



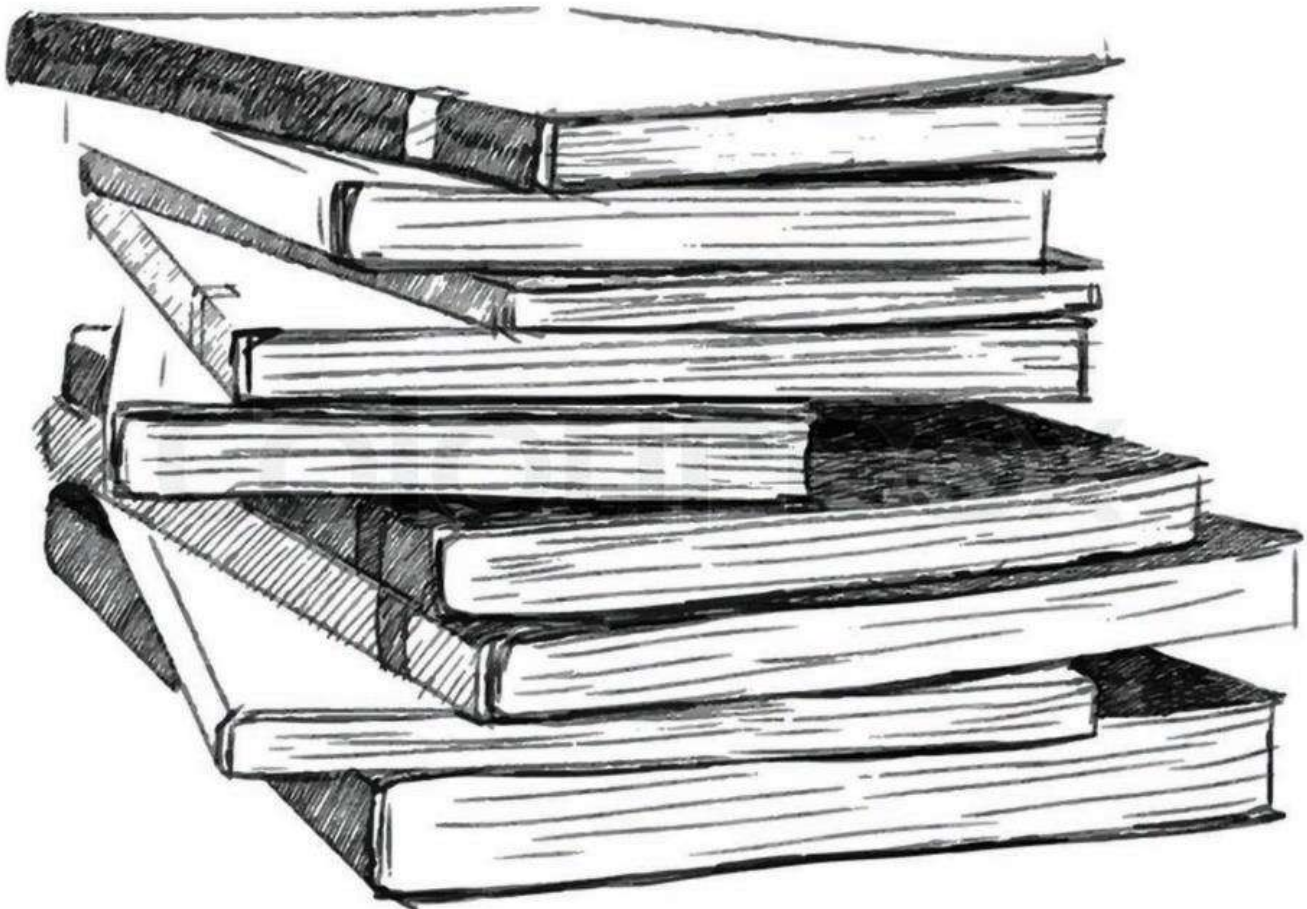
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*Editor in Chief*

Dr. Manoj Kumar

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# FOREWORD

I am pleased to put into the hands of readers Volume-6; Issue-2, 2021 (March-April, 2021) of “**International Journal of English Literature and Social Sciences (IJELS)** (ISSN: 2456-7620)”, an international journal which publishes peer reviewed quality research papers on a wide variety of topics related to English Literature, Humanities and Social Sciences. Looking to the keen interest shown by the authors and readers, the editorial board has decided to release print issue also, journal issue will be available in various library also in print and online version. This will motivate authors for quick publication of their research papers. Even with these changes our objective remains the same, that is, to encourage young researchers and academicians to think innovatively and share their research findings with others for the betterment of mankind. This journal has DOI (Digital Object Identifier) also, this will improve citation of research papers.

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

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

With warm regards.



**Dr. Manoj Kumar**

Editor-in-Chief

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# Al-A'râf:(A Wall With Elevated Places) Scene in a New Western Perspective

Dr. Shamim Radhi Abd

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**Abstract**— The attention of researchers has aroused the issue of the influence between Arab Islamic literature and Western literature, and among these works is the work of Dante, the well-known "Divine Comedy", which was translated into many languages due to the impact it left on the hearts of its recipients.

In this paper, we shed light on the scene of the companions of elevations (Al Araf), which the Holy Qur'an portrayed well, and this scene came in the same image for Dante, and through this scene we tried to show the extent of the influence of Islamic sciences on Western literature.

We started our research with an introduction in which we defined the walls (Al Araf) in language and idiomatically a brief about the book of the Divine Comedy, then we mentioned in the first section about norms in Noble Qur'an and in the Sunnah and among the commentators to conclude this topic with (limbos) of Dante in the Divine Comedy, while the second section came to explain the issue of influence between the sciences, The paper ended with a number of conclusions.

**Keywords**— Al-Araf ( The Wall) , Dante, Divine Comedy, Limbo scene and Islamic influence.

## I. INTRODUCTION

Praise be to God, Lord of the worlds, praise be to God who revealed the book and did not make it crooked, praise be to God who revealed the Qur'an in the language of the Arabs as an explanation to the worlds. Praise be to God who said: (We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear).

We pray and salute the messenger as a mercy to the worlds and his good and pure family and good companions.

The researcher Mont Jamry Watt says in his book (Islam and Christianity Today): (I am not a Muslim in the usual sense, yet I hope to be a Muslim as a person who has surrendered to God. However, I believe that the Qur'an and other expressions of Islamic perspective contain a tremendous repertoire of divine truth, which I and other Westerners still must learn a lot from it)

The attention of researchers has aroused the issue of influence between Eastern Arab Islamic literature and Western literature, and among these influenced works is the famous work of Dante tagged with (The Divine

Comedy), which has been translated into many languages due to the effect he left on the hearts of its recipients, and studies have shown that this work - The divine Comedy - influenced by Islamic works, and from here we intended to demonstrate this influence, so our research came tagged with ( The Companions of Elevations Scene in a new Western Perspective), And it included a preface in which we clarified the meaning of The Companions of the Elevations in language and convention, as well as an introductory summary of the book of the Divine Comedy, while in the first topic we dealt with The Companions of Elevations in the Holy Qur'an, the commentators 'say in it, what came about it in the noble Prophet's sayings, and the affected text quoted from the book of the Divine Comedy, As for the second topic, we talked about the issue of influence, and the analysis of this influence by Islamic culture and translated texts, and we concluded our research with the most important results that we reached.

In this research we relied on the most important sources that dealt with issues of influence, as well as interpretations and linguistic and idiomatic linguistics, and in conclusion what was stated in this research right, it is

from God, and what was in it in terms of error, it is from ourselves, "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which You did lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us.

### **The Linguistic Meaning of the Companions of the Elevations**

Ibn Faris said that the A ( Ain ) R ( Ra' ) and F ( Fa' ) letters or sounds are originally correct. Each one of them denotes the sequence of something or connected to each other, While the other indicates stillness and tranquility.

The first is the custom: the horse mane. The birds by instinct came together to a certain place which means came by following one another. The norm and its combination is a custom, which is a raised, submerged land between two plains that sprouts, as if it were the back hair of a horse ..., and the other origin is knowledge and gratitude. It says: "Someone knew so-and-so, with recognition and knowledge." This is well known. This indicates what we have said about his sojourning to him, because whoever denies something is desperate of it and forbids it.) And the two origins through which we can reach the meaning of The Companions of the Elevations mentioned in the Noble Qur'an, for it is the high place and this is the first origin mentioned by Ibn Faris, and it is also the place where those present know each other as God the Most High said: (On the heights will be men who would know every one by his marks).

Ibn Manzur said: Customs is a plural of custom, and it is every most high place.

### **The Idiomatic Meaning of the Companions of the Elevations**

Al-Qadi al-Jarjani (816 AH) said: (Al-A'raf The heights):refer to the one who is informed and is the place of witnesses to the truth in everything, manifested by his qualities that that thing is its appearance and it is the place of supervision over the parties, God Almighty said: (On the heights will be men who would know every one by his marks), Al-Zubaidi mentioned it in his crown (1205 AH), and he said: (It is the barrier between Heaven and Hell).

Kafawi said: (Every high level among the Arabs is customary). while in the Al-Waseet dictionary:( It is the barrier between Heaven and Hell).

Through these idiomatic definitions, it becomes clear to us that there is a close connection between the language and the idiom, some people of the language see it as high, and the people of the idiom see it as that high place between Heaven and Hell, in addition to that, the people of the language added a meaning to the costumes or norms and

said: It is that place in which the present know some of them It is taken from the Almighty saying: (On the heights will be men who would know every one by his marks).

### **The Divine Comedy**

It is an epic poetry composed by Dante Alighieri between 1308 until his death in 1321 AD. The Divine Comedy is the main work of Dante and is one of the most important poetic epics and the most prominent in Italian literature. Hassan Osman's translation of it is the most important and broadest translation of Arabic for it, and many consider it to be one of the best literary works of literature at the global level.

The poetic epic contains an imaginary view with the help of metaphorical elements about the afterlife according to the Christian religion, and contains medieval philosophy as it developed in the Western Church (Roman Catholicism).

The Divine Comedy is divided into three parts: Hell, Purgatory, and Heaven. The section of Hell is the most famous in this epic, and it consists of 34 syllables or chants, while each of the other two sections consists of 33, meaning that the Divine Comedy consists of 100 syllables or a whole hymn. The epic consists of 14,233 verses.

The saga or the epic is a fictional journey that Dante made in the Three Kingdoms, "Hell, Purgatory, and Heaven" in the afterlife, according to the events of the saga, which took a week; Two days in Hell, four in Purgatory, and one day in Heaven.

## **II. THE COMPANIONS OF ELEVATIONS IN THE HOLY QURAN:**

Allah says: Between them shall be a veil, and on the heights will be men who would know every one by his marks: they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance (thereof). When their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers." The men on the heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways? "Behold! are these not the men whom you swore that Allah with His Mercy would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye grieve." The Companions of the Fire will call to the Companions of the Garden: "Pour down to us water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him."



### **The Companions of Elevations According to the Commentators**

Abu Jaafar said: As for Allah saying: (On the heights will be men) , The "al-A'raf" the costume is a plural, one of which is "Arif," (Knowledgeable) and every hill from the ground according to the Arabs is "Arif" (high ground). Rather, it was said that the rooster is known by "aurf", (Crest) because of its height over what other than his body, and among them is the verse of Shamakh bin Dirar:

*And they kept exaggerating conventions,  
as if they were a spear towards it and towards the wind as  
a center*

Al-Sadi used to say: It is called "al-A'raf", because his companions know people. On the authority of Ibn Abbas: "Al-A'raf" is the honorable thing. And from him also: "Al-Arif," a wall like the crest of a rooster.

Al-Shaabi said: Abd al-Hamid bin Abd al-Rahman sent to me, and with him Abu Al-Zinad Abdullah bin Dhakwan, the lord of Quraysh, and if they were among The Companions of Elevations, a male not as mentioned, then I told them: If you wish, I told you of what Hudhaifa mentioned, then they said: Give! I said: Hudhayfah mentioned The Companions of Elevations, so he said: They are people by whom the good deeds of Hell have exceeded, and their bad deeds fall short of Paradise. If their eyes were turned away from the owners of the fire, they said "Our Lord! send us not to the company of the wrong-doers." They have been shown like that Your Lord, Blessed and Exalted looked to them and said: Go and enter Heaven, for I have forgiven you.

Al Shabi's statement is close to what Dante mentioned, as will come later.

According to Ibn Katheer's commentary that when the Almighty mentioned addressing the people of Paradise with the people of Hell, He warned that between Heaven and Hell there is a veil, which is the barrier that prevents the people of Hell from reaching Paradise. One, which is that they are people whose good and bad are equal. It was stated by Hudhayfah, Ibn Abbas, Ibn Masoud, and other than one of the predecessors and successors, may God have mercy on them.

In Tafsir al-Tahrir and al-Tanweer by Ibn Ashur: Definition in Allah saying " The Companions of the Elevations" The covenant has evidence mentioned above in His saying: "On the heights will be men." And the evidence of His saying here " whom they will know " ; Since it is not correct for those men to be called by all those who were according to The Companions of Elevations, nor to be known by their names all who were on the norms, despite the different ages and nations, what

is meant by the people of the Elevations are the men who were mentioned in the previous verse by His saying: "On the heights will be men." As if it was said: And those men who follow customs or high ground called men. And the expression of them here in the adherents of customs high ground is a manifestation of the place of verbosity, since it was apparently necessary to say: and they are called men, but when the previous verse was multiplied in what is suitable for the return of consciences to it, the manifestation took place in the place of pronouns, in order to ward off confusion. After that, Ibn Ashur continues to clarify these indications, stating that the call signals the dimension of the addressee, and it appears that the people of Elevations when they looked with their eyes to the fire knew men, or before that when they were passed by the people of hell, they knew men who were mighty in the world. Especially here, what is meant should be the self-diagnostics that characterize people, not the particular characteristic of all the people of hell, as it is in the previous verse.

So what is meant by this verse is to mention something about the matter of the Hereafter, in which there is a warning and an exhortation to the mighty polytheists among the Arabs who used to despise the weak of the believers, and among them are slaves and poor. And that is by way of imposition; That is, if they assumed the sincerity of the existence of Paradise, then these are not people to dwell in Paradise because they would not believe in Paradise, and their intention from this is to deny the Prophet, may God bless him and grant him peace, and to show what they consider wrong from his sayings, and this is like their saying: " The Unbelievers say (in ridicule): "Shall we point out to you a man that will tell you, when ye are all scattered to pieces in disintegration, that ye shall (then be raised) in a New Creation? ." So they made the tearing and annihilation of bodies a sign of the nullification of the gathering, and they were silent about the cramming of bodies that were not torn. And all of this is from misunderstanding, poor awareness, and confusion between norms and mentalities.

Ibn al-Kalbi said: He calls the people of elevations while they are on the wall, O Walid bin al-Mughira, O Abu Jahl ibn Hisham, and so-and-so, for these are the men whom they know with their features, and they were among the people of honor and pride.

The Quran verse "Behold! are these not the men whom you swore that Allah with His Mercy would never bless?" From the words of the companions of elevations. The interrogation in His saying, "Those who swore," is used in the report

The reference to (these) to a people from the people of Paradise who were weak in this world and despised by the polytheists with the evidence of his saying: {who you swear will not receive God mercy} and his saying: "Enter Paradise." These commentators said such as Salman, Bilal, Khubab, and Suhaib are among the weak of the believers, either That they had settled in Paradise at that time God glorified them to the people of elevations and the men who addressed them, or that dialogue took place before they were admitted to Paradise. And he swore them to them to show their stiffness in their belief and that they do not have any doubts about that, as the Almighty said: " They swear their strongest oaths by Allah, that Allah will not raise up those who die" and His saying".. Allah with His Mercy would never bless?".

He is the one who is sworn to, and they have highlighted the negation in their speech of observing the negation of the words of the Messenger, may the prayers and peace be upon him, or the believers, and that is that the gospels of the Qur'an are for those weak, and his promise to them of paradise, and his praise for them was given the status of words that say: God attains them with mercy. That is, that Allah's sheltering them in the abode of His mercy, that is, Paradise, is made the same as the Nile, which is the occurrence of the beloved matter sought for, as mentioned earlier in His saying: " their portion appointed must reach them from the Book (of decrees)". Above, the shelter was called the verb "to receive" as a metaphor, and mercy was made like a machine for getting, as it is said: He obtained the fruit in a tool, then the B (Ba') letter was for the machine, or mercy is made as a dress for getting, so the B (Ba') is for clothing. And the obtaining here is a metaphor, and they deliberately used this appreciated speech and denied it and said: ".. Allah with His Mercy would never bless?".

This system, whose oath was narrated, heralds their mockery of the weakness of the believers in the world, and the commentators neglected the interpretation of this verse according to its systems.

And the verse: "Enter Paradise." It was said that a saying that is omitted is an abbreviation of the meaning of the context on it, and the saying about it is omitted a lot, especially if the saying is a constructive sentence. Appreciation: God said to them, "Enter Paradise". The matter is in his saying: "Enter Paradise" for supplication, because those referred to by these are people from the people of Paradise, because at that time the people of Heaven have settled in Heaven and the people of Hell in Hell, as the previous verses require of his saying: " they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an

assurance (thereof)." Therefore, it is necessary to make the matter for supplication.

### **The Companions of Elevations in the Sayings of the Prophet**

Al-Bayhaqi, may God have mercy on him, said: We narrated on the authority of Ibn Abbas that he said customs are the honorable thing, and we narrated on the authority of Hudhaifa ibn al-Yaman that he said: The owners of customs are people whose good deeds have been exceeded by Hellfire and their bad deeds have been reduced to Heaven. So, while they are like that, when your Lord came to them and said to them: Get up and enter Paradise, for I have forgiven you.

This was narrated with its meaning and in the hadith of Ali bin Abi Talha on the authority of Ibn Abbas in His saying: " Between them shall be a veil, and on the heights will be men who would know every one by his marks ".

He said: They know the people of Hell with black faces and the people of Paradise with white faces. He said: The customs are the wall between Heaven and Hell, and he said: " They did not enter it while they covet". They sought to enter it, and if they look at the fire, seek refuge in God from it, and God will admit them to Heaven. He Said "Behold! are these not the men whom you swore that Allah with His Mercy would never bless?". This means the companions of elevations: " Enter ye the Garden: no fear shall be on you, nor shall ye grieve."

### **2.4 The Concept of the Companions of the Elevations in Comedy According to Dante**

I said with horror in my head: My teacher, what is this that I hear? And who are these people who seem so overcome by pain?

He replied: This miserable image is taken by unfortunate souls for those who lived without shame or praise.

They were mixed with that evil bunch of angels, who were neither rebellious nor loyal to God, but were for themselves.

Heaven expelled them so that their beauty would not diminish; Do not accept them in deep hell, so that sinners will not gain some pride on them.

I said: My teacher! Any bitter pain that makes them cry violently? He answered me: I will tell you this very briefly. These people have no hope of death, and their blind life is very wasteful, as they envy all other destinies. The world does not remember them, and mercy and justice despise them: Let us mention them, but look and go. It is possible to note from the texts mentioned above, the clear influence of the Qur'an texts upon Dante.

For example: Heaven expelled them so that their beauty would not diminish; They are not accepted by deep Hell.

It has been quoted from the Almighty saying: "they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance (thereof). When their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers."

He expressed the owners of Paradise as in the sky, and the owners of Hell expressed as in deep hell. To quote another version of Dante's songs, he said: So that the sinners do not gain some pride on them. It has been quoted from the Almighty saying: "Behold! are these not the men whom you swore that Allah with His Mercy would never bless?" So the response came from Allah "Enter ye the Garden: no fear shall be on you, nor shall ye grieve."

It is better to move to the images quoted from the Prophet's Sunnah, for his saying: This miserable image is taken by unfortunate souls of those who lived without shame or praise. They were mixed with that evil clique, who were neither rebellious nor loyal to God, but were for themselves.

It has also been quoted from the saying of the Prophet, may God's prayers and peace be upon him: (The owners of customs are people whose good deeds exceeded the fire, and their sins exceeded them from heaven).

His saying: "to those who lived" wanted by those who have traditions, and he wanted praise for those whose good deeds exceeded the Hellfire, and he wanted to shame those with whom their sins were limited to Paradise. From here we can see the extent to which Western works have been influenced by Islamic culture and rhetorical images.

### III. AL-ARAF (ISLAMIC LIMBO) IN THE DIVINE COMEDY

The attention of researchers has aroused the issue of influence and interaction between the eastern Arab Islamic literature and the Western literature, and among these influenced works is the famous work of Dante, tagged with (The Divine Comedy), which has been translated into many languages due to the impact it left on the hearts of its recipients, and studies have shown that this work - comedy The Divine - influenced by Islamic works, many studies have referred to the translation of Islamic texts into foreign languages, and among these texts is the story of Isra and Mi'raj mentioned in the Holy Qur'an and the Sunnah of the Prophet, among the events of Isra 'and Mi'raj, there was the incident of the Messenger of God Muhammad (peace and blessings be upon him) seeing hell and seeing those tormented in it and asking him about them and their

condition. Gabriel, peace be upon him, was responding to the questions of the Prophet Muhammad, may God bless him and grant him peace. In Surat Al-A'raf that we mentioned at the beginning of this paper. Miguel Asen says: the first areas of the underworld that Dante visited were one that was set aside for souls whose owners did not do good nor did they harm. Dante called this place "limbo".

The term limbo is the same as the term al-araf, except that Dante referred to the term familiar to his Catholic doctrine. (Limbo \_ The Costumes Al-Araf).

### The References of the International Encyclopedia

Al-A'raf is a Quranic term that is interpreted as a veil or barrier between Heaven and Hell, preventing the people of Hell from reaching Paradise. The limbus in Roman Catholic theology is the home of spirits who do not enter Heaven or Hell. And the Latin word derived from it means border. The souls in this middle country enjoy complete natural happiness - according to the Christians - but they lack the spiritual pleasure that comes from seeing God.

Roman Catholic theologians have developed two concepts of Limbos, one of which is the Fathers' Limbos, which is the transitional home or the state of the souls of the benevolent who died before the mission of Christ. Many Christians believe that Jesus, the son of Mary, peace be upon him, took those souls with him to heaven after he was resurrected from his death.

The other is the subject of children's limbo which is the eternal place or the case of children who died without being baptized. The idea of the children's limbo is based on the belief that baptism is a condition for entering Heaven. However, unbaptized children have not committed a sin, and therefore they do not deserve the torment of Hellfire.

The infant limbos is part of the teachings of many Roman Catholic theologians, but it is not part of the official doctrine of the Church.

Miguel referred to the use of the book of antiquity; As Virgil, Ovid, and Statius, Latin name (limbos); Meaning the fringes (fringe) or "zig" or the letter that adorns the lower part of the garment, which in any case is a name whose origin is ambiguous. As for the name used by the Bible and the clergy for the house in which spirits who did not sin or do good go out, it is (Abraham's bosom) not (limbo) at all.

It is not really known who introduced this use in Christian literature, as it suddenly appeared in the works of the exegetes who dealt with the works of Peter Lombard, who are contemporaries of Dante, who gave this name to the

abode of unbaptized children, and the fathers mentioned in the Old Testament.

Dante placed this house directly above the fire, as if it were attached to it, and divided it into two parts: the section adjacent to Hell, which is intended for those who did not sin and did not do good, and to the angels who remained neutral during the devil's disobedience to God. The other section is the original limbo, which is a deep shaded valley, in the middle of which there is a palace surrounded by seven walls, with seven gates leading to a beautiful meadow.

The limbo inhabited the children who died innocent, but were not baptized, and the men and women who lived a righteous life, but they were either pre-Christian pagans, and Muslims but famous poets, moralists, philosophers, or heroes.

As for the suffering to which these people are subjected, it is purely moral, caused by their longing to see God. When they were deprived of the blessings of Paradise and exempt from corporal punishment, they were suspended between Heaven and Hell, and this middle state provided them with a special opportunity that enabled them to learn about the affairs of both those who are soft in Paradise and those who perish in Hell.

Thus Virgil was in direct contact with Beatrice from the Limbo, and he was leading Dante through Hell and Purgatory, and called him the Inmates of Fire and Demons, whom it seems clear that he knows their faces well.

The truth is that the absence of precedents in the Bible and almost all theological writings of the image that Dante placed in his poem is something that we should not discuss for long. That is because the name and description of the place, that description rich in details, and the classification of its inhabitants, so that they were made pagans or even Muslims, in addition to the details of their lives and their conditions, are all matters for which we cannot find adequate justification in the Catholic doctrine, which has reservations a lot regarding these matters and other affairs. The other life and its resurrection and reckoning.

As for Islam, its position was completely different. This is because the absence of anyone or an infallible authority in Islam imposes on the believers the boundaries between the beliefs of religion and freedom of thought, was the reason for the entry of a large number of myths and legends on Islamic concepts, especially Judaism, Mazdiyya and Eastern Christianity, the proportions of those who introduced them to the Prophet and his companions, even They give it the characteristic of legitimacy that almost affects the Qur'an.

This paper may provide us with a key that explains the mysteries that reveal Limbo of Dante, a subject that Christian theology left unresolved.

The Qur'an refers to a house from the role of the other world which it called (Al-A'raf) located between the homes of hostility and the homes of the wretched, so norms are a wall between heaven and hell. The customs are a plural of crest, which is every raised from the ground, and from it. It was said: The rooster's crest, because of its height over other parts of the body, was called that. Because of its height, I know and see what has fallen.

We see that the meaning of the word is similar to the word limbos, but the word limbo did not take the meaning of a house from houses until the thirteenth century AD, the Arabic word took this meaning, in addition to its original meanings since the era of the Prophet Muhammad, peace and blessings be upon him.

Islamic stories developed different descriptions of customs, as I once mentioned it as a beautiful valley strewn with fruit trees, or as a valley located behind a high mountain, or after it a great round wall, or just a hill or a mountain. If these descriptions are collected together, we will come out with a picture not much different from the image that Dante painted for Limbo, especially if we complete the picture with the description that was repeated in the story of the Mi'raj of Abraham's Paradise - peace be upon him - and the entrance to Hell, which resembles that palace which is the adjacent section of Hell in Dante's limbo. Seven gates and seven walls.

The truth is that this palace, for which Dante made seven walls and seven gates, is almost a mirror image of the Islamic palace in Heaven, surrounded by eight walls, and has eight gates.

Here he waves to us as if Dante, by mixing the Islamic design of paradise and fire together, aims to symbolize the neutral nature of the souls who live in the limbo.

Islamic scholars, including Al-Ghazali himself, show that customs ( Al Araf ) are the home of those who were neither pious nor corrupt, and Muslim commentators have classified it based on this theory, the sects that will enter customs ( The high land ) as follows: martyrs of jihad for the sake of God who were deprived of paradise for their disobedience to their fathers, and the scholars who abolished Their vanity, their virtues for which they were entitled to enter Heaven, the children of Muslims and the infidels, and finally the elves who believed in the message of Muhammad - may God bless him and grant him peace - and there is no doubt that these sects clearly coincide with the sects that Dante placed in the Limbo, and they are the children who were not baptized, heroes and poets and the



philosophers whose faith annihilated the virtues they possessed.

As for the only torment that the companions of customs ( Al Araf ), as stated in the Qur'an, and agreed upon by the commentators, it is limited to their longing for Paradise: "And they did not enter it while they covet." These are the ones whose good deeds are equal to their sins. They are suspended between Heaven and Hell, and when they are in this situation, they can look at the happy in Heaven or the wretched in Hell, and talk to them.

#### IV. CONCLUSION

It has been concluded after this interesting trip that we spent with the place of al-A'raf or Limbo as it is with Dante, we reach the most important results that we have reached through our research.

The issue of influence between cultures cannot be denied as it is agreed upon, and from this way, the influence of Western literature with Islamic culture, and we have explained this and explained it in the lines of our discussion through the noble verses, the Sunnah of the Prophet and the sayings of the commentators.

The writer "Dante" tried to change many terminologies by relying on his culture as well as his Catholic Christian religion. Nevertheless, he could not escape in many situations, as the Islamic culture made him inclined to it and use its terminology, especially in his depiction of the image of customs ( Limbo ) ( Al Araf ).

In this paper, the discussion revolved around a major issue, which is a statement of the areas of influence that affected this literary work, so this influence was evident and we showed it to the honorable reader, so the simple statement in it was sufficient and the effect was clearly visible smoothly and simply.

In the conclusion of this paper, we cannot help but say that researchers must delve into the explanation of this issue to show the value of the Arab and Islamic civilization, which has been forgotten and forgotten for a short while ago.

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# John Keats's Odes: A Balm to a Tired some Soul: With Reference to Ode to Psyche, Ode on a Grecian Urn, Ode on Melancholy and Ode to Autumn

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**Abstract**— *The odes show a journey towards the meaning of existence through actual human experience as well as the intense experience to be found in art. In his letter to Reynolds, Keats clearly stated his purpose by comparing life to “a large Mansion of many apartments” in which he describes his journey from the infant or thoughtless chamber to dark passages through the delightful chamber of the maiden thought. In these poems, we find a dialogue between transience and eternity, climaxing not in the beauty-truth equation but the mood of acceptance. From the romantic anguish, he moves on to what Arnold said the ability to see life in its wholeness which is so characteristic of Hellenism.*

**Keywords**— *existence, eternity, transience, wholeness, Hellenism.*

## I. INTRODUCTION

Keats, like Horace of the antiquity and Shakespeare among the Elizabethans, was deeply concerned with the problem of beauty and mutability. In his great odes, Horace treats the theme with considerable variations. Shakespeare in his sonnets shows an unusual awareness about the beautiful forms and the transience. The most passionate appreciation of beauty is qualified by a painful awareness that “Everything that grows/Hold imperfection but a little moment.” The poet knows that before the ‘devouring time’ that ‘blunt’ the ‘lion’s paws’ beauty is too tender to hold its plea. Keats, as we know, wanted to “approximate” the English poets” by which he meant mainly Spenser, Shakespeare, and Milton. Keats took human life as an adventure, a journey through the dark chambers in search of truth and beauty, [ his letter to Reynolds.] As he was navigating along the shores of darkness he was progressing very fast towards maturity, perfection, and the tragic vision which he found in Shakespeare. His odes in various keys try to present the theme with a sensibility unmatched by any poet save Shakespeare.

## II. DISCUSSION

Ode To Psyche in a way is rendering of Keats’s meditations on the introspective nature of philosophy and art. It should be noted that Keats suggests the evolution of the human mind towards self-knowledge and the quest for beauty through the exploration of the Greek myth. Ode To Psyche standing for the mind, as well as for the beauty is after all the least form of Olympian hierarchy lacking in all the ceremonial rights and rituals, has no temple,” Nor altar heap’d with flowers;/ Nor virgin –choir to make delicious moan/Upon the midnight hours.” She has “ No shrine, no grove, no oracle....”, yet she is the brightest with the brightness that the seeing power of the mind can lend. The poet promises to build all the holiness and the mystic with the meditation of imagination. He would be her priest, build for her temple surrounded by branched thoughts in some solitary region of his mind,” with the wreath’d trellis of a working brain.” He would create all the wonders – “buds, and bells, and stars without a name.” Poetry has the power to create such an image of beauty even though the old religions have faded. Keats thus is all for creating a new secular religion of aesthetic to replace the old and theocentric, mythological religions which cannot stand the scrutiny of emergent reason.

The Ode on a Grecian urn, for Keats, symbolized the world of ancient Greeks who achieved a perfect balance between form and beauty. The poem begins with an apostrophe, "Thou still unravish'd bride of quietness." And "foster-child of Silence and slow Time," but it is also a "Sylvan historian" which can express "a flowery tale more sweetly than our rhyme". It is followed by a repeated question regarding the place or the theme or characters depicted so eloquently on the urn. The piper on the urn goes on playing his unheard melodies, the lovers are frozen in a jester of dalliance unable to consummate the love and the religious procession headed by the mysterious priest on a pious morn against the background of a desolate city by the sea will remain an enigma. The urn, remaining outside the flux of time has acquired a timeless quality denied to human beings. Our passions, that is, consuming and "leaves a heart high – sorrowful and cloy'd." Art, however, is free from all the sense of sadness or languor. Like eternity, it also "tease us out of thought." Human life is mutable, generations fall into decay and die but the "Cold Pastoral" with the vibrant carnival of life exists in its eloquent isolation.

The urn is a friend to a man who is not a subject to time's inexorable course decay and death. It should be noted that Keats has by this time established the urn not only as a relic of the old age and a dead civilization but a philosopher- historian dramatizing the external things of life in forms and lives. The question that goes on teasing us, Is the world of beauty, however, deeply moving and ageless, can give us a perception of truth? Plato in his dialogues answered with an unambiguous no. His argument was that the phenomenon of reality is only a copy of the timeless "Idea" and a work of art is merely a copy of a copy, it is deceptive and based on falsehood. The platonic argument has continued too long in the discourse of art creating an artificial schism between beauty and truth. No such distinction exists for Keats who finds them united in a superior order of reality. Man's perception of reality need not be incomplete nor are beauty and truth mutually exclusive. They can be unified to create a fuller life in which intense enjoyment of beauty exists in perfect harmony with the intuitive and luminous realization of truth. Keats's synthesis would later become a romantic credo popularized by the French poet-critic, Theophile Gautier who spoke of an aesthetic trinity – the truth, the good, and beauty – to be rendered in Sanskrit by Jyotindranath Tagore as "Satyam, Shivam, Sundaram."

As we know Ode On Melancholy was prompted by Keats's reading of Burton's *Anatomy of Melancholy* in which the seventeenth-century writer dealt with various forms of what today is known as depression and various abnormal states of mind. Originally the poem opened with

a stanza containing the picture of a specter ship which was later rejected and Keats also considerably changed the text. These changes were necessitated by Keats's changed perception of the nature of melancholy: from pathology, he was moving to philosophy that would encompass the whole of human existence showing its relation to reality. He, unlike, Burton does not associate melancholy and depressing things – 'wolf's – bane, nightshade' or the weeping 'yew – berries' that are associated with the gloom of the grave-yard. The poem opens dramatically in which the poet exhorts the reader to give the easy routes of escape through suicide or indulging into depression, in the darkest shades of the mind represented by the 'downy owl.' Instead, Keats suggests a tragic alternative of the tragic aspects of reality by "the wakeful anguish of the soul." The mind transcends pain only when it experiences it consciously with a receptive mind.

The proposition in the first stanza is amplified in the second in which he provides a virtual feast for the senses and indulgence into the beauties that the world can offer. The world of the process unfolds a life – death pattern that perpetually replenishes and renews itself. The April rains that nourish and preserve the droop-headed flowers also cover the green hill like a shroud. Death is hidden in growth and decay threatens beauty – whether the iridescent hues of the rainbow after a wash or the beauty of morning rose and the wealth of 'globed peonies.' The evanescence of beauty can be experienced by imprisoning the soft hands of one's beloved letting her show rich anger and feed 'deep, deep upon her peerless eyes.' This only leads one to the paradox that the intense enjoyment of beauty must necessarily invite its opposite, the depth of pain. The solemn image of melancholy is to be found 'in the very temple of Delight.' The image of 'Delight' is like a veil of a mask that must be penetrated to grasp the truth behind it. Melancholy is thus the supreme permanent reality (sovereign) and she is also the unmoved mover lending dynamism to life's endless cycle running through birth, decay, and death.

Ode To Autumn considered to be Keats's swan song is also one of acceptance. The ode also brings out in full Keats's mythopoetic imagination and the painfully acquired mastery over the form. Autumn presents a picture of plenty, fruition, and ripeness indicated through such verbs and adjectives as 'load', 'round', 'swell', 'plump', 'sweet', 'o'er – brimm'd'. Yet this picture of plentitude worked out with the magic of sensuous detail also foreshadows the great emptiness and sadness of Autumn presaging, as it were the death-like silence and frigidity of winter. The anguished voice asks, "where are the songs of Spring?" The poet realizes that the vibrant sonority of the spring has been replaced by the threnody of Autumn.

Keats comes closer to Shakespeare's tragic optimism expressed in King Lear, "ripeness is all". He also realizes that Autumn has a place in the scheme of things and we must have the courage to accept life in its totality; with all its intellectual process of decay and death; involving as it must, emptiness, despair, and gloom.

### III. CONCLUSION

The Odes, therefore, register the steady growth of the poet's mind through the labyrinths of despair, an anguished realization of the dichotomies of human existence to a mature vision of life and art. Keats travels right into the dark corridors of life, always trying to grapple with reality and almost always succeeding in rendering the tension, passionate questionings, and convictions with adequate images that are both sensuous and cognitive, all pointing out to ever-widening vistas of thought and feelings.

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# Philip Kan Gotanda– The Chronicler of the Asian American Experience

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**Abstract**— Since the 1970s, Philip Kan Gotanda has been at the heart of the Asian American theatre movement and has become the voice of Asian American experience, producing theatrical works that can speak in different voices of Asian Americans and encompass a broad range of dramatic styles. Along with other playwrights such as David Henry Hwang, Momoko Iko, Velina Hasu Houston and Wakako Yamauchi, Gotanda is considered an influential figure in the second wave of dramatists, who follow the footsteps of the pioneer Frank Chin, to develop a viable Asian American theatre. From the beginning of his career, Gotanda's works have been successfully presented and produced at both Asian American theatres and mainstream venues across the United States.

**Keywords**— Philip Kan Gotanda, Ethnic theatre, Mainstream theatre, *Yankee Dawg You Die*.

## I. INTRODUCTION

The mutual relation between Philip Kan Gotanda and his ethnic background as well as his specific upbringing have played a crucial role in inspiring almost all of his works. One can say that Philip Kan Gotanda's works witness his movement from writing for specific audience to writing for non-specific audience. This movement can be noticed as a natural and logical outcome of the development that takes place in Asian American literature, but Gotanda's movement is mainly characterized by his desire to build relationships between the two kinds of theatres. Actually, he works with various mainstream and international arenas but he still keeps his loyalty and sincerity to the Asian American theatres. So, this paper will start with a brief background of the ethnic theatre in the U.S. and the beginning of Asian American term and experience. Then, it will examine Gotanda's personal record and the major motives behind his movement from the margins of the ethnic theatre to the mainstream arena. Finally, it will present the major works of the playwright in addition to some critical comments on the themes and styles of these works.

## II. ETHNIC THEATRE –ORIGINS AND DEVELOPMENT

Historically, ethnic theatre existed from the late eighteenth century in the U.S. David Krasner mentions that for the first groups of settlers in the United States, such as the French in Louisiana, the Italians in San Francisco and the Chinese in San Francisco, these theatres served two purposes at that time; it created a social center and it invoked remembrances of homeland (18). So, we can describe ethnic theatre as: "theatre by and for minority communities, whose cultural heritages distinguish them from the Anglo-American mainstream" (Banham 327). Johnella Bulter mentions that ethnic theatre tends to seek, identify, and assert the cultural realities of these groups (xx).

Ethnic theatre reached the peak in the early twentieth century due to a huge wave of immigration at the turn of the century. Maxine Schwartz Seller points out that the development of ethnic theatre was closely connected with immigration as a social and cultural process (4). So, it focused on the immigrants' social situations and on their conflicts and struggles as well as provided education to fulfill the immigrants' intellectual needs. For these reasons, the major ethnic theatres that were established

primarily by Chinese American and Japanese American artists such as East West Players in Los Angeles, Asian American Theatre Company in San Francisco, Pan Asian Repertory in New York, and Northwest Asian American Theatre Company in Seattle, became alternatives to mainstream-dominated venues.

One of the major ethnic groups in the U.S. that had a strong presence in the cultural, social and political mainstream venues is the Asian Americans. Sau Wong indicates that since its inception in the late 1960s, as a part of the ethnic studies agenda, Asian American literary studies have gained increasing institutional recognition across the United States (3). Elaine Kim sees that one of the serious problems facing them and other racial minority writers in America has been that many readers insist on viewing their writing as sociological or anthropological statements about the group (xv).

Demographically, the Asian Americans represented in 1960 one half of one percent of American populations, but the 2010 census refers to an increase in this percentage that reaches 4.6% of the total American population and by 2050 this percentage is expected to be 7.8%. Roberta Uno -Ford Foundation Program Officer - comments on this increase:

Demographers are saying that by the year 2050 people of color in aggregate will become the majority of the United States ... This reality has already happened in many urban centers like Los Angeles where a new term ... "majority minorities" has emerged to describe the population. A major paradigm shift now confronts the arts and culture field as terms like minority, mainstream, ethnically specific, culturally specific, traditional, dominant culture and underrepresented are being inverted, made obsolete, or being given new meaning by changing demographics. What does it mean when mainstream is just one of many rivers in our society? (qtd. in Houston 2)

These figures suggest a strong demographic basis for the prominent presence of Asian Americans as active participants in a number of public arenas; and this presence is accompanied with a basic change in the minds of most Americans toward Asians, a change best described by a misleading term "model minority". This term initially was applied only to the Japanese Americans, but Esther Ghymn argues that by the 1970s the term was increasingly used to describe successful, upwardly mobile Asian

Americans of any ethnicity (2). On the other hand, no one can deny that the history of Asian Americans has been at times a very painful one, because they face all kinds of racism and discrimination.

Josephine Lee sees that the circumstances which forced the Asians to flee to the United States have been completely different from those of other immigrant groups (*Between Immigration* 49). Nevertheless, both African Americans and Asian Americans have been historically excluded from the full status of being American by using some racial actions such as the barring of citizenship and voting rights, unequal access to education, laws prohibiting land ownership and miscegenation, as well as by anti-immigration restrictions and oppressive labor practices. So, Ronald Takaki mentions that from the 1882 Chinese Exclusion Act until after WWII, anti-immigration laws and other forms of institutionalized discrimination severely limited the numbers of Asian immigrants, changed the nature of their respective communities, and marked their status as Americans (90).

Originally, the term "Asian American" appears in the 1960s as a replacement for the title "Oriental". It is a historically specific, coalitional identity that embraces peoples of Asian origin. The term "Asian American" not only highlights the tension of hyphenation, it also draws attention to its own incompleteness as a category. So, Asian American activism allied with other civil rights movements in the 1960s and after, had produced important changes in the social framework of American life. William Wei mentions that these movements were primarily the result of the convergence of two historical developments: the emergence of a generation of college-age Asian Americans and the public protests surrounding the Vietnam War (1). Therefore, the growing influence of Asian Americans has its foundations in political and cultural as well as demographic changes. Josephine Lee mentions that one significant aspect of these changes can be seen in recent cultural production; that Asian Americans have been increasingly recognized for their contributions to the visual arts, literature, music, dance, and theatre (*Performing Asian* 3).

The director Eugene Nesmith reminds us that a member of a particular race does not possess one monolithic point of view, and argues that separatism in theatre particularly, as well as in society in general, is too narrow for today's multicultural world (Zesch 3). So, many critics foresee that a new generation of artists, who have already moved beyond traditional definitions of Asian identity to speak in numerous artistic voices, can easily confront this simple definition of identity creating new genre of drama that is called "minority drama". It is



defined as a drama written and performed by and for minority groups – has to pass through a period of questioning and anger; it is now becoming part of a larger landscape. Thus, Karen Chow thinks that abjection for Asian Americans can be manifested through a continuous fluctuation between invisibility and visibility, as well as inclusion and exclusion, and being accepted and reviled (3).

Coincidentally, King-Kok Cheung notes that the themes treated in Asian American plays tend to emphasize historical experiences common to those groups such as Chinese immigration and labor histories and the Japanese American internment camps of the World War II (*Interethnic Companion* 125). Many consider internment camps as one of the most shameful chapters in the United States history, when approximately 112,000 to 120,000 Japanese and Japanese Americans were put in concentration camps by the decision of the president Franklin Roosevelt.

The American mainstream theatres were not ready for Asian American plays when they first appeared. This attitude was driven from two reasons; the first is the inherent discrimination of the American society towards any ethnic groups at this time, and the second is that Asian American drama as a literary canon has been composed and produced for domestic consumption inside the ethnic community. But from the commercially successful productions, such as *M. Butterfly* by David Henry Hwang and *Tea* by Velina Hasu Houston and *Yankee Dawg You Die* by Philip Kan Gotanda, the mainstream venues began to appreciate this experience and exposed more enthusiasm toward Asian American conflicts and themes.

Consequently, the wide-ranging themes like identity, cultural adjustment, immigration stigma, racism within, and the joys and hardships of diasporas experience as well as the possibilities and limits of multi-ethnicity continue to be appreciated by the multicultural audience more than by a homogeneous crowd. The critics argue that the diverse voices of Asian American plays not only have enriched the American stage, but also have explained and outlined the struggles of all Americans in an ever-changing racial landscape.

### III. PHILIP KAN GOTANDA – BACKGROUND AND MOTIVES

Being widely recognized as one of the most representative Asian American playwrights in the contemporary history and one of the pioneers that have helped in expanding the margins of the ethnic theatre without sacrificing his genuine ethnic spirit, Philip Kan Gotanda's plays recreate on stage the changing reality of

Asian American life, with all of its frustration, contradiction, and glory. In his works, Gotanda is mainly concerned with some topics and conflicts like generational and gender expectations and the role of racism within the dynamics of the Asian American experience. Undoubtedly, he succeeds in conveying the hopes, fears, shattered dreams, and triumphs that collectively make up the Asian American experience. His work tells the Asian story in America that is continually being re-firmed. He clarifies this point by saying: "This can truly be an exciting time. We are all participating in the reinvention of America, from the ground up. As an artist and a citizen of the world, what a grand time to be alive" (qtd. in Omi xxvi).

Gotanda is strongly committed to Asian American drama and to the forward motion of Asian American culture, so he places that culture in a human spotlight, which encourages recognition of the Asian American experience as an important aspect of the American story. Michael Omi confirms: "What he's doing in his plays is to make the Asian-American experience a very American experience, I think that's central to his impact on the mainstream theatre-going audience. His stories are not marginal, exotic tales. What he's telling is essentially an American story" (qtd. in Hong, *Portraits by Gotanda* 2). Gotanda possesses precisely the imagination that C. Wright Mills described as "necessary to understand that neither the life of an individual nor the history of a society can be understood without understanding both" (3). His plays reveal a deep appreciation for both history and biography, and they illuminate how individuals, shaped by historical circumstances, in turn help to define and to create the realm of possibility.

Philip Kan Gotanda, who was born on December 17, 1951 and was raised in California, is a Sansei – third generation Japanese American. His father, Wilfred Itsuta Gotanda, came to the U.S. mainland to study medicine at the University of Arkansas. Seiwoong Oh mentions that after being involved in a successful medical career, he ironically found himself forced to return to Arkansas when, during World War II, he was interned at Rohwer camp (94). After the war, he came back and resumed his life in Stockton. There he married Catherine Matsumoto, a schoolteacher and started a family. Philip Kan Gotanda was then born; the youngest of three sons.

Micheal Omi elucidates that the impacts of the Japanese environment are clear from his early life (xii). Gotanda remembers the various cultural influences from the Japanese festivals, samurai movies, and the athletic leagues of the Buddhist church alongside episodes of *The Twilight Zone* and *Star Trek* and his brothers' recording of Bob Dylan and Miles Davis. At this early stage of life,



theatre held little interest for him. From early childhood to early adulthood, Gotanda was conscious of two competing and opposing sides to his character: a creative and artistic side that battled with a serious and professional counter impulse. He feels an uneasy tension between the two, often fluctuating from one position to the other. His first creative effort is music. At age thirteen, he began to play guitar, write and compose songs. In 1969 he entered the University of California at Santa Cruz in 1969 aiming at becoming a psychiatrist, at the same time he didn't lose his interest in music.

There are two main turning points that have deeply influenced Gotanda's career and life in general. The first is the experience of internment of the Japanese Americans during the World War II and the second is his journey to Japan. Both experiences and his growing awareness and perception of the Asian American life and the racism they face, shape his attitudes and later his relation with the mainstream. He believes that Asian Americans must have an expanded vision of what Asian America is; a vision that continually grows to include ever more diversity and complexity. He says: "Some people think that Asian American theatre is a static art form. People think it is about dealing with Angel Islands, The railroads, the camps, etc. But our culture is a live beast" (qtd. in Omi xxvi).

Gotanda's understanding of the whole experience of the Asian Americans adds new dimensions to his works, and he considers writing the true stories about their experiences as a kind of responsibility and commitment to his ethnic group. He comments on this point:

I've had the luck and will to be a playwright who has written what he's wanted and been able to support himself by it. It's allowed my work to follow a highly personal narrative over the years, with each subsequent play giving me an opportunity to further this discussion of issues and themes of import to me. When you've built a body of work in that matter, it makes you strong in ways you might not expect. Your beliefs and reasons for action are rarely whims, and, when you do adhering to one's gut, intellect and heart. It makes you solid-hard to push over. That's where I find myself today. A mature artist who knows his craft, who's worked hard to earn it, and feels poised and strong to take on new challenges. (Hong, *Portraits by Gotanda* 4)

In the 1970s, the time of the rising political conflicts in the United States, Gotanda experienced for the first time the political sense. At the university, he participated, to a limited extent, in the newly formed Asian American Political Alliance that challenged the forms of institutional racism in the camps and within surrounding Asian American communities. In the midst of these heady political events, Gotanda left the United States to Japan, ostensibly to study ceramics. He was, in fact, going to Japan to carve out a space in which he can rethink his interests. He explains the circumstances around his journey to Japan in an interview under the title *Being Japanese America*:

So when I got the opportunity to spend a year abroad in Japan, I took it. This was around 1970. I lived there for a year and a half. Most of it spent in a small pottery village north of Tokyo in Tochigi-ken, Mashiko... I didn't go to Japan, I left America. Here, I felt that I just couldn't find my niche. In Japan, I had a somewhat mystical experience. For the first time in my life, I experienced a sense of racial anonymity. I was living without the burden of racism; I didn't have to work at constantly deflecting it. The mantle of racism lifted off my shoulders and drifted away. What an extraordinary feeling. (4)

Like any Asian American person who visits his ancestral homeland, the journey helps in deepening the sense of marginality in the American society because he immerses himself in a culture in which he is not defined as "Other". In Japan, Randy Kaplan notes that Gotanda realized then and there the effort required of Asian Americans to prepare themselves psychologically in order to prevent the impact of racism (70). Gotanda says:

After about a year or so, I was feeling quite comfortable in Japan. I spoke and understood the language well enough to get by; I wore the right clothes, my gestures were contained, my body language appropriate. I even began to dream in the Japanese language. About this time, I had some business back in Tokyo. I took the train in and I remember coming out of station ... and how as I was coming out I was hit by a sea of faces. And they all looked like me. As I began to walk I was surrounded by crowds of people and they all looked

like me ... later as I reflected back on what happened, I realized what had lifted off me. It was American racism. A lift time of living where every aspect, but in that moment, on the streets of Tokyo, I had experienced what it was to live life not at the margins, but at the center. (*Being Japanese America* 6)

Upon returning from Japan, Gotanda came back to the United States with a renewed sense of clarity and vision (Bryer & Hartig 202). He became more involved in Asian American culture, realizing the uniqueness of its identity. Gotanda completed his undergraduate studies at the University of California at Santa Barbara, and specialized in Japanese arts. During this time, he began to involve deeper in the emergent Asian American movement, and his interests were driven by the cultural possibilities presented by the poetry of Lawson Inada and Jessica Hagedorn, the music of Charlie Chin. He comments:

I realized that I could give voice to an experience that was my experience – that I could look in the mirror and write about this particular face. It was a liberating feeling. I was drawn to a particular vision of what Asian American creative expression could be. (qtd. in Omi xiii)

After graduation in 1973, Gotanda spent the next two years as a song writer and singer. Almost all of his songs at that time dealt with themes related to his consciousness to the Asian American experience. He kept pursuing his efforts until he met David Henry Hwang. Gotanda's cooperation and friendship with Hwang continued to expand the Asian American theatrical context. Several of Gotanda's earlier plays for the Asian American Theatre Company in San Francisco were directed by Hwang. Hwang and Gotanda, are by far the most well-established Asian American playwrights, and the two are often mentioned simultaneously when describing the growing field of Asian American drama. Their careers have become models of how Asian American playwrights can move towards the center of mainstream theatre.

After writing songs for a while, Gotanda found himself unsatisfied with the simple rendering of a song because of the limitations of the song format. He comments: "I was never content to have my songs just sung. I always saw staging, costumes, and the use of theatrical gestures to convey what I wanted to say" (qtd. in Omi xiv). Gotanda had tried without success to get a record made of songs, but he was well-known among

Asian American activists, students, and artists. During this time, the Asian American theatre scene in Los Angeles had been established with Mako's East West players in 1965, and Frank Chin had launched San Francisco's Asian American theatre company in 1973. Moreover, Asian American musicians, artists, and writers declared their commitment to create and expose Asian American experience rather than reproducing traditional Asian art forms.

#### IV. GOTANDA'S PLAYS – REFLECTION OF THE ASIAN SPIRIT

Due to all these circumstances, Gotanda took his first step toward playwriting and presented his first musical play entitled *Ballad of the Issei*. Although he did not receive any formal training in playwriting, unlike the majority of second wave playwrights, he practiced theatre as a musician and gradually learnt its secrets. Gotanda's first theatrical piece *The Avocado Kid or Zen* (1978) is essentially musical, inspired by the well-known Japanese folk tale "Momotaro the Peach Boy." Critics regard *The Avocado Kid* as a specifically Asian American play; which weaves familiar threads drawn from Asian and Asian American culture and subverts them. He has no idea about how a play can be transformed from a text to material reality to be staged on the theatre. This play expresses his growing awareness of his root cultural heritage, but unfortunately its frank treatment of sexuality helps in not eliciting enthusiastic responses from reviewers.

Then, Gotanda began to read more widely in order to develop his craft. It is well noted that his discovery of Sam Shepard's *Angel City* (1976) is considered the source of inspiration, because of Shepard's own roots in music, and his use of American iconography. From 1979 to 1985, Gotanda wrote plays for Asian American theatre companies on both coasts. His plays during this period exposed his development from musical to more straight dramas. Esther K. Lee notes that his audience base widened as he wrote more in the style of naturalism and narrative storytelling (143).

Gotanda's early works such as *A Song for a Nisei Fisherman* (1980), *Dream of Kitamura* (1982) and *Bullet Headed Birds* (1981) are bittersweet dramas about the nisei families. These early plays demonstrate his skill and sensitivity which enabled him to describe this experience clearly. With the success of these plays, more mainstream theatrical venues were interested in staging his work. *A Song For A Nisei Fisherman* and *The Wash* are featured at the Mark Taper Forum in Los Angeles, and *Yankee Dawg You Die* at the Berkeley Repertory Theatre. By these productions, Gotanda moves from speaking to specific

homogeneous ethnic group to mainstream heterogeneous audience. He points out:

Even though my work was being presented at these larger venues, I refused to compromise the material or try to make it more accessible to a particular audience. The audience should come to you. This may seem arrogant, but what it amounts to is a leap of faith. (qtd. in Omi xvi)

The consequence of Gotanda's leap from the margins to the mainstream of the theatre world has been an expansion of his audience without sacrificing his authentic flavor. Moreover, in several plays, he uses Japanese American references and colloquial speech as natural elements of the dialogue, and he pays little effort to make them accessible or understandable to non-Japanese American audiences. One can note that Gotanda strategically utilizes his cultural specificity as a way of presenting to his audience a more unrestrained and look at the real entity of American culture.

