, nations can be arranged into classifications, each with its own particular interesting growth forms. Two of the biggest wellsprings of heterogeneity in this regard are economic multifaceted nature and the nature of foundations. The directing impact of economic many-sided quality on the commitment of human to economic growth was as of late inspected by (Su and Liu, 2016).

2.2.2 Education

Benos and Zotou, (2014) found that more noteworthy education enrolment steady with one more year of fulfillment is related with a quicker yearly growth more than 1970-2000. As indicated by them, this conclusion is vigorous in permitting a positive outside advantage from human funding to innovation. Their outcomes are predictable with Glewwe (2014) in which transitional contrasts in human capital growth rates clarify brief contrasts in nation growth rates. Saint, (2015) explored the connection amongst training and economic growth. They inspected varieties in school enrolment rates, utilizing a solitary cross-area of both the industrialized and the lessdeveloped nations. The two examinations reasoned that education has an altogether positive effect on the rate of growth of genuine GDP. Thévenon and Del Pero, (2015), likewise researched the effect of instructive consumptions by governments. Their discoveries demonstrated a solid positive effect. Utilizing instrumental variable strategies to control for concurrent causation, their relapses propose that the yearly rate of profit for state funded training is of the request of 30%. Faggian (2017) has contended that poor strategies and organizations have hampered growth in a large number of the minimum created economies, coordinating talented work into moderately ineffective exercises, subsequently upsetting the factual connection amongst instruction and growth in tests that incorporate less-created economies. Kyophilavong, et al., (2018) recommend that the issue of in secret variety in instructive quality is exacerbated in board information. Considering information quality, they demonstrate that increments in the load of education do enhance short-run economic growth. Malangeni and Phiri, (2018) affirm that immediate measures of work drive quality, from universal arithmetic and science test scores, are emphatically identified with growth. Benos and Zotou, (2014), found that growth impacts are sure, yet nonlinear. These non-straight impacts might be missed by ponders that force linearity.

The most imperative admonition for the writing on instruction and growth is that it sticks to a very long time of education as its measure of training—to the disregard of subjective contrasts in information. This misses the center of what instruction is about. The issue appears to be

significantly more serious in cross-country correlations than in examinations inside nations: Who might sensibly expect that the normal understudy in Ghana or Peru as developing countries would pick up a similar measure of information in any time of education as the normal understudy in Finland or Korea? In any case, utilizing the quantitative measure of years of education does precisely that. It is difficult to do equity to existing models of training and growth in a couple of sentences; however we should recognize some key forerunners. At an opportune time, Glewwe, et al., (2014) contended that a more taught work power would impersonate boondocks innovation speedier. The further a state was from the wilderness, the more noteworthy the advantages of this get up to speed. Saint, (2015) developed their work, contending that a more taught work power would likewise improve speedier. Thévenon and Del Pero, (2015) and Mankiw, Faggian, et al., (2017) watched that the gathering of human capital could build the profitability of different elements and in this manner raise growth.

2.2.3 Political

Political insecurity is viewed by economists as a genuine disquietude destructive to economic execution. Political unsteadiness is going to abbreviate policymakers' points of view prompting imperfect here and now probably macroeconomic strategies. It might likewise prompt a more regular switch of arrangements, making instability and consequently, adversely influencing macroeconomic execution (Li, et al., 2018). Considering its harming repercussions on economic execution the degree at which political unsteadiness is inescapable crosswise over nations and time is very amazing. Political precariousness as estimated by Cabinet Changes, that is, the circumstances in a year in which another head is named and additionally 35 percent or a greater amount of the bureau posts are involved by new pastors, is surely all around across the board showing momentous provincial contrasts. The far reaching wonder of political (and strategy) shakiness in a few nations crosswise over time and its negative consequences for their economic execution has emerged the enthusiasm of a few market analysts (Alper, 2018). All things considered, the calling created a plentiful writing recording the negative impacts of political shakiness on an extensive variety of macroeconomic factors including, among others, GDP growth, private venture, and expansion. In a later paper, Campos, et al., (2014) likewise finds that higher degrees of political shakiness prompt lower economic growth. As respects to private speculation, Webster and Ivanov, (2014), demonstrated that socio-political insecurity creates a questionable politico-economic condition, raising dangers and diminishing investment. Political unsteadiness

additionally prompts higher swelling as appeared in Berhanu and Poulton, (2014). Interestingly, the components at work to clarify expansion in their paper take after those influencing economic growth; to be specific that political flimsiness abbreviates the skylines of governments, disturbing long haul economic arrangements helpful for a superior economic execution.

The political gatherings of any nation should stay devoted on working for the social and economic improvement of their nations. This how they ought to endeavor to satisfy the general individuals and gain their help. Their means and political exercises are relied upon to be for the advancement of state of the nation and the general population; however things like this don't generally occur in the coveted way (Tang and Abosedra, 2014). At the point when the political gatherings of a nation take exceptionally antagonistic positions towards each other, at that point political shakiness develops in the nation. What's more, it hampers the coveted economic advancement of the nation. Economic growth and political soundness are firmly related. The vulnerability related with asteadfast political condition may diminish speculation and the speed of economic advancement. In addition, frail economic execution may prompt government tumble down and political flimsiness. The historical backdrop of political challenges has been instrumental amid the counter pilgrim battles of the subcontinent and later in reinforcing the equitable advance in South Asia. Notwithstanding, even long after post-pilgrim periods and vote based system rebuilding, political hazards are as yet unappeasable piece of the political culture of South Asia (Panayotou,2016). Alongside Bangladesh, India Nepal still face a concerning number of political episodes on a yearly premise, and its event is rising forcefully finished the years. These days political precariousness has been a reason for worry for some nations around the globe, independent of the condition of advancement or their political administration. Past encounters reveal to us that political clashes can disastrously affect an economy. Then again, local clashes under specific conditions can transform a nation into a delicate state status. Delicate and struggle ridden nations generally lose the capacity to create valuable connections inside their social orders and regularly experience the ill effects of a feeble capacity to attempt administration capacities (Acs, et al., 2018). These nations are more defenseless against inward and outer stuns, and thus confront shakiness. Ostensibly, given the predominance of casual part in economies like Bangladesh, the unfriendly effect of political insecurities could be bring down when contrasted and more created nations. Some different

examinations which have embraced an idea of political precariousness like our own have discovered impacts of flimsiness on swelling (Ahmad and Hall, 2017). Numerous examinations have recognized different wellsprings of fast growth in those economies, for example, human capital collection, physical capital amassing, innovation change, remote exchange, outside exchange speculation and mentalities of individuals. Indeed, even each one of those elements decidedly added to economic growth, every one of them straightforwardly and in a roundabout way relies upon political steadiness which those economies had amid their time of improvement. This examination centers for the most part around, how political solidness, joined with political framework influence the wellsprings of economic growth in a roundabout way and economic growth straightforwardly (Rougier, et al., 2018).

2.2.4 Social

As of late there has been a developing enthusiasm for how different social-social elements may affect growth (Dellink, et al., 2018). Trust is a critical variable that has a place in this classification. Economies are relied upon to have more grounded incenses to develop, to gather physical capital and to show wealthier HR, which are all conductive to economic growth (Moore, et al., 2015). Ethnic differing, thusly, may negatively affect growth by diminishing trust, expanding polarization and provoking the reception of approaches that have nonpartisan or even negative impacts regarding growth (Siddique, et al., 2017). A few other social-social variables have been analyzed in the writing, for example, ethnic empathy and dividing, assorted in dialect or in religion, convictions, demeanors and so forth, however their connection to economic growth is by all accounts backhanded and vague. For example social different may have either a negative effect on growth because of rise of social dubious or even to social clashes, or a beneficial outcome since it might offer ascent to a pluralistic domain where collaboration can prosper. There is a disparity of sentiment being developed hypothesis whether 'ecological maintainability' is an essential of economic growth and neediness mitigation, or economic growth and destitution easing are required before 'natural manageability' can even be tended to. There is some proof that 'ecological maintainability' might be an important pre-state of managed economic growth. For instance, the United States has been growing the measure of its property region secured by trees since the 1910s and currently dealing with its dirt's since the 1920s. These measures have significantly enhanced America's profitability in paper items and foodstuffs since the Great Depression. Then again, some creating nations, for instance, Costa Rica, are risking their

long haul economic prospects by taking part in avaricious asset consumption. Net misfortunes of common capital in these countries jeopardize social increases from enhancements in budgetary, specialized and human capital (Tyndorf and Glass, 2017). The Social Growth Department's Conflict Prevention and Reconstruction unit built up a Conflict Analysis Framework (CAF) to incorporate affectability to strife in the Bank's help strategies. The CAF considers the variables that may influence struggle inside six zones (social and ethnic relations, administration and political foundations, human rights and security, economic structure and execution, condition and common assets, and outside powers) along a progression of measurements (Rougier, et al., 2018). Additionally, the World Bank's Fragile States Unit8 has added to the advancement of scientific and operational devices for planning contributor programs that mull over the political-security-improvement nexus in delicate states.

2.2.5 Corruption

Wang, et al., (2018) occupied with an experimental examination of corruption by exploring the connection amongst venture and debasement for 28 developing countries. Their debasement variable is characterized as how much business exchanges include corruption and faulty installment. The normal proportion of aggregate and private venture to GDP for the period in the vicinity of 1960 and 1997 is drawn, while the debasement marker is the basic normal for the nation being referred to for the period from 1990 to 1999 (Brianzoni, et al., 2018). These outcomes are reliable with the view that debasement is malicious for economic growth. In any case, the correct channels through which corruption influences economic growth are not settled observationally. CieślikandGoczek, (2018), built up another logical system to evaluate the impacts of debasement and the channels through which it influences the rate of GDP growth. Through an examination of the connection amongst corruption and anticorruption measures from one viewpoint, and economic execution on the other, and an investigation of the complex channels through which this relationship works, this paper offers a superior comprehension of the intricate components obliging the economic capability of nations influenced by this marvel. In fact, it shows that, while the immediate connection amongst debasement and GDP growth is hard to evaluate, corruption has noteworthy negative impacts on a large group of key transmission channels, for example, venture (counting FDI), rivalry, business enterprise, government proficiency, incorporating concerning government uses and incomes, and human capital arrangement (Neanidis, et al., 2017). Moreover, debasement influences other essential pointers of

economic advancement, for example, the nature of the earth, individual wellbeing and security status, value (salary dissemination), and different sorts of social or urban capital ("trust") - which affect fundamentally on economic welfare and, on account of trust, likewise a nation's improvement potential (Blackburn, et al., 2017). The impact of corruption on economic execution has pulled in researchers" consideration as of late, particularly in less created nations. This line of request has generally centered around the destructive impacts of debasement on growth (Cieślik and Goczek, 2018). Truth be told, Al Baiti, (2017) distinguished corruption as one of the primary impediments to economic growth for poor people. Corruption is characterized by (Cieślik and Goczek, 2018) as the utilization of open office for private gains". It can go up against various structures, extending from the bungle of people in general office by gift, blackmail, misrepresentation, theft, and nepotism to support. It is viewed as institutional issue, regardless of whether as far as governmental issues, economic matters, or individual and social issues (Huchet-Bourdon, et al., 2018).Sincethe understanding of corruption is exceedingly logical, (Faggian, et al., 2017)characterize debasement as the sale by government authorities of government property for individual gain". (Jameel and Naeem, 2016), agreed with this view and characterized debasement as a „exchange of either merchandise or administrations by government representatives (civil servants) as an end-result of some affectation and including a component of impropriety". The mishandle of open power isn't simply for one's individual pick up, it is likewise for the advantage of gathering, clan, class, family, and companions. A couple of studies have contended that corruption can be, actually, useful to economic growth, as it enables people and organizations to go around a wasteful lawful framework (Isik, et al., 2018). Nonetheless, the contentions of the hurtful impact of corruption on growth are generally acknowledged. The surviving writing has for the most part discovered that debasement is wasteful, as it makes squander in light of its effect on generation and utilization (Tang and Abosedra, 2014). Degenerate specialists surely hurt their principals. Yet, the general misfortune may be less in light of the fact that the operator picks up and the primary may alter. A net misfortune will come about, in any case, if the specialist makes advances in the key's domain, as well as if basic leadership is mutilated. This kind of mutilation isn't anything but difficult to bind. A first evident impact is that corruption will bring down the specialist's exertion. In the event that he intrigues with outsiders who dishonestly guarantee that the specialist served them he acquires slack and can commit more opportunity to recreation. There is

additionally a critical effect on the nature of products. An operator may need to pick between different customers. If there should arise an occurrence of debasement, his choice would be one-sided for those customers who pay the biggest reward, rather than the individuals who give high caliber. This can be best outlined for the instance of a sale, where debasement might be methods for wasteful firms to win an open delicate (Siddique, et al., 2017). Positively, in idealize markets the individuals who deliver most effectively can likewise manage the cost of the biggest rewards, recommending that no contortion emerges. This conclusion is even legitimate when data about contender's activities is incomplete. In any case, markets are ordinarily defective and contenders will vary in their slant to offer rewards. For the instance of trading nations this is appeared in (Neanidis, et al., 2017). This generally comes about because of the substantial exchange costs related with making degenerate arrangements. Due to the related dangers and the private institutional plans required to uphold degenerate arrangements, the hover of those in a situation to make degenerate arrangements is restricted to some insiders. The individuals who are most disposed to pay off and best associated for mastermding a degenerate exchange are not really the most proficient.

III. RESEARCH METHOD

3.1 Research Model
*Economic Factors*
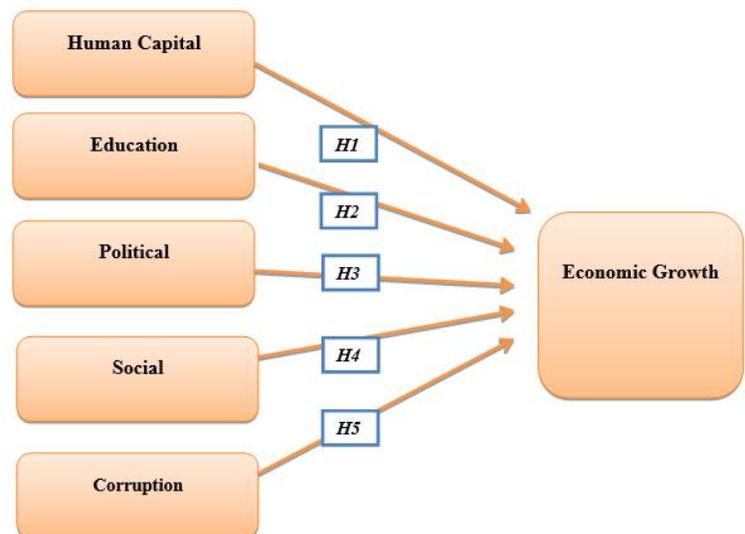
Fig.1: Research Model

3.2 Hypotheses
Based on the developed research model as it can be found in figure (1), the researcher was able to develop five research hypotheses as follow:

H1: Human capital as non-economic factor has a positive impact on economic growth.

H2: Education as non-economic factor has a positive impact on economic growth.

H3: Political as non-economic factor has a positive impact on economic growth.

H4: Social as non-economic factor has a positive impact on economic growth.

H5: Preventing corruption or anti-corruption as non-economic factor has a positive impact on economic growth.

3.3 Design of the Study

The aim of this study is to examine the impact of non-economic factors on economic growth in Kurdistan region of Iraq. An empirical quantitative technique utilized to analyze the present research. The surveywas divided into two separate parts, the first partcomprises of demographic information of respondents; beginning with participant's gender and participants' age. The second section of surveycomprises of 48 items, eight items belonged to human capital factor, six items belong to education factor, seven items belonged to political factor, six items belonged to social factor, seven items belonged to corruption factor, and 8 items belonged to economic growth factor.

3.4 Sample Size, sampling method and Population

The researcher applied a random sampling method, where all respondents had equal chances of being selected for the sample. The research was carried out at 12 businesses in Erbil. The population of this research was approximately 489 employees, accordingly to cover the entire research population; 95surveys were distributed but 71 forms were collected that were accomplished accurately.

IV. RESULTS AND ANALYSIS

Table.1: Demographic

Elements	Scales	Frequency	Percentage
Gender	Male	59	83
	Female	12	17
Age	18-25	15	21
	26-35	34	48
	36-45	18	25
	45 and above	4	6

Table 1 demonstrates participants' demographic information, the results revealed the followings: As for participants' gender, 59 male participated in the current study from total of 71 participants and 12 female participants participated in this study. As for participants' age, 15 participants were from age 18 to 25 years old, 34 participants were from age 26 to 35 years old and 18 participants were from age 18 years old.

Table.2: Reliability Statistics

Cronbach's Alpha	Number of questions
.799	42

Table 2 presents the reliability tests for five independent factors (human capital, education, political, social, and corruption) and economic growth as dependent factor. According to the finding of reliability tests, the value of Cronbach's Alpha for 42 items was found to be.799 which is more than 0.6 indicated that 42 items were reliable for this research.

Table.3: Correlations analysis

Factors	Pearson	HR	Education	Political	Social	Corruption
Economic growth	Pearson	.737**	.697**	.701**	.609**	.725**
	Sig.(2-tailed)	.000	.000	.000	.000	.000
	N	71	71	71	71	71

Table 3 demonstrates the correlation analysis between eachfive independent factors (human capital, education, political, social, and corruption) and economic growth as dependent factor. The value of Pearson correlation between human capital and economic growth was .737** this indicated that there is a significant correlation between human capital and economic growth, the value of Pearson correlation between education and economic growth was

.697** this indicated that there is a significant correlation between education and economic growth, the value of Pearson correlation between political and economic growth was .701** this indicated that there is a significant correlation between political and economic growth, the value of Pearson correlation between social and economic growth was .609** this indicated that there is a significant correlation between social and economic growth, and the value of Pearson correlation between prevent corruption and economic growth was .725** this indicated that there is a significant correlation between prevent corruption and economic growth.

Table.4: Model Summary

Model	R	R square	Adjusted R square	Std. Error of the Estimate
1	.946a	.895	.889	.10347
a. Predictors: (Constant), human capital, education, political, social, corruption				

As seen in the Table 4, the value of R square = .895 which indicates that 89% of variables have been explained.

Table.5: ANOVAa

Model	Sum of square	Df	Mean	F	Sig.
Regression	6.047	4	1.152	140.163	.000
Residual	.710	66	.011		
Total	6.757	70			
a. Dependent Variable: economic growth					
b. Predictors: (Constant), human capital, education, political, social, corruption					

Table 5 presents the value of F for five independent factors and a dependent variable is 140.463 >1 which indicates there is a significant relationships between each five independent factors (human capital, education, political, social, and corruption) and economic growth as dependent factor.

Table.6: Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
	(Constant)	.167	.191		.875	.000
	Human capital	.478	.106	.491	.778	.000
	Education	.319	.018	.324	1.312	.000
	Political	.649	.142	.671	1.418	.000
	Social	-.267	.075	-.237	-2.962	.014
	Corruption	.712	.015	.718	1.056	.000
a. Dependent Variable: economic growth						

Table 6 demonstrates the coefficients test for this study. The findings revealed that the *B* value of for human capital factor = .478> 0.01, which indicated that there is a positive and significant impact of human capital on economic growth, therefore the first hypothesis is supported, the *B* value of for education factor = .319> 0.01, which indicated that there is a positive and significant impact of education on economic growth, therefore the second hypothesis is supported, the *B* value of for political factor = .649> 0.01, which indicated that there is a positive and significant impact of political on economic growth, therefore the first hypothesis is supported, the *B* value of for social factor = -.267< 0.01, which indicated that there is no impact of social on economic growth, therefore the first hypothesis is supported, and the *B* value of for corruption factor = .712> 0.01, which indicated that there is a positive and significant impact of corruption on economic growth.

V.   CONCLUSION

This study draws on a survey to investigate the non-economic factors underlying economic growth. The findings of the questionnaire provide empirical support to a number of significant research hypotheses, contributing in

this way to existing literature. The research of the economic growth theory is a very complex process that evolved in many decades and centuries. The researcher determined the five non-economic factors that be able to highlight the economy raging from public expenditure, openness and foreign direct investment or non-economic. The findings revealed that there is a positive and significant impact of human capital on economic growth, there is a positive and significant impact of education on economic growth, there is a positive and significant impact of political on economic growth, and there is a positive and significant impact of corruption on economic growth. However, it was found that the highest preventing corruption or establishing an effective anti-corruption will have a significant and positive impact on economic growth.

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Repetitions in Henry James's Novels

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Abstract—This article attempts to analyse and comment upon one of the most notable stylistic features of Henry James's novels, i. e. the repetition. It is analysed in more detail on four levels: lexical level, grammatical level, level of context and cohesion, and phonological level. It briefly tries to explain how the use of different types of repetitions affect the reader. The analysis is based on three novels: The Portrait of a Lady, The American and The Wings of the Dove.

Keywords—Henry James, Portrait of a Lady, The American, The Wings of the Dove, Repetitions.

I. INTRODUCTION

According to Miller, "a long work like a novel is interpreted, by whatever sort of reader, in part through the identification of recurrences and of meanings generated through recurrences (Miller 1982, 1)." He further claims it is necessary to identify these repetitions in order to interpret a novel. A reader may notice repetitions deliberately, spontaneously, or (un)consciously. A novel is a knot of repetitions, which constructs the work within itself and determines to multiple relations outside it. The latter are the author's mind, his life, his other works, literature in general, mythological motifs, historical reality etc. (Miller 1982, 2-3). The act of doing / making is reflected on the deeper level of story, where motifs, scenes, plots, characters, historical events, ways of cohering etc. repeat (Miller 1982, 1).

II. REPETITIONS

A dictionary definition of repetition is the act of saying, or doing / making something again. Repetitions occur on lexical level, on grammatical level, on the level of context and cohesion, and on phonological level.

A. REPETITIONS ON A LEXICAL LEVEL

The act of saying reflects itself on verbal level, where two types of repetition in literature occur: recurrences and partial recurrences. According to Cross, "by repeating words and phrases and by recycling them in syntax, dialogue and event, James 'motivates' the signifiers and achieves the verbal 'cross-references". (Cross 1993, 37). Furthermore, the repetitions of words give the text a kind of rhythmic and poetic sound.

B. RECURRENCES

Recurrences are word for word repetitions, which are used to express emphasis, confirmation, reinforcement, surprise, and repudiation (Cross 1993, 37).

As has been said before, recurrences affect the reader in different ways. This is a short section from *The Wings of the Dove:*"Tremendously, yes, quite tremendously, good looking" (James 1998, 117), where the narrator explains Lord Mark's opinion of Kate Croy. By repeating an adverb tremendously twice, he confirms himself and expresses certainty in his own opinion.

"… one doesn't quite make out what we shall have got from her.

What she'll have got from *us*? What she'll have got from us … is the girl's own affair" (James 1998, 84).

This is an excerpt from the conversation between Kate Croy and Merton Densher, when they discuss their relationship to Milly. Kate's first sentence in an answer is a chiastic version of Merton's thoughts. She repudiates his selfishness. Repetition of her own opinion functions as a confirmation, emphasis, self-confidence.

"And she was dead, dead, dead" (James 1998, 162).

The sentence is an extract from narrator's summary of Milly's meditation about a portrait she sees. It is an example of tautology (coordinated repetitions of same words), where the adjective dead is repeated three times to express, or better said reinforce, emphasize the state of mind of a woman in the portrait. By watching the woman, Milly experiences joy, because she herself feels full of life.

Another example, featuring tautology: "…he paced and paced" (James 1998, 71).

It is a part of a sentence from his latest novel, which emphasizes calmness, steadiness, and infinity of actions. "He" refers to Merton Densher after a discussion with Kate about meeting Milly.

"It *is* everything; everything *she* thinks it" (James 1998, 78).

Another example from *The Wings of the Dove*, where Kate and Merton discuss a relationship to Milly again, is an example of anadiplosis (repetitions of same words or phrases at the end of one sentence and at the beginning of the successive one). Such repetitions strengthen not only wanted meaning, but also its sound (they create special rhythm) and emotional involvement.

The repetition of "everything" explains the entity the word refers to. If it was said only once, a reader could interpret it as "each person, each object that exists". By explaining, the reference the meaning is narrowed to Milly's "everything" - each person, each object that exists in Milly's world.

"Only now was he having to think if it were prohibitive in respect to marriage; only now, for the first time, had he to weigh his case in scales" (James 1998, 62).

An example of anaphora, where successive sentences begin with same words and/or word phrases, is from *The Wings of the Dove*. As with anadiplosis it gives a special rhythm to the sentence and emphasizes an emotional side of the story – an example is taken from the narrator's resume of Merton's thoughts. Repetition stresses that a comprehension is new and therefore stressful for Merton. He never before asked himself about his possibilities concerning a marriage to Kate, he never before had to question the gravity of the situation he was in.

"Proud young women are proud young women" (James 1998, 192).

This is an example of a ploce, which is an emphatic repetition of words with reference to their special significances. This sentence is said by Mrs. Lowder in *The Wings of the Dove* while talking to Milly. The first use of a phrase "proud young women" refers to a group of women of certain age, while the repetition of the same phrase implies certain qualities, entities, or characteristics of the group; in this respective case it implies their pride, enthusiasm, and idealism.

C. PARTIAL RECURRENCES

With partial recurrences, the mention of the same notion is achieved, avoiding literal repetitions. Examples of partial recurrences are parallelism, paraphrase, polyptoton, chiasmus, tautology etc. Both types of repetitions mentioned above occur in James's works.

The use of synonyms enables a writer to achieve all effects of recurrences (e. g. emphasis, repudiation, confirmation etc.), but without repeating himself literally. A writer's device of using coordinated synonyms is called tautology.

Examples of tautology:

"… pauses and waits …" (James 1998, 173) – both meaning "a break";

"… betwixt and between…" – betwixt being the archaic form of between (James 1998, 166);

"… living by option, by volition …" (James 1998, 179) - option and volition are synonyms referring to free will.

The following example is from *The Wings of the Dove* illustrating the use of polyptoton: "… with its dance all danced …" (James 1998, 171). Polyptoton is the repetition of same words, but as a different part of a speech. Here a word dance occurs first as a noun and then

repeats as a verb. It enables the author to use previously activated word again with adapting it to context. It has similar effects as a recurrence and periphrases do (confirmation, emphasis, reinforcement etc.).

D. REPETITIONS ON A GRAMMATICALLEVEL

Repetitions on grammatical level include repetitions of sentence patterns, clause types, clause structures, and phrases (mainly prepositional). Repetitions of words and clause structures give the text a kind of rhythmic and poetic sound.

E. REPETITIONS OF SENTENCE PATTERNS

One of the most noticeable repetitions is also the repetition of sentence patterns 3B (subject – predicate – subject complement, realized by a nominal phrase): "… the air had grown mellow … " (James 1999, 17), and 3A (subject – predicate – subject complement, realized by an adjectival phrase): "… it was an unusually large cup … " (James 1999, 17).

F. REPETITIONS OF CLAUSE TYPES

Copulative and adversative coordinates are frequently repeated throughout James's canon: "Part of the afternoon had waned, but much of it was left, and what was left was of the finest and rarest quality" (James 1999, 17).

G. REPETITIONS OF CLAUSE STRUCTURES

"James constantly blurred reference by using neutral words like 'it' or 'there' to start a sentence (Cross 1993, 59)." There are numerous cleft sentences, realized by emphatic it, and existential sentences, realized by anticipatory there.

Examples:

"It was an advantage never to have known anything particularly unpleasant" (James 1999, 41).

"There had really been a change in her life" (James 1999, 40).

Negative sentences recur throughout James's canon. He used various ways of negation: auxiliaries, words no and not, conjunction neither…not, adverbials, negative prefixes, negative suffixes, adjectives, and applied negative meaning: "… it was <u>scarcely</u> even painful to have to suppose him too generous" - with adverbs (James 1999, 40).

Parallelism

Parallelism is the repetition of words and sentences that are similar; thus reinforcing the similarities in meaning. It also emphasizes the likeness between two ideas. This long sentence is an extract from *The Portrait of a Lady*, where the narrator describes Touchett's house:

"The house had a name and a history; the old gentleman taking his tea would have been delighted to tell you these things: how it had been built under Edward the Sixth,[1] had offered a night's hospitality to the great Elizabeth (whose august person had extended itself upon a huge, magnificent and terribly angular bed which still formed the principal honour of the sleeping apartments), had been a good deal bruised and defaced in Cromwell's wars, and then, under the Restoration, repaired and much enlarged; and how, finally, after having been remodelled and disfigured in the eighteenth century, it had passed into the careful keeping of a shrewd American banker, who had bought it originally because (owing to circumstances too complicated to set forth) it was offered at a great bargain: bought it with much grumbling at its ugliness, its antiquity, its incommodity, and who now, at the end of twenty years, had become conscious of a real aesthetic passion for it, so that he knew all its points and would tell you just where to stand to see them in combination and just the hour when the shadows of its various protuberances—which fell so softly upon the warm, weary brickwork—were of the right measure" (James 1999, 18).

Sentence structures 2 (subject – predicate - adjunct) and 4 (subject –predicate – direct object) keep repeating themselves.

Repeated sentences of type 2:

it had been built under Edward the Sixth;

had been a good deal bruised and defaced in Cromwell's wars.

Repeated sentences of type 4:

whose august person had extended itself upon a huge, magnificent and terribly rectangular bed etc.;

who had bought it;

he knew all its points;

The house had a name and a history etc.

These sentences, although slightly ironically, stress the magnificence of the sumptuous house, which is important enough to accommodate the Queen. They express pride at owing a house having been built during the reign of Edward the Sixth.

Furthermore, participial clauses repeat:

the old gentleman taking his tea;

owing to circumstances too complicated to set forth;

after having been remodelled and disfigured in the eighteenth century etc.

These sentences additionally stress the grandeur of the mansion, which was remodelled anew and difficult to obtain, but is now offering a home to an elderly gentleman.

Paralleled structures give certain rhythm, flow, and balance to the text.

H. REPETITIONS OF PREPOSITIONAL PHRASES

"Strings of prepositional phrases serve as a formal means of locating the entities described in the phrases at the same level" (Zupan 2006, 263).

"… the very air of the place, the pitch of the occasion, had for her both so sharp a ring and so deep an undertone. The smallest things, the faces, the hands, the jewels of the women, the sound of words, the shape of the forks, the arrangement of the flowers, the attitude of the servants, the walls of the room were all touches in a picture and denotements in a play; and they marked for her moreover her alertness of vision. She had never … been in the state of vibration" (James 1998, 115).

The above example is from *The Wings of the Dove*, where the narrator discusses Milly's attitude towards life and her acceptance of her disease. With such repetition reader's attention is drawn to the sentence. The same type of prepositional phrase is used to emphasize that each of the items mentioned contributes to the state Milly is in.

III. REPETITIONS ON THE LEVEL OF COHESION AND CONTEXT
A. REPETITIONS ON THE LEVEL OF COHESION

Repetitions in this category include repetitions of logical links between sentences and clauses, elegant variations, significant words, and substitute forms.

Three coordinates are repeated frequently to formulate coordination: and, but, and however. Copulative coordination is formed by the conjunct "and". Punctuation varies – "and" is preceded by commas, semi-colons or no punctuation mark at all. Adversative coordination is repeatedly formulated with the conjuncts "but" and "however" – coordinates often oppose themselves resulting in antithesis. Conjuncts all occur in initial, final and most often in middle sentence position. When in the middle position, all conjuncts are separated by one or even two commas or by semicolon.

Omission of conjuncts (so called asyndeton) is very recurrent in James's work. An example from *The American*: "Suddenly he became conscious of the germ of the mania of the "collector;" he had taken the first step; why should he not go" (James 1957, 15)?

There is a certain amount of words that repeat throughout James's cannon. Some of these words are nouns vista and portrait, and adjectives good and bad. The latter are particularly recurrent in *The Portrait of a Lady*. Used in different contexts, the meaning of these words becomes ambiguous and blur. He gives shades of meaning to the same word: very good, quite good, good enough, good husband etc.

Cohesion means are very usual in all kinds of texts; one of these is the use of pro-forms, economical short words,

usually without its own context, substituting other meaningful expressions. The use of a pro-form after a referent expression is called anaphora, while the use of a pro-form before a referent expression is called cataphora. Both, anaphora and cataphora, repeat frequently in James's works.

Example: "Her visitors were numerous and extremely loquacious, and they exacted much of their hostess's attention. She found time, however, to bestow a little of it on Newman …" (James 1957, 98 - 99).

The former example from *The American*, where the narrator describes Newman's view of Mme. De Cintré's attitude towards him, shows the use of anaphora. The pro-word it in the second sentence refers to previously used phrase, i. e. their hostess's attention. Pronoun it is the most recurrent pro-word in James's canon.

B. REPETITIONS ON A LEVEL OF CONTEXT

Repetitions in this category include repetitions of motifs, scenes, familiar patterns, and ways of narrator's intrusions. The narrator is usually omniscient and often intrusive. He draws attention to himself and addresses readers, but still manages to keep certain distance. He intrudes to give opinion or evaluation – he tries to affect readers to the point of their liking or disliking characters.

An example of the narrator's intrusions:

"It was our friend's eye that chiefly told his story" (James 1957, 7).

This is a sentence from *The American*, where the narrator introduces Christopher Newman. The use of the third person singular not only reminds a reader of the narrator's presence, but also includes the reader – Christopher Newman becomes the narrator's and reader's friend and the story is somewhat familiarized.

REPETITIONS ON A PHONOLOGICAL LEVEL

i) "… soundless from position, somewhat sallow with years of celebrity, somewhat sombre even at midsummer" (James 1998, 172).

This is an extract from the description of a London home – it is an example of repetition of the same sound (consonant) at the beginning of two or more stressed syllables in consecutive words (so called alliteration). In this example, sound /s/ is repeated seven times. Alliteration (and other types of phonological repetitions) occurs on the basis of emotional emphasizing. Reading this passage a reader gets the impression of gloom, which is reinforced by the constant hearing of the sound /s/.

IV. CONCLUSION

Repetitions are a very important feature of James's style. Here only the most typical and noticeable repetitions are included. Recurrences and partial recurrences occur on a

lexical level in the form of chiasmus, tautology, anadiplosis, anaphora, and ploce. The effects they create are emphasis, reinforcement, confirmation, and repudiation. Repetitions on a syntactic level include repetitions of sentence patterns (mostly types 3A and 3B), clause types (mostly copulative and adversative coordinates), clause structures (cleft and existential sentences, negative sentences, and parallelism), and prepositional level (of phrases). On a level of cohesion repetitions of logical links between sentences and clauses (omission of conjuncts, repeated conjuncts and, however, but, elegant variations, significant words (e.g. vista), and substitute forms (pro-word it) are analysed. On a phonological level, an example of alliteration is shown.

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The Effect of Civilization Education Towards Students Attitude Democracy Sector of Humbang Hasundutan
(A Case Study of Tenth Grade Sma Negeri Doloksanggul)

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Abstract— *The aims of the study is to find out the effect of civilization education towards students attitude democracy sector of humbang hasundutan (a case study of Tenth Grade SMA Negeri Doloksanggul). This is accordance with data obtained and collected from the Indonesian teenagers Protection Commission (KPAI) in 2010 there were 102 cases. In 2011, 96 cases. Meanwhile, since January to August 2015 cases of student brawl have occurred about 103 times. The research method used in this research is explorative survey research method, namely the explanation of the research using questionnaires shown to the respondents. This research conducted in the students tenth grade of SMA Negeri in Doloksanggul City. The population of this study 1660 Senior High School students in Doloksanggul. While the sample there are at least 322 high school students. Questionnaires were distributed 850, while the questionnaire about 700 questionnaires. Based on the data shows that Pendidikan Kewarganegaraan (PKn) as a variable X has a positive impact. Each indicator of variable X is the intelligence of citizens X1 (intelligence citizenship) has a moderate effect of 0.5969. Responsibility of Residents X2 (civil responsibility) has a strong effect of 0.8354. While the X3 indicator of citizen participation (community participation) has influence of 0.6867 with strong category. Civil intelligence or X1, civil responsibility or X2, community participation or X3 positively influence the democratic attitude (Y) of Senior high school students of Doloksanggul . it can be seen from the p-values of the three variables X1, X2 and X3 respectively 0.001; 0,000; 0.001 less than = 5%.*
Keywords— Pendidikan Kewarganegaraan (PKn), Democratic Attitude.

I.   INTRODUCTION
Senior High School students are citizens and also as generations future need to understand and apply the rights and obligations according to the age level. The Range of the Senior high School Age between 15-18 years old, which the period analyzes the values that exist in his life including the values of democracy to form democratic attitudes. Values are not inherited but values must be learned through a generation education process. In accordance Hermann's (1972) in Winataputra (2007: 167) states that " the value is not taught or caught, it is learned", meaning that the substance of value is not only captured and taught but furthermore, the digested value is the sense of being captured, internalized , and standardized as an inherent part of one's personal qualities through the learning process. Therefore systemic efforts are needed to design curricula and lessons that conceptually serve as a vehicle for democratic education in the context of democratic community development. Therefore, the process of reconceptualizing PKn education is necessary in the context of Indonesian democratic education.

II.   LITERATURE REVIEW
Regarding Pendidikan Kewarganegaraan (PKn) Concerning Citizenship Education (PKn) Winataputra (2009: 2.1) explains that: Pendidikan Kewarganegaran (PKn) is a subject that has one of its mission as a value education. In the process of national education, PKn is basically a parenting tool for the development of characters. From the explanation above, basically Pendidikan Kewarganegaraan is a national education or character education of the nation. Pendidikan Kewarganegaraan is one of the basic sciences that equip students to continue their studies and to provide life in society, nation and state in order to achieve the national ideals and prosperous civil society and characterized by a democratic society. Throu
gh PKn is expected to form habits of thinking, the formation of characters that cannot be inherited. The new

generation is a new person who must acquire knowledge, learn skills and develop a character or character that supports democracy.

Objectives and Scope of Citizenship as Subject Based on Permendiknas in 2006 scope of the lesson Citizenship covers the following aspects:

a) Republic of Indonesia, Participation in national defense, Positive attitude State of the Republic of Indonesia, and justice guarantee.

b) Norms, Laws and Regulations, including: Order in family life, Order in school, Norms prevailing in society, Local rules, Norms in the life of nation and state, National law and justice system, law and international justice.

c) Human rights, including: Rights and obligations of children, Rights and obligations of community members, national and international human rights instruments, Promotion, respect and protect of human rights.

d) The needs of citizens, including: life Coperations, self-esteem as a citizen, freedom of association, freedom of expression, respect for joint decisions, self-achievement, equality of citizenship.

e) Constitution of the state, including: Proclamation of independence and the first constitution, the Constitution ever used in Indonesia, Basic state relations with the constitution.

f) Power and politics, including: Village and sub-district governance, Local government and autonomy, central government, Democracy and political system, Political culture, Culture of democracy to civil society, Government system, and democratic societies.

g) Pancasila, including: Position of Pancasila as the basis of state and state ideology, The process of formulating Pancasila as the basis of state, the practice of Pancasila in daily life, Pancasila as an open ideology.

h) Globalization, including: Globalization in its environment, Foreign policy, Indonesia in the era of globalization, Impact of globalization, international relations and international organizations, and Evaluation.

The Citizenship Education Relationship with the Formation of a Democratic Attitude Winataputra (2006: 1.12) stated that: To acquire intellectual knowledge and skills, Pendidikan Kewarganegaraan in a democratic society should focus on the skills necessary for citizen participation that is broad-minded, effective and responsible in the political process and in civil society. According to Winataputra (2006: 1.19) "in the principle of democratic governance is the right to participate from every citizen, such as the right to promote common good

and the right to protect human rights." This participation rights imposes certain responsibilities to every citizen. Among these responsibilities to acquire intelligent knowledge and skills to participate and be responsible for the desire to improve social welfare based on the principles of fairness. In order for citizens to participate effectively, knowledge and skills, practical experience, and understanding of the importance of citizen participation are essential. Preparing people who have this quality is one of the tasks of education, both education and non-school education. Particularly in school education, Pendidikan Kewarganegaraan is a strategic role in preparing and fostering citizens of the quality as mentioned above. Taniredja, et al (2010: 138) suggests that "democratic attitudes that emphasize independence, freedom and responsibility." "A democratic attitude is an attitude that always adheres to established laws and regulations." (Zamroni, 2001): 23). According to Cipto (2002) in Taniredja (2010: 127) "democratic attitudes are courageous, brave participate, have confidence, have a desire to work together. Pendidikan Kewarganegaraan should be able to equip students with sufficient intellectual knowledge and skills, enabling them to participate intelligently and responsibly in various dimensions of life and to shape democratic attitudes for students.

III.   RESEARCH METHODOLOGY

The research method used in this research is the exploratory survey research method, namely the explanation of the study using questionnaires shown to the respondents. This research was conducted of Tenth grade of SMA Negeri Doloksanggul City. The population in this study as many as 1660 high school students in Doloksanggul. While the sample is at least 322 high school students. Questionnaires were distributed 850, while the questionnaire returned a total of 700 questionnaires.

IV.   RESULT AND DISCUSSION

Questionnaires were distributed 850, while the questionnaire returned a total of 700 questionnaires. Based on the data obtained through the questionnaire, shows that the Pendidikan Kewarganegaraan (PKn) as a variable X has a positive influence. Each indicator of variable X is the intelligence of citizens X1 (intelligence citizenship) has a moderate effect of 0.5969. Responsibility Residents X2 (civil responsibility) has a very strong effect of 0.8354. While the X3 indicator of citizen participation (community participation) has the influence of 0.6867 with strong category. Civil intelligence or X1, civil responsibility or X2, community participation or X3 positively influence the democratic

attitude (Y) of Senior high school (SMA) students - Doloksanggul. This can be seen from the p-values for the three variables X1, X2 and X3 respectively 0.001; 0,000; 0.001 less than = 5%

V.   CONCLUSION

Based on the results of hypothesis testing and data analysis , the research conclusions for each variable are as follows:

1) Citizens intelligence (civic intelligence) or X1 has a positive influence on category 0, 5969 to variable Y or democratic attitude variable of Senior high School student in Doloksanggul.

2) Responsibility of citizens (civil resposibility) or X2 has a positive effect on the very strong category of 0.8354 for variable behavior variable Y or democratic variables of Senior high School Students in Doloksanggul.

3) Citizen participation (community participation) or X3 has a positive impact on the strong category that is 0.6867 to variable Y or democratic attitude variable of Senior high School Students in Doloksanggul.

4) Pendidikan Kewarganegaraan (PKn) includes civilian intelligence or X1, civil responsibility or X2, community participation or X3 has a positive influence on the democratic attitude (Y) of Doloksanggul State Senior High School students. This can be seen from the p-values for the three variables X1, X2 and X3 respectively 0.001; 0,000; $=.\alpha 0.001$ is smaller than 5%.

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Freedom and Individuality in Githa Hariharan *In Times of Siege*

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Abstract— *The motivation behind this research was how feminist elements have been reflected in works of Indian women writers like Anita Desai, Githa Hariharan, Meena Alexander etc. The present research work is a critical study of Githa Hariharan **In Times of Siege** from the perspective of feminism and the study aims to project and interpret the experiences of protagonist, from the point of feminine consciousness and sensibility. The objective of this research is to explore the rejection of patriarchal ideology and male-dominated culture in Githa Hariharan's novel. The research will examine her progressive ideas on women autonomy through education and self-employment. The result will be formulated on the basis of marginalization and inferiority of females, neglection of women in patriarchal society and gender disparity and longings of women in androcentric setup.*

Keywords— *gender, feminine, marginalized, disparity, autonomy.*

"Strengthen the female mind by enlarging it, and there will be an end to blind obedience".

1. A Vindication of the Rights of Woman written by the eighteenth century British proto-feminist Mart Wollstonecraft, is one of the first work of feminist philosophy. It was originally published in 1792. In it, Wollstonecraft replies to those educational and political theorists of the eighteenth century who did not have faith in women should have an education. She claims that women should have an education appropriate with their position in society, appealing that women are important to the country because they educate its children and because they could be "companions" to their husbands, rather than simple wives. Instead of seeing women as ornaments to the society or property to be dealt in marriage, Wollstonecraft sustains that they are human beings deserving of the equal essential rights as men. While Wollstonecraft does call for equality between the sexes in specific parts of life, such as morality, she does not clearly state that men and women are equal.

2. The Subjection of Women is an essay by English philosopher, political economist and civil servant John Stuart Mill published in 1869. His close friendship with Harriet Taylor, whom he later married in 1851. Mill argument is simply an extension to women of the enlightenment belief and women's subordination was a barbarous relic of past. Women appeared inferior to men in many way but this was to result of social pressure and faulty education. He claimed that women must be given same opportunities as men, only then they will know their true ability. He suggested that women's legal servitude in marriage must be abolished. They must be allowed free access to education and employment and they should also be allowed both to vote and hold political office. Mill was criticized for betraying the very principles on which his feminism was based. Although he talked about individual freedom for women but his ideology for married women remain restricted to separate spheres. According to him, women is free to follow the career of her own choice and should not be forced into marriage claiming it to be an institution of economic security.

3. The Second sex is a1949 book by French existentialist Simone de Beauvoir, in which the author deliberates the action of women through history. The Second Sex is frequently stared as a main work of feminist philosophy and the starting point of second –wave feminism. She argues that man is considered as default, while woman is considered the 'other". Beauvoir defines the relationship of ovum to sperm in numerous creatures leading up to the human being. She describes women's demotion to the species in terms of reproduction, associates the physiology of men and women, concluding that values cannot be constructed on physiology and that the facts of biology must be

observed in light of the ontological, economic, social and physiological situation.

4. The Feminine Mystique is a book written by Betty Friedan which is broadly ascribed with sparking the start of second –wave feminism in United States. It was published on February 19, 1963. In 1957, Friedan was asked to conduct a survey of her former Smith College classmates for their fifteenth anniversary meeting; the results, in which she originate that many of them were unhappy with their lives as housewives, encouraged her to begin investigation for The Feminine Mystique, conducting interviews with other suburban housewives, as well as investigating psychology, media and advertising. She first intended to publish an article on the topic, not a book, but no magazine would publish her article.

5. Sexual politics is a 1970 book by Kate Millett based on her PhD thesis. The book is observed as a classic of feminism and one of radical feminism's key texts. Millett argues that "sex has often ignored political aspect" and goes on to discuss the role that patriarchy plays in sexual relations, looking particularly at the works of D.H.Lawrence, Henry Miller and Norman Mailer. Millett argues that these authors view and discuss sex in a patriarchy and sexiest ways.

Githa Hariharan's novel In Times of Siege which defines common events in New Delhi occurred in 2000. Staff meetings, lesson modules, a halfhearted little affair with a colleague is the blank but comfortable life of Shiv Murthy, a history teacher in an open university. Shiv is the main character of the novel further gets intensified due to the internal conflicts. In the University, Prof. Shiv is the medieval history professor. Shiv who is predictable as a secular reformist. About this character it has been pointed that,

"Professor Shiv Murthy is a professor of medieval Indian history of correspondence University in New Delhi. He is also in some sense deeply and emotionally stunted by a childhood experience, the sudden disappearance of a father who had been a frustrated Indian freedom fighter. Shiv Finds himself in hot water when the Hindu fanatics up on a series of lesson he's written on a twelfth century reform figure named Basava". (Web 10-04-2018)

An outspoken young woman with a broken knee comes into his life and tries it upside down. During this time, Hindu extremists attack his writings on Basava, the reformer poet. When fundamentalists lands on his doorstep, shiv discovers that the ideas he had inherited about history, nations, and patriots change in the course of time. The bitter realities are evoked by Githa Hariharan in this novel. Moreover, Githa Hariharan's feminist ideas are indirectly reflected in this novel. Krishnan Das and Deep Chand patra have rightly pointed:

"Female voices who have wielded the writer's pen to present forth literature which not only highlight women's plight in society, but have also enriched the field with brilliant narratives, styles, techniques and themes, enchanting generations of readers, and immortalizing their own

Agenda in penning their works". (Das Krishnan i) Githa Hariharan picks up her protagonist from the academe for the first time. Shiv Murthy, a middle aged and mild mannered history professor of Kasturba Gandhi Open University, Delhi, visits Meena, the daughter of his childhood friend Sumathi, who has broken her leg in an accident. He takes her, in the capability of her local guardian, to his house for a few days. In the absence of his wife Rekha, he makes all preparations for Meena's stay in his study room and helps her in daily routines. Moreover, she is a sociological student of Kamala Nehru University , studying about the women who are exaggerated by anti-Sikh riots after Indira Gandhi's murder in 1984.Being an ' activist', she often attends meetings and talks of causes and street theatre, gender and invites capture with the comfort of a expert. (Hariharan 31). Meanwhile, the Professor of History is trapped up in a argument over his lesson on twelfth century poet and social reformer Basava. Since it hurts the thoughts of the Hindu watchdog group 'Ithihas Surksha Manch', they find liability with Shiv for his planned falsification of Indian medieval history and demand a confession for that. Meena's information, the Professor neither apologizes nor removes his lesson. To counter the attack of the Manch, Shiv comes up with an action idea in discussion with all his classmates. At this stage, while Shiv annoying to originate emotive support from his freedom fighter father's teachings and his private tradition, Meena spreads her full support to shiv by connecting her friends-Amar who has been a devoted member of several citizens group and his friends.