The next series of plays reflects Gotanda's growing perception of America which is mediated by his Japanese American community, where he is engaged in network of family, friends, and organizations. He succeeds in recreating a slice of that world and illuminating it for his audience. He depicts the rituals, the relationships, the conversations, and, in essence, the sight, sounds, and smells of Japanese America. Actually, *The Wash* (1985) and *Yankee Dawg You Die* (1986) place him firmly in the public's eye as the creator of distinctly non-stereotypical, realistic characterizations of Japanese Americans and their lives. The first play is a frank, tender and thoughtful treatment of the death of marriage, the second is a biting ironic examination of the impact of racism on the lives of two Asian actors in the entertainment industry.

For over the last two and half decades, Esther K. Lee sees that Gotanda has insisted on dramatizing what he describes as "specific authenticity", one that stems from his experiences in being brought up as a Sansei in the American society (139). In particular, he has been the leader in bringing the stories of Asian Americans to the American stage and a major influence in the expansion of the definition of theatre in America. Throughout his career Gotanda has embodied the heart and spirit of an artist devoted to the telling of his own particular way. He has created one of the largest and most varied bodies of work about the Asians living in America. Proudly he comments on his career by saying:

For the last 27 years I've been creating stories about the Japanese American

experience. As a playwright, and more recently, as a filmmaker. I've been fortunate to work within Japanese American communities, outside in the "mainstream" arts communities, as well as, in the international scene. And during that time, given these unique perspectives, I have seen many changes to Japanese America and in being Japanese American. I'd like to offer a more personal account of my experiences and reflections on the shifting Japanese American identity. (Gotanda, *Being Japanese America* 1)

To Gotanda's credit, his ability to give racism a face and a name or simply to acknowledge its existence becomes an empowering experience. Gotanda's major works are thematically driven by his excavation and public naming of the deeply rooted effects of racism on Japanese Americans and their lives. He comments: "My parents' camp experience continues to inform my work and life both on a conscious and on an unconscious level" (Cheung, *Words Matter* 175). To this point, the internment camps figure prominently in his plays, in spite of being born after World War II. Emmanuel S. Nelson points out that the internment's impacts on his writing and life are obvious. Gotanda's parents were interned in Rohwer Camp in Arkansas, and he bases some of his earlier plays on his parents' as well as their generation's experiences (868). For example, he makes use of themes such as internment's psychic scar in *American Tattoo* (1982), the subsequent internalized racism being passed on from generation to generation in *A Song for A Nisei Fisherman*, *The Wash*, *Fish Head Soup*, and *Sister Matsumoto*, and its immediate psychological aftermath in *Sisters Matsumoto* (1999). He comments on this issue by saying:

If you're Japanese American, this part of history, the internment camps, is part of your body ..., I was born post. War in the 1950s and the camps weren't talked about a lot, but they were certainly there, they had a huge effect on the psyche and behavior of entire communities. It's absorbed weather it's talked about or not. (qtd. in Jones 1)

In spite of his severe and dark examination of the reality, and in spite of the unbearable effects of racism, he succeeds in providing people with some nobler sense of humanity. It is a theme that runs through almost all of his plays. In the depth of a crisis, Gotanda provides an incredible resilience of human beings and the human spirit;

individuals like Nobu in *The Wash*, Vincent in *Yankee Dawg*, and Harry Kitamura in *Day Standing on Its Head* can in fact change, carve out a sense of worth and purpose, and transcend their perceived situation of powerlessness.

Gotanda's works represent fascinating aspects of Asian American historical experience and sensibility. He exposes themes and issues in a manner that is neither oppressive nor informative. His characters are multidimensional, and full of the contradictory motives and feelings that represent the human condition. They embody specific Asian American traits and values, and at the same time they are the products and agents of a particular historical experience. It is this kind of specificity – a painterly quality – that has marked Gotanda as the chronicler of the Asian American experience in general and Japanese American in particular.

Gotanda's plays demonstrate his ability to write in many ranges of styles. In *Day standing on Its Head* (1994) he adapts the surreal style with which he journeys into the mind of Harry Kitamura, a man struggling to find his way through a confusion of mid-life regrets and lost dreams. *Fish Head Soup* (1995) is a dark examination of a Japanese American family's deeply rooted dysfunctional behaviors. *Ballad of Yachiyo* (1996) is an impressionistic memory play set in Hawaii that tells a love story. *Sisters Matsumoto* (1997) is a realistic drama which presents the psychological damages suffered by a nisei family in the aftermath of their internment in World War II as they return to their childhood home to rebuild their lives. *Yohen* (1997) depicts another marriage in crisis, this time between a nisei woman and her African American husband. Though stylistically diverse, Don Wilmeth notes that all of his plays examine the psychological dynamics of the Asian American experience (298).

Although his works deal with and are driven from Asian American experience, he tries to address broader social and cultural issues, beyond the Asian American community. Clearly, Gotanda's plays refer to his movement away from the confines of a hyphenated identity, from works which can be read primarily as ethnic to those with more universal themes. With his works he claims that one can move from the ethnic theatre to the mainstream arena without compromising or sacrificing one's ideas and interests. In other words, writing for a broader audience doesn't necessarily require a systematic elimination of all Asian qualities. In his plays, Gotanda attempts to elude the limits of ethnic marginality, to occupy a more central position and speak to a larger, non-specific audience.

Gotanda remains uncompromisingly devoted to create a uniquely and specifically Asian American vision

instead of seeking to ensure commercial success outside the Asian American theatre world by undermining his writing to accommodate the sensibilities of non-Asian American audiences. Moving beyond the Asian American theatre doesn't signal an end to Asian American themes for Gotanda. He argues that these themes are as appropriate for a general audience as for non-specific Asian American Audience. He claims: "Even though my work was being presented at these larger venues, I refused to compromise the material or try to make it more accessible to a particular audience. The audience should come to you. This may seem arrogant, but what it amounts to is a leap of faith" (qtd. in Esther K. Lee 143).

It is crucial to note here that Gotanda's plays have been produced extensively throughout United States (H. Kim 102). His works have played at both ethnic theatres and mainstream venues such as: Berkeley Repertory Theatre, East West Players, Manhattan Theatre Club, Asian American Theatre, A Contemporary Theatre, Group Theatre, Northwest Asian American Theatre, Playwrights Horizons, Wisdom Bridge, Los Angeles Theatre, Asian American Theatre Center, Studio Theatre, Mark Taper Forum, Eureka Theatre, Asian American Repertory Theatre, Toronto Free Theatre, ESIPA, Pan Asian Repertory Theatre, and Theatre of the Open Eye. In addition, his works are also presented internationally. Gotanda's *Ballad of Yachiyo* was produced at London's Gate Theatre in co-production with Royal National theatre. A Japanese language version of his play, *Sisters Matsumoto*, was produced in Tokyo.

From large mainstream venues to experimental black boxes to Asian American-African American ethnically specific theatres, Gotanda has consciously worked to bring the themes of his works to the widest range of audiences in order to prove that the Asian American culture is still alive and not static. Through working with the mainstream audience, he was concerned with providing them with a more extensive understanding of America through the world of his plays. In an interview with Gotanda, he states: "I'm coming from a specific place as a Japanese American, but I want to make sure audiences can meet me halfway. When you want to reach a lot of people, your work should be inclusive enough for everyone to find its center" (Berson, *Role Model* 20). Gotanda has invited non-Asian American audiences to the specific world of his plays not only through his writing but also by forming relationships with the regional theatre companies, he comments:

One thing I've done over the years is to build working relationships between mainstream and Asian-American theatre



companies through co-productions. In L.A., we did a co-production of my play *Yohen* with East West Players and Robey Theatre Company, an African-American-centric company. I invite you into my house; you invite me into your house. It's a beginning. I'm presently working with three San-Francisco-based theatres: American Conservatory Theatre, Campo Santo and Asian American Theatre Company. All have different missions, budgets, audiences. ACT offers me the most sophisticated and high-profile venues, access to the artists from all over the world and resources to mount the best possible production in all regards. Campo Santo is an intimate, edgy, and writer-driven company located in the Mission... AATC is family. I can mentor, teach younger Asian-American voices, learn from their new eyes... All three theatres are friends. All three feed me artistically in different ways. All three I consider artistic homes. (qtd. in Hong, *Portraits by Gotanda* 5)

Since the mid 1980s, he has attempted to move beyond the Asian American theatres in his work. One can note that Gotanda's relationship with the mainstream theatre can be described on different levels. On one level, when a mainstream theatre company decides to produce one of his plays, Gotanda has chosen to work with mainstream companies because he feels a responsibility towards his plays. Esther K. Lee mentions that Gotanda thinks that those plays deserve the best possible production which can be found and presented with large venues (144).

On another level, he has also encouraged Asian American theatre companies to create and build equitable relationship with larger regional theatre companies. For Gotanda, these relationships are the only way smaller ethnic theatres can survive the competition. So, he has encouraged co-productions of his works by both Asian American and mainstream theatre companies. For example, *Day Standing on Its Head* was co-produced by the Asian American Theatre Company and Berkeley Repertory in 1994 and in 1999 *Yohen* was co-produced by the East West Players and Robey Theatre, an African American theatre company in Los Angeles.

Gotanda thinks that such collaborations not only validate smaller companies' existence, but also allow larger companies to understand the language of Asian

American theatre. Only by forging these relationships would both institutions be able to "present a more expansive presentation of Asian America and America" (Esther K. Lee 144). So, he has no objection to label his works as Asian American and found it not limiting but politically empowering. He clarifies this point by saying: "I'm happy to be working more in the mainstream regional theatres and in the entertainment industry, but I still believe there is an Asian American theatre and an Asian-American literature. 'Asian-America' is, in itself, a political term" (qtd. in Berson, *Between Worlds* 33).

While he continues to be well-received in more mainstream theatrical venues, Gotanda keeps a firm commitment to Asian American theatre companies. Like many other Asian American playwrights, he gets his start in these theatres. He expresses his strong and intimate relation with the Asian American theatres in an interview by saying: "the one place you can truly define what this thing called an Asian-American theatrical aesthetic is. It's the place where you can develop it in its purest form ... I see the Asian American theatre world as family" (Hwang 19).

It is worth noting that Gotanda has been the recipient of numerous grants and awards for example; the Guggenheim, TCG-NEA, Rockefeller, PEW Charitable Trust, Civil Liberties Public Education Fund, and the Lila Wallace Readers Digest Award (Niiya 149). Astonishingly, most of Gotanda's works have received limited and inadequate scholarly attention. Though his works are certainly worthy of such consideration, the majority of critical comments to his plays must be sought in newspaper reviews written in response to specific productions rather than to the literary value of his works.

Gotanda's plays address a broad range of Asian American and specifically Japanese Americans' experiences and encompass a variety of theatrical styles, including realism, surrealism, and the eclectic style of the American stage musical. Each of Gotanda's work makes a distinct claim for the diversity of Japanese America. He comments on this point by saying: "Sometimes Japanese-American society looks from the outside like one monolithic thing. But I wanted to explore issues of class, of the economic effects of war, particularly for this class, because of their money and their power... People think my plays are autobiographical, but in fact they aren't. They're fictionalized and put into my lens of examining certain issues" (qtd. in Schiffman 2-3).

Finally, many critics consider Philip Kan Gotanda as the creator of influential Asian American dramas that reflect the state of contemporary Asian American theatre and, indeed, often influence the course of its development.

In clear words, one can say that Gotanda has achieved successful movement from the limited margins of the ethnic theatre to occupy a secured position in the mainstream arena. This movement was achieved because both Gotanda and mainstream had the desire to be interwoven and to work with each other. Throughout his career, Gotanda strives to maintain his right and ability to speak to both the Asian Americans and the others. Furthermore, Dunbar mentions that Gotanda's development shows deliberate resistance to reductive ethnic readings. In these plays, Gotanda's conceptual framework seems to open outwards, because he complicates the notion of just what Asian American is or can be (19).

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# Psychoanalysis: Dream including Freudian Symbolism

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**Abstract**— *The initial acceptance of Psychoanalysis is the credence that all human posses memories, feelings, unconscious thoughts and desires. Jung felt that “The dream is a little hidden door in the innermost and most secret recesses of the psyche”. Some psychologists think that dreams are nothing more than the result of unplanned brain pursuit that take place when we are sleeping, while others acquire the perspective of human such as Sigmund Freud and Carl Jung that dreams can release a human's deepest unconscious wishes and desires.*

**Keywords**— *Stimuli, Wish fulfillment, Regression, Infantile, Sigmund Freud, Carl Jung, Dream.*

## I. INTRODUCTION

**Sigmund Freud** was born as Sigismund SchlComo Freud (May 6, 1856), in the Moravian town of Freiberg in the Austro- Hungarian Empire. He was the son of Jakob Freud and Amalia Nathanson. He studied philosophy under the German philosopher, Franz Brentano; physiology under Ernst Brucke; and Zoology under the German zoologist, Cark Claus; likewise, he completed his graduation in 1881 with an MD. In 1885, Freud was appointed as a university lecturer in neuropathology. In 1885-86 he went to Paris for continuing his studies in neuropathology under the guidance of Jean-Martine Charcot at the Salpetriere Clinic. In 1886 Freud married Martha Bernays, grand daughter

Of a chief rabbi in Hamburg. In the same year, he set up his private practice. He used hypnosis in his clinical work and adopted Josef Breuer's approach, his collaborator, and as well as his friend.

They invited Ann O to talk about her symptoms while under hypnosis, in the course of which the symptoms reduced. He found that the patient's dreams could be analyzed to reveal the complex structuring of unconscious materials and to demonstrate the psychic action of repression which underlay symptom formation.

He used the term “**Psychoanalysis**” to refer to his new clinical method. During the development of these new

theories, Freud experienced disturbing dreams, depression, and heart irregularities. He self-analyzed his dreams and memories of childhood. Some of his famous works are as follows-

- **Studies on Hysteria (1895)** which Freud co-authored with Josef Breuer and it described the evolution of his clinical methods.
- **The Interpretation of Dreams (1899)** considered being his ground-breaking masterpiece with introducing Freud's theory of the unconscious with respect to dream interpretation and provides an interpretation of Freud's dreams and the dreams of his patients in terms of wish-fulfillments.
- **On Dream (1901)** an abridged version of The Interpretation of Dreams.
- **The Psychopathology of Everyday Life(1901)**
- **Jokes and their Relation to the Unconscious (1905)**
- **Three Essays on the Theory of Sexuality (1905)**
- **Introduction to Psychoanalysis (1916-17)**
- **Moses and Monotheism (1939)**

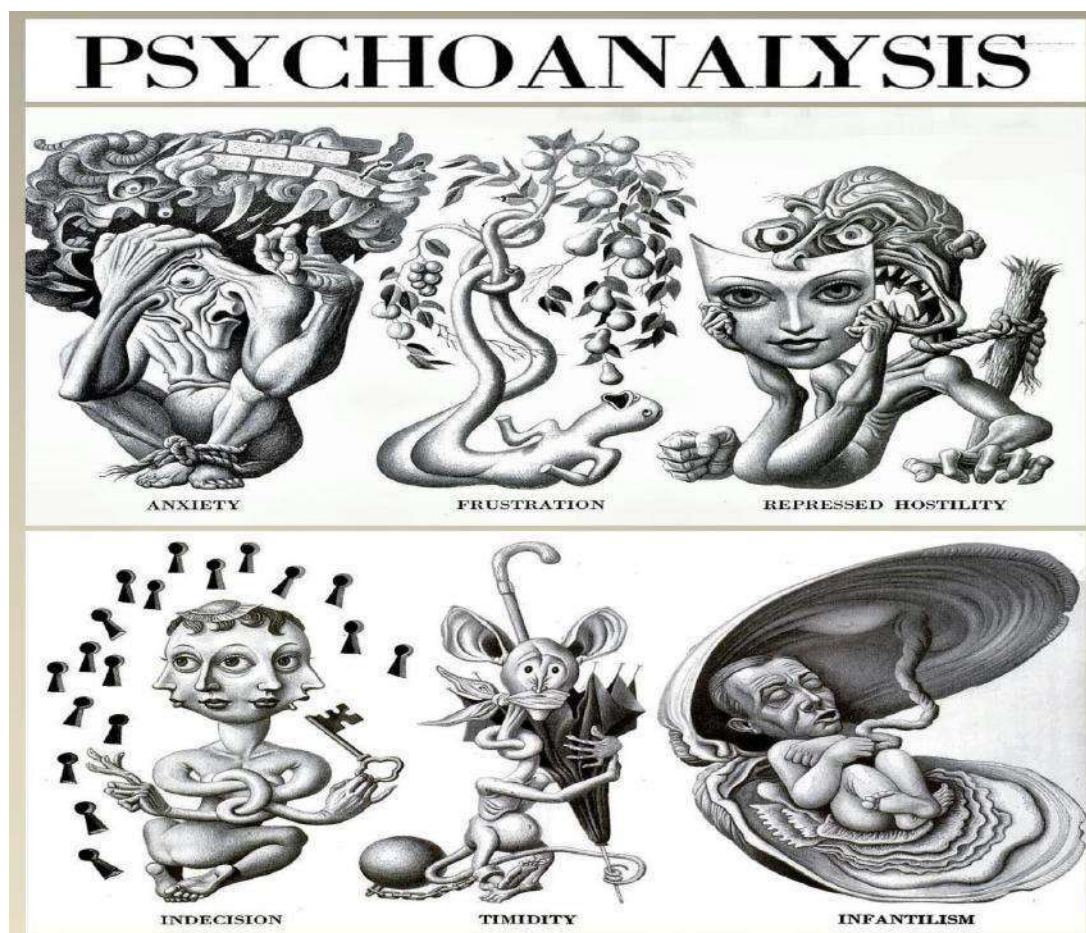


Fig.1: Symptoms of psychoanalysis

His works have been prominently admired such notions as the unconscious, defense mechanism, dream symbolism, and Freudian slips. He also made a longstanding footprint on the knowledge domain as literature, Marxist, literary criticism, philosophy, feminist theories, film, and psychology.

## MEANING OF DREAMS

According to **Sigmund Freud**, “**Dreams** are the royal road to the Unconscious “.

## II. PSYCHOLOGY OF DREAMS

“When the mind rests, the Unconscious mind whispers “



Fig. 2 Different meanings of symbols in dreams.

### III. FREUDIAN SYMBOLISM IN DREAM

Freud, who has feasibly offended psychoanalysis as much as he has convinced it, produced a large number of novel symbolic translations to which no transition was given at first, but most of which were later established and had to be acquired. The ongoing experience of psychoanalysis has licensed us to discover patients who have displayed to a staggering extent have an instant grasp of dream symbolism. Here we shall enclose ourselves by saying that representation by a symbol comes under the heading of the indirect representation. Dream takes on this symbolism to give a disguised portrayal of their latent thoughts.

Now I shall include some exemplar of the use of such symbols, which will show how nonviable it is to arrive at the interpretation of a dream if one excludes dream symbolism. The two means of dream interpretation must supplement one another **practically**, as well as **theoretically** precedence is maintained by the latter subpoena which designates the final consequence to the

opinion of the dreamer while the symbol- a translation which we undertake, plays a supplementary part.

- The hat is the symbol of aman.
- The little one is the genital organ being run over as a symbol of sexual intercourse.
- Representation of the genitals by buildings, stairs, and shafts.
- The male organ is symbolized by persons and the female by a landscape.
- Castration dreams of children.
- A modified staircase dream.
- The sensation of reality and the representation of repetition.
- The question of symbolism in the dreams of normal persons.
- Dream of a chemist.



## IV. HINDU DREAM SYMBOLISM

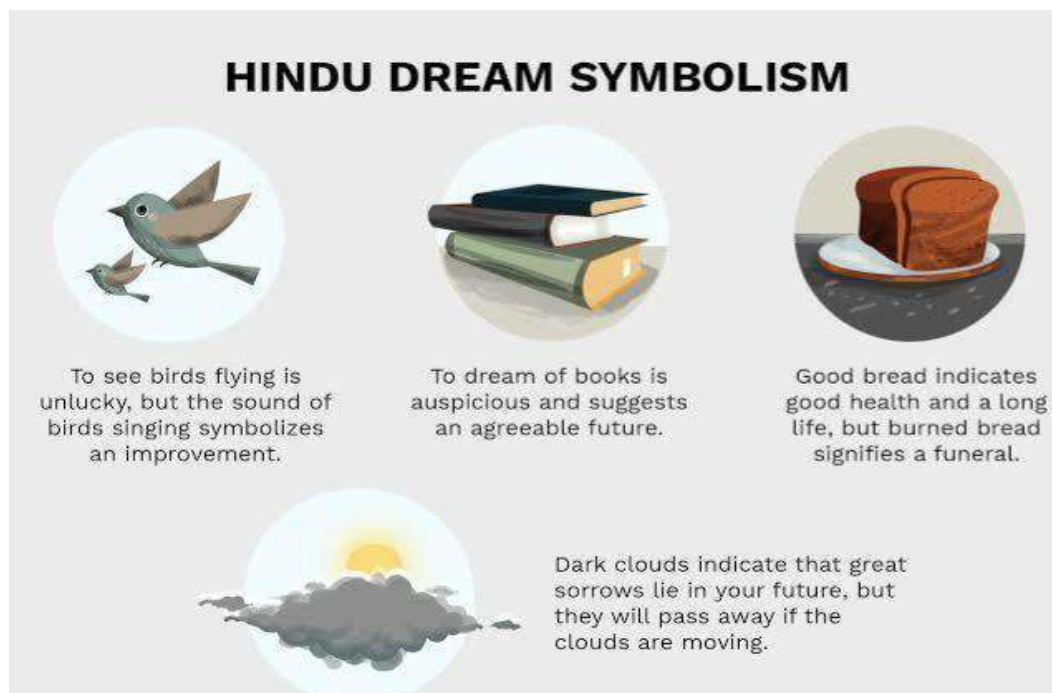


Fig.3 Symbolisms in Hindu dreams

As per Vedic Hindu Astrology, there is an idiosyncratic meaning of dreams in a discrete's life. There are different types of Vedic dreams interpretations of different dreams. Dreams have the power and are capable to provide an insight into the future of the person just like a window, according to Hindu spirituality and Religion. A dream is a sequence of images, ideas, emotions, and sensations that normally transpire involuntarily in the mind throughout specific phases of sleep. One and all dreams about some emotions, certain characters, some objects, specific situations, and of all symbolic images that must be deftly explicated to come out with an accurate image and probe. Few dreams are symbolic but act like a messenger of

fortune and good luck whereas few bring negativity, remorse, sadness, and bad luck in life. Since the beginning of time, dreams have been there. Probably, it is the most asked question that whether dreams are important or not? Even though many of them the link that dreams are peripheral and have no sense to them. Research, experimentation, and Astrology prediction exhibit that there can be countless divergent interpretations and astrological sense of the dream. They are predominantly the **"hallucinations of the sleeping mind"**. Dreams can also be immensely confusing, disturbing, strange, and even repetitive. This is all about that where the interpretation of dreams takes place into action.



Fig. 4 Meaning of dreams

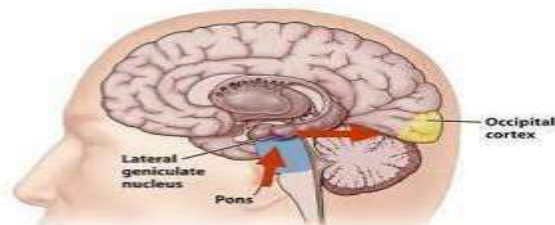
### V. THREE THEORIES OF DREAMS

Theory	Basic Explanation	Meaning of Dream
<b>Unconscious wish-fulfillment theory (Freud)</b>	Dreams represent unconscious wishes, the dreamer wants to fulfill	Latent content reveals unconscious wishes
<b>Dreams for survival theory</b>	Information relevant to daily survival is reconsidered and reprocessed	Clues to everyday concerns about survival
<b>Activation synthesis theory</b>	Dreams are the result of random activation of various memories, which are tied together in a logical storyline	Dream scenario that is constructed is related to dreamer's concerns

### Dreaming Begins with "PGO Waves"

Brooks & Bizzi (1963), after Jouvet, Michel, & Courjon (1959)

- **Implanted Microelectrodes**
  - Cats, Rodents
- **Activity During REM Sleep**
  - Not during SWS, Waking
- **Sequential Activation**
  1. Pons
  2. Lateral Geniculate Nucleus
  3. Occipital Cortex



Types of Neuron  
Executive  
Trigger, Transfer  
Modulatory  
Aminergic (NE, 5-HT)  
Cholinergic (Ach)

Fig. 5 PGO Waves description

### VI. FIVE MAJOR CHARACTERISTICS OF DREAMS



Fig.6 Hobson's dream characteristics



Many artists, philosophers, and researchers have been enraptured by dreams for thousands of years but still, in history, dreams could not become the subject of serious scientific study. While dreams can fluctuate significantly. **J. Allan Hobson** in his book (**The Dreaming Brain, 1988**) pinpointed five fundamental aspects of dreams.

- Dreams often feature intense emotions.
- Dreams are frequently disorganized and illogical.
- Strange dream content is accepted without question.
- People often experience the bizarre sensations.
- Dreams are difficult to remember.

## VII. CONCLUSION

Concluding in the words of W. Stekel, through the analysis of some convincing examples he said that the part of the dream “dreamed” is again to be depreciated in value and robbed of its reality; that which the dreamer continues to dream after awakening from the dream within the dream is what the dream-wish desires to put in place of the extinguished reality. It may therefore be assumed that the part “dreamed” contains the representation of reality and the real reminiscence, while, On the other hand, the continued dream contains the symbol of what the dreamer wished. The inclusion of certain content in a “dream within the dream” is, therefore, equivalent to the wish that what has just been designated as a dream should not have occurred. The dream-work utilizes the dream itself as a form of deflection.

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# On Solitude in Wordsworth's Poetry

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**Abstract**— Wordsworth, preeminently a poet of solitude, has restored our lost capacity for spontaneous and uncomplicated responsiveness. Though most of his poetry is immersed in solitude, yet it is the solitude that radiates a natural and healthy humanity. His solitude is different from that of a pessimist. He is seeking and receiving the lavish grant of nature and his own salvation.

**Keywords**— Wordsworth, solitude, nature.

There is a human loneliness  
A part of space and solitude  
In which knowledge cannot be denied  
In which nothing of knowledge fails  
The luminous companion, the land  
The fortifying arm, the profound  
Response, the completely answering voice...  
(The Sail of Ulysses, II: 21-27)

William Wordsworth, as the forerunner of Romanticism in England, is best known as a nature poet. The glory and beauty of nature in his pen often awake an unutterable delight in readers. With all these pleasures, the recurrent words like "seclusion, alone, lonely, solitary" cannot be ignored. Indeed, there is a human loneliness, solitude in Wordsworth's poetry. However, this solitude is more than an overflow of sentimental emotions, but an embodiment of his attachment to nature.

In preface to *Lyrical Ballads*, Wordsworth says that the great subject of his poetry is "the essential passions of the heart," "the great and simple affections," as these

human qualities interact with "the beautiful and permanent forms of nature." The poet rejoices more than any other men in the joy, the dignity of life, which he has drawn from every minute objects in nature. As for him, mankind is incorporated with nature. In many a poem, he depicts the real life in nature, in which farmers, woodmen, shepherds rose with chirpings of skylarks and came back home with setting sun. Contrasted with the classicists who makes reason, order, and the old classical traditions the criteria in the poetical creations, he advocates direct appealing on individual sensations as the foundation in the creation and appreciation of poetry. And solitude, as a spontaneous overflow of powerful feelings, plays a vital role in his poetry and provides a new perspective to understand Wordsworth the man and his poetry.

For Wordsworth, solitude is a way to get closer to nature. In *Daffodils*, one of William Wordsworth's best known poems, he portrays the picturesque scene of daffodils in their full blossoms and his later reminiscences and meditations of that experience. The poem begins with "I wandered lonely as a cloud/ that floats on high over vales and hills." The image of a floating cloud can arouse a

sense of solitariness. However, Sadness emerges from the term "lonely," but it is tempered by the freedom of cloud. "Loneliness, it seems, is only a human emotion, unlike the mere solitariness of the cloud." (Shira, 30–34). Then the speaker is met with a host of golden daffodils fluttering and dancing in the breeze. Stanza two indulges in overstatement. The daffodils twinkle on the Milky Way and stretch in never-ending line. The hyperbole expresses the intensity of the speaker's excitement and joyous imaginings. The speaker doesn't stop on depicting the dancing daffodils, and along stanza three, the speaker has to succumb to the glee of the jocund company, which is a shift of mood from the original "loneliness". The concluding stanza returns to the solitude --- a vacant or pensive mood. However, the speaker is soon changed by his imaginative experience involving the massed daffodils and the accompanying bay waters. Earlier loneliness is now "the bliss of solitude". The bliss comes from what he has imaginatively created and is able to summon to his inward eye. That creation is his poem where flowers can be jocund, feel glee, dance for his entertainment, and counteract his melancholy. Such is the power of nature, a company in which humanity should be not merely silent partners but active participants. And in this poem, Wordsworth gets access to nature as a "lonely cloud" and cherishes an ever-lasting "blissful solitude".

Thoreau once writes in Walden Pond, "I have never found the companion that was so companionable as solitude." In his two-year long living alone in Walden Pond, he says, "I have a great deal of company in my house...I am no more lonely than the Millbrook or a first spider in a new house, or the north star, or the south wind, or an April shower ..." Yet more than Thoreau's finding nature as a companion, Wordsworth goes a step further by finding himself absorbed in nature. In "Lines Composed a Few Miles Above Tintern Abbey",

Do I behold these steep and lofty cliffs,  
That on a wild secluded scene impress  
Thoughts of more deep seclusion; and connect  
The landscape with the quiet of the sky.

The poem Tintern Abbey clearly testifies to Wordsworth's love for nature. He described a revisit in Tintern Abbey with his sister. In the first stanza, revisiting

the natural beauty of the Wye fills the poet with a sense of "tranquil restoration". And the lines quoted above are the speaker's natural overflow of his feelings. The sentence begins with that "I" behold these steep and lofty cliffs, but in the subordinate clause the cliffs become the subject that impress thoughts of more deep seclusion. The readers will be impressed that thoughts of more deep seclusion are being pressed on the speaker's mind. However, a further elaboration is that the scene itself can deliver a sense of seclusion. nature is made capable of feeling. "The—I is written out, or rather absorbed into the scene." (Bate, 2000: 145) From this analysis, one can certainly discover the solitude is both in the speaker and in the scene. Wang Guowei (1877-1927), a Chinese scholar and poet, concluded two states about poetry writing in his *Ren Jian Ci Hua* (comment on language and poetry). The first stage is "Me alive", which indicates a way of connection between the "Me" and the "scene" while the "Me" still separate himself from the scene and the poet finds the empathy on the scene. The second stage is "Oblivious of Me", where the "Me" and the scene blend into an integral whole. The "Me" dissolves himself into the scene and can feel with the scene, sympathize with the scene and be the scene. And according to Wang, the second state is a higher stage of poetry writing. Readers can always discover in Wordsworth's poetry a blending of the speaker and nature. The cause of Wordsworth's greatness, taken from Wordsworth's own words in his Preface to Lyrical Ballads, is "simple, and may be told simply." The extraordinary power with which he feels and renders and makes the readers share "the joy offered in nature, the joy offered in the simple, primary affections and duties."

What Wordsworth would arouse the readers is more than his own solitude, which is more inward and self-centered. He also touches on the solitude of other souls. Most of the lonely characters Wordsworth writes about are ordinary rustic people. He explains his reasons for this rather unusual choice of subject matter at great length in his preface to Lyrical Ballads. He writes that within rustic life "the passions of man are incorporated with the beautiful and permanent forms of nature." He also writes that these rustic people are "belonging to nature rather than manners." In "The old Cumberland beggar", the poem opens with a plain beginning: "I saw an aged

Beggar in my walk.” The Old Man has put down his staff, and takes his scraps and fragments out of a flour bag, one by one. He scans them, fixedly and seriously. The plain beginning yields to a profoundly moving scene:

In the sun,  
Upon the second step of that small pile,  
Surrounded by those wild unpeopled hills,  
He sat, and ate his food in solitude:  
And ever, scattered from his palsied hand,  
That, still attempting to prevent the waste,  
Was baffled still, the crumbs in little showers  
Fell on the ground; and the small mountain birds,  
Not venturing yet to peck their destined meal,  
Approached within the length of half his staff.

The Old Man is all by himself, and he is completely alone. The “wild unpeopled hills” complement his solitude. The poet has known him since his childhood, and even then “he was so old, he seems not older now.” The Old Man is so helpless in appearance that everyone—sauntering horseman or toll-gate keeper or post boy—makes way for him, taking special care to keep him from harm. However, “He travels on, a solitary Man,” Wordsworth says, and then repeats: He travels on, a solitary Man/His age has no companion.

He moves constantly but is so still in look and motion that he can hardly be seen to move. And as he moves on, he is given many kind acts of love from people he passes by. Yet the poet doesn’t focus on the charity, but continues to say:

And while in that vast solitude to which  
The tide of things has borne him, he appears  
To breathe and live but for himself alone,  
Unblamed, uninjured, let him bear about  
The good which the benignant law of Heaven  
Has hung around him:”

Wordsworth’s depiction of the old man has nothing to do with social justice. He does not think of him in social or economic terms, but only as a human life. He is too absorbed into nature and only in nature can he retain

human identity. The old beggar is a free man, as he wanders in the heart of the solitudes; his freedom belongs with the nature:

Let him be free of mountain solitudes;  
And have around him, whether heard or not,  
The pleasant melody of woodland birds.

Mountain solitudes and sudden winds are what suit him, whether he reacts to them or not. The failure of his senses does not cut him off from nature; it does not matter whether he can hear the birds, but it is fitting that he has them around him.

The Beggar reminds us of the beggars, solitaires, wanderers throughout Wordsworth’s poetry. And for Wordsworth, the solitary characters often find a certain amount of solace in nature, as did Wordsworth himself. As Wordsworth believed nature to be of such importance, he had great admiration for those people who lived according to the rule of nature rather than the social constraints imposed by man. He admired their simplicity, and seemed to believe that more sophisticated people could learn a lot from them. Their emotions appear purer. Example of this is the reaper in *The Solitary Reaper*.

Behold her, single in the field,  
Yon solitary Highland Lass!  
Reaping and singing by herself;  
Stop here, or gently pass!  
Alone she cuts and binds the grain,  
And sings a melancholy strain;  
O listen! for the Vale profound  
Is overflowing with the sound.

The speaker passes by a girl who is reaping and singing by herself. The melancholy strain reminds the speaker of Nightingale and cuckoo-bird. Part of what makes this poem so intriguing is the fact that the speaker does not understand the words being sung by the beautiful young lady. And he begins to imagine, is it about “old, unhappy, far-off things,” or “Some natural sorrow, loss, or pain”? Whatever the speaker guesses, he is convinced that what she sings is sad and sorrowful which is echoed in the melancholic tone of her melody. The words “single” “solitary” and “alone” have been foregrounded. And in the

last stanza, the speakers realize that no matter what the song conveys, he has already heard, and has sympathized with her, and in a measure, has communicated with her. Her solitude becomes his, and as long as he walks on, the music lingers on. This is a prevalent theme in much of Wordsworth's poetry. The same idea is used in "I wandered lonely as a cloud" when the speaker takes the memory of the field of daffodils with him to cheer him up on his pensive days.

Most of the characters that appear in the poetry of William Wordsworth are solitary in some way and there are none who appear to be the sociable type which can be found in the poems of other Romantic poets, such as Byron's Don Juan, and Childe Harold. The reason for this is perhaps that Wordsworth himself was quite a solitary person and he seemed to be happiest when he had only nature for company.

Wordsworth's preference for his own company seems to begin in his early childhood.

And in *Expostulation and Reply* when the young Wordsworth is asked by his good friend Matthew why he is sitting near the lake daydreaming when he should be reading books to enlighten himself, he replies:

Nor less I deem that there are Powers  
Which of themselves our minds impress;  
That we can feed this mind of ours  
In a wise passiveness.

Wordsworth, in his bid to bring man back to nature, portrays nature as an instructor of our minds. And he finds it important to consider and appreciate nature fully, and he often likes to do this alone. As in the last stanza, he tells his friend the answer:

Then ask not wherefore, here, alone,  
Conversing as I may,  
I sit upon this old grey stone,  
And dream my time away,"

These verses instantaneously conjure up in readers' mind a picture of solitary boy sitting on a stone and thinking. Those happy and joyful days spent in nature saws the seed of love for nature. In 1790 Wordsworth went on a walking tour through revolutionary France and became

enthralled with the Republican movement. However he was soon disappointed by the Reign of Terror and his passions for revolution died down. In 1795, he settled in Lake District with his sister Dorothy. The returning to nature and the peace and pleasure in nature refreshed his spirit, which the readers might catch a glimpse in *The Excursion*. This is a long poem as a long sermon against pessimism under the disguise of a story. Wordsworth, as the optimistic Wanderer, assails Wordsworth as the Solitary, plagued by the death of his wife and children, as well as by his disenchantment with the French Revolution. He uses all his eloquence to raise this other self to his own serene mood---his serenity and tranquility in nature.

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# Aphra Behn: The Scarlet Woman

(Based on the Third Chapter of Dale Spender's Mothers of the Novel)

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**Abstract**— Aphra Behn is one of many a woman writer who was both overlooked and discredited by history. Her literary works were prominent back in the late 17th century because they were thought of as "scandalous". Although not much information is known about her real birth name, origins or life story, several intellectuals, especially feminist historians and literary critics, have attempted to shed light on Aphra Behn as a remarkable woman writer and literary figure that slowly but surely marked English literary history long before Jane Austen. For instance, Virginia Woolf exalts her in *A Room of One's Own* (1929) by saying "All women together ought to let flowers fall upon the tomb of Aphra Behn... for it was she who earned them the right to speak their minds".

**Keywords**— English Literature, Women Writers, Novel, Fiction, Literary Heritage.

## I. INTRODUCTION

This essay clusters around one of the most highbrow and eloquent female writers of the 17<sup>th</sup> and 18<sup>th</sup> century, writers whom Dale Spender revisits in the third chapter of her book *Mothers of the Novel* (1986). This female writer is Aphra Behn, a writer who is primarily an English dramatist, novelist and poet whose literary productions were and are hitherto both underrepresented and misrepresented in the literary arena. Following this line of thinking, Dale Spender's aim is to unearth both the monumental and the dialectical ramifications of Behn's literary works which were used as a pretext to taint her reputation. As a matter of fact, Aphra Behn's works were both products of and vital contributions to the restoration era in 17<sup>th</sup> century England, an era where the monarchy witnessed a political, cultural and an artistic revival after years of tragedy and fundamentalism that were caused by civil wars. Like her male counterparts, Aphra Behn enjoyed the wave of freedom of expression that had swept over the literary realm as an upshot of the restoration period's miscellaneous changes. Yet, the very fact that she was a woman, in addition to her immense success and free spirit rendered her in the eyes of male literary critics mysterious and deviated if not promiscuous. As a consequence, Aphra Behn was accused of being indecent and her works were deemed trivial and inauthentic. The

blatantly implausible vilification of this English writer is what Dale Spender debunks in her book to offer valuable correctives to Behn's distorted story as well as to unravel some facts about her literary itinerary, a story and facts that were consigned to oblivion by design.

## II. THE LITTLE RAYS OF APHRA BEHN'S BACKGROUND

Aphra Behn was a traveler and a successful female playwright and novelist, for her works, especially her breakthrough novel *Oroonoko* (1688), had witnessed a commercial success that raised eyebrows back in 17<sup>th</sup> century England since she was a woman. Behn is considered as the first professional female writer and poet who earned her living through writing, a sort of writing that proved to be unrivalled at the time by virtue of its uniqueness, wit and flair. In this vein, Behn was known for her ability of switching literary genres seamlessly and brilliantly, for she used to write plays in prose. Furthermore, she was the initiator of the writing of fiction in the literary scene, for she appropriated fiction to craft unconventional narrative techniques that challenge and unsettle misogynistic literary and cultural narratives that devalue and objectify women. Following these lines of thought, Behn's unparalleled writing styles, especially in regards to the art of the novel, made her emerge as one of

the most innovative and idiosyncratic writers of the 17<sup>th</sup> and 18<sup>th</sup> century, the fact that enabled her to begin a new history (882), in Cixous' terms, in addition to pave the way for other female writers such as Charlotte Bronte and Jane Austen. Notwithstanding, all of her phenomenal achievements were undercut by the men of letters who stigmatized and lampooned her works in the name of indecency. Spender contends that Aphra Behn was publicly attacked and denounced because the focus was primarily directed towards her personal life rather than her literary accomplishments. The latter was, thus, a bridge across which male critics put her as a woman on the ground of the immoral and the obscene. In this respect, Spender states: "I suspect that the charges of 'immorality' are linked with her complete carelessness of convention, her habit of turning the value system upside down, and her irreverence for all things sacred"(58). As noted earlier, the literary mainstream during the restoration period was marked by freedom of expression which was appropriated by everyone who was engaged in the arts. However, because Aphra Behn was not male, her very literary audacity was deemed detrimental.

### III. APHRA BEHN IN THE ENGLISH LITERARY ARENA

Back then, Aphra Behn intimidated the male literary canon through her special technique of fusing many genres in one story such as romance, tragedy and thriller. Her novel *The Nun or the Fair Vow Breaker* (1689) epitomizes this line of thinking because it contains an admixture of reality, fantasy, tragedy and romance. Spender explains that Behn's adoption of this unique narrative strategy bestows her plotlines both authenticity and realism, nevertheless, male literary critics disregarded Behn's excellence based on frivolous assessments. According to her, the truth is they could not accept the idea of a female intellectual outwitting the males in terms of literary brilliance, for her works were framed in the romantic fiction genre merely because she incorporates the dimension of love in the storyline. Accordingly, Spender stresses the fact that "Aphra Behn wrote no novel of the 'woman-gets-man' variety. Her characters of both sexes were prone to pursue perilous paths in the name of love, but there was little of the courtly love tradition in their adventures" (58). In fact, the very foundations of the literary arena that was controlled by the men of letters were shaken by Behn's capability of mixing what was thought of as separate literary genres. It is worthwhile to mention that romantic fiction is considered as the written version of gossip which is associated with the female world. Therefore, the men of letters in the 17<sup>th</sup> century

called Behn's novels trivial because they believed that since Aphra Behn is a woman, her narratives cannot be systemic and well-structured, which are the characteristics of literary fiction. Thereby, male literary critics announced that since romantic fiction and gossip are twins and since they insinuate fictitious ingredients, her so-called autobiographical fiction must surely be a myth.

What is known about Aphra Behn is that she traveled to the West Indies where she met new people and explored a different culture. The chronicles acknowledge this fact but they claim that it might be one of the invented stories Behn had recounted about her life. Aphra Behn has long been accused of deception concerning the biographical events that she had integrated in her novels, especially the prominent *Oroonoko* (1688) where she narrates the adventures of a black prince whom she chose to be the protagonist of the story. In this novel, places such as the West Indies and Surinam represent fundamental parts, for she uses real events that occurred in her travels to render the plotline authentic and realistic. In *Oroonoko*, Behn mixes imagination and reality, the fact that male literary critics at that time used as an alibi to position her as a deceitful and unscrupulous woman and her works as dishonest. It is notable to state that Spender puts the emphasis on Aphra Behn as being the first novelist who wrote thirteen novels before the novel that is believed to be the first ever to be given birth, which is *Robinson Crusoe* (1719) by Daniel Defoe. The latter has as well merged fantasy with reality in his novel, a novel that has a venturesome theme just like *Oroonoko*. Yet, Daniel Defoe was not scathed or shamed for following such a strategy because he was simply a man. In this regard, Spender explains in the following:

Not even Daniel Defoe is now condemned for his lie that Robinson Crusoe is a true account; rather he is condemned for his realistic detail and his construction of authenticity. But when it suits, a woman is dismissed for employing the same skills with good effect: Aphra Behn, who wrote more than thirty years before Ann Radcliffe, and without benefit of models, is systematically and snidely devalued because in the minds of some men it cannot be admitted that she led the life she did (61).

Aphra Behn's novel *Oroonoko* has another characteristic which is the treatment of critical topical issues such as gender, race, slavery and colonialism, for she deconstructs the complexity of these interrelated themes through the different characters of the story, and especially through the protagonist whom she pictures as a black hero.

#### IV. CONCLUSION

As a deduction, Aphra Behn was a professional female writer of the 17<sup>th</sup> century whose story was distorted and whose literary contributions were rubbed off of the chronicles. For this reason, Dale Spender has sought to excavate her concealed literary journey so to contend that she, among many other female novelists even before the emergence of Jane Austen, has the prerogative to be part of the collective literary heritage. The latter was and is hitherto defined as belonging to the male, hence, the literary integrity of highbrow women such as Aphra Behn and her sisters were debauched by their male counterparts who felt stultified by virtue of their success. Dale Spender wishes, thus, to put the works of female writers alongside those of their male counterparts even though she is aware of how far-fetched this aim is due to patriarchy's rooted influence. Moreover, Spender insists on the fact that she does not intend in any way to highlight the superiority of then female writers. Her mere goal is to map out, as far as Aphra Behn is concerned, her literary works whose magnificent narrative mechanisms rendered her the most prominent woman of her time, the first woman who began to write in prose. Therefore, her works need to see the light after they were wished away.

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# The Frankenstein Paradigm: More than human, less than nothing

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**Abstract**— This paper begins with the examination of some premises of Mary Shelley's novel, *Frankenstein or the Modern Prometheus*, and briefly revisits some of the concepts or ideas that she had adapted and that will allow to determine the premises that characterize what we named as Frankenstein Paradigm. Such a paradigm, as we suggested, allows us to perceive, on the one hand, the avant-garde vision of Mary Shelley about human condition (regardless of literary immersion in gothic subjects), and on the other hand, the complexity of themes that would mark what is termed by post-human, that we will give some examples whether in contemporary art or in the framework of figures and representations of daily life (some illustrations on movies will be given). In this regard, we will notice the prosthetic transformations that have already occurred and, therefore, to verify the practical application of the premises contained in the Frankenstein paradigm. Next, it is necessary to carry out a reflection on the ethical and social implications posed by post-humanism as the well-known paradox of the ship of Theseus (which, as we all know, illustrates the problem of identity).

**Keywords**— *Frankenstein, Post-humanism, Mary Shelley, Human nature.*

## I. INTRODUCTION TO MARY SHELLEY'S FRANKENSTEIN

Mary Shelley writes in the preface of *Frankenstein or Modern Prometheus*, from the revised edition (1831), that the novel

affords a point of view to the imagination for the delineating of human passions more comprehensive and commanding than any which the ordinary relations of existing events can yield. I have thus endeavoured to preserve the truth of the elementary principles of human nature, while I have not scrupled to innovate upon their combinations». (Shelley, 1869, p. 5).

In these confessional words of the writer, one feels the echo of his concern to put the authenticity (the essence) of human nature in the novel. What is noteworthy is not only the explicit reference to the possible combinations of these principles of human nature, but what may result from those combinations, that is, what is implied when man

dares to make such combinations. When Shelley refers that she has “no scruples to innovate”, she is precisely playing the divine role of Prometheus, meaning, she is actually challenging, like his character Victor Frankenstein, the natural course of events, whether in science and technology or in literature.

The theme about technology and their own evolution, and mostly, what could be done with it, was a topic at the intellectual conversations, among Mary Shelley and her friends. It is known that in 1816 Mary Shelley (she has only 19 years old) went to spend the summer with her future husband, Percy Bysshe Shelley, on the edge of Lake Geneva or Leman, where was also the friend and writer Lord Byron with which they had several discussions on this topic, since they were forced to be confined for several days because of the abnormal hostile climate for the time and place. Mary Shelley reports in *Frankenstein's* “Preface” that in the meeting at Lake Leman in Switzerland, one of these conversations was about various philosophical doctrines and they discussed

among others, the nature of the principle of life, and whether there was any probability of its ever being discovered and communicated. They talked of the experiments of Dr. Darwin (I speak not of what the Doctor really did, or said he did, but, as more to my purpose, of what was then spoken of as having been done by him), who preserved a piece of vermicelli in a glass cage, till by some extraordinary means it began to move with voluntary motion. Not thus, after all, would life be given. Perhaps a corpse would be re-animated; galvanism had given token of such things; perhaps the component parts of a creature might be manufactured, brought together, and endued with vital warmth (Shelley 1869, p.11)

The three and one other guest, John Polidori, also a writer, spent their time reading to each other horror stories, particularly German ghost stories, and Lord Byron proposed that the four should write a ghost story. Mary Shelley was fascinated with all the conversations and discussions among them and she wants to write something that can merge these various themes, that can make different themes converge, from the old questioning of human condition and nature to the potentialities of modern technology. The novel becomes the perfect terrain to explore this possibility in a unique way: if technology allows Frankenstein to bring a creature to life, it is his questioning (the philosophical challenge) that gives it sustainability.

There are several important details in the novel, but one of the things that makes Mary Shelley's novel interesting and different is that this sort of questioning will also spring from the (humanized) creature and it is no coincidence that she puts the creature – when she isolates herself after the failure of her attempts to interact with humans –, observing the life of a small peasant family and contacting with literature. The creature learns to speak and to read (contrary to movies where the creature only grunts). The selected books are also interesting in these details: Plutarch's *Parallel Lives*, John Milton's *Lost Paradise*, and Johann Wolfgang von Goethe's *The Sorrows of Young Werther*.

If the first one (which is a series of 48 Greek and Roman biographies of famous men) gives him the dimension of human ambition, its successes and failures, and therefore of human nature, *Lost Paradise's* poems provide him with a mystical and religious view of guilt, penitence, sin, and how the divine and human spheres always converge on suffering (such as the passionate relationship of Prometheus with humans and not so much with the gods). The last one, the Goethe's *The Sorrows of Young Werther*, which talks about Werther, a young and sensitive artist living in the fictional village of Wahlheim,

admiring the simple life of peasants, before falling in love with Charlotte, an unrequited love, it will provide him with that kind of passionate look at the peasants' lives and this might also explain the attempts to contact with them. At the same time, this book may also have suggested him the need for a mate –, which can be the explanation for the contact with his creator Frankenstein to create a female creature for him.

## II. GOTHIC FICTION: BETWEEN HUMAN AND TECHNOLOGY

From just these small details we can see that the creature is humanized, he is not a zombie or an *automaton*; in fact, as Mary Shelley characterized him, the monster seems to be (somehow) superior to man both physically and intellectually. Maybe he is more than human, but less than nothing, meaning that, for instance, the irony of Shelley in giving an image of a monster that reacts as a child when threatened (full of sensibility) but at the same time he has a superhuman strength (of course this image as nothing to do to what with Nietzsche's meant with his *Übermensch* figure - the connection to be established is the enhancement of human species). What is at stake here is something that happens often and has been known for a long time, at least since Plato: the confusion that has been established between the domains of aesthetics and those of ethics or moral: the ugliness of the monster is confused with bad, with brutality (in the same way that beautiful is good, is kind); skipping from one domain to another without perceiving the full consequences.

For some of the reasons described above, the novel by Mary Shelley, *Frankenstein or Modern Prometheus*, should be understood as one of the major works on Gothic fiction. Note that it was not said Gothic literature but Gothic fiction. We are aware that this statement is very debatable, since it is legitimate to insert this novel in the genre of Gothic literature. However, we would like to maintain the affirmation of Gothic fiction. We want to, because, in the first place, it is not clear that the novel has all the characteristics that the genre of Gothic forces (for instance like the medieval scenario). Secondly, because it is believed that the author creates a new genre that would generate and influence a stream of ideas in the next century, precisely called science fiction. Thirdly, because there are elements of the romanticism movement that leads us to consider the hypothesis that it is a hybrid genre in its essence. And this last point is important: it is not only the psychology of terror felt (with feelings of apprehension, fear, madness), or the use of supernatural imagery, held mainly by the "creature", "monster", but is also a genre that provides an imaginative and speculative background



for the advances of science and to their consequences, for the consequences of man's ambition, for playing God, and that is reflected in the title, *Frankenstein or Modern Prometheus*.

Like the Greek titan Prometheus, also Frankenstein was committed with the adventure of giving life, with the adventure of creating life, and in both cases they both suffered for their creations. Mary Shelley was clearly aware of this. Anne K. Mellor said that Frankenstein's quest is the conquest of death itself, which is the same desire that Frankenstein expressed by giving animation upon lifeless material (Mellor, 1988). This is an interesting point because we had seen this before, namely in Ovid's *Metamorphoses*, when talking about the myth of Prometheus, also men were made from clay and, of course, in the bible as it is known.

### III. INTRODUCING FRANKENSTEIN PARADIGM: LITERATURE AND CINEMA

This hybrid genre is, in fact, one of the main reasons that give birth to what we call the "Frankenstein paradigm". And it is easy to see why: it is from here that the thought about the boundaries of the human begins to draw, which in another sense is equivalent to say that the post-human is beginning to be sketched, not only as a mere overcoming of the human as happened in the historical Renaissance humanism (that placed man at the centre of the universe and above all other species), but as an overcoming of humanity through scientific and technological domination.

This paradigm that Mary Shelley gave us through Frankenstein is the basis from which will emerge extraordinary works such as *The Strange Case of Dr Jekyll and Mr Hyde* (1886) by Robert Louis Stevenson, *Dracula* (1897) by Bram Stoker, *The Picture of Dorian Gray* (1890) by Oscar Wilde, among many others. Certainly, a closer reader will ask immediately how Bram Stoker or Oscar Wilde fits into the post human question referred above. It could be answered at first that these authors were influenced by the work of Mary Shelley, but in fact, it is not only that. There are elements in this paradigm that allow us to understand its scope. For instance, the human condition and human nature are exposed in an unavoidable way. There seems to be always some unorthodox experiment that leads to a specific purpose. There is always a very sapient creature, either because it has transcended the boundaries of the human or because it was created from the human, and here ambitions and dreams go unrestrained. The use of knowledge or wisdom for a specific end and the metaphorical use of the double are also to be considered. Also, an unnatural or unexpected

event that brings to the beholder/reader (from the point of view of aesthetical experience) fear, disappointment or some other strange feelings about it.

These characteristics of the Frankenstein paradigm are even clear in movies. In fact, the question about a possible post-human condition which often mixes with the purposes of transhumanism (that is, the transformation of human condition by providing sophisticated technologies that can enhance intellectual and physiological performance), are now available in contemporary art. Not only films and books but in art in general, as in sculpture, dance, digital art and media art and so many others manifestations.

What Frankenstein's novel introduced was far from being just another work of literature; it was the concepts, the way of putting in question the essence of human nature and the fragility on the human condition and their creations. In fact, in our society we see different myths that borne from Frankenstein's paradigm. Through different forms of media, the influence and relevance of Frankenstein paradigm (creator and creature) is everywhere: from the first horror movies (in the early 20<sup>th</sup> century) to the science fiction novels and philosophical and ethical essays, there are signs of several models and myths. According to *The Illustrated Frankenstein Movie Guide*, there are have been more than four hundred movies influenced by Frankenstein and dozens of adaptations (Jones, 1994). Note for instance that there were the 1931 success *Frankenstein*, in 1935, *The Bride of Frankenstein*, in 1939, *Son of Frankenstein*, in 1942 *The Ghost of Frankenstein* in 1943 *Frankenstein meets the Wolfman*, in 1957 *The Curse of Frankenstein* (and many others) all the way to 1994 *Mary Shelley's Frankenstein*. Note how the aesthetics initiated with the first ones – let us call the Karloff's aesthetics –, will influence for instance the series (1964-1966) and Tim Burton's *Frankenweenie*. But the scope is larger: the post-humanism's ideas are reflected in movies such as *Ex Machina* or *I Robot*.