Afterward, Shiv is informed by his colleague Menon that his lesson has been referred to a Review Committee and his resignation is evident. But, Meena is moderately against to this. She makes all preparations for a Press conference with the support of her friends. At this moment, the university calls back medieval history lessons booklets from students. The Manch president and Vice president call for the revival of Hindu courage. On the other side, famous Leftist historians convict the acts of Kasturba Gandhi University, and promotion their fight against Hindu organizations.

Meena, with the help of Amar and his essential friends, organize a TV show; make a booklet attacking RSS and their ideologues.

At the KGU campus, a mob tries to attack Shiv, and his colleague Menon fortunately protects him but his office room is completely destroyed. As a consequence, the fight between the Leftists and the Right wing intensifies. Shiv collects many letters from Manch supporters. He also receives a life threat to his wife and daughter from unidentified caller. He gets many newspaper clippings, and letters to editor complaining against his distortion of a historical fact In reply, some like –minded people have accumulated to plan for a public meeting and a rally. The Vice Chancellor in a TV interview expresses his concern about the security of the University. He writes a letter to Shiv updating him that the current incident has brought disrespect to the university. Shiv's father's thinking becomes a walking stick for him. Meena and Shiv go to the doctor where the cast is removed finally Meena leaves for hostel accompanied by Amar and the walking stick of Shiv's father.

Shiv is a common man who is content in his daily life and used and to avoid conflict whenever possible. But Meena, a student belonging to the younger generation is able to infect interest in this middle-aged thoughtful professor Murthy and established a kind of growing in him when his personal and professional lives are shaken. Concluded him Hariharan portrays how even 'the cautious, silent, middle class' voices will be raised up during the times of siege.

On campus, we come across politics mainly with student union, election of leaders, fights between different student groups during elections, organizing dharanas and making rallies etc. We also find students' relationship to different political parties and other social, religious outfits fight in groups leading to bloodshed and cause police interference or action. Students organize and conduct programs created on the call given by their political and religious or community advisors. We challenge some of the above things occur at the fictitious KGU campus created by Hariharan. Suddenly, she has brought a political and social problem, worthy of debate at national and international levels to a university campus. To a question on why Githa chose the university as the scene of action, she said-

> "Well, for me the campus is not central but the outside. If in a university set-up, debate, free and frank, is stifled, then that show
>
> the insidious nature of communal forces".
> But does it not show that academic culture and values are already atrophied had already

become somewhat redundant? "Well, yes, I do recognize and foreground the fact that there is a return to a sense of fear, persecution

and ghettoization. There is the atrophy of intellectuality and a decline of the romantic veneration of the teacher figure". (The Hindu)

This exposure clarifies she is well aware of the demeaning values in academics and decline in the value of a teacher. She also wants to present the influence of external common and political forces on academic set up as well as debate. The contribution of students in the controversy and their activities further exaggerate the condition to the end. It completely takes the shape of political war. Releasing brochures and pamphlets, calling for urgent meetings, staging dharnas, organizing rallies and planning processions, shouting slogans, displaying placards, making public statements by mocking the leaders and their philosophies on either side, media making the crazy news, telecasting interviews on TV, destroying offices, brick batting, is the image one spectators in the novel. The KGU campus is usually free from regular students and class work as it offers courses in reserve manner. But to our surprise we see the gangs attacking professor's office. This is an example of interference of external world into university campuses. The campuses have become holes for all social and anti-social activities. We also come across activities and activists of both sides Manch and the leftist groups.

Hariharan clearly wanted to draw devotion to what essentially amounts to thought controlling, to exaggerate the chilling consequences of political control over intellectual freedom, feels Madhuparana Mitra. In times of siege, the protagonist Shiv Murthy becomes the mouth piece of the author's ideological position (Mitra 141). But one can see the shadow of novelist Hariharan in the character of Activist Meena, Hariharan is very much energetic in human rights activities. Meena also works for the women who were pretentious in Anti Sikh riots however, she often attends meetings and talks of causes and street theatre, gender and invites arrest with the comfort of expert as Hariharan in actual life.

The novel is constructed on ideological war occurred in the late 90's in twenty century in India. When National Democratic Alliance came to control in 1999, the government tried its level best to change the then established Marxist minded intellectuals with right wing scholars in curriculum growth agencies at the nation level. The main conflict of the story i.e. the imaginary Shiv's experience is similar to that of a real life Play-Wright H.S. Shiva Prakash, whose play on Basava was convicted by self-appointed

protectors of history some years ago. In the same lines, the performance of medieval Basava, in History study material, leads to argument in the novel.

Separation among the staff is obviously seen as Left and Right wings, Dr. Arya is the Right while the Left by the Dr. Menon and others. Professor's support and addressing different ideologies confront each other and make the peaceable university, a place of controversy. It is obvious at the subdivision, in a staff meeting, Dr. Arya raises oppositions about removal of a history lesson in an important section: 'problems of the country and their Solutions' by Dr. Menon. Meena encourages Shiv to drop into her personal world of risk, danger, choice and commitment. When the fight among Left and Right wings grimes up, supporters from both sides like Guru Khote, Prof. Fraudely, Arya, and Ameer Qureshi, all get involved in the fight. Meena affects her glowing thought-out plan by preparing Shiv for a TV show and later some twenty like-minded people have gathered to plan for a public meeting and a rally.

Hariharan has expressed her lineage of Marxism in the interview. She says that she is a feminist and with several other things. It is revealed indirectly in an interview as:

"Am I a writer particularly concerned with "women's issues"? And am I a feminist? …And anyway, however you define yourself, all our work is

Informed in some way or the other by feminism, along with the ideas of Freud and Marx. So…I am a writer (as opposed to a woman writer)

Who is a feminist, along with several other things!"

Thus all these research in treatise investigation bring to us three evidences as follows:

1. Githa Hariharan is continuously pure in describing liberal ideas whereas, she is an smart observer of the cultural problems.

2. The second aspect of this discourse study tells that religious writing which targets another religion must be evaded because they are complications in the social peace.

3. The third important aspect is that progressive groups in the society must be prepared and they have to fight the communal forces.

CONCLUSION

Githa Hariharan being a winner of liberal ideas has continued her school of feminism in this political novel also. She was prospered after the common riots in Gujarat. She has pointed that there is a fewer space for debate in India and elsewhere. Later she has complained against this bitter truth. The above instances clear the verbal attack and its brutality on author's

ideological challengers. When the novel was on middle two historians were attacked in India for their historical writings and that illustrated the attention of Githa Hariharan. In this novel the ideological war between the Left and Right wings and live politics on campus. As campus is a small form of real world, it also imitates politics of real world in toto. The traditional view of Indian society and protest against the old-fashioned values has been reflected by the author. Githa Hariharan, the author of the novel, is expert sufficient to describe campus life and campus politics in attractive and articulate manner for her different readership.

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Ethnicity Issues as a Political Mobilization Instrument of Cornelis MH in 2007 West Kalimantan Direct Elections

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Abstract— *The New Order regime opened the opportunity for the community to participate in democratic activities. This is also felt by ethnic Dayaks who have experienced marginalization in the opportunity to take office in the region. Ethnic awareness driven by the desire of Dayak ethnic community due to termarginalisasi supported also by Law Number 32 Year 2004 on Regional Government. Dayak ethnicists are working hard to enter the government. One of them is through mass mobilization using ethnicity issue in Pilkada. In this research, the theory used is the theory of R. Paul Brass about ethnicity. The main argument is that marginalization will result in ethnic consciousness. Furthermore, ethnicity alone is not sufficient to explain the success of mobilization, thus requiring strong institutions to be more effective in the process of mobilizing with ethnicity as an instrument. The result of this research is true that in Dayak ethnic builds strong mobilization by mobilizing the established social organization as an amplifier of mobilization instrument in Election of West Kalimantan 2007.*

Keywords— Democration, Ethnicity, Mobilization, Elections.

I. INTRODUCTION

The history of regional autonomy in Indonesia is an interesting issue to be observed and studied, because since the founding construct state format, the issues concerning local governance has been accommodated in Article 18 UUD 1945 along with an explanation. Although the state of RI adheres to the principle of a unitary state with a center of power is at the center but, because of the heterogeneity of the Indonesian nation better social conditions, economy, culture, and diversity of the level of public education, the decentralization or the distribution of power / authority of the central government needs to be channeled to regions berotonom.

The collapse of the New Order regime and the implementation of regional autonomy in the early days of reform provide a significant impact on the dynamics of local politics. Through the granting of autonomy, the principle of plurality in more democracy can be guaranteed, the effectiveness in local governance more can be realized, and the central government would not mind the burden of handling domestic affairs. The role of the Regional Representatives Council (DPRD) and the local leadership recruitment process has undergone a change and development of the post-New Order.

Regarding the plurality of events may be different if the areas that receive the autonomy overly enthusiastic, poor experience, or lack counseling and guidance from the central government. Autonomy in their dictionary is defined as ethnocentrism, tribalism, regionalism, or spirit-paced concerned tribes, regions and social groups "we" own. They become selfish and does not care about the other parts, the other areas, even with the top level of government. Post-enactment of regional autonomy in Indonesia, the ethnic-clad regional sentiment continued to show its shape.[1] It can thus be seen in the presence of a decentralized system that followed also the regional authority to organize local elections (elections) directly is inseparable from the phenomenon of ethnicity in practice. Spirit of regionalism and ethnicity gave rise to the phenomenon of identity politics, where many ethnic and religious considerations in participating, especially in the realm of politics, either by the people as voters and elites who advanced in the recruitment of local leadership through elections.

1.1 Problem

Birth of Law Number 32 Year 2004 (UU 32/2004) on Regional Government the legal basis and foundation of regional autonomy is a fresh breeze to achieve democratization. In a political perspective, the law explicitly indicate a change in the management paradigm of politics and government, from the originally

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[1] Bungaran Antonius Simanjuntak, Autonomy, ethnonationalism, and Future of Indonesia, (Jakarta: Yayasan Pustaka Torch 2010), pp. 155

centralized into decentralized.[2] Democratization is also influenced the dynamics of local politics in West Kalimantan after the New Order, especially for ethnic Dayak, where the New Order era, ethnic Dayak became ethnically restricted in position local governments do not like the Malays who had occupied several chairs positioned in government.

An important phenomenon that can be found in the local political dynamics of post-New Order that occurred in West Kalimantan is the strengthening of the local political elite's consolidation of power, especially after regional leaders are elected directly since 2005. However, the implications of the dynamics of local politics as it is the emergence of a factor ethnicity as an important factor in the control of local governance issues. The recruitment process leader in the region tends to be based on parameters that primordial, which facilitates the development of the spirit of regionalism and tribalism.[3]Reforms and the direct election of governors live in the era of democracy and regional autonomy for ethnic Dayak opportunities to make choices on their own ethnic group as a leader in the region. It is characterized by the election of Cornelis Christiandy on direct elections in 2007 as the first direct elections held in West Kalimantan.

In the elections of West Kalimantan, which was held November 2007, there were four candidates that couples incumbent Usman Djafar and LH Kadir (Islamic Malay-Dayak Christians) promoted by 8 party Golkar, PPP, PKB, PAN, PKS, PDS, the Freedom Party, and PBR. Then the second pair namely Usman Sapta Odang and Ignatius Liong (Bugis-Padang-Islamic and Christian Dayak) that was carried forward Adil coalition Prosperous Kalbar consisting of PIB, Patriot Party, PBSB, Democrat, PKPB, PNI Marhaenisme, and the Regional Unity Party. Third, there is a pair Akil Mochtar and AR Mecer (Malay Islamic-Christian Dayak) of the People coalition Kalbar Union and supported by PPDK, PNBK, PKPI, PPDI, UN, Pelopo Party, PSI, and PPNUI. While the couple Cornelis MH-Christiandy Sanjaya (Christian Dayak-Chinese Christian) is only supported by one party that the PDIP. Even though,[4]

Of the total 13 districts / municipalities, Cornelis-Christiandy pair won 43% of the vote in eight districts namely Bengkayang, Singkawang, Hedgehog, Sanggau, Sekadau, Sintang, and Kapuas Hulu Melawi. While voting for candidates of ethnic Malays has a total

of 57% of the vote but fragmented or divided to three candidates. Couple Usman Djafar and LH Kadir won in Sambas and Pontianak, while Usman Sapta-Ignatius Odang Liong win in the Ketapang village, and Akil Mochtar-AR Mecer reap only 9.66 percent of the vote in the remaining districts / cities with a voice that does not dominate.[5]

The minimal number of the bearer party-Christiandy Cornelis couple on direct elections in 2007 did not become an obstacle in the victory Cornelis. In the process, it appears that the victory Cornelis tends to occur because of the Dayak ethnic revival that had suffered marginalization or ethnic class into two in its own country during the New Order. Community of West Kalimantan are ethnic Dayak majority tend to choose candidates coming from the same ethnic though the governor and deputy governor of the same religion with the majority of the population of West Kalimantan. The majority of the indigenous population is Muslim while West Kalimantan Governor Cornelis Catholic and Vice Governor Christiandy Protestant.[6]

Through discourse native son, Cornelis brought the issue of Dayak ethnic revival as one of the tools or political strength in mobilizing voters in direct elections of 2007. The issue of ethnic revival namely, that it is time Dayaks manju be number 1 in their homeland after suffering marginalization or marginality in Order New. During the campaign, Cornelis promising a form of affirmation to the Dayak ethnic community that supports it when he was elected governor. Thus, support Dayaks become so important and needs to be maximized by Cornelis-Christiandy partner so that it becomes an instrument or tool scooped victory in the sound in the first direct elections in West Kalimantan in 2007. This is what will be discussed further in this article.

1.2 Research Questions

Based on the problems described then withdrawn a research question of "How does the issue of ethnicity into a tool of political mobilization in the direct elections of West Kalimantan after the New Order?

II. FRAMEWORK THEORY OF ETHNICITY PAUL R BRASS

Paul R Brass instrumentalists looked at from the perspective of ethnicity. Brass theory indicates whether

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[2]Sri Astuti Buchari Resurrection Towards Ethnic Identity Politics, (Jakarta: Yayasan Pustaka Obor Indonesia, 2014), p. 3

[3]Jumadi in Sri Astuti Buchari, Ibid, p. 4

[4] Processed data from the Election Commisssion of West Kalimantan, 2007

[5] Processed data from the Election Commission of West Kalimantan in 2007 and the article by Andreas Harsono, Pontianak heat, heat Politics, accessed at https://www.pantau.or.id/?=d/514, On Saturday, December 16th, 2017

[6]Nina Widyawati, Ethnicity and Religion as a Political Issue, Jakarta: Yayasan Pustaka Obor Indonesia, 2014), p. 24

an ethnic group mobilized by elite who are not satisfied to then develop communal solidarity. Brass rationalize that this mobilization will be successful depends on the extent to which the process of development of the communal consciousness so as to create organizational resources necessary to build and support the political movements and the government's response to the demands of the group.[7]Theories of ethnic politicization significantly stressed about the inequality in the distribution of available resources and opportunities among different ethnic groups included in political terms. Simply put, nationalism and ethnic solidarity emerged as a response to the exploitation of indigenous groups by foreign groups or from one social class to another social class.[8]Their exploitation of the group to make a group or ethnic community tried to reach and maintain their group rights through political action and political mobilization so as to strengthen their ethnic group. It is as stated by Michael Hechter that the movement of ethnic group identity is a form of solidarity with the marginalized that emerged as a reaction to discrimination and inequality, as well as appearing as a political consciousness to counter the dominant group of the privileged economic and political.[9]

Brass observed that in making a claim to be important ethnic groups in the political system, it takes a political organization, a skilled political leadership, and a strong resource for support for the interests of the ethnic group. Effective political organization and political leadership as well as a resource base to defend the interests of ethnic groups are variables that affect the achievement of the interests of an ethnic group. Political organization is a tool for an ethnic group to achieve achievement as well as evidence of achievement. Brass arguments that the attitude of loyalty to the ethnic groups exploited by the elite or the elite of the central leadership and the non-dominant groups to mobilize to defend the interests of their ethnic or achieving greater. This support can be more profitable politically in the system, it is represented in the political system that has been there, and provide economic benefits to compete with other groups. Brass clearly stated in perspective that:

"Cultural forms, values, and practices of ethnic groups political Become resources for elites in competition for political power and economic advantage."[10]

Furthermore, the most successful political organization, according to Brass is that has managed to establish the boundaries of their group to match the political objectives set by them. Thus, an ethnic group is defined not only by language, religion, or claim territory, but also defined as political organizations pursuing self-interest.[11]In other words, according to Brass ethnicity is seen as an instrument or a tool used by the elite in the group that manipulates symbols of ethnic identity as a political mobilization to achieve the political goals of the group. Nevertheless, a successful political mobilization by Brass is not based solely on the rich tradition and culture of ethnic groups but more important is the strength of traditional institutions. Cultural factors alone, simply can not explain the success of mobilization but must be coupled with strong institutions to be effective as an instrument of ethnic mobilization through.[12]

Paul Brass theory this would be related analysis tool of ethnic politics in answering this issue that is related to politics ethnicity as a means of achieving political interest in the elections so that Cornelis MH West Kalimantan can reap the dominant voice as a native son of the region in the post-New Order elections practices.

III. RESULTS
Dayak Ethnic Awareness 3.1 Post-New Order

Cornelis success in his election as governor of West Kalimantan in 2007 was a great success for the figures in knitting Dayak ethnic issues and religious, injustice and marginalization as the main political instrument in raising social and political consciousness of the Dayak community. The phenomenon of ethnic consciousness, identity politics and the demands of balancing political representation in West Kalimantan has a long history, it is more widely practiced by the Dayak community rather than the Malay community that has a more powerful political position in West Kalimantan, especially when the New Order regime. In the New Order era, the Malays since the beginning has been to get a good position in the government, evidenced by the Malays as a third group who dominate the government and bureaucracy in West Kalimantan after the military and Javanese ethnic group appointed by the central government during the New Order. Meanwhile, the condition of marginalization actually experienced by the Dayak ethnic society, where the political aspects, the government limits the activity of ethnic Dayak leaders to

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[7]Paul R. Brass, Ethnicity and Nationalism: Theory and Comparison, (New Delhi: Sage Publications, 1941), p. 41

[8] ibid

[9]Michael Hechter, Internal Colonialism: The Celtic Fringe in British National Development, (Berkeley: University if California Press, 1975), p. 363

[10]Paul R. Brass, op.cit., P. 15
[11]Paul R. Brass, op.cit., P. 43
[12] Paul R. Brass, op.cit., P 74

occupy strategic positions in the government. Conditions of marginalization more experienced by the Dayak Ethnic namely the role of participation for ethnic Dayaks in the New Order era was not actively involve them in participating progress for ethnic, but rather the willingness to hand over the lands owned by them to the government to manage others. Meanwhile, the condition of marginalization actually experienced by the Dayak ethnic society, where the political aspects, the government limits the activity of ethnic Dayak leaders to occupy strategic positions in the government. Conditions of marginalization more experienced by the Dayak Ethnic namely the role of participation for ethnic Dayaks in the New Order era was not actively involve them in participating progress for ethnic, but rather the willingness to hand over the lands owned by them to the government to manage others. Meanwhile, the condition of marginalization actually experienced by the Dayak ethnic society, where the political aspects, the government limits the activity of ethnic Dayak leaders to occupy strategic positions in the government. Conditions of marginalization more experienced by the Dayak Ethnic namely the role of participation for ethnic Dayaks in the New Order era was not actively involve them in participating progress for ethnic, but rather the willingness to hand over the lands owned by them to the government to manage others.

When entering the reform, the implementation of decentralization finally opens opportunities and faucets of political participation in the Dayak ethnic group. Reforms in all sectors become the main lighter for the rebirth of a cultural identity in motion the existence of local cultural dynamics, namely to encourage the emergence of ethnic consciousness to present themselves in the local political arena. Strengthening ethnic identity rests on three dominant force that is religion, ethnicity, and culture, the more crystallized triggered by democratization and decentralization.[13] Marginalization cause Dayak ethnic consciousness that is needed to end the ethnic struggles these conditions. When applied to direct elections, the Dayak ethnic society will tend to choose leaders who are ethnic Dayak because they thought that these leaders better understand the problems that occurred in the community so as to create the right solution.[14]

As evidence of the need for awareness of ethnic identity and ethnic struggles in the struggle for political opportunity equalization reform era, evidenced by the political movement Dayak elites that are agressive and assertive[15], Dayak elite capable of making Dayak Customary Council (MAD) as a forum to establish the identity and massive ethnic solidarity to the grassroots. The presence of indigenous organizations, religious and NGO also be evidence of the strengthening of Dayaks in political movements in West Kalimantan. Activists Dayak started to gather some social and religious organization such as the Institute Dayakologi, Movement Scholars Dayak, Association of Catholic Union of Intelligence Kristen Indonesia (PIKI), Credit Union, the priesthood, and the Council of Traditional Chinese Culture (MABT) be evidence of Dayak elite movement in order to increase awareness in the struggle to balance ethnic Dayak political opportunities especially in West Kalimantan.

When compared with the Dayak ethnic movement so intense pursuit of ethnic consciousness, ethnic Malays are even more tenuous in solidarity keetnisannya. The number of people of ethnic Malays in West Kalimantan it is fragmented in terms of political power and the strength of the weak NGOs. In particular, ethnic Dayak political maneuvering at the level of local politics in the reform era is more solid than the Malay ethnic group. This is because internal Malay ethnic groups there are different interests that later cause they can not unite on behalf of ethnicity in political maneuvering. Moreover, people Ethnic Malays also have a fairly since the beginning (New Order) to get a good position in the government.[16]

III.2 Issue Dayak Ethnic Revival as a Tool of Political Mobilization

Ethnic aspect should not be overlooked role in local politics in Indonesia. This is evident in the legislative elections and the election process. Voter mobilization can be done by raising issues relating to ethnicity, whether ethnic, religious and designations natives or newcomers. Candidate ethnic background a little more influence voter choice. This is especially true in areas that have ethnic balance where there are two or more dominant tribe in the area, one of the first examples in West Kalimantan. A support is used to exploit the political communication with the main message, sons of the soil and other ethnicities. Coupled with the religious affiliation disparity.

The emergence of ethnic politics initiated by the growing awareness that identifies them into a class or

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[13] Sri Astuti Buchari, op.cit., P. 58

[14] Jeany Hartriani, Ethnic Politics in the Reign of West Kalimantan Governor Cornelis in 2007 and 2013, Thesis Summary, (Depok: University of Indonesia, 2014), p. 11

[15] Jumadi and Mohd. Rizal Yaakop, Ethnic Representation in Political Leadership Post New Order, Journal of Democracy and Autonomy, Vol. 11, No. 2, December 2013, 71-143, p. 86

[16] Jamie Seth Davidson, Violence and Politics in West Kalimantan, Indonesia, Dissertation, (Seattle: Universty of Washington, 2002), hlm.346

ethnic group. This then raises awareness clustering and national solidarity. Identification of ethnic identity as commonly done in a multiethnic society has consistently been directed at the situation and the context in which a person resides. In the political context in the ethnically mixed area, especially during elections, the identification of ethnicity become necessity in behavior and political communication in both the activity and the role of political and social life in general, particularly in order to attract the sympathy of the electorate, the increasing popularity and political objectives other, called as situational ethnicity.[17]

In explaining how the issue of the resurrection Dayak used as an instrument or a tool in political mobilization by Cornelis to achieve their political goals which won the direct governor elections in the reform era can be seen with how the campaign promises made by Cornelis in attracting the masses and strengthen the pockets of supporters. In his campaign, Cornelis promised to provide maximum protection to the Dayak people who have been marginalized and sidelined. In addition, Cornelis also promised to undertake the distribution of development up to the inland and simplify the permission to build a church. Bureaucracy associated conditions previously dominated by ethnic Malays,[18]Likewise Cornelis campaigners who claim that "Now is the time for the Dayak appeared as number one. For number two for sure. And if not now, then when. Today is the most favorable conditions ". Plus, the campaign Cornelis equipped with political jargon "United We Win" as a symbol of political struggle has become a magnet powerful political construct ethnic consciousness in politics in the area as well as make Cornelis optimistic will win direct elections in 2007 to unify the voices of ethnic Dayak and Christian Chinese ,[19]

The issue of revival of ethnicity in fact managed to become a strong factor affecting the results of the elections in West Kalimantan governor in 2007. This is evidenced by the following several interviews to voters about ethnicity as a primary consideration in choosing a governor candidate in the elections of 2007.

"We Malays would vote for candidates of the Malays." - Aminuddin (34), coastal residents in Kubu Raya.[20]

"The idea is very simple citizens, leaders who come from a tribe believed to be fighting for the interests of citizens because of feelings of kinship and language." - Imran Manuk, Voters Dayak candidates for governor, the Village Head Tell Tembawang, Sanggau.[21]

"Most people use their right to vote because of the closeness of race, class, or religion with the candidates. "- Halian (30), a resident of Kampung Throughout, Sambang River Village, District Sekadau Hulu, Sekadau.[22]

It is most significant as evidence of success Cornelis public voice raked through the issue of ethnicity is a victory Cornelis revival in the district / city that is dominated by ethnic Dayak. Districts / cities that the Melawi, Kapuas Hulu, Sekadau, Bengkayang, Sintang, Sanggau, Porcupine, and Singkawang unanimously reached 43.67% or 930 679 voters. The emergence of identity politics as an issue of ethnicity has managed to consolidate the Dayaks emotionally to win the Dayak leaders in the political contest. It is also a result of their efforts towards community mobilization by Cornelis Dayaks to achieve their political goals through the issue of ethnicity Dayak ethnic revival in the strategic position of the government.

Table.3.1: Distribution Map Ethnicity Census of 2000 and the results of West Kalimantan gubernatorial election of 2007

No.	District / City	First Largest Ethnic Group	Second Largest Ethnic Group	Paslon victory in West Kalimantan Governor Election 2007
1	Melawi	Malay	dayak	Cornelis - Christiandy
2	Kapuas Hulu	Malay	dayak	Cornelis - Christiandy
3	Sekadau	dayak	Malay	Cornelis - Christiandy
4	Stuffed	dayak	Malay	Cornelis - Christiandy

[17]Fredrik Barth, Mulyana in M. Nawawi, Haslinda B. Anriani, and Ilyas, Dynamics of Ethnicity and Political Conflict in the General Election, the Journal of the Society, Culture and Politics, Vol. 25, No. 3, 2012, 223-232, p. 226

[18]Rays of Hope, Incumbent Politics Religion Cause tumbles in Pilgub ordinance, Nov. 27, 2007, in the LSI Monthly Review Issue 09, January 2008, p. 4

[19]Jumadi and Mohd. Rizal Yaakop, op.cit., P. 84

[20] C Rev Haryo PS and A Handoko, Election Identity Politics In the tug, an online newspaper article on pages http://megapolitan.kompas.com/read/2012/06/01/01582764/pilkada.pada.tarikan.politik.identitas, Accessed Saturday, December 16, 2017

[21] ibid

[22] ibid

5	Sintang	dayak	Malay	Cornelis - Christiandy
6	Sanggau	dayak	Malay	Cornelis - Christiandy
7	Hedgehog	dayak	Malay	Cornelis - Christiandy
8	Singkawang	Chinese	Java	Cornelis - Christiandy
9	Pontianak (City)	Malay	Chinese	Usman - LH Kadir
10	Pontianak	Malay	Madura	Usman - LH Kadir
11	Sambas	Malay	Chinese	Usman - LH Kadir
12	Kubu Raya	Malay	Java	Akil - Mecer
13	North Kayong	dayak	Malay	Akil - Mecer
14	Ketapang	Malay	dayak	USO - Ignatius

Source: Source ethnic distribution of the BPS 2000 and win Paslon processed by author

Meanwhile, the voice for ethnic Malays are divided or fragmented to three other candidates promoted by many parties, unlike the case with Cornelis-Christiandy. The weakness of the Malay ethnic solidarity is suppose to be one factor of deterioration and failure of the Malay elite to compete with the elite Dayak. All three candidates who come from ethnic Malays reach up to 57% total votes only to be divided to three candidates. In addition, the support of NGOs and the role of indigenous organizations of ethnic Malays are not as solid as that carried out by the Dayaks. The things that made so successful Cornelis pitch as the winner of the election the governor of West Kalimantan in 2007 and brought the issue of ethnicity as an instrument of public sympathy in pursuit of political aims.

IV.   DISCUSSION

Study of issues related to ethnic revival which became an instrument of political mobilization in elections in West Kalimantan in 2007 is said to be relevant to the theory put forward Paul R. Brass that one ethnic group is mobilized by the elites who are not satisfied to then develop communal solidarity. Brass rationalize that this mobilization will be successful depends on the extent to which the process of development of the communal consciousness so as to create organizational resources necessary to build and support the political movements and the government's

response to the demands of the group.[23] It thus appeared to phenomena that occur in West Kalimantan that when the regime falls and faucets political participation is wide open during the reform era, in which also participated in the birth of Law Number 32 Year 2004 on Regional Government opened the opportunity for Dayaks to appear as the son area in direct elections were first held in 2007 after previously marginalized in the seat of government. Communal consciousness awakened in the Dayak ethnic communities to struggle out of the marginalization experienced during the New Order. Until then, this awareness becomes a powerful resource to participate in local politics in West Kalimantan.

Cornelis appear as a native son who brought the issue of ethnic revival and campaign promises to the promotion of Dayaks, especially in the balance position of the Dayak ethnic Malays in government strategic position. This becomes a powerful resource to gain support for the interests of the ethnic groups, primarily ethnic Dayak Cornelis in fighting at the same time fight for him in the election victory of 2007. Eight West Kalimantan district / city that won the elections Cornelis in 2007, also at the same time confirm the argument that the attitude of loyalty group Brass on ethnic exploited by the elite or the elite of the central leadership and the non-dominant groups to mobilize to defend the interests of their ethnic or achieving greater.[24]

Nevertheless, further Brass said that a successful political mobilization by Brass is not based solely on the rich tradition and culture of ethnic groups but more important is the strength of traditional institutions. Therefore, the cultural factors alone, simply can not explain the success of mobilization but must be coupled with strong institutions to be effective as an instrument of ethnic mobilization through.[25] This is confirmed by the phenomenon of the forces of social organization that consolidated well in giving political support to Cornelis, such as the Institute Dayakologi, Movement Scholars Dayak, Association of Catholic Union of Intelligence Kristen Indonesia (PIKI), Credit Union, the priesthood, and the Assembly of Indigenous Chinese culture (MABT). Solidity organization is exactly what is not owned by ethnic Malays, who since the beginning (New Order) has had a safe position in the government so that the movement was not as agressive and se-assertive elite Dayak, the actual impact on the deterioration and failure of the Malay elite against elite Dayak elections. Malays fragmented voice to the three candidates who promote themselves as a candidate for governor.

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[23] Paul R. Brass, op.cit., P. 41
[24] Paul R. Brass, op.cit., P. 15
[25] Paul R. Brass, op.cit., P. 74

In other words, the authors said Paul R. Brass theory is confirmed by both the phenomenon of election of the Governor of West Kalimantan in 2007 through a proof of the success of Cornelis mobilizing Dayaks through the issue of ethnic revival in winning votes in 8 districts / cities with majority ethnic Dayak in it on the fight politics in the first direct elections were held in West Kalimantan.

V. CONCLUSION

The collapse of the New Order regime and the birth of the era of reform to tap into such great political participation for ethnic Dayak during the New Order marginalized, marginalized in government posts and become second-class citizens in their own areas. Ethnic consciousness arise in addition driven by their desire to end the Dayak ethnic community marginalissi condition is also supported by the era of democratization and decentralization, as the implications of Law No. 32 of 2004 on Regional Government at that time in West Kalimantan.

Marginalization or marginalization of a group, according to Paul R. Brass will give birth to ethnic consciousness. West Kalimantan ethnic consciousness in post-New Order is marked by the political movement Dayak elites were agressive and assertive. Dayak Customary Council making to strengthen the Dayak ethnic solidarity to the grassroots and to build solidarity with stir ethnic social organizations such as the Institute Dayakologi and Intellectuals Movement to strengthen ethnic Dayak so that it can be a strong mass base as a source of political power. It is relevant to the theory put forward by Paul R. Brass that cultural factors only in terms of ethnicity was not enough to explain the success of the mobilization,

In addition to using the issue of revival of ethnic Dayak through his campaign promises to strengthen the existence of ethnic Dayaks in West Kalimantan when Cornelis was elected governor, in this case, Cornelis also succeeded in effecting ethnic mobilization to achieve their political goals to win the elections in West Kalimantan in 2007, reinforced by the support solid of social organization Institut Dayakologi, Dayak Intellectuals movement, Association of Catholic Union of Christian Indonesian Intelligence (PIKI), Credit Union, the priesthood, and the Indigenous Council of Chinese Culture (MABT).

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The Relationship Listening Intensively Toward Ability to Write News Content by Student Eighth Grade of SMP Negeri 1 Atap Tampahan in Academic Year 2017/2018

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Abstract— *This study aims to determine The Relationship Listening Intensively Toward Ability to Write News Content by Student Eighth Grade of SMP Negeri 1 Atap Tampahan in Academic Year 2017/2018.The Population of this Study were the Student Eighth Grade of SMP Negeri 1Atap Tampahan in Academic Year 2017/2018.A Population of Students 101 and samples taken 50% which 50 students.the writer use random sampling to determine the sample. The Result of data analysis show that r_{xy} = 0,32300 r_{xy} > r_{table}. The result moment at significant level 5% = 0, 2732. Means that the relationship intensively listening ability variables with the ability to write news content by students has a significant correlation. The result of data analysis shows that the intensively listening ability obtained with an average value = 84.82 standard deviation = 5.74. Namely, very good category, 26 students (52%), who have score in both categories as 23 students (46%) and students who have values in the well category 1 student (2%). None of the students have score in lower categories. While the ability to write news content obtained value with an average = 79.9 standard deviation = 7.9681. 19. Students (38%), who have good category and 28 students (56%) who have value in well category,3 student (6%) who have value in enough category. None of the students have lower score and less good categories. Based in normality test and homogeneity test obtained normal distribution data. From the calculations show it can be known r_{caunt} > r_{tablel} = 0.32300> 0.2732. Thus, H_o (null hypothesis) is rejected and H_a (alternative hypothesis) is accepted. It can be concluded that The Relationship Listening Intensively Toward Ability to Write News Content by Student Eighth Grade of SMP Negeri 1 Atap Tampahan in Academic Year 2017/2018. has a significant correlation.*
Keywords— Intensively Listening Skills,Writing, News.

I. INTRODUCTION

In learning the language, the first activity that students do is listen to the sounds of language learned, either in the form of direct greeting or through media assistance. In this case, listening ability is defined as the ability to grasp and understand spoken language and which is received through the auditory channel. Listening and writing are closely related, as they are means of understanding information in communication activities. As one of the four aspects of language skills, writing is also inseparable from teaching and learning activities in schools. Writing skills is one of the competency standards contained in Junior High School curriculum in the field of Indonesian language studies. This skill is needed by students in the learning process, whether in writing personal experience, adapt, and even write something that heard through the results of a recording. For that,serious attention to writing skills is essential. Based on the above explanation, listening and writing skills have a close relationship. If we want to re-write what we see, we hear, we feel, and we think it takes a listening activity. In other words, through listening activities, one can express his thoughts and ideas into a written form to achieve purposes . Similarly, in writing the news heard. To write the news well and correctly depends on the sensitivity and concentration of students in listening to the news. The average student's learning outcomes have not been very satisfactory in terms of both the content and the writing. In other hand student learning outcomes in writing back the news is still classified in the low category. In world of education, we often find many students who do not have the ability to rewrite what they have seen.

II. LITERATURE REVIEW

Defenition of Listening

Listening is a process of attentively to what the speaker is saying to get information or messages to be delivered to the listener. Anwar (2005:332) menyatakan, "simak:menyimak adalah mendengarkan, memperhatikan baik-baik apa yang diucapkan atau yang dibaca orang (Listening is paying close attention to what people say or read) Kamus Besar Bahasa Indonesia (1991:941), "Simak, menyimak yaitu (1) mendengarkan (memperhatikan) baik-baik apa yang diucapkan atau dibaca orang;(2)

meninjau(memeriksa,mempelajari) dengan teliti".(Listenening (1) listen (pay attention) well what people say or read, (2) review (check, study) carefully

H.G. Tarigan (1994:28) menyatakan: "Menyimak adalah suatu proses kegiatan mendengarkan lambing-lambang lisan dengan penuh perhatian, pemahaman, apresiasi serta interpretasi untuk memperoleh informasi, menangkap isi atau pesan serta memahami makna komunikasi yang telah disampaikan oleh sang pembicara melalui ujaran atau bahasa lisan". ("Listening is a process of oral symbols with full attention, understanding, appreciation and interpretation to obtain information, capture the content or message and understand the meaning of communication that has been conveyed by the speaker through speech or spoken language")

Based on the above opinion, it can be concluded that listening is an activity undertaken to listen with full attention, understanding, and interpretation to obtain something.

Types of Listening

Menurut Tarigan (1994:35), berdasarkan cara penyimakan dikenal dua jenis menyimak, yaitu: 1) Menyimak intensif, penyimak memahami secara terperinci, teliti dan mendalam bahan yang disimak. Menyimak intensif mencakup menyimak kritis, menyimak konsentratif, menyimak interogatif, dan menyimak selektif. 2) Menyimak ekstensif, penyimak memahami isi bahan simakan secara sepintas, umum dan garis-garis besar, atau butir- butir penting tertentu. Menyimak ekstensif meliputi menyimak sosial, menyimak sekunder, menyimak estetik, dan menyimak pasif. (based the two types of listening, namely: 1) Intensive listening, listening understand in detail, thorough and in-depth material being listened to. Intensive listening includes critical listening, concentrated listening, listening to interrogative, and selective listening. 2) Listening extensively, listeners understand the content of the material at a glance, general and outline, or certain points of importance. Extensive listening includes social listening, secondary listening, listening aesthetics, and passive listening. Menurut Kamus Besar Bahasa Indonesia (1991:383), "Intensif adalah sungguh-sungguh dan terus-menerus dalam mengerjakan sesuatu sehingga memperoleh hasil yang optimal. ("Intensive is really and continuously in doing things to obtain optimal results). Anwar (2005:135) menyatakan, "Intensif adalah secara sungguh-sungguh dan berulang-ulang dalam melakukan sesuatu hingga memperoleh hasil yang maksimal". (Intensive is seriously and repeatedly in doing something to get maximum results".)

Based on the above opinion, it can be concluded that intensively is seriously and repeatedly in doing something to obtain optimal results. From the listening and intensive

words interpreted separately, it can be concluded that intensive listening is an activity that is intentionally done to listen in earnest and constantly obtain optimal results (information).

Defenition of Writing

Writing is an attempt to convey a certain idea or concepts to others through writing and is a specific message to be conveyed to the reader. In writing, we know the extent of our ability on a topic. In the world of writing education can not be separated from the learning process, whether it is writing personal experience, adapt, even write something we hear through the results of a recording.(Writing or composing is essentially a transfer of thoughts or feelings into the symbolic form of language") Kamus Besar Bahasa Indonesia (1991:1079), "Menulis adalah melahirkan pikiran atau perasaan (seperti mengarang, membuat surat dengan tulisan, mengarang cerita, membuat surat, berkirim surat)". (Writing is giving birth to thoughts or feelings (such as making up, writing letters, writing stories, making letters, sending letters)

Tarigan (1986:21) juga menyatakan: "Menulis diartikan juga sebagai kegiatan menurunkan atau melukiskanlambang-lambang grafik yang menggambarkan suatu bahasa yang dipahami oleh seseorang, sehingga orang lain dapat membaca lambang- lambang grafik tersebut kalau mereka memahami bahasa dan gambaran grafik itu".("Writing is also interpreted as the activity of descending or depicting the graphic representations of a language that a person understands, so that others can read the graphic symbols if they understand the language and graphic picture)

Based on the above quotation, it can be concluded that writing is an activity done to describe, give birth or move thoughts and feelings, and ideas into the form of written language, so that readers can undrestand easy and clear.

Defenition of News

Semi (1995:9)menyatakan bahwa berita adalah fakta yang disampaikan kepada orang lain. Namun, tidak semua fakta masuk kedalam jenis berita, karena berita adalah laporan tercepat mengenai fakta atau ide terbaru yang benar,menarik, dan atau penting bagi sebagian besar khalayak,melalui media berkala seperti surat kabar, radio, televisi, maupun media *online* internet (Sumandiria 2005:65). (news is a fact that is passed on to others. However, not all facts fit into the type of news, because news is the fastest report on the latest facts or ideas that are true, interesting, and or important to most audiences, through regular media such as newspapers, radio, television, and online internet media) From the definition can be concluded that the news is information about a recent event that is passed back to others through oral and written media. The information on the event or state of affairs is general in fl uence on the community.

III.   RESEARCH METHODOLOGY

The method used in this study is a descriptive method correlational approach that aims to describe the The Relationship Listening Intensively toward Ability to Write News Content by Student Eighth Grade of SMP Negeri 1 Atap Tampahan in Academic Year 2017/2018. Arikunto (2002: 239), Correlational approach aims to determine whether or not there is a relationship and if any, how closely the relationship and the meaning or not the relationship. This study aims to see a significant relationship between the ability to listen intensively with the ability to write news content that listened.

Population and Sample

The population of this study is all Student Eighth Grade of SMP Negeri 1Atap Tampahan in Academic Year 2017/2018. The sample of research taken 50% that is 50 student as population. Technique used is random technique (random) by way drawing.

IV.   RESULT AND DISCUSSION

Based on the data obtained the intensively listening table it is known that the number of samples 50 students obtained from the population 101 students by Student Eighth Grade of SMP Negeri 1 Atap Tampahan in Academic Year 2017/2018, so the sample used 50 students from the population. Data collection through intensively listening skills assessment test is 23 items with multiple choice a, b, c, and d. The test results obtained from intensively listening skills by junior high school students Eighth Grade of SMP Negeri 1 Atap Tampahan = 84.82 with very good category. Data collection in ability to write news content obtained by assigning to students to write news content, assessment of writing news content using five indicators namely, the suitability of the content with the title, the completeness of news items (5W + 1H), demands, diction, and use of EYD (Ejaan Yang Suah Disempurnakan). Test results obtained from the ability to write news content by junior high school Eighth Grade of SMP Negeri 1 Atap Tampahan = 76.7 with good category. Then we see from frequency distribution table, it is known that the intensive listening ability majority of students has good Score (26%) (52%), 23 students in good category (46%), 1 student who have good enough category (2%), while lower category not found. the ability to write news content is dominated by students who have good Score (15%) (29%), 29 students in good category (58%), 6 students who have good enough category (12%). None of the students have score in the lower categories. From the calculation of correlation with rough figures obtained r_{caunt} = 0.2768 while r_{table} with N = 50 at 5% significant level = 0.2732. $r_{caunt} > r_{table}$ (0,32300> 0,2732) hence the research hypothesis is proposed there is a significant relationship between intensively listening ability with the ability to write news content Student Eighth Grade of SMP Negeri 1 Atap Tampahan in Academic Year 2017/2018

V.   CONCLUSION

After Analyzing data the following conclusions are derivided.

1. Intensively listening skills by Student Eighth Grade of SMP Negeri 1 Atap Tampahan in Academic Year 2017/2018 in very good category with average intensively listening ability (X) = 84.82

2. The Ability to write news content by Student Eighth Grade of SMP Negeri 1 Atap Tampahan in Academic Year 2017/2018 havegood category with the average value of writing news content (Y) = 79,9 is in good category.

3. There is a positive and significant relationship between intensively listening ability toward the ability to write news by Student Eighth Grade of SMP Negeri 1 Atap Tampahan in Academic Year 2017/2018 = 0.32300.

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Pragmatic Analysis of Persuasion in Modern British and Iraqi Parliamentary Election Slogans

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Abstract— *Slogans are noteworthy linguistic tools by which people (and particularly politicians) can perform different social and political functions. One main function is associated with their ability to persuade others to take an action or do something in accordance with the messages they intend to convey. Particularly, politicians utilize election campaign slogans to persuade their audience with their views, programs and agendas.*

Thus, this paper aims to investigate the speech act of persuasion in forty Modern British and Iraqi Parliamentary Election Campaign Slogans. Based on Searle's (1969, 1975, and 1976),the felicity conditions of persuasion have been derived and applied to the chosen data. The study concludes that persuasion act can be indirectly attained through various syntactic structures, especially declarative, active and simple sentences. Furthermore, non-linguistic elements contribute to the persuasive mission of election slogans. Both English and Arabic languages employ almost the same fabric of slogans to deliver influential messages.

Keywords— Persuasion, Slogan, Felicity Conditions, Syntactic Realizations.

I. INTRODUCTION

Communication as the most important characteristic of human life has been continually developed to achieve the ultimate amount of understanding and influence among the interlocutors. Consequently, different discourses are conducted to deliver various messages. Among these discourses are slogans that gain their familiarity from the catchy, memorable, and easy nature they featured with.

Slogans are of increasing contact with everyday life, that is to say, the extension in using slogans almost in all aspects of life makes them relevant to people's daily interactions. Through experience with their wide use, one can observe that some slogans may last for many years because of the meaningful message they deliver or due to the memorable and catchy content they have.

Accordingly, researchers in different domains of knowledge have tackled slogans by defining them and investigating the power they embedded. For

instance,Frances (2014:30) identifies a slogan as "*a brief catchy phrase which expresses and builds a particular view, opinion or aim that is used in advertising or promotions*". In fact,the shortness nature of slogan contributes a lot to the importance of using them as influential linguistic tools especially in the contemporary life.

Another definition is given by Xin (2014:146) who affirms that a slogan is "*a special way to use language in which brief and short words are smartly utilized to influence, attract or stop people of acting in a certain way*". In this sense, slogans have been regarded as indispensable tools that are employed in any prearranged"*effort to make a change by convincing people to follow a specific direction in various fields of life*". Furthermore, the genuine use and the tangible results have obviouslyshown how weighty slogans are in all times in general and nowadays in particular.

Likewise,Hosu and Pavelea (2009:21-22) emphasize that a slogan should be categorized as *"simple, concentrated, rhythmic and has one direct idea in order to be memorable and understood by its target audience".*As a universal phenomenon, slogans are widely used all over the world. In particular, Arabic Dictionary identifies a slogan as a short catchphrase that recapitulates a particular purpose or claim (قاموس محيط المحيط, 2009:128).

To sum up, slogan functions as a communication means that relates its producer to the audience in terms of conveying a key message that holds some sort of benefit to them (audience).

II. ETYMOLOGY OF SLOGAN

To a greater extent, slogans have occupied many aspects of modern life due to their practical use and immediate results. In fact, the use of slogans has been rooted far back in the history of Human language, i.e. in the ancient times when individuals tried to affect and understand each other by means of verbal interactions. Communicatively, slogans have been existed as long as language has been employed to shorten the distance between its users.

According to Sharp (1984:5), the term "slogan" may originally be traced back to the Gaelic word '*sluagh-ghairm*'; '*sluagh*' means 'host' or 'army' ,and '*ghairm*'denotes 'cry' or 'shout', briefly, a war-cry (shout) or battle-cry of soldiers in the field. Thus, a war-cry or rallying cry was originally used by*" Scottish clans in order to motivate the fighters of the clans to do their best in protecting their people and gaining victories over others*".It seems that using slogans is profoundlyentrenched in people's social affairs.

In accordance with Sharp' view, Crystal (2008:180)asserts that the word slogan, initially, was manipulated"*to describe the battle-cry or rallying-cry of Scottish clan"*.Currently, the application of slogan is different but the reason behind this application of modern slogan is much the same, that is, "*to form a forceful-catchy, mind-grabbing utterance*".

Furthermore, slogans are intenselywoven in social fabric of people's life. Historically speaking,the utilization of slogan was common throughout Europe during the Middle Ages.That is, it was regularly used as a*"password to insure the proper identity of individuals, and in the beginning of the eighteenth century as a cry for calling people*"(among English speakers)(Al-Haq and Hussein, 2011:2). The use of slogans is "*not an artificial one*", but it is a linguistic expression that is "*purposely organized in accordance with the values and norms of human societies in order to achieve a particular goal"*(Abate 1984: 11).