All of these movies are also illustrations of the struggle between man and his ambitions, between creator and creation, between the acceptance of the human condition and the desire of immortality. In this sense, what is uncanny for us to consider about the novel Frankenstein is that it represents much of what we are or are going to be: dreamy creatures, ambitious and adventurous creatures, wandering creatures in search of comfort. Of course, we can look at these questions in another way: our human inability to accept the difference (Hitchcock, 2010) but that is another subject and requires a different approach (and also a different place).

#### IV. MODERN FRANKENSTEINS AT THE BORDER OF NOTHINGNESS

Unfortunately, we seem to find consolation in our age of post-culture and post-truth, in the banality of material goods (with all the problems associated with that). We are also transforming creatures, creatures that undergo prosthetic. Everything is being designed so that we are like modern Prometheus. In this sense, everything around us is being assimilated as if it were prosthesis. From the prostheses implemented in the biological body transformations (from bone prosthesis to brain chips), from smartphone to the GPS, from the algorithms that control our life to our continued adventure in the world of biotechnology and artificial intelligence, everything becomes part of us. This is ultimately the materialization of the Frankenstein paradigm, by making our nature and condition more than questionable, a source of ambition, a horizon of indecipherable meaning.

Now what is this transformed nature after all but the questioning of our identity? We are already in deeply transformation; a transmutation of our own essence through the rapid development of technology that reaches all areas of our daily life. Our physical and mental consistency (integrity) is no longer a parameter for our identity. Let us call the discussion the paradox of the Theseus's ship, in order to perceive the ethical and philosophical implications (since sociological seem very clear already) of the creatures in transformation.

As is known, the paradox arises from the history of the ship that led Theseus (and other young boys) to be sacrificed to the Minotaur. The ship with which Theseus and the young men of Athens returned (from Crete) were not the same ship with which they had departed, since they were removing the old parts that rotted and placed new parts. The question is whether it can be said that the returning ship is the same ship that left, if it is the ship of thesis. The question is not only whether "A = B?" but what is B's identity? Putting the question according to frame of our paper, two or three questions arise immediately: 1) what does it mean to be like Frankenstein? 2) What does it mean to be a creature like the creation of Victor Frankenstein? What does it mean to be like a Theseus ship's creature? Or the fundamental question, what is the purpose of life?

#### V. CONCLUSION

For the first question, it is important to remember that when one asks how it is to be like Frankenstein, it is

not a matter of asking what it is like to be the monster or creature – which popular culture associated with the name Frankenstein – but what it is like to be like Frankenstein, the young scientist who brought the monster to life. That is not an easy question, after all, the *qualia* (conscious experience of being unique, the so-called experience of what is like to be something popularized by the philosopher Thomas Nagel) does not allow to say it. But, from a more literary/metaphoric point of view, one could answer that, to be like Victor Frankenstein is to be human, with all the merits and flaws that characterize human nature. For the second question, it could be said that it is the human condition in its ambitious trajectory to materialize the deep desire to be another. And for the third question, the purpose of life, we quote the last words of Victor when speaking to Walton, to search "happiness in tranquillity and avoid ambition". This ironic answer of Victor gives us the conclusion and reinforce what is the truly meaning of the Frankenstein Paradigm: that being more than human, can be after all, less than nothing.

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# The Harsh Blow of Patriarchy on Woman's Psychology in Shashi Deshpande's "A Liberated Woman"

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**Abstract**— Shashi Deshpande's work depicts women spiraling down in their duties, responsibilities, and career. Without giving due importance to their desires and emotional wellbeing. The protagonist in the story "A Liberated Woman" is a well-settled doctor going through a stark identity crisis due to her troubled marriage which she presumes to be a result of her success. Shashi vividly shows the agony of an educated woman falling in the frustrating dilemma of following the traditions of patriarchy by continuing an abusive marriage or expressing herself as an individual and boldly protecting both her sanity and her self-respect but chooses to reproach herself and her circumstances and accept the situations as it is like most of middle-class women.

**Keywords**— Identity Crisis, troubled marriage, traditions, patriarchy, sanity, and self-respect.

## I. INTRODUCTION

Born in 1938 in Dharwad, India Shashi Deshpande is the daughter of a playwright who herself started writing in the 1960s. She is capable of uncovering the vicious truth of silent oppressions on women both mentally and emotionally.

In most of her short stories she successfully portrays women as they are not as they are expected to be displayed in any literary work. She has written about a lot of crucial themes and ideologies like in "That Long Silence" the silent escape of Jaya leaving her neighbour Kaamat on the floor due to the fear of judgement of what people specially her husband will think about her presence in another man's home, in the story "Intrusion" the humiliation faced by the newlywed lady through her husband's intrusion in her privacy. and the reticent acceptance of marital rapes in a decade long marriage in "A Liberated Woman".

These narratives enshrine the power of the author's thought process not only for suppressed and marginalized women but also for those women who are financially supporting their families.

## II. BACKGROUND OF THE STUDY:

In the short story "A liberated Woman" Deshpande touches the sensitive psychology of a woman who is financially independent, competent, a mother of two, and a strong

woman who against the will of her parents married the guy of her own choice but as she rises to fame and success her husband's inferiority complex takes the marriage to an ugly point for her, the protagonist gives interviews to motivate younger generation girls but deep down holds a secret of mental moreover physical oppression to uphold the perfect image of a complete woman.

The story also shows how she shares all her despondence and agony with her friend in the garb of a smile on her face without shedding a single tear presenting the fact of how woman shares their hard times just to release the pent up pain and frustration so that they can carry on with their very lives despite its dark and obscure future.

The double standard of the male chauvinistic population shines through her husband castigating her wife when she decides to leave all work to avoid the physically bruising and emotionally bleeding nights, she is made to realize that how can she even think that the whole house will survive in his petty income even though she earns butter and more of the bread for the family instead of getting acknowledged she is made to feel worse.

The internal strife of the protagonist has reached a point where she feels he is not to be blamed because it is her mistake to have outgrown her personality and a bigger name than his spouse. She holds herself responsible for his failure as a writer. Shashi Deshpande throws the spotlight

on how society is conditioned in a way that MAN is always a degree higher than the woman despite a lot of changes in the past years some men who yet struggle to accept the talent and hard work of women and demean them but superficially enact to understand and praise them.

The author absorbed stories of many women who feel guilty of being a notch higher than their male counterparts just because of the way they are treated subsequently not only by family but also by the remarks of others on their partners which aggravates their partners inner low self-esteem resulting in their violent outbreaks.

### III. CONCLUSION

Shashi Deshpande is famous for centering self-deprivation in women. In "A Liberated Woman" she clearly shows the protagonist as a successful doctor which becomes the reason for her broken marriage according to her.

In a patriarchal society, women are victimized and empathized by others for their emotional and physical weakness rather than being helped and counseled. They are overburdened due to the presumed set of duties to make and run the house sacrificing their self which makes them "Good Women" because of which many women even today survive in a heartless relationship where the marriage is internally a deadpan henceforth proving the lines of author Simone De Beauvoir in "The Second Sex",

"It has been said that marriages diminish man which is often true but almost always it annihilates women"

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# Investigating the Process of Learning and Relationship Building on the Social Media

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**Abstract**—Technology which plays a crucial role on balancing human actors and non-human actors provides a public platform for people to socialize and learn across time and space in the process of information sharing. The purpose of this research is to see the practice of learning on the social media. Besides, through collaboration, relationship building is also crucial in social learning process. In order to facilitate learning, people also tend to use some strategies to establish and maintain the relations. In this case, learning and relationship construction couldn't be separated in the process of knowledge construction. Thus, this research explores the social learning process on the Social Networking Service (SNS) from the following two perspectives, learning perspective and the social relation perspective. The purpose of this research is to answer the following questions:

*What and how can people learn through social media?*

*How are social relations constructed on the social media?*

My research data mainly includes online chatting and qualitative interviews, collected from two SNS applications which are "Sina Weibo" and "Hellotalk". The data represents communication among people from diverse backgrounds, reflecting interaction particularly between my participants and me, and with others. In this study, I explore the learning process on the social media and the relationship construction at a micro level utilizing qualitative methods. Theoretically, this research adds knowledge to our understanding of social behavior online in general and of the process of learning and social relationship building on the social media in particular. Methodologically, I also provide a qualitative micro level model for the analysis of such social practice.

**Keywords**—learning, relationship construction, technology, human and non-human factors.

## I. INTRODUCTION

The learning habits are changing and greatly influenced by technology in the digital age. When people come across difficulty in daily life, the Internet becomes the nearest resources for them to locate and search for information. To some extent, social media enhances the process of learning. First, people are not restrained by time and space anymore. They could look for any information online whenever they like. Second, social media tools are providing the opportunities for the learners to enhance multiliteracy and the abilities of interaction. People can discover the endless amount of information and resources in cyberspace.

Besides, not just information and resources, there are many active people on the social media platforms exchanging, sharing and updating the knowledge and information. Most of people prefer to be engaged in interactions aiming at problem solving and the things which they are interested in. As Vygotsky (1978) pointed out that knowledge is constructed through the process of knowledge sharing and social interaction. On the social media platform, there are more knowledgeable people who share new ideas or insights with their expert knowledge and personal experience. Importantly, people are involved in the social interactions in the learning process, which also leads to

relationship construction. Especially in the virtual space, the maintenance of interaction among people is considered crucial. Thus, relationship building is essential in the learning process. The need-to-belong theory, proposed by Baumeister and Leary (1995), explains the function of the motivation and commitment to maintain the continuous interaction and social bonds in the learning process. Thus, it can be seen that the features of technology facilitate the process of learning and enhance the engagement of knowledge sharing, participation and social interactions among people. In this study, I explore the learning process on the social media and the relationship construction at a micro level utilizing qualitative methods.

## II. WEIBO AS A PLATFORM FOR LEARNING

I interpret data collected on the Weibo platform, which reveals communication among the people who I got to know

due to the same illness, tinnitus. My data includes screen shot of actual online communication as well as interview afterwards. The participants include C and N in this study. Firstly, Actor-Network Theory (ANT) adds a perspective to examine how learning takes place when human and non-human factors assemble together. In addition, the three key concepts of communication visibility, metaknowledge, and transactive memory also help me to analyze the online learning process.

C and N are the persons that I encountered on Sina Weibo platform due to the same ear problem, called illness. On Sina Weibo, I observed lots of posts published by different kinds of people. From those posts, I found C's symptom was most similar to mine. Then, I commented under his post and had the continuous interaction with him later. N found me through C's post. Finally, we three got connected and have interactions.

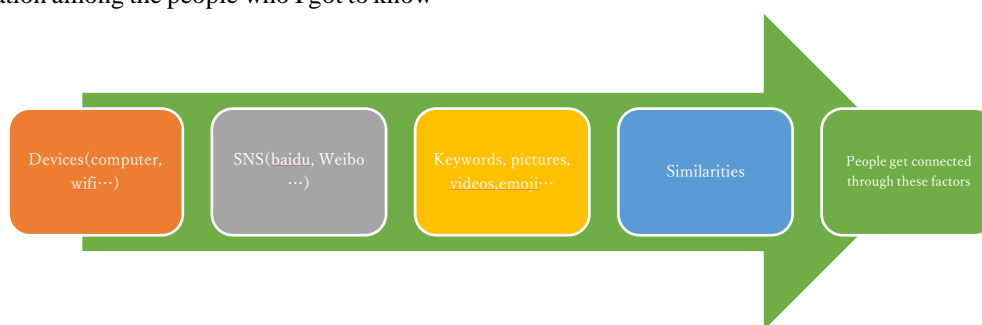


Fig.1: Getting connected on the social media

However, at the beginning, I searched for Baidu, and input the keyword, “tinnitus”, then there were lots of detailed descriptions about this illness, such as detailed explanation about the symptoms of tinnitus, recommended medicines, recommended doctors and so on. These information were presented in various forms, such as text and video.

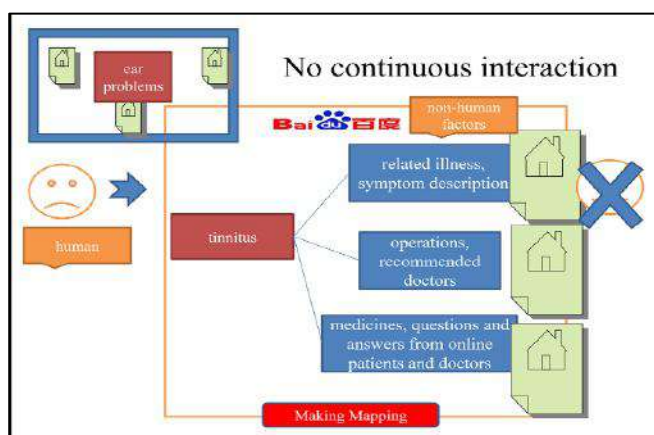


Fig.2: Search result by key word “tinnitus” on Baidu

The Internet, such non-human actor, helped me to locate relevant information. Today, when people encounter problems, the Internet, becomes the nearest information source and it leads people to locate information online. In my case, through inputting the keyword, all the related information appeared. However, even though there are many descriptions and discussions from online patients and doctors, Baidu turns to be a dead end for human interaction and there is very limited feedback and continuous interaction among people. Since there is no human interaction on Baidu, I, thus, turned to another social platform-Sina Weibo.

On Weibo, I also put the keyword, “tinnitus” and upon clicking on the “search” button, I could see thousands of people were sharing their experience with the problem, such as recovery, medicine, the reason why tinnitus happens, and so on. There are some examples of posts shown as below.



Screen Shot 1 People sharing their experience with tinnitus on Weibo

Upon observing others' posts, I could locate information relating to my situation, then, choose the person who I think C's symptom is similar to me and have the interaction. Leonardi (2014) states that "once invisible communication occurring between others becomes visible for third party, those third parties could improve their metaknowledge. Communication visibility, in this case made possible by the enterprise social networking sites" (p.796). Learning starts from observing the behaviors and experience of others. Social networking sites foster observational learning indeed. "As asserted by social cognitive theorists, human beings have evolved an advanced capacity for observational learning that enables them to advance their knowledge and skills beyond their fields of experience". (Mbat, 2013, p.170). Through observing the visible contents shared by others on Weibo platform, people could develop their current knowledge and skills to solve their problems, which is referred to "metaknowledge". Meta-knowledge is described as the knowledge of who know what and who knows whom (Leonardi, 2014). When people acquire knowledge, they must know where the information could be accessed and who to turn to. And through long-term interaction, people learn from others' personal experience and knowledge, which shows individuals can serve as external memory aids to each other and share useful information to solve the mutual problem. Transactive

memory refers to a shared system among people for encoding, storing, and retrieving information (Wegner et al, 1985). Information sharing is an essential in online learning process. In order to solve problems or receive new ideas and knowledge, people will retrieve the information and experience from those external resource and internalize the knowledge into themselves.

From what I presented above, leaning habits are changing in the digital age. Social media provides people with a public platform which allows them to share, diffuse, and exchange information in a transparent environment, which makes communication visible. People in different fields could gather together in the cloud. They could gain the knowledge without time and space restriction. However, not only human actors, but also non-human actors matter in the learning process. The non-human factors have the equal functions with human factors. "Humans are not assumed to have a privileged a priori status in the world but to be part of it" (Fenwick and Edwards, 2010, p.3). Without non-human factors, some activities couldn't even happen. As human and non-human assemble together, things start to take effects. Technology, this non-human factor, gathers people together and make associations, breaking up the limitation of time and space. No matter where they are, people could get connected and form relations. Also, internet provides the transparency to all the users on the social media platform. People could observe the contents that others are sharing, updating and exchanging, making the communication visible. By observing the contents, people could select the information they need and find ways to locate information, which could facilitate their metaknowledge. Through long-term interaction, people retrieve the knowledge that is stored in other individual's memory to facilitate their own knowledge. Thus, learning takes place through interactions among people.

In the digital age, the internet becomes the nearest and convenient resources for people to locate information. Poell et al. (2014) regard Weibo platform as participants, examining the particular technological features of Weibo and how this non-human factor and human actors mutually articulate each other. Technology provides a public platform for people to socialize and learn across time and space in the process of information sharing. Through looking for information, non-human factors guide people to select useful information and get connected with the people who have similarities with them. This also reveals the experience I had with C and N.

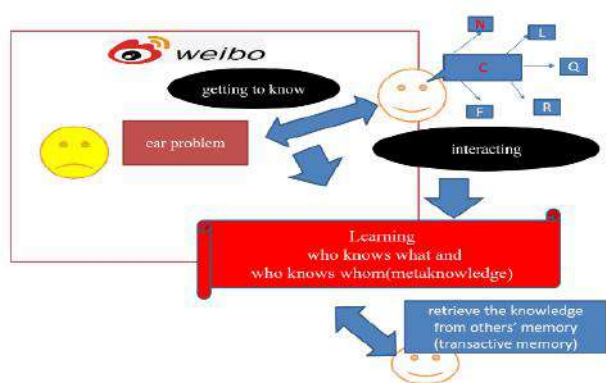


Fig.3: Learning process on the social media

Due to the similar symptom and experience, I got to know C and through C, I also got connected with the people that C was connecting to. ANT tries to regard all the things as enactments, connected through relations and connections of both human and non-human factors (Law, 2009). In the process of information-searching, not only human factors, computers, The Internet, keywords, and posts, all such non-human factors play an important role in the socializing process. They connect people together across the time and space and form the relations.

### III. RELATIONSHIP BUILDING ON THE SOCIAL MEDIA

I explore the process of learning on the social media, seeing how learning takes place on the social media. Since learning on the social media cannot be achieved without human relations. I also see the process of social relationship construction online. Need-to-belong theory (Baumeister, 2011) helps me to examine the process of relationship building. As Baumeister (2011) states that the main idea of need to belong is: “people have a fundamental, strong and pervasive motivation to form and maintain at least a certain minimum number of social relationships” (p.124). In my study, the need-to-belong theory helps me to explore how relationship is constructed and enhanced through interaction on the social media.

Below is my interaction with M whom I got to know through Hellotalk application. M is from Zambia, an African country, studying in China now. He had told me that because of the skin color, he had been suffered from discrimination, which made him unwilling to make friends with Chinese students in reality, so he turned to social media for socialization. Through our long-time interaction, M showed special feeling to me and hoped to develop our relationship.

The following is my online interview with M.

*Me: Why do you regard me as your friend but not make friends in reality? They treat you bad?*

*M: 1. Not everyone is like you, Chen. I don't know. They treat us like we are useless or we are just disgusting. So 2. I just make friends on the phone not in reality.*

*Me: I am really sorry about this. By the way, Didn't you make friends with others on this app?*

*M: 3. I know some people here, but I just help them to speak English.*

*Me: Do they speak with you in order to learn English?*

*M: Yeah most of them speak some English.*

*Me: I'm glad that Chinese students don't treat you well in reality but you still make friends with Chinese on this and trust me. Thank you.*

*M: Yeah and 4. I made friends especially with you because you have been out of China before. And your outside knowledge of life is more. 知识外, 你的心胸开阔(You are out of China, and you are open-minded). I hope I meet more people like you in reality. I wish I could meet you. (10.25.2019)*

M suffered from discrimination when he was studying in China. He once told me that Chinese people wouldn't like to make friends with him because of their skin color, even when he took the subway, no one wanted to sit near him and make faces to him. In the underlined part 2, he said he just wanted to make friends on the phone not in reality. He knew that I am Chinese but still wished to make friend with me. In the underlined part 1, M said not everyone is like you, Chen. Later, he explained the reasons why he said so and made friend especially with me. First, the underlined part 3 shows that on this app, most of the people make friends with him in order to improve their English but not would like to make friends with him from the bottom of heart. However, he thought that I made friend with him without that purpose. In the underlined part 4, he said that he made friends especially with me because I had been out of China. This means that M views me as one who belongs to the same imagined community of studying abroad. “Need-to-belong can be understood on the basis of a fundamental interpersonal relations orientation, which suggests three basic needs underlie people's group-seeking behavior: inclusion” (Gangadharbatla, 2008). Since I often shared with him what I experienced in Japan as a foreigner, M felt that we were the same kind of person, had similar experience and he thought that I could always understand him. “It is functional for those motivated to forge social bonds (i.e., high in belongingness need) to infer that other potential relationship partners share a similar interest in social connection.” (Collisson, 2013, p.513). This shows



that the need to belong to maintain social relations results from having some points of shared similarity and experience.

From the data I presented, we can see that people build strong social relations through long period interaction motivated by a sense of need to belong involving emotional support or relying and shared experience. Social media provides people with a platform for this relationship build across the time and space.

#### IV. CONCLUSION

In this study, I explored learning process and socialization on the social media platforms. Unlike the traditional way of learning, social media platforms provide people with sociotechnical context for sharing, performing, learning and socializing with the people who are from diverse background, which could also facilitate other learning activities, such as face-to face discussion (Bell, 2011). Taking the current education as an example, most schools apply technology as learning materials into teaching and learning process. Online support is rather crucial for critical learning in education (Black et al., 2007). Technology is everywhere, no matter in formal and informal learning. It breaks up the limitation of time and space for people to produce and consume information in the virtual environment. The Internet is the nearest access which has endless amount of information shared and updated by people in different fields all the time. In this case, people could gain knowledge from more knowledgeable others across time and space. It is more flexible to learn online. Learning always happens in the social settings rather than one-side input, which refers to the external converted to internal process. "Informed by a sociocultural perspective, learning is thought to occur through interaction, negotiation, and collaboration" (Scott & Palincsar, 2013, p. 5). This perspective is also revealed in this research. In the digital age, learning habits are changing so fast and particularly influenced by the interactive Internet environment. Education is perceived as a social process of interactions. Technology provides merit for people to have the rights to choose the contents which they like. This research highlights the informal learning on the social media and relationship construction through the learning process.

Some aspects of learning process and relationship construction have been explored by many researchers, however, in my study, I analyze the learning process occurring on the social media platforms. What information could people observe and share with others? What could be acquired and how learning takes place on the social media. How relationship is constructed through the online learning process? Studies addressing these micro level issues are few.

There are more to explore about online learning and social relations building. I hope I could explore it more in the future study. However, I believe that my study does make contributions to knowledge about learning and socializing online at the micro level.

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# Societal Shallowness Compelling Manohar Mouli Biswas to Delineate his own world of Suffering in Surviving in my World: Growing up Dalit in Bengal

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**Abstract**— *The paper aims to analyse Surviving in My World: Growing Up Dalit in Bengal by Manohar Mouli Biswas as a Dalit autobiography and how it depicts the writer's life in a contentious community where he has been prone to inhumane suffering and intimidation imposed by the upper castes only for appearing from a Dalit background. Biswas's autobiographical novel lends readers a vent into the inhumane nature of suffering, both corporal and societal, inflicted upon the Dalits in Bengal. It is largely claimed by Dalit writers that non-Dalit writers can never communicate the suffering experienced by the Dalits through their writings as their writings come from a certain sense of sympathy but Dalit writers largely empathize with their experienced pain and can delineate it through their writings quite distinctly. This disparity formulates a huge rift between the perceptions of the Dalit writers and that of the non-Dalit writers. This is perhaps why the Dalit writers prefer to communicate their arguments through their autobiographies without any influence of any writer outside the Dalit community. My paper will thus serve as a mirror within our society where caste plays a pivotal evil role, creating a rift. His experiences not only make us think about hardships but also make us amazed at our society where people are treated as animals even though they are constantly trying to sustain their livelihood through fair means. The paper will exhibit how Dalit trajectories trundle to form a new world of literature in Bengal.*

**Keywords**— *Growing Up Dalit, Dalit autobiography, African-American rights.*

## I. INTRODUCTION

According to scholars, the term "Dalit Literature" emanated in the year 1958, from the first meeting of the Maharashtra Dalit Sahitya Sangh. People often view the 1960s, and 1970s as the period of Dalit Literature emergence. However, the 1920s glowed the arrival of Dalit pamphlet literature which ensued at roughly the same time when B.R. Ambedkar had initiated his revolution of Dalit people being allowed inside Hindu temples.

A Dalit representation emerged for the first time in Marathi literature when the iconic work 'Jevha Mi Jaat Chorli' (When I had concealed my caste), was written by Baburao Bagul in the year 1963. Namdeo Laxman Dhasal, another Marathi Dalit activist, was inspired greatly by Bagul's works. He steered the Dalit literary world numerous gems

from the 1970s. Dhasal, alongside J.V. Pawar, and Arun Kamble, founded the Dalit Panthers in 1972. The organisation is taken to be one of the major path-breakers in the Dalit revolution. It has advocated for the ideologies of Jyotirao Phule, Ambedkar, as well as the Black Panthers Movement (an organisation that fought for African-American rights). Dalit Panthers have transfigured Marathi literature. In the Southern part of the country, writer-activists like Bama (Tamil Nadu) were bringing up a change. Bama was a Dalit feminist who delineated an autobiography titled *Karukku* (1992). The book explores the joys and sorrows in the lives of Dalit Christian women of Tamil Nadu. Omprakash Valmiki's autobiography *Joothan* (1997), is a strong piece that movingly talks about caste-based discrimination in Uttar Pradesh.

The literary world has witnessed a dawn of new Dalit writers who have transformed the space with their powerful writings. P. Sivakami is one of the most prominent Dalit writers of the present age. Her book *The Grip of Change* (2006) is a very powerful piece of writing, considered as one of the finest. Vijila Chirrapad, a Dalit woman writer from Kerala, has published three collections till date. Her writings exhibit the problems in the lives of women. Dev Kumar, born in 1972, is a Dalit writer as well as a dramatist who founded a theatre group (Apna Theatre) in 1992 and has produced several plays arousing Dalit consciousness. Meena Kandasamy is one of the most famous feminist writers of our country and her writings are deeply linked to the anti-caste movement. Earlier, the literary sphere was dominated by Dalit characters that didn't have a very strong voice (for example, Lakshmi from *Children of God*) whereas, the present-day characters are penned down in a bold spectrum.

Huge development in Dalit literature came all across the nation after independence. Dalit voices in Marathi, Gujarati, Telugu, and Tamil among other languages looked upon Ambedkar as their center of inspiration, a savior figure, and formed what we define as Dalit literature today. Bengali Dalit literature has a different tradition. The first identified printed Dalit text takes us back to 1916. Much of what we refer to as Dalit Literature in Bengali is influenced by Harichand Thakur, a leader of the Motua community, along with Ambedkar being a major inspiration. Sekhar Bandyopadhyay's '*The Namasudra Movement*' (2005) and Sumit Sarkar's '*Writing Social History*' (1997) elucidate in detail how caste consciousness and anti-caste movements were introduced in colonial Bengal under the leadership of the Motuas.

But the most prominent and organized Dalit literary movement began in Bengal as late as in 1992 after Chuni Kotal's suicide. The protests against the acts which provoked it, culminated in the formation of the 'Bangla Dalit Sahitya Sanstha'; a magazine, 'Chaturtha Duniya', devoted solely to the nourishment and circulation of Dalit writings, was also launched. 'Chaturtha Duniya' (literally meaning the fourth world), on the one hand, means the world of the fourth 'varna' of the caste system (Sudras), while, on another focal point, articulates the testimonials of living in a world within the third world. This magazine has witnessed the rise of several important Dalit writers, notably Manohar Mouli Biswas, Jatin Bala, Kapil Krishna Thakur, Kalyani Charal, and Manju Bala among many others. The huge critical attention and popular acclaim acquired by Dalit proletariat author Manoranjan Byapari's

autobiography, *Itibritte Chandal Jiban*, has already triggered a commotion among readers and academics alike.

The Fourth World has raised a great threat to the hegemonic dominant caste writers reigning over the mainstream journals by not only creating parallel establishments operating in the interest of Dalits but also by challenging Savarna literature. These writers have unchained themselves according to Debayudh Chatterjee, the Dalits have gained access to the Brahmanical tools of knowledge and writing, carved out a niche for themselves by employing literature as a plausible mode of resistance. Translation has enabled the Bengali Dalit writers to attain international recognition. We can expect certainly at this hour that the day is not far when names like Manoranjan Byapari or Nakul Mallik would be evoked alongside Sunil Gangopadhyay or Shirshendu Mukhopadhyay to define the parameters of post-independent Bengali Literature.

Dalit<sup>1</sup> writings in Bengal have flourished since the 1970s and in the past ten years, writers from the Dalit community have given readers a new vent into their own lives, coming from marginal backgrounds. Manohar Mouli Biswas has painted a larger-than-life picture of his childhood by delineating intricate details of not only his everyday life but also his dormant anger against the brutal societal hegemonic structure, erupting through his lines in *Surviving In My World: Growing Up Dalit in Bengal*.

The other 'world' within Indian society can be viewed through this paper. This is the world where people are fronting the evils of caste discrimination. It depicts the difference between the society we live in and the harsh societal perils that marginalize a certain community of our kin. It is a tragedy for the Bengali society to pay privilege to the upper castes and disregard the people who are the reason for the well-fed state of the upper caste people. Biswas has aptly portrayed his unfortunate experiences within a Bengali society where he was subjected to alienation and treated inhumanly.

This paper also sheds light on Biswas's travel from the margin to the center against the oppressive hegemonic mechanism of power, caste, and tradition that intends to subdue the voice of the marginalized people under the monopoly of the ideology of mainstream Bengali 'bhodrolok'<sup>2</sup> culture and society. It will serve as a reflection of our society where caste creates barriers within our hearts, our love, and ourselves. The paper will portray the life of Biswas as a Dalit in Bengal, depicting the experiences of the community which he has expressed through his autobiography. Dalits have been subject to oppression regardless of time and Manohar Mouli Biswas quite justly has mirrored his sufferings as a Dalit in his work, *Surviving in My World*.

The paper seeks to bring into light the hegemonic doctrine of power that has always subdued the Dalit community regardless of the changes in power. As an autobiography, *Surviving in My World: Growing up Dalit in Bengal* exhibits the author's relentless sense of pain and anguish tormenting his mind since his childhood, being born in a subaltern background. The "bhadralok" community within the society have practiced the act of subduing the voice of the "namasudra"<sup>3</sup> community for ages and have relished their position as imperial rulers in command of Bengal. I have endeavored to depict the sufferings inflicted upon the "namasudra" community in the hands of their "bhadralok" rulers narrated through the mouthpiece of Biswas in his autobiography. The equation of power has always found the "namasudra" community as crucial in terms of electoral politics whereas, in terms of unity, the "bhadralok" community has always treated them as Marginals.

By bringing in pictures from the text this paper tries to draw an authentic mosaic of events in the author's childhood and his challenges towards the hegemonic "bhadralok" society. *Surviving In My Life: Growing Up Dalit In Bengal* is an eye-opener for the society as it showcases Biswas's struggles within the very system we are living in and the text quite prominently questions the system, thus opting for a change for egalitarianism. By pointing out the phrase "My World", the author has drawn a sharp contrast between the normative world where the higher castes are a part and the world in which the "namasudras" are constantly living on the edge. Their life is all about surviving. To change the system in which the society runs, Biswas has opted for a change in the structure of the society where every human being must be given equal preference irrespective of background or caste. I have drawn out ample examples from Dalit writers in Bengal who speak about the same vision that Manohar Mouli Biswas has. Many non-dalit writers have also opted for a change in the social order and liberating the people of the margins and not only bringing them to the Center but acknowledging them as equal to everyone else.

According to Biswas, any person subject to oppression may be called a Dalit, regardless of his/her caste. To him, oppression is evident within every caste and has many different methods of subduing the weaker people to establish the strong one's dominance. Biswas goes down the pages of India's history and shows us how people in power have always exercised the practice of oppressing the weaker mass to establish their dominance in terms of political and socio-economical means.

The occupations of the "dom"<sup>4</sup> community as Biswas was accustomed to the culture and was also a part of it requires a mention as well. The "dom" community

consists of people who have been forsaken by the governments for decades. Biswas mentioned that the chief occupation of the "dom" community was making bamboo baskets, yet they were labeled as criminals by several Bengali authors who belonged to the "bhadralok" society. This gives us a glimpse into the imagination of the "bhadralok" mass as they generalize the marginal people as thieves, robbers, and even murderers. My thesis is a reflection of Biswas's tormented state of mind, being grown up in a marginal community, fighting for survival, and going through the extremes to get established in life for the betterment of his future generations. This paper intends to delineate from a broader spectrum, the inexpressible anguish of the author's mind as he travels back in time to find himself trapped inside a cage of caste discrimination within the Indian society of which he is an indispensable part.

## II. THE PERSPECTIVES OF VARIED EMINENT SCHOLARS

Manohar Mouli Biswas's *Surviving in My World* is a path-breaking autobiography of the celebrated Dalit author himself. The book has received mixed responses from critics all over Bengal. It serves as a mirror to the society we live in and the numerous social hazards the Dalits have to confront for ages. Manoranjan Byapari, another pioneer Dalit voice has remarked the book as exemplary for readers to come across as it shares the deepest pain and sufferings inflicted upon the Dalits and Biswas has emerged victorious from within the social atrocities he faced. In my opinion, he has remarked quite justifiably as the book contains mirror images of Biswas's childhood as he grew up within severe poverty, experiencing his life in a manner that is by no means humane. Biswas's autobiography is truly a mirror for us to look into our society and the filth that has contaminated it and created barriers in between.

Anuradha Bhattacharyya in a review of *Surviving in My World: Growing Up Dalit in Bengal* mentions that according to Biswas in the Introduction, there are people in our world who do not have any sensitivity for chronicles of pain (Bhattacharya, 2015, p.xix) and later on asserts in the Interview that a kind of psycho-pleasure works within himself at this moment which has strapped him ahead to forget the melancholy of the past. The sadness had touched him severely once, and Biswas wants to forget it forever. Bhattacharyya states that it is natural for a human being to pursue happiness. It seems that Biswas's autobiography is not only a series of memories but, as Anuradha Bhattacharyya mentions, a critique of the 'bhadralok' community of the Bengali society. There is a suppressed political influence behind the hierarchical stature of the

Bengali society where the 'bhadralok' community is relishing a higher status whereas the 'namasudras' are at the bottom and are always living on the edge, in a battle for endurance and to sustain the lives of their families.

In a conversation with Jaydeep Sarangi, Manohar Mouli Biswas commented on his autobiography that this autobiography is nothing but the life of a child-labor who had worked in the agricultural field along with his poor and illiterate parents. The hardship of a particular caste-group people, say Namasudras and who had been previously called 'Chandals' during the times of his forefathers and who had been living in the rural marshy localities and mainly living on agriculture are revealed here. It's a story about how they have been marginalized economically and socially in their life and their struggle to move forward. In my opinion, Biswas's words largely imitate the inhumane nature of the society of which, we are a part, and the constant struggle of the marginal community to sustain their livelihood whereas the 'bhadralok' community of our society is privileged with the resources to sustain their living quite easily and in a far more luxurious manner which is unimaginable till date for the Dalits.

Among the great creators of Bengali Dalit Literature, Manohar Mouli Biswas stands out as a towering figure in the history of Bengali Dalit Literature. Biswas laments for the state of inhumane practices in Bengal and quite naturally relates those sufferings of the marginal communities to the sufferings of his own life. He opines that the caste-biased society is to be convicted for the negligence of the governments towards the Dalits. The upper castes play the role of evil sovereignty which controls a caste hierarchy within the "secular" Bengali society and thus oppressing the people belonging to the Margins by being a dictatorial Center.

According to Angana Dutta and Jaydeep Sarangi, the autobiography depicting pleasures in the marshland is beautiful as they owned land, huts, nal groves, cows, and paddy fields. The sense of 'deprivation due to discrimination' is psychological and is not fully substantiated by the text. It is 'deprivation' due to relentless nature, the remoteness of his land, the landscape he was born in. Biswas mentions his agriculturalist background that about 80 percent of his community produced the harvest in the wet earth and fed the whole of Bengal. He has spoken of 'leaving behind' his 'ugly profession'. He says that the profession of his forefathers is not ugly, nor inferior, he uses the expression 'ugly' from a sense of hurt, hidden in the depths of his heart. I completely agree with Angana Dutta and Jaydeep Sarangi as it is evident that the sense of deprivation due to discrimination is largely psychological and is not fully substantiated by the author in the text. The

author's sense of pain and psychological anguish can be well felt by going through the lines of his autobiography alongside beautiful depictions of the marshlands where he spent his childhood, although growing up within extreme hardships.

### III. PORTRAYAL OF THE INHUMANE SHALLOWNESS

"Red flag has thirst for blood;/ A rose of revolt."— from Manohar Mouli Biswas's poem 'Sangram', translated by Jaydeep Sarangi by the name 'Warfare', depict the excruciating anguish in the heart of the author of *Surviving in My World: Growing Up Dalit in Bengal* through the spectrum of his community as a whole, which he envisioned as a new world within the subaltern world. The "red flag" is a symbol of revolt whereas the "thirst for blood" signifies the deep longing for revenge on the hegemonic autocracy by those who are marginalized from mainstream Bengali society. Biswas has time and again tried to dismantle the socially destructive practice of casting aside the Dalits or marginal people by the people in power, who relish their practice of neglecting their kin, the Dalits of Bengal.

Originally the work *Surviving in My World: Growing Up Dalit in Bengal* was written by Manohar Mouli Biswas in Bengali and was published in 2013 with the title *Amar Bhubane Ami Beche Thaki* whereas the English translation of the text was presented in 2015 and carries a subtitle: *Growing Up Dalit in Bengal*. If compared to the thriving translations of Tamil and Marathi Dalit literature, no significant work has been done with Bengali Dalit writings. *Surviving in My World: Growing Up Dalit in Bengal* is the first Bengali Dalit autobiography translated into English. The translators, Angana Dutta and Jaydeep Sarangi speak briefly, in the preface, about the 'biggest challenges' they faced while trying to 'recreate for an English-reading audience, the unfamiliar artifacts, sceneries, soundscapes, fragrances, dialects and emotions of life experienced in more than half-a-century-old Bengal' (Dutta, 2015, Sarangi, 2015, p. xxii). The act of translation presents a multi-layered act of interpretation. If autobiography is itself an interpretation of one's life, translation adds a second layer of interpretation and the final translated text is offered to the reader's interpretive skills.

*Surviving in My World: Growing Up Dalit in Bengal* is a poignant delineation of the life of Dalits in Bengal before and after the 1947 Partition. Fragments of memories from the author's childhood narrate the fate of the caste-ridden community of Namasudras, who live in a marginal small village in East Bengal. Designated by the 'babus'<sup>5</sup> as 'pork-eating' *namas* (Biswas, p. 9), Biswas's community was objectified as a lower untouchable caste



and shunned by the upper-class, who would neither enter their neighbourhood 'nor think about sit and eat together with them' (Biswas, p. 10). Biswas envisions his father's hardships to sustain the livelihood of the family, as hunger haunted their lives; they were dependent on the river Kali for food. Biswas memorises the year when the rice fields were submerged underwater due to flood and the crops were destroyed by brackish water, *'Famine descended upon the people of kali and Chitra riverbanks... there was not a bit of rice in anyone's home. Almost everyone started spending their days in starvation'* (Biswas, p. 24). People had to adapt to this harsh environment to survive as they were left on their own, with no governmental intervention. Alike Prisnika, *'growing up like the water hyacinth and dying like it, uncared for'* (Biswas, p. 48), Biswas himself had to make out his formulae of survival. The harsh nature in Bengal taught him his first lesson against passivity. He elaborates a period in his childhood passed with a strange passion for fishing. He used to observe the movement of fish for hours and tried to learn their habits. The society of fish, as Biswas mentions, was also governed by a distinct social hierarchy of aristocrats and non-aristocrats. Biswas could easily distinguish a category of fish, the *'chuno, puti, koi, magur fishes'* (Biswas, p. 72), which behaved like lower castes: *"They were just happy to remain alive. The level of their demands was humble. They were joyful just to live. Their presence beside the aristocrats was completely unwanted, a mismatch. This is what I saw. I found profound similarities in the people of my community with those non-aristocrats."* (Biswas, p. 72)

Biswas decided to walk against the wind and found the best means of the change in education during those long hours of observation. Manohar was a first-generation learner from his family as coming off a Dalit background, his predecessors could not imagine being educated within the malignant caste-obsessed society of Bengal where only children of the 'bhadralok' class could only get into schools; the rest were seen less humanely. The question of education opens his text. *'The children must get educated'* (Biswas, p. 1) is his father's often repeated sentence, recollected with great pleasure. The first two sentences, exhibit a contrasting space with a thatched hut and mud veranda, juxtaposed with the father's inspiring words, implying the importance of education in changing people's lives. The story of getting the education and the adversities Biswas tackled in getting rudimentary school supplies to roam across the whole autobiography. This fascinating story of triumph acts as a poetic justice where a Dalit individual overthrows a diseased social system.

It is quite evident from Biswas's own experiences that there is a social hierarchy within the larger form of the Hindu society. Although the people belong to the same

religion, i.e., Hinduism, they are divided by the millennia-old malpractice of caste-division. Unlike in many parts of the world where racial division played the most cynical role in fragmenting mankind, in India, the fragmentation is rooted deep inside the Hindu religion, which dictates the division of people according to their caste: Brahmins, Kshatriyas, Vysyas, and Sudras accordingly. The 'sudras' have since the Brahmin-dominated ages, have been used by the upper castes of India for their well-being whereas the 'sudras' themselves are treated in a much less humane way.

Biswas delineates excruciating episodes of suffering and torment, keeping away any form of pathos or self-victimization, he simply states, *"Just as everyone is proud of their community, I am no exception"* (Biswas, p. 57). The autobiography ends with the remembrance of a personal trauma related to his caste. The final episode where the mother of Rushita, the girl he used to love, described the impossibility of their marriage because he belonged to an untouchable caste, remains deeply encrusted in his memory: *'The words with which Rushita's mother had bade farewell remained alive as a deep wound time could not heal'* (Biswas, p. 85). Recollecting these agonising memories endows the autobiography with a testimonial quality crucial for any response to trauma. Though Biswas systematically utilized the word 'autobiography' in his book as well as in interviews, the translators added the proposal in their introduction using the term '*testimonio*' to focus on the woes of a whole group or community of Dalit people. Beverley (2004: 41) provides a pertinent definition, *'Testimonio represents an affirmation of the individual subject, even of individual growth and transformation, but in connection with a group or class situation marked by marginalization, oppression, and struggle.'* (Beverley, 2004:41) Seen from this perspective, Surviving in My World offers a significant case of testimonio, documenting the life of Bengali Dalits. Indeed, Biswas pens down the stories of 'a community that remained neglected away from the watch of the nation's administration. The people born in nature lived in their way and even died in their way' (Biswas, p. 48). In India, Dalit autobiographies are in many ways, the oppositional resistant 'micro-narratives' that retrieve "the small voices of history" (Guha, 1996, p. 1-12). The narrative sometimes takes the form of 'witness' or 'testimonial literature' where the narrator both witnesses and takes part in the events of witnessing simultaneously. Unlike the Dalits of another part of the country, Dalits in Bengal are the victims of politics of exclusion in the meta-narratives of history and social discourse. Interrogating My Chandal Life: An Autobiography of a Dalit (2017) by Manoranjan Byapari also unfolds the very tendency while depicting the strikingly suppressed and alternative history of the marginalization of Bengal. It is a vivid



Kunstlerroman<sup>6</sup> of an iron-hearted artist. Byapari's battle against all odds for survival from evanescence towards the budding manifestation of being a writer and grabbing a prestigious position in society has numerous layers underneath. Each chapter of Byapari's autobiography speaks for the suffering, trauma, and resistance movement in the odyssey of a self-proclaimed hero who engages in the war against the hypocrisy and corrosion of the existing political and social scenario.

Biswas, in the Introduction<sup>7</sup>, mentions that in their world there are people who *"have no taste for narrations of pain"* (Biswas, p.xix) and later on asserts in an interview with Jaydeep Sarangi, *"a kind of psycho-pleasure works within me at this moment which has pushed me ahead to forget the melancholy of the past... The sadness had touched me severely once, and I want to forget it forever."* (Sarangi) The shallowness of the Bengali society that compelled Manohar Mouli Biswas to create his world of suffering in *Surviving in My World* reflected through his words when he was interviewed by me.

In the interview of Biswas (given later in this paper), we can quite evidently observe his disappointment towards the Bengali society, of which he was an integral part. Although he grew up in a Dalit family, he was in some ways optimistic about the societal condition of Bengal which he hoped would become egalitarian but he gradually became frustrated and enraged when he witnessed the unchanged, malignant nature of the caste-obsessed face of the society he lived in. A shocking experience in the vicious caste-obsessed society was when he came to know about the heartbreaking news of the death of a Dalit girl named Chuni Kotal, who was insulted by her teacher in front of her classmates and was compelled to commit suicide whereas the people responsible for her death did not receive any punishment from neither the justice system nor the government of Bengal at the time. This provoked Biswas and many other noteworthy marginal voices to raise protests against such inhumane practices. According to Biswas, a world within the world that is visible around us had become uncovered at this point of time. There was a visible barrier between the 'bhadrak' community and the "namasudra" community within the Bengali society.

According to Sankar Prasad Singha and Indranil Acharya in *Survival and Other Stories: Bangla Dalit Fiction in Translation* (2012), Marxists in India have always shied away from addressing the caste issues in public. For them, caste does not exist at all. Their rhetoric is all about class and class alone. This does not mean that the caste system does not exist in Bengal. Issues relating to caste discriminations have been addressed in the past by many well-known writers of Bengal, not to mention

Bankimchandra Chatterjee and Rabindranath Tagore. Dalits in Bengal, as elsewhere in India, have been ostracized and neglected throughout these years by the caste society. The stories in the anthology expose how inhuman treatments are meted out to the Dalits by the upper castes.

### **Interview of Manohar Mouli Biswas taken by Sutadripa Choudhury on 29<sup>th</sup> December 2019 at 651, V.I.P. Nagar, Kolkata 700100**

**Q.** What pressurised you to narrate on the behalf of the people of your community?

**A.** Every great literary piece achieves its height when it portrays the sufferings of the downtrodden people of the society. In Bengal, writers have written about the sufferings of the marginal people but being a part of the 'bhadrak' community of the society, their views are often seen to be critical rather than showing the unjust acts ushered upon them by the people in power. This has compelled me to write a literary piece from my own experiences in this unjust Bengali society.

**Q.** What was the condition of the marginal people in Bengal during your childhood?

**A.** The people, who, according to the evil 'varna' system<sup>8</sup>, were at the bottom (i.e., 'namashudras'), were not treated like human beings by the upper caste people. All the laborious works were imposed upon them and they were denied their money after toiling like animals for the people who treated them as untouchables.

**Q.** What nature of oppression did the people of your community face?

**A.** We got the subtitle "namashudras" not very long ago. Our community was originally called "Chandals"<sup>9</sup>. In the *Manusmriti*<sup>10</sup>, there are sixteen passages where various cruel depictions of rituals concerning 'Chandals' are given. There are also descriptions of sacrificing 'Chandals' on particular days and hours which are termed as auspicious in the 'Manu'. So, you can clearly understand what regards the upper castes of the Hindu society in India have had for us for centuries.

**Q.** Can you enlighten us on any particular incident concerning insult to any marginal person for gaining the education in Bengal?

**A.** Indeed, I remember the horrific incident concerning a Dalit girl named Chuni Kotal. She was verbally abused by her teacher at college in front of her classmates for coming from a Dalit background. She eventually committed suicide and the people responsible for her death were not convicted. This is the situation of Dalits in Bengal when it comes to education. The upper castes can

never tolerate a Dalit individual climbing up the social ladder.

### CONCLUSION

In his phenomenal poem "Phoolan" (translated by Jaydeep Sarangi), Biswas writes: "Oh! Phoolan, you have come from/ The lowest caste/ From a marginalised village." This portrays Biswas's world of suffering, in which, the rebellious marginal woman named Phoolan Devi also resided. Biswas mentions the words "lowest caste" to depict the fragmented society in Bengal and also the shallowness that has engulfed Bengali society for ages. Biswas warns the oppressors to be aware that although the Dalits resist the oppression, they can still fight back like Phoolan<sup>13</sup> and raise their voice against this hegemonic tyranny. The depiction of pleasures in the marshland in *Surviving in My World* is beautiful. They owned land, huts, nal groves, cows, and paddy fields. The feeling of "deprivation due to discrimination" is psychological and is not fully substantiated by the author in the text. In many ways, the "deprivation" is due to relentless nature, the remoteness of his land, the landscape he was born in. *Surviving in My World* by Manohar Mouli Biswas is the portrayal of a remote, natural landscape and life of a pre-Independence Dalit community. In this book, he narrates experiences such as raising paddy, fishing, purchasing pigs, rowing boats on shallow water, plucking fruits and flowers for food, mattress-weaving, and catching birds as unique experiences of his community. To the reader today, such descriptions appear fantastic and cause nostalgia in the writer as well. He writes: "This is the autobiography of remembering the bygone memories of my community." (Biswas, p. 78)

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# Archetypal Criticism: A Brief study of the Discipline and the Sempiternal Relevance of its Pioneers

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**Abstract**— Northrop Frye was a Canadian literary critic and theorist. He was born on 14th July, 1912 in Sherbrooke in Quebec, Canada. Harold Bloom called him a “Miltonic figure” (qtd. By Bloom in an interview) of literary criticism for his exemplary and original contributions to the field of literary criticism. Frye was educated at the University of Toronto where he was a theology and philosophy major. He then did his postgraduate degree in English at Merton College, Oxford. In 1939 he returned to Canada and started teaching at Victoria College, University of Toronto where he spent the rest of his literary career. Northrop Frye is viewed as a pioneering critic of archetypal criticism. His first book *The Fearful Symmetry: A Study of William Blake* written in 1947 was a highly original study of Blake’s poetry and is considered a seminal critical work. He shot to international fame with the publication of his book titled *The Anatomy of Criticism: Four Essays* written in 1957 “which redirected American literary theory away from the close reading of New Criticism and towards the larger meanings of literary genres, modes and archetypes.” (Drabble 386). Regardless of the critical evaluation, he stressed on a value-free science of criticism. Frye in most of his works elaborate a comprehensive map of the literary universe in a schematic series of classifications. He has written over twenty books on various subjects including culture, myth, social thought and archetypal theory. His famous works include *The Fables of Identity: Studies in Poetic Mythology*, *Secular Scripture*, *The Great Code: The Bible and Literature*, *Spiritus Mundi*, *The Well-Tempered Critic* and *Northrop Frye on Shakespeare*. Frye was a polymath who had extensive knowledge on various subjects such as western culture, archetypal criticism, religion, anthropology et cetera. *The Fables of Identity: Studies in Poetic Mythology*, published in 1963 is the collection from which the essay “The Archetypes of Literature” is taken. It was originally published in *The Kenyon Review* in 1951. Frye analyses literature with respect to various rituals and myths. He drew inspiration from many sources including the Bible, Blake’s prophetic books, Oswald Spengler, Sigmund Freud and James George Frazer. But the main source of influence was the Swiss psychologist Carl Jung. Frye was immensely influenced by his account of the collective unconscious. But ironically Frye objected to being called a Jungian critic because he said that the literary critics should be concerned only with the ritual or dream patterns and need not concern themselves with how the symbols actually got there.

**Keywords**— Archetype, The Collective Unconscious, Northrop Frye, C.G Jung, Freud.

## I. ARCHETYPES AND ARCHETYPAL CRITICISM

The word archetype arises from two Greek words *arche* meaning beginning and *type* meaning imprint. William K. Wimsatt and Cleanth Brooks say in *Literary Criticism* “archetype, borrowed from Jung, means a primordial

image, a part of the collective unconscious, the psychic residue of numberless experiences of the same kind, and thus part of the inherited response pattern of the race.” (709). The inception of the archetypal hypothesis dates back to the ancient times of Plato. His *eidos* or ideas were mental forms imprinted in the soul before it arrived in this

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world. Eidos embodied the fundamental characteristics of a thing and not its particularities and hence they can be called collective. The main exponent of archetypal criticism is Carl Gustav Jung, who pioneered the concept of archetypes in his book *The Spirit of Man, Art and Literature* in 1922. He was a student of Freud and was the first critic and philosopher to give prominence to the term archetype. He introduced the theory of the “collective unconscious” or racial memory by which he meant that in the unconscious there are images or patterns that are not derived from personal experience but are inborn. The unconscious aids the individuals to maintain a balanced psychological state. He says that archetypes are the contents of the collective unconscious that can be found across cultures. Archetypes are symbols, characters and motifs that stir a primary feeling in the mind of humans everywhere.

Archetypal critics argue a universality in literature by pointing to a recurring pattern embedded in the cultural psyche. It is built on the belief that every work of literature can be categorised and fitted into a larger framework that encompasses all literature. Archetypes are the clues to finding wholeness. An image, symbol or motif should recur throughout literary history for it to be approved as an archetype. An archetype is an original template from which copies are made.

## II. JUNGIAN ARCHETYPES

Jung described archetypes as patterns of psychic energy originating in the collective unconscious and finding the most common and most normal manifestation in dreams. He delineates four archetypes of man that are Persona, Self, Shadow and Anima/Animus. Persona traces its etymological roots to a Latin word that means ‘mask’. It is how we present ourselves to the world. The Self represents the unified unconsciousness and consciousness of an individual. Jung represented Self as a circle or mandala. Shadow is the archetype of primal instincts including sexual desire and life instincts. It exists as a part of the unconscious mind and are composed of repressed ideas, weaknesses, desires and shortcomings. Anima is the feminine image in the male psyche and Animus, the male image in the female psyche. They represent our true self. Hence anima is the female aspect in men and animus the male aspect in women and its combination is known as syzygy or the divine couple.

## III. JUNG’S UNIVERSAL CHARACTER ARCHETYPES

He further identified twelve universal, mythical character archetypes that inhabit our collective unconscious. They are Ruler, Creator, Sage, Innocent, Explorer, Rebel, Hero, Wizard, Jester, Everyman, Lover and Caregiver. These are further categorized into three types-the ego types, the soul types and the self-types.

## IV. ARCHETYPAL SITUATIONS, SUBJECTS AND IMAGES

These are the situations, subjects and images that are recurrent throughout the cultures. Archetypal situations include rivalry between brothers, the longing for a father figure, country bumpkin coming to the city for the first time, the tension between different generations. Archetypal subjects include birth, love, war, guilt, redemption, death. Archetypal images include lion, eagle, ox, serpent, dove.

The first systematic application of Jungian ideas to literature was made in 1934 by Maud Bodkin in *Archetypal Patterns in Poetry*. James George Frazer, an anthropologist in his book *The Golden Bough* makes a detailed study of magic, myth and religion of different races. Christopher De Quincy, the philosopher and anthropologist suggested that archetypes are ancestral cyclic patterns shared across culture as countless forms buried deep in our collective unconscious. Frye strays from the Jungian theory and insisted on a Lamarckian view of genetic transformation of archetypes which Jung explicitly rejected. Joseph Campbell, the famous twentieth-century theorist in his seminal text *The Hero with a Thousand Faces* (1949) introduces the concept of monomyth. It refers to the theory that views all mythical narratives as variations of a single great story. He lists eight-character archetypes found throughout a hero’s journey and these are Hero, Mentor, Ally, Herald, Trickster, Shapeshifter, Guardian and Shadow.

## V. SUMMARY OF THE ESSAY

Northrop Frye’s famous essay “The Archetypes of Literature” is divided into three parts. In the first part Frye elucidates what an archetype is. In the second part of the essay he talks about the inductive study of works concerning archetypal criticism and in the third part he talks about deductive analysis. Frye in the beginning of his essay distinguishes between two types of criticism: meaningful criticism and meaningless criticism. Meaningless criticism doesn’t help the systematic structure of knowledge about a work of literature.

Frye puts forward the statement that it is impossible to learn literature. It has to be felt and savoured. What one learns actually is the criticism of literature which is the



only thing that can be taught. He asks why criticism cannot be viewed, at least, partly as a science. He says that just because it is part of art doesn't mean that it cannot have an organised system. Frye again gives momentum to his arguments by saying that many areas in literature are, in fact, scientific like prosody, phonetics, philology and other activities such as editing the text investigating the source and so on. He says so because they adhere to a set of patterns. Literature is the central division of Humanities. He says that literature borrows both from history and philosophy. Criticism holds only a sub-position. Hence to get a systematic understanding of literature, a student of the subjects turns to his historians for information about events and philosophers for ideas. "In defining genuine criticism Frye shows how it is connected to but different from philosophy, theology, history and social sciences, meriting autonomy as a rigorous and comprehensive professional university discipline." (Leitch 1444). Northrop Frye makes an interesting statement concluding the second paragraph of the essay. He says, "criticism would be to art what philosophy is to wisdom and history to action."

Criticism majorly deals with a sort of commentary. Frye says that unlike scientific researchers the critics engage in a sort of over-glorified verbosity that has no tangible meaning. If we attempt to get an understanding of criticism we will be thwarted by unstable generalities, abstract comments on the value and highly rhetorical statements. He criticizes this hollow nature of criticism by suggesting that they are pseudo-propositions which are statements that seem meaningful at first glance but turn out to be meaningless once they are philosophically analysed. Hence this is the first argument that Frye puts forward in the essay where he makes a distinction between meaningful and meaningless criticism. He rejected critical evaluation in favour of a value-free literary science. He dismisses value-judgments as they mostly reflect the sociological and psychological influences that made the person say it. He observed that the thing missing from the current criticism was a central hypothesis or a principle to co-ordinate everything that lay in a disarray.

Frye uses the terms centripetal and centrifugal to describe the different critical methods. Criticism is centripetal when it moves inward and towards the structure of the text and it is centrifugal when criticism moves outward from the text to the outer world. When you study only in an analytical sense a centrifugal force carries you away from the centre which is indubitably literature itself. He then describes and differentiates between structural and historical criticisms. The Formalist Critics go centripetal where they delve deep into the structural pattern of the text. According to them, literature is a closed coherent

system that prevents the infiltration of external elements. They say that to keep the study of the structure of a literary work one needs to learn the complexities and should expel any external factors that do not aid the immediate comprehension of the text. Although he admits the merits of structural analysis, he also envisages its shortcomings. This method is an anti-thesis of background study for criticism. Frye is an extraordinary synthesizer. He resolves this conflict by finding a meeting point between the opposing criticisms. Archetypal criticism is the synthesis of structural criticism and historical criticism.

Frye calls criticism a science. He dismisses the belief that a critic need not concern himself with finding out more than the meaning given by the poet in the poem. He shuns this belief as a fallacy. He states that it takes time for an individual discipline to identify itself as "a totally intelligible body of knowledge" and this is common in every form of sciences. Frye says that a combination of inductive and deductive analysis is necessary for the right manner of criticism.

In archetypal criticism, the critic holds the centre stage. He says that the critic takes over from where the poet left off. Every poet has his own private mythology of symbols and images which he is oblivious of. He showed how these symbols covertly take their places in the works of certain authors. Frye enquires about the origin of the genre and observes that the social conditions and cultural demand produced the work of art in that genre. The social and cultural milieu is responsible for the birth of a text. Hence historic inductive method helps the reader in understanding not only symbols, images and myth but also the very genre itself. Literary historians find images, symbols and motifs in texts across history and conclude that they have a common origin. He gives the example of W. H. Auden's work *Enchaféd Flood* where he examines the images of the sea. The symbols of the sea are not confined to the poems of Keats, Shelley or Coleridge but emerge as a much bigger symbol of literature. Frye synthesized structural criticism and historical criticism and formed a new type of literary criticism known as archetypal criticism. He asserts that archetypal criticism is a meaningful criticism. Archetypal criticism interprets a text concerning the cultural patterns involved in it and these cultural patterns are based on myth, rituals, race, nation or social group. He gives the example of the grave-digging scene of Hamlet in Act 5 Scene 1. For the archetypal critic, this scene is inlaid with rich references. In order to decode the intricate layers of meaning, the critic travels back to the works of J. Wilson Knight and Caroline Spurgeon who called to attention Shakespeare's patterns of imagery and symbolism. He then takes a step back to analyze A.C. Bradley's commentary on the psychological



study of the characters. A step back more to Shaw and E. E. Stoll who focused on the relationship of Shakespeare's play to the dramatic conventions of the Elizabethan and Jacobean age and finally to the Liebestod which is a German term meaning 'death of love' specifically an operatic aria or duet on the suicide of lovers or more generally the thematic linking of love and death. Therefore, Frye proposes that the story of Hamlet has its origins in a primitive nature myth.

Frye proposes a series of literary interventions from the critics in a prescribed order. He considers archetypal criticism as an all-inclusive term. He seeks help from scholars belonging to various fields of expertise. This includes utilizing methods of many specialist at every stage of interpretation. The editor has the duty to clean up the text for detailed study and analysis, the rhetorician examines the narrative of the text, the philologist scrutinizes the choice and significance of the words and the literary social historian studies the evolution of myth and ritual in society. Then the literary psychologist will shed light on the psychological and psychoanalytical readings inside the text and detailed study of the genre. The literary historian needs to be consulted for the study of the archetype the literary anthropology. He traces the sources of Shakespeare's Hamlet to the Hamlet legend described by Saxo Grammaticus in the 13th-century Danish history in his book titled *Danes Gesta Danorum* and from there he further traces its source back to the nature myths which were prevalent during the Norman conquest period.

In the third part of the essay, Northrop Frye talks about the deductive analysis where the meaning of the work simmers down from the general truth to the particular truth. He says that some arts move in time and the recurrence is the central principle. He makes a distinction between the temporal and spatial art. the temporal is for music and spatial is the pattern. The organising principle is a recurrence or pattern. In temporal, there is a rhythm that repeats and in spatial, a pattern that repeats. He opines that literature is an intermediate between music and painting. Frye believed that the origin of a narrative is from human rituals and there are unconscious repetitions and patterns. In nature certain activities of animals like the mating dance of birds are ritualistic. But in the human world rituals are more of a voluntary effort. All the important recurrences such as day, the phases of moon, seasons etc. have rituals attached to them. Unlike rituals, the patterns of imagery are epiphanic or oracular. While these epiphanies manifest into proverbs, riddles, commandments and etiological folktales they already possess a considerable amount of narrative in them. Frye juxtaposes rituals and patterns and says that both are important and are the two integral parts

of the myth formation. Myth is a pivotal informing power that gives archetypal significance to rituals and archetypal narrative to the oracular. Myth is archetype and vice versa, but we use the term myth relating to narrative and archetype when we speak about significance. writers use the patterns in their work consciously or unconsciously and it falls upon the critic to detect these archetypes and to explicate the patterns in the work.

Frye takes three similar cycles in nature which are the Solar cycle, the seasonal cycle of the year and organic significance of human life and pinpoints a single pattern of significance from which a myth constructs a central narrative. Mythos is the Greek word for 'plot' or 'story'. Myth forms its narrative around a figure who is partly the sun, partly vegetative fertility and partly a god or archetype of the human being. Frye has tremendously borrowed from the works of Frazer and Carl Jung. Their works on archetypes and myths have usually influenced Frye and it is evident in his essay. Frye then proceeds to make a classification of the archetypes. He formulates four phases of Myth.

## VI. THE PHASES OF MYTH

The first one is the dawn, spring and birth phase. Myths surrounding the birth of a hero, his revival and resurrection, of creation and the defeat of the power of darkness, winter and death. The subordinate characters are the father and mother. This archetype is characteristic of dithyrambic poetry which was an ancient Greek tradition of poetry dedicated to the Greek God of fertility and wine, Dionysus. Here Frye uses the term comedy in the traditional meaning of the word. He means that the hero starts at a low point and ascends to a higher position as the story progresses.

The second is the zenith, summer, marriage or triumph phase. This constitutes the myths of apotheosis- the elevation of someone to a divine status, of sacred marriage and entering into Paradise. The subordinate characters here are that of the companion and the bride. This is the archetype of romance. Romance is correlated with summer because in this mythos the hero goes on minor adventures and falls in love. Romance is correlated to summer because summer shows the culmination of life in the seasonal calendar. Romance always culminates with some sort of triumph, usually in the form of marriage.

The third one is the sunset, autumn and death phase. The myth of fall, of the death of God, of violent death and sacrifice and of isolation of the hero. Subordinate characters are the traitor and the siren. He does not use the word tragedy to denote sadness. In such a narrative the main character descends from his initial point. Also, from

the bright state of summer, it has reached a point of degeneration and decay. Autumn is the dying stage of the seasonal calendar and it parallels the 'fall' of the protagonist.

The fourth one is the darkness, winter and the dissolution phase. The myth of triumph of the dark powers like the floods and the return of chaos, of the defeat of Hero and Gotterdammerung which means "twilight of the Gods" in German. It shows a collapse of a society or dream marked by catastrophic violence. The subordinate characters are the ogre and the witch. This is the archetype of satire and irony. It is called ironic because in winter everything is in a state of frigid dormancy. Everything appears stagnant and lifeless. But that is not a permanent condition. Like Shelley said, "If winter comes can spring be far behind?" Winter is followed by spring which will bring out the world from its state of inertia and it will once again blossom and start to bustle with activity.

The seasons are associated with native parallels also

- Summer – comedy.
- Spring- romance
- Autumn- satire
- Winter- tragedy

Frye's analogy of the cycle of mythoi asserts how human lives and their expressions draws influence from the processes of the natural world. Nature is the mother of metaphor and story. Therefore, comedy, romance, satire and tragedy are the four classifications of myth that Frye identifies, and these four myths combined to form the quest of the hero or the quest myth.

## VII. THE QUEST MYTH

In most religions, there is a central quest by the heroes which becomes the narrative structure of the religious scriptures. Among the Christians, the quest-myth is that of a Messiah who goes on a quest for the Holy Grail. The literary critic then takes the sacred religious scriptures as the primary documents that have to be studied to obtain a comprehensive view of the archetypes and the recurring patterns. The critic makes a study of the genres and he zooms in to elucidate a text in terms of a myth. This type of criticism is called the inductive method of analysis where the critic moves from the general truth that is a myth, to the elucidation of the particular truth in a text. Frye calls the Quest Myth the original starting point of all the genres. Hence the inception of all the literary genres lies in the ancient narrative of quest myth. Northrop Frye proceeds to talk about the two authorities of archetypal criticism who influenced him hugely. The first one is Carl Jung and his

concept of a collective unconscious or racial memory. Jung came up with the theory of collective unconscious' which meant that a civilized man unconsciously preserves the ideas and values of life followed by his ancestors and these are expressed unconsciously in the societies. Frye cites the example of Ruth Benedict's book *Patterns of Culture* in which he distinguishes between the Apollonian and Dionysian cultures, named after the Greek gods Apollo and Dionysus. The Dionysian cultures are ostentatious and flamboyant while the Apollonian cultures have value, restraint and modesty. Schiller, the famous German classicist makes a distinction in his work *On Naïve and Sentimental Poetry* between naïve and complex poetry. He views Greek poetry as primitive and original while sentimental poetry of the current age is sophisticated, complex and derivative. But they hark back to the naïve (period).

Frye attempts to find out the similarity between religion and literary criticism. In criticism, the hero is treated as a remnant of human. As far as the critic is concerned, God is a character in a human story like in the case of John Milton's *Paradise Lost* and the Bible. Criticism concerns itself only with the conceivable and not the explainable which is the same case with religion. The epiphanies that laid the foundation of criticism and religion cannot be theorized into tangible facts for they originate from the subconscious, from the dreams. It is internally a cycle of waking and dreaming which corresponds to the natural cycle of light and darkness. The daytime is when the man feels fear and frustration and the nighttime when his libido or forces life is activated. Frye wonders whether the correspondence between these two antithetical factors the original source of all imaginative life is. The correspondence between the antithesis is where art begins. Plato said that "art is a dream for awakened minds". Therefore, the communion of these antithetical forces makes a man able to perceive truth both in religion and literary criticism.

In myth god or hero is important because these characters who are portrayed like humans have superhuman powers over nature and this overtime gave rise to the vision of an omnipotent personality. The hero in the myth enters a world of apotheosis that is he is elevated to the status of God. In the world of apotheosis, hero moves away from the moving cycle of quest myth where triumph is temporary.

Frye elucidated the central archetypal images. The vision of innocence in the human world correspond to the unfallen world of heaven in religion and this vision may be called the comical vision of life. The tragic vision sees the quest only in the form of its ordained cycle. Frye gives us a table of contents where he attempts to decode the central

pattern of the comic and tragic visions. The context of a genre determines how an image or symbol is interpreted. Frye outlines five different spheres in his schema namely, human, animal, vegetation, mineral and water.

### VIII. THE COMIC VISION AND THE TRAGIC VISION

The comic vision of the human world is a community. The hero is a representative of the desires of a reader. Here the archetypes of images are symposium, communion, order, friendship and love. Marriage or and equivalent communion takes place in the comic version of the life. In the tragic vision of the human world, there is tyranny, anarchy, isolated man, leader backstabbing the followers, bullying giant of romance, deserted or betrayed hero. In addition to this, there will be a harlot, witch or various versions of a terrible mother. The human pattern is followed by divine entities and heroic and superhuman characters.

In the schema of the animal world, the comic vision of the world is presented as a community of domesticated animals usually a flock of sheep or lamb and gentle birds like the dove. the archetypes of pastoral images are prevalent. In the tragic vision, the animal world is infested by beastly creatures, birds of prey, wolves, vultures, dragons, serpent and other monsters.

In the vegetable world of comic vision, the images of garden, grove, park, a tree of life, rose or lotus recur. These are the archetypes of Arcadian images like Marvell's green world, of Shakespeare's forest comedies. The tragic vision of the world includes images such as a sinister forest like the one in *Comus* of Milton or the forest at the opening of Dante's *Inferno*, wilderness, tree of death.

In the schema of the mineral world, the comic vision of life includes images such as a city, or a building or temple or a stone presented as a glowing precious stone. The whole comic series especially the tree is conceived as fiery. archetypes of geometrical images such as starlit dome are also present. In the tragic vision of life, the mineral world of myth is seen as rocks, ruins, a geometrical image like the cross.

In the comic vision of life in the unformed world, there is a river, usually fourfold which influenced the Renaissance ideal of the four humours. In the tragic vision, the world gets transformed into the sea, the images are of dissolution and the myths of a flood. The amalgamation of sea and beast images give us leviathan like monsters. Frye takes W. B. Yeats's *Sailing to Byzantium* as a perfect example for the comic vision of life presented by the city, the tree,

the bird, the community of sages, geometrical gyre and the detachment from the cyclic world. Romance, tragedy, irony and comedy are the four aspects of essential unified myth or quest myth.

### IX. MERITS AND DEMERITS

The advantages of archetypal criticism are that it studies an individual work as a part of the whole web of literature. This form of criticism liberates it from the bondage and determinism of social history and frames a new literary history. Hence, archetypal criticism makes literary criticism more scientific by giving laws that govern literature.

The main disadvantage of archetypal criticism is reductionism which means that this type of criticism reduces the whole of literature to a mono myth that is a quest myth. Another disadvantage of this lies in the fact that there is arbitrariness in the use of taxonomy and categorisation of literary works. The excessive emphasis laid on uniformity may lead to the dismissal of the uniqueness and the artistic integrity of a particular work. Another shortcoming of archetypal criticism is that it gives too much emphasis on the crude and unverifiable myth hunting. It may focus more on finding a ubiquitous universal pattern in the text rather than appreciating its unique elements. In the postmodern era where the lines between genres have blurred, Frye's schema becomes redundant or insignificant. Archetypes constantly need to be updated to accommodate the changes of times. In postmodern literature, there is a considerable increase of experimental works and innovating narration. These works may be an amalgamation of two or more genres and hence cannot be categorized into just any one of Frye's mythoi. *Waiting for Godot* by Samuel Beckett is such a work. It blends elements of tragedy and comedy and is a tragicomedy. Due to the influx of critical perspectives, archetypal criticism and Frye's influence diminished in the latter half of the twentieth century.

### X. CRITIQUE OF NORTHROP FRYE AND HIS THEORY

Frye and his concepts are considered obsolete by modern critics. Terry Eagleton is said to have remarked in a debate "Who reads Frye now?" William Kerrigan remarked that during his heyday Frye has exercised the literary canon like no other. But now his popularity has considerably waned and "The feminists, post-modernists, new-historians and neo-Marxists have buried him in a grave marked as White Male Liberal Humanist." (198). Many postmodern critics disparaged his attack on subjectivity,

individuation, and the romantic concept of the self. Frye's notion of centre of the order of words crucially rejects Derrida's notion that such metaphors of centre, origin and structure close off possibilities of 'free play'. Frye vehemently dismissed deconstruction and in one of his diary entries, he writes that as a critic he has taken upon himself the task of reversing the deconstruction process that will lead to the extinction of literature and criticism. He calls deconstruction 'suicidal and destructive'. Richard Lane comments that Frye is not in vogue anymore. He says that Frye "attempts to account for the entire field of literary criticism in a totalizing gesture that is now read as deluded." (112). Unfortunately, Northrop Frye and his brand of archetypal criticism do not hold much sway over the literary scene. A shame, no doubt.

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# Online Networking and Social Support among Twitter Users at University of Ilorin, Nigeria

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**Abstract**— Apart from access and ease to use networking sites, online networking is a means to gain knowledge, create and maintain relationships, undertake business transactions, and provides users opportunity to ventilate their psychological and emotional feelings with a view to gaining social support. Against this backdrop, a study was carried out to examine online social networking and social support among Twitter users specifically undergraduates at the University of Ilorin, Nigeria. The objective was to determine the kind of social support Twitter users get through online networking. Anchored on weak ties theory, the study surveyed 310 respondents from a study population of 1,611 based on the Krejcie and Morgan (1970) published table from all the fifteen Faculties at the University of Ilorin. The Google questionnaire was used as instrument of data collection. Findings revealed that respondents seeking social support on Twitter gain primarily financial, entertainment and moral support. The study also revealed an insignificant correlation between the levels of following on Twitter and the magnitude of social support gained. Based on these findings, this study recommended among other things, sustained use of Twitter by users to seek social support.

**Keywords**— online networking, social support, twitter users, undergraduates, weak ties.

## I. INTRODUCTION

A shift in social relations marked the advent of the Internet which facilitates actualization of the world as a global village. The Internet and its corresponding networking sites that broaden media ecology have, therefore, redefined their status. They are no longer mere tools of deriving information but veritable tools for

human interaction. These contemporary interactive communication channels enable people of different social strata especially undergraduates to connect to one another, seek for support, share ideas, experiences, pictures, messages and information of interest. Ellison and Boyd (2013) construe social networking sites as Web based services that allow individuals to construct a public within a bounded system that articulate a list of



other users with whom they share a connection and, view and traverse their list of connections and those made by others within the system. Thus, the natural physical barrier that characterized human networking is blurred thereby facilitating the rapidity and quantum of networking people of near and distant settings make.

In recognition of usefulness of networking sites, Onomo (2012) remarks that they have become widespread tools for communication and exchange of ideas, helping individuals and organizations with just causes to reach a phenomenally vast audience that could hitherto not be reached by traditional media. Some of these networking sites include Facebook, WhatsApp, Wechat, Tumblr, Instagram, Twitter, Google+, Baidu, Skype, Sina Weibo, Line, Snap chat, Pinterest, LinkedIn, Telegram, Reddit. Even as they are numerous, these networking sites are not equitably used across countries. Still, even within a country, while some are predominantly used, the same cannot be said of others. The disproportionate use of social networks is premised on their presence and more importantly, the alluring features meant to suit the different interests of their users. In Nigeria, almost all the aforementioned networking sites are used but in disproportionate magnitude with Twitter among the dominant ones.

Twitter, which is a micro blogging service, emerged as a medium in spotlight through its features. Unlike most online networking sites, such as Facebook or MySpace, the relationship of following and being followed requires no reciprocation. A user can follow any other user, and the user being followed needs not follow back. Being a follower on Twitter means that the user receives all the messages otherwise known as tweets from those the user follows.

Since inception of the Internet and online networking sites, Twitter has attracted numerous users, many of whom using it as part of their daily activities. Twitter, like other social networking site are used through computer alone while others are used with mobile phones. Florunso, Vincent, Adekoya and Adewale (2010) present a larger picture that, in Africa, online networking sites are becoming widely spread

than they have ever been before and it appears that people's perception of this technology varies. Nigeria, being the most populous African country with high number of students with high propensity to use social networking sites and specifically Twitter is doubtless. These online networks especially Twitter do not only serve as tools for entertainment, leisure, business transaction, and academic activities, but also tools for assisting and impacting other members of the society physically, emotionally and psychologically.

To the extent that social networking sites are beneficial, users often read stories of people's misfortune but more importantly their attainment through the publicity (social support) given to them through these online networks. Scholars have, however, characterized social networks to be of more harm than good to their users. They link their reservation to the fraudulent activities of users, mischievous posts, time users invest to consume them, and the degraded quality of information they exchange.

Meanwhile, a scan on literature shows that even as abundant literature exists on online networking and social networking sites, such studies are skewed to definition, history and scholarship (see Boyd, & Ellison, 2007), perception of users towards social networks (see Ngozi. & Mustapha, (2019; Manca & Ranieri, 2013), how information is shared on social networking sites (see Folorunso, Vincent, Adekoya, & Adewale, 2010), uses of online network (see Bello, Inuwa-Dutse, & Heckel, 2020; Apuke & Ayih, 2020), and increased peer support and communication about course content and assessment (see DirVall & Kirwin, 2012) without premium placed on social support. Where literature shows an indication of social media use and social support, the thrust is on older citizens or a narrative review and direction for future research, most of which are foreign rather than situating it in Nigeria (see Meng, Martinez, Holmstrom & Chung, 2016). This creates a research gap that this study seeks to fill. In order to carry out this study, the following four research questions were used as a guide:

RQ1: What is the pattern of online networking among undergraduates Twitter users?

RQ2: What are the reasons for online networking among undergraduates Twitter users?

RQ3: What social support undergraduates Twitter users seek on online networking?

RQ4: What kind of relationship exists between online social networking and social support among undergraduates Twitter users?

## II. THEORETICAL FRAMEWORK

The study makes use of the theory of weak ties otherwise known as theory of strength of weak ties, which is one of social network theories that views social relationships in terms of nodes and ties. Nodes are the individual actors within the networks while ties are the relationships between the actors (Wei, Xu, Wang, Dong, Wang & Fang, 2016). Credited to the seminal work of Granovetter (1973) and developed by Kavanaugh and Reese (2005) and Easley and Kleinberg (2010), the

theory focuses on the role of weak social ties in diffusing ideas and information. Weak ties in this context mean social relations that require little investment, and they consist mostly of acquaintances or other loosely connected people rather than kin or close friends. Forms of weak social ties include “add friends,” “follow the post,” “mention,” and “retweet”.

The hallmark of the theory is that people get information and support through their weak social ties, as opposed to relying on their family or close friends. This is based on a combination of factors that strengthen social ties, such as the duration of interaction, the amount of effort individuals invests in a relationship, the extent to which the social ties provide reciprocal utility (e.g. social support), and the level of intimacy exchanged in a relationship (Liu, Sidhu, Beacom, & Valente, 2017). The justification to suggest why weak ties are more likely to channel novel information and ultimately, social support than strong ties brings to mind the network concept that emphasizes bridging or social connections that link two otherwise unconnected network clusters as presented in Fig.1.

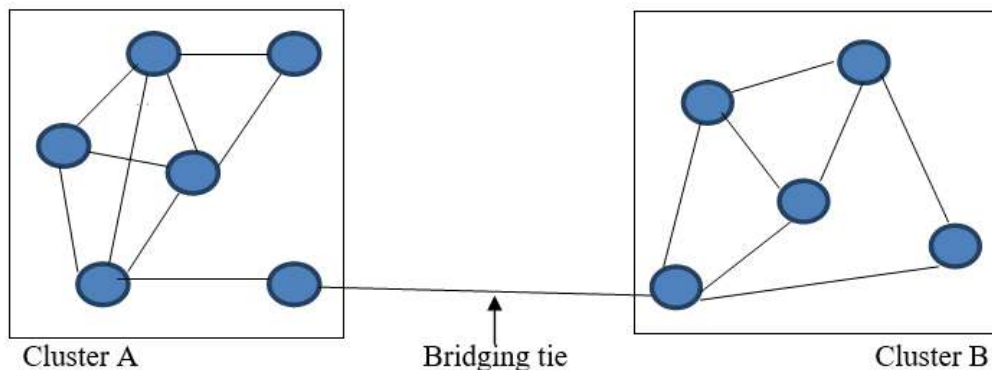


Fig. 1: Bridging ties

Source: Liu, Sidhu, Beacom and Valente (2017, p.5)

As presented (in Fig.1), it is assumed that each network cluster represents a circle of close friends. Linking those constituting members in each of the clusters are nodes. Similarly, the nodes bridge those people that make-up other clusters, who may not necessarily be friends or family members, but for the fact that they network with

people familiar with one using social network. This qualifies the user to indirectly network with those s/he may be unfamiliar with physically. Easley and Kleinberg (2010) argue in this direction that if two people in a social network have a friend in common, then there is an increased likelihood that they will

become friends themselves at some point in the future; what is referred to as triadic closure. In such highly interconnected circles, each person is likely to receive a similar set of information. This is clearly demonstrated by the bridging tie (sitting between the two clusters), which becomes the only opportunity for any nodes in Cluster A to access novel information from Cluster B. This does not rule out the family ties which are also often known of providing redundant information. As Granovetter (1973), argues based on findings of his study that weak ties were more likely to be bridging ties, because weak ties' peripheral position made them better able to reach outside information than strong ties. Thus, the strength of weak ties, therefore, is not about the number of connections. Rather, it lies in the ability of weak ties to reach a broader, and potentially more heterogeneous, set of information sources. Researchers (Maness, 2017; Li, Sheng. & Wei, 2015; Harone, 2014; Easley & Kleinberg, 2010; Kavanaugh & Reese, 2005) have differently used the weak ties theory which proves to be effective.

The applicability of weak ties theory to this study can be seen from the prism of the emergence of Internet and social networking sites which has created an increase in online weak ties that provide novel platforms through which individuals connect with geographically distant others, beyond their family members and friends. This is fundamental when weighed on the scale of the profound roles networks play in bridging the local and global.

### III. ONLINE NETWORKING AND SOCIAL SUPPORT

A twist to the traditional networking (the act of meeting and associating with people and making connections with individuals to strengthen one's structure in diverse ways) is its alternate online networking. Online networking can be broadly defined as internet or mobile-based social spaces designed to facilitate communication, collaboration, and content sharing across networks of contacts (Hitwise, 2007). These mobile-based social spaces are changing the ways in

which people use and engage with the internet and with each other. Young people particularly are quick to use the new technology in ways which increasingly blur the boundaries between their online and offline activities (Hitwise, 2007). Online networking is also developing rapidly as technology changes with new mobile dimensions and features (Boyd, 2008). Permissions are a very important feature of most online networking. They allow members and groups to control who get access to their profiles, information, connections and spaces, as well as degrees of access. Through these combinations of permissions and privacy, users can manage a range of different relationships online, as well as manage their online presence. That is how they appear to friends, acquaintances, or the general public. Managing relationships online and managing online presence are central to having fun with and using social networks safely.

Social networking sites which leverage online networking offer ample features including content sharing, pictures, search engines, and profile-based services or micro blogging services commonly associated with Twitter. Profile-based services are primarily organized around members' profile pages which primarily consist of information about an individual member, including their picture, interests, likes and dislikes. This way, users develop their space in various ways, and can often contribute to each other's spaces typically leaving text, embedded content or links to external content through message walls, comment or evaluation tools. Users often include third-party content (in the form of "widgets") in order to enhance their profiles, or as a way of including information from other web services and social networking services.

Micro-blogging services allow users to publish short messages publicly or within contact groups. They are designed to work as mobile services, but are popularly used and read on the Web as well. Many services offer "status updates", short messages that can be updated to let people know what mood the user is in or what the user is doing. These can be checked within the site, read as text messages on phones, or exported to be read or displayed elsewhere (Lew, 2007). They

engage users in constantly updated conversation and contact with their online networks.

Social support is the tangible and intangible assistance people seek and or get from those they network with. It may also be defined as the perception or reception of coping assistance or as attributes of one's social circle (Uchino, 2004). Perceived support means the extent to which a social support seeker believes of the availability of the desired support from people connected to. This diametrically opposes actual or enacted supportive actions provided or received from those people network with. Irrespective of the assistance, tangible or intangible, social support is linked to the positive benefits of an individual seeking it and it increases greatly. Gottlieb and Bergen (2010) categorize social support into emotional, informational, esteem, tangible, and network support.

Against the backdrop that people naturally connect physically or online, the social support they seek is inadvertently an inalienable feature of the social network. Those people connected to include family members, friends, acquaintances, colleagues at work place, sub-ordinates, superiors, business associates and even those that may be unfamiliar and loosely connected. As such, people linked with may be willing and ready to assist those seeking support (Donev, Pavlekovic & Lijana, 2008). Consequently, those who enjoy strong social ties are likely to be at low risk of psychological and physical impairment, unlike those with low social ties.

Given the ubiquity of online networking in people's daily life and its potentially important role in the seeking, reception, and provision of social support (Meng, Martinez, Holmstrom & Chung, 2016), people are inclined to connect with others online to reap the benefits derived from the online outlet.

#### IV. CONTEXTUALISING TWITTER

Twitter is an online social networking and micro blogging service that enables users to send and read "tweets", which are text messages limited to 140 and

280 characters depending on the recognized popularity of the specific Twitter user. Registered users can read and post tweets but unregistered users can only read them. Created by Jack Dorsey, Evan Williams, and Biz Stone in 2006, users access Twitter through the website interface, SMS, or mobile device apps. It is now one of the ten most visited websites, and has been described as the SMS of the Internet. As of September 2013, the company's data showed that 500 million users send over 400 million tweets daily, with nearly 60% of tweets sent from mobile devices (Moore, 2013). Twitter possesses the following features:

i. Tweets: Tweets are messages sent out over the Twitter network. They are publicly visible by default, but senders can restrict message delivery to followers only. Users can tweet via the Twitter website, compatible external applications (such as for smart phones), or by Short Message Service (SMS) (Drew, 2012). While the service is free, accessing it through SMS may incur phone service provider fees. Users may subscribe to other users' tweets known as following or tweets, a portmanteau of Twitter and peeps (Hoffman, 2012). The users can also check the people, who are unsubscribing them on Twitter (unfollowing) via various services (Douglas, 2012). In addition, users have the capability to block those who have followed them. Also, users are allowed to update their profile via their mobile phone either by text messaging or by apps released for certain smart phones and tablets.

ii. Format: Users can group posts together by topic or type by use of hash tags. Hash tags are words or phrases prefixed with a "#" sign. Similarly, the "@" sign followed by a username is used for mentioning or replying to other users (Fred, 2007). To repost a message from another user and share it with one's own followers, RT symbolizes the re-tweet function in the message. The tweets were set to a largely constrictive 140 to 280-character limit for compatibility with SMS messaging, introducing the shorthand notation and slang commonly used in SMS messages.

iii. Trending Topics: A word, phrase, or topic that is tagged at a greater rate than other tags is said to

be a trending topic. Trending topics become popular either through a concerted effort by users, or because of an event that prompts people to talk about one specific topic (Balanarayan, 2009). These topics help Twitter and their users to understand what is happening in the world. Trending topics are sometimes the result of concerted efforts and manipulations by preteen and teenaged fans of certain celebrities, breaking events or cultural phenomena, particularly musicians. There have been controversies surrounding Twitter trending topics: Twitter has censored hashtags that other users found offensive.

iv. Mobile: The mobile version of Twitter, m.Twitter.com, has a couple of mobile apps for iPhone, iPad, Android, Windows Phone and BlackBerry. There is also a version of the website for mobile devices, SMS, and MMS services.

v. Interface: On April 30, 2009, Twitter adjusted its web interface, adding a search bar and a sidebar of "trending topics" the most common phrases appearing in messages. Biz Stone, Twitter co-founder, explains that all messages are instantly indexed and that with this newly launched feature, Twitter has become something unexpectedly important; a discovery engine for finding out what is happening right now (Biz, 2009).

Some influencers affect how people use Twitter. Their influence manifests as reply, mention, retweet, and homophily. Homophily is a tendency that a contact between similar people occurs at a higher rate than among dissimilar people (McPherson, Smith-Lovin & Cook, 2001). A user will interact more with another user, who shares perceived similarity in the type of people followed and, tweets made. Weng, Lim, Jiang and He (2010) have reported that two users, who follow reciprocally, share topical interests. Homophily occurs in two contexts: geographic location and popularity.

## V. BENEFITS OF ONLINE NETWORKING

The benefits of online networking are foremost; to develop and optimize users' potentials and realize their material, emotional and psychological needs. It also

gives users the opportunity to increase number of people to network with. This means the ability to connect people with others with related interests and goals. Barker (2013) captures the benefits in two ways the first being web engagement (use of social networking sites to interact with their peers and even teachers about class-related subjects and for important businesses). The second benefit is provision of informal knowledge (facilitating learning and skill development outside formal learning environments by supporting peer-to-peer learning of knowledge and skills collaboration, and online marketing).

In the educational realm, networking is especially helpful if one needs letters of recommendation and has to rely on their numerous people, who know their goals and initiatives, and are likely to write the letter of recommendation (Kathy, 2011). To further stretch the benefit of Twitter as a social networking site, Konetes and McKeague (2011) reveal that, students use Twitter and other channels to develop their identities, beliefs and stances on various issues such as politics, religion, and work, as well as to pioneer and develop intimate relationships.

The benefits of online networking are amplified by Siemens and Weller(2011), who posit that it makes possible the blending of personal and professional lives, which help stimulate peer-to-peer conversations, distribution and diversity of expertise, information- and resource-sharing, and the development of communication competencies, where people are writing for multiple, authentic audiences as opposed to merely their class or teacher.

In addition, Notley (2009) explains that social networking helps in the school and universities to leverage and complement formal education activities and enhances learning outcomes. This can only be possible when users exploit the opportunities social networking offers for new relationships as well as strengthening existing relationships.



## VI. DANGERS OF ONLINE NETWORKING

Online social networking has stifled face-to-face contact with individuals, families, groups and students. In contemporary times most users, prefer to communicate through the networking sites rather than through face-to-face contact leading to preference of online networking as a socializing force.

Ahmed (2011) cited in Omekwu, Eze and Odoh (2014) report that one of the dangers of online networking is the heightened cybercrime or e-crime it encourages. Users indiscriminately post messages without regard to the content.

Another drawback to online networking is the tendency for some users to simply share too much information leading to people's loss of their jobs or friendship over leaking information on social networking. Even if a user of a social site has her privacy settings of highest level, their information can still be passed on by someone on their friends' list. It does not take much for an angry follower to copy and paste a status if they are looking for revenge. Furthermore, there has been a recent increase in phishing attacks associated with social media sites (Fisher, 2011). The attacking phishing messages may appear to come from someone that the victim knows. Having obtained long information for a few accounts, scammers will then send out messages to everyone connected to the compromised accounts, often with an enticing subject line that suggests familiarity with the victim (Baker, 2009).

Due to the fact that Twitter creates the illusion of familiarity and intimacy on the internet, the result is that people may be inclined to share information on which they would have preferred to keep private. Again, cross site request forgery (CSRF) is an attack which causes an end user's web browser to execute actions of the attacker's choosing without the user's knowledge. By embedding a malicious link in a web page or sending a link via email or chat, an attacker may cause the users of a web application to perform unwanted actions. More specifically, the attack causes the user's browser to make requests to a web site to which it has been

authenticated, without the user's or the web site's knowledge. These actions may result in compromised end user data operations, or even an entire server or network.

## VII. STRATEGIES TO COMBAT DANGERS OF ONLINE NETWORKING

Several authors have suggested many strategies for the amelioration of the danger of online networking. According to SANs (2009) cited in Omekwu, Eze and Odoh (2014), threat from insufficient authentication controls could be mitigated by the password security portion of an organizational security policy. In many social media, applications of data are distributed in various locations. So, password security would help offset these risks. Password security is a crucial part of a recommended security policy. Good password security would make it much harder for an attacker to gain access to a protected account or database. Another important aspect of password policy is using strong password. This is why it is necessary for users to choose strong passwords that they can memorize without having to write them down somewhere they could be exposed.

It is important that users should be aware of phishing attacks. As Timm and Perez (2010) note that in online networking, users are often quick to accept messages purporting to be from friends or acquaintances at face value without validation. Such messages often have enticing subject lines or contents leading users to perform actions desired by the attacker, such as opening attachments or running applications. Timm and Perez (2010) are emphatic that in order to avoid disclosing information to an imposter, users should follow some prudent practices when communicating on social networking sites. Primarily, users should exercise basic caution when communicating and sharing information with online friends.

Similarly, Rosman (2009) amplifies the essence of a secured account that security in social networking site starts with knowing to whom one is communicating. Many people have friends and following online, but do

not really know who their online friends are or whether they are even whom they claim to be. This makes them vulnerable to mischievous users.

### VIII. METHODOLOGY

A survey was conducted with questionnaire as instrument of data collection. The questionnaire was structurally based mainly on Likert Scale 5-option. All the items in questionnaire were close-ended. Population of the study was 1, 611 undergraduates Twitter users out of the entire 43,983 undergraduates at the University of Ilorin, Nigeria. Out of the 1, 611 Twitter users identified through Google questionnaire, a sample of 310 respondents was drawn using the Krejcie and Morgan (1970) published table. In order to harvest data, an online questionnaire was posted for Twitter users to complete. The questionnaire was configured to stop when the pre-determined number of 310 sample was recorded. Data was analyzed using the Statistical Package for Social Science (SPSS) web 2.0 Version and expressed in tabular form in simple percentages and mean deviation.

### IX. DATA ANALYSIS AND PRESENTATION

Data analysis and presentation was based on the 310 copies of the questionnaire. The major demographic characteristics in this study were respondents' age, sex, level of study, religion, and marital status. Most (36.8%) respondents were 400 Level with female respondents in the majority (68.3%). Age wise, majority (50.5%) within age bracket 16-20 constituted the respondents. There were slightly more Christian Twitter users (55.5%) than their Muslims and Traditionalists counterparts. An overwhelming number (91%) were single.

#### RQ1: What is the pattern of online networking among users on Twitter?

The pattern includes frequency of usage, duration of use, level of activeness on Twitter (in terms of tweeting and re-tweeting), and the number of followers the respondent has on Twitter.

*Table 1: Patterns of online social networking among Twitter users*

Patterns of online social networking use	Frequency	Percentage
<b>How often you use Twitter</b>		
Never	38	12.2
Rarely (1-2 days)	72	23.2
Sometimes (3-4 days)	80	25.8
Often (5-6 days)	60	19.4
Always (7 days)	60	19.4
<b>Total</b>	<b>310</b>	<b>100.0</b>
<b>Hours spent on Twitter daily</b>		
30 minutes	77	24.8
1 hour	86	27.7
3 hours	60	19.3
5 hours	56	18.0
More	31	10.0

<b>Total</b>	<b>310</b>	<b>100.0</b>
<b>How active are you on Twitter</b>		
Non active user	95	30.6
Active user	83	26.7
Very active user	102	32.9
Undecided	30	9.6
<b>Total</b>	<b>310</b>	<b>100.0</b>
<b>How many followers on Twitter</b>		
Less than 500 followers	164	52.9
500 – 1000 followers	92	29.6
1000 – 5000 followers	39	12.5
More than 5000 followers	15	4.8
<b>Total</b>	<b>310</b>	<b>100.0</b>

Table 1 shows that most respondents (25.8 %) use Twitter between 3 and 4 days on the average. On the other hand, most respondents (24.8%) use Twitter averagely for 30 minutes the same way those who use the micro blogging platform for 1 hour on the average. Result on level of activeness on the platform in terms of tweeting and re-tweeting shows that 102 respondents representing (32.9%) were very active users on Twitter, followed by 95 respondents (30.6%), who were non-active users. On followership, majority of respondents (55.8%), had less than 500 followers as opposed to

insignificant 15 respondents translated to 4.8% with more than 5000 followers.

#### **RQ2: What are the reasons for online social networking among Twitter users?**

To find out the reasons for online social networking among undergraduate students of the University of Ilorin, who are Twitter users, a 14-item 5-point Likert scale was developed and was required to be filled by the respondents. Table 4.2 presents the reasons for online social networking among Twitter users.

*Table 2: Reasons for using Twitter*

Reasons for using Twitter	Level of Agreement* (%)					M	SD	Overall (%)
	1	2	3	4	5			
To express my feelings	17.9	11.5	22.6	23.3	24.7	3.25	1.41	65.0
To get updates from my followers	7.7	10.4	17.2	34.3	30.3	3.69	1.22	73.8
To stay in touch	10.4	9.1	20.2	28.6	31.6	3.62	1.30	72.4
To get information on trending issues	6.4	3.7	9.5	27.8	52.5	4.16	1.15	83.2
To get financial help	41.5	16.0	22.1	1.6	8.8	2.30	1.35	46.0

To socialize with friends	7.5	6.5	21.2	39.6	25.3	3.69	1.14	73.8
For business related activities	17.6	14.2	27.0	25.0	16.2	3.08	1.32	61.6
To get health advice	19.9	20.2	30.0	17.5	12.5	2.82	1.28	56.4
To pass time when I am bored	7.5	3.4	13.0	27.3	48.8	4.06	1.20	81.2
For entertainment or leisure	5.1	4.4	9.5	24.1	56.9	4.23	1.12	84.6
To meet new people	9.1	10.1	20.2	31.6	29.0	3.61	1.25	72.2
To feel less lonely	16.2	14.2	23.6	22.0	24.0	3.23	1.39	64.6
To show off my lifestyle	32.4	17.7	21.2	16.4	12.3	2.58	1.40	51.6
To learn new things	6.7	6.4	19.2	28.6	39.1	3.87	1.20	77.4
<b>Total</b>						<b>3.44</b>	<b>1.27</b>	<b>68.8</b>

\*Scale: 1=strongly Disagree (1-20%), 2=Disagree (21-40%), 3=Slightly Agree (41-60%), 4=Agree (61-80%), 5=Strongly Agree (81-100%)

Generally, there was a moderately high level of agreement as to the reasons for using Twitter (M= 3.44, SD= 1.27). Specifically, the reason of using Twitter for entertainment or leisure was the most approved producing a very strong level of agreement (M= 4.23, SD= 1.12). Using Twitter to get information on trending issues was the next most accepted (M= 4.16, SD= 1.15) and using Twitter to pass time when bored was next in order of most recognized (M= 4.06, SD= 1.20). The least reasons for using Twitter were to get financial help (M= 2.30, SD= 1.35), the next was to show off lifestyle (M= 2.58, SD= 1.40) and to get health advice (M= 2.82, SD= 1.28).

### RQ3: What types of social support sought on social networking sites among Twitter users?

There exist different types of social support to get from Twitter and this section strives to identify the types Twitter users, who form the respondents in this research endeavor. Table 3a shows the frequency and percentage of social support by respondents, who agree with either a single or multiple option range while Table 3b shows the frequency and percentage of individual social support sought.

Table 3: Social support sought from Twitter by option range

<b>Social support sought from Twitter</b>	<b>Freq uency</b>	<b>Perce ntage</b>
Financial	79	25.4
Academic	51	16.4
Health	31	10.0
Moral	55	17.7
Business	36	11.6
Entertainment	58	18.7
<b>Total</b>	<b>310</b>	<b>100.0</b>

Table 3 shows the different types of social support respondents seek from using Twitter. The most sought social support by respondents, who use the social networking site is the financial social support which 79 respondents (25.4%) agreed to. The Entertainment and moral supports follow with 18.7% and 17.7% respectively.

#### **RQ4: What is the relationship between online social networking and social support among Twitter users?**

To find out the relationship between online social networking and social support among University of Ilorin undergraduate Twitter users, activeness on Twitter in terms of tweeting and re-tweeting was correlated with social support sought and gained on Twitter (see Table 4a). Also, social support sought and gained on Twitter was compared with number of followers the respondents have on Twitter (see Table 4b).

*Table 4a: Correlation between activeness on Twitter and social support sought and gained from Twitter*

Variable	ACT	SOC.SUP
ACT	1	-.125
		.138
		143
SOC.SUP.	-.125	1
	.138	
	143	

ACT= Activeness on Twitter in terms of tweeting and retweeting, SOC.SUP. = Social support sought and gained from Twitter.

Table 4a shows that the correlation between activeness on Twitter in terms of tweeting and re-tweeting and social support sought and gained from the social networking site produced a weak negative and insignificant correlation ( $r=-.125$ ,  $p=.138$ ). This means there is no relationship between tweeting and re-tweeting on Twitter and seeking and obtaining social support from the same.

*Table 4b: Correlation between followers on Twitter and social support sought and gained from Twitter*

Variable	FOT	SOC.SUP
FOT	1	-.268**
		.001
		159
SOC.SUP.	-.268**	1
	.001	
	159	

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

FOT= Followers on Twitter, SOC.SUP. = Social support sought and gained from Twitter

Table 4b shows that there is a significant relationship between the number of followers one has on Twitter and the social support sought and gained on the networking platform ( $r=-.268$ ,  $p=.001$ ). This relationship is however, weak.

## **X. DISCUSSION OF FINDINGS**

The objective of this study is to investigate the kind of social support sought and gained from using Twitter with focus on University of Ilorin undergraduates. A starting point was to establish the pattern of online networking among Twitter users. Findings show that majority of the respondents spend an average of 3- 4 days a week on Twitter. They also spend between 30 minutes and one hour daily on Twitter. However, majority of these Twitter users are not very active in terms of tweeting and re-tweeting. The implication is that majority of the respondents simply log into their Twitter accounts and observe without necessarily participating. This is inconsistent with Meng, Martinez, Holmstron and Chung's (2016) assertion that for users of social networking sites to benefit from the social support, they must be active users. Being passively engaged in online networking will, therefore, not provide the needed support. Majority of respondents



also do not have a large following as most respondents have followers below 500.

In terms of the reasons for online networking among Twitter users, findings show a moderately high level of agreement as to the reasons for using Twitter specifically for the purpose of entertainment or leisure, to get more information on trending issues or to pass time when they are bored. This result disagrees with Konetes and McsKeague's (2011) finding that students use Twitter and other channels to develop their identities, beliefs and stances on various issues such as politics, religion, and work, as well as to pioneer and develop intimate relationships. The study also revealed that the respondents use Twitter to learn new things consistent with findings by Notley (2010) which indicate that social networking helps in the school and universities to leverage and complement formal education activities and enhance learning outcomes.

To the extent that online social networking is believed to be the activities embarked on for purpose of social networking with people in that social circle and in this case, followers on Twitter, affirms Granovetter's (1973) weak social ties theory that deals with diffusing ideas and information. Weak ties imply social relations that require little investment, and they consist mostly of acquaintances or other loosely connected people rather than kin or close friends. Forms of weak social ties include "add friends," "follow the post," "mention," and "retweet". As an online platform that champion how people are connected online and clamor for and gain social support as evidenced by findings of this study do not prove otherwise. The results of the study prove that the respondents use Twitter for specific social supports. While much of the support is financial in nature, other supports come in form of moral and entertainment. Therefore, contrary to the belief that media audience could be passive, this study proves that there is high intention and actual use of Twitter to network with a view to achieving certain objectives primarily social support.

The eminent type of social support sought on social networking sites among Twitter users is clearly

financial support as results of the study show. This suggest that respondents are often financially burdened and are predisposed to rendering or soliciting some financial assistance more than any other support they would like to seek or render to people they interact with online. Findings of this study contradicts those of Rai, Chen and Damiano (2013) which show that individuals commonly exchange emotional, informational, and self-esteem social support with informational support type sought and provided.

As regards the relationship between online social networking and social support among Twitter users, the findings show absence of relationship in the hours spent on Twitter and the magnitude of social support sought or gained. This means that social support from Twitter is not given simply because of its constant use or otherwise. This is inconsistent with findings by Chung, Yang and Chen (2014) which reveal that spending more time on social network sites, having more friends online, or using various features of social network sites, positively predict one's perceived and received social support, which in turn, lead to reduced stress and enhanced physical and psychological well-being. However, in the relationship between the extents of followings a Twitter user has and the level of social support sought and gained, result shows that there is a relationship. Although low, this relationship proves that the amount of connections a Twitter user is able to acquire influences the level of support the Twitter user gains.

## XI. CONCLUSION AND RECOMMENDATIONS

The conclusion that can be drawn from this study is that online networking is briskly supplanting traditional physical social networking and Twitter is a key platform that cannot be overlooked. This, however, does not suggest the extinction of physical connections of people. But the inconvenient truth people have to live with is that the changing media landscape will continue to shape human relationships, close or distant. Therefore, bracing up to the new offerings and actually keying into existing platforms like Tweeter which undergraduates

commonly use is never a disservice to self and humanity.

Against the backdrop of findings of this study, it is hereby recommended that:

Given the result that there is a correlation between the level of following and the magnitude of social support gained, Twitter users that seek social support should, therefore, endeavor to accumulate followers in order to maximally exploit the social support potential of Twitter.

On account that respondent predominantly use Twitter as a source of financial support, it is recommended that Twitter users should continue to seek other social support like moral and educative supportive messages that will remind them not to tie their self-worth primarily to social networking and validation from the online community.

Considering that financial support is one of the most sought supports on Twitter, parents, guardians, governments and other stakeholders should enhance financial capabilities of undergraduates in terms of scholarships and grants to augment their financial needs.

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# The Integration of Islamic Law Toward Anti-Corruption Education in Indonesia

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**Abstract**— This research departs from academic anxiety that so far anti-corruption education materials in Indonesia only contain positive legal coverage. In addition, the definition of corruption in the existing anti-corruption education material is still very limited, namely detrimental to state finances. This research answers how corruption is in Islamic law, how about anti-corruption education materials in Indonesia, and how the concept of integration of Islamic law in anti-corruption education in Indonesia. The results of this study are as follows: first, corruption in Islamic law is understood as including façade deeds that destroy the order of life, and the perpetrator is categorized as committing a major sin. Islam views corruption as a criminal act (*Jarimah*) which in *fiqh jinayah* includes elements that cause others to suffer losses. The forms of corruption in Islam include: *al-ghulul*, *al-rishwah*, *al-ghaṣb*, *al-khiyanah*, *al-sariqah*, *al-hirabah*, *al-max*, and *al-ikhtilas*. Second, anti-corruption education is a conscious and planned effort to realize a critical teaching and learning process. Anti-corruption education material should not be limited to transfer of knowledge (cognitive), but emphasizes efforts to form character (affective) and moral awareness (morality consciousness) in fighting (psychomotor) against corruption, because it is substantially against the principle of justice (*al-'is*), accountability (*al-amanah*), and responsibility.

**Keywords**— Integration, Islamic Law, Anti-Corruption Education.

## I. PRELIMINARY

Corruption in Indonesia is a problem that paralyzes the progress of the nation.<sup>1</sup> Corruption is like the tip of the iceberg above sea level.<sup>2</sup> Corruption not only has an impact on the decay of the democratic system and the rule of law, but also damages the joints and structure of people's lives, unfair competition and the persistence of a high-cost economy.<sup>3</sup> Other literature records that corrupt behavior has indeed been going on since the times of

ancient Egypt, Babylon, Rome, the Middle Ages, until now.<sup>4</sup> As old as the history of human civilization itself.

The research of the two largest mass organizations in Indonesia, Muhammadiyah and Nahdlatul Ulama, determined that corruption was not only a form of disbelief, but an act of shirk, because it made money an ally of God.<sup>5</sup> Even the problem of corruption in Indonesia is often juxtaposed with major cases such as drugs and terrorism which are often referred to as extraordinary crime and crimes against humanity.<sup>6</sup> Eradicating

<sup>1</sup> Benny K. Harman, *Negeri Mafia Republik Koruptor: Menggugat Peran DPR Reformasi* (Yogyakarta: Lamera, 2012), 369.

<sup>2</sup> Bibit S. Rianto, Nurlis E Mueko, *Koruptor go to Hell!*; *Mengupas Anatomi Korupsi di Indonesia* (Jakarta: Hikmah, 2009), 26.

<sup>3</sup> Harman, *Negeri Mafia*, 101.

<sup>4</sup> M. Ridlwan Nasir, (Ed.), *Dialektika Islam dengan Problem Kontemporer* (Surabaya: IAIN Press & LKiS, 2006), 277.

<sup>5</sup> Bambang Widjoyanto, Abdul Malik Gispar, and Laode M. Syarif (ed.), *Corruptors are Bambang Widjoyanto, Abdul Malik Gispar, dan Laode M. Syarif (ed.), Koruptor itu Kafir: Telaah Fiqih Korupsi dalam Muhammadiyah dan Nahdlatul Ulama* (Jakarta: Mizan, 2010), 19-22.