For Arabic history of using slogans, Arabs traditionally used*slogans in beating drums accompanied with some words in wars*, and according to أبن قربة (2008: Internet) *to announce starting the armed conflict, to attract the attention of their soldiers and to frighten the enemies.*

Starting from the first use till nowadays, slogans play an important role in communication between people viaseveral forms and for diverse ends. Although, they are simple words but they can be used to attain different social communicative functions. One main function is that they are manipulated to persuade others to take an action or do something in accordance with the messages they intend to convey. Particularly, politicians utilize election campaign slogans to persuade their audience with their views, programs and agendas.

III. PERSUASION: GENERAL REMARKS

Day-to-dayexchanges are copious with persuasive discourses in which the speaker attemptshis/her best to change the hearer's mind. Commonly, these discourses vary in their genres; social, educational, political,

business and so forth. Nonetheless, they have a common characteristic of influential force of persuasion which is actively employed to alter or assert differentperspectives and attitudes.

Elaborately, persuasion is an "*art of effective interactions in which speakersmake their opinion believable to the audience through introducing logic clues, triggering emotions and proving their own credibility"*. Persuasion is understood as afacet of civilization that fundamentallyrelies on a peaceful mode to "*change or assert an attitude or behavior by making the other part willingly accept the new belief and not under any kind of social pressure*"(Schmidt and Kress, 1986: 2). It is an obvious fact that in postulating a message of persuasion, the speaker intends to effect and change the hearer's mind towards a certain view or attitude, and thus, he is performing the speech act of persuasion.

IV. PERSUASION AS A SPEECH ACT

Before embarking onpresenting an explanation of persuasion as a speech act, it is important to give a brief account of what pragmaticsis. Simply, pragmatics is mainly concerned with *"investigating the use of language in social context to create a social reality, rather than describing the existed one*". People often use words to produce changes in their life and communicate diverseexchanges. However, participants use language in correspondence with their social norms and principles. In other words, society shapes their "ways of using language in various interactions". In this respect, Mey (2001:6) avows that pragmatics "*studies the use of language in human communication as determined by the conditions of society*".

In the same arena of pragmatics, Arabic linguists have given much emphasis on the formula of intention and interpretation. Aljurjani (474-A. H.) asserts that the recipient of an utterance strives to grip the intended meaning of this utterance (the secondary 'pragmatic' meaning rather the elementary ' literal' one) (مطلوب والبصير, 1999:97).

Relationally, one of the most important pragmatic sub-disciplines is the Speech Acts Theory, in which the meaningful use of language is to be investigated and further importance of words is to be uncovered, i.e. when words lead to actions. Among different actions that can be performed by words is persuasion.

As a familiar means of persuasion, slogans can be taken as a pragmatic issue in terms of "*the conviction power they have, they are mostly utilized to inform, motivate and evoke their recipients to do an action through a concentrated*

and emphatic text". In terms of speech acts according to Taufik(2014:198), persuasive utterances generally*"employ demands, requests, invitations, etc., to convince their recipients"*. Such forms of acts can be categorized under the directive speech acts in which "*the speaker tries to make some change in the hearer's attitude*".

Actually, all speech acts, to be happily performed,are required to meet certain necessary and sufficient conditions. These conditions are known as felicity conditions.

V. FELICITY CONDITIONS

For any speech act to be performed felicitously it should comply with a series of conditions.Illuminatingly, according to Meyer (2009:54),"*any speech act cannot perform the intended action unless appropriate circumstances are being provided; these circumstances are called felicity conditions*". More elaborately, Crystal (2008:178) identifies felicity conditions as"*a term used in the theory of speech acts to refer to the criteria which must be satisfied if the speech act is to achieve its purpose*".

Generally, these circumstances(conditions) are required for the executionof an act appropriately. This is owing to the fact that only knowledgeable people areallowedto declare a war, marry people, and in most cases the speaker must be sincere, as in, for example, promising. Furthermore, external circumstances must be appropriate, namely, in a suitableinstance an utterance should be taken place.

VI. FELICITY CONDITIONS OF PERSUASION

Persuasion like any other speech act involves appropriate conditions to be executed happily. Based on Searle's (1969, 1975, and 1976), the model below has been proposed to be applied to the chosen data of British and Iraqi parliamentary election slogans.

1. **Propositional Condition** which is concerned with the content of the utterance that should have what evokes the audience's emotions or reasons, and attracts their attention towards an expected benefit from the speaker. Moreover, this content should refer to the speaker's ability to fulfill her/his promises, wishes, and plans.
2. **Preparatory Condition** in which the speaker has a reason to be confident that her/his audience would positively receive her/his utterance and interact with her/his in an appropriate situation.
3. **Sincerity Condition** is about the real intention of the speaker to affect her/his audience in different ways and make them adopt her/his own opinion.

4. **Essential Condition** is associated with the audience's awareness of the recognized intention of the speaker to get their support, and of her/his commitment with them.

VII. METHODOLOGY

Three aspects are taken into consideration in discussing the methodology followed in the data analysis and results. These are: method followed, data collection and model proposed in the analysis of the data.

7.1 Method

To investigate how language is used in British and Iraqi parliamentary election slogans to persuade the electorates, the researchers follow a union of qualitative and quantitative method. The qualitative approach is employed in the investigation of the speech act of persuasion as utilized in those slogans in terms of their felicity conditions.In addition, a quantitative method is manipulated to calculate the numbers of the frequency and percentages of linguistic devices and syntactic realizations that contribute to the persuasive function of the analyzed data.

7.2 Data

To fulfill the aims of this study, the researchers have collected the data from TV channels and Internet. The data are comprised oftwenty British and twenty Iraqi parliamentary election slogans in which the main function is to persuade the voters and win their trust in the elections.

7.3 Model

The model used in the data analysisinvolves the pragmatic treatment of the speech act of persuasion (based on Searle's 1969, 1975 and 1976 felicity conditions) as found in the selected slogans.

VIII. DATA ANALYSIS

By activating the proposed model of felicity conditions of the speech act of persuasion, the use of persuasion in the selectedforty British and Iraqi slogans is identified.Two examples of each group of slogans have been selected to be analyzed in details.

8.1 British Data Analysis

Two examples of British slogans are chosen to be investigated in terms of the pragmatic behavior of persuasion these slogans exhibit.

8.1.1 Don't make our heroes beg for more.

Military forces in any country are of special status due to their role in defense Home. In Britain, one of the sensitive issuesis the case of veterans who retired after serving in the army for a long time; the United Kingdom Independence Party introduces this slogan to influence electorates through the candidate's plans for such class to compensate them for their services to all British citizens (Oakden, 2015: 66).

Obviously, the active use of the image of a veteran who holds his helmet to beg (the matter that is considered as an offence to such a class of society), adds a lot to the effective function of the slogan because it arouses the sympathy towards veterans who deserve to live in dignity and honor. In fact, it is a try to shade light on the military ex-servicemen and women to gain their support in the elections for the interest of this candidate (party).

Specifically, the slogan's producer explains that if her/his party wins more votes, it will give loans and grants to veterans through "Boots to Business" schema to enable them to "run their own business after leaving the forces"(Ibid:66). However, the word *Heroes*is of special effect due to the passionate associations that glorify military forces who should not be left in need to the extent of begging. The opposition between the image of hero and the act of begging gives more emphasis to this slogan and adds more to its effectiveness power.

The persuasive discourse here is clearly represented when the slogan matches the felicity conditions of persuasion in terms of: the content that employs a sense of opposition between the associations of *heroes* and the act of *begging*. These words evoke the emotions of the hearers. In addition, the importance of the issue of veterans is a good reason for the candidate to be confident that the electorates would interact with her/him in the desired way. Moreover, the obvious intention affects the feelings of the public in order to elect her/him and support her/his plan. Finally, these persuadees certainly recognize the persuader's

intention to influence them emotionally and gain votes as much as her/his slogan is persuasive.

In terms of realization, this slogan is introduced as a simple imperative sentence begins with negative imperative (*don't*) to emphasize the bad financial situation of military forces after leaving the army. This negative imperative sentence functions as prohibition that puts the military forces and their rights after being out of service under a spotlight, in order to uncover their situation in one hand and to introduce the solution for such case by voting to United Kingdom Independence party who will take care of them on the other hand.

To sum up, this slogan's producer utilizes the negative imperative sentence, effective content, and sensitive issue to influence the persuadees and to get their votes as a reaction to his attempt of conviction. In other words, this slogan represents the persuasion notion through the combination of the previous mentioned elements.

8.1.2Together we can secure a brighter future for Britain.

In an enthusiastic scene, this Conservative's slogan is introduced to show the meaning of the real fusion when the leader of the party is being held by his citizens who clap for his speech and support his plans. His position, in the middle of the crowd, indicates that he is in the center of their interest. Moreover, the other slogans (in the poster) are displayed in purpose to make it clear that the plans and strategies of the party will work together to achieve a brighter future for Britain.

Concerning the function of this slogan as a persuasive interaction, it can be seen in its matching the happy conditions of persuasion as follows: firstly, the propositional condition when *Together*is employed to motivate the electorates to support its producer because of the effect this word has over people's minds. Yet, *brighter future for Britain* is another influential linguistic expression that enriches the content of the slogan. Secondly, the positive reaction of the persuadees is almost ensured because of the message the slogan delivered which

enhances the unity and prosperity of their Home. Thirdly, the clear intention of the candidate is to convince the electorates through speaking about patriotic issue of the future of their country and the mutual interests. Fourthly, these receivers of the persuasive discourse for sure realize the intention of the slogan's producer to persuade them and win their support in the election that is supposed to lead them to get a better life in their country.

In using simple declarative sentence, the persuader emphasizes the good deeds that can be accomplished through being together and united. According to the manifesto of the conservative party, the word *Together*in particular means the union that includes Scotland, England, Wales, and the Northern Ireland which "have done so much and can do much more" for Britain (Mabbutt, 2015:70).

To introduce the slogan in a declarative manner is to show the certainty of its content in which securing a brighter future for the countryis possible by unifying the efforts of its people, this notion of unity is considered as an active means to influence the persuadees due to the natural tendency of people to be together.

Elaborately, the persuasion as an act being accomplished through speech is carefully introduced through using a simple declarative sentence in whichsimple direct information has been delivered and carefully used to affect the electorates.

8.2 Iraqi Data Analysis

Twenty Iraqi parliamentary election slogans constitute theIraqi sample in this study. Two slogans (as examples representing the whole data) have been selected to pragmatically investigate the speech act of persuasion as used in the data.

8.2.1 التعليم حق للجميع
[*Education is for all*]

Educationis an essential part of any civilized society. That is whythe slogan's producer focuses on the education and its necessity for all people in different ages (أحمد,2014: Internet). The image of the pupil, with a Muslim's cap, is actively utilized here, especially when he is writing on the board a sentence that explains an Aaya (Quarnic verse) from the Glorious Qur'an. This image can affect the electorates in terms of the benefits of education as a method of enlightening minds which is one of the main principles of Islam. Furthermore, the little boy refers to the hope of a brighter future.

As a piece of talk that leads to an action, this slogan agrees with the felicity conditions of persuasion as follows: firstly, the content in which للجميع, التعليم[*education, for all*] have an impact on persuadees' minds due to the importance of spreading education. Secondly, the candidate's confidence about her/his persuadees' positive response is caused by dealing with a vital issue of education. Thirdly, the real intention of the persuader to influence the persuadees and win their trust agrees with the sincerity condition. Fourthly, the essential condition is satisfied by the electorates' awareness of this intention of getting their votes in order to achieve the proposed goal.

Furthermore, the syntactic structure serves the persuasive function of the slogan via the simple nominal sentence that confirms everybody's right of education. This right would be enhanced by the announced plan of this candidate, through her/his party in order to make it available for all Iraqis.

To get the gist, the slogan's producer actively employs the image of the Iraqi pupil on the one hand by relating it to the main topic. On the other hand, s/he establishes the appropriate pragmatic environment with the effective realization of the slogan. All these procedures participate in enhancing the persuasive function of the slogan.

8.2.2 التغيير....نعم نحن نستطيع
[*The change….yes we can*]

Employing her own image, this nominee tries to activate the persuasive purpose (أحمد,2014:Internet). In her confident look asserts that (through her party) she can do the desired change. The utilization of red colour, in the text of the slogan and in the flower the candidate puts in her jacket, enriches the persuasive message of the slogan. This can be justified through the extended positive meaning (of red colour) in Arabic tradition which is often associated with revolutionary and bravery sense (Hasan *et al.,* 2011:209).

Through satisfying the felicity conditions of persuasion as a speech act, this slogan proves its persuasive function. Respectively, its content has two attractive issues: **التغيير** [*the change*], **نستطيع** [*we can*]. In fact, their meanings complement each other because there will be no change unless the speaker has the ability to do it. The persuader's confidence about the positive reaction of the persuadees is resulted from her ability to fulfill her promise of change. The absolute intention to convince the audience and win their support is another satisfied condition. Finally, the electorates' recognition of this intention and the ability to achieve the desired change for their benefit means that this slogan is fully understood by them.

In terms of syntactic structure, the nominal sentence of the slogan asserts the resoluteness of the candidate to turn the bad situation of country to a better one. Using **نعم نحن** [*yes we*] plus the implied doer in the verb **نستطيع** [*can*], emphasizes that the speaker (candidate) has a strong desire to fulfill this promise for the benefit of the electorates.

To sum up, many elements are actively employed in this slogan to deliver a successful persuasive message to the persuadees. These elements are: the notion of change that Iraqi people are eager to; the significance of red colour and the charisma of the candidate; the attractive vocabulary; the agreement with the appropriate pragmatic environment of persuasion; and the declarative nominal realization of the slogan. All these elements are utilized to create a persuasive discourse via this slogan.

IX. OVERALL RESULTS

The pragmatic analysis of the speech act of persuasion in both groups of data has shown the following results, displayed in Table 1 and Table 2. Put it another way, Table 1 presents a detailed description of pragmatic analysis of persuasion in the British data.

Table.1: Pragmatic Analysis of Persuasion in British Slogans

No.	Slogans	Sentence Complexity	Sentence Type	Voice	Deixis	Directness
1.	Stand up for free education	Simple	Imperative	Active	_	Indirect
2.	Together we can secure a brighter future for Britain	Simple	Declarative	Active	We	Indirect
3.	Don't make our heroes beg for more	Simple	Imperative	Active	Our	Indirect
4.	fairer tax in tough times	Simple	Declarative	Active	_	Indirect
5.	Don't let Conservatives kill the health service. Vote Labour on May 7th	Simple	Imperative	Active	_	Indirect
6.	We are with you	Simple	Declarative	Active	We, You	Indirect
7.	Carbon cuts not job cuts	Simple	Declarative	Active	_	Indirect
8.	Stronger economy, fairer society	Compound	Declarative	Active	_	Indirect
9.	The more seats we have here; the more powers we'll have in Scotland	Compound	Declarative	Active	We,We	Indirect
10.	Change that works for you. Building a fairer Britain	Compound	Declarative	Active	You	Indirect
11.	Immigration is three times	Simple	Declarative	Active	_	indirect

	higher than the Tories promised					
12.	Let's stay on the road to a strong economy	Simple	Imperative	Active	_	Indirect
13.	A better plan. A better future	Compound	Declarative	Active	_	Indirect
14.	Don't just hope for a better Scotland, vote for one	Simple	Imperative	Active	_	Indirect
15.	One nation	Simple	Declarative	Active	_	Indirect
16.	For the common good	Simple	Declarative	Active	_	Indirect
17.	Cost of living crisis	Simple	Declarative	Active	_	Indirect
18.	For you, your family and Britain	Simple	Declarative	Active	You	Indirect
19.	Freeze that bill	Simple	Imperative	Active	_	Indirect
20.	Hard working	Simple	Declarative	Active	_	Indirect

This table reveals that the British data is abundant with simplesentences as 16 examples have been witnessed in constituting 80 % , while only 4 examples of compound sentences have been registered with the percentage of 20%. Interestingly no example of complex sentences has been found in the data. Most of the persuasive slogans are realized in the declarative sentences, having a frequency of 14 times constituting a percentage of 70%. Other 6 slogans are realized in imperative sentences with the percentage of 30%. Furthermore, all British slogans are represented by indirect speech act of persuasion and realized in active sentences. Finally, the use of the deictic pronouns *we* and *you* is common in the data. Collectively, all these elements are exploited in the British data to help assert the persuasive functions that the British parliamentary slogans exhibit.

Similarly, Table 2 presents a detailed description of pragmatic analysis of persuasion in the Iraqi data.

Table.2: Pragmatic Analysis of Persuasion in Iraqi Slogans

No.	Slogans	Sentence Complexity	Sentence Type	Voice	Deixis	Directness
1.	ائتلاف العراق مفتاح الحل والتغيير	Simple	Declarative	Active	_	Indirect
2.	المواطن ينتصر	Simple	Declarative	Active	_	Indirect
3.	معا نبني العراق	Simple	Declarative	Active	We	Indirect
4.	التغيير....نعم نحن نستطيع	Simple	Declarative	Active	We	Indirect
5.	نفعل ما نقول	Simple	Declarative	Active	We,We	Indirect
6.	حامي ثروة العراق	Simple	Declarative	Active	___	Indirect
7.	نحن البديل	Simple	Declarative	Active	We	Indirect
8.	معا للنهوض بالرياضة	Simple	Declarative	Active	_	Indirect
9.	التعليم حق للجميع	Simple	Declarative	Active	_	Indirect
10.	معا نغير..معا نبني	Compound	Declarative	Active	We,We	Indirect
11.	دولة مدنية مصالحة وطنية تنمية حقيقية	Compound	Declarative	Active	_	Indirect
12.	حرب على البطالة, وتوفير أكثر من مليون فرصة عمل خلال 4سنوات	Compound	Declarative	Active	_	Indirect
13.	نغير من اجلاننعيش بسلام	Compound	Declarative	Active	We	Indirect
14.	اعمل بصمت ودع عملك يتكلم	Compound	Imperative	Active	_	Indirect
15.	حكومةحرة	Simple	Declarative	Active	_	Indirect
16.	بدأنا ولن نتوقف	Compound	Declarative	Active	We, We	Indirect

17.	كل شئ من أجل العراق الغالي	Simple	Declarative	Active		Indirect
18.	لنتعاون أنا وأنت لبناء العراق	Compound	Imperative	Active	Me, You	Indirect
19.	حمايةالأرثالحضاريوالأنساني للعراق	Simple	Declarative	Active	_	Indirect
20.	خلقمستقبل قوي وآمن للعراق	Simple	Declarative	Active	_	indirect

The table above shows that the simple sentences are common in Iraqi election slogans as 13 examples have been observed constituting 65 % , while 7 examples of compound sentences have been recorded with the percentage of 35%. Similar to the British data, Iraqi data have also recoded no example of complex sentences.Persuasion utilized in Iraqi slogans ismostly recognized in the declarative sentences, having a frequency of 18 times, constituting a percentage of 90%;only two examplesof imperative sentences have been found in the data, having the percentage of 10%. Furthermore, all Iraqi slogans are characterized by the use of the indirect speech act of persuasion and realized in active sentences. Finally, for giving indications to referents, the deictic pronouns *we*, *you*and *me* areutilized in the data. Cooperatively, all these elements are utilized in the Iraqi data to help establish the persuasive functions that Iraqi parliamentary electors intend to.

X. CONCLUSIONS

The results of the data analysis of both the British and Iraqi election slogans have arrived at the following findings:

1. Based on Searle's (1969, 1975and 1976), the felicity conditions for the happy performance of the speech act of persuasion could be derived and applied to the analysis of the Modern Parliamentary British and Iraqi Slogans.

2. The act of persuasion has been indirectlyperformedin both the British and Iraqi data. Such maneuvering performance enriches the persuasive message of the slogan in terms of attracting the audience's attention to what is beyond the text of the slogan.

3. The declarative sentences are more frequently used than imperative ones in the political persuasion. It seems that this mood corresponds to the electorates' tendency to reality, facts, and confirmed information.

4. In delivering one simple idea, the persuasive discourse of political slogan corresponds with the simplicity characteristic of slogans in general. This is due to the fact that the simple structure of slogan contributes a lot to its conviction force.

5. Through utilizing the personal deixis (*we, you* and *me*) in the election slogans, the candidates seek to make the audience involved in the interaction and encourage the

sense of solidarity by bridging the gap between the participants in general.

6. Vividly, politicians prefer to use active voice in their slogans to be more concise in constructing the persuasive messages, another point is to affect the electorates through delivering explicit and clear ideas through the active rather than the passive utterances.

7. Non-linguistic elements also contribute to the persuasive function of election slogans. Both English and Arabic languages employ almost the same fabric of slogans to deliver influential messages.

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Relations Usagers-Caissières de Pharmacie : Perceptions mobilisées par les détenteurs d'ordonnances médicales autour des caissières de pharmacie dans le district d'Abidjan (Côte d'Ivoire)

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Abstract— *Having a medical prescription and agreeing to pay for medications prescribed by the doctor in an official pharmacy is a process with many obstacles. While the existing documentation on the issue to identify barriers such as the level of financial endowment of the user, and the representation that the user makes of the prescription, but it has rarely led to the actual practices of cashiers pharmacy away from social norms. This practice coming from the pharmacy cashiers and criticized by the users must not remain free of all suspicions since it can condition or motivate the use and the effective attendance of the pharmacies. And yet, despite its impact on the promotion of public health in Africa, this angle attracts less attention from researchers and specialists in the field, either because it is too trivial, because it is a well-established tradition, or because that this angle remains unsuspected in the construction of the protocol of investigation or research.*

Consequently, there is a hardening of the relationship between users and pharmacy cashiers. This explains in part the mass orientation of users including those with a low level of education towards street drugs. In addition, the relationship between users and pharmacy cashiers remains sub-standard in certain pharmacies while it is good in other pharmacies in the same geographical area. It is this "neglected" or "dead" angle that varies from one pharmacy to another and deconstructs the medical and/or commercial relationship between users and pharmacy cashiers that this article attempts to question. to enrich the debate on the issue of access to health care. To achieve this, the study is based on a field survey as part of a qualitative approach based on rooted theory or grounded theory.

Keywords— *pharmacy, user-cashier relations, perceptions, medical prescription, street drugs.*

Résumé— *Avoir une ordonnance médicale et accepter de payer les médicaments prescrits par le médecin dans une pharmacie officielle constitue un processus parsemé d'obstacles de plusieurs ordres. Certes la documentation existante sur la question à identifier des obstacles tels que le niveau de dotation financier de l'usager, et la représentation que l'usager se fait de l'ordonnance, mais elle a rarement débouché sur les pratiques réelles des caissières de pharmacies éloignées des normes sociales. Cette pratique venant des caissières de pharmacie et critiquée par les usagers ne doit pas rester exempt de tous soupçons puisqu'elle peut conditionne ou motiver l'utilisation et la fréquentation effective des pharmacies. Et pourtant, malgré son impact sur la promotion de la santé publique, en Afrique, cet angle attire moins l'attention des chercheurs et spécialistes du domaine, soit parce que trop anodin, soit parce qu'il relève de tradition bien établis, soit parce que cet angle reste insoupçonné dans la construction du protocole d'investigation ou de recherche.*

Conséquemment, l'on constate un durcissement des rapports entre usagers et caissières de pharmacie. Ce qui explique en partie l'orientation en masse des usagers notamment ceux ayant un faible niveau d'instruction vers les médicaments de rue. Par ailleurs la relation usagers et caissières de pharmacie reste souterrainement calibrer dans certaines pharmacies tandis qu'elle est bonne dans d'autres pharmacies de la même zone géographique. C'est cet angle ''négligé'' ou ''mort'' qui varient d'une pharmacie à une autre et qui déconstruit la relation médicale et/ou commerciale entre les usagers et les caissières de pharmacie que le présent article tente de questionner afin d'enrichir le débat sur la question de l'accès aux soins de santé. Pour y parvenir, l'étude s'appuie sur une enquête de terrain dans le cadre d'une

approche qualitative basée sur la Théorie enracinée ou grounded theory[1].

Mots clés— pharmacie, relations usager-caissière, perceptions, ordonnance médicale, médicament de rue.

I. INTRODUCTION

Le processus de l'amélioration de l'état de santé de la population par la diffusion des soins préventifs et curatifs de type moderne inclus directement ou indirectement les agents des officines notamment la caissière de pharmacie. C'est bien pour cette raison que le rôle de cette dernière est difficilement contestable dans l'acquisition des soins de santé pharmaceutique.