<sup>6</sup> Harman, *Negeri Mafia*, 380.



corruption in Indonesia cannot easily ignore its complex cultural dimensions. Something very ironic and worrying.<sup>7</sup>

The enemy of democracy that we are facing is actually not a foreign party who deliberately destroys, undermines and then overthrows democracy. They are none other than members of this nation's family who have the heart to eat the carcass of their own brother: the corruptors. They are destroyers of the foundations of democracy that can destroy and drown the Unitary Republic of Indonesia, not other people.<sup>8</sup>

Even though many corruptors in this country have been imprisoned, new corruptors always emerge as long as the root problems of corruption are not destroyed and are not handled properly. As noted earlier, even though it has succeeded in destroying its surface, new icebergs have appeared again, because under the sea surface there are still larger chunks of ice. The iceberg consists of corruption vulnerability, including (locations, human resources, goods or assets, and activities prone to corruption) and potential problems causing corruption, consisting of poor systems, low moral integrity of officials, irrational remuneration, weak control and a weak law-abiding culture.<sup>9</sup>

Meanwhile, according to the Law of the Republic of Indonesia Number 31 of 1999 concerning Eradication of Corruption, what is meant by corruption is something that is against the law by making acts of enriching oneself or another person or a corporation that can harm the state finances or the country's economy.<sup>10</sup> AS Hornby stated that someone who commits acts of corruption includes behaving immorally (immoral), depraved (evil deeds), and dishonest (dishonest).<sup>11</sup> Samuel Huntington in the book *Political Order in Changing Societies*, defines corruption as the behavior of public officials with deviates from accepted norms in order to serve private ends, the behavior of public officials who deviate from prevailing norms in order to fulfill personal interests.<sup>12</sup>

Corruption is behavior that deviates from the official duties of a state office because of the benefits of personal status or money (individual, close family, own group) or

violates the rules for implementing certain personal behavior.<sup>13</sup>

Corruption is not only a legal issue, but also a social, economic, political, cultural and religious problem. The unbalanced social reality, widespread poverty of the people and inadequate wages and wages received by a worker, the spread of political appetite for power, a culture of shortcuts, and the depoliticization of religion which increasingly denounces faith, all of these have made corruption more fertile and difficult to eradicate, in addition to because many layers of society and components of society are involved in criminal acts of corruption. Therefore, social deconstruction cannot be ignored in order to create a new society that is anti-corruption.<sup>14</sup>

In the perspective of Islamic law, corruption is very contrary to the principles of honesty, justice and trust.<sup>15</sup> Islam, through a number of verses and hadiths, provides serious criticism for corruptors.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنِيَّتَكُمْ وَأَمْنِ

O you who believe, do not betray Allah and Rasul (Muhammad) and (also) do not betray the messages entrusted to you, while you are knowing.<sup>16</sup>

The essence of religious teachings as contained in the Al-Qur'an and Hadith, apart from being understood and lived, but the most important thing is to be practiced. Religious teachings are not only to be memorized, but to be practiced in earnest. In Islamic law literature there are at least six terms of corruption: *ghulul* (embezzlement), *rishwah* (bribery), *ghasb* (plunder), *ikhtilas* (pickpocketing), *hirabah* (robbery), and *sariqah* (theft).<sup>17</sup>

Education has a strategic role in supporting and even accelerating the formation of a civilized society.<sup>18</sup> Within the school institution, there are several subjects, including citizenship and religious education, regardless of the school base. For example, in the citizenship subject, it has

<sup>7</sup> Musa Asy'arie, *NKRI, Budaya Politik dan Pendidikan* (Yogyakarta: LESFI, 2005), 132.

<sup>8</sup> Masdar Hilmy, "Para Perusak Demokrasi", *KOMPAS* (24 Maret 2017), 7

<sup>9</sup> Rianto, *Koruptor go to Hell*, 29.

<sup>10</sup> Law of the Republic of Indonesia Number 31 of 1999 concerning Eradication of Corruption Crime, Chapter II, Article 2, Paragraph (1).

<sup>11</sup> Abd. Rachman Assegaf, *Filsafat Pendidikan Islam; Paradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkoneksi* (Jakarta: Rajawali Pers), 332.

<sup>12</sup> Samuel Huntington, *Political Order in Changing Societies* (New Haven and London: Yale University Press, 1968), 59.

<sup>13</sup> Robert Klitgaard, *Membasmi Korupsi*, Cet. II (Jakarta: Yayasan Obor Indonesia, 2001), 31.

<sup>14</sup> Moh. Asror Yusuf (Ed.), 136.

<sup>15</sup> Yunahar Ilyas, et.al., *Korupsi dalam Perspektif Agama-agama, Panduan Untuk Pemuka Umat* (Yogyakarta: KUTUB, 2011), 27.

<sup>16</sup> QS. Al-Anfal (8): 27. Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Jakarta: Ministry of Religion of the Republic of Indonesia, 2005), 180.

<sup>17</sup> Corruption Eradication Commission, *Pandangan Islam terhadap Korupsi: Koruptor, Dunia Akhirat Dihukum* (Jakarta: KPK, 2011), 7.

<sup>18</sup> Azyumardi Azra, *Paradigma Baru Pendidikan Nasional, Rekonstruksi dan Demokratisasi* (Jakarta: Kompas, 2012), xix.

been taught about state defense, good and despicable behavior, not breaking the law, and so on. As well as in religious education, teaching about goodness, the concept of maintaining trust, and so on. However, it is not enough to be a preventive effort for the Indonesian people in the fight against corruption.

Efforts to educate, empower, and raise awareness about how crucial the problem of corruption is, is clearly something that is urgent.<sup>19</sup> Education should be able to be one of the preventive measures against corrupt behavior from an early age. If the KPK and several other anti-corruption agencies succeed in arresting corruptors, then anti-corruption education is also important to prevent the birth of corruptors. Such as the importance of moral and moral lessons in preventing crime, so is anti-corruption education which has important values in preventing acts of corruption.

The facts in the field are that the anti-corruption education material taught in schools and colleges has not yet touched the side of Islamic law, even though Indonesian people are mostly Muslims (Muslims). So, it is felt that it is not comprehensive in touching the religious side of students and students related to corrupt behavior. This results in anti-corruption education that is not maximal in the education process, prevention, let alone eradicating corruption in Indonesia. It is proven that the practice of corruption and criminal acts of corruption is not decreasing day by day, but on the contrary.

Anti-corruption education still focuses as a medium for transferring knowledge (cognitive) only, has not emphasized efforts to build character (affective), and moral awareness in fighting (psychomotor), against corruptive behavior deviations. Anti-corruption education should not only focus on providing insight and understanding, but it is hoped that it can touch on the affective and psychomotor domains, namely shaping anti-corruption attitudes and behaviors in students.

This is where it is important to make new breakthrough in anti-corruption education materials that integrate Islamic law with anti-corruption education in Indonesia. A necessity to integrate the two.

## II. DIRECTION AND PRINCIPLES OF ISLAMIC LAW IN ANTI-CORRUPTION EDUCATION

In principle, an education process will not achieve the target it wants to achieve if it does not have a clear orientation, even with anti-corruption education. To

understand the direction of anti-corruption education orientation, as in Law No. 20 of 2003 concerning the National Education System regarding the basis, function, and objectives, which states that: "National education is based on Pancasila and the 1945 Constitution of the Republic of Indonesia." Whereas in article 3 it states:

National education has the function of developing capabilities and shaping dignified national character and civilization in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

Whereas in Chapter III Article 4, it is stated that the principles of implementing anti-corruption education are:

1. Education is carried out in a democratic and just manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism.
2. Education is held as a systemic unit with an open system and multiple meanings.
3. Education is held as a lifelong process of cultivating and empowering students.
4. Education is held by modeling, building willingness, and developing the creativity of students in the learning process.
5. Education is held by developing a culture of reading, writing and arithmetic for all members of society.
6. Education is held by empowering all components of society through participation in the implementation and quality control of educational services.<sup>20</sup>

From the law, the direction and orientation of anti-corruption education is implicit in the functions, objectives and principles of education delivery. *First*, basic education, the implementation of anti-corruption education must refer to Pancasila and the 1945 Constitution, because the two bases are ideology, philosophy and source of rules that contain noble values and rules of life as a nation and state. If an Indonesian citizen commits corruption then he is an Indonesian citizen. Because in essence, when he really lives his life based on these two principles, it is impossible for him to commit corruption. Corrupt behavior is an

<sup>19</sup>Ali Mursyid, *Pendidikan Anti-Korupsi Berbasis Masyarakat* (Jakarta: Raja Grafindo Persada, 2012), 14.

<sup>20</sup> State Secretary of the Republic of Indonesia, Law of the Republic of Indonesia No. 20 of 2003, About the National Education System (Sisdiknas) (Bandung: Citra Umbara, 2010), 5-6.

extraordinary crime and is incompatible with the values and culture of the Indonesian people.

*Second*, anti-corruption education function. When an institution can carry out these functions, the essence of the essence of the anti-corruption education process has been fulfilled, namely in the term "shaping character." Character is the essence of the personality of students who must be formed by educational institutions. If this can be formed properly, it will become a very strong foundation when he assumes the mandate and responsibilities assigned to him. Third, the aim of anti-corruption education. The term "having faith and fearing the Almighty God, having noble character, and being a democratic and responsible citizen" is the ideal goal of anti-corruption education. When they commit corruption, it means that they experience a crisis of faith and piety, they have a character that is not commendable because they only care about themselves and their groups.

*Fourth*, the principle of education. The implementation of anti-corruption education must pay attention to these six principles. So far, many educational institutions do not pay attention to these principles, some of the indications are as follows: This situation is common in society, namely there are several educational institutions that still prioritize the rich over the poor, so indirectly these educational institutions teach ethical ethics. not good for students. This has become a bad habit and must be corrected by educational institutions.

In the delivery of education, open management, especially in the aspects of transparency and financial accountability, has not yet fully occurred in educational institutions. They sometimes only coordinate with school committees and ironically many of the school committees also come from elements of educational institutions. Until now, the author has still not seen any educational institutions that openly make financial transparency through online media, both when he builds and uses funds even though there are very few.

According to Anwar Hamdani,<sup>21</sup> The direction of anti-corruption education orientation can be seen in the general objectives of anti-corruption education, namely: (1) forming knowledge and understanding of forms of corruption and its aspects; (2) changing perceptions and attitudes towards corruption; and (3) forming new skills and skills needed to fight corruption. If referring to Law no. 20 of 2003 concerning the National Education System Article 4 paragraph (3) states that education is held as a lifelong process of cultivating and empowering students. From this basis, the significance of the implementation of

anti-corruption education through education cannot be ignored its potential as a way to cultivate anti-corruption in Indonesia.<sup>22</sup>

### III. THE AIM OF INTEGRATING ISLAMIC LEGAL VALUES IN ANTI-CORRUPTION EDUCATION

There are several anti-corruption educational values that can be inferred from the Al-Qur'an surah al-Baqarah verse 188 and Surat an-Nisa 'verse 58. These values are summarized in religious values, namely the value system or moral system which is used as a reference frame be a reference for how to behave physically and spiritually Muslim humans. The values and morality taught by Islam are revelations from God Almighty. which was revealed to the Prophet Muhammad.<sup>23</sup> In this case, the emphasis is on the attitude and behavior of obeying the teachings of the religion that is followed. In detail, it can be explained as follows:

#### 1. The Value of Honesty

The value of honesty is in Surah al-Baqarah verse 188, namely, "And do not eat some of the assets of some of you in an evil way." The meaning is a prohibition to eat property that is not their right, namely not to eat other people's property in an illegal way because it is not justified by law. Something vanity means not haq. Of course, when taking, possessing, eating, or using improperly, there is an element of lying, cheating, harming others. The opposite of these elements is getting property in a good or honest way.

Honesty is behavior that is based on an effort to make himself a person who can always be trusted in his words, actions and work. The references or characteristics of the value of honesty are honesty, not cheating, sincere, trustworthy, say and act correctly, express something in accordance with reality (don't lie), and have a right intention of every action. In the discussion of this verse we get a very meaningful lesson, how we must be careful in obtaining and using property.

In Surah an-Nisa 'verse 58, Allah commands to fulfill various kinds of mandates that are mandated to anyone who gives the mandate. Honest is one of the characters that is formed from trust. This can be intended as an important element, namely morality. Because the element contained in this verse is the attitude not to abuse the mandate, automatically this element is related to someone's attitude of approval. A Muslim is required to always be in

<sup>21</sup> Anwar Hamdani, *Model Pendidikan Anti Korupsi*, 3-4.

<sup>22</sup> State Secretary of the Republic of Indonesia, Law of the Republic of Indonesia, 5-6.

<sup>23</sup> Abdul Aziz, *Filsafat Pendidikan Islam Sebagai Gagasan*. 130.

a state of mind and spirit, including: correctness, speech and deeds. True in all three cases, it will lead to behavior in accordance with the "truth" of the Islamic religion. Islam is a religion that teaches honesty and truth.

One of the characteristics of a righteous person is always telling the truth, keeping promises, carrying out the mandate, and presenting themselves as the real situation. Thus, it is impossible for a righteous person to commit corruption, because in corrupt behavior there must be lies or untruth, either in heart, word or deed. In the Islamic view, the attitude of misappropriation or dishonesty is considered a despicable act which will only lead to munkar and evil. Lies are a trait that tends to justify all means and tends to harm others.

If someone professes faith and love for the Prophet, honesty is the most powerful weapon that adorns the Prophet's life. Honest in speaking, acting, even in thinking is a mirror of personal wholeness, so that it is highly obeyed by his followers and respected by his opponents. Humans, especially Muslims, can imitate these morals. However, honesty is now a rare item both in the world of politics, commerce, and in everyday life.

## 2. The Value of Responsibility

The value of responsibility in surah an-Nisa 'verse 58 is shown in its content that Allah commands to fulfill various kinds of mandates entrusted to anyone who gives the mandate. The characteristic that emerges in this discussion is trust. Someone is said to be trustworthy when that person can be responsible for what is entrusted to him. Responsibility is a person's attitude and behavior to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social and cultural), the country and God Almighty.

Characteristics of the value of responsibility, namely the condition of being obliged to bear everything (if something happens, they can be sued, blamed, sued, etc. For example, being brave and ready to accept risks, trusting, not evading, and doing their best), the right to function to accept the burden as a result the attitude of one's own party or other parties, carrying out and completing tasks in earnest.

Often we hear several statements, such as "don't run away from responsibility," "You have to take responsibility for all your actions," or "I ask your responsibility." Responsibility is a duty or obligation to perform or complete a task with full satisfaction (given by someone, or on one's own promise or commitment) which must be fulfilled by someone, and which has a consequent punishment for failure.

It is not easy to be someone who can be trusted by others, especially to maintain the mandate given to us who may be dealing with personal desires which are sometimes inversely proportional to what is mandated. Therefore, maintaining the mandate is seen as the most difficult character to materialize compared to the other characters.

## 3. Value of Justice

The value of justice is found in a cut of the letter an-Nisa 'verse 58, which contains if it is mandated to rule, then carry out the mandate power with full justice. Not only judges must be fair, but all believers must maintain justice in all forms of handling family and social problems. Fair, namely equal weight, impartiality, impartiality / impartiality, partiality / adherence to the truth, rightly, not arbitrarily, balanced, neutral, objective and proportional.

In anti-corruption education, a trustworthy attitude and acting fairly are closely related. One example of mandate is to do justice. When humans have denied justice and do not act fairly in life in this world, it will cause other humans to be sanctified due to the injustice of some humans. The tyranny of some humans by some others, results in suffering, misery for others and excess or space (both property, position and opportunity) for others by their unfair actions, as well as violation of the rights of others against some others (who do unfair or do not hold the mandate).

The value that a person has can express what he prefers. Thus, it can be said that values cause attitudes. Value is a determining factor for attitude formation. However, a person is determined by the amount of value a person has. The goal of value education is the cultivation of noble values in students. To achieve the goals and objectives effectively, various approaches, models and methods can be used in the value education process. It is important to provide variety to the educational process so that it attracts and does not bore students.

These values will only become theoretical knowledge which are only conveyed as subject matter if they are not accompanied and supported by habituation and role models. Things that can maintain knowledge so that it grows into a sense (character) which can then be manifested in behavior (psychomotor), namely the need for the development of spiritual attitudes in children ranging from family to their educational environment.



#### IV. INTEGRATION OF ISLAMIC LAW VALUES IN ANTI-CORRUPTION EDUCATION

Value according to JR Franckel quoted by Chabib Thoha<sup>24</sup> is "a value is an idea a concept about what some one thinks is important in life." Value is an idea, the concept of what a person thinks is important in life. Then Soeparwoto, et al. in his book explains, value is something that is believed to be true and encourages people to make it happen. In other words, value is a standard of conceptual truth that is believed to be true by individuals or social groups in making decisions about something that is needed as an objective to be achieved.<sup>25</sup>

In addition, value is the determination of a person's stance on how he should act and fight for his goals or objectives. Meanwhile, according to Muhaimin and Abdul Mujib,<sup>26</sup> expressing value is a determination of the quality of an object involving a type of appreciation or interest. Values can also be interpreted as abstract conceptions in humans or society, about things that are considered good, right, and things that are considered bad and wrong. Value is a set of beliefs or feelings that are believed to be an identity that gives a special style to patterns of thought, feeling, attachments and behavior.<sup>27</sup>

From the various opinions above, it can be concluded that the value in question is something that is believed to be true and can be useful and useful for humans as a reference for behavior. Values can influence a person's feelings, thought patterns and behavior.

##### 1. Source of Value

According to Abu Ahmadi and Noor Salimi,<sup>28</sup> mentioning the source of the value consists of:

- a. Divine values which consist of the Koran and the Sunnah. Values derived from the Koran such as the commandments for prayer, zakat, fasting, and hajj as well as values derived from the sunnah, which are obliged to consist of procedures for implementing thaharah and procedures for performing prayers
- b. Worldly values consisting of ra'yu (thoughts), customs and natural facts. The value that comes from ra'yu is to provide interpretation

and explanation of the Koran and the sunnah, things that are related to society and are not regulated by the Koran and the sunnah. Values that come from customs, namely communication procedures, human interaction. As well as the value that comes from natural facts, namely the way to dress and eat.

##### 2. Various Values

According to Abdul Aziz,<sup>29</sup> there are at least 3 kinds of values. These values include; logical values, ethical values and religious values. The explanation is as follows:

##### a. Logical value

Logical values are values that include knowledge, research, decisions, narrative, discussion, theory, or stories. This value boils down to the truth.

##### b. Ethical values

Ethical value is the value of a person or group of people who are composed of a system of values or norms taken from (generalized from) the natural symptoms of the group's society.

##### c. Religious value.

Religious value is a value system or moral system which is used as a frame of reference that becomes a reference for how to behave physically and spiritually by Muslim humans. The values and morality taught by Islam are revelations from God Almighty. which was revealed to the Prophet Muhammad.

Added by M. Arifin,<sup>30</sup> values in Islam contain two categories of meaning, from a normative perspective and from an operative perspective. Value in the normative aspect, namely the consideration of good and bad, right and wrong, haq and ba 'il, blessed and cursed by Allah. From an operative perspective, this value contains 5 categories which are the principles of standardizing human behavior, namely obligatory or fardhu, sunnah or musthab, mubah or jaiz, makruh and haram.

The values according to Abu Ahmadi and Noor Salimi are a set of beliefs or feelings that are believed to be an identity that gives a special style to patterns of thought, feeling, attachment, and behavior.<sup>31</sup> As for the definition of anti-corruption education as explained above, anti-corruption education is a conscious and planned effort carried out as a cultural correction with the aim of

<sup>24</sup> Chabib Thoha, *Kapita Selekt Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 1996), 60.

<sup>25</sup> Soeparwoto, et al., *Psikologi Perkembangan* (Semarang: UPT UNNES Press, 2004), 100.

<sup>26</sup> Muhaimin and Abdul Mujib, *Pemikiran Pendidikan Islam; Kajian Filosofis dan Kerangka Dasar Operasionalisasinya* (Bandung: Trigenda Karya, 1993), 91.

<sup>27</sup> Abu Ahmadi and Noor Salimi, *Dasar-Dasar Pendidikan Agama Islam* (Jakarta: Bumi Aksara, 1994), 202.

<sup>28</sup> Abu Ahmadi and Noor Salimi, 203.

<sup>29</sup> Abdul Aziz, *Filsafat Pendidikan Islam Sebagai Gagasan Membangun Pendidikan Islam* (Yogyakarta: Teras, 2009), 123-132.

<sup>30</sup> M. Arifin, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 2000), 140.

<sup>31</sup> Ahmadi, *Dasar-Dasar Pendidikan Agama Islam*, 667.



introducing a way of thinking and instilling anti-corruption values which include transfer of knowledge (cognitive), efforts to build character (affective), and moral awareness in fighting (psychomotor), against corrupt behavior.

Whether we realize it or not, the implementation of regional autonomy (otoda) has positive implications for community participation. If in the past the role of society was almost absent, then the public space which is now so wide must be maximally utilized by every component of society in supporting the implementation of good and clean governance. Anti-corruption public education is intended as an effort to raise awareness and empower the community so that they have knowledge and abilities, both theoretically and practically in dealing with and following up on allegations of corruption and abuse of power by public officials.

So from that it can be concluded that the values of anti-corruption education are something that is believed to be true, in this case, it is about the elements of anti-corruption education, so that it can influence thoughts, feelings, and behaviors that can shape the whole human being. There are a lot of anti-corruption values in Islam, both in the Koran, Hadith and the opinions of experts, as follows:

1. Prohibition of bribes and gifts for officials.
2. Prohibition of phase> d and ghulu> l.
3. The need to be honest and trustworthy for leaders or public officials.
4. The necessity to uphold justice and meritocracy.
5. Prohibition of eating haram property and not being greedy for the world.
6. Transparent advice and control over policies.
7. Salary eligibility instructions.<sup>32</sup>

According to the Ministry of Education and Culture, in Agus Wibowo's book, there are values that are internalized in anti-corruption education.<sup>33</sup>

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<sup>32</sup> Sukron Kamil, *Pemikiran Politik Islam Tematik* (Jakarta: Kencana Prenadamedia Group, 2013), 285-297.

<sup>33</sup> Agus Wibowo, *Pendidikan Anti Korupsi di Sekolah; Strategi Internalisasi Pendidikan Anti Korupsi di Sekolah* (Yogyakarta: Pustaka Pelajar, 2003), 45-46.

Table 5.1: Reference Values in the Ministry of Education and Culture's Version of Anti-Corruption Education

No.	Score	Description
1.	Honesty	Behavior that is based on efforts to make himself a person who can always be trusted in words, actions, and work.
2.	Concern	Attitudes and actions that always want to help others and society in need.
3.	Independence	Attitudes and behaviors that are not easily dependent on others in completing tasks.
4.	Discipline	Actions that show orderly behavior and comply with various rules and regulations.
5.	Responsibility Answer	Attitudes and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social and cultural), the country and God Almighty.
6.	Hard work	Behavior that shows a genuine effort to overcome various obstacles to learning and assignments and to complete tasks as well as possible.
7.	Simplicity	Being unpretentious, attitudes and behaviors that are not excessive, not many details, not many knick-knacks, straightforward, what they are, thrifty, as needed, and humble.
8.	Bravery	Have a solid heart and great confidence in the face of dangers, difficulties, and so on. (not afraid, afraid, scared) and never back down.
9.	Justice	Equal weight, impartiality, impartiality / impartiality, taking sides / holding on to the truth, rightly, not arbitrarily, balanced, neutral, objective and proportional.

The translation of these values into various dimensions, namely politics, economics, sociology and law, can be seen as follows:

Table 5.2: Elaboration of Reference Values in Anti-Corruption Education<sup>34</sup>

ANTI CORRUPTION EDUCATION		
No.	Dimensions and Indicators	Reference Value
1.	<b>POLITICAL:</b> <b>a.</b> Making policies based on public / shared interests (fair, courageous) <b>b.</b> Implement policies based on upholding the truth (honest, brave) <b>c.</b> Carry out policy oversight in a non-selective manner (fair, courageous)	1. <b>SPORTIVE:</b> chivalrous, honest, upright (still standing, still upholding justice). 2. <b>RESPONSIBILITY:</b> the condition of being obliged to bear everything (if anything happens, they can be prosecuted, blamed, sued, etc. For example, being brave and ready to accept risks, trusting, not evading, and doing their best), the right to function accepts the burden as a result of attitude parties themselves or other parties, carry out and complete the task in earnest.

<sup>34</sup> Ministry of Education and Culture (Kemendibud), *Integrasi Pendidikan Anti Korupsi pada Mata Pelajaran Kewarganegaraan SD/MI Kelas VIII* (Jakarta: Ministry of Education and Culture, Directorate General of Basic Education, 2011), 13.

2.	<b>SOCIOLOGY</b> <ul style="list-style-type: none"> <li><b>a.</b> Keep promises (responsibility)</li> <li><b>b.</b> Not discriminatory in providing (fair) services</li> <li><b>c.</b> No nepotism (fair, independent)</li> <li><b>d.</b> Not collusive (honest, independent)</li> </ul>	<p>3. <b>DISCIPLINE:</b> order, obedience (compliance) to the rules, be on time, orderly, and consistent.</p> <p>4. <b>HONEST:</b> upright, not cheating, sincere, trustworthy, say and act correctly, reveal something in accordance with reality (not lying), and have righteous intentions for every action.</p>
3.	<b>ECONOMIC:</b> <ul style="list-style-type: none"> <li><b>a.</b> Conduct healthy competition (responsibility, honesty, hard work)</li> <li><b>b.</b> Not bribing (honest)</li> <li><b>c.</b> Not wasteful in using resources (simple, responsibility)</li> <li><b>d.</b> Do not commit allocation and distribution deviations (honest, care, responsibility)</li> </ul>	<p>5. <b>SIMPLE:</b> unpretentious, attitudes and behaviors that are not excessive, not many details, not many knick-knacks, straightforward, as is, thrifty, as needed, and humble.</p> <p>6. <b>HARD WORK:</b> the activity of doing something seriously, never giving up / tenacious and enthusiastic in doing business.</p> <p>7. <b>MANDIRI:</b> in a state of being able to stand alone, not dependent on others, trusting in one's own abilities, being able to organize themselves, and taking the initiative.</p>
4.	<b>LAW:</b> <ul style="list-style-type: none"> <li><b>a.</b> Not embezzling funds, taxes, goods, etc. (honest, responsibility)</li> <li><b>b.</b> Do not falsify documents, letters, signatures, and so on (honesty, responsibility)</li> <li><b>c.</b> Do not steal funds, goods, time, measurements that are detrimental to other parties, etc. (honesty, responsibility, discipline)</li> <li><b>d.</b> Do not commit fraud against other parties (honest)</li> <li><b>e.</b> Not conspiring in making decisions (responsibility)</li> <li><b>f.</b> Not destroying state property / facilities (responsibility, care)</li> <li><b>g.</b> Not giving or receiving gratuities (honest, simple)</li> <li><b>h.</b> Not violating / breaking the rules (discipline, responsibility)</li> </ul>	<p>8. <b>FAIR:</b> equal weight, impartiality, impartiality / impartiality, side / hold on to the truth, rightly, not arbitrarily, balanced, neutral, objective and proportional.</p> <p>9. <b>DARE:</b> have a steady heart and a lot of confidence in facing dangers, difficulties, etc. (not afraid, afraid, scared) and never back down.</p> <p>10. <b>CARING:</b> heeding, paying attention (empathy), ignoring, helping, tolerant, loyal friends, defending, understanding, respecting, and treating others as well as possible.</p>

Whereas for educational institutions under the auspices of the Ministry of Religion of the Republic of Indonesia, anti-corruption values and behavior references that are integrated into subjects can be identified as follows:

Table 5.3: Anti-Corruption Values and Behaviors Version by the Director General of Islamic Education, Ministry of Religion of the Republic of Indonesia<sup>35</sup>

No.	Anti-Corruption Values and Behaviors	Characteristic features Anti-Corruption Values and Behaviors
1.	Identify corrupt behavior to be avoided.	a. Identify the characteristics of corrupt behavior that need to be avoided. b. Accustomed to doing tasks on time c. Show examples of known cases of corrupt behavior at home, in madrasah and in the community. d. Show examples of cases of behavior that do not contain elements of corruption that have been committed by students.
2.	Be honest, disciplined, responsible and fair in daily life.	a. Dare to put forward something in accordance with the actual situation. b. Accustomed to doing things on time. c. Accustomed to carrying out tasks on time. d. Accustomed to acting impartially to anyone in taking action
3.	Only receive something given according to what is due.	a. Refusing something that is not in accordance with their rights. b. Do not want to take something that is not right.
4.	Respect and fulfill the rights of others	a. Give something to others according to their rights. b. Never give someone else something that is not their right.
5.	Able to analyze the causes and effects of corrupt behavior in social and state life.	a. Able to identify the causes that encourage the emergence of corrupt behavior in society and the state. b. Able to identify the consequences of corrupt behavior in the life of society and the state. c. Able to state the reasons for the need to avoid corrupt behavior in society and the state.
6.	Have a pride in behaving anti-corruption.	a. Proud of anti-corruption behavior. b. Anti against corrupt behavior.
7.	Cultivate anti-corruption behavior in the family and society	a. Disseminate ideas and wishes to avoid corrupt behavior. b. Demonstrate a commitment to rejecting corrupt behavior. c. Become an example of anti-corruption behavior.

<sup>35</sup> Ministry of Religion, Guidelines for the Implementation of Anti-Corruption Education, 20-21.

## V. CONCLUSION

Anti-corruption education is a conscious and planned effort to realize a teaching and learning process that is critical of anti-corruption values. Anti-corruption education is not limited to transfer of knowledge (cognitive), but emphasizes efforts to form character (affective) and moral awareness (morality consciousness) in fighting (psychomotor) against corrupt behavior. In instilling anti-corruption education, there are two patterns, namely: (1) this model puts forward two things; make it an independent course "Anti-Corruption Education", and / or include other courses in the course material. (2) Learning models that emphasize several approaches, such as student center, moral learning, contextual learning, experiential and exemplary approaches, emotional, rational approaches.

The integration of Islamic law in anti-corruption education is an effort to bring closer and closer dialogue between religious and general science, namely as a progressive step to develop certain theories. This can support the formulation of anti-corruption education based on Islamic law to address the problems faced by society and the nation. PTKI and other educational institutions have a major role in encouraging the integration of the two disciplines so that they are not single entities and dichotomous. This can even generate ideas to develop new sciences that are included in Islamic studies, for example anti-corruption fiqh, APBN fiqh, anti-bribery fiqh, to national fiqh.

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# Improve, Expand and Strengthen State-owned Capital to Enhance International Competitiveness of Chinese Enterprises

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**Abstract**— Since 1978, China has been carrying out the reform and opening-up policy for nearly 40 years, this 40 years is also be the 40 years that economic globalization develops ceaselessly all over the world. Under the dual influence of national policy guidance and international background, the internationalization of Chinese enterprises has also achieved rapid development. Yet Chinese firms still have plenty of problems. This requires scientific planning of the future direction of enterprise development. It is of great significance to China's future economic development. This paper analyzes the internationalization process of Chinese enterprises, the development of Chinese enterprises. This paper specifically analyzes several prominent problems that Chinese enterprises are facing at present, as well as the internal causes of these problems. Finally, the corresponding policy suggestions are given.

**Keywords**— Enterprise reform, Internationalization, Innovation.

## I. BASIC SITUATION OF CHINESE ENTERPRISES IN THE WORLD

### (1) The Development Course of Chinese Enterprises' Internationalization

Recently, in General Secretary Xi Jinping's report on the 19th CPC National Congress, the need to deepen the reform of state-owned enterprises, develop a mixed ownership economy and foster world-class enterprises with global competitiveness were once again stressed. This fully embodies that the Party Central Committee, with Comrade Xi Jinping as its core, attaches great importance to the reform and development of state-owned enterprises. State-owned enterprises, in international practice only refers to enterprises invested or be involved in controlling

by a country's central government or federal government. In China, State-owned enterprises also include enterprises that are invested and controlled by local governments. Internationalization usually has two meanings. One is inward internationalization, which is commonly referred to as “inviting in”. It mainly refers to import and purchase patented technology and introduce of foreign capital, etc.; The other is outward internationalization, or “going global”, which mainly refers to enterprises' export, technology transfer and outward foreign direct investment. China's internationalization can be divided into four stages:

First, the tentative stage: 1979-1991. In 1979, the State Council promulgated 15 reform measures, clearly

stipulating that enterprises can be set up abroad, and the internationalization of Chinese enterprises then began from this. During this period, China's internationalization is mainly inward-oriented, to absorb foreign capital, with finding a way for future development. This stage is in line with the first stage described in Den Ning's investment development stage theory.

Second, the initial stage: 1992-2001. When Deng Xiaoping made his southern tour in 1992, he put forward the development strategy of "bringing in", which made up for the shortage of domestic resources, broadened the international market and introduced advanced technology. This stage is in line with the second stage described in the theory of investment development stage. The state's foreign capital attraction ability is obviously increased, with the large inflow of foreign capital, but the export of foreign capital is very limited.

Third, the strengthening stage: 2002-2013. In 1998, Jiang Zemin put forward the policy of "going global" in Shanghai, and it was incorporated in to "The Tenth Five-Year Plan" in 2001. Since then, "bringing in, going global" has become a national policy that China always adheres to in promoting China's export-oriented economic development. This is exactly a reflection of the basic situation of the third phase proposed by Deng Ning, the country's outward investment has increased significantly, but the net outward direct investment still remains negative.

Fourth, the high-speed development stage: 2014 to date. In recent years, under the environment of the proposal and implementation of "the Belt and Road Strategy", and the active promotion of international production capacity cooperation and other policies, foreign trade has achieved a higher level of development, providing more opportunities for the internationalization of domestic enterprises. The year 2014 was a turning point, for the first time, China's outward investment exceeded foreign investment in China, and sustained rapid growth, so that China has gradually transformed from a big receiving country of overseas direct investment into a big country of foreign investment. In 2016, China's outward direct investment reached a historic breakthrough, with the

investment exceeding one trillion yuan for the first time. According to 2017 World Investment Report released by the United Nations Conference on Trade and Development, China has become the world's second-largest foreign investor for the first time, This is basically in line with the elaboration of the fourth stage, the country net foreign direct investment is positive, enterprises begin to have stronger ownership advantage and internalization advantage, and has the ability to discover and use foreign location advantage.

## *(2) Status Quo of Internationalization development of Chinese Enterprises*

According to data from Fortune China 2013 to 2017 Fortune Global Top 500 Ranking List, in the past five years, the number of Chinese enterprises entering the world's top 500 has also been increasing, becoming the second largest country after the United States and with a big lead over the third place Japan. Since 2013, 95 enterprises have been listed in the top 500, and about 5 enterprises have been increased every year, and there were 115 by 2017, second only to the United States and with a great tendency to surpass. Some scholars estimate that in the next three to five years, China's enterprises entering into the world's top 500 are expected to surpass the United States.

According to Fortune China 2017 Fortune Global Top 500 Ranking List, there are 53 trillion-dollar companies worldwide, with 22 in the United States, 5 in Japan, 4 in Germany, 3 in France, 2 in the UK and the Netherlands, 1 in Switzerland and 1 in South Korea, with a total of 40. The other 13 trillion-dollar companies are all from China, with 4 banks, 2 insurance companies, 1 telecom company, 3 energy companies, 1 auto company, 1 ICT company and 1 Chinese construction company.

Statistics on operating income and profits of countries in 2017 Top 500 Ranking List show that it is not just the number of Chinese enterprises on the list is increasing, but the quality of their operations is steadily improving. By 2017, the average operating income of Chinese enterprises was nearly \$55 billion, higher than that of the UK and Japan; the average profit was nearly \$3 billion, second only to that of the US. Compared with the significant decline in operating income of most countries, China is

basically stable.

According to Fortune China 2017 Fortune Global Top 500 Ranking List, among the top 500 companies in the world, State Grid, Sinopec and ICBC all rank first in the industry in the world, and State Grid and Sinopec rank second and third respectively in the top 500. While leading the world in the field of energy and banking sectors, private

enterprises and the Internet are also on the rise, and the new economy and service enterprises are increasing significantly. Some scholars estimate that by 2030 more outstanding enterprises will emerge from industries such as health care, big culture, tourism, new energy, new finance and smart manufacturing. (As shown in Table 1)

*Table 1 Statistics on the specific conditions of each industry*

Company name	Industry	2017 ranking	Operating income (US \$100 million)
State Grid Corporation of China	Public utility	2	3151.99
Sinopec (China Petroleum and Chemical Corporation)	Oil refining	3	2675.18
Industrial and Commercial Bank of China	Commercial bank	22	1476.75
China State Construction	Engineering and Architecture	24	1445.05
Huawei	Network and communication equipment	83	785.11
China Resources	Pharmaceutical industry	86	757.76
Minmetals Group	Metal product	120	655.47

Data source: Fortune China 2017 Fortune World Top 500 Ranking List

However, due to the intensification of the international market competition, the complexity of the external environment and the different development process of enterprises internationalization, the development of enterprises internationalization still faces many challenges.

## II. PROBLEMS EXISTING IN INTERNATIONALIZATION DEVELOPMENT OF CHINESE ENTERPRISES

**Chinese Enterprises Are Big but Not Strong.** At present, Chinese enterprises are flourishing in transnational trade and foreign projects, and China are known as the world factory because of the large number, wide range and large scale of Chinese enterprises. But the problem now is that although China is a big manufacturing country, it cannot be called a powerful manufacturing country<sup>[1]</sup>. Although

China is a big trading country, it is not a powerful trading country. The internationalization progress of our country is rapid, but still cannot get rid of the fact that the enterprise is big not strong.

**Low Technology Content, at the Low End of the Value Chain.** Nowadays, most of the enterprises in China are at the low end of the value chain division on foreign projects. The main reasons are lack of core technology, low added value of products and lack of market competitiveness. With the rapid development of science and technology, the manufacturing industry in some developed countries have stepped into the era of "industry 4.0", while some areas in China are still moving from "industry 2.0" to "industry 3.0". Facing the competitive pressure of high-tech and high-value-added of foreign brands, some enterprises in our country can only engage in low-value-added manufacturing links. for example, "iPhone", it is sold

more than 200 million phones a year, but Chinese enterprises in the manufacturing segment get only \$6.5 per phone in the value chain.

**Relying on Cheap Labor and Natural Resources.**

Although China's energy enterprises are huge, Chinese international enterprises in heavy industry are mainly concentrated in the field of primary resource exploitation, mainly taking the advantage of cheap labor resources and natural resources as the main source of competitive advantage. Due to the low technology capability, the internationalization process of Chinese enterprises is often limited. Once the resources become scarce or the policy adjustment of host country is met, the labor force and raw materials become expensive, the advantage of Chinese enterprises in this aspect will be lost. Therefore, due to the complex and changeable environment at home and abroad, some energy enterprises in our country will not survive and continue simply by mastering cheap labor and raw materials, and enterprises will be expelled from the market finally. The lower technical capacity composition also makes it difficult to effectively adapt to the market environment of developed countries.

**Chinese Enterprises Are Big but Not Superior.** Great achievements have been made in China's economic development, but the quality problems in our country are very common. Food safety problems, "cheap copy" phenomenon and other quality problems have caused a very bad impact on China's brand products. At the same time, the lack of quality integrity and the low price sales mode in our country have caused foreign consumers to form a negative preconceived impression of the quality of Chinese enterprises' products and services. Compared with "Made in Germany" and "Made in Japan", the consumers' cognition of "Made in China" is still limited to "Cheap" and "Mass Production". It has become difficult to open high-end markets abroad and create a first-line group.

**Chinese Enterprises Lack of Independent Brands.** After the reform and opening-up, Chinese enterprises, on the one hand, bear the domestic market impact brought by international brands, on the other hand, in order to adapt to the international market and go abroad, Chinese enterprises have made a lot of adjustments and efforts, by

virtue of our own manufacturing capacity and scale advantages to overcome a lot of difficulties, a batch of multinational companies have emerged. But as a whole, although there are many Chinese enterprises going abroad, there is still a lack of first-line brand group with international influence, which leads to the manufacturing capability and scale advantage of our country cannot be translated into the brand advantage of Chinese enterprises. At the same time, the lack of humanistic care and not very good marketing ability make it difficult for China to display its brand value even if China produces high-quality products. The development of Chinese manufacturing scale does not match with the development of brand, the current number of well-known brands makes it difficult to shape the image of "Made in China" as a brand power. Nowadays, the shortage of independent brands has become the main "short board" that restricts the transformation and upgrading of Chinese manufacturing industry. Huawei is the only one Chinese brand in the top 100 global brands released by Interbrand as of 2014. Huawei and Lenovo are the only two Chinese companies in the top 100 in 2017. China urgently needs to realize the all-round expansion of enterprise brand from point to line and from line to surface.

**Chinese Enterprises Are Big but Not Innovative.**

Science and technology change life and innovation makes the future. Through the mastery of high technology, accelerate the transformation and development of enterprises to reach the monopoly position in the advanced field, which has become the new thinking of the future of enterprises. In the field of quantum communication, big data and cloud computing, our country has some development and breakthrough, but the degree is far from enough, and there are still shortcomings in some sophisticated technology, for example: semiconductor processing and manufacturing is basically occupied by Japan and the United States; Ultra-high precision machine tool technology is also monopolized by Japan and Germany; Industrial robot is the global industry that will develop vigorously in the next 50 years, and currently the technology is basically in the hands of Japan; In the engineering equipment ranking list, China did not make

the top 10. All these show that although we are innovating, we still lag a lot.

**Lack of Technology in the Future of Chinese Enterprises.** China has launched a decade-long “Made in China 2025” plan, aimed to realize efficient and reliable intelligent manufacturing by using advanced manufacturing technologies such as robots, 3D printing and the industrial Internet. At the same time, China has launched another national plan, “the Internet Plus”, it seeks to combine the mobile Internet, cloud computing, big data and the Internet of Things with modern manufacturing. But we know that the United States and Japan are now vigorously developing Internet of Things, industrial robots, big data cloud computing, from the advanced patent application, we can see that the patent of big data analysis is currently basically monopolized by IBM and Microsoft of the United States, and Hitachi, NTT, and Fujitsu of Japan. The technology and patents of the Internet of Things are also being divided by the United States and Japan. At present, nearly half of Japanese enterprises have started to apply the technology of the Internet of Things. Industrial robots have always been Japanese domain, and most of China's robots are not produced at home, and even some are assembled domestically, they still heavily dependent on importing core components from abroad.

### III. ANALYSIS OF THE REASONS FOR THE LACK OF INTERNATIONAL COMPETITIVENESS OF CHINESE ENTERPRISES

**There Are Defects in Independent Innovation Mechanism of State-owned Enterprises.** From the analysis of the current situation, we can see that most of the enterprises participating in international competition are state-owned enterprises. Because of their large scale and relatively concentrated resources, they are usually able to compete with international multinational corporations in terms of volume. But we also found that these enterprises win based on the capital volume, the net profit of only a few enterprises can surpass the developed countries. Moreover, there is a certain gap with other countries in such core competitive forces as technology level, service

quality and innovation ability. Dong Xiaohua et al. have measured the innovation efficiency of state-owned enterprises and found that the innovation efficiency of state-owned enterprises is significantly lower than that of private enterprises, and they believe that rent-seeking is the main reason<sup>[2]</sup>. This paper mainly analyzes the reasons for the low innovation efficiency and lack of competitiveness from the perspective of the system mechanism of state-owned enterprises.

First, the obvious administrative characteristics of the appointment and removal of enterprises leaders make enterprises lack independent development business decision-making ability. For state-owned enterprises, senior leaders are appointed through government the approval of government department. However, leaders usually appointed by the government have tenure, which makes their business decisions often less long-term, even if there is sustainability, there will be conflicts between their business decisions as a result of turnover, and then the decisions will not be well implemented. Moreover, the leaders who are usually appointed or removed by the government do not have a thorough understanding of the industry in which state-owned enterprises are located, and their business decisions are usually conservative.

Second, the government and enterprises cannot really separate and lack fault-tolerant mechanism. On the one hand, in the process of state-owned enterprises reform, whether state-owned or mixed ownership, the government will still on behalf of the state and intervene and control the enterprise in the form of “sole share” and “dominant share”, which leads the state-owned enterprises to be unable to free themselves from competition in the market, and at the same time, it also affects the government's function of managing the state and regulating the economy, resulting in the contradiction between the enterprise property right subject and the internal requirements of the market economy. On the other hand, the most need for the reform and innovation of state-owned enterprises is trial and error, however, the current system mechanism that still has administrative characteristic makes the manager take too much account of administrative responsibility instead of paying attention to innovation and development with



great risks, so there will be some bad phenomenon such as “to stay away from innovation and development when there is any chance, not to do innovation and development when there is any chance, to postpone innovation and development when there is any chance”.

#### **The Innovation Incentive Mechanism is Not Perfect.**

First, the intellectual property rights protection system is not perfect, and the enterprise innovation lacks safeguard. Although China has issued laws and regulations on intellectual property rights, for example, in March 2017, the Anti-monopoly Bureau of the Ministry of Commerce issued a draft soliciting opinions on Guidelines on Anti-monopoly Regulation on Abuse of Intellectual Property Rights, which indicates that China is speeding up its progress in this respect, but it has not really been realized. From the current situation, the current policy system coordination is not enough. The coordination between innovation policy and science and technology policy and economic policy is not enough.

Second, the combination degree of production, education and research is insufficient, and the ability of scientific research transformation is poor. In the case of small and medium-sized enterprises gradually participating in the global competition, the cost of independent investment in scientific research of small and medium-sized enterprises is usually large, and the combination of production, education and research is not deep enough, which makes small and medium-sized enterprises excessively rely on foreign technology and model in international competition. Universities and research institutes often connect with large enterprises and can't connect with small and medium-sized enterprises in depth, which is also the place where research and real economy are disconnected.

#### **IV. CONCLUSION AND SUGGESTIONS**

##### **Intensify In-depth Reform to state-owned Enterprises.**

To enhance the international competitiveness of Chinese enterprises, we must improve and strengthen the core competitiveness of state-owned enterprises. First, the mixed ownership reform of state-owned enterprises should be strengthened. According to the research of Wang Yewen etc., the mixed ownership reform of state-owned

enterprises has significantly enhanced the innovation ability and efficiency of state-owned enterprises<sup>[3]</sup>. Improve personnel appointment and removal system, and performance incentive system; Second, cultivate multi-level management talents to enhance the execution of business decisions; Third, strengthen the introduction and training of innovative talents, self-owned research and development personnel, and enhance the ability of scientific research conversion; The fourth is to emphasize the separation of government and enterprise, increase the fault-tolerant mechanism, give enterprises full freedom of the right to make decisions, and enhance the vitality of enterprises.

##### **Strengthen the Construction of Innovation Incentive System.**

First, set up a multi-level intellectual property protection system, speed up the distribution of overseas intellectual property rights, and strengthen the support for innovative enterprises. Second, need to give precise support to enterprise. For state-owned enterprises, the incentive to their independent innovation should be increased, strengthen the subsidies for the combination of production, education and research, and promote their efficiency. Studies show that government subsidies improve the innovation supply of enterprises and have a greater promoting effect on the innovation supply of invention patents, state-owned enterprises and capital and technology-intensive enterprises, however, the control power of state-owned enterprises weakens the promoting effect of government subsidies on the innovation supply of enterprises<sup>[4]</sup>. Therefore, it is necessary to strengthen government subsidies degree for innovation while giving enterprises full freedom to operate their businesses.

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# Linguistic elements in translation between French and English

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**Abstract**— Translation is the transfer of a message from one language - which can be referred to as the source language - into another language, designated as the target language.

Whether translators are born or can be trained is an open-ended question. However, by observing and being aware of certain facts, one can go beyond the glaring erroneous translations that result from a lack of experience or sometimes even from a lack of time.

Avoiding cultural bias and paraphrasing are important tools for a translator. However, linguistic differences between both languages make it important and necessary to be prudent and diligent while translating.

A range of differences between the two languages – seemingly simple aspects like the use of punctuation, capitalization or more prevalent aspects like semantics - all pose a challenge to translators.

This paper treats the challenges that translators could face in their activity due to certain linguistic elements.

**Keywords**— source language, target language, translator, linguistic elements.

## Des éléments linguistiques en traduction entre le français et l'anglais

**Résumé**— La traduction est la transmission d'un message d'une langue – nommée la langue source ou la langue de départ - à une autre langue, la langue cible ou la langue d'arrivée.

La question, si les traducteurs ou les traductrices sont né(e)s ou bien ils ou elles pourraient être entraîné(e)s, est une question ouverte. Cependant, en se rendant compte de certains faits, il est bien possible d'éviter des traductions inexactes dû au manque d'expérience ou bien un manque de temps.

Éviter la reformulation ou le préjugé culturel sont des outils essentiels pour les traducteurs ou les traductrices. D'outre, il est très important d'être prudent pendant la traduction en raison des différences linguistiques entre les deux langues.

Une gamme de différences entre les deux langues, soit les détails simples comme l'usage de ponctuation ou de lettre majuscule soit les aspects importants comme la sémantique, pose un vrai défi aux traducteurs.

Cet article traite les défis auxquels un traducteur ou une traductrice pourrait faire face, en raison des éléments linguistiques.

**Mots clés**— langue de départ, langue d'arrivée, traducteur, traductrice, éléments linguistiques.

## I. INTRODUCTION

Quand il s'agit des traductions inexactes, la préférence culturelle pourrait être la plus grande influenceuse des erreurs dans une traduction. Les règles linguistiques de la langue maternelle, acquises à l'enfance, ont tendance d'être figées chez nous et on voit l'interférence dans la langue étrangère voire quand on la maîtrise. Cependant, avec la pratique et l'entraînement, on peut arriver à les éviter. La précision et l'économie sont des signes d'une traduction efficace. Cependant, la réalisation d'une traduction précise et sans erreur, dépend de tant d'éléments. Il existe des tendances linguistiques différentes entre l'anglais et le français, ce qui nécessite la prudence lorsqu'on traduit de l'un à l'autre.

Afin d'assurer la précision d'une traduction, il faut avoir une bonne compréhension des éléments linguistiques : la grammaire de deux langues, la sémantique, voire la stylistique. La traduction comprend essentiellement des deux étapes : (a) la compréhension de la langue de départ (LD) et (b) l'expression dans la langue d'arrivée (LA). La difficulté pour la traductrice reste dans la maîtrise de ces deux étapes.

**I. L'usage compétent des articles et des prépositions :** L'usage convenable des articles et des prépositions nécessite l'observation et la réflexion langagières en plus de la pratique approfondie de la langue, bien qu'ils appartiennent au groupe fermé. Une compréhension faible de l'usage des articles est un problème courant auquel font face les traducteurs.

**1a. L'article défini :** l'article défini peut poser un problème si le traducteur ne comprend pas si l'article défini démontre le nom en particulier ou bien en catégorie générale dans le texte de LD. Dans la phrase, « Il aime aller à l'église », le mot 'église' peut être virtuel, « *He likes to go to church* » ou actuel « *He likes to go to the church* ».

**1b. L'article indéfini :** l'article indéfini pourrait poser un problème également car il y a des cas où l'article indéfini se transmet en version anglaise et il y'en a des autres quand on le supprime. Voyons des exemples, « M. Dupont a des voitures » peut être traduit comme, « *Mr Dupont has cars* » mais la phrase « Marie a une voiture » peut être traduite comme, « *Marie has a car* ».

**1c. L'article partitif :** Ce type de confusion se manifeste même quand il s'agit de la traduction des phrases avec l'article partitif. Comme la phrase, « Je vais boire du café » où l'article partitif pourrait être transmis en version anglaise, « *I am going to drink some coffee* ». Mais la phrase, « Pour le déjeuner normalement, je prends du riz » est plutôt traduite sans l'article, « *For lunch, I normally eat rice* ».

**1d. La confusion des articles :** En outre, il existe la confusion entre des articles aussi, étant donné que les différents types d'articles peuvent avoir la même forme. Par exemple, 'des' peut être l'article indéfini ou l'article partitif. La phrase, « J'ai des croissants » pourrait être traduite comme, « *I have croissants* » ou « *I have some croissants* ». Le contexte peut lever l'ambiguïté dans ces cas.

**1e. La forme exceptionnelle des articles :** En traduisant vers le français, ces problèmes pourraient être aggravés par la tendance des articles de se modifier au cas où il y a la présence des adjectifs qui se trouvent avant le nom ou la négation dans les phrases. Prenons la phrase, « Je mange de la viande ». L'article partitif dans cette phrase se transforme au cas de la négation : « Je ne mange pas de viande ». C'est le même cas avec l'article indéfini, « Marie a des amies » mais à la négation c'est, « Marie n'a pas d'amies ». Mais cette tendance n'est pas remarquée quand le verbe est 'être'. Voyons un exemple : « C'est de la viande ». L'article partitif reste le même à la négation au cas où le verbe est être ; « Ce n'est pas de la viande ». Et encore la même observation pour l'article indéfini, « C'est une fille » où l'article indéfini reste le même à la négation, « Ce n'est pas une fille ».

Quand il existe des adjectifs avant le nom, on constate une modification d'article. L'article indéfini 'des' devient 'de'. « Je passe des moments à la plage ». S'il y a l'adjectif 'bons' placé devant le nom, l'article 'des' subit une modification ; « Je passe de bons moments à la plage. »

**2. Les mauvaises traductions peuvent se produire dû au malentendu avec des prépositions aussi.** Dans la phrase suivante, « J'ai des nouvelles de Lyon », la préposition 'de' devant du mot 'Lyon', pourrait poser problème pour un traducteur. Il se peut que le locuteur ait des nouvelles à propos de la ville de Lyon ou bien il ait des nouvelles de quelqu'un qui habite à Lyon.

**II. L'incompatibilité des adjectifs :** Les adjectifs d'une langue n'ont pas toujours d'équivalents dans l'autre. Les équivalents entre l'anglais et le français peuvent varier dans leurs propres nuances ou dans l'image qu'ils évoquent. Prenons l'adjectif, 'souriant'. Larousse propose les synonymes 'smiling', 'beaming' et 'cheerful' mais cela n'évoque pas, dans un seul mot, toutes les images qu'évoque le mot 'souriant'. Le site web propose 'a bright future' comme équivalent pour la locution « un avenir souriant ». Il y a des autres adjectifs comme 'mondain', 'manqué' etc. Dans la phrase, « Le gâteau est manqué », l'adjectif 'manqué' veut dire 'spoiled'. Mais dans cette phrase, « Natacha a choisi un métier technique, mais c'est une oratrice manquée », l'adjectif 'manqué' ne peut pas même être traduit avec un adjectif ; « *Natasha opted for a*

*technical job but she would have been a good public speaker* ». On remarque que l'adjectif en français pourrait avoir plus d'un seul signifié, ce qui pourrait aussi poser un défi aux traducteurs. Prenons l'exemple du mot 'important' en français. Ce mot veut dire 'nécessaire', 'principal' etc. Mais ce n'est pas toujours traduit comme 'important' en anglais. En anglais on l'utilise plutôt pour qualifier des noms d'une manière positive. Par exemple, « *He is an important part of this investigation* » ou la phrase, « *Objectivity is an important trait for linguists* ». Mais dans la phrase, « il a subi des pertes importantes dans ses affaires » le mot 'importantes' ne veut pas dire 'important' en anglais mais plutôt 'considerable', « *He suffered considerable losses in his business* ».

**III. L'incompatibilité des verbes :** L'incompatibilité existe entre les verbes aussi. Par exemple, le verbe 'avoir' en français peut être considéré comme l'équivalent du verbe 'to have' en anglais. Prenons l'exemple « *I have a pen* » qui a comme l'équivalent, « J'ai un stylo ». Cependant, il existe plein d'exemples où les verbes 'avoir' et 'to have' ne sont pas tout à fait en corrélation. Par exemple, la phrase « J'ai soif », ne se traduit pas en anglais comme « *I have thirst* » mais par la phrase, « *I am thirsty* ». Considérons les autres exemples pour développer ce fait : « *I have breakfast* » qui pourrait être traduit comme « Je prends le petit-déjeuner ». Ou la phrase « *I have fun at parties* » traduite comme « Je m'amuse aux soirées ».

**IV. L'incompréhension dû à la phrase composée :** La phrase composée pourrait causer le traducteur de perdre le fil de la phrase, ce qui ferait obstacle à traduction efficace. Analysons un exemple, « *Pollution has serious effects on health and environment which transforms the Earth's climate and ecosystem, resulting in unknown diseases* ». Une version en français pourrait être, « La pollution a des effets importants sur la santé et l'environnement qui transforme le climat de la Terre et son écosystème, entraînant l'apparition de maladies inconnues ». Le pronom relatif 'qui' dans la phrase au-dessus remplace le sujet 'la pollution' mais on peut le mal comprendre et croire qu'il remplace le mot 'l'environnement'.

Afin d'éviter la confusion avec la phrase composée, il est possible de la diviser en deux ou bien l'expliquer. « La pollution a des effets importants sur la santé et l'environnement. Cela transforme le climat de la Terre et son écosystème, entraînant l'apparition de maladies inconnues ». Ou bien c'est possible de garder la phrase composée, « La pollution a des effets importants sur la santé et l'environnement, ce qui transforme le climat de la Terre et son écosystème, entraînant l'apparition de maladies inconnues. »

**V. Des idées sans parallèles dans LA :** Un défi important pour la traductrice est de traduire des idées qui sont difficiles à transmettre dans l'autre langue en raison des différences culturelles.

Le mot 'dépaysement' – un sentiment d'agitation qu'on se sent si on est loin du pays d'origine – est difficile de transmettre en anglais. C'est une sorte de désorientation ou de choc culturel. On utilise le mot 'dépaysement' quand on en a marre de l'environnement actuel et il y a un fort désir de changer la situation. Un autre exemple, 'esprit de l'escalier' – Tout simplement l'esprit de l'escalier est le sentiment d'avoir la répartie parfaite mais quand il est bien trop tard.

Dans ce cas, la traduction pourrait entraîner à 'amplification' : cas où la LA emploie plus de mots que la LD pour exprimer la même idée. (Vinay & Darbelnet : 1972). Considérons le mot 'clockwise' en anglais. « *Close the water tank by tightening the tank cap clockwise by hand* » ce qui peut être traduit par la phrase, « Fermez hermétiquement le réservoir d'eau en serrant à la main le couvercle du réservoir dans le sens des aiguilles d'une montre ». L'amplification causerait la version en LA d'être plus longue que le texte en LD.

La traduction d'un texte anglais est souvent plus longue dans la version française. Les raisons sont diverses et parmi lesquelles : un manque d'apposition en français pour montrer la possession ('John's bicycle' devient 'le vélo de John'), introduction en français d'une préposition pour former des mots composés ('pocket money' devient 'argent de poche'), l'introduction d'un déterminant en français pour les noms « j'aime le chocolat » est traduit comme, « I like chocolate » etc.

**VI. La traduction littérale :** Selon le professeur de la traduction, Peter Newmark, chaque traduction doit être littérale sauf si cela mène à une erreur. Pourtant, la traduction littérale pourrait mener aux erreurs si le traducteur ne fait pas attention : (Newmark : 1988)

**a. Fausses précisions :** mots qui, malgré les apparences, ne représentent pas un gain d'information. Le transfert de ces mots doit être évité. (Vinay & Darbelnet : 1972). « C'est une bonne idée et j'aime celle de Paul aussi ». « *That's a good idea and I like the one of Paul also* ». Le pronom démonstratif 'celle' n'a pas de valeur dans ce contexte en version anglaise. Une traduction pratique peut être « *That's a good idea and I like Paul's also* ».

**b. Faux amis :** Ce sont des mots qui, d'une langue à l'autre, semblent avoir le même sens parce qu'ils sont de même origine, mais qui ont, en fait, des sens différents. (Vinay & Darbelnet : 1972). C'est une autre possibilité dans les erreurs dues à la traduction littérale, sont à éviter entièrement. « Sois gentil avec Marie ; elle est sensible ».



Ici, 'sensible' veut dire 'sensitive' – « *Be kind to Marie ; she is sensitive* ».

c. Lacune : Il y a lacune chaque fois qu'un signifié de LD ne trouve pas de signifiant habituel dans LA. Par exemple, l'absence d'un seul mot pour rendre 'shallow' (peu profond). (Vinay & Darbelnet : 1972)

**VIII. L'Observation des éléments linguistiques dans les traductions pratiques :** La traduction précise exige la lecture continue dans les deux langues. Pour arriver à la traduction précise et efficace, il faut certaines démarches à suivre.

a. C'est important, par exemple, lorsqu'on traduit l'expression figurée. 'L'animisme' est la démarche d'une langue qui tend à donner aux choses le comportement des personnes. (Vinay & Darbelnet : 1972). Cela ne se traduit pas telle qu'elle est. La traduction doit être naturelle et bien adaptée au niveau culturel. Considérons la phrase anglaise, « *There is a yawning gap between the rich and the poor in certain countries* », ce qui pourrait être traduit comme, « Il y a un trou béant entre les riches et les pauvres dans certains pays ».

b. Dans la traduction pratique, on constate 'l'attitude' : façon dont la langue reflète l'attitude du sujet parlant vis-à-vis du sujet dont il parle. L'attitude peut être objective, émotive, ironique etc. (Vinay & Darbelnet : 1972). « *The Honourable prime minister will give a speech now* ». « Monsieur le premier ministre va prendre la parole. »

c. En traduction on constate aussi 'charnière' : mot ou groupe de mots qui marque l'articulation de l'énoncé. Par exemple : en effet, car, comme etc. Il y a charnière zéro lorsque l'articulation est implicite, par exemple quand 'en effet' n'est pas traduit en anglais. (Vinay & Darbelnet : 1972)

« Elle n'est pas fille unique ; en effet, elle a 3 sœurs ». « *She is not an only child, she has three sisters* ».

d. On voit des autres tendances comme 'chassé-croisé' en traduction. C'est le procédé de traduction par lequel deux signifiés permutent entre eux et changent de catégorie grammaticale. Exemple: « *He limped across the street* ». « Il a traversé la rue en boitant ». (Vinay & Darbelnet : 1972).

e. 'La concentration' : terme qui exprime la concentration des plusieurs signifiés sur un plus petit nombre de signifiants, ou même sur un seul. (Vinay & Darbelnet : 1972). Considérons cet exemple, « Nous informerons nos clients à ce sujet au fur et à mesure que l'information sera disponible ». « *We will provide more information to our clients as it becomes available* ». 'Au fur et à mesure que' est traduit par un seul mot, 'as' ce qui relève de la concentration.

f. La 'démarche' : une préférence que marque une langue entre des structures également possibles. (Vinay & Darbelnet : 1972). Par exemple, la préférence de l'anglais pour le passif relève de la démarche de cette langue. « *I was told that Christmas vacation lasts 2 weeks in this company* ». « On m'a dit que les vacances de Noël durent 2 semaines dans cette société ».

## II. CONCLUSION

Des différents types de texte nécessitent des compétences différentes. Une bonne compréhension de la culture favoriserait la traduction littéraire lorsque les connaissances techniques favoriseraient la traduction technique. Traditionnellement, on exigeait que les traducteurs doivent bien maîtriser les deux langues, mettre au jour les compétences etc.

Mais en 2014, Mathelinda Nabugodi, dans son article a cité Walter Benjamin en faisant référence à son essai « The Task of the Translator »,

« [...] a essayé de concevoir la traduction comme une forme d'art qui s'intéresse à tout ce qui se passe quand une langue passe à une autre. L'argument primaire de Benjamin était que l'appréciation d'art ne concerne pas l'interprétation de son contenu pour en extraire une morale. Bien que l'art soit très significatif pour celui qui l'apprécie, l'intention primaire d'art n'est pas d'informer, d'instruire ou même ravir cette personne. Alors si le texte original n'existe pas pour le lecteur, à quoi sert l'analyse d'une traduction, qui se base sur cette hypothèse » (Nabugodi : 2014, trans. Adnan Jabar Hamid).

Bien que cet argument soit contre-intuitif, peut-être Benjamin avait raison d'essayer d'établir la traduction comme une forme d'art, car chaque traduction pourrait être inutile sans la créativité. Il faut toujours prendre en considération, tous les éléments liés au texte dans LD : le domaine auquel le texte appartient, la présence et la clarté du contexte, l'exigence du client etc.

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# Indigenous leaderships beyond the tangle of concepts and their functions in the tracks of history: An exercise in listening

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**Abstract**— This study is an excerpt from a broader research, which was conducted between the years of 2014 and 2017, on the implications of non-indigenous schools on the formation of indigenous leaderships. Here, we analyzed the scholar upbringing of two leaderships from the Krikati people, who inhabit the western Maranhão area, and how the knowledge from the Western society contributed to their trajectories and life stories, without diluting their culture and indigenous identity. In this paper, we focus on the concepts of traditional and political leadership. We highlight characteristics of what it means to be a leader in indigenous societies, with the purpose of analyzing what can be considered as political constancy by leaderships from different cultures, historical and geographical contexts. We also discussed the types of leaderships, their attributions and functions from the theoretical framework that supports these discussions. We used accounts from traditional indigenous leaderships, Krikati political leaderships and from political leaders who are nationally recognized by Brazilian native peoples. The determination of native leaders to appropriate Western knowledge has been contributing to the strengthening of their leaderships and, consequently, to the realization of projects in their Territories. Thus, this work is theoretically and methodologically based on the history of the present time and history from oral sources.

**Keywords**— Indigenous Leaderships, Krikati People, Schooling.

## I. INTRODUCTION

This study is focused on discussing indigenous leaderships, mainly Krikati political leaderships. It is an excerpt from a PhD thesis<sup>2</sup> in History at the Universidade Vale dos Sinos, Rio Grande do Sul, Brazil.

Characteristics of traditional leaders in indigenous societies are discussed, analyzing what can be considered common to different cultures, historical and Characteristics of traditional leaders in indigenous

societies are discussed, analyzing what can be considered common to different cultures, historical and geographical contexts. To develop such reflections, we used research from Clastres (1979), Claude Lévi-Strauss (1976), Monteiro (1994) and Laroque (2006), even at the risk of simplifying them. We also discuss the types of leaderships, their attributions and functions that are internal and external to the community. Thus, we bring forth accountings from elders, Krikati leaders and leaderships

from other peoples who also have political representation in the Brazil's National Indigenous Movement (Movimento Indígena Brasileiro - MIB). These interlocutors aid us in understanding that these functions and attributions, despite being generally similar among indigenous people, are dynamic and become specific to each society or people.

Authors such as Monteiro (1994), Cunha (2012), Oliveira (2006), among others, have guided us to an understanding that places the indigenous as actors in the center of the stage, not to act, but to tell their stories from their interpretations, memories and experiences.

This work encompasses the theoretical-methodological basis of the history of the present time and the history from oral sources. In the present time, we analyzed the singularities of each subject as live testaments of their own life stories. This way, our study brings forth narratives of traditional and political leaderships of the Krikati and other indigenous peoples considered as political leaders, who have national and international representativeness. As to the methodology, we used oral accountings; we are not, however, concerned with absolute truths, but with the experiences lived by the sources, as well as by our interlocutors.

### **Indigenous leaderships: in the tracks of History, meanings and senses are intercrossed in the past and in the present.**

The term leadership is used routinely and not always moderately. We attribute this function to people who are in the center of the media, or to those who occupy management positions considered relevant to society. Thus, almost always the figure of the leader is linked to those who play this role in the religious, political and economic fields, to the detriment of other contexts in which they are present.

Among indigenous peoples there are several types of leaderships, such as: spiritual leaders<sup>3</sup>, singers, storytellers, healers (both male and female), those who are responsible in organizing ritual festivals, fishing, hunting, among others. We can also identify traditional and political leaderships.

Traditional leadership receives many names, according to the historical and geographical context, to the role to be played and that is required by society, and to how the contact was made. Thus, we can find several nomenclatures in the Portuguese language, such as: chief, captain, cacique<sup>4</sup>, shamans etc.

The term "political leadership" is used by Gersem Baniwa (2006, p. 15) to institute "people who are given specific roles to act in the relationships with non-indigenous

societies" and who do not necessarily need to manage with the same set of predicates that is traditionally expected of a traditional leader.

Most researchers who conduct ethnographic studies in indigenous societies agree with some characteristics that are common amongst their leaders. Clastres, in his classical work "Society against the State"<sup>5</sup>, points that the first travelers and chroniclers of the 16th century, such as Jean de Lery, André Thevet, Hans Staden and others, observed that "the most notable thing about the indigenous chief consists in the almost complete lack of authority; the political function seemed to be, within these populations, only very faintly differentiated" (CLASTRES, 1979, p. 27).

His investigations on South American indigenous societies signaled as a pertinent trace of their organization the absence of social stratification and coercive power. In this sense, leaderships.

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<sup>2</sup> Thesis defended in 2018 at UNISINOS: "Krikati Leaderships: implications of non-indigenous schooling in their histories and life trajectories", advised by Prof. Dr. Maria Cristina Bohn Martins.

<sup>3</sup> This leadership, among the Krikati, is called pajé. Their teachings are passed on by people chosen by them, confidentially. Our work did not intend to discuss this type of leadership, as we understand that this would be a whole new thesis and only an ethnographic work would enable us to understand the complexity of the role that this leadership exerts in its community.

<sup>4</sup> Among the Timbira peoples, from which the Krikati are a part of, the term for traditional leaderships is "cacique". Thus, we only refer to Krikati traditional leaderships as "cacique" in our work.

<sup>5</sup> In our work we do not intend to discuss power and authority in societies with States, but to bring forth the thinking of Pierre Clastres and other authors who studies the role of leaderships in indigenous societies.

[...] have no authority, no enforcement powers, no means of giving an order. The chief is not a commander, the people of the tribe have no duty of obedience. The role of the chief is not the place of power, and the figure of a savage 'chief' does not prefigure at all that figure of the future despot. It is certainly not from the primitive leadership that one can deduce the general state apparatus (CLASTRES, 1979, p. 222).

In this perspective, power is not alien to the indigenous society, but the leadership does not apprehend it, prevented by society itself. The latter retains a certain power, and it remains diffuse in the community. Therefore, it does not constitute a separate political sphere<sup>6</sup>. This demonstrates that indigenous peoples attribute a higher relevance to social aspects when compared to individual ones.

Lévi-Strauss, in his "Sad Tropics", in the chapter on "Men, Women and Chiefs", discourses on his experiences with Nambikwara people chiefs, in the end of the 1930s. He emphasizes that these chiefs complained of their arduous responsibilities, but also saw them with pride. In this sense, "[...] the chief shows up as the cause of the group's desire to establish itself as a group, and not as the effect of the need, felt by an already constituted group, for a central authority" (LÉVI-STRAUSS, 1976, p. 293). The indigenous leadership, in the conception of the aforementioned author, does not find backing in a specific power nor in a publicly recognized authority. It is consent that is in the root of this power and maintains its legitimacy.

In any case, leaders had and still have a prominent role in the becoming of Brazilian indigenous societies, and this is recurrent in the literature about them. Monteiro (1994), when reporting on the shaping of the São Paulo society and economy, in between the 16th and 17th centuries, highlights the processes of integration, exploitation and destruction of indigenous peoples brought from other regions. However, he also presents the role of "chieftainships" to conduct strategies for cultural and political survival of those collectivities who, in no conditions of fully reproducing pre-colonial forms of organization, sought to forge their own spaces in the interior of the colonial society:

The shaping of the São Paulo society is causally linked to alliances, conflicts, resistances and deals between indigenous leaderships and the Europeans. When they arrived in São Vicente, the first Portuguese

immediately recognized the fundamental importance of war in intertribal relationships. [...] They realized that they could achieve a lot through their engagement with them. The natives, on the other hand, certainly saw other immediate advantages in forming alliances with Europeans, particularly in the warlike actions carried out against their mortal enemies. However, they soon discovered the harmful effects of similar alliances (MONTEIRO, 1996, p. 23).

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<sup>6</sup> Analogy to the policy of the State as an institution of sovereign power to govern a people within a defined territorial area.

We observe that interests and objectives changed during the colonization process, and the natives were not passive to the conditions imposed to them. In this process, Monteiro (1996) highlights that indigenous leaderships played several roles, such as: contributing to the economic development – through alliances with non-indigenous, which generated labor –; taking care of building new villages, when needed; organizing social and material life in the community; serving as examples and guardians of traditions etc.

The same author also says that the role of guardian of traditions was shared with shamans and pajés, who also accumulated, sometimes, political authority. Citing the chronicle of Yves d'Évreux ("Journey made in the north of Brazil during the years 1613 and 1614"), he points out an important role played by Tupinambá shamans in Maranhão: they occupied, amongst the indigenous, the position of mediators between spirits and their people. With effect, they performed several essential functions, such as healing, dream interpretation and the protection of local society against external threats, including malevolent spirits. Their authority derived mainly from the esoteric knowledge they possessed, and which resulted from long years of learning from experienced shamans.

In the same understanding, Laroque points out that the Kaingang leaders, in the late 19th and early 20th centuries, lived

[...] generally in imás, villages of 50 to 100 individuals, under the directive of a captain, whose authority is small or nearly null: they are therefore very independent. These captains, or rather, chiefs, can only maintain



discipline through good words, gifts etc. As soon as these means are not achieved, the entire village abandons them: even their children themselves emigrate, in search of a better captain, who is kinder and more gift-giving. (KRUG<sup>7</sup>, apud LARQUE, 2006, p. 84).

It is noteworthy that indigenous societies did not present broadly uniform characteristics in this regard. According to the literature we have found, common characteristics predominate, such as: moderating internal conflicts in communities, being generous with your assets, and, finally, being a good speaker. This triple

<sup>7</sup> Edmundo Krug: botanist and professor at the Mackenzie College, contributed with the creation of the "Sociedade Scientifica" of São Paulo on June 10th, 1903.

<sup>8</sup> Expression used by Lévi-Strauss (1996).

<sup>9</sup> In a further moment of this work, at page 125, we will give a more profound explanation on the importance of the "courtyard" to Timbira villages

<sup>10</sup> Expression used by Clastres (2004) when referring to the oratory of indigenous leaders.

qualification seems to present the essential characteristics for indigenous societies today, as well.

Maintaining harmony within communities is one of the tasks that demands from the leader acuity, listening and discernment. Similarly, the sensibility to perceive internal conflicts in a timely manner, because when they take unwanted forms they can contribute to the imbalance of the social organization of the community. With a compromise of being "peacemakers"<sup>8</sup>, leaders use only their virtues and prestige to pacify internal disputes.

Generosity is an essential quality to most indigenous peoples. This characteristic is still very much present in their societies and contributes to the turnover of traditional leaderships. When they cannot meet the demands of their communities, their prestige is discussed, and they can be replaced without question. To Lévi-Strauss (1996, p. 293) "[...] although the chief does not seem to enjoy a materially privileged situation, he must have control over surplus food, tools, ornaments, [...]. When in need, it is to the chief that they appeal, in order to be satisfied."

The needs to be met by the leaderships are connected to the culture of each people. Generally speaking, leaders should provide the needed elements for rituals, festivities or mourning days. Likewise, the dynamics of the leaders in distributing tasks to the community can be considered an

act of generosity, because in addition to providing equal opportunities among the other members, it implies the share of responsibilities.

It is common to hear from leaders that they "are tired" of so many attributions. In wanderings along the Krikati villages, it was often possible to hear caciques complaining of the lack of support from the youngsters when holding festivities and rituals. In these occasions, they complained that the involvement of all community members helps to maintain harmony, sharing, unity, and to constantly exercise generosity in their villages.

These statements usually occur at dawn or dusk, when elders, chiefs and other members gather in the courtyard<sup>9</sup> to talk about the administration of the village, in the case of the Krikati. That way, the oratory emphasized by Clastres and other anthropologists, remains another valuable quality, as well as being appreciated almost unanimously by all indigenous societies.

Thus, the word spoken by the leadership is intricately linked to the role of moderator of the community, even if it is often said "to the desert"<sup>10</sup>. That is, it seems normal to have to repeat the same speech several times, without being bothered by the generalized indifference of their listeners. However, due to experiences with the Krikati, it was noticeable that the apparent "indifference" is just a misunderstanding of those who do not know the proper way to hear, learn and love the word "as a non-oppressive means of solving problems" (CLASTRES, 2004, p. 62).

At the Krikati villages, you can listen to elders make long speeches to young people, children and adults without being challenged. It is possible to perceive, from the contact with the villages, that these speeches are guidelines to the community, becoming a routine activity. Traditional knowledge is orally transmitted, with the goal of teaching, caring, guiding, educating – to know how to live in a community -, strengthening their culture and valuing indigenous identity.

In view of the bibliographic research that attests to essential characteristics to identify recurring medallions in the figure of traditional indigenous leaders - conflict moderator, generous and good speaker -, those being able to cross geographical and historical borders, it is possible to highlight, perhaps with different meanings, that these characteristics are prevalent among Krikati leaders.

Starting from the 1970s, Brazil's National Indigenous Movement is consolidated in Latin America, questioning the official indigenist policies, especially those aimed at the integration and assimilation of indigenous peoples. In this context, it is reinforced what Oliveira (1988) called a "feeling of indigenous fraternity" and the involvement of new leaderships. Thus,

indigenous leaders begin to emerge in a different sense from the traditional one, very close to the Western conception of union and political leadership. This category of social actor originated using grassroots ecclesial communities, and its model was based on community leaders capable of facing the “established” power. The leaders assert themselves as an alternative [...] and their trajectory is structured based on their contacts with public and private institutions, NGOs and different support entities (BITTENCOURT, 2007, p. 65).

The space created by MIB for intermediation between indigenous people and the national society demanded a leadership profile different from the traditional ones, which, until then, had little movement (1970) outside their communities. The new context imposes no overlap between the leaders, but rather, roles to be developed distinctly in line with the needs of indigenous societies. Following, we will discuss how traditional and political leaderships understand their responsibilities in this new social and political context.

### **Traditional and political leadership: listening to the indigenous**

As previously mentioned, anthropologists agree that some characteristics are common to most traditional indigenous leaderships. They discuss them equally, positioning them through a historical, social and political context. However, they warn that the functions and attributes depend on the specificities of each people.

From the accountings of Gersem Baniwa (2006, p. 64), the traditional indigenous leadership plays the role of “representing, articulating and defending the interests of their people as a responsibility inherited from their parents from the standing social dynamics, but without any decision-making power, which is exclusively up to the totality of individuals and groups that constitute the people”. Monteiro (1994, p. 23) highlights that this way of being and living the condition of leadership led Europeans, in their first contacts, not to “identify the sources of political authorities among indigenous societies”, considering them, as said by Cunha (2012), without law, without faith and without a King.

To Edivaldo Krikati – cacique of the Jerusalém village –, the traditional leadership must “care for the wellbeing of the community, as he teaches by giving the example, knowing how to listen to the community, because we do

not have the power to decide. We listened to the community, took it to the courtyard and made decisions together” (EDVALDO. Interview granted in the Jerusalém village on February 10th, 2016).

José Tourino Krikati – cacique of the São José village <sup>11</sup> – agrees with Edivaldo and notes that “[...] caciques need to listen beyond the words. Leave their homes and visit people.

Understand what the community needs. It is the role of the cacique to encourage the performance of rituals, festivals and the participation of young people in our culture” (JOSÉ TOURINO. Interview granted in the São José village on June 15th, 2016).

The understanding of the functions of a traditional leadership is symbolically carried by the experiences and by the way each one does things. As an anthropologist and researcher, and as an active political leadership, Gersem Baniwa amplifies the role of the traditional leader, that is, considers them to be not solely an internal representative, but also an articulator between the defense of the community and the society that encompasses it.

To Certeau (2014, p. 141), “[...] the ways of doing things do not just designate activities that a theory would take as objects. These ways of doing also organize their construction”. In this sense, to Edivaldo and José Tourino, representations of what comes to be a traditional leadership are rooted in the internal reality of the village. They have the same understanding as Gersem Baniwa (2006) regarding the role of articulators. However, they refer to the experiences practiced, lived in the village and authorized by the collectiveness.

In this sense, indigenous people account that traditional leadership organizes and brings life to a specific form of living together, of social, political and economic organization, having as a basic principle the interests of the collectiveness. Thus, they do not require external rules and do not care about what should be right or wrong in the conception of the non-indigenous.

The expression used by Gersem Baniwa (2006) – “to be a leadership is a responsibility inherited from their parents” –

justifies the specificities, the comprehensions that each people or community builds to define it. As an inheritance, there is a need to continue what is “learned and lived”, giving it meaning with everyday experiences. In this aspect, we perceive “the unraveling of a time not gathered, but disseminated in repetitions, memories and successive knowledge in time”, as Certeau argues (2014, p. 240).

To be available to listen to others <sup>12</sup> is a fundamental characteristic to the exercise of traditional leaderships, as

<sup>11</sup> Mister José Tourino was a cacique at the São José village, municipality of Montes Altos, Maranhão, Brazil, between 2015 and 2017.

previously mentioned in this study. From the accountings of Edivaldo and José Tourino, we then consider that knowing how to listen means, to indigenous peoples, to practice an exercise in alterity. It is to be able to wonder and be open to the surprise of a presence that is manifested, even if it goes against previous expectations.

In the rounds of conversations and decision-making at the Krikati villages, there was an opportunity to experience the exercise of listening. In such situations, we observed that silence is the most important language when it is time for the other to manifest themselves. Time marks the need for expressions in several languages and is not limited to the space for speaking and listening. That is, the speech of the other is what determines the time to shut up, to think and to position yourself.

This kind of situation is not random to the everyday lives of the villages. Everything has its meaning; thus, it is the culture that displays the footing and thinking of a people, through their orality and experiences. In this sense, the essential points among all peoples, as a function of traditional leaders, are: taking care of the wellbeing of the community, the quest to impose respect, to educate by the example, to share decisions and to know how to listen, to be generous, as previously highlighted by the Krikati leadership accountings.

It is from this perspective that we understand the dynamics of the culture and the tracks drawn by history in the lives of people. The reflections of mister Herculano Krikati, as follows, represent the need of the “come to be” that originates from the current context, with the past being used as a bridge to analyze the present. He reflects on his formation and notes the changes between past and present. However, he reaffirms that the essence of this formation continues to exist with features from the present.

Our culture has laws. So, I participated in many things. I got beaten up by the elder. They said it was necessary, as only from getting beaten up I would become a man [...]. Today it is not done anymore. You do not beat up the boys like before, but there is a ritual to become cacique. You must be a serious and well-respected man. Everything we do in our village, we need to be

reminded of our culture, but we can not think that everything is as before, things change, boys need to study, learn other stuff that the village does not have. They need to be lawyers, doctors. They come and will serve the community. (HERCULANO. Interview granted at the Jerusalém village on February 12th, 2016).

Generally speaking, we can say that indigenous peoples are differentiated from the rest of the Brazilian society by innumerable cultural elements, including social and political organization. Each people, during each time, defines how and who must be the traditional leadership. The accounting given above alerts us that the culture of a people must not be synonymous to stagnation, and the dynamics of time do not conduct it to oblivion.

To Gersem Baniwa (2006) and Oliveira (2006), all actions from traditional leaders can be considered political, in the sense of knowing what they want for the communities. They are that the role of articulation with the national society was performed by leaders ever since the first contacts with Europeans. Therefore, every traditional leadership has been and is political. It makes alliances, seeks strategies inside and outside the villages, a role that was also developed by the new leaders from the past three decades.

Let us take as an example the relationship of the religious Carmelite Friar Manoel Procópio do Coração de Maria with indigenous peoples for the founding of the military colony of Santa Teresa (1848), where today is the city of Imperatriz. During his first contacts with the indigenous that inhabited the margins of the Tocantins river, he counted on leaderships to make it a peaceful encounter. In fact, attempts to colonize the region prior to his arrival proved to be unfeasible due to the opposition of the indigenous peoples of the Gavião and Krikati groups. Thus, with the initial objective of catechizing them and making the region apt to be explored, he first dealt with

The Apinajés, but unfortunately, they rebelled and abandoning the place, which they inhabited, they went inside. He made way to the huts of the Caracatigês (Krikati) and Gaviões (Gavião), and with luck he was able to strengthen friendly relations with them, having already reached the point of getting their tuxauas, or chiefs, to promise to follow him and settle under his direction. The missionary had chosen to settle the

population at a place named Campos dos Frades, which seemed most convenient. The tribe of the 'Gaviões' alone he calculates to be close to a thousand souls (D'AGUIAR. August 15th, 1851. Emphasis added).

In view of the friendly relations between friar Manuel Procópio and the Krikati leaderships, there was a new development. Mister Ângelo Thomaz do Amaral (1861) remembers the role played by the "tuxau Agostinho, of the tribe Caracati (Krikati), who accompanied them with a grown number of indigenous, ensuring the opening of the indicated road [...] I come to delegate ye a new exploration [...]". In this new endeavor, mister Amaral (1861) names new explorers and presents strategies to facilitate contribution of leaderships to enlist the indigenous people to work on road openings. Thus, he determines that "[...] during the whole exploration it would be convenient not to abandon the main explorers Pedro Tavassos de Alencar and Boaventura José Lima, and to seize the help of, preferentially and with reasonable gifts, the indigenous of the Caracati tribe (Krikati), whose tuxaua so effectively helped the first exploration" (1861).

We cannot think of passiveness or neutrality from indigenous leaderships, as these have always been at the forefront of situations of peace, alliances, but also of conflicts. In this process, traditional leaderships played several roles: among them, fighting for the survival of their belonging group.

Carlota Carvalho, not sparing complaints about the killings, enslavements and other atrocities committed against the indigenous peoples of Maranhão, by bandeirantes and squatters in the region, highlights some of the strategies that the indigenous people and their leaderships used in the face of each circumstance presented to them.

Then, reporting an episode that took place by the end of the 19th century, between the bandeirantes and the indigenous, Carvalho (2006, p. 116) points out, for example, that these peoples had not ceased to have armed resistance on their horizon.

In 1813, the almighty bandeira came to Pastos Bons to take the last piece of land from the infidels, to kill men and women, to steal the fields and enslave their children [...] on the morning of June 28th, eve of São Pedro's day, which was to be solemnized with the celebration of the victory of Catholics, the bandeira,

having found the climb, ascended to the top of the sierra, carrying the ammunition of war conducted by mighty horses. At the top, in the terrace, it found the Timbira. There they were to die, defending their freedom, their homes, women, children and elders. Crusaders and infidels faced each other, the smoke of gunpowder blurred the clarity of the day and the front wing of the Timbiras fell to the ground, felled by bullets. This destruction did not wane the spirits of the natives. Knocked down by bullets hurled in a continuous firing, passing over their dead and wounded, the Timbira got through the bandeirantes and seized the load of ammunition without knowing exactly what they were taking. Losing their firepower, the crusaders took their rifles like clubs and, matched in weapons, succumbed. Dead by tacape were 86 bandeirantes on top of the sierra. Those who escaped took to Pastos Bons the news of the 'disorder that

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12 Other, in this case, refers to the collectiveness.

happened'. And thus, it was named Serra da Desordem.

Despite the indefinite subject of the phrase "There they were to die, defending their freedom, their homes, women, children and elders", we believe the expression referred to the leaderships that were defending the remaining members of the community. This was but one episode among thousands that occurred for five consecutive centuries. Therefore, the disappearance of many ethnic groups and the violence against indigenous peoples is a fact. However, the result of this reality cannot be reduced to the binomial extermination or miscegenation. To Cunha (2012, p. 14) alongside wars,

[...] epidemics are normally seen as the main agent of indigenous depopulation. This epidemiological barrier had a positive effect in Africa. There, Europeans died like flies; here, it was the indigenous that died: pathogens of smallpox, measles, whooping cough, chicken pox,



typhus, diphtheria, flu, bubonic plague and possibly malaria have impacted the New World.

Even in face of these adversities, diseases and other possibilities for the disappearance of indigenous peoples, they found, as we have said, with dynamism and creativity, different ways of positioning themselves before the historical process in order to continue to exist as a collectiveness. They did transform, because that is part of the condition of human societies, but did not cease to be indigenous peoples.

The acts of indigenous leaderships in defense of their peoples' interest were fixed in several official documents. In this sense, indigenous leaderships were and still are relevant to the organization of their communities. In the current context, they defend, in one way or another, the internal dominance over the trajectory of their cultures, but they recognize the need to be open to changes and re-elaborations, including to live and share the space of their communities "with other people who started to have important roles in collective life, as is the case with the leaders of indigenous organizations, the teachers, indigenous health agents and other indigenous professionals", as thought by Gersem Baniwa (2006, p. 65).

Starting from 1970, rivalries between different ethnic groups<sup>13</sup> were gradually surpassed in face of a new form of action. In other words, by turning a page of history, instead of rivals, indigenous peoples became relatives with the aim of bringing together what was separate.

With the emergence of the indigenous movement, organized starting from the 1970s, the indigenous peoples of Brazil came to the conclusion that it was important to keep, accept and promote the generic denomination of indians or indigenous, as well as an identity that unifies, articulates, makes visible and strengthens all peoples from the current Brazilian territory and, most importantly, to demarcate the ethnic and identity boundary between them, as native and original inhabitants of these lands [...] From this moment on, the pejorative meaning of indian began to change to a more positive one, of multiethnic identity of all peoples from the continent. From pejorative, it became an identity mark capable of uniting historically distinct

and rival peoples in the struggle for common rights and interests. It is in this sense that today all indians treat themselves as relatives (GERSEM BANIWA, 2006, p. 30).

Their interests cease to be individual and become collective, and so begins a process of revindication of respect and recognition of their novel forms of social organization and of another type of relationship with the National State, in the sense of freeing themselves from its tutelage and all forms of paternalism.

This does not authorize us to affirm that the indigenous movement is a harmonious whole and that there are no disputes between organizations and ethnic groups. Bittencourt (2007, p. 51) points out that the concept itself already gives us a dimension of dynamism, circulation of people and ideas. In this conception, "[...] in the indigenous movement, homogeneity is not achieved, despite the intense exchange of information and experiences. Each ethnic group has its specificity, its rhythm. Sometimes, in the same group there is a diversity of opinions".

Gersem Baniwa (2006, p. 98) tells us that the

[...] Brazilian indigenous movement is not exempt from profound weaknesses, which in any case express a sum of the wills and political projects of these peoples. Some indigenous leaderships, traditional or not, conscious or not, began to copy negative ways of living and relating with each other, contrary to the principles of collective autonomy of their peoples.

<sup>13</sup>The stimulus towards wars and rivalries was a strategy used since the beginning of the contact, by the colonizers, to form alliances, exploit and enslave indigenous labor, as well as to facilitate the process of assimilation and integration into the surrounding society.

Even in face of disputes or factions<sup>14</sup>, of contradictions in relation to what is expected of the indigenous movement, it is important to emphasize that it was from this point that indigenous voices, hitherto silenced, began to resonate in institutional spaces, thus making it essential that the new "[...] leaders have more contact with society, that they move with familiarity in that context, that they can display with clarity the new attitudes from the movement and that their social and discursive practices are more in tune with the national system" (BITTENCOURT, 2007, p. 66).



The emergence of indigenous leaders in a different direction from the traditional demands, as well, new knowledges so that these leaderships can exert the mediation between regional, national and governmental bodies. Starting from these prerogatives, the so-called “political leadership”, “modern leadership” or “new leadership” cannot be mistaken with the “traditional” one, because its role is one of mediation between traditional leaderships and the surrounding society, even if it needs the consent of its people to perform this function. Just like the traditional leadership, a political leadership is always the result of a decision and of the recognition of its belonging community.

Political leaderships generally exert specific activities to articulate two or more societies. That means, they arise from the ground of their communities, but do not follow the same sociocultural processes of the traditional leadership. They usually perform functions such as: heads of indigenous posts, leaders of associations, technicians in the areas of health, education, environment, public institutions. Finally, they are subjects who are prepared to mediate and walk between different worlds with the aim of managing the wellbeing of their people. Thus,

[...] indigenous leadership with a political bias is basically the leadership that performs the role of mediation. It is the facilitator. Therefore, we understand that the indigenous leadership in this political field is what we could call a servant of the people, that means, one who is at the service of their people to mediate, facilitate the community process. This already makes it remarkably clear that the indigenous leadership is not a holder of power, as no indigenous leadership – traditional or political – has legitimacy, mandate, representativeness to make decisions. All decisions are taken in reunions, assemblies, meetings to negotiate the decision. Otherwise, this leadership is stripped of its leadership role. A simple way of conceptualizing what is a political indigenous leader is to simplify them as a facilitator, mediator, basically a servant of the community and who is at its service exactly to mediate. That is, any decision that the community needs to make, it does so by gathering, mediating, dialoguing with

the community and not by the leadership making a decision (GERSEM BANIWA. Interview granted at São Luís on November 12th, 2015).

As much as the traditional leaderships, modern leaders do not hold a power that belongs to the society they represent. The representativeness of these leaders is conditioned to the decisions taken by their community or people, and not their own, what makes them different from their Western congeners. On the other hand, differently from the traditional leaders, they often leave the villages because of their activities as mediators. However, this does not necessarily imply conflicts with the community.

We emphasize that there are common narrative elements when different interviewees refer to the concept of the political indigenous leadership and the outcomes of their actions. Edivaldo Krikati corroborates the ideas of Gersem Baniwa and adds that this leadership needs to be humble, in the most sublime sense of the word, as it is required from them wisdom to understand the aspirations of the community and to share every single activity to be carried out with the traditional leadership in the first place. To him, “the political leadership needs to know how to listen, mediate, articulate, represent, but never with the right of taking decisions for their people” (EDIVALDO KRIKATI. Interview granted at the Jerusalém village on February 10th, 2016).

The political indigenous leadership arises to meet the specific demands of each people in particular, but is not absent from the collective objectives, as this leadership understands that the achievements are the result of the articulations of the indigenous peoples, which they are still ongoing, showing advances and setbacks. Although slowly, important decolonization principles have already been inaugurated, as a result of the daily struggle of indigenous leaderships, many of which still need to be put into practice. Among them, the need for the State to recognize the importance of implementing indigenous policies and the insertion of its representatives in all sectors of society. In this regard, another important leadership points out that

[...] to be a political leadership is to not give up fighting. It is to step forward, disrupting all vestiges of colonization. It is to ensure their presence on this project of articulation of public policies, of the indigenous policies. We do not have indigenous policies. We have indigenist policies. In this sense, the

leaderships that act in this space, I like to say that they are the organic intellectuals Gramsci was speaking of. Not that we do not seek to transform structures either, but we need to act within them to be able to get to know them and transform them as much as possible (RITA POTIGUARA. Interview granted at São Luís on November 12th, 2015).

This quote from Rita Potiguara brings forth elements for us to reflect on the strengthening of the Brazilian indigenous movement, the intellectual formation of leaderships and their participation in all spheres of society. The presence of the indigenous at institutional spaces contributes to bury any and all possibilities of us thinking of them as incapable or in need of tutelage to think, live and make individual and collective decisions.

Therefore, we point out that the organicity of the political indigenous leadership comes from a critical awareness on the part of the indigenous people, in the sense of establishing collective projects and in the organization of their struggles and political actions.

The indigenous are organizing themselves to be inserted in all circles of the Western society. Significant advances can be seen if we consider that this insertion is gradually increasing, as is the case of their entrance into politics. In 2012, several Brazilian states elected indigenous people to positions in the Executive and Legislative powers. This happened again in the polls in 2016. That means that indigenous representation in the politics of this country is an achievement resulting from the works carried out by the organizations and the MIB, with international articulation. Among these works, we highlight the National Council for Indigenist Policy (Conselho Nacional de Política Indigenista - CNPI), installed in a collegiate body of an advisory nature, responsible for the elaboration, monitoring and implementation of public policies aimed at indigenous peoples<sup>14</sup>.

<sup>14</sup> It is not a goal of this work to deeply study the existing disputes of the MIB.

<sup>15</sup> In 2012, indigenous peoples managed to elect 98 candidates, from which 9 were to Executive positions and 89 in the Legislative office. This number is higher than the estimated for the elections of 2008, in which at least 78 indigenous took public office. It is worth to remember that this right was ensured after much fight from the indigenous peoples. Through the Federal Constitution of 1988, Indians conquered their space on politics and the right to candidate themselves to public offices, such as mayors, city representatives and state representatives. The

first congressman elected in Brazil, in 1982, with 31 thousand votes and representing the state of Rio de Janeiro was Mário Juruna. His election caused a huge buzz in the country and in the world. Juruna was responsible for creating the Permanent Commission of the Indian in the National Congress, that led the indigenous problem to formal recognition, and João Neves Silva was the first indigenous mayor, elected in 2002 at the city of Oiapoque, state of Amapá. Available at: <http://www.socioambiental.org>. Access on September 15th, 2016.

Due to the importance of the role played by the political indigenous leaderships towards indigenous and Western societies, there is an increase in demand for academic training. Thus, schooling is relevant to the exercise of the political leadership, as it contributes to the articulation with the non-indigenous society; however, it is considered that this should not be a rule or carried out as a single possibility, because

[...] having a good schooling does not mean being a good political indigenous leadership. However, in some moments, schooling is also important to qualify the performance of the leadership, but this is by no means a precondition; but, at the same time, it cannot be said that a political leadership does not need such training (GERSEM BANIWA. Interview granted at São Luís on November 12th, 2015).

There are evident contradictions when leaderships affirm that formal education is not decisive in the process of formation of political leaderships while at the same time valuing the acquired knowledge and opportunities that it may come to offer, as shown by the accounting of Lourenço Acýxit. We analyze these contradictions in a different view, since, from a recent past, indigenous political leaderships have articulated with the national society – especially during the 1980s – and demanded from the State their rights to have access to schooling. As an example, Álvaro Tukano makes a summary of his life while a leader.

Lourenço Acýxit also classifies academic training as relevant. He notes, however, that it cannot be the single most relevant training during the construction of a political leadership, not least because he considers that many teachings must be learned in living with traditional leaders. In his conception, training in non-indigenous schools contributes to

[...] view the Western society with a different eye. It serves for us to appropriate the Portuguese language; know the organization of the non-indigenous society; feel in our flesh what they think about us; to know the legal instruments used by the white to deal with bureaucracy and the administration of the State, that is, this training provides us with a range of opportunities to make decisions, often of which paths we must follow in search of our rights. We are not islands, as well. We need to dialogue with other people, learn other stuff that is not part of our culture (LOURENÇO ACÏXIT. Interview granted at Imperatriz on April 6th, 2015).

16 The CNPI was created by Decree nº 8,583 of December 17th, 2015, and installed on April 27th, 2016. It is composed of 45 members, out of whom 15 are representatives of the Federal Executive Branch, all with voting rights; 28 representatives of indigenous peoples, 13 with voting rights; and two representatives of indigenous entities with voting rights. The Council emerged after 9 years of works from the National Council for Indigenist Policy installed in 2007, which functioned as a space for dialogue, debates and proposals involving representatives from the indigenous, the indigenist movement and the Brazilian State. In this sense, the Council was created with the objective of consolidating itself as an instance of proposing principles and guidelines for public policies aimed at indigenous peoples, as well as for the establishment of priorities and criteria in the conduction of the indigenist policy. Among other things, there were expectations that its operation would enable greater transparency and the establishment of instruments for monitoring and controlling the execution of the actions of the Brazilian State by the indigenous peoples and the civil society. Available at: <http://www.funai.gov.br/index.php/cnpi1>. Access on September 15th, 2016.

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different view, since, from a recent past, indigenous political leaderships have articulated with the national society – especially during the 1980s – and demanded from the State their rights to have access to schooling. As an example, Álvaro Tukano makes a summary of his life while a leader.

My father faced a really hard world, when hearing from priests and several others that it was necessary to end traditions, while at the same time hearing an earful from his father on the importance of traditions... My father preferred to do something else: to keep the traditions, realizing that it was necessary to deal with the colonizers, and put me in school to learn how to read and write, to be able to defend a dialogue with our strategic points of view, to be able to talk about our things, to weave new allies among us, and to say clearly that our values must be maintained by us. [...] I am 63 years old today, but I still think of my grandfather and of my father. There is a new generation today. My father did not know much, he learned extraordinarily little. I learned a bit more. Today, my children are at the universities, they must have picked up more academic information to be able to lead the discussion. All of this is relevant to end the lack of dialogue, the difficulty that we had to speak with people from outside (ÁLVARO TUKANO, 2017, p. 15).

We observe that the contradictions do not exclude the need for knowledge from the Western society; much to the contrary, it is needed indeed. For indigenous peoples, political leaders must be concerned with everyone's lives. Having a deep knowledge of their roots, their culture and the expectations of each people they belong to, and of indigenous peoples in general, are essential conditions for a political leadership.

Thus, there is no doubt that traditional knowledge is the foundation for political leaders to act in order to understand their own needs and to strengthen their cultures. And schooling is not ruled out, as this can be a cunning to develop possibilities for action, as Gersem Baniwa points out (2006, p. 167):

Despite all contradictions, the historical process of schooling of indigenous peoples became one of the conditions and one of the causes for the formation of citizenship awareness, insofar as it enabled the mastery of the basic structuring codes of the non-indigenous society; the consequent capacity to reformulate resistance strategies and to promote cultures, values and knowledge; the appropriation of other useful and necessary knowledge to improve living conditions.

Other specific knowledge for the formation of indigenous political leaders, is generally offered by institutions or entities linked to indigenous peoples. The Missionary Indigenist Council (Conselho Indigenista Missionário - CIMI), body of the National Conference of Brazilian Bishops (Conferência Nacional dos Bispos do Brasil - CNBB) – created in 1972 as an expression of a new missionary project of religious people linked to the Liberation Theology and the Union of Indigenous Nations (União das Nações Indígenas - UNI) – prioritized with their first actions, while entities of support for indians, the formation of indigenous leaderships. Starting from 1980, these stand out as the first preparation initiatives for the leaders to act as representatives in the National Constituent Assembly.

The formation offered by these institutions is understood by the CIMI as an indispensable tool at the service of the social struggles of the indigenous peoples. It considers formation as an integral process, collectively constructed and rooted on social practice. Therefore, training takes place in the performance itself, in the permanent reflection on challenges, perspectives and paths, based on the experience of each community, people and indigenous organization. It is consensual to think of political indigenous leaderships as those that are recognized by communities and constituted on the MIB, whose performance takes place on the sociopolitical field acknowledged by the organizations. That means to say that the formation that happens continuously through the MIB does not rule out academic training, even if the absence of the latter is no impediment to act as a political leadership; it does, however, hinder the articulation process due to lack of knowledge of the conjunctural reality of the non-indigenous society

To Bittencourt (2007, p. 68), the legitimacy of representation is one of the essential problems for political leaders, and this is based on the knowledge that the new actors have about national and international society, their

institutions, and in their contacts with support organizations. We understand that, in addition to knowing the individual and collective histories of indigenous peoples, it is salutary that these representations have the “maturity to evaluate the organization of Western society” to act in favor of the objectives of all indigenous peoples.

## II. CONCLUSION

After analyzing the characteristics and functions of traditional indigenous leaders and policies evidenced by authors who discuss the subject and in reports by indigenous people, we consider the consensus for their definition. We understand that, to exert political leadership, the person needs to be legitimized by its community, to be an interlocutor subject, to fight for the wellbeing, the rights, the causes of the indigenous peoples, to consider themselves as a facilitator and mediator between indigenous peoples and the surrounding society; to recognize themselves and to be proud of being indigenous, and, more, to participate in the indigenous movement, acting in the spaces created by the organizations.

This study pointed out that schooling is not one of the main characteristics to be a political leadership recognized by their community and by the MIB, and that not always a good intellectual is a good leadership, as perceived by Baniwa (2006). However, for their performance it is necessary to be constantly in training, in the sense of perceiving the changes in society and acting from these in defense of the rights of indigenous peoples. This means that the formation that happens constantly through the MIB does not dispense with academic training, although the absence of the latter hinders the process of articulation due to lack of knowledge of the conjunctural reality of the non-indigenous society.

Thus, beyond knowing the individual and collective stories of indigenous peoples, it is salutary that political indigenous leaderships are aware of the social organization of Western society to act towards the goals and aspirations of all indigenous peoples.

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## INDIGENOUS ORAL SOURCES/INTERVIEWS

Edivaldo Cohhi Krikati





# How to Read and Understand the Value Determinism Theory of the media<sup>1</sup>? A semantic Structural Approach

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**Abstract**—The value determinism theory of media is one of contemporary normative communication theories that is associated with the writing of Abderrahmane Azzi since the mid-1980s. This study identifies and clarifies the perspective of the theory based on a structural approach according to the following axes: priority of the theory over its parts; priority of the theory relationship over the parts; theory as a context; principle of synchronization and diachronization of the theory. For these characteristics the researcher tried to read and understand this theory. The study further delineates the position of VDT with other communication theories. Finally, the study states the main conceptual tools that made VDT a major trend in communication research in the Arab-Islamic region and abroad.

**Keywords**— *Determinism, Value, Media, Structuralism and semiotic.*

## I. INTRODUCTION

This study is not related to the epistemological context of the value determinism theory (VDT) of the media, which needs time to read carefully in the researches and studies of Abderrahmane Azzi<sup>2</sup>, and who are from researchers related to his theory context, until the theory becomes clear and less unambiguous. This study is about the methodology of reading and understanding the perspective structure of the theory. Azzi's research, as we have already indicated in a previous study in Arabic and French languages, requires that the readers possess a high intellectual and the same scientific trend (that is to say from the same ideas with the founder of theory) in order to be able to decode the symbols, expressions and meanings of the theory as the following concepts: Culture (New approach), Media Time, Media Space, Media imagination, Media and Symbolic Capital, Media Fear, Ethical Responsibility etc. These concepts are attached to the theory (VDT) of media and they describe, analyze and explain the reality of Arab and Muslim media as well.

In short, this conceptual paper is about key concepts or the methodology to read and understand this theory. The careful reader of the theory observes the use of the expression of the "keys" as plural and not singular,

because the approaches to this theory are multiple. Is it possible now to read and understand the theory from the semantic structural approach? In other words, does the semantic structural approach help us to understand the value determinism theory (VDT) of media?

The attraction between culture as a real world and the means of communication as a symbolic world:

(Azzi Abdurrahman, an invitation to understand the value determinism theory in the media, 2011 p26.)

The relationship between culture and technology is an issue that goes back to the beginning of the Industrial Revolution, and some researchers believed that technology would overwhelm everything cultural, and it will become a number of skills and techniques. But in the assumptions of the theory, the culture controls the techniques, and culture will not turn into a set of techniques, because culture belongs to both the material and the intangible factor, the intangible includes everything that increases the value of meanings, as for the material, it includes what comes close to the lived reality, such as customs, traditions and construction. And the relationship between them is healthy as long as the moral is a reference in all kinds of behavior.

In fact, there is an attraction between culture and means of communication, and the person resorts to the symbolic world presented by the means of communication to escape from his real world, even if only temporarily.

## II. METHODOLOGICAL FRAMEWORK

The present study is fundamentally rooted in the findings and insights of structuralism who wrote on the structures of literature, theatre and drama. It uses structuralism as a theoretical framework within which ideas are structurally organized and as a method of analysis by means of which relevant ideas are expounded and illustrated. Here semiotic is part of structuralism. According to Michael Agar (2010) Structuralism is a method of interpretation and analysis of aspects of human cognition, behavior, culture, and experience, which focuses on relationships of contrast elements in a conceptual system. The doctrine of the structuralism that the "structure" is more important than functions (Agar, 2010, p 234). Also, I agree with Lisa M. Given in her definition of structuralism, is a theoretical concept that gained particular currency in the 1960s. It has been interpreted in a number of different ways, but a common theme is the prioritization of the explanatory power of linguistic, social and economic structures. (Lisa M., 2008)

The value determinism theory of media can initially be considered as a "**structure**". A structure in philosophical interpretation is the meaning of "Total" or "all" consisting of coherent phenomena, each of which depends on its meaning and is determined by its relationship to the other. This is derived from the properties of the structure and the most important of these principles: priority of all over the parts, priority of the relationship over the parts, contextual principle, principle of reasonableness, principle of synchronization and diachronization etc. (Beghoura, 2001, p 101). Structuralism is an integrated school; its approach is multidisciplinary. The structural approach, despite its definite association with a particular theoretical context, has a natural openness that allows it to be relatively independent of theory. From this, the dimensions of the value determinism theory of the media can be understood as a perspective with a structure away from the evolutionary historical context. (Beghoura, 2001, p72)

Before I go into the semiotic structural reading of the value determinism theory of media, it is necessary and systematically important to define first the theory (VDT), in order to fully comprehend the dimensions of the theory, and its founding sources.

## III. DEFINITION OF THE VALUE DETERMINISM THEORY OF THE MEDIA

This theory is due to the contributions of Azzi in the field of communication and media sciences, beginning in 1985. The foundation of (VDT) of media inevitability as a theory came immediately after the following first studies of Azzi: Information Flow: Frameworks and Historical Rooting (In Arabic); The question of research into a research methodology: Reconsideration of Harold Laswell's model (In Arabic); Public opinion, "Assabiya"<sup>3</sup> and "Shura"<sup>4</sup> (In Arabic); Reality and Imagination in the media binary (In Arabic); Social Control in the Newsroom: A Case Study (In English); Phenomenological sociology: on Wagner's reflections on Shutz (In English); Development: Ethical Competence in the Information Age (In English); Islam in Cyberspace: Muslim Presence on the Internet (In English); News across the cultures: a comparative study between Two American and Two Algerian Newspapers (In English); Contemporary Sociological Thought and the Communication Phenomenology: Some Cultural Consideration (In English); Islamic Media: Decline of the Message in the Media Age (In Arabic)... (Nassir, 2005, p 23)

It was clear from these initial studies that there is a value dimension shows in the media studies and is not familiar or is not acknowledged before 1985, namely the value media dimension in media studies, in a way similar to the value determinism of media studies.

Azzi has been engaged in research of the media phenomenon in the Arab region based on contemporary social thought of the 20th century (Structuralism, Symbolic Interactionism, Phenomenalism and Hermeneutics). With it for the first time as well that preoccupation in media sciences comes with Arab-Islamic heritage and modern Muslim scholars. It was Azzi's interest in these methodological and epistemological ... These and other backgrounds that formed the value determinism theory of the media. This theory (VDT) has opened the way for other studies that are in the same context and beyond or outside the ordinary approach in Arab media studies. (Nassir, 2009, p 34) Azzi wrote about the media and the cultural dimension and how the values dissipate under the visual or civilization of the image. He also wrote on culture and the determinism of communication based on value as a reference. Moreover, he wrote on the culture of students and civilization awareness, and he wrote on the journalism training, he analyzed the relationship between media and the disintegration of value in Arab Muslim region, he wrote on Islam in cyberspace (Muslim presence on the Internet). In the field of media history, he has described the Press in the grand (big) Maghreb past and present. He contributed to social media ethics as well. The theory was joined by a number of researchers from the Arab world and from Algeria in particular and the theory has become

global in methodology and concepts. Two normative theories similar to that (VDT) is media social responsibility and communitarian media ethics, which look at what the media should be, in a clear means denouncing any departure from the “norm” or which tends to reinforce the norm. In another way allowing moral evaluation of people and their actions according to criteria of justice and goodness. In the value determinism theory of media “Norm” means “Value” which comes from religion.

From this point of view this theory (VDT) needs to be read carefully, and we have argued that the structural approach is the key to access this theory.