Depuis plusieurs décennies, la littérature dans le secteur de santé ne cesse de mettre en cause certains des mécanismes anti productifs des agents de santés, en occurrence, les sages-femmes, les infirmiers, voire même les médecins. En effet, l'on peut être assez surpris par ce constat lorsqu'on sait à quel point les usagers en Afrique en général et particulièrement en côte d'ivoire subissent une panoplie de comportements inappropriés: insultes et brutalité, escroquerie, négligence volontaire des soins, détournements de soins, le mauvais accueil et la rétention d'information. Pour preuve, parlant du rapport des mères aux centres de santé maternels, le fond des Nations Unies pour l'Enfance (Unicef,1990) à relever le facteur d'accueil en ces termes : « parmi les causes qui dissuadent les femmes à recourir régulièrement aux centres de la Protection Maternelle et Infantile (PMI), il y'a « le mauvais accueil, le ton employé, le langage impérieux sans respect de rapport ainés/cadets, le blocage linguistique, les contraintes administratives, l'environnement psychologique et l'indiscrétion du personnel… ».

Toutefois, bien que les résultats de ses différentes études conservent en partie leur validité pour de nombreuses sociétés africaines, ces recherches ont en partie occulté les pratiques peu appréciées que les caissières en pharmacie développent à l'égard des usagers. Or, le dysfonctionnement de la dynamique d'interaction entre

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[1]La théorie ancrée, aussi appelée *Grounded theory*, est une méthode provenant des sciences sociales selon laquelle la théorie se crée à partir des données de la recherche. Cette théorie est beaucoup utilisée en recherche qualitative mais peut aussi s'appliquer dans la recherche quantitative. Au lieu de commencer par l'hypothèse, la recherche commence par la collecte de données. À partir des données recueillies, les éléments clés sont identifiés grâce à une série de codes ou de thématiques.

usagers et caissières de pharmacie est déterminant aux yeux des usagers pour rendre compte de leur insatisfaction dans les pharmacies du fait du comportement peu humain des caissières. Et pourtant, malgré son impact sur la promotion de la santé publique, le comportement des caissières de pharmacie attire moins l'attention des chercheurs et spécialistes du domaine, soit parce que trop anodin, soit parce qu'il relève de tradition bien structurée, soit parce que cet aspect reste insoupçonné dans le processus de recherche en sciences sociales. Même s'il arrive le plus souvent que les individus admettent des fictions pour des réalités sociales, les usagers ont du mal à supporter le comportement des caissières dans certaines pharmacies, ce qui constituera à la longue une barrière symbolique à l'accès aux soins de qualité. L'une des conséquences de cette image sur le comportement des caissières de pharmacie est l'émergence de l'utilisation et de fréquentation des médicaments de rue avec ses impacts néfastes sur la santé. Il est donc important de promouvoir des comportements individuels et collectifs favorables à l'accès aux soins de santé en assurant un accueil aux usagers aussi bien dans les hôpitaux que dans les pharmacies, parce que la santé a une finalité dialectique. Certes, la santé relève de la vision de la population elle-même mais aussi et surtout de l'interaction des demandeurs de soins de santé et des caissières de pharmacie.

De ce qui précède, l'écart considérable entre les normes managériales reçues lors de la formation théorique des caissières et les conditions d'exercice du métier méritent d'être étudier afin de comprendre certains des « fonctionnements réels » des agents de nos pharmacies. Il est bien de *« se soucier du détail aujourd'hui pour assurer la qualité de demain[2] ».*

Dans cet ordre d'idée que le présent travail vise à apporter des éléments explicatifs à ce phénomène insoupçonné et qui participent au durcissement de la relation demandeur de soins de santé et caissière de pharmacie. Ce qui permettra d'enrichir le débat sur la question d'acquisition des soins de santé pharmaceutique et de revoir le métier de caissière comme un art des usages sociaux de la santé/maladie.

1- Cadre Méthodologique de l'étude :

L'étude a privilégié la démarche qualitative puisqu'elle se fonde sur la perception et la signification mobilisées autour des pratiques des caissières de pharmacie. Vu que ces pratiques insoupçonnées sont indissociables aux systèmes symboliques et interprétatifs de la société,

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[2] Les laboratoires Sandoz in prospective et santé n°45 printemps 1988.P.42

l'observation des faits et le contenu du discours des enquêtés ont été un support capital pour comprendre le phénomène étudié. Sur cette base, l'approche qualitative basée sur la Théorie enracinée ou *grounded theory,* qui se veut totalisante constitue l'approche la plus appropriée. Elle permet de faire une analyse des sens et signification des discours des personnes enquêtées. Dans le cadre de cette étude, la collecte des données s'est résumée autour des entretiens sémi-strcturés et aux observations à la fois participantes et non participantes. Ce qui permet de dépasser à la fois la théorie néoclassique de l'action individuellement intéressée et également le fonctionnalisme structurel de Parsons (Bianco, 2000)[3] qui relie toutes actions individuelles à l'ensemble des fonctions sociétales. Ainsi, les entretiens sémi-strcturés ont été réalisés avec les usagers de pharmacie rencontrés sur la base de la méthode accidentelle et de réseau dans les communes de Cocody, de Bingerville et d'Abobo. Dans chaque commune, deux pharmacies ont fait l'objet d'observation tantôt participante, tantôt non participante sur une période de 8 mois. Au total, 38 entretiens ont eu lieux avec les usagers de pharmacie et 6 caissières de pharmacie ont été interviewées en dehors des horaires de travail et sur rendez-vous.

Les entretiens enregistrés à l'aide d'un dictaphone numérique (IC recorder Sony ICD-P520) ont fait l'objet de retranscription en fonction de l'agencement du guide d'entretien. Ces fiches élaborées ont fait l'objet d'une analyse transversale qui a constitué à regrouper les informations. Les données obtenues ont fait l'objet de l'analyse de contenu des guides d'entretien en fonction des catégories des personnes soumises à l'enquête. Ainsi, à partir des catégories analytiques construites, la relation des usagers et des caissières de pharmacie a été saisie à travers les propos, les opinions, les schémas et les comportements des enquêtés.

Au regard, de la nature de l'objet d'étude, le cadre d'analyse des données a été celle de la sociologie compréhensive et de la sociologie interactionniste. La théorie compréhensive analyse le comportement et attitude comme le produit d'un fait de conscience. Dans ce contexte, les acteurs sociaux possèdent un certain degré de rationalité, agissant en fonction de la signification, de l'intention et du sens. Le second cadre d'analyse s'appuie sur la théorie interactionniste qui «analyse les comportements en termes de stratégies d'acteurs ou de groupes d'acteurs en considérant que ces stratégies valorisent les marges de manœuvres, aussi minimes soient elles, que possède tout acteur social,

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[3] Bianco, M.L. 2000, ''Rieereare il capitale sociale. Problemi di analisi'' intervention lors de l'international workshop on social capital, Université de Trento, 19-20 Octobre

même dominé, dans ses relations avec les institutions et les autres acteurs» (Chauveau, 1994).

2- Quand la forte clientèle rendent difficiles la relation caissière et les détenteurs d'ordonnance médicale

Comme susmentionné un peu plus haut, l'objectif de la présente étude est d'apporter des éléments de réponse à des pratiques insoupçonnées qui planent de plus en plus sur la scène médicale notamment les pharmacies. Si de l'avis des détendeurs d'ordonnance médicale, il est impossible d'accepter les pratiques ''peu humain'' des caissières de pharmacie, il est tout aussi important de savoir que ces pratiques sont le fruit d'un processus social.

En effet, l'une des tendances observées au niveau de la structuration des relations entre caissière et usagers détenteurs d'ordonnance médicale est une tendance réciproque de ''rejet symbolique''. Concrètement, ce rejet se manifeste dans deux faits sociaux à savoir la ''forte clientèle'' et la ''petite monnaie''.

Sur le plan de la clientèle, l'interaction caissière-usagers se résume à un processus qui repose essentiellement sur deux grandes étapes. La première étape, vu sous l'angle d'accès à la pharmacie, l'usager présente son ordonnance médicale à un agent de la pharmacie ou au pharmacien pour être servi. Généralement, à cette première étape les relations restent bonnes. Après cette première étape, succède la deuxième grande étape ou les produits et l'usager sont orientés chez la caissière pour le règlement de la facture. C'est bien à ce niveau que la bonne santé peut être une manifestation de l'interaction entre usager et caissière de pharmacie, parce que les pratiques que les usagers qualifient de ''peu humain'' d'écoule d'un processus qui débute par l'accueil du client à la caisse. Autrement dit, c'est à cette étape que la mauvaise structuration des relations usagers et caissières de pharmacie prend forme. Et c'est là qu'apparait une étape véritablement dialectique.

Ainsi, sur la base des observations participantes, l'importance du nombre d'usager ou de client présent à la caisse semble être le levier autour duquel se construisent et se déconstruisent les relations caissière et usager. Autrement, c'est le grand nombre de client à la caisse qui produit chez les caissières des comportements peu appréciés par les clients, car cette question ne se pose pas dans les pharmacies enquêtées ayant moins de client. Ce constat permet de conclure que, plus la pharmacie est beaucoup fréquentée par les détenteurs d'ordonnance médicale, moins les relations caissières–usagers sont bonnes. Tandis que, moins la pharmacie est fréquentée par les détenteurs d'ordonnance médicale, les relations caissières–usagers sont appréciables.

A l'analyse, la structuration des relations usagers-caissières dans les pharmacies à grande influence permet

d'observer la présence d'un jeu symbolique dans les consciences collectives que chaque composante veut maîtriser. En effet, dans les pharmacies assez fréquentées, le nombre important des clients à la caisse produit dans les consciences collectives de chaque composante du jeu des relations une sorte de domination sociale.

Ainsi, dans l'imaginaire de 75% des usagers enquêtés, le métier de caissière en pharmacie n'est pas un métier capable de nourrir aisément son homme. Cette affirmation transparait à peine voilée dans le discours d'un enquêté en ces termes :

« Elles n'ont rien et ce sont elles qui se foutent des gens. Elles ne savent pas que sans nous, elles ne mangeront pas…. Si on ne vient pas ici, comment ils vont les payer !!! ».

Face à cette situation, l'affluence clientèle à la caisse devient la seule instance permettant à la caissière de dominer significativement le jeu et de faire prévaloir son métier de caissière de pharmacie. L'idéologie qui justifie cette présence de domination et de valorisation du corps de métier dans leur conscience est exprimée par une caissière en ces termes :

«Beaucoup de client font le malin et aiment se montrer étant devant la caisse, je ne sais pas si c'est pour nous montrer qu'ils ont l'argent ou qu'ils occupent de haute fonction, mais nous aussi, nous sommes importantes dans ce qu'on fait à la pharmacie ».

Sur la base des discours des enquêtés, deux idéologies majeures se dessinent dans le jeu relationnel autour des caisses dans les pharmacies. C'est en quelque sorte, le caractère conflictuel structurant ces deux idéologies qui explique souvent la relation tendue entre les deux composantes sociales (usagers et caissières).

En effet, au niveau de la composante des usagers, la relation parfois conflictuelle est soutenue par la production idéologique selon laquelle '*le client est roi* ». Dans l'imaginaire collective, les usagers observent la disparition ou le non-respect des propriétés du slogan *« le client est roi »* dans les relations à l'intérieur des pharmacies. En clair, on comprend que les usagers sont dans une logique de récupération symbolique des propriétés du slogan « le client est roi », car disent-ils :

« Ces dames doivent nous traiter avec respect, comme un roi ».

Quant à la composante caissières en pharmacie, les entretiens ont permis de préciser que dans leurs imaginaires, celles-ci sont dans une quête de restauration ou de valorisation symbolique du métier de caissière de pharmacie. Et cette valorisation symbolique ne peut se faire qu'en dominant le jeu de la relation autour des caisses.

A travers ces discours, l'on constate que les idéologies mobilisées par les différentes positions sociales autour de la caisse instaure une relation dichotomique, ou tantôt les usagers ou détenteurs d'ordonnance médicale sont constitués en groupe dominant et les caissières en groupe dominé ; tantôt les usagers en dominé et les caissières en groupe dominant. De telle relation dichotomique constitue un facteur limitatif pour la professionnalisation et/ou le développement de la pharmacie puisqu'elle rend difficile la fidélisation des détenteurs d'ordonnance médicale. En réalité, l'émergence de telles relations dans les pharmacies produit directement ou indirectement des réactions au niveau des usagers, c'est-à-dire celles qui sont directement liées au degré d'adhésion du patient au traitement médicale qu'on lui prescrit. Autrement dit, nombreux sont les usagers qui refuserons de ne pas acheter les ordonnances médicales surtout si c'est la seule pharmacie qui est de garde dans l'environ. On comprend ici que lorsqu'un usager ou un patient se sent bien écouter et respecter par le médecin, le pharmacien et la caissière, les produits pharmaceutiques ont un meilleur effet thérapeutique et par ricochet une source de santé.

Ce sont donc ces types de relations qui installent chez la population des comportements thérapeutiques peu appréciables ou appréciables. C'est ici que la théorie de la contradiction cognitive ou la théorie de l'engagement ou encore de la théorie de la satisfaction joue tout son sens. Cette théorie part du rapport entre la cognition et le comportement pour observer que le changement de comportement peut modifier les opinions et les attitudes de l'usager. Cette première analyse permet d'émette l'hypothèse selon laquelle, l'incompréhension qui structure la relation usager-caissière de pharmacie est tributaire à la nature des acteurs en présence, de l'idée de domination réciproque et/ou l'existence d'un pouvoir discrétionnaire qui est utilisé abusivement par différents acteurs.

Cependant, il convient de noter que ce seul aspect est insuffisant pour comprendre la relation usager-caissière. Le problème lié au nouveau rapport qui se construise et se déconstruise autour de la ''petite monnaie'' a été repéré comme facteur explicatif de la relation tendue entre caissière de pharmacie et détenteurs d'ordonnance médicale.

3- Quand le manque de la « petite monnaie » devient source de conflit entre les usagers et caissières

Le problème de la ''petite monnaie'' est devenu une réalité sociale en Côte d'Ivoire et plus précisément dans le district d'Abidjan, capitale économique du pays qui concentre la grande majorité des affaires commerciales. Depuis le début de la crise militaro politique de 2002, la question de la ''petite monnaie'' rend de plus en plus difficile les rapports qui se construisent autour des échanges socio-économiques. En effet, le fait que les populations ont, ou, sont en train d'extraire, volontiers,

certaines ''pièces'' de monnaies ou de billet de la circulation rend de plus en plus difficile les échanges commerciaux. En réalité, l'émergence de l'idéologie de rejet de certaines pièces et de certains billets dans les consciences collective et individuelle depuis une décennie est le facteur entravant les relations commerciales et/ou économique dans le district d'Abidjan. Le phénomène est en train de gagner dialectiquement et simultanément les grandes villes de l'intérieur du pays. Et dans les relations commerciales, il n'est pas rare d'entendre de la part des acteurs en présence (vendeurs–acheteurs) des discours susceptibles de déconstruire les rapports sociaux qui se résument comme suit :

«Je n'ai pas la monnaie », *« ta pièce est trop lisse, ce n'est pas bon, on ne prend pas une telle pièce »* ; *« ton billet est déchiré, je ne prends pas ça »* *« nous on ne prend pas les pièces de 250 Fr ici »* ; *« si tu ne prends pas, il faut laisser »* ; *« toi tu sais comment on fabrique l'argent ? »*, *« C'est BECEAO[4] qui a dit de ne pas prendre telle ou telle pièce ? »* ;

Autant de discours qui rendent difficile les relations commerciales. Comme c'est le cas dans les pharmacies en générale. Dans les pharmacies, la nature des relations caissière et usager de pharmacie apparaissent implicitement ou explicitement à travers la manière d'annoncer aux usagers le manque de la petite monnaie. Pour les caissières :

«Le problème de monnaie à Abidjan est devenue autre chose et cela nous met souvent en conflit avec nos clients qui ne comprennent jamais ».

De l'avis des usagers interviewés, dans les pharmacies, les caissières n'ont pas la manière douce pour annoncer le manque de la petite monnaie. Un usager enquêté ne dit pas autre chose lorsqu'il précise :

« Pour te dire qu'elles n'ont pas la monnaie, elle sert leur visages comme si vous étiez en palabre, sans respect et avec un visage moqueur elles répondent mal».

Et comme dans la vie en communauté, le non-respect du prochain et même les erreurs anodines qui échappent à la conscience se payent peu importe le moment, il est alors important de construire une relation, usager-caissière, fondée sur le respect mutuel. Dans presque toutes les pharmacies, les bonbons, les swingum, les molécules de paracétamol et bien d'autres ''petits produits'' sont devenus le substitut de la petite monnaie. Cette forme de conversion de la monnaie de l'usager par les caissières, souvent sans même demandé l'avis de l'usager, se manifeste par une agitation parfois disposée à accueillir des propos conflictuels. Ce constat est conforté par les propos d'une enquêtée en ces termes :

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[4] Banque Centrale des Etats de l'Afrique de l'Ouest

« C'est bonbon ou paracétamol qui est devenu monnaie maintenant, or avec les temps difficiles, même 25 FCFA est trop beaucoup pour laisser à quelqu'un. Ces dames s'enrichissent sur nous les clients en retenant nos monnaies pour nous donner des bonbons. Même, si elles ont la monnaie, elles disent qu'il n'ya pas de monnaie, tout simplement pour faire marcher leur bonbon, car ces bonbons sont pour la caissière elle-même et non pour la pharmacie ».

C'est donc dans cette dispute floue que s'exprime la tension essentielle qui structure usagers-caissières en pharmacie. Transporté sur l'espace communautaire, de telle relation, peut être source de déconstruction des liens sociaux communautaires. Par ailleurs, en plus du problème de la « petite monnaie », l'étude révèle que parmi les comportements que les usagers reprochent aux caissières de pharmacies, l'on retient, ''l'inattention'', le ''dédain'' et/ou le ''mépris'' envers les usagers, autant de comportement qui choquent et qui sont, selon l'avis des usagers impossible d'accepter. Sur cette base, l'ensemble de ses comportements des caissières participent au durcissement des rapports entre des usagers et les caissières de pharmacie, durcissement qui finira un jour ou l'autre par l'abandon de l'ordonnance médicale au profit des médicaments de rue.

4- Le niveau d'instruction des usagers participe au durcissement des relations des acteurs en présence

Depuis une bonne décennie en Côte d'Ivoire, les relations entre usagers et caissières au sein de l'espace pharmaceutique s'augmentent pour des raisons de santé et accessibilités aux produits pharmaceutiques. Elles se manifestent en des relations dichotomiques, tantôt bonnes/tantôt étroites ou tantôt étroites/ tantôt bonnes selon le niveau d'instruction des acteurs en présence à la caisse. D'un point de vue sociologique, le durcissement de la relation usager ou détenteur d'ordonnance médicale et caissières repose sur le faible niveau d'instruction de certains détenteurs d'ordonnance médicale. Sans toutefois insisté en détail sur l'importance de l'instruction parce qu'elle a été suffisamment analysée par plusieurs disciplines, mais, il convient de questionner néanmoins la façon dont elle participe au durcissement ou non de la relation commerciale qu'elle soit dans un secteur formel ou informel. Ainsi, dans la logique de notre démarche ce questionnement est la suivante : quel est l'incidence de la faible ou non et bonne instruction des usagers sur les relations d'échange dans le secteur pharmaceutique ?

L'hypothèse émise, à cet effet, est que le bon climat de relation entre les caissières et usagers se fonde sur le niveau d'instruction des acteurs en présence. Ici, le niveau d'instruction renvoie à deux modalités :

Premièrement, être reconnu par les acteurs qui animent la pharmacie (caissière, auxiliaire, pharmacien, etc.) comme un client très fidèle. Cette reconnaissance confère un certain privilège aux usagers logés dans le modèle de « client fidèle ». La relation entre ces types d'usager et les caissières devient alors une relation purement amicale comme en témoigne les propos d'un enquêté en ces termes :

« *Ces dames ont des amies et des ennemies, car à la caisse elles échangent bien avec d'autres clients et sont moins accueillantes avec les autres* ».

La deuxième modalité renvoie à l'instruction générale, c'est-à-dire savoir lire, s'exprimer et écrire. Sous ce rapport, l'on peut constater un durcissement des relations entre caissière et usager. Ici, les relations s'inscrivent dans un sens plus ou moins étroit entre deux catégories de sujets ayant des rapports conflictuels. Il est bon de préciser qu'à l'exception de la commune de Cocody, les individus analphabètes emportent numériquement sur les individus instruits de note échantillon (voir graphique).

Graphique 1 : Niveau d'instruction des enquêtés par communes d'enquête
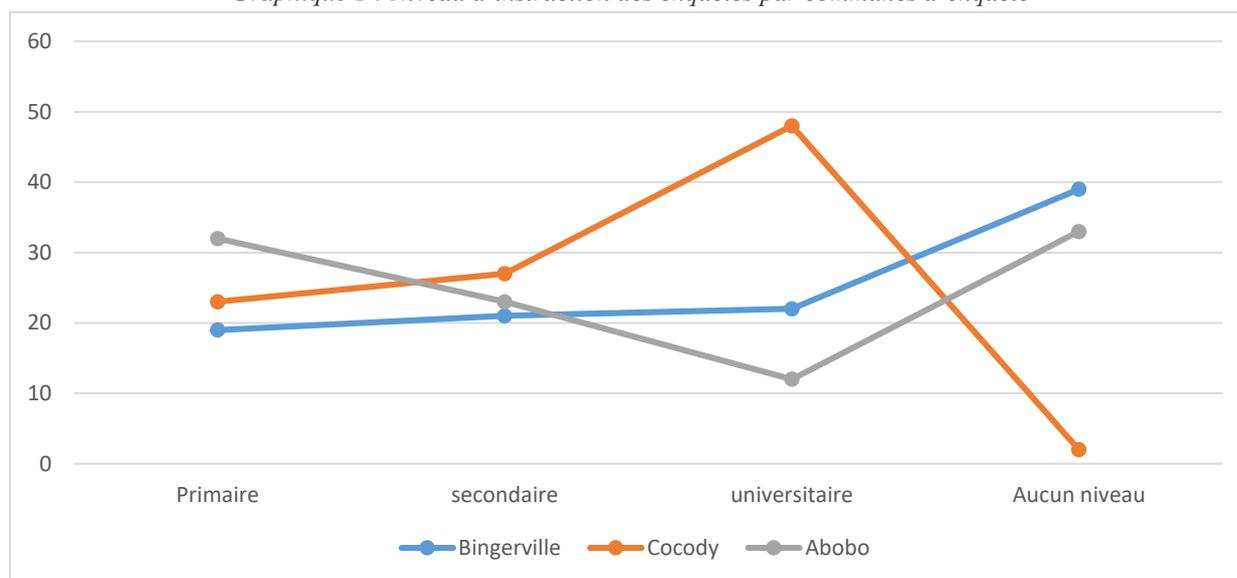
Source : données enquêtes, date

Suivant le graphique, les différences entre les deux approches du concept d'instruction se situent principalement au niveau de l'échelle de relation : d'un côté on se trouve à une échelle de relation amicale, de l'autre à une échelle de relation structurée par un jeu de domination symbolique entre caissières et usagers, participant du coup au durcissement de leur rapport. A titre d'illustration, les acteurs sociaux logés dans la catégorie d'analphabète, affirment être à 66,77% dans une relation de domination symbolique avec les caissières des pharmacies. A l'analyse, le durcissement des relations entre les groupes d'acteurs en présence s'explique par les modalités de construction du sens que chacun donne à ses pratiques dans des contextes soumis à l'application de normes professionnelles et humaines.

II. CONCLUSION

Aux termes de la présente étude dont l'objectif était d'apporter des éléments d'explication sur le durcissement des relations entre usagers et caissières que l'on observe sur la scène pharmaceutique depuis plusieurs années. De telles situations à des conséquences néfastes sur la

fréquentation des pharmacies et/ou l'accès ou l'utilisation optimale des soins de santé recommandés par les autorités sanitaires. Sur la base des investigations menées, il ressort des résultats que les idéologies mobilisées par les différentes positions sociales autour de la caisse instaurent une relation dichotomique, ou tantôt les usagers sont dressés en groupe dominant et les caissières en groupe dominé ; tantôt les usagers en dominé et les caissières en groupe dominant. C'est le souci pour chaque groupe d'acteur de dominer le jeu de relation autour de la caisse de pharmacie afin de faire valoriser soit sa position d'usager ou soit sa position de caissière qui explique en partie le durcissement des relations. Et le phénomène du manque de la « petite monnaie » a été repéré comme un facteur déterminant le durcissement des relations caissière-usager. Les résultats de l'étude montrent bien que la difficile relation s'explique aussi par le faible ou l'absence niveau d'instruction de certains détenteurs d'ordonnance médicale.