The value determinism theory of the media as a structure includes these following elements: First, Media and communication sciences as a specialty, second, contemporary social thought in the twentieth century as a general culture, third, Arab-Islamic heritage as an identity and fourth, the Holy Quran text in order to understand the media phenomenon from a spiritual perspective. It is now necessary to return to the keys for reading and understanding the value determinism theory of the media based on this structural approach according to the following axes. These axes which will be explained below are:

### 3.1 Priority of the theory (VDT) over the parts:

The structure requires the globally “all” or “total” and this property produces a methodological principle is the globally view of the subject, that the (VDT) of media as a “bloc” or a “body”. In this way the interested reader of the theory logically requires priority of all (theory) over its parts. It is impossible to understand the theory of Azzi without reading all his works or studies, and it is necessary to spend a lot of time reading his studies and research in the field until the vision of the perspective theory (VDT) becomes clear.

The value determinism theory of media is illustrated by the perspective and its elements. Levy Strauss has relied on this principle in his analysis in his book *Family structures of Kinship in French* (*Structure Elementaire de la Parente*). Lévi-Strauss was seen in kinship systems only colleges subject to the principle of the priority of all over parts. (Beghouara, 2001, p56) From this idea the Value determinism theory of media is the composite of the studies and research of Azzi in the media science, contemporary philosophical thought, heritage, etc. The number of these studies are more than fifty and almost all of them proceed from one problematic which is how to approach phenomenon of media from values? Azzi, in fact, wrote one study from one perspective, which has multiple angles (aspect) and he has proceeded from one problematic can be expressed metaphorically here in this question: Is

our media problem in the absence of value and is the solution through the return of value? Azzi puts his focus on the determinant “value” inherent or imbedded on the message and the content of the message. In this respect, Azzi is advancing further the ideas of Marshal McLuhan, that is, from the “Medium is the Message” to “the Message is the value” (Nassir, 2005, pp, 42-49). Azzi’s statement describes the communication process and concentrates on the possible application of the message as the carrier of cultural and social values that help the individual and society strengthen their moral and civil public manners, both locally and internationally. This is what ought to be reflected positively on the individual’s material, and non-material being. (Kareem, 2009, p 29)

If, McLuhan intended to explain the evolution of his society, Azzi with his value determinism theory, also intends to explain his society. This brings me to the following, that the notion of cultural relativity is very important and significant, as well as the notion of normative theory. more particularly, in some of comparative studies and research. This is becoming evident by the works of both McLuhan and Azzi that mass communication theory and study ought to make account of cultural and social relativity factors as well as of normative theories. The theory and practice of mass media ought to be based on those culturally, historically, and socially determined factors as well as on the materially and non-materially determined characteristics of society. Therefore, the message is more determined by its value, rather than by its medium, and that “the message is the value” (Nassir, 2005, p17).

The media problem is the dependent variable on which the impact may occur, and the value is the main independent variable from which the effect (Impact) is generated negatively or positively. In this respect the question is how to approach or distance the media from value? Azzi’s research on value media can be categorized as contemporary social thought, Journalism, mass communication, public relations, communication technology, journalism training, communication theories, communication research, media ethics, studies of personalities from a value perspective (“Al Nursi”<sup>5</sup>, “Al Wartilani”<sup>6</sup>, “Sun Tsu”<sup>7</sup>, “Abu Hammed Al Ghazali”<sup>8</sup> ...) as well as its various translations. In addition, he has many books and what he was written about his contributions and his value’s theory.

The studies of Azzi are elements within all of the previous domains (units). These areas contribute to the formation of the theory (VDT). The Value determinism theory of media is the context format of these units. Godolet emphasized this principle saying that the part is entirely conditional of

the all (Godolet, 2010, p 234). From there, it can be said that the perspective of understanding the value determinism of media depends on the principle or approach of all rather than the principle of partiality. This last principle may help not only to partially understand some studies of Azzi, the author of the theory, but it does not help us to understand the theory as an integrated structure and harmonious format.

### 3.2 Priority of the Theory Relationship over the Parts:

The concept of structure is related to the concept of relationship within a context format, and what is interested or related to structuralism is not events or words in isolation, but the relationship that exists between those events or words. Moreover, in this approach it cannot be considered as the value determinism theory of media as these are isolated studies and separated from each other, but it is necessary to see the relationship between these studies. The Value determinism theory of media becomes clearer as we look closely at the strands that tie his contributions. Therefore, knowledge of the relationship among the studies of Azzi is essential to understand the meanings of the theory. we have already registered in a previous study that the studies of Azzi are a series of interconnected loops and that there is a high-level thread that forms a link between all these episodes, and this thread is the civilization tendency filled with thought and transcendental perceptions. For example, those relationships link parts of the theory and make it coherent. A good reader can observe, for example, that "the importance of news" in the treatment of journalism constitutes as a concept of a relationship between his following research: "Information Flow: Reference Frameworks and Historical Rooting ", "Social Control in the Newsroom," "Cross-Cultural News," "Arabicmedia, An Evaluative Reading of the William Rugh theory", "In the code, Press and semiology", and "Maghreb Arab Press "... These studies are linked to one another by giving importance to news that provide information and separate the news from opinion, and the emphasis of Azzi is on the importance of information in journalism practice. The studies of value determinism theory of media, which are concerned on the "message" as a relationship are in these studies respectively: "Crisis of the Message in the Algerian Media System", "Student Culture, Civilization Awareness and Communication", "Communication and the Rural World: The Crisis of the Message", "The Impact of Media on the Value System in the Intermediate Rural Society", and "Multimedia and Communication Curricula: The Medium Vs the Message", etc. Teaching in the field of media as a relationship between two important studies are: "Media Teaching, Convergence and Cancellation between

the Medium and the Message," : an Applied Study on a Sample of Students of the Department of Communication Sciences of University of Algiers, and the second study is titled "Media Science and the Value Dimensions " which is a case study using content Analyses of the courses taught by students in the same department, It was concluded that The programs and courses in this department work not on the values of students, but on distorting their values because the vocabulary of the courses is not contextual and also distinct from the specificities of the training. In addition to the absence of interactive relationship in the courses and program component parts between the goals and the mission and vision.

Media theory comes as a value in his research on contemporary social thought in the twentieth century. " The value determinism theory of media manifested as a verb or a big idea in the twentieth century requiring the foundation in his study of "Reality and fiction in the media binary", there are many signs of value determinism theory in the following studies : "Social theories on the twentieth century and Ibn Khaldun<sup>9</sup> reflections" ; " Post Structuralism and Arab cultures" ; " the phenomenological school and Arab life Space " ; " Islamic Media : the Decline of the message in Media Age" ; "Symbolic Interactionism and the Reality of Arab Symbolic Life" : "Hermeneutical Analyses and Arab Institutional Structure" etc.

In his book, "Studies in Communication Theory: Towards a Distinguished Thought in Communication" (In Arabic), Azzi introduces us to new concepts not known or unfamiliar in media studies such as the following: Media Imagination, Media location, Media time, Media Fear, Capital of media symbolic, Biological impact of media, Hearing and Sight and the fact of communication, Violence of speech etc. Also we can observe that the Deontology or the Ethical constitutes a relationship between the following studies: "Media law and Ethics in the Context of Social Media: Readings in the Value System " ; "Ethical Duty theory in media practice" and "the Morality of Journalism Ethics: Reading in Nurse's Theory of God's Attributes". The latest research on the theory we find the value as a dependent variable in the following study: The Archeology of Value-oriented Communication Thought: Readings in Malek Bennabi, Al Warthailani, Al Nursi and Sun Tsu.

Finally, the "value" is the structural relationship that connect all of these concepts and Studies and make them projected only within the structure of the theory, and the use of the term "Determinism" as the title for theory



(VDT), evidence of the close relationship of value in these perspective.

### 3.3 The Value Determinism Theory of Media as a Context:

The Principle of contextual is never to ask for the meaning of a word in isolation, but only in the context of a proposition, and never to lose Sight of the distinction between concept and object (Kareem, 2009, p 19). According to this, the elements of the value determinism theory of the media have no meaning as separate entities but acquire significance within the general context so it is like a poem. In order to understand, a poetic verse must be put it in relationship with other verses of the poem; otherwise the meaning will be disturbed. For a good understanding of the value determinism theory of the media, one part of the theory should not be read, and the other parts ignored or in isolation. The theory is like musical symphony chime in it all the tunes.

The principle of contextual analysis is for the presence of social, cultural, civilization and historical factors that helped and built up this theory (VDT). we believe that the environment that Azzi belonged to, the nature of his religious formation, his study in America, his contact with the founders of Western theories communication (Two-step Flow of Communication, Agenda Setting, Uses and Gratification and the founder of American Pragmatism) and his studies on media heritage are the factors that constitute the external context of the value determinism theory of the media, and we say that the understanding of this theory is not in isolation from the understanding of the general direct and indirect context in which the theory was formed and which moves within the researcher. The theory has many contextual dimensions, and a good understanding of it is necessary to take part, at least partly, the structure of contemporary philosophical and social thought such as the symbolic interactionism school, the phenomenological school, the structuralism and post structuralism school, and the Hermeneutics school, etc. The structure of normative communication theories such as the social responsibility theory and the communitarian media ethics theory; Media determinism theory from Marshal McLuhan; Theory of geographic determinism from Ibn Khaldoun; and the contributions of Malek ben Nabi<sup>10</sup> to the problems of civilization in Arabi - Islamic World. Ethical duty theory in media practice is a partial theory within the value determinism theory of media, where it is also a new context of the theory (VDT) and represents a qualitative transfer from "Social Responsibility" to "Moral or ethical Responsibility". That's mean the ability to recognize and act upon multiple principles and values according to the standards within a

given field and/or context. For example, Journalists explore various complexities, dynamics and issues surrounding behavior and ethical practices in order to understand best ways to make decisions and resolve issues at personnel, group and societal levels.

The reader is associated with the research and studies of value determinism theory of media whenever it is related to the previous contexts, which carries him it to know the manifestations of the media phenomenon and its internal and external components, and the reader is not associated with the meanings, connotations and concepts of the (VDT), but may find it inaccessible if he does not understand these contexts or that it is far from, and this Structurally, in order to understand the meaning of the word, must be placed in the context of its general context, as Ferdinand de Saussure mentioned in his study as "Elements of general linguistics", which is written in French "elements de l'inguistique general".

And in the context of revealing differences related to international communication, Professor Azzi believes that: (Azzi Abderrahmane, The methodology of value determinism in the media, 2013, p 49) for example:

How do newspapers in two different societies in covering the same event. The same applies to a comparison between the media, foreexample: How does the acting performance differ in radio drama and that in cinema?

It should be noted in this research to mention essential component related to the value determinism theory, relates to the study of the existing or absent value capital in the media or audience. (Azzi Ibid, p. 50) Therefore, content analysis can be defined in this theory as follows:

Content analysis is a quantitative and qualitative method that seeks to study the presence of values Directly or indirectly, in the contents of the traditional and new media and the impact of this on the audience of recipients, either positively or negatively

With the aim of knowing the degree of relevance of these methods to community values and their relationship to civilizational and social development.

The above contexts lead to a basic objective which is to know the structure of the theory from within. The value determinism theory of the media is a big perspective that it turned out that they do not exist on the surface of their perspective, but rather discover the theory through the internal structure and the relationship of this structure to the various external contexts.

### 3.4 The VDT of Media and the Dichotomy of Synchrony Vs Diachrony:

The VDT appeared at a time when the southern hemisphere suffered many communication problems, it was



in the seventies and eighties of the last century. The MacBride Report entitled “Many Voices, One World: Communication and society today and tomorrow” explained this synchronous period in detail, the report aimed to establish a new global information system. In another way: towards anew more just and more efficient world information and communication order. The solutions proposed were all aimed at addressing the problem of the “free flow of information” and eliminating the imbalance between the North and South in the field of media and communication. The MacBride Report evoked a storm of criticism from Western media, and was a catalyst in the decision of the U.S. And U.K. to leave UNESCO. During this synchronous period and with the same media problems that the world lives in, Azzi has worked on the subject of disinformation “News Across the Cultures” between North and South, he wrote a comparison study between two American Newspapers (New York Time and the Christian Science Monitors daily) and two Algerian Newspapers (*El Moudjahid* and *El Djemhouria* daily newspapers. This study on the reporting of international news in two Algerian and United States Daily Newspapers, diagnosed the free flow of information between North represented by U.S and South represented by Algeria. This study was classified as among the studies that dealt with the problem of media dependency. It has appeared in this synchronous period where many media concepts emerged: cultural invasion, media imperialism, etc., on the same meaning of media dependency. It also appeared in the same time in the Islamic world some media concepts related to the Islamic communication tradition... The (VDT) of media offered the Value as an alternative. It was done firstly in the following translated studies: Mass Media today and tomorrow (1991), for the author Leo Bogart, Mass media in the third World (1992), for the author John Lent, Occidental Media and the Third World (1988), for the author Ralf Lowenstein, and his (Azzi) two studies, News flow: reference frameworks and the Historical rooting, Media and civilization dimensions (presented as a conference in the first colloque of Media and Disinformation (Algiers, 1987). The second step of the (VDT) related to linking the media phenomenon with contemporary social and philosophical thought in the Arabic context. This period was needed a deeper understanding of the media phenomenon, rather reflects the meanings inherent in the text.

#### IV. CONCLUSION

This methodologic structural approach of the media value determinism theory (VDT) does not mean we have understood the epistemological context of the theory. The

epistemological aspect of the theory needs a deeper review of the studies that we have mentioned in the topic. Actually, the number of studies which is related to the theory exceeds 50 studies. These studies also need to be clarified and classified according to the topics of each study and according to the time of its publication and linking it to the phenomenon of media in the region and abroad. Now the (VDT) affiliated to a group of researchers in the Arab & Muslim world and represents a scientific school has its background knowledge and also represents the epistemological rupture with the old contexts and concepts in the field of media studies.

#### Notes:

1. Azzi's theory is an important cultural, intellectual, media production who can only be understood by reading the minutest details of Izzi's books and research studies of those interested in theory searched for it.
2. Many concepts and terms in the theory seem difficult to understand but once you read it carefully You can understand it and its future prospects in media research.
3. This theory (VDT) of media is characterized in July 2012 as a BIG IDEA for the past 100 years, through research competitions, conference panels and scholarly journals, by AEJMC News. [aejmc.org/home/publications/aejmc news](http://aejmc.org/home/publications/aejmc%20news) This new idea views “Values”, whose essence are “morals” as a basis to measure media's impact on society. The theory draws on communication theoretical heritage of both western and non – Western context; thus it claims universality. This theory is praised and commented by eminent media scholars such as Prof. Christians g. Clifford, Prof. Max Macomb's, author of Agenda – Setting Theory, and Prof. Em Griffin.
4. **Abderrahmane Azzi** has more than 30 years of teaching, research and supervision experience. He has worked as a teaching assistant for three years at the University of North Texas (NTSU), where he was recognized for teaching excellence. Then he has worked as a Professor at the University of Algeria (Algeria) for eleven years. After that he has worked as a Professor for three years at International Islamic University in Malaysia, then he has worked as a professor of mass communication at King Saud University in Riyadh for four years, then a chair of the department of mass communication for four years at UAE University. He is currently a Professor at the University of Sharjah. Abderrahmane Azzi is the author of many books, research and studies in Media and communication in both Arabic and English. He

received Ben Badis Prestigious Awards from University of Mostaganem (Algeria) for his contribution to ethical communication. He is currently working on ethical theory; cross-cultural comparative analyses and translating his work on VDT into English.

5. **Assabiya**(concept Arabic), represents “social cohesion” in Arabic. This concept is used by the Arab middle age philosopher Abderrahmane ibn Khaldoun, who described Arab cultural and territories. This term refers to social solidarity with emphasis on unity, group consciousness, and social cohesion. It is, originally, a term used in a tribal or clan context, but according to certain meanings it can also refer to modern nationalism, in a way similar communitarianism. It is a familiar concept in the pre-Islamic era it was popularized by Ibn-Khaldun’s prolegomena which describes it as the fundamental link of human society, and the main force for setting history in motion. Assabiya is not necessarily nomadic or based on Blood ties, it is closer to classical republicanism. Now the term “Assabiya” can be synonymous with solidarity. However, it often has a negative connotation, because it places loyalty above circumstances.
6. **AlShurra**(term Islamic), consultation “council “, means in particular the parliament of an Islamic state, the Board of directors of a party or of religious institution. In the Muslim religious context is council of Musulman judges.
7. **Said Nursi** (Turkish: Said Nursi) Known as “Badie Zaman Nursi “, a Kurdish Muslim scholar of the Aspartite Clan (1877 – 23 Marsh 1960), one of the most prominent religious and social reform scholars of his time. He was born in the Kurdish village of Nawras during the Ottoman Caliphate.
8. **Sheikh Al Hussain Al \_ Warthailani**, Author of the Famous Tour (Travel) A Sight-seeing in the merits of history science and news. That journey includes more than 700 pages, in addition to being an art that like News reporting in expression.
9. **Sun Tsu** or Sun Zi (Chinese). He is the best known as the author of the oldest known military strategy book: The art of the War. The main idea of his work is that the objective of the war is to force the enemy to abandon the fight ...
10. **Abu Hammed Al-Ghazali** was one of the most prominent and influential Muslim philosophers, theologians, jurists, mystics of SunnaIslam, he was of Persian origin. Some Musulman consider him to be a “mujad did”, a renewal of the faith who according to the prophetic hadith, appears once every century to

restore the faith of the Ummah “the Islamic community “. His works were so haitly acclaimed by his contemporaries that al Ghazali was awarded the honorific title “Proof of Islam “Hujjat al Islam“.

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# Koan of Himself: Finding Ikkyū's *fūryū* in Whitman's "Song of Myself"

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**Abstract**— *Fūryū* has been defined as the “aesthetic of unconventionality” (Qiu, 2001). In a broader, psychosocial context, it is associated with an iconoclastic attitude – a freethinking, grounded idealism amidst a myriad of circumstances. Experientially, *fūryū* can be understood as the Zen of poetic sensibility. Ikkyū Sōjun, an iconoclastic Rinzai Zen master (1394-1481), was the embodiment of *fūryū*. In his Zen poetry, Nature was a frequent metaphor for his sexuality and often alluded to counter the hypocrisy of most 15<sup>th</sup> century Zen establishments. Similarly, in his poem “Song of Myself”, Walt Whitman openly addressed his bisexuality and themes of “Self as Nature” with a sensuous fortitude reminiscent of *fūryū*. Both points considered, the goal of this paper was to identify the *fūryū* in “Song of Myself” by comparing the poetry of Ikkyū and Whitman. The analysis of *fūryū* in the context of modern American literature can assist the contemplative practices of Zen Buddhist or transcendental meditators in the West. Furthermore, it can contribute to the understanding of *fūryū* as an accessible universal concept, present in modern and contemporary literature, and in the practice of Zen itself.

**Keywords**— *mindfulness meditation, Zen, Fūryū, Ikkyū Sōjun, Japanese poetry, transcendentalist poetry, Walt Whitman.*

*Fūryū* can be understood as the mindful awareness that blooms from poetic sensibility. Its development has been associated with the iconoclastic stance of figures such as Ikkyū Sōjun, a Rinzai (Linji) Zen master who burned his seal of transmission after achieving enlightenment (Qiu, 2001). Ikkyū was a controversial figure in 15<sup>th</sup> century Japanese Zen circles. He embraced his sensuous nature and his Zen discipline with equal intensity. His poetry elegantly merged themes of Nature and philosophy with erotica and brash candor. As an iconoclastic Zen poet, Ikkyū was openly critical of what he deemed “hypocritical”, dogmatic attitudes prevalent in the Zen establishment. Many of his contemporaries taught nonattachment, a core Zen value, while striving for wealth and political influence. Similarly, while taking a woman or a wife was common practice for

Zen monks and priests, the women were often unrecognized under the tenets of ascetic restraint and “priestly renunciation” (Noriko, 2003, pp. 294-295). Thus, whether deliberately or by the candor of his stance, the interplay between sexuality and Nature in his poems addressed *fūryū* as another source of Zen.

Yone Noguchi, a modern Japanese poet, once stated: “we human beings are not merely a part of Nature, but Nature itself” (cited in Hakutani, 1985, p. 73). Quite similarly, the concept of the Self as “Nature itself” was often brought forth by Ikkyū in his poems. In “To Lady Mori with Deepest Gratitude and Thanks” (translated by Stevens, 1995), love was reverently conceived by Ikkyū as a wellspring of *fūryū*.

The tree was barren of leaves but you brought a new spring.

Long green sprouts, verdant flowers, fresh promise.

Mori, if I ever forget my profound gratitude to you,

Let me burn in hell forever.

The concept of “Self as Nature” was also brought forth by Walt Whitman in “Song of Myself” (1892/1973), and to some degree by other transcendental poets such as Emerson. Unlike his contemporaries, however, the iconoclastic stance in Whitman’s poetry emerged primarily from his open bisexuality. “Song of Myself” in particular has been regarded as “the song of sex” (Miller, 1990, as cited in Gentry, n.d.) because of its recurrent view of Nature as an allegory for human sexuality. In Section 21, Whitman relates to Nature from a stance imbued with *fūryū*.

Earth of the limpid gray of clouds brighter and clearer for my sake!

Far-swooping elbow’d earth—rich apple-blossom’d earth!

Smile, for your lover comes.

Prodigal, you have given me love—therefore I to you give love!

O unspeakable passionate love.

Like Ikkyū, Whitman alludes to Nature with reverence, as a primordial source of *fūryū*, love and inspiration. Ikkyū saw in Mori, his “blind paramour” (Dunn, 1987), the embodiment of his gratitude towards Nature itself. Whitman humanized Nature as a form of gratitude for the love given. Both men have awakened to the beauty of the present moment through the transformative nature of *fūryū*.

Considering the similarities between the poetry of Ikkyū and Whitman, the goal of this brief comparison article was to introduce the reader to the concept of *fūryū* and its application within a modern Western philosophical context. To this end, the definition of *fūryū* as “the aesthetic of unconventionality” (Qiu, 2001) was used to identify the concept of *fūryū* in “Song of Myself” by Walt Whitman. For analytical purposes, two terms have been capitalized: “Nature” to denote the “ever present ecological life forces that exist with or without human presence” (LeVine, 2018, p. xxv) and “Self” to distinguish the transcendent entity from the ego-mind.

### **Fūryū as Iconoclastic Stance**

*Fūryū* has been defined as a “courtly penchant for romance” (Qiu, 2001) or the refined aesthetic sense of the

iconoclastic recluse. In a way, *fūryū* describes an ability to maintain a romanticized view of life. Both types of *fūryū* are elegantly captured by Ikkyū in the following poem:

#### **Snow**

Plum calyxes without scent, bamboo leaves rustling;

The heavenly flakes over a foot high, night deepens in stillness.

Being *fūryū*, I naturally love the mind of poor scholars

As Du Fu, by the window, composing a poem on the west mountain. (Qiu, 2001, p. 139)

*Fūryū* as the sublimation of the present moment is evident in the first two verses, which describe the moment as “heavenly”. It is then claimed by Ikkyū in the final two verses to validate his iconoclastic stance. By comparing himself to Du Fu, a laudable Chinese Realist poet during the Tang Dynasty, Ikkyū recognizes the rewarding nature of unconventionality – attainable after eschewing the dogmatic ways of the *status quo*.

In “Snow”, Ikkyū “proudly celebrates the *fūryū* of his personality” (Qiu, 2001), while also admiring the original mind of other iconoclastic figures such as Du Fu. Similar themes are introduced by Whitman in the first section of “Song of Myself” (1892/1973): “Creeds and schools in abeyance, / Retiring back a while sufficed at what they are, but never forgotten, / I harbor for good or bad, I permit to speak at every hazard, / Nature without check with original energy”. Whitman was unsettled by the realization of his oneness, though understandably so as he was jolted into awareness at a later age, within a different sociocultural context. As he expressed in Section 1: “I, now thirty-seven years old in perfect health begin, / Hoping to cease not till death”.

The absence of a *fūryū*-minded life was associated with mindlessness, automaticity, and strife. Frequent wars and rebellions were common in 15<sup>th</sup> century Japan, as were events that led to the burning down of Kyoto, the ancient capital. The impact of survival stress on the *fūryū* mindset was addressed by Ikkyū in the following verses (Qiu, 2001, p. 139):

In a dark world, today there is no mood for the ink and brush;

Nor the mind of *fūryū*, how futile!



Three lives reborn on this land, the poetry spirit suffers,

As the “frost flowers,” pounded ten thousand times, on the east slope of Hua

Ding.

The first two verses capture the essence of *fūryū* as an empowering response. In the preface to the poem, Ikkyū stated: “Aah, in today’s world, people are all crazy about treasures and wealth; to them, an ink stick would be no more than a broken straw sandal. But I almost lost my life over a missing ink stick. I wonder if those who have many desires would feel a little shame when they heard this poem” (Qiu, 2001, p. 139).

Whitman also lived in a time marked by war. Though he was initially supportive of it (Hardwig, 2000), he nevertheless recognized the psychological impact of war, loss, and quotidian anxieties in Section 4 (1892/1973): “(...) depressions or exaltations, (...) /These come to me days and nights and go from me again, /But they are not the Me myself”. Similarly, in Section 23, Whitman regarded materialism of the senses as an inextricable aspect of reality: “I accept Reality and dare not question it, /Materialism first and last imbuing”. It should be noted that, unlike the materialism of object-driven wanting, the materialism described by Whitman is more akin to the sensory grounding of Zen meditation. Like Ikkyū, Whitman fully embraced his sensuous nature. Although Whitman initially regards himself as “(n)o sentimentalist”, his attitude begins to converge with the *fūryū* conoclastic stance in Section 24:

Through me forbidden voices,

Voices of sexes and lust, voices veil’d and I remove the veil,

Voices indecent by me clarified and transfigur’d.

I do not press my fingers across my mouth,

I keep as delicate around the bowels as around the head and heart,

Copulation is no more rank to me than death is.

I believe in the flesh and the appetites,

Seeing, hearing, feeling, are miracles, and each part and tag of me is a miracle.

### **Fūryū as Transcendent Force**

Every day, priests minutely examine the Law

And endlessly chant complicated sutras.

Before doing that, though, they should learn

How to read the love letters sent by the wind

and rain, the snow and moon. (Ikkyū, translated by Arntzen, 1986)

Though initially an admonition, the verse evolves into a koan: How *is* the language of love expressed in Nature? A tentative answer emerges from “Song of Myself” (Whitman, 1892/1973, Section 2):

Stop this day and night with me and you shall possess the origin of all poems,

You shall possess the good of the earth and sun, (there are millions of suns left,)

You shall no longer take things at second or third hand, nor look through the eyes of the

dead, (...)

You shall listen to all sides and filter them from your self.

In both accounts, the innate knowledge of the original Zen mind is nurtured through Nature. Like Ikkyū, Whitman identified in Nature “the origin of all poems” – a transcendent state charged with *fūryū* that allows ego-striving to dissolve and the Self to emerge.

### **Like Vanishing Dew**

Like vanishing dew,

a passing apparition

or the sudden flash

of lightning—already gone—

thus should one regard one’s self. (Ikkyū, translated by Hamill, 2004)

As a sudden flash of lightning, as a passing apparition – like Nature, self-realization is transient. Moments of enlightenment are experienced by the Self, a container of simple, genuine awareness. In this sense, the concept of *fūryū* is akin to the “transcendent function” (Jung, 1916/1958), a psychological mechanism that mediates the integration of conscious and unconscious aspects of the Self. “That which is capable of uniting these two is a metaphorical statement (the symbol) which itself transcends time and conflict (...) the destructive tendency to pull (or be pulled) to one side or the other” (Samuels, Shorter, & Plaut, 1986, p. 151 as cited in Miller, 2004, p. 4). A mark of individuation, the iconoclastic *fūryū* stance has integrated the materialistic, sensuous desires of the ego with the gentle detachment of the true Self. The struggle between materialistic striving and transcendent stillness is captured succinctly by Whitman in



Section 3 of “Song of Myself” (1892/1973): “Shall I postpone my acceptance and realization and scream at my eyes,/That they turn from gazing after and down the road,/And forthwith cipher and show me to a cent,/Exactly the value of one and exactly the value of two, and which is ahead?”.

## CONCLUSION

Though both authors lived in distinct sociocultural contexts, the concept of *fūryū* as a catalyst for enlightenment is present in the poetry of both Ikkyū and Whitman. Ikkyū, a Zen master, embraced life as a koan where Nature whispered answers. Whitman, a transcendentalist poet, found in himself an ecosystem which “contained multitudes” (Whitman, 1892/1973, Section 51). Both individuals were empowered by the iconoclastic charge of *fūryū* and embraced its insights with gratitude. Likewise, an appreciation for Nature’s love letters can guide the contemporary meditator towards open-hearted awareness.

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# “Wonder why we can’t have normal food”: New Poetry from South Asian Diasporic Women poets

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**Abstract**— *New literatures have emerged from processes of colonization that had once affected and altered the fabric of large territories of the world since the fifteenth century well into the latter half of the twentieth century. The newness of these literatures consists in their articulation often but not limited to the effects of colonization, the march of capitalism across the globe, the emergence of new diasporas and their struggle to find their voice in the new world, and so on. This paper hopes to locate some of these new voices in the context of South Asian poetry. The works of three diasporic women poets based in the West, but who trace their ancestry to countries such as India and Bangladesh will be studied in order to realize the imaginative connection that these poets forge with South Asia in the process of creating their work.*

**Keywords**— *diaspora, new literatures, postcolonial poetry, South Asia, women’s writing.*

## I. INTRODUCTION

Over the twentieth century, ‘new’ literatures have emerged as a result of the processes of colonization that had once altered the fabric of large territories of the world since the fifteenth century well into the latter half of the twentieth century. Some of them trace their beginnings to the nineteenth or even late eighteenth century, “when English, Irish or Scottish settlers in the Caribbean, Canada or South Africa first began to create an overseas literature and enslaved or colonized people first began to reflect on their current situation and future perspectives utilizing the medium of what was then ‘the colonizer’s tongue’” (Middeke et al). This newness has taken upon varied forms across nation states and their Diasporas long after the end of colonial and imperial regimes.

In order to understand this paradigmatic shift in the rise of ‘new’ literatures, let us consider the Aime Césaire’s 1969 play *Une Tempête*, an adaptation of Shakespeare’s *The Tempest* from a postcolonial perspective. In the play Césaire foregrounds issues of race, power, decolonization, and anti-imperialism. The play is set on an island in the Caribbean, and Césaire uses all of the characters from Shakespeare’s version, with some additions and new renderings of the original cast. Significantly, in his

version, Césaire asserts Prospero as a white master, Ariel as a mulatto and Caliban as a black slave.

As an African black man educated in French, Césaire found that what colonization has taken away from him was not only land, but also his language, culture and identity. This gave birth to the idea of *Négritude*, which Césaire explored in his first published poem “Return to My Native Land”. The concept of *Négritude* or black consciousness is used as a rallying point for freedom and liberation, for acceptance and pride of francophone black racial identity. *Négritude*, thus represents a crucial advance in the conception of African diasporic identity and culture in the twentieth century. It also marks the distinctness of this kind of writing from English literary writing, signposting itself as ‘new’.

Elsewhere, these new literatures have coalesced in countries all over the globe – African literature in English with Chinua Achebe, native Canadian, Australian, and New Zealand writing, writing from Black British and American authors, and finally Asian diasporic writing. As Middeke et al put it: “All of these new literatures in English have—in remarkably diverse ways—been shaped by experiences of colonization and their legacies, and all of them have—to varying degrees—moved beyond the

original colonial matrix to remake the forms and functions of English as a global language and to engage with a wide variety of political, cultural and literary contexts in various parts of the world” (163). Although the origins of Indian poetry written in English goes back only to the late nineteenth century, commentators and critics have asserted that like the various labels ‘Indo-English poetry’, ‘Indo-Anglian’, ‘Indian English’, “much of the poetry it describes...is truly dead” (Arvind Krishna Mehrotra). Subsequently, poetry that coincided with the period of Indian independence and end of the Second World War has come to be taken as a signpost for announcing the arrival of new Indian poetry.

Seventy odd years later, it would perhaps not be entirely wrong to think that this ‘new’ poetry has been institutionalized through university curriculums, anthologies, commentaries and criticism. This ossification has in turn lent a certain canonicity to post-independence Indian poetry in English. To seek ‘newness’ here, therefore, one would have to look for socio-cultural markers similar to those that had once distinguished Nissim Ezekiel from Sarojini Naidu.

Subsequently, this paper turns its attention to newer tracts in South Asian poetry in English, especially poetry written by Diasporic writers from the South Asian region. The particular focus is on women diasporic poets as my intention is to foreground issues of gender, race, narration of the nation, and history writing. In order to understand the artistic literary space that these women poets write in, we must first trace the history of the South Asian region briefly. The term ‘South Asia’ is a geo-political referent. The region includes Afghanistan, Bangladesh, Bhutan, India, the Maldives, Nepal, Pakistan, and Sri Lanka. India occupies the largest land share in this region. Though the region has a rich diverse background of regional languages, culture, and history, there also exists a substantial body of writings in English which emerged with the British colonization of Asia after the fifteenth century. For the purposes of this paper, we shall be concerning ourselves with only South Asian literature in English. Many South Asian writers have made their mark on the global literary scene in the post-independence period, and their work offers a glimpse into the region’s complex geo-political and cultural histories. Subsequently, a good number of these writers who write either from South Asia or abroad, have come to represent their country or region in the cultural and literary circles of the West, and have earned recognition through many international awards and prizes.

## II. SOUTH ASIAN DIASPORA WRITING

Writers from South Asia whose writings have earned considerable global recognition include Bapsi Sidhwa, Amitav Ghosh, Meera Syal, Mohsin Hamid, Arundhati Roy, Michael Ondaatje, Salman Rushdie, among others. Dealing with momentous events in the history of the region such as the birth of nation states, the partition of India, political and armed struggles in postcolonial nations, these authors continue to act as representatives of the continually shifting dynamics of the nations in South Asia to a global audience since the 1970s. To illustrate this point, let us take for instance the celebrated novel *Midnight’s Children* by Salman Rushdie. The novel explores significant events in the history of the Indian sub-continent, including the war between India and Pakistan, the independence of Bangladesh and the Emergency under Indira Gandhi. Rushdie’s deft positioning of Saleem as the unreliable narrator, his use of the tropes of the supernatural, or the fantastical, combined with more realist or naturalistic storytelling make *Midnight’s Children* arguably one of the best novels to come out of South Asia.

Consequently, the novel has emerged as the representative literary form in the narration of the nation and in this case, South Asia. Although studies on poetry collections do occur, they are not given the same valence as criticism and commentary on novels. Arvind Krishna Mehrotra goes so far as to say that “the criticism of Indian poetry in English that has come out of our universities’ English Departments is both voluminous and of inferior quality, and is best left

alone.” At the same time, critics such as Letitia Zecchini also praise South Asian poets who “refuse to be pigeonholed in neat national, linguistic, and cultural categories.”

In such a scenario then, there exists a considerable gap in this literary and critical academic discourse which this paper hopes to address. The choice of women poets in this regard is conscious and deliberate as will become evident. For the purposes of this study, we shall look at the works of Aimee Nezhukumatathil, Faizullah Tarfia, and Vivek Shraya.

Aimee Nezhukumatathil was born in 1974 in Chicago to a Filipina mother and South Indian (Malayali) father. She received her BA and MFA from the Ohio State University and was a Diane Middlebrook Poetry Fellow at the University of Wisconsin, Madison. She is the author of *Miracle Fruit* (2003), winner of the ForeWord Magazine Poetry Book of the Year and the Global Filipino Literary Award; *At the Drive-In Volcano* (2007), winner of the Balcones Prize; *Lucky Fish* (2011), and *Oceanic* (2018).

Her book of illustrated nature essays, *World of Wonder*, has been published from Milkweed in 2020.

Nezhukumatathil's work is situated at the intersection of three cultures: Filipino, Indian, and American. Her writings deal with race, death, and nature often. Describing her artistic process, Nezhukumatathil says, "When I think of a metaphor, vocabulary from the natural world happens organically. I always start with an image or scene first and the delight is seeing where that takes me" (Sevigny). Her mixed parentage and the experiences it entails is captured in the poem titled "Kottayam Morning, Kerala, India" included in the collection *Lucky Fish* (2011). There she writes of the unfamiliarity of the country where her father grew up:

Chickens disturb the pebbles just outside my bedroom window

as they skulk and search

for bark crickets. The neighbors

still mourn their youngest son, caught under an oily car.

Four mornings here and each one rings out funeral song and honk ::

The disquiet that the child feels in a foreign land finds expression in these lines. The child speaker tries to comfort herself by imagining the vibrant sounds, sights and sensations of this strange land:

..green parrot and slender goat :: a clay dish full of ghee. Saris tongue the wind,

trying to taste my grandmother's cinnamon plants and leafhopper wing.

Or the karimeen fish waiting to be wrapped and steamed in a single banana leaf for tonight's meal. A hundred bats fly inside my chest.

In an interview Nezhukumatathil speaks of the difficulties of living in America coming from a different race and ethnicity. She has spoken about how in the 1970s, the pediatricians in Chicago (where she was born) routinely told immigrant families to teach children only English so that they would not be ridiculed in school. She regrets that this resulted in her never learning two languages, Tagalog and Malayalam. In the same interview, Nezhukumatathil goes on to talk about her and her family's differences from the typical American suburban neighbourhood where her family was the only family of colour. This often led to her having to explain her unusual choice of food to her classmates, for instance. In a poem about eating fried fish for breakfast as a child, Aimee Nezhukumatathil says she used to -

"wonder why we can't

have normal food for breakfast like at Sara's house – Cheerios, or sometimes if her mother is home:

buttered toast and soft-boiled eggs

in her grandmother's dainty blue egg cups and matching blue spoon. Safe. Pretty.

Nothing with eyes."

The South Asian community forms a large part of the multicultural groups that have migrated to the United States. According to SAALT, nearly 5.4 million South Asians live in the United States. The South Asian community in the United States comprises of individuals with ancestry from Bangladesh, Bhutan, India, Nepal, Pakistan, Sri Lanka, and the Maldives. The community also includes members of the South Asian diaspora – past generations of South Asians who originally settled in many areas around the world, including the Caribbean (Guyana, Jamaica, Suriname, and Trinidad & Tobago), Africa (Nigeria, South Africa, Uganda), Canada, Europe, the Middle East, and other parts of Asia and the Pacific Islands (Fiji, Indonesia, Malaysia, and Singapore).

The community is diverse and heterogeneous, possessing a variety of ethnic, religious, and

linguistic characteristics. Reports have also shown "a direct connection between xenophobic political rhetoric and policies and the rising tide of hate violence" against south Asians in the United States. Literature and art in the US has addressed these issues. Subsequently, racism and xenophobia emerge as important themes in Nezhukumatathil's poetry too.

### III. 'MOSAIC' AND 'MELTING POT' CULTURES

Like the United States, Canada too has a large multicultural ethnic population. However unlike the United States, Canada believes that it offers a 'mosaic' where ethnic groups have maintained their

distinctiveness while functioning as part of the whole, whereas America offers a 'melting pot', where peoples of diverse origins must fuse in order to make a new people. Canadian poet and performance artist Vivek Shraya, however, critiques this claim in her poetry. Aimee Nezhukumatathil criticises and brings to the fore the casual racism directed at her in America in her poem "Dear Betty Brown":

If I didn't change my name for my husband, I'm certainly not going to change it for you. You can take the time & learn it like everyone else. I know five-year-olds who can say it without a stutter or hiccup.



Vivek Shraya's work too carries echoes of similar resistance. Shraya who is a transgender artist, filmmaker, and poet has written about transphobia, racism, and erasure of indigenous Canadian peoples in her work. Her book titled *Even This Page is White* speaks of inherent racism even within the queer community in Canada.

without seeing a white cock i knew my teenage penis was too dark

no patch of my brown body is safe

from white sovereignty not even between my legs without means to under my over colour

i warned potential lovers:

i nicknamed it "oprah"

shifting shame into a joke about a black woman.

Shraya often speaks about her own internalized shame and racism. Her poems then become sites of palimpsest of racist stereotypes, jokes which she rewrites through her self-realization. In her poem titled, "amiskwaciwâskahikan" she admits to her participation in the erasure of the indigenous people in Canada. Despite Canada's proclaimed commitment to multiculturalism, it is critiqued for its policies for the Aboriginal population which aids in the displacement and disempowerment of First Nations individuals. Shraya writes in "amiskwaciwâskahikan":

so preoccupied with my own displacement didn't notice

i was displacing

you

gave myself a white name

adam in place of divek civic ribbit

didn't bother to learn

yours

Just as Shraya's work draws attention to the minority voices in her nation's history, it would be prudent to point out the gap in representation when it comes to publishing of South Asian writing. South Asia is dominated by India not only geographically but also in the representation of its literary output. This has been detrimental to the production and circulation of the literatures of Bangladesh, Sri Lanka, and Pakistan which are often treated "as mere footnotes to the larger history of Indian literature" (Zecchini 46). There have been instances where anthologies of South Asian poetry, for instance, have become instead a stand in for the reproduction of Indian poetry. This leaves a serious lacuna in the representation of this oeuvre of rich voices from the South Asian region. Many Bangladeshi, Ceylonese, and Pakistani poets seem lost in this pantheon of Indian poetry

in English.

Poet Tarfia Faizullah was born in Brooklyn, New York, to Bangladeshi immigrants and raised in Texas. She is the author of two poetry collections, *Registers of Illuminated Villages* (2018) and *Seam* (2014). Her writing has appeared widely in the India and United States in the Daily Star, Hindu Business Line, Huffington Post, Ms. Magazine, Oxford American, Poetry magazine, and the Academy of American Poets website, as well as in the anthology *Halal If You Hear Me* (2019).

Faizullah's work has been presented at institutions and organizations worldwide, and has been featured at the Liberation War Museum of Bangladesh, the Library of Congress, the Smithsonian, and elsewhere. Her writing has been translated into Bengali, Persian, Chinese, and Tamil, and was included in the theater production *Birangona: Women of War*.

In 2010, the poet travelled to Dhaka, Bangladesh, to interview women survivors of the 1971 war. The 1971 Liberation War between Bangladesh and Pakistan, in which Bangladesh won independence from Pakistan, saw the adoption of rape as a military approach by the Pakistani army. Feminist and human rights advocates have elsewhere analysed the deep rooted cultural notions regarding female honour and shame and how this is used to dampen and rein in military opposition throughout the ancient and modern civilizations. Sean Carman notes how over the course of the year long conflict, "the Pakistani military raped or made sex slaves of between 200,000 and 400,000 Bangladeshi women." To honour these survivors, the Bangladeshi government has given the name *birangona*, a Bengali word that means "brave woman" but may also be translated as "war heroine."

In *Seam*, the result of Faizullah's interviews with the *birangona*, she attempts to come to terms with her own heritage, identity, and experience as the child of immigrant parents and as a Muslim woman living in the west. The first verse in the collection is titled '1971' to mark the memory of that eventful year. The epilogue states that on March 26, 1971, West Pakistan launched a military operation in East Pakistan against Bengali civilians, students, intelligentsia, and armed personnel who were demanding separation of the East from the West. The war resulted in the secession of East Pakistan, which became the independent nation of Bangladesh.

Reviewer Trista Edwards notes that in the course of the armed conflict over two hundred thousand women were raped, and over 3 million people were killed. Faizullah writes on the stark dissonance of that moment experienced in simultaneously in America and Bangladesh:



In west Texas, oil froths luxurious from hard ground  
 while across Bangladesh, bayoneted women stain pond  
 water blossom. Your mother, age eight, follows  
 your grandmother down worn stone steps to the old pond,  
 waits breathless for her  
 to finish untwining from herself the simple cotton sari to  
 wade alone into green water—the same color,  
 your mother thinks, as  
 a dress she'd like to twirl the world in. She knows the  
 strange men joining them daily for meals mean  
 her no harm—they look like her brothers do nights they  
 jump back over the iron gate,  
 drenched in the scents of elsewhere— only thinner. So  
 thin—  
 in the distance, thunder, though the sky reflected in the  
 water her mother floats in burns bright blue.

#### IV. CONCLUSION

The works surveyed here demonstrate how poets such as Faizullah, Shraya, and Nezhumuthathil draw inspiration and engage in a dialogic dialogue with the South Asian writing emerging from their native countries even as they negotiate their identities as second generation citizens in the West. Each of the poets whose works are reviewed and analysed here writes from their shared vantage points of being second generation naturalized citizens born of immigrant parents. They also reflect on their gendered experiences in their choice to revisit their ancestral countries. Whether it is the ten year old persona of Nezhukumatathil in her native village in Kerala trying to make sense of the sounds and sights of her father's birthplace, or Shraya meditating on the malleability and fluidity in the genders of Hindu gods and goddesses in order to find a safe place for her transgender self, or Tarfia Faizullah's return to Dhaka Bangladesh to reclaim a piece of her history by revisiting the site of gruesome violence – these women writing poetry from the margins of the category of South Asian writing compel critics, editors, publishers, and readers to re-imagine the reified contours of the body of writing that is referred to as 'South Asian literature'. By being placed in two worlds and by going beyond the geographical and socio-cultural positions of their 'outsiderness', these women poets share between them a rich tapestry of words, images, phrases which though contingent remain urgent.

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# Evaluation on Water Safety Plan (WSP) in DWSSMG in Gringsing Sub District of Batang Regency

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**Abstract**—A safe water supply should fulfill quality, quantity, continuity, and accessibility and health requirement. The number of Drinking Water Supply and Sanitation Management Group (DWSSMG) at Village level increases continuously but the management of water security has not fulfilled the requirement. Drinking water scope is still a problem in Batang Regency particularly in five villages in Gringsing Sub District: Lebo (58.29%), Madugowongjati (78%), Sawangan (42.59%), Surodadi (100%), and Tedunan Villages (79.83%). In addition to the decrease in water quality (turbid), the total number of Coliform bacteria exceeds the threshold of standard drinking water quality according to Minister of Health's Regulation No.492/MENKES/PER/IV/ 2010. The objective of research is to find out the map of water safety risk based on quality, quantity, and continuity. The research method used was descriptive semi quantitative one using five-cell risk assessment technique referring to HACCP environmental management system. The sample of research consisted of 45 members of (DWSSMG) and 25 water sample points taken using total sampling technique. The result of assessment on quality-type risk shows 12 risks belonging to very high category, 14 belonging to medium, and 31 belonging to low category, while there is high risk in quantity type in Sawangan Village, 1 very high risk in continuity type in Sawangan Village, and no risk in accessibility type.

**Keywords**—Water safety plan, Drinking water, Risk Assessment, Hazardous event.

## I. INTRODUCTION

Sustainable development goals (SDGs), in point 6.1, state that all States throughout world have agreed to ensure the safe drinking water universally, emphasizing on the importance of structural measure to prevent contamination from occurring in all water supplies. World Health Organization (WHO) introduces 3<sup>rd</sup> edition of water safety manual called Water safety plan (WSP)<sup>1</sup>. Water safety management still becomes a problem in South East Asia, and it does so in Indonesia, where the drinking water safety fulfilling standard quality remains to be big challenge, and the achievement of drinking water health and basic sanitation indicators, according to Ministry of Health, is still below the target (57.82% < 80%)<sup>2</sup>. This condition encourages the feasible and safe drinking water supply to be a strategic issue.

The mandate of Medium-Term Development Plan (RPJMN) in 2020-2024 focuses on three basic frameworks: primary service, economic, and urban infrastructures. Infrastructural development for primary services is directed to bring even development distribution into reality throughout Indonesian areas. Primary service infrastructure that will be constructed involves providing access to feasible, safe, and affordable housing and settlement, access to water and sanitation (liquid waste and rubbish), sustainable groundwater and standard water management. The target of RPJMN in 2020-2024 toward SDGs 2030 is access to feasible water of 75.34% and to plumbing water of 30.45%, while the access to feasible water now, based on National Social-Economic Survey of 2018 is 61.29%, and access to piping in 2018 is 20.29%<sup>3</sup>

Drinking water organization system (*Indonesian: SPAM*) has been governed based on Republic of Indonesia's Government Regulation Number 122 of 2015 stating that the implementation of water supply system organization is conducted by BUMN/BUMD (State/Local Government-owned Enterprises), UPT/UPTD (Technical/Local Technical Service Units), community group or corporation<sup>4</sup>. There are 380 SPAM organizers at regional level, distributed in all Indonesian cities, while there are 28,849 SPAMs at community level, called Drinking Water Supply and Sanitation Management Group (DWSSMG) in Pamsimas Program. There are 4,526 DWSSMGs in Central Java Province and 153 DWSSMGs in Batang Regency.

A safe water supply should meet physical, microbiological, chemical, and radioactive requirements<sup>54</sup>, detailing the parameter of water and supplement needed. An effective consistent method to ensure the water safety is comprehensive risk identification and assessment, as it involves all important measures related to water supply, from source to consumers<sup>6-7</sup>.

There are five DWSSMGs receiving SPAM construction grant through a Community-Based Water and Sanitation Supply Program (PAMSIMAS) in Lebo Village in 2010, Madugowongjati, Surodadi and Sawangan Villages in 2011, and Tedunan Village in 2019. Three villages use deep well basic water source, Sawangan village uses river as basic water, and Tedunan village uses water source as basic water distributed to consumers. In the last ten years (2010-2020) Lebo village is the one with little access to drinking water (58.29%), Madugowongjati Village (78%), Sawangan Village (42.59%), Surodadi Village (100%), and Tedunan Village (79.83%). In addition, there is a change in water color or quality in Sawangan Village, and there is piping leakage in Lebo, Surodadi, and Sawangan Villages, and there is coliform bacterial contamination > 100 MPN in house plumbing, people complain with itchiness following using water in Sawangan Village. Considering the preliminary research, the objective of research is to find out the map of water safety risk based on quality, quantity, and continuity. in DWSSMG in Gringsing Sub District area of Batang Regency.

## II. METHOD

The processes used in this study were initial observation, interview, and water quality testing in 25 critical points in

five villages of Gringsing Sub District. Five (5) sample points were taken from each water reservoir, distributed water, and house plumbing in all villages using HACCP method, i.e. by analyzing the hazard with identification control point, and evaluating and controlling significant hazard to food security<sup>8</sup>. Water safety hazard was identified from the result of interview and questionnaire distributed to DWSSMG in Gringsing Sub District area of Batang Regency, Indonesia by applying Water Safety Plan model (WHO)<sup>7</sup>.

This research employed a descriptive semi-quantitative case study with matrix approach and five-cell risk assessment format applying technical information and regulation<sup>9,10,11</sup>. Different color background of categories representing the consequence severity is illustrated in table 1. With this semi-quantitative assessment, controlling measure can be controlled from the time when hazard occurs. The risk can be categorized by identifying the potential incidence and evaluating its consequence severity, as illustrated in table 2. Intersection is determined by hazard needing attention immediately. Risk should be assessed to distinguish the bigger hazardous event from the smaller one, so that the order of risk management priority can be developed and documented. It is important because despite many contaminants that can degrading water quality, not all hazards need the same attention<sup>7</sup>. The determination of risk size facilitates the process of evaluating a risk improving program, by seeing the change of risk score. The risk size is classified into four categories: very high category with risk score  $\geq 15$ , high category with risk score = 10-15, and low category with risk score < 6.

To develop the map of water safety risk in DWSSMGs in Gringsing Sub District of Batang Regency, ARC GIS 10.3 software was used. This mapping is intended to facilitate both organizers and stakeholders of *Dinas Cipta Karyadan Permukiman* (Work Creation and Settlement Service) to conduct building and to make policy. The result of identification is the portrait and condition of water safety in DWSSMG in Gringsing Sub District in 2020. Condition of water safety is classified into some colors: green or mild risk with score of 0-1, moderate risk with score of 2-4, and high risk with score of 5-9. The higher the risk of water safety, the more hazardous is it to human health and it should be dealt with immediately and the organizer should improve water supply.

Table.1 Matrix of Water Risk Assessment

Probability of incidence		Risk severity					Color definition
Scale		Very small	Small	Medium	Big	Very big	
		1	2	3	4	5	
Almost always	5	5	10	15	20	25	1-5 low ( green)
Often	4	4	8	12	16	20	6-9 medium ( yellow)
Moderate	3	3	6	9	12	15	10-15 high risk (orange)
Small	2	2	4	6	8	10	≥16 very high (red)
Very Small	1	1	2	3	4	5	

Table.2 Water risk assessment scale

Incidence Probability Scale		
1	Very rarely	More than once a year
2	Rarely	Once a year
3	Moderately	Monthly
4	Frequently	Weekly
5	Almost always	Daily
Risk Severity Scale		
1	Very high	Undetected effect
2	High	Affecting aesthetically the water, but it is still consumable
3	Medium	Affecting aesthetically the water, and making the water having taste and odor, and unsafe
4	High	Resulting in illness among people
5	Very high	Resulting in sudden death

### III. RESULT

Risk assessment in this study involves water supplying system existing in five villages in Gringsing Sub District of Batang Regency of Central Java Province. Hazard identification and water safety risk assessment are conducted on the water coming from water source in reservoir, pipe, distribution, and plumbing in five villages in Gringsing Sub District of Batang Regency as illustrated in Figure 1.