Ainsi, si rien n'est entrepris dans ce sens pour arrêter cette situation, le durcissement de relations conflictuelles finira un jour ou l'autre par l'abandon de l'ordonnance médicale

au profit des médicaments de rue si cela n'est pas déjà le cas pour des catégories d'usagers. Dans ce contexte, les autorités du système de santé doivent s'impliquer davantage dans la sensibilisation des parties prenantes pour assurer la bonne collaboration. Même, si les pharmacies ont un caractère à but lucratif, elles jouent un rôle important dans le système de la santé publique en tant que relais de distribution de produits médicaux.

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The presence of critical thinking in the altiplano Peruvian

Vicente Alanoca Arocutipa

Abstract—The development of critical thinking in the context of the social sciences, has its bases in Europe, today it is known as critical theory, is an important reference, not only for Europe but for the social sciences in the world. In that act came from Latin America some intellectuals who are now leaders in the development of critical thinking. Therefore the goal is visible from the daily life of the plateau critical thinking, where the academy has decontextualized and disconnected from reality but the Quechua and Aymara people in the historical process known face and embody the great social problems facing peoples, despite limitations and stigmatization they have developed daring thoughts of hope against the social and environmental collapse, which some would call it common thoughts. Faced with these ways of dealing with the crisis, conservative thought, has not yet been cataloged or give a nomenclature from sociology, anthropology, education, philosophy, political science, economics, etc., because their roots, theoretical and methodological are anchored in Europe, North America and Asia, which confirm and universities legitimizing these recipes. This does not mean rejecting Western European knowledge but is to debate how is that even other forms of thought and action are recreated from the Andes. Despite adversity it must be retaken for the decolonization of knowledge and bet on respect for human dignity.

Keywords— critical, emancipation, thinking, Peru,Altiplano.

INTRODUCTION

social sciences in debate and their implication in critical thinking

In the process of the development of universal knowledge, it is known that the social sciences have taken epistemological bases of the natural sciences, this situation has led to a deterministic interpretation of the social world with the implantation of positivism. Morin, as an important question, induces us on it, "it is necessary first of all to become aware of the nature and consequences of the paradigms that mutilate knowledge and disfigure the real" (Morin 2001, 29). On the other hand, in the scenario of Western culture, Husserl, the following question was posed: "Can one speak seriously of a crisis in our sciences? The crisis of a science, however, means nothing less than the following: its

authentic scientific character, the whole form in which it raises its task and the method it constructs for it, have become questionable "(Husserl 2008, 47). These issues were not taken into account in addressing the disciplines of the social sciences in many academic areas of the Latin American countries, for whom they have concentrated the power of knowledge under the rubric of positivist science, "we know that throughout Of the history of this world system colored peoples were subjected to a formal colonization, as well as to slavery. We know that there are many forms of formal discrimination that affect population transfers "(Wallertstein 2007, 237).

The development of the social sciences in Peru from the academy is anchored under parameters of a positivist overlapping eurocentric that left aside all the possibility of criticism, despite the fact that in the contemporary world researchers, intellectuals, scholars and thinkers have emerged in diverse Contexts such as in Asia, Africa, Europe, North America and Latin America, who are facing and embodying the great problems facing mankind, which the academy, especially since the discipline of anthropology, has shunned and fallen into a kind of mutis since The schools of anthropology. Despite the fact that "although critical anthropologists try to make injustice and exploitation a new starting point, supplanting the false pretensions of politically or positivist and neutral approaches" (Harris 2000, 61), the issue Is to visualize other existing forms of thinking that contain alternative elements in the face of social and environmental collapse.

In the framework of approach they find and rediscover other forms of thinking that positivism has silenced and excluded from the different disciplines of social sciences cloistered in the Eurocentrism that today faces serious problems in its perspectives, methodologies, especially in the interpretation and the Resolution of social problems such as corruption, exclusion, insecurity, drug addiction, alcoholism, prostitution, among other evils.

In this context, the present article "the presence of critical thinking in the Peruvian highlands" aims to visualize the process of reflection that has been instituted in relation to the social sciences from the different actors of the academy, thinkers and intellectuals, activists and Leaders, who have contributed in the table of the debate and to operate from the quarry of the Andes. For methodological questions the content of the present is divided into three parts, in the first point addresses the development and

debate of critical thinking from the social sciences; In the second part, we discuss the recreation of thought from the emancipatory space and in the third point we develop the importance of thinking from the highland context, above all we try to link from the everyday, that is from the spaces of struggle.

In the last part we tried to present some specific conclusions that could help us to think and act differently from everyday life in order to avoid falling into andinocentrismo. For the development of the present work we identify two scenarios as support, one of them is the bibliographical and on the other hand the daily life; Where we see the indignation that shows the population, especially in Puno.

It is not a finished work, nor much less a guide to question the state of things present in society today, but rather, seeks to assume in the ballast of indignation winks of hope, above all giving importance to the struggle undertaken since the Everyday life from the context of the plateau and considering education as the axis of transformation of the country of all the blood.

The development of critical thinking from the social sciences in the Peruvian highlands

Talking about the social sciences in present-day Peru, especially from the Peruvian highlands, may even mean for Lima's centralism, unacceptable and outdated passion for "ignorant", "radical", "essentialist", "intolerant" people among other stigmatizing categories Which de-legitimizes any possibility of creativity from the Andes in the face of the great problems facing humanity today. There are certain fundamental elements that require us in the personal and above all, "the intellectual has to start from the critic, to put" the finger to sore "by pointing out the discomfort that (re) produces a social situation" (Portocarrero 2015, 13). However, there are those who had as recreation space of thought the highlands, although some were casting cologne to not feel the pain and suffering of the Quechua and Aymara peoples. On the other hand, it is pertinent to find daring thoughts of the "social scientists" who have been questioning since the end of the 20th century and the beginning of the XXI century, because "Western modern thought advances by operating on the abysmal lines that divide from human to subhuman So that human principles are not compromised with inhuman practices (Santos 2010,36).

In the process of reflection and debate, it is necessary to examine and contextualize critical thinking from the shores of Lake Titicaca, in contrast to what happens in Peru, as in other societies called postcolonial, diverse worlds coexist, simultaneously Face, mix, and ignore "(Portocarrero 2013, 10). It is known that the classical view of science that prevailed several centuries ago, was built on two premises. One was the Newtonian model in which there is a symmetry between the past and the future. It was an almost theological vision. The second premise "was the Cartesian dualism, the assumption that there is a fundamental distinction between matter and mind between the physical world and the social and spiritual world" (Wallerstein 2006, 4). This situation for some professionals in the social sciences has not yet been overcome, it is worse in contexts "where political leaders are controlled by mestizos" (Alanoca 2011, 219), here we can identify some academics in the highlands with those characteristics and profiles.

In this context it is necessary and evident to break down critical thinking, according to Facione, are "critical thinking skills, these are classified as cognitive skills and dispositions. Cognitive abilities, considered as the essential of critical thinking composed by: interpretation, analysis, evaluation, inference, explanation and self-regulation "(Facione, 2007). Each of these plays an important role in the process of critical thinking action. Consequently, the population in the highlands, as in any geopolitical space has generated knowledge and for the upbringing of life, "who have been claiming their territory, language and culture, including power" (Alanoca 2012, 103) Wisdom and knowledge, despite the atrocities of savage capitalism remain in force.

History shows us the institutionalization of the social sciences during the nineteenth century in five countries, such as Great Britain, France, Germany, Italy and the United States, which until today are cataloged and achieved international prestige, from which works were amassed for Different disciplines of the work of the social sciences in the world, Latin America, in our case in Peru. "The disciplines constitute a system of control in the production of discourse, fixing its limits through the action of an identity that takes the form of a permanent reactivation of the rules" (Foucault 1972, 224), in this logic and in the Framework of the social sciences in Latin America has been applied hegemonic recipes for the various disciplines where the teaching of different careers were taught and taught.

Without the spirit of ignorance and recognition of the contribution of the social sciences faculties of the Limean universities, they are still blind to the diverse and plural realities of the country of All Bloods, as Arguedas would maintain, a publication of this nature reads verbatim as : "It has focused on seeking academic excellence, broadening the knowledge of the disciplines that comprise it and applying various theories and methodologies to reflect on social reality that allow the formulation of appropriate policies and initiatives for Peru" (Fairlie, 9).It is not a matter of invalidating the contributions and reflections on the problems faced by the country, which

the social sciences have an obligation to contribute to the solution, but, rather, these proposals are not only assumed as recipes to apply without doubts and murmurings in the Different spaces of public management as it is being applied. The great social problems facing the capital today, such as insecurity and corruption at all levels, from these atriums of academia the social sciences has not found the tip of the skein, which from our modest point of view, is a Socio-cultural situation, which also has to face socioculturally.

The existence of the centers from which political, social, economic, cultural and environmental decisions are generated, in the Peruvian case has always been and will continue to be the capital Lima. The reasons are obvious as it is the center of political power, which in the end is legitimate and necessary; But many of the decisions in practice are illegitimate for the Quechua, Aymara and Amazonian peoples of deep Peru, and are equally impertinent for the country's development process. Faced with such a situation from the same quarries of the periphery, what today is called critical thinking, rather than thinking logically or analytically, implies thinking rationally and objectively. Critical thinking is a process by which we use our knowledge and intelligence to reach the most reasonable and justifiable positions, requires us to identify obstacles to rational thinking, and also allows us to evaluate our way of thinking autonomously.

The department of Puno as a geopolitical space is not alien to the economic, social, political, ideological and cultural changes that crystallized at the end of the 20th century in the figure of "neoliberalism" where forms the ancestral ways of facing life go To suffer mutations, because the spaces that supposedly are built "knowledge", "culture", "civilization" and "science" were disconnected from everyday life. These spaces are the schools or the universities where only they are going to knead contents descontextualizados of the diverse disciplines or schools of professional formation.

Today the social sciences, especially in the Puno region, have not been shaken by their homogenizing and hegemonic character anchored in the overlapping Eurocentrism; We must not forget and be naive of the great problems facing the highland region as it is the subject of contamination of the sacred lake of the Incas such as Titicaca, the subject of anemia according to the data indicate us 82% of boys and girls They present this disease, that is to say every 10 infants 8 have that problem, the factors are several and above all it is structural. Another problem is that Puno has been stigmatized as a highly conflictive region, due to the constant protests and demands of the population that have been demanding in the different provinces and districts where the mining companies have been operating, which

have been affecting the very experience of the population . They also "draw traumatic memories of past unhealed interstate conflicts and obsolete conceptions of national security" (Letamendia 2011, 28). To this we can add some facts of corruption where are committed authorities of the district, provincial and regional governments; Civil servants and civil servants, just as some of the justice system, prosecutors, judges, and police officers involved at the highest level are the evils that are currently being weighed against the high plateau.

The task of the social sciences in this context demands to leave that anchor or cloister, where education is not only and continues to be a test of knowledge transmission, on it and several teachers and leaders such as: Manuel Z. Camacho, José Antonio Encinas , Maria Asunción Galindo, Telesforo Catacora, among others, gave us contributions to critical thinking, from the daily life of a teacher, which has little or no importance, one due to its provincial origin and so far from Lima, farther from Europe And the United States.

In the work of sociology in Puno we have stalled under the umbrella of Weberian thought and Marxism that have led us to a decontextualized political thought excluding, which has raised some ideologies decontextualized as was the political violence that faced Puno, in Particularly the northern provinces of Puno. In Anthropology we can not leave a culturalist contemplative anthropology, which often induces us to fall into the "andinocentrism" of traditionalist folklore, with certain structuralist nuances sometimes misplaced; There we can add the role of the Catholic Church and Protestantism that was turning Puno as a territory of struggle of adherents, that in practice Catholicism after having a preponderant role in the transformation of the region especially with the Institute of Pastoral Andina (IPA), where he put and knew how to face the great problems of the region in the line of liberation theology had positive and encouraging results in the logic of critical thinking, today has renounced and vanished with the extinction of its organizations and their publications. In economics, that is to say, we have been choked by savage capitalism via the neoliberalism expressed in our ways of doing social sciences in the altiplano.

In this scenario is evident the mercantilization and control of thought and surveillance via the media where the world is imposed on the world the American way of life. In the university field, such global hegemony has had various forms of ideological and theoretical legitimation according to the disciplines in question. Its proponents have appealed both to the monetarist postulates of neoclassical economics and to the postmodern discourses of "difference", "identity" and "linguistic turn", not

forgetting either "poststructuralism and postmarxism, among many other academic accounts . "(Kohan, 2005).

We want to be clear that when we refer to the social sciences in Puno, we are not strictly referring to the Faculty of Social Sciences of the National University of the Altiplano, where it houses the schools of Sociology, Anthropology, Social Communication Sciences, Tourism, Art and the Department of Humanities. In fact, it has a responsibility to inform society about its role in building knowledge and its contribution to the development of Puno, the country and the world. Some who pass through these cloisters of the alma mater of the Puneños, from our experience, where we still see pain, wounds, scars, traps, among other evils; In the same way we identify other ways of facing the life that rises and arises from the deepest of the ancestral wisdom that "modern" social science still can not interpret and transform.

However, critical thinking from the social sciences in the highlands means facing and embodying social historical processes carried on in this context where the academy and the school mutilated other forms of wisdom and action relegating it as insignificant and irrelevant to the different disciplines , Without presage the importance they currently have in the work of critical theory. On this situation, Mariátegui maintained: "national education, therefore, does not have a national spirit: it has rather a colonial spirit and colonizer, when in its programs of public instruction the State refers to Indians, it does not refer to them Like Peruvians equal to all the others. He considers them as an inferior race "(Mariátegui 1928, 106), although the scenarios have changed, but still the problems remain valid and unresolved, for the Quechua, Aymara and Amazonian peoples.

Recreation of critical thinking from the Andean emancipatory spaces

Critical thinking as a historical process of the construction of knowledge transits through various scenarios of the work of the social sciences. It may be pertinent to re-emphasize Wallerstein's works, "Opening the Social Sciences," which is a compilation of articles in which various representatives of the social sciences present to us the crisis of the social sciences, which in its development will be questioned, Not only in the periphery but also in its own contexts and one of the main figures of the Staatswissenschaften, it was Max Weber who took the initiative to found the German Sociological Society, which later became one of the most influential of Sociology, which in many contexts such as the high plateau was tied from the academy to this type of sociology, or in some cases stuck to the positivist thinking of Durkheim and Marx. Today it is difficult for them to unchain this anchor, whose forms of expression and expression are those that face the social movements and

the original populations, because through the filters of analysis and cataloging, they are quickly disqualified or extinguished.

There are several authors that highlight the initiators and representatives of critical thinking; For the Westerners there should be no initiator in Latin America, least of all in the altiplano. However, for our case, they have to do with the political thinking of Felipe Guaman Poma de Ayala, in his work: "New Coronica and Good Government" (1615), which the social sciences have minimized as a strictly historical issue and Archaeological From our point of view he is one of the initiators of critical thinking, as many authors like Walter Mignolo, Enrique Dussel, among others.

From the perspective of the Eurocentric tradition, the first systematization of critical thinking is identified with Karl Marx and Frederick Engels, who underpin innovative approaches from philosophy to convert it into a theoretical source to promote social transformation, since they were the backbone of their proposal The scientific diagnosis of the capitalist mode of production and came to the conclusion of identifying it as the cause of the evils that afflict modern society and the realization that only the revolutionary struggle allows for a truly humanist social project, the communist mode of production. Characters such as Antonio Gramsci, Vladimir Ilich Lenin, Rosa Luxemburgo, León Trosky, etc. continued in this tradition. (Saldino 2012, 4). These thinkers have influenced the work of the social sciences in Peru decontextualized to the present.

In the same way, the second moment of the exercise of critical thinking was developed by a community of intellectuals who in the first decades of the 20th century founded the Institute of Social Research in Germany:

Inaugurated in 1924 in the city of Francfurt, among them Theodor W. Adorno, Walter Benjamin, Erich Fromm, Max Horkheimer, Otto Kirchheimer, Leo Löwenthal, Hebert Marcuse, Franz Leopold Neumann, who developed their approaches with the name of Critical Theory of Society (TCS), oriented to the revision and renewal of Marxist approaches from an interdisciplinary perspective, distancing itself from Soviet Marxism and that in the decade of the sixties of the twentieth century, this Institute, linked to the University of Frankfurt, became popular With the name of School of Francfurt.

Our stay in Europe obliged us to have a reading of the emancipatory thoughts and reflections and to be able to identify some disciples of the School of Francfort through the classes of our teachers like: Helio Gallardo, Antonio Wolkmer, Boaventura de Sousa Santos, David Sanchez , Juan Carlos Monedero, Alejandro Medici, Franz Hinkelamerth, Wim Diercksens, François Houtuart, among others, but directed by the master Joaquin Herrera,

may he rest in peace. From his reflections we identify: Karl-Otto Appel, Jünger Habermas, Axel Honneth, Alfred Schmidt, Samir Amin, Pierre Bourdieu, Noam Chomsky, Immanuel Wallerstein, etc., who incited us to exercise the search and struggles of others life forms. To that in the undergraduate classes between the nineties of the last century we had no reference, which confirms that we were disconnected and disconnected from the academic debate from the Peruvian highlands.

As a result of our passage through the cloisters of the University of Pablo de Olavide in Seville, we understand that it was possible to visualize the pain from the wounds and scars of Latin America, to which Galeano would say open veins; We were quickly related to the thought of José Carlos Mariátegui and as one of the most lucid expressions of Latin American critical thinking. We were proud because we were studying the doctorate in the human rights classroom that bore the name of the great amauta. In short, Mariátegui is one of the most outstanding representatives of critical thinking. In the same way, in each critical reading, the veils that concealed the claims of the peoples of deep Peru opened up to us, assuming, "it is not possible to develop dual, reflexive, invaded, dependent societies of metropolitan society, as societies Alienated whose point of political, economic and cultural decision is outside of it "(Freire 1969, 170).

These forms of action in the work of the social sciences, we would have the eyes to see otherwise the Latin American reality, and we could only understand the reflections that placed us on the table Walter Mignolo, Enrique Dussel, Guillermo Bonfil, Eduardo Restrepo, Arturo Escobar, Fals Borda, Paulo Freire, Chico Méndez, so we can list and mention others that today are references that lead us to understand the importance of critical thinking in the social sciences.

In Peru, it is necessary to point out that with the independence of 1821 colonialism was not eliminated or ended, "because it followed the internal colonial structure. Because the groups that have held power since then have never renounced the western civilization project nor have they overcome the distorted view of the country, which is consubstantial with the colonizer's point of view "(Bonfil 2001, 11). Who from the social sciences, always fell into the temptation of the murderer of historical memory and the dignity of human. A clear example is the political violence undertaken by Sendero Luminoso (SL) and the Tupac Amaru Revolutionary Movement (MRTA) in the 1980s, whose leaders and leaders wanted to apply orthodox Eurocentric ideologies, totally decontextualized to the Andes, Altiplano, despite being painful it was frozen and rejected. When this happens it becomes sterile, trasnochado and farce, it does not illustrate Pablo

Gonzales Casanova, referring to his book, "is written for those who stay in the slogans and pompous words of orthodox and dogmatic Marxism, renouncing the great traditions That Marxism itself has high-level scientific research, which has always complemented and accompanied militant research "(Gonzales 1970, 3). It is not that Marxism is good or bad, but that these ideologies have to be kneaded and chewed from the everyday social movements and struggles of the original peoples.

Another of the important representatives of critical thinking is Anibal Quijano, a San Marquino sociologist, who today has become an important referent, the colonizers exercised various operations that account for the conditions that led to the "configuration of a new universe of relationships Intersubjectives of domination between Europe and the European and other regions and populations of the world, to which they were being attributed, in the same process, new geocultural identities "(Quijano 2000, 246). Quijano was in several occasions in Puno, but since it was not yet considered, it was not even noticed by the sociologists themselves, even their sociological contributions from Latin America were not taken into account.

From the theology one of the international references of the critical thinking is Gustavo Gutierrez, that is to say, from the theology of the liberation has contributed to face and visibilizar the victims of the system. No need to victimize anyone, but to repair or not to hide that in our societies there are injustices of many types, which we can not be naive or silent, but fight for the justice and ethical indignation that our peoples face today.

Now, from our perspective, the representatives of critical thinking in the Altiplano (Puno), are those of the Orkapata group, in that line is important the thought of Jose Antonio Encinas, who from his monumental work "A test of a new school in Peru" Influenced the work of the social sciences, not only in Puno, but also in Latin America. In spite of its origin with other mestizos of faced the educational problematic of Peru from the altiplano.

The importance of critical thinking from the altiplano a commitment to decolonization of knowledge

For the social sciences anchored in eurocentric positivism it is still complex to decipher the development and importance of critical thinking from the highlands, the categories recreated by the disciplines such as coloniality, postcoloniality, postmodernity and decolonization are not being contextualized according to everyday life Of the peoples of the periphery, but from the experience of the peoples settled around the Titicaca lakes, little or nothing has to do with the assimilation of conceptual categories, because they often become untranslatable. In spite of everything there is a sufficient bibliography on Puno,

where we can visualize the ethnographic description of other ways of thinking of Quechuas, Aymaras, Uros, and Amazonian; When we speak of Puno we can not reduce only to strictly geographical issues, but it is necessary to underline the importance of thinking from the highlands for Peru and for Latin America.

The process of decolonization is to recognize the importance of other forms of wisdom existing in diverse and heterogeneous contexts, although they are not cataloged of knowledge by the monistic and hegemonic academy, which has already been surpassed by thinkers, such as:

The differences associated with different positions, that is to say, goods, practices and above all manners, function in each society in the manner of the constitutive differences of symbolic systems, such as the set of phenomena of a language or the whole Distinctive features and differential deviations that are constitutive of a mythical system, ie as distinctive signs (Bourdieu 1997, 20).

In this line we can identify José Gabriel Condorcanqui, that is to say Tupac Amaru, as the initiators of the critical thinking of the Altiplano, for his ways of thinking were dismembered, Micaela Basitas, "the rebels were also based on the idea of" bad government " That people could take direct action against corrupt or disruptive authorities "(Walker 2015, 62). In 1781 Julian Apaza, assumed the name of Tupak Katari, along with his brothers Tomas Katari, Dámaso, and Nicolas, assumed the leadership of the insurrection, who were assassinated by their ways of thinking and acting. "Tupaq Katari's rebellion is perhaps one of the least documented in the" eighteenth-century Andean "insurgency era" (Thomson, 2006, xi). This period has an important meaning for the social sciences in the Altiplano, which from the perspective of cognitive injustice has veiled and mutilated. The colonial backwardness from the academy shielded thoughts and actions of cognitive injustice, that is to say we live and witness to the epistemicide of the wisdom of the Quechua, Aymara and Amazonian peoples, whose consequences we are facing today.

We already mentioned the importance of the thought of Manuel Z. Camacho in the work of indigenous education, had an important impact in Peru. The demand and the struggle for education for the Aymaras, Quechuas and Amazonian have cost lives, for that reason has generated diverse confrontations with the State and the Church. Faced with this situation and in spite of complex adversities, various organizations had been organized and constituted and one of the most important organizations was the "Orkopata Group" formed by the Puneños who were witnesses of the abuses of the mistis in the different cities where they settled The gamonales. A large variety of publications appeared, with "indigenist" and other

leftist tendencies. These had Eurocentric content, which did not yet portend language, territory, political, social, environmental and cultural. It was led by the group by Gamaliel Churata, who was his pseudonym, whose real name was Arturo Peralta Miranda, today is of interest to academics and intellectuals in the world his works and his thought, Churata, in this tour, perhaps the Difficult "," turns out to be the abolition of the logical hierarchies that structure critical thinking, necessary operation if we want to create enough space to hear the other voice of Latin American literature "(Badini 2013, 29). Their ideals and thoughts are valid and it is a pending subject to face, not only from the perspective of literature, but from the social sciences.

The importance of Encinas' thought for the social sciences "was incisive, in the scientific order, no research had been carried out to know the different problems of social, economic, and legal order in relation to the Indian. The same official history of Peru was in the hands of neophytes, while abroad, German, English, French sociologists studied the social and economic organization of the Indians thoroughly "(Encinas, 2007, 110). He incited the change to the school, so that its objectives respond to social equality, that today we still face the same problems.

In 1967 Bourricaud had already published the text "Changes in Puno" that should be a compulsory reading to understand the processes of social change from Puno. Thus we can identify other works such as José Luis Renique: "The Battle for Puno" (2004), who traces the historical process between 1866 and 1995, is important because it identifies and recognizes the role assumed by leaders such as: José Antonio Chamabilla in The area of Mazocruz, now part of the province of El Collao. On the other hand, he will thank Marcelino Pachari and Porfirio Suni, two Quechua leaders.

In the north of Puno, specifically in the Aymara province of Huancané, they sacrificed their lives for the respect and dignity of the Tawantinsuyo peoples, such as: Carlos Condorena Yujra (1891-1956) (Ayala 2006); Mariano Luque Corimayhua, who founded a clandestine school in Aña-Aña-Huancho, was assassinated and anchored to the river after leaving Huancané prison on 10 January 1924. Mariano Pacco Mamani (1890-1923) was instructed by amauta José Carlos Mariátegui, was a leader of the peasant movement of 1923, was captured along with other leaders, after three days of torture was taken to the river at 2 am on December 17, 1923 was also anchored to the river Huancané. Rita Puma Justo born on January 2, 1900, the story tells that she was cruelly tortured and then hanged in one of the eucalyptus trees in Moho Square, although it is true that "she is a woman without a biography" (Ayala 2005) , As many leaders and leaders

Quechuas, Aymaras, Amazonian and some mestizos friends of the "Indians" do not have monuments nor official histories. In this perspective (Alanoca 2007, 19):

The commitment to language, education, human rights, are processes of struggle that involve collective sacrifices. The thought of refounding Peru, which Condorena assumed and dedicated to his life, in the last century, are pending tasks for the social actors of today. Wancho Lima expresses the living answer of the exclusion and of the crimes that were committed. Now, on those wounds and scars you have to rebuild the country.

To this day, the social sciences have called them "radicals" and "conflictive" to legitimize a single way of thinking and acting, creating a catacomb of categories untranslatable into the Andean languages, such as "interculturality", "governability" Community relations "," community management ", among others. Therefore, the presence of critical thinking in the Peruvian highlands is undeniable, to which the disciplines of the social sciences should focus their attention and analysis on the contextualization of theoretical perspectives and their methodologies, so that their interpretations are pertinent and Appropriate.

On the other hand, Puno can not be understood without intellectual reference. Puneños that put in the table of the critical thought like M. Ignacio Frisancho (1947, 79), we had access to one of its writings, who maintained the following thing:

Peru is a heterogeneous country, under all aspects of its life, especially in the economic and social. Coast mountain and mountain; North, South, Central and East, these fractions of the homeland differ significantly in their ideology, customs, language, economics and other forms of social entities. Add to this that just a quarter of a century ago that wide communication has begun; Because each region has lived in isolation in relation to the others, so that properly speaking we do not form a perfect nationality, lacking the essential: the link of the connection.

From the perspective of critical thinking, it is a pending reading, and it should be mandatory in the social sciences in Puno, because the problems that have been covered with soft, immeasurable veils and curtains from school, college, university, That is, legitimized by the academy via the television media that capitalism has established for the people, that today we weigh a culture of savage consumerism.

Several sectors of the public administration in Puno has not found compass nor much less the north in recent years. There are several pending subjects in Puno for the social sciences, which we have to put our service and develop research to help solve problems, among which are still outstanding are the events of 2004 in Ilave

(Alanoca, 2013) and the aymarazo of 2011 Beyond fanaticisms of andinocentrism, it requires an approach from the critical perspective, not a simplistic ethnography of counting of facts, but of facing to compensate neófitos errors that discredited to the towns, mainly Aymara.

Our strategies of analysis and our theoretical referents have to be rethought if we want a plural, diverse and wise Puno. Demands and struggles should never be more spontaneous than blackmail and arrogance under the umbrella of Andean identity tends to legitimize exclusive thoughts of frustration and tragedy of peoples that history has placed us for example three Regional presidents who have not been able to consolidate a solid and political proposal of the claim of the Puno, from Romeo Paca, David Jimenez, Hernan Fuentes, Mauricio Rodríguez and now Juan Luque, perhaps a positive result is to have raised the Regional Curricular Project PCR), which many of us just stayed in and celebrate, gave us the time to put into action, of course because it still had and has many gaps, which political decision makers themselves have not understood and much less became interested in.

In this context of the development of critical thinking, it is important to clarify the motivations and tendencies that are present today in the work of the social sciences in the world of academia, the ideas of Boaventura de Sousa Santos (2005), Joaquin Herrera, Eduardo Galeano, José Carlos Mariátegui, José Antonio Encinas, Tupak Katari, and José Antonio Chambilla, among others, have taught us to understand that the epistemology of the South in a sociology of emergencies is not only a rhetorical question, Cognitive, that on it we must develop the critical thinking of the social sciences in highland.

In recent years, the other forms of knowledge that are generated not from the cloisters of the academy or of the intelligentsia are being emphasized, but from the denied spaces, such as the peasant communities, to which the social sciences and social policies Undertaken in Puno, have been abandoned, not only by local, regional and national governments; Are also abandoned by the academy, that is, it has little interest in the disciplines especially of researchers. The reforms introduced in the system of communal organization had a destructive repercussion of other forms of ancestral community organization of ethical and moral components. But we must note that ancestral wisdom is being disrupted from the depths until in some contexts it is being made up by savage capitalism and the colonial backwardness and it is only a fallacy, especially in the history of Puno.

Critical thinking in this context is the construction of an emancipatory thinking from everyday life, where the population has learned to recreate strategies to solve social problems; Which the market has excluded and incorporated to be worthy consumers of technology,

fashion priority in spite of the generational disconnection where the young people have lost their memory or in any case have been formatted by television and the culture of consumption. On the other hand, it is important to emphasize that "in recent decades, various Latin American indigenous organizations and certain intellectual groups linked to them have marked the differential ethnic and cultural fact as a positive advantage for all these peoples, struggling to strengthen in the context Of the national society "(Marchena 2011, 73).

The large transnational corporations have recruited young people to be the allies to legitimize the extractivism that is affecting the experience of the peoples; To this end it has created a series of conceptual categories from the disciplines, which on it raises the curricular contents of the social sciences in Peru. Moreover, the background of the thematic contents is defined by the World Bank or the Inter-American Development Bank, they define the topics to be investigated, including legitimizing academic discourse based on academic orthodoxy and co-opting leaders of Social and indigenous organizations, although this still sounds or has a contemptuous content. These agencies that we already know for those who play and what interests defend - define what is investigated; How it is investigated; Who, when and where, and for what; And above all, what are the acceptable results of the research. It may sound illogical, when (Boron, 2005, 9) argues:

The research agenda of the Social Sciences in Latin America, and fundamentally of Sociology, is not only controlled by funding agencies - increasingly scarce, concentrated, and with very strong ideological control - but also by the editorial committees of The American journals and, to a lesser extent, European journals, who determine whether an article by a Latin American is pertinent to its object of study and correct in its theoretical and methodological formulation.

In this scenario, "the social sciences can not fall into the legitimacy of an exclusive academy, despite the inequalities between universities in the North and universities in the South, they are enormously aggravated" (Santos, 2005). Consequently, it is becoming increasingly difficult to create critical thinking within academia, because the formation of the different disciplines in the cloisters of the academy apart from being decontextualized, some are out of date in their approaches, methodologies and strategies. It is more critical when some teachers legitimize the mediocrity of vocational training of young people, that the great majority are of Aymara and Quechua origin in the case of the universities of Puno. It has become in some cases a kind of repetitive monologation that only allows us to accept and assimilate what we have, little or nothing challenging, in some cases our formations are useless and

sterile in the process of building emancipatory knowledge.

Despite tragedies and veils of exclusion, discrimination and hatred, from the highlands, in our Peruvian case, from the foothills of the Andes, nor the inclemencies of nature has stopped them or contained, such as droughts, frost and storms, There arise bold and daring thoughts that are conquering Peru, which the social sciences from their plots of disciplines enclaustrates or stigmatizes, which Matos Mar called "popular overflow" we refer to the waves of migration that was happening, a case Illustrative is that of the Unicachi in Lima; Large number of populations settled today in Arequipa, Tacna, Chile, Argentina, among other parts of the world. They are those who from their daily lives challenge the spaces of political power and knowledge.

Today Peru is increasingly hit by insecurity and corruption, in many cities it becomes uncontrollable, as the case of Lima, despite the fact that there are all the institutions linked to the security issue, with the centers High-level training, with the supposedly imminent political class, but in practice it seems incapable of coping with this complex situation of insecurity, conflict, corruption, drug addiction, drug trafficking, etc. But, we find communities in the highlands, where there is neither a police force, nor the presence of state operators, nor social programs, however, from their daily experience, between their ethical and moral principles of behavior and wisdom build Hopes of collective life, interwoven by the burning pain of exclusion and discrimination. Where its historical memory has been formatted by the school of the European colonizing model; Has disconnected and disconnected from the community under decontextualized content.

In the Peruvian highlands, in particular Puno, despite the colonial cataclysm, the wisdom remains the best expression of the struggle for dignity. Independence was Creole and mestizo, where the struggle of the jaqi or rune was never taken into account by official history; From the social and indigenous movements recreated their demands with wisdom with a critical sense, not under the anchorages of Eurocentric theories, but was built from the everyday. In sum, the presence of thought is evident. Therefore, it is important to transit and construct other tracks of critical thinking from the altiplano to the country of all the blood.

BY WAY OF CONCLUSIONS

The economic and social crisis in the world is evident, so the crisis of the social sciences is also visible, because the problems faced by people in Latin America and specifically in Peru, in this context we can not look for recipes and solutions decontextualized to this reality. In

the world of academia, the crisis of the social sciences since Europe has been addressed in the last century, which from Latin America many academics, intellectuals and leaders have been facing and struggling in the search for other forms of thought, Social sciences has not taken into account to address the major problems facing today's large cities and peoples in the world.

In the Peruvian highlands, specifically in Puno, other forms of thought have been developed that defied the monocultural and homogeneous thinking system, from the ancestral leaders, who by their ways of thinking and acting were annihilated. However, from the point of view and daily life, some of the intellectuals and leaders in Pune faced and incarnated the importance of critical thinking, which today are pending subjects to be developed.

These forms and actions of emancipatory thinking can not continue to be considered as common senses, because in the face of so many situations of adversity are recreated and are alternative ingredients of decolonization, they have to be developed from education, understanding this as a premise of transformation Of reality for it must leave the shell conservative decontextualized.

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Poetics of Remembrance and Loss: A Study of Agha Shahid Ali's Poems

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Abstract— *Diasporic literature refers to texts which record the geographical and cultural displacement of individuals or communities to a new location. Sense of loss, identity crisis, hybridity and memories of home and nation are some of the common themes examined by the diasporic writers. The characters are often struggling to negotiate between the two cultures- old and new. The memories of the lost nation or homeland are often recaptured in certain images and objects which recreate the imagined past from memories of immigrant characters. Through their supple and cultivated imagination, these writers draw on different cultures simultaneously, bringing together the two distinct physical and emotional landscapes together.*

Agha Shahid Ali, the renowned Kashmiri-American poet is one such famous writers among Bharti Mukherjee, Jhumpa Lahiri, Rohinton Mistry, Salman Rushdie, Meena Alexander, Sujata Bhatt and Sunetra Gupta, to name a few. His collection of poems The Veiled Suite takes across the themes of mourning and loss, rendering an entirely afresh legacy to the American poetic lexis. A deep sense of nostalgia pervades through his works, tinged with themes of exile and lost history. He emerges as a cartographer, mapping the 'imagined homelands' and lost 'nation'. This paper is an attempt to trace the themes of 'dislocation' and 'memo-realization' under diasporic concerns, in the select poems of Agha Shahid Ali from The Veiled Suite.

Keywords— *Nostalgia, Memory, Home, 'Imaginary Homelands', Dislocation.*

Writing is an act of imagination cutting across time and space and creating a trajectory between thought and expression. In a sense, all literary art is the reproduction of accumulation of experiences in the form of memory. Diasporic literature falls under the canon of texts which is marked by sense of nostalgia and loss, mourning and longing and a desire to recreate the home through the act of writing memory. The word diaspora posits many questionable concepts and terms, such as ethnic, cultural affiliations and migrancy and national identity, which problematize the understanding of the word, rather than defining it in clear terms. According to William Safran the painful truth of diaspora is not given considerable attention within the context of nationalism under the postcolonial studies for since ages, the term is appreciative of the historical fact that Diaspora refers only to "the historic displacement of Jews from their homeland and their dispersion throughout many lands, signifying as well the oppression and moral degradation implied by that dispersion" (83).

In times of globalization, diaspora has positioned itself in a significant manner by its varied influences on world literature and other literary and cultural studies. Scholarly readings should therefore be centered on the experiences of exiled/expatriate or migrant of this event stimulated by various economic, political and environmental drives, rather than dwelling upon the formulations of a theoretical background which attempt an exploratory study while superseding the real stories of "de-territorialization" and "re-territorialization". The diasporic communities carry a special affinity with each other as they share a common cultural imagination, memory of their homeland and a mythic return. In postcolonial times, the act of diaspora or human dispersion is commonly integral to historical mass dispersal of involuntary nature. These communities are connected to each other as they share collective memory myth, desire to return through memory, idealization of ancestral home and solidarities with the members of other communities.

The merger of old and new culture gives birth to a cultural assimilation, leading to new content and language to articulate their culture in negotiation with the culture of host space. Uma Parmeswaran comments that it is characterized by amalgamation and disintegration of culture, immigrant experience from immigrant settlement, nostalgia mingled with fear and problem of adjustment. To understand the concept of home, it is worth to look at the concept of home which "to be once unhomed, is to be always and forever unhomed, if by home one understands an apt location in history, time, community and culture"(Trivedi ,30).

The world of these writers and their life is a testimony of an individual's survival on the fringes of two cultures. In this traversing, cultures either gets lost or relocated, leading to internalized nostalgia or oblivion. Their writings are powerful enough to prove the occurrence of the expansion of margins to extend the span of distance and space between the home country and the new land. It becomes essential to realize the rich cultural encounter, while oscillating between the two cultures and creating the foundations of a new culture during diasporic experiences. Eleanor Byrne in her book Homi K. Bhabha writes that "Said reiterates the 'plurality of vision' of the exile, emphasizing on the truth that exile is compelling because of its contradictory impulses of belonging and strangeness, gain and loss"(18). He comments that the 'pleasures of exile can be traced in the literature of exile and a critical embracement of it" (28). Agha Shahid Ali evokes the notion of exile truly in Saidian sense as he states that in this process when something is lost, "the achievements of exile are permanently undermined by the loss of something left behind forever" (35). In "Postcard from Kashmir", his homeland

> Kashmir shrinks into my mailbox
>
> My home a neat four by six inches (29)

The poem is marked by a sense of both physical and socio psychological sense of displacement. He laments the geographical exile and the memories of old beautiful Kashmir before his exile. The expansive geography is gathered in the picture of "half-inch Himalyas" on the postcard. It is the poet's love for "neatness" that brings only the magnificent beauty of Himalyas before his eyes. The homeland or home is defined in this limited assimilation of memory into images. The feeling of being "closest" to home is haunts the spaces of writing exile through the process of analepsis- visualizing the past. At the same time, he looks into the future through 'prolepsis ' by mourning the loss of original home in coming times. Ramzani notes that, "memory and artifice transform the very past that he pursues." He further opines that, "The postcolonial poem, like a postcard, risks miniaturizing, idealizing and ultimately displacing the remembered native landscape"(603).

To note, "in many cases, the memory of the 'old country' is false in the sense that the exile tend to superimpose a memory that may not be coterminous with the real one"(Nayar, 192). Similarly, Ali is not sure whether the waters of "Jhelum be so clean, so ultramarine", or it is his "love so overexposed" that creates the idea of home as a mythic place, longed for in the diasporic imagination or in the postcard from the nation. The poet thus reconciles

between these two spaces of "geographical origin" and "imaginary origin". Like an artist who gives colours to his emotions, he variegates the background with "black and white, still undeveloped" and akin to Salman Rushdie's reflections on "broken mirrors, some of whose fragments have been irretrievable lost" (11). Home is like a nightmarish image in the child's mind eye, and the only metaphorical image could be of "a giant negative"(29). It subsists only in this surrealist appearance that "exists in a fractured, discontinuous relationship with the present"(McLeod, 211). Thus, 'home' or Kashmir is only a product of thoughts and imagination which can be relived, held or reclaimed only in memory, or to say in a "postcard". The old and new vision of homeland creates a new identity in traversing of self through past and present, old and new, real and imagined.

The constructive process for the search of identity begins when the global and local assimilate through associations of thought and reality. The existence of temporal and spatial space manifests both personal and collective memory in nature. Diasporic literature transcreates an identity, caught between new and old home, a narrative trapped between "de-territorialization" (the loss of place) and "re-territorialization" (finding a new place)"(Nayar, 193). For the transplaced, the old preserves its hold over the new world, and with the acquisition of new identities, the painful realization and awareness of the original and the old continues to co-exist.

In diasporic writings, a constant effort to reclaim and reconstitute the original and new culture can be witnessed by the writers' conscious efforts of retrieving shared and individual imaginaries. Sometimes, the process of cultural citizenship, which can be defined as "the maintenance and development of cultural lineage through education, custom, language and religion and the positive acknowledgement of difference in and by the mainstream"(Miller,2), becomes essential for survival. For Ali, the past is a temptation to write the poem to keep his roots alive in routes in America when for him

> India always exists
> Off the turnpikes
> Of America (123)

He takes a psychological enroute to Howrah and Ganges, while physically he is located in America. In "When on Route 80 in Ohio", he attempts to form a cultural citizenship through "an imaginative re-location within their collective memories, nostalgia and customs" (Nayar, 196). In the process of making the home 'real' in memory through commitment to the recollected memory and its

constituent objects, the poet takes a leap forward to "memo-realization" where collective national and cultural identity facilitates a homecoming to 'space' that still claims some hold in the mind of the writer. The local and global become one in the images of "old passengers on roofs, sun's percussion on tamarind leaves, empty cans of children, voices of vendors bargaining over women, trees lowering their tresses" (124). The entire nation space is compressed within this 'contrapuntal' component that travels through trajectories between the original identity and the existing new identity.

According to M.G. Vassanji, "This reclamation of the past is the first serious act of writing. Having reclaimed it and given himself a history, he liberates himself to write about the present" (63). But the poet tries to retrieve his ancestral history when he is trapped by the memories of "cold moon of Kashmir which breaks into the house"(76). The sense of alienation becomes stronger in the foreign spatial location when the past slips from his hands and leaves them "empty,empty"(76). Ali internalizes the 'homeland' in the nostalgic question asked by his father, "When will you come home"?(76), by exploring his "imaginary homelands" and Kashmir in mind. The repeated question evokes a counter question in reply, inquiring, "Are you all happy"? (76). In "A Call", the turmoil of emotions and conflict of being torn between the two different national identities arrives at the point of quite stillness when the sea of emotions is covered by "the cold, full moon of Kashmir"(76). In the words of Avtar Brah' "Home" is a mythic place of desire in the diasporic imagination. In this sense it is a place of no- return, even if it is possible to visit the geographical territory that is seen as the place of "origin"' (192). Similarly, home for Shahid Ali in "A Call" is reconstructed through the memories of his parents' love and cold moonlight which seems to invoke a nostalgic sense of being and belongingness in a foreign land, creating a bridge between the temporal and spatial distance in his closed eyes. Home becomes "the site of natural epiphanies: the sky and the earth touch in a certain way, horizons are vast or impeded, light has a certain quality of radiance, rain comes in steady drizzles or downpours"(Amato, 17).

The writer in exile seems to collect fragments of this mythic homeland through the discourse of poetic 'return'to a powerful "imaginary homeland". The "January snow, slopes of Kumaon, terror of the man-eater and the villagers", all struggle to come back to life by being desirous to be printed on the blank pages. The poet recreates them in writing by relocating them in a new land through "memo-realization". The loss of place experienced by the

poet becomes a moment of finding a new place for Kashmir and its peasants in "The Tiger at 4:00 A.M."(77). The possibility to bring together the community of one's own people with same language and history has refashioned the meaning of exile when the national boundaries are eroded and the past, in the form of words "stalks through the page" (78). The experience of the poet is similar to what Meena Alexander writes in "Exiled by a Dead Script":

> Language….Degenerates into a dead script when the bodily power of people no longer instills it with particularity, no longer appropriates it in the expression of a emergent selfhood…In the battle between the body and the spirit, the outworn script of English as we find it here must be made to open its maw and swallow, swallow huge chaoses, the chaoses of uninterpreted actuality. (1977)

He looks at a cohesive culture and nation which he attempts to revive through writing about his friends, imagination and lyrics. Shaden M. Tageldin writes : "For here nostalgia is a longing not for the simple past, but for the past reconstituted and futurized, a past restored to an imagined pre-colonial, pre-exilic integrity and relived, elsewhere"(232). The idealized home becomes the locus for the writer's imagination which he re-erects through his constructive imagination.

In "Prayer Rug" he reestablishes his own faith in Kashmiri culture and customs by reliving the faith of his grandmother and other women on an imaginary journey with them to Mecca. The time between the prayers is made alive by seeing them "pulling thick threads/ through vegetables/ rosaries of ginger/ of rustling peppers/ in autumn drying for winter"(40). As the habit of keeping vegetables through thread will support them during the lack of fresh vegetables in winter season, the act of writing and collecting memories will serve as the only balm to the aching heart of the exiled body in an alien culture. The act of preserving the old cultural memories eases the process of assimilation into the new culture. These archived memories in the form of traditional practices, images of kitchen and household chores and psychological presence of grandmother and other women are the only accumulated sources of hope and love in moments of exiled loneliness and homelessness.

In the words of Rushdie, " The shards of memory acquired greater status, greater resonance, because they were *remains*; fragmentations made trivial things seem like symbols and the mundane acquired numinous qualities"(10). The memories shift from the past and become an integral part of the present for Ali and enable him to "look back in the knowledge- which gives rise to

profound uncertainties------that we will in short, create fictions, not actual cities or villages, but invisible ones, imaginary homelands, Indias of the mind"(10). When in a poem like "The Season of the Plains" he takes a route to double roots of the past by recalling what his mother remembered about the Lucknow plains in Kashmir valleys, he forms a metaphorical lyric by adapting these memories into a poem, and through these revoked metaphorical images, the poet and the writer both imagine and remember each other.

The extended nostalgia resonates not only with the poet's sense of buried past, but associates his own sentiment of aching remembrance and loss while narrating the saga of his mother's memories of grief and separation. The lyrical notes of recollection playing the "Banaras *thumri*" on the old musical records twirl and move in a rhythmic movement, resounding "Krishna's flute" and swinging memories back and forth in time, space and culture. The right to remember and responsibility to recall do not stretch only between Kashmir and America, but expand beyond the geographical boundaries and move to the plains of Lucknow. The eternal bond of love between Krishna and Radha affirms the strong bond of love between the lovers Heer- Ranjha and the cultural bond between the poet's mother and the bygone times in Lucknow. The burning incense sticks with "soft necks of ash", fragrance of jasmine and humming Heer's lament- all signify the act of remembering and recollecting the monsoons of Lucknow which "never cross the mountains of Kashmir"(44).

 "All diasporas are unhappy, and each diaspora is unhappy in its own way"(Mishra, 189). In tune with the idea, Agha Shahid Ali not only longs for the long left and forgotten past by recreating it, but also laments and mourns the loss of beauty and innocence of old and real Kashmir or his 'homeland', and therefore there always exists a huge difference between the old and new home of the poet. By engrossing and covering all his distress and helplessness under poetic expressions, he exaggerates the loss. All personal grief transmute into a diction of pure loss 'thus making both the original and the translation recognizable as fragments of a greater language, just as fragments are part of a vessel" (Benjamin, 260). Poetry releases the exiled writer's emotions into pure lyrical language, thus unfettering agony into a pool of languages and across geographical boundaries. The movement from Lucknow to Kashmir and Kashmir to Amherst does not diminish the pain, but contributes to wider remembrance. Like a translator translating a work into other languages, the poet has recreated his loss in multiple languages through the shared experiences of various cultures.

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