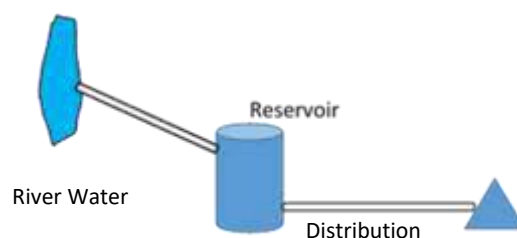


Fig.1. Plumbing System in Sawangan Village, Gringsing Sub District, Batang Regency, 2020

Table 3. Assessment of Water Safety Risk in Surodadi Village, Gringsing Sub District, Batang, 2020

No	Type of Hazardous event	Risk Assessment	Color Definition	Risk category
<b>A Type of Quality K1</b>				
1	Primary Water Source of Reservoir			
	a) Color Change in reservoir	4		Low
	b) Sediment on the bottom of reservoir	4		Low
	c) Fecal Contamination	9		
	d) Pathogenic contamination	2		Low
	e) Frequently dirty reservoir	2		Low
2	Water source in distribution pipe			
	a) Water leakage on distribution pipe	9		Medium
	b) Opened unplanted pipe on the ground	4		Low
	c) Non-hygienic plumbing handling	4		Low
	d) Water contamination due to leaked pipe	9		Medium
3	Water source in consumer plumbing			
	a) Total coliform contamination in house plumbing faucet	16		Very High
	b) Installation leakage in pipe meter	4		Low
	c) Poor quality of product or accessories	4		Low
	d) Poor quality of house plumbing installation	4		Low
<b>B Type of Quantity K2</b>				
1	Decreased basic water flow rate	4		Low
2	A large volume of domestic waste entering basic water source	4		Low
3	A large amount of weeds covering basic water tapper	4		Low
4	The change of water quality and quantity in rainy season	4		Low
<b>C Type of Risk Continuity K3</b>				
1	Water flows for 20 -< 24 hours	1		Low
2	Water flows for 8 - < 24 hours			
3	Water flows for 4 – 5 hours			
4	Water does not flow for a (1) day			
5	Water does not flow for > a (1) day			
<b>D Type of Accessibility Risk K4</b>				
1	Water price is < 1% of people's income	1		Low
2	Water price is 1-4% of people's income			
3	Water price is 4-6% of people's income			
4	Water price is 6-8% of people's income			



No	Type of Hazardous event	Risk Assessment	Color Definition	Risk category
5	Water price is >8 % of people's income			

Table.4 Assessment of Water Safety Risk in Tedunan Village, Gringsing Sub District, Batang Regency, 2020

No	Type of Hazardous event	Early risk assessment	Color definition	Category
<b>A</b>	<b>Type of Quality K1</b>			
1	Reservoir basic water source			
	a) Color change in reservoir	4		Low
	b) Sediment on the bottom of reservoir	4		Low
	c) Fecal contamination	9		Medium
	d) Pathogenic contamination	2		Low
	e) Frequently dirty reservoir	2		Low
2	Water source in distribution pipe			
	a) Water leakage in distribution pipe	9		Medium
	b) Opened unplanted pipe in the ground	2		Low
	c) Not-hygienic plumbing management	2		Low
	d) Water contamination due to leaked pipe	3		Medium
3	Water source in consumer plumbing			
	a) Total Coliform contamination in house plumbing faucet	16		Very High
	b) Installation leakage in pipe meter	4		Low
	c) Poor quality of product or accessories used	4		Low
	d) Poor quality of house plumbing	9		Medium
<b>B</b>	<b>Type of Quantity K2</b>			
1	Decreased flow rate of basic water	4		Low
2	A large volume of domestic waste entering basic water source	4		Low
3	A large amount of weeds covering basic water tapper	4		Low
4	The change of water quality and quantity in rainy season	9		Medium
<b>C</b>	<b>Type of Risk Continuity K3</b>			
1	Water flows for 20 -< 24 hours	1		Low
2	Water flows for 8 - < 24 hours			
3	Water flows for 4 – 5 hours			
4	Water does not flow for a (1) day			

No	Type of Hazardous event	Early risk assessment	Color definition	Category
5	Water does not flow for > a (1) day			
<b>D</b>	<b>Type of Accessibility Risk K4</b>			
1	Water price is < 1% of people's income	1		Low
2	Water price is 1-4% of people's income			
3	Water price is 4-6% of people's income			
4	Water price is 6-8% of people's income			
5	Water price is >8 % of people's income			

Table 5. Assessment of Water Safety Risk in Madugowongjati Village, Gringsing Sub District, Batang Regency, 2020

No	Type of Hazardous event	Early risk assessment	Color definition	Category
<b>A</b>	<b>Type of Quality K1</b>			
1	Primary Water Source of Reservoir			
	a) Color Change in reservoir	4		Low
	b) Sediment on the bottom of reservoir	4		Low
	c) Fecal Contamination	6		Low
	d) Pathogenic contamination	4		Low
	e) Frequently dirty reservoir	4		Low
2	Water source in distribution pipe			
	a) Water leakage on distribution pipe			
	b) Opened unplanted pipe on the ground	6		Low
	c) Non-hygienic plumbing handling	4		Low
	d) Water contamination due to leaked pipe	4		Low
3	Water source in consumer plumbing	4		Low
	a) Total coliform contamination in house plumbing faucet			
	b) Installation leakage in pipe meter	9		medium
	c) Poor quality of product or accessories	2		Low
	d) Poor quality of house plumbing installation	4		Low
<b>B</b>	<b>Type of Quantity K2</b>			
1	Decreased flow rate of basic water			medium
2	A large volume of domestic waste entering basic water source	4		Low
3	A large amount of weeds covering basic water tapper	4		Low
4	The change of water quality and quantity in rainy season	4		Low
<b>C</b>	<b>Type of Risk K3</b>			

No	Type of Hazardous event	Early risk assessment	Color definition	Category
1	Water flows for 20 -< 24 hours	1		Low
2	Water flows for 8 - < 24 hours			
3	Water flows for 4 – 5 hours			
4	Water does not flow for a (1) day			
5	Water does not flow for > a (1) day			
<b>D</b>	<b>Type of Accessibility Risk K4</b>			
1	Water price is < 1% of people's income	1		Low
2	Water price is 1-4% of people's income			
3	Water price is 4-6% of people's income			
4	Water price is 6-81% of people's income			
5	Water price is >8 % of people's income			

Tabel.6. Assessment of Water Safety Risk in Sawangan Village, Gringsing Sub District, Batang Regency, 2020

No	Type of Hazardous event	Color Definition		Category
<b>A</b>	<b>Type of Quality K1</b>			
1	Primary Water Source of Reservoir			
	a) Color Change in reservoir	16		Very High
	b) Sediment on the bottom of reservoir	16		Very High
	c) Fecal Contamination	9		Medium
	d) Pathogenic contamination	16		Very High
	e) Frequently dirty reservoir	16		Very High
2	Water source in distribution pipe			
	a) Water leakage on distribution pipe	16		Very High
	b) Opened unplanted pipe on the ground	16		Very High
	c) Non-hygienic plumbing handling	9		Medium
	d) Water contamination due to leaked pipe	4		Low
3	Water source in consumer plumbing			
	a) Total coliform contamination in house plumbing faucet	16		Very High
	b) Installation leakage in pipe meter	16		Very High
	c) Poor quality of product or accessories	4		Low
	d) Poor quality of house plumbing installation	9		Medium
<b>B</b>	<b>Type of Quantity K2</b>			
1	Decreased basic water flow rate	16		Very High
2	A large volume of domestic waste entering basic water source	9		Medium
3	A large amount of weeds covering basic water	4		Low

No	Type of Hazardous event	Color Definition	Category
	tapper		
4	The change of water quality and quantity in rainy season	16	Very High
<b>C</b>	<b>Type of Risk Continuity K3</b>		
1	Water flows for 20 -< 24 hours	1	Low
2	Water flows for 8 - < 24 hours		
3	Water flows for 4 – 5 hours	16	Very High
4	Water does not flow for a (1) day		
5	Water does not flow for > a (1) day		
<b>D</b>	<b>Type of Accessibility Risk K4</b>		
1	Water price is < 1% of people's income	1	Low
2	Water price is 1-4% of people's income		
3	Water price is 4-6% of people's income		
4	Water price is 6-8% of people's income		
5	Water price is >8 % of people's income		

Table.7 Assessment of Water Safety Risk in Lebo Village, Gringsing Sub District, Batang Regency, 2020

No	Type of Hazardous event	Color Definition	Category
<b>A</b>	<b>Type of Quality K1</b>		
1	Primary Water Source of Reservoir		
	a) Color Change in reservoir	9	Medium
	b) Sediment on the bottom of reservoir	16	Very High
	c) Fecal Contamination	4	Low
	d) Pathogenic contamination	4	Low
	e) Frequently dirty reservoir	4	Low
2	Water source in distribution pipe		
	a) Water leakage on distribution pipe	9	Medium
	b) Opened unplanted pipe on the ground	16	Very High
	c) Non-hygienic plumbing handling	6	Medium
	d) Water contamination due to leaked pipe	6	Low
3	Water source in consumer plumbing		
	a) Total coliform contamination in house plumbing faucet	16	Very High
	b) Installation leakage in pipe meter	4	Low
	c) Poor quality of product or accessories	4	Low
	d) Poor quality of house plumbing installation	4	Medium
<b>B</b>	<b>Type of Quantity K2</b>		

No	Type of Hazardous event	Color Definition		Category
1	Decreased basic water flow rate	4		Low
2	A large volume of domestic waste entering basic water source	4		Medium
3	A large amount of weeds covering basic water tapper	4		Low
4	The change of water quality and quantity in rainy season	4		Low
<b>C Type of Risk Continuity K3</b>				
1	Water flows for 20 -< 24 hours	1		Low
2	Water flows for 8 - < 24 hours			
3	Water flows for 4 – 5 hours			
4	Water does not flow for a (1) day			
5	Water does not flow for > a (1) day			
<b>D Type of Accessibility Risk K4</b>				
1	Water price is < 1% of people's income	1		Low
2	Water price is 1-4% of people's income			
3	Water price is 4-6% of people's income			
4	Water price is 6-8% of people's income			
5	Water price is >8 % of people's income			

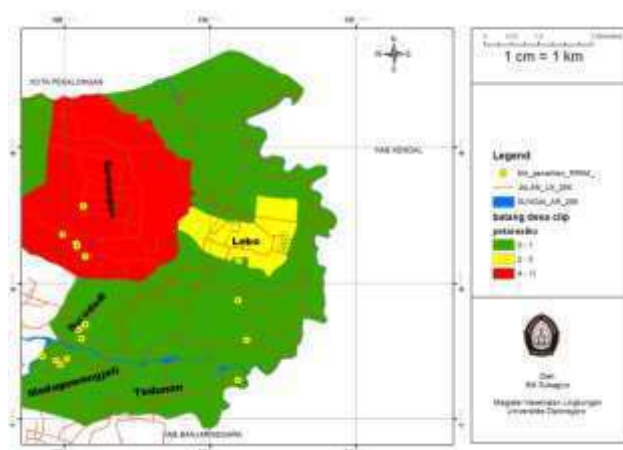


Fig.2: Map of Water Safety Risk in DWSSMG in Gringsing Sub District of Batang Regency in 2020

#### IV. DISCUSSION

Drinking water, based on Minister of Health Regulation No.492/Menkes/PER/IV/2010 about the requirement of drinking water quality is the one passing through processing activity or without processing activity that complies with health condition and is drinkable. Meanwhile, safe water access is defined as household using feasible water source, in which water source is located either inside or outside the house (in the house

yard), available anytime it is needed, and the quality of water used complies with the requirement of water quality in Indonesia<sup>12</sup>. Water Safety Plan is intended primarily to ensure quality, quantity, continuity, and accessibility.

The result of water safety risk assessment in Surodadi Village presented in Table1 shows very high category (red) in house plumbing in the presence of Coliform 85 MPN/100 Ml bacterium. It is because there is water meter leakage in house plumbing. Coliform is a class of



*Enterobacteriaceae* bacterium. This class is defined as aerobic or optionally anaerobic. Total coliform is used to find the effectiveness and integrity of water processing. At certain condition, Coliform can proliferate in water distribution system<sup>13</sup>. Standard piping water quality, based on Permenkes No. 492 of 2010 about drinking water quality, is 0 MPN/100 ml<sup>5</sup>. Meanwhile, the margin of standard clean water quality allowed based on Permenkes No. 32 of 2017 is 50 MPN/100 ML<sup>14</sup>. The presence of pathogen and Coliform bacteria 85 MPN/100 ML in house plumbing indicates unqualified water quality. It will affect indirectly the health. The result of assessment indicates Medium risk category (yellow), in which there are distribution pipe leakage and contamination in the leaked pipe.

The result of assessment on water safety risk in Tedunan Village, as presented in Table 2, shows 1 (one) very high risk category with score = 16, meaning that there is *Coliform* 132 MPN/100 ml in house plumbing, 4 (four) medium risk categories in reservoir water source due to contamination, distribution pipe leakage, and contamination due to leaked pipe and poor quality of house plumbing installation, and 8 (eight) low risk categories. The contamination of Coliform bacterium in house plumbing is because the standard water source used is the one coming from mountains. Disinfection and chlorination processes have not been conducted yet by DWSSMG, so that water supply from water source is distributed directly to consumers. This condition enables bacteria coming from manure to enter it. The presence of pathogenic and Coliform bacteria indicates unsafe water quality<sup>5</sup>.

The assessment in Madugowongjati Village found 1 (one) medium risk category in total Coliform bacterial contamination of 39 MPN/100 ml in consumer's plumbing or the end of SR. The presence of total coliform bacterium in piping installation is because of no water processing and disinfecting activity, thereby leading bacteria to potentially grow later. In this study, water safety plan (WSP) is defined as an attempt of securing water, either qualitatively or quantitatively. Quality aspect includes contamination prevention, while quantity aspect includes service accessibility to consumers.

In Sawangan there are 8 (eight) very high risk categories, 4 (four) of which are found in primary water source of reservoir (the change of water color in reservoir, sediment on the bottom of reservoir, pathogenic contamination, and frequently dirty reservoir), 2 (two) in distribution pipe water source (distribution pipe leakage and opened pipe), and 2 (two) in consumers' plumbing system (total coliform contamination and pipe meter installation leakage). Three (3) medium risk categories are

found including 1 (one) risk in reservoir water source (fecal contamination) 1 (one) in distribution pipe, and 1 (one) in consumers' plumbing system due to less hygienic pipe installation. The result of identification and investigation on plumbing system along with the management indicates that color change event often occurs in reservoir during rainy season, basic water source coming from the river without processing activity is the main cause of it. Such condition is illustrated in figure 2. Primary water distribution system streams the water directly from the river to reservoir to be flowed through distribution pipe then to the customers. This condition is in line with IWA's study finding that water catchment coming from both plantation and forest affects negatively the quality of water<sup>15</sup>. It also results in sediment inside water reservoir. WHO's guideline of 2017 states that surface water processing system should be able to achieve less than 0.03 NTU before disinfection<sup>7</sup>. The quality water source is controlled to prevent the condition and utilization degradation from occurring that will harm the health<sup>14</sup>.

The next event is the opened pipe (score = 16) in distribution pipe and plumbing pipe is on opened and unplanted position. This condition increases the risk of broken pipe and Coliform bacterial contamination in drinking water source. The unplanted pipe is due to piping installation not complying with the required quality standard. The requirement of healthy use for hygiene and sanitation mentions that the pipe should be implanted safely and there may not be cross connection to liquid waste pipe on land surface<sup>14</sup>. Water safety plan includes several aspects, among others: (1) collection or storage, (2) Processing Unit, and (3) Distribution unit constituting piping system distributing water from the processing unit to customers<sup>7</sup>. The system existing in Sawangan Village is different from the one recommended by World Health Organization (WHO), in which there is no water processing activity that will harm the consumers' health.

Table 6 presenting the result of assessment on water safety risk in DWSSMG in Sawangan Village represents the condition of water supplying system today in Gringsing Sub District area of Batang Regency, and it can occur in other regions. About 11 hazardous events (risks) occur in Sawangan Village belonging to quality, quantity, continuity, and accessibility categories. This condition should be controlled and prevented immediately, in order to provide an alternative method to deal with the hazard and the risk, one of which is through validating the alternative controlling measure. This measure is taken to remove or to reduce risk and hazardous event in water supply system to ensure the safe water supply. The procedure of control should be arranged well in order to be reference to the organizer or DWSSMG. A list containing

some constraints or choices can serve as a useful reserve to a failed measure in order to deal with the hazardous event and the risk successfully. The result of observation on water quality in five Villages in Gringsing Sub District shows that the distribution system has not been equipped with some treatment before reaching the consumers. The good water safety system, according to WHO (world Health Organization)'s guidelines should includes source, treatment, distribution, and consumer<sup>16</sup>.

As presented in Table 1, the risk can be identified in some stages by its probability and severity<sup>17</sup>.

#### **4.1. Analysis of Water Safety Quantity Risk in DWSSMG in Gringsing Sub District of Batang Regency in 2020**

In this subsection, the analysis on quantity-type risk is conducted based on Table 6. Out of five DWSSMGs existing in Gringsing Sub District, one in Sawangan village shows the decreased water supply in both rainy and dry seasons, in which water flows only 4-5 hours a day, and basic water supply coming from river existing in the forest cannot meet the customers' need for water. The customers also inform that water flows in the evening and the morning only, with alternating system. There are 904 DWSSMGs beneficiaries in Sawangan village. The Minister of Internal Affairs' Regulation about technical guidelines and procedures of regulating water tariff in drinking water local company number 23 of 2006 mentions that the need for water is 60 liter/person/day<sup>18</sup>. In this case, the organizer cannot meet the required quantity to suffice the consumers' need. In such condition, people should meet their need for water by getting water individually from the water source existing in the forest, in which the water safety cannot be ensured. The authors also recommend the village government to support the fulfillment of water need using Village fund or by applying for the Regency Allocation fund.

#### **4.2. Risk Analysis of Water Safety in Continuity Category in DWSSMG in Gringsing Sub District of Batang Regency in 2020**

Continuity, in this subsection, is defined as water flowing continuously anytime without alternating system<sup>19</sup>. The result of identification on five DWSSMGs in Gringsing Sub District shows that only the one in Sawangan Village experiences water flowing discontinuously to the customers. DWSSMG officer also informs the water's flowrate incapable of meeting the customers need for water, 60 liter /person/day<sup>18</sup>. Meanwhile, the condition of water supply flows for 20-<24 hours per day, belonging to safe category, in Surodadi, Lebo, Tedunan, and Madugowongjati Villages. The constraint found in Sawangan Village is related to water flow rate and supply that cannot meet the customers' need for water. It is

because of the uncertain river water source existing in the forest and used by the farmers to irrigate the farm. Primary water source of river belongs to unfeasible basic water source category. Inadequate water supply will potentially lead to water contamination<sup>10</sup>. This condition should be resolved by increasing basic (primary) water source to supply the community as customers.

#### **4.3. Risk Analysis on the WSP's Accessibility in five DWSSMGs in Gringsing Sub District of Batang Regency in 2020**

This subsection identifies and presents the result of interview with the members of DWSSMG leadership in five corresponding villages, with the average water price of IDR 1,000/m<sup>3</sup> and the result of interview with the representatives of customers indicating that the price is cheap and they should pay IDR25,000-IDR30,000 for water. The authors also conduct a survey of water price in PDAM (Drinking Water Local Company) and finds that the water price in five villages is still less than IDR2500/m<sup>3</sup>, meaning that water users in five villages (Surodadi, Tedunan, Sawangan, Madugowongjati, and Lebo) still can pay the price of water managed by KPSPAM.

#### **4.4. Environment-Based Disease Incidence Condition in Puskesmas Gringsing 2 Area**

*Water-waste* is a disease resulting from poor water cleanliness and becomes a problem because the water available is not sufficient for washing purpose. This disease often develops in mountain area, including typhus, scabies, ear and eye infections<sup>1</sup>. Considering the information acquired from sanitarians of Puskesmas Gringsing 2, *Gastritis* and *Dermatitis* belong to 10 top diseases in the area<sup>20</sup>. Gastritis incidence occurs mostly on November, and toward rainy season.

#### **4.5. The Control of Water Safety Risk incidence in five DWSSMGs in Gringsing Sub District of Batang Regency in 2020**

The control of risk incidence is the follow up of the result of identification of risk incidence. Each incidence can occur more than once. From the database of incidence, the probability scale of hazardous event can be found. The more frequently the incidence occurs, the larger is the probability scale of incidence. Each hazardous event also has risk severity, either highly severe or mild. The more severe the effect of hazardous event risk, the larger is the risk severity scale.

From table 20, it can be seen that considering the control of risk in five DWSSMGs in the villages in Gringsing Sub District of Batang Regency, controlling measure should be taken on Sawangan Village with 8

water safety risks belonging to high category. This incidence will affect water safety and people's health.

Risk control in Surodadi Village was implemented to 2 high-category risks needing immediate resolution: 1) broken water meter, and 2) the presence of coliform bacterium in house plumbing. These two high-category risks were followed-up by the organizer of DWSSMG in Surodadi Village by communicating the damage and the cost of water meter purchasing to the customers, but it has not been purchased yet because unavailable fund. The broken water meter incidence leads to water leakage potentially enabling the external bacteria to enter into it. It is indicated with the sample containing *Coliform* bacterium 85 MPN/100 ml. The controlling measure taken over the presence of bacteria in DWSSMG so far has not used disinfection or chlorination yet, because of limited knowledge and fund. The determinants of successful water safety implementation are technical capacity development, public participation, and monitoring and verification<sup>21</sup>. In addition, the controlling measures taken are to drain reservoir periodically, and to repair the leaked pipe plumbing. Such condition is in line with previous study<sup>22</sup> finding the presence of coliform bacterium in reservoir and plumbing, because no regular disinfection and draining processes are conducted.

Risk controlling measures taken in Tedunan Village are similar to those in Surodadi Village. One (1) incidence is found where there is *Coliform* bacterium in reservoirs 1 and 2, and house plumbing, with scores of 468 MPN/100 ml, 132 MPN/100 ml, and 108 MPN/100ml, respectively. Supply chain of water source without disinfection process potentially results in *Coliform* bacteria in house plumbing. Disinfection of basic water source is not conducted due to limited knowledge and fund, so that the controlling measures taken are to repair the leaked tools. Chlorine chemical administration is intended to kill bacteria or hazardous microorganisms contained in the water. Household water disinfection in developing countries is conducted to maintain the residual concentration of water and to protect the customers from post-maintenance and storage contamination, using hypochlorite 0.5% and 0.1%. The recommended dose of free chlorination is 2 mg/liter for clear water (turbidity < 10 nephelometric unit) and 4 mg/liter for turbid water (turbidity > 10 nephelometric unit), and residual chlorine of 0.2 – 0.5 mg/liter<sup>7</sup>, but it is still becomes the topic of discussion for DWSSMG team as it is related to funding and human resource. Coordination is also established with Puskesmas (Public Health Centers) in Gringsing Sub District, concerning the supervision of water safety that has been done by conducting laboratory test on water periodically.

Risk control in Sawangan Village of Gringsing Sub District, Batang Regency is conducted over 8 (eight) risks belonging to high category. 1) Sediment on the bottom of reservoir is controlled by scheduling the reservoir draining routinely by technical team or operator. It is intended to reduce pathogen or dirt contained in reservoir. Water supply coming from the river and streamed into reservoir without processing activity potentially leads to poor quality of water. It can be seen from the result of quality test on the sample water shown in table 9.

The result of bacteriology test on water in Sawangan Village shows that from the five sampling points in water source, the turbidity is found (136 NTU), and *Coliform* bacterium of 396 MPN/100 ml is found in reservoir, it surpasses the threshold, leakage is found in house plumbing, and *Coliform* bacteria is found in all sampling points with the score surpassing the threshold. It does not meet the requirement specified in Minister of Health's Regulation No.492 of 2010 about water quality, 0MPN/100 ml<sup>5</sup>.

The control of water safety risk in DWSSMG in Gringsing Sub District of Batang Regency is presented in detail in table 9.

Village	Hazardous Event	Controlling Measure	Correcting Measure
Surodadi	Broken water meter in SR	Repairing and changing water meter in house plumbing	Having not been conducted yet, waiting for fund
	<i>Coliform</i> bacterium is found in reservoir and reservoir and SR	Draining reservoir periodically	Not conducted routinely yet
Tedunan	E.Coli and total <i>Coliform</i> in reservoirs 1 and 2, and house plumbing.	Installing injection for chlorination in reservoir 2	Not conducted yet due to limited human resource and fund
Sawangan	Sediment on the bottom of reservoir	Constructing processing basin before putting it into reservoir, and draining the reservoir routinely	Not conducted yet due to limited fund as it needs much fund

Village	Hazardous Event	Controlling Measure	Correcting Measure	Village	Hazardous Event	Controlling Measure	Correcting Measure
	Pathogenic contamination in reservoir	Preparing screen or filter on catching tub or bar screen	Not conducted optimally yet optimal		Opened unplanted pipe on distribution installation	Repairing pipe and covering the pipe in order to be planted into the ground	Has been conducted less optimally
	Manure in reservoir	Preparing screening on catching tub and constructing tub to process the water before distribution	Using cloth to refine the water		Coliform bacterial contamination in leaked distribution installation	Repairing piping plumbing correctly	Routine examination on water quality at least once in 6 months.
	Broken pipe in plumbing installation	Repairing and connecting the pipes	Having been conducted not optimally related to the esthetics of plumbing		Coliform bacteria in the broken house plumbing h	Repairing house plumbing	Routine examination of water quality at least once in 6 (six) months
	Opened pipes	Repairing and covering the opened pipe	Not conducted yet because some pipes are still opened and broken around the road				
	E.Coli and Coliform bacteria in water source and house plumbing	Routinely reservoir draining and chlorination injection	Injection and chlorination have not been conducted yet due to limited human resource and fund				
Lebo	Sediment on the bottom of reservoir	Draining and injecting and chlorinating or disinfecting routinely	Draining has been conducted, but chlorination injection has not been				

Considering the evaluation on risk control as shown in table 9 and referring to World Health Organization (WHO)'s handbook of water safety plan of 2017, the next stage is evaluating and monitoring the team<sup>7</sup>. Due to limited research period, evaluating and correcting measures have not been taken yet to reduce the water safety risk in DWSSMG in Gringsing Sub District of Batang Regency in this research in 2020, but it is put into recommendation section. The effort of correcting the result of identification and risk assessment should be done well and mitigated correctly, as a measure to reduce water safety risk.

## V. CONCLUSION

The map of water safety risk condition in DWSSMG in Gringsing Sub District of Batang Regency in 2020 indicates that Sawangan Village belongs to high risk category, Lebo to Medium, and Tedunan, Surodadi, and Madugowongjati to low risk category. Quality, quantity, and continuity conditions of drinking water in Sawangan Village belong to high risk category that will harm the health, while to ensure the water safety, DWSSMG should take some correcting measures: a) repairing the basic water source for drinking water processing, b) scheduling reservoir draining periodically, c) providing filter on catching tub, d) repairing the connection in distribution and plumbing pipes, e) chlorination in reservoir, and f) increasing basic water source. Meanwhile, the correcting



measures taken in Lebo Village are: a) scheduling reservoir draining, b) disinfection or chlorination, c) training for reinforcing WSP in DWSSMG.

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# Ethics in Geographical Research: Studying Male Homosexual Cruising Sites

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**Abstract**— *The paper focuses on the ethical considerations while researching on geographies of sex. It highlights the key tensions between method and research ethics. Focusing on homosexual men's sexual cruising sites, it reflects on the application of ethical practices while undertaking research on sensitive places produced by sexually marginalized groups. The paper argues for an expansive reading of ethics in practice. The paper is divided into three sections. Section one deals with ethics in human geography research. Section two focuses on ethical practices in sexuality research. Section three brings out the questions that arise while undertaking research on the field and draws on works of scholars who have used justifiable ways to find answers.*

**Keywords**— *Ethics, Fieldwork, Human Geography, Methodology, Sex.*

## I. INTRODUCTION

The paper focuses on ethical issues involved in researching sexual spaces in the context of human geography research. It highlights the methodological aspects of conducting research on homosexual men's spaces. Homosexuals are often socially stigmatized and criminalized in many societies, forcing them to go invisible. As a result, they are known to produce spaces that are transient and sensitive, often subverting heterosexual space (Bhairannavar, 2016). The paper looks into the ethical practices involved in human geographical research and their application to the study of sexualities. It brings to discussion certain contexts that can make ethical modes of generating data a significant challenge while undertaking fieldwork. The paper calls for an expansive reading of ethical practices that can be inclusive and at the same time sensitive. The paper is in three parts. In section one, I briefly discuss ethical practices in geographical research to build a context as to what constitutes ethics and how geographers are in agreement on certain protocols. In section two, I look into the ethical practices in (geographical) studies on sexualities. Thirdly, I focus on certain questions that arise while doing fieldwork in spaces where sex is solicited and practiced.

## II. ETHICS AND GEOGRAPHICAL RESEARCH

Ethics have increasingly become a crucial part of research especially where human participants are involved (Trudi and Platzer, 1999). Research ethics refers to perspectives on proper conduct of researchers during their interactions with research participants, and the social, emotional and political consequences of research methods used. These include two types, namely, universalist ethics and situational ethics. Universalist ethics are universally applied and upheld. Situational ethics are contextual to specific circumstances (Dowling, 2009, p. 595). The key ethical issues in human geography generally focus on the conduct of the research and the treatment of research participants. There is a widespread agreement within social sciences in general and human geography in particular on certain core ethical practices like receiving informed consent, avoiding harm to research participants/communities and the researcher, acknowledging the power relations between the two, and issues of confidentiality and trust. Informed consent is where the participants are informed about the research and have consented to be a part of the project. This is to rule out any type of deception on the part of the researcher and covert nature of research. It is a widely acknowledged that research involves power

relations between the researcher and researched which needs to be constantly reflected upon by the researcher during the process. Care should be taken as to not exploit the situation for one's own advantage. Since the participants give time, opinions and information, it is widely accepted in the research community to make up for this by giving back to the community either by involving them as more than just research respondents, or making financial payments (though this is debatable) or initiating measures for positive change in the community. However, more than giving back, it is the beneficence that matters significantly in any given research which means not to harm or do evil to the researched in anyway (Lenza, 2004). Furthermore, it is well accepted in the community of professional geographers that research needs to be sensitive especially if the researched communities are vulnerable, cross-cultural, young, marginalized and socially stigmatized. To do away with potential harm and keep their trust in place, participants need to be guaranteed anonymity and confidentiality. Their details need to be protected and not released to the public domain. Their crucial details are changed in order to prevent identification. A peculiar take by geographers on the anonymity ethic is identification of places which is central to the agenda of geographical inquiry. Many geographers (see Crang, 1994) have used pseudonyms to remove identification of places to avoid potential problems (Dowling, 2009, p. 598).

### III. DOING RESEARCH ON SEXUALITY: ETHICAL CONSIDERATIONS

Research on sexualities is sensitive given the nature of the subject. Questions have been raised on the methods to be employed in research and (re)presentations, and the ethical underpinnings of the same. Researching on marginal non-normative sexualities is often a difficult project due to the ethical issues involved, the recruitment of research participants, the positionality of the researcher and the audience to whom the research is to be presented. Given that these communities are socially stigmatized, invisible, marginalized and criminalized at varying degrees in many societies and States, such negative attitudes might well get reflected in academic endeavors which can have damaging consequences for both the researcher and the researched. These can manifest through means of refusal of supervision and funding to the project, homophobic and transphobic panic on part of people in power (university faculty, research boards), and stigma and ostracization of the researcher. For the communities researched, there is always a possibility of harm involved through outing them to the general public or studying and misrepresenting them using methods that are unsuitable. These are prominent

issues that can harm the researched communities and compromise the confidence of the researcher. Yet a considerable research has been undertaken within and outside geography looking into various dimensions of non-normative sexualities (homosexualities) like casual gay sex among men (Humphrey, 1970), lesbian and gay men's living in the city (Adler and Brenner, 1992), gay male urban history of New York city (Chauncey, 2008), psychoanalysis of male homosexuality (Bech, 1997), gay men's closet (Brown, 2000), gay men's use of the Internet (McLelland, 2002; Campbell, 2004; Shahani, 2008), gay men's cruising in the U.K. (Brown, 2008) etc.

A focus on the ethical standards these studies employed helps to shed some light. Adler and Brenner (1992) in their study of lesbian and gay men do not identify the place of their research. The reason being 'that some lesbians and gay men might not have wanted their communities [locationally] "outed" and there was the real fear of reprisals, including physical attack' (England, 1994, p. 84). Similarly, in his study on gay men's closet in Christchurch, Brown (2000), conceals the name of gay bars and the streets they are located on. Campbell (2004) uses code names to address his research participants in the study of online gay chat rooms. Valentine et al. (2001) in their study on young gay and lesbians note the methodological difficulties in holding interviews especially in spaces of home and school which were spaces where their research participants spent most of their time. Instead, they found community spaces and gay and lesbian friendly venues as apt to hold sensitive conversations. They also used email as an important way of communicating and working with some young gay and lesbian persons. Furthermore, they took great care in anonymizing all the material arising from the project including notes and transcripts stored in the data files. Lastly, they made themselves aware of the need to tailor their way in disseminating their findings such that it avoided breaching the participant's confidentiality. In the study on sexuality and the Internet in Delhi, Bhairannavar (2010) not only took great care in crafting the methodology to generate data through a gay networking site, but also was sensitive enough in disseminating the findings, especially the presentation part of it. Most images used to represent the findings were anonymized by removing all identifications and references. A pseudonym was used for the gay networking site, as most the members in the audience for whom the findings were to be presented were supposedly "straight" and resided in Delhi where the research was undertaken. Any identification of the site would have meant outing the site as homosexual and putting the user-community in danger in a society which was largely homophobic at the time. The researcher also

invited the participants of the research to attend the presentation of findings, as a sign of giving back, showing gratitude and to witness their voices being represented.

The ethical practices in the above studies are quiet conforming to the wider spirit of ethics making it safe and un-harming to the researched communities. Researchers studying sexualities have taken great care to be sensitive to people and places they have studied. Yet in some contexts, aims of research, methods and ethical standards rarely fit onto each other as neatly. They can be at tensions with each other while generating data on the field. What I am interested in here is the tensions that arise while using a certain research method and the ethical standards they might potentially breach. In the next section, I highlight some challenges that came up while undertaking research on homosexual cruising and sites of public sex in Delhi.

#### IV. TENSIONS ON THE FIELD

My research on Delhi's queer (male homosexual) spaces was based on observations in cruising areas/ sites of public sex, advocacy spaces, saunas, Internet spaces and gay party scenes apart from in-depth interviews with research participants (Bhairannavar, 2016). Many questions arose in this context. I shall discuss one of spaces namely cruising areas/ sites of public gay sex in Delhi and the ethical tensions I faced on the field.

Cruising areas are public spaces where men solicit for sex. With social condemnation and homophobia in the Indian society, these spaces become important part of homosexual men's lives. Here, men find each other and sexually express their desires. Cruising areas are mostly located at busy junctions like bus terminals, railway stations, parks and public toilets where the population of men is in constant circulation. The main function of these spaces is sexual. Cruising depends on factors of anonymity and constant movement of men in these places where sexual contacts can be made without giving out one's identity. A sign language like eye contact, hand gestures, touching one's own genitalia or having a pick-up line, or some sort of an indication are means used to show sexual interest. If the match happens, men involve in sex on-site (for example inside public toilets) or in an isolated area nearby which is appropriated for sex (for example, a park or space between buildings with not much light and visitors). My research method involved participant observation, generating data on how men cruised and participated in sex, the spaces they occupied and the tactics they used. The cruising area was located adjacent to a bus depot and was characterized by constant movement of people. The key questions of ethical practice that stood in tension were, firstly, in terms of informed consent, whose consent the

researcher needs to take when observations are being made of public places like parks and toilets? Secondly, in terms of deception, how can the researcher's intentions be made overt in a context where unknown people constantly moved in and out? How best can one capture the dynamics of the place if the researcher's status is overt, especially in places like cruising/ sexual sites? These questions are serious given the nature of the field site. Public sex is not only socially looked down upon, but also constantly under the heterosexual State's surveillance, attracting penalties or abuse by those in power- Police and other regulatory authorities. Such a nature makes these places loaded with a sense of risk that hovers on the participants, for whom the implications of being caught are real and dangerous to their social reputation and safety. As such any activity that documents or even observes such sexual ecologies might not only attract suspicion on part of the participants but also disrupt the happenings in the place or at worst, destroy its credibility. As noted in previous sections, it is our responsibility to be sensitive to the production of such spaces, not bringing harm to its participants or disrupting the milieu of the place.

I decided to keep my observations covert, be present in the place as a potential participant in the cruising scene and fore go the ethic of receiving consent. There are several studies that support this decision. In his study on cruising areas in the United Kingdom, Brown (2008) uses covert method of observation and justifies it as 'the most ethical approach, as it minimized disruption to the sites and presented no risk to the individual men who were cruising them' (p. 917). Such an action must be seen as situational and expansive rather than unethical, as it serves the best interest of the place without disrupting the happenings, even as it keeps the research going. My position as a fellow cruiser helped me blend in while posing no harm to the participants. McLelland (2002) studying Japanese gay men, takes the position of a researcher, lover, friend, sex friend from the onset in order to meet his research participants. He also describes his sexual encounters as a part of the research process and data generation (p. 388). He draws on the work of Carrier (1995) who identified himself as *joto* (queer) to his homosexually identified informants.

Once identified as *joto*, Carrier was marked as a potential passive insertee for heterosexually identified men. He was thus able to experience and observe first-hand the sexual strategies employed by heterosexually identified males who have sex with men. However, in his more orthodox role as 'researcher' he had found it impossible to get these men to discuss their covert sexual practices with him, such

information had only been available second-hand via his homosexual informants (McLelland, 2002, pp. 388-89).

Brown, Carrier and McLelland justify their need to be a part of cruising and sex respectively to understand the sexual practices of men. They push the ethical boundaries so as to be inclusive and sensitive to the contexts. In their justification, they defend it as the best possible way to generate data without bringing harm or disrupting peoples' lives or places. Here, the ethic of declaring the researcher's intension of data generation may affect the sexual ecology of the space. More so, such a position of being covert or taking multiple positions along with that of researcher, becomes a part of ethic enabling the study.

A similar research by Humphrey on 'Tea rooms' is often listed among the five famous cases of ethical controversy. The 1970's work became very unpopular for the "unethical" methods of data generation where the researcher studied a public toilet, stood as a 'watch queen' and observed hundred men practicing casual sex. He took down their license plate numbers and traced the men whom he later interviewed disguised as a health survey agent. This study advanced the knowledge about homosexuals and overturned the previous false beliefs about Tearoom Trade. However, it was labelled as unethical for the participants never consented, deception was used and their names had every potential to be used to blackmail subjects, end marriages or initiate criminal prosecution (Neuman, 1997, p. 447). This dominant understanding of unethical research has been defended by Lenza (2004) who argues that the study did not violate the ethics of beneficence. His disguise as a health survey agent did violate the autonomy of participants but there were no professional or research guidelines requiring informed consent at that time when the study was conducted. Lenza notes, there was nothing exceptional about deception as it was used as a tool for producing exceptional works during those times (Lenza, 2004, p. 23). While Humphrey locked away all the details of the participants for wishing them no harm, the panic and potential harm, Lenza argues, was produced by his critics rather than the researcher himself.

## V. CONCLUSION

This paper has discussed ethical issues in human geography research especially in relation to sexualities. I have highlighted as to what constitutes ethics in human geography/social science research and what are the ethical considerations followed in studies on sexualities. Geographers are in agreement on the ethical protocols while undertaking research and these involve place and participant centered protections. Based on my own

research, I have brought out certain methodological contexts that come in tensions with the established ethical norms. It is defended by providing evidences from studies on sexualities where the researchers have taken an expansive reading of ethical protocols, keeping in mind the best way of producing knowledge while meaning no harm to the participants and place ecologies involved. An expansive reading provides for situation specific ethical practice. Such sensitivity and care, and the ethic of beneficence should guide research on contexts that demand pushing of boundaries of ethical practice, especially contexts that rarely fit in neatly with normative application of protocols.

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# Motivational Role of Teaching English Literature in Language Learning

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**Abstract**— This research paper investigates the importance of motivation in the English teaching-learning process for non-native English-speaking students with a special focus on English literature. To reach a conclusion, the researcher studied the psychological aspects of students/ learners and various methods being adopted for teaching to maintain the learners' interest. Motivation has a direct impact on the behavior of anyone. According to Rayan and Deci, "to be motivated means to be moved or do something." The researcher has analyzed various motivational psychology theories to determine how a teacher can understand his students' mental status and solve their issues related to learning through multiple methods of motivation. This research paper is an in-depth study of the role of using motivational theories of Educational Psychology for teaching English literature & language.

**Keywords** — language, literature, teaching-learning, motivation, motivational psychology.

## I. INTRODUCTION

The roots of Psychology could be traced back to Philosophy and Science. When Psychotherapists started using scientific methods to study the mind in the nineteenth century, Psychology became an independent scientific discipline. The word Psychology is derived from Greek roots Psyche and logia, where psyche means 'soul' and logia means 'study of'.

Some psychologist called psychology a branch of education, as James Mill implied in the early nineteenth century. However, some psychologists disagree with those who were defending the relationship between education and psychology. The question arises how Psychology can be effectively applied to a practical field, like education. Educational Psychology enhances teachers' vision to understand their students' mental status, which helps to evaluate them to measure their intellect. Therefore, the undergraduate, graduate and postgraduate courses for those interested in taking the job in education have a compulsory subject known as Educational Psychology.

This research paper is an attempt to show the catalytic role of English literature as a motivational tool while

teaching the English language Motivation is an essential tool in creating interest in anything. Without interest, no one can focus on and accomplish the task to reach the goal. Being an academician for the past more than twenty-eight years, the present research has dealt with several teaching-learning issues. If the students lack interest, the lecture gets boring, which further produces a domino effect. The teacher also starts losing interest in teaching, and the whole process of teaching and learning gets frustrating. Therefore, motivation is one of the most prominent aspects of education and has shown a remarkable effect on the learning process.

## II. METHODOLOGY

Educational Psychology is the scientific study of human learning. The study of an affective-cognitive theory will allow the researchers to understand individual differences in behavior, personality, intellect, and self-concept. Educational psychology heavily relies on testing, measurement, assessment, evaluation, and training processes. This can involve studying the instructional process within the classroom setting.

The concept of motivational psychology has been implemented in detail to write this research paper. The present researcher studied the work of great psychoanalysts like Freud and Jung for this purpose. After doing psychoanalysis on the subjects under study and the theory of behaviorism, their ideas have been used to prove the importance of motivation in the teaching and learning process. To reach a conclusion, the researcher has also used her personal experience in the field of teaching at the university level. Various theories of educational psychology have been used to write this paper.

### Discussion:

First of all, the author of this article would like to explain some basic concepts related to the topic to the readers.

#### Language:

Language is a human system of communication that uses arbitrary signals, such as voice sounds, gestures, or written symbols. "Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols." (Edward Sapir, *Language: An Introduction to the Study of Speech*. Harcourt, Brace and Company, 1921). "A language is a system of arbitrary vocal symbols by means of which a social group cooperates." (B. Bloch and G. Trager, *Outline of Linguistic Analysis*. Waverly Press, 1942).

Roman Jakobson defined six functions of language (or communication functions), according to which an effective act of verbal communication can be described. Each of the functions has an associated factor. For this work, Jakobson was influenced by Karl Buhler's Organon-Model, to which he added the poetic, phatic and meta lingual functions.

The **referential function** corresponds to the factor of context and describes a situation, object or mental state. The descriptive statement of the referential function can consist of both definite descriptions and deictic words e.g. "The autumn leaves have all fallen now." The **expressive or affective function** can be best explained by interjections and other sound changes that do not alter the denotative meaning of an utterance but do add information about the speaker's internal state e.g., "Wow! That's unbelievable!" The **cognitive function** engages the addressee directly which can be best illustrated by vocatives and imperatives like... "Harry! Where are you going?" or "Hi! How are you?" The **poetic function** of a language focuses on the message for its own sake and is the operative function in poetry as well as slogans. One more is the phatic function; it can be observed in greetings particularly with strangers e.g., "Hey you!"

There are three aspects of evolutionary psychology of a language: language as an adaptation, language as a cognitive byproduct, and exaptation. **Language as an adaptation:** Steven Pinker and Paul Bloom argue that the human language faculty is a complex biological adaptation that evolved by natural selection for communication in using socially interdependent lifestyle. Although, Pinker agrees with Noam Chomsky (a linguist) in arguing the fact that children can learn any human language with no explicit instruction, suggests that language including most of grammar is basically innate and that it only needs to be activated by interaction, yet he argues that the organic nature of language strongly suggests that it has an adaptational origin. **Language as a cognitive byproduct/ Spandrel:** As a linguist Noam Chomsky emphasized on the infinite capacity of speech and speaking. His views that the cognitive abilities have evolved as an essential part of human language for communication. This view was supported by Steven Pinker in 1990, when he supported Chomsky's view of innate grammatical rules of language instinct". But he gave his own opinion that the selection on their linguistic function could support the conditional nature of the rules. In "The Pleasure of Pluralism", Gould argues that most universal cognitive functions are probably spandrels:

"The human brain is the most complicated device for reasoning and calculating, and for expressing emotion, ever evolved on earth. Natural selection made the human brain big, but most of our mental properties and potentials may be spandrels that is, nonadaptive side consequences of building a device with such structural complexity. If I put a small computer (no match for a brain) in my factory, my adaptive reasons for so doing (to keep accounts and issue paychecks) represent a tiny subset of what the computer, by virtue of inherent structure, can do (factor-analyze my data on land snails, beat or tie anyone perpetually in tic-tac-toe). In pure numbers, the spandrels overwhelm the adaptations."

**Exaptation:** Gould (1991) provided two related definitions of exaptations. First, an exaptation is... "a feature, now useful to an organism, that did not arise as an adaptation for its present role but was subsequently co-opted for its current function" (p. 43). Second, exaptations are... "features that now enhance fitness, but were not built by natural selection for their current role" (p. 47). On the basis of these related definitions, a mechanism must have a function and must enhance the fitness of its bearer to qualify as an exaptation."

All the above discussed points lead to the adaptation with natural selection as the species evolves as suggested by Charles Darwin in his book titled "On the Origin of

Species by Means of Natural Selection” Darwin.1859-1958.

### **Motivational Psychology:**

In all kinds of educational field, motivation is considered as one of the most efficacious factors. Crookes and Schmidt (1991) described motivation as the learner's orientation in relation to the goal of learning a second language. According to Steers and Porter (1991), “motivation can be characterized as follows: needs or expectations, behavior, goals and some form of feedback.” Rayan and Deci state, “to be motivated means to be moved to do something.” (2000a, p.54). Dörnyei explains that human behavior has two dimensions - direction and magnitude (intensity). Motivation is related to these concepts, and “it is responsible for the choice of a particular action and the effort expended on it and the persistence with it.” (Dörnyei, 2001a:7)

Gardener proposes that motivation, along with the language aptitude is the main element which determines success in learning another language in the classroom setting.

As per (William and Burden, 1997, p.111) “Interest, curiosity, or a desire to achieve” which is true to the teaching learning process and the role of motivation in it. By motivating the teacher can evoke the interest of students and mention their interest to achieve the goal.

According to Santrock an educational psychologist, “the art of teaching is the awakening of the curiosity of young minds. Arousing pupils' interests is one of the sole factors in the teaching learning process.” (2001; 401-402)

Motivation can be best explained by the Attribution theory which mainly states how individuals interpret events and how this relates to their thinking and behavior. Weiner and colleagues (e.g., Jones et al, 1972; Weiner, 1974, 1986) developed a theoretical framework that has become a major research paradigm of social psychology. Attribution theory assumes that people try to determine why people do what they do, i.e., attribute causes to behavior. A person seeking to understand why another person did something may attribute one or more causes to that behavior. A three-stage process underlies an attribution: (1) the person must perceive or observe the behavior, (2) then the person must believe that the behavior was intentionally performed, and (3) then the person must determine if they believe the other person was forced to perform the behavior (in which case the cause is attributed to the situation) or not (in which case the cause is attributed to the other person).

The goal of learning cannot be achieved without having attention. If a student has attention disorder or if the lack of interest, the teacher has to use various methods to remove that boredom. Drawing attention of the learners the teacher uses external methods while the students should have internal motivation. If external factor is any form of native English literature the learner will start creating pictures in his/her brain of that time, ways of life, manners, and the way English language was/is spoken. It will start an operational internal learning process. This gives fuel to the cognitive skill and knowledge or information achieved is a long-term memory.

According to American psychologist Abraham Maslow in 1943, humans are inherently motivated to better themselves and move toward expressing their full potential—self-actualization—by progressively encountering and satisfying several levels of need from the most fundamental, such as for food and safety, to higher-order needs for love, belonging, and self - esteem. His views regarding effect of motivation on the behavior of an individual are “...behavior is determined by several classes of determinants, of which motivation is one and environmental forces are another... that motivation is constant, never ending, fluctuating, and complex, and that it is an almost universal characteristic of practically every organismic state of affairs. (Maslow, 1954, p. 11, p. 69)

Literature helps the students to focus their attention on the teaching material which is in the form of story, poem or an article and will help them to initiate their learning ability. The teacher can use the non-verbal methods like, audio-visual aids viz. power point presentation having pictorial depiction of the story/poem, use of videos, movies, and traditional verbal method of classroom teaching. The main aim is to motivate the students and connect them to a non-native language by imbibing them into the relative literature. It will help them to learn the values of another culture and in a way develop an understanding and acceptance for a good social life in the global world.

Learning involves reception, recognition, perception, semantic encoding, storing in long - term memory and retrieving when it is needed. Here The researcher would like to give two examples to prove the importance of learning a language through literature using the later as a motivational tool. First example is the poem ‘*Stopping by the Woods on a Snowy Evening*’ by Robert Frost. This poem not only describes the geographical condition and nature's beauty but also teaches the value of duty. It gives the message of ‘Work is worship’. The poet is captivated by nature's beauty while traveling through the woods but his duty towards his work is divine, so he moves ahead in favor of his duty. The poetry begins with

the dazzling beauty of nature and ends in imparting the wisdom. It motivates the learner by creating and maintaining the interest and thereby helping in learning the language too.

Learning to speak proper English through the play *Pygmalion* by George Bernard Shaw is the best example to support the present paper. This play is a wonderful amalgamation of British society, their mannerism and Phonetics to teach proper spoken English. This play stimulates the students to search for the proper pronunciation of English language.

### III. CONCLUSION

There are various effective methods of teaching and learning English as a second language. Reading, writing, listening, and speaking are the four skills that are generally being taught to non-native English speakers. The necessity to learn English as a second language becomes in the age of globalization when the main language of communication for business and trade is English. The incentive theory suggests that people are motivated to do things because of external rewards. In the situated view, motivation is seen largely as a result of socio-cultural constructs and interactions with the environment (Pintrich 680-681).

As a teacher of English literature, the researcher feels that teaching the English language by using English literature as a tool can be more enjoyable and will facilitate the students to understand not only the language but the British culture also. It will create interest amongst the students leading them towards achieving the goal. Learning the English language by using English literature as a tool can be one of the most effective methods of motivation. The students with the knowledge of English culture, customs, and lifestyle through English literature can better absorb the English language like native English speakers.

If an English language learner is learning the English language through English literature, it will help him/ her in understanding the native culture. The incentive here is if he/she goes to study abroad for further studies. The mixing in the local environment becomes easy for them. Moreover, it will help in providing an opportunity in the global job market.

The hierarchy of needs theory of Maslow suggests that these needs were universal to humans, but that they could manifest in myriad ways based on environmental conditions and an individual's history (Maslow 28-29). It also suggests that some external reward is needed for a person to do a certain task. Thus, a

congenial atmosphere can be established by teaching English literature to create students' interest in language learning plays an important role.

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# Nigerian Drama and Ideological Commitment: A Study of Selected Plays of Femi Osofisan and Olu Obafemi

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**Abstract**— Discourse in ideological commitment among Nigerian playwrights has been a controversial issue because critics such as Jeyifo and others accused pioneer Nigerian playwrights of non-commitment to any particular socio-political ideology that can transform the society positively, if compared with playwrights like Femi Osofisan and Olu Obafemi who emerged in the 1980s. The duo belong to the group of Nigerian playwrights that are considered to be socio-politically committed because of their ideological stance. This paper therefore aims at investigating the nature, extent and direction of their ideological commitment in the following selected plays: Femi Osofisan's *Red is the Freedom Road* and Alusine's *Wrath* and Obafemi's *The New Dawn* and *Love Twirls* of Aditu and Iyuna. Through descriptive research method and oral interviews with the playwrights, this study explores the commitment of the playwrights to the conscientisation of the down trodden and to positive social change over time, using Marxism /Brecht's Epic theories as its theoretical frameworks. The study finds the selected plays as relevant in revealing the playwrights consistent commitment to the revolution of the mind of the poor majority through conscientisation, mobilization and collective effort to fight bad governance and the oppression of the poor. The study concludes that the playwrights are fully committed to positive social transformation of Nigeria and recommends among others, that their plays should be read and acted in schools and public places for the purpose of conscientising the Nigerian populace. They should also actively participate in Nigerian politics to realize the kind of Nigerian society they crave for in their plays.

**Keywords**— Nigerian Drama, Ideological Commitment, Conscientisation Good Governance, and Collective Effort.

## I. INTRODUCTION

Discourse in ideological commitment among playwrights before the 'emergent' playwrights in the mid 1970s and 1980s in Nigeria, was a controversial issue. This is because critics like Jeyifo, Obiechina, Gbilekaa and others accused the earlier Nigerian playwrights- J.P. Clark, Wole Soyinka and others of non-commitment to any particular socio-political ideology that can positively transform the society. These earlier playwrights were presumed to only reflect vicious circles of societal woes that are considered irredeemable (Gbileka, 1997, p. iii). This perception appears incorrect because there is no writer who is not committed to one cause or the other given that no writer writes in vacuum but rather through inspiration drawn

from certain medium and in pursuance of a cause. It would appear that the seemingly no clear-cut ideology of the earlier playwrights and the overtly declared and proclaimed ideology of the 'emergent' playwrights earn them the parlance non-committed and ideologically committed playwrights respectively.

Despite the controversy over commitment or lack of commitment among literary artists in Nigeria, a careful study of the development of Nigeria drama over time, shows its metamorphosis from oral literature to the current post-modern Nigerian literature which majorly has been responses to colonial, post-colonial and neo-colonial experiences and the socio-economic and political aftermaths. This is because Nigeria drama since after



independence in 1960 has been sustained by reactions to socio-economic and political realities characterised by literary works that are protests against the abuses inherent in the inequalities engendered by the structure of the Nigerian society. As a result of many factors including corruption and exploitation of the masses in the society, Nigerian dramatists especially the class of radical writers, contrary to the earlier playwrights, are committed to rescuing the poor and shaping the society positively towards social change that will improve the quality of life of the citizenry. This category of dramatists demonstrates how politics, ideology and literature are intertwined.

In essence, the perceived shortcomings in the works of earlier playwrights before the 'emergent' playwrights leave much to be desired as the *status-quo* of social ills, especially bribery and corruption, and exploitation of the poor which keep growing in leaps and bounds. These evil forces typical of neo-colonialism were in ascendance in Nigeria despite the ubiquitous satirisation of same in literary works. This loathsome situation among other things inspired the committed writings of the literary artists in the early eighties. These are the people with a type of theatre which Obafemi and Yerima referred to as "dialectical theatrical tradition" (Obafemi & Yerima, 2004, p. 5) and also described as "theatre of ideology and politics because of its commitment to social and historical reconstruction through class struggle and a proletarian consciousness" (Adelugba & Obafemi, 2004, p. 153). It was a shift in paradigm and thematic preoccupation.

The committed Nigerian literary artists therefore use literature as a revolutionary weapon for political liberation-for fighting against all forms of subjugation and the challenges of contradictions in the society. They commit their arts to national struggle and to true and total freedom that can engender progress and development. That is, gaining true independence from the colonial overlords; as well as resisting the forces of internal imperialism. Thus, these Nigerian literary artists are considered socially and politically committed to the good of their society by seeking a form of change that can usher in a new social order of liberty, justice, human dignity and improved quality of life for all.

The committed playwrights demonstrate their ardent devotion to effecting social change aimed at improving the citizens' quality of life by creating awareness, educating, informing, and entertaining the populace. This is because drama is a representation of human life on stage. It is one of the literary genres which writers usually explore as a tool to mirror the realities of man's relationship with his fellow man in the society. Drama can be used effectively to conscientise the populace towards positive social

change. This is done by projecting the happenings in the society with the primary intention of exposing social vices such as corruption, oppression, dehumanisation; and advocating the sustenance of societal virtues like justice, equity, peaceful co-existence, progress, honesty, and dignity of labour among others, as playwrights create consciousness in the audience to take appropriate step towards freedom from oppression of the poor majority by the few but rich members of the society.

The pre-occupations of these playwrights shifted from satirising the unfortunate practices of the political leaders and their cronies, towards the conscientisation of the masses to the happenings around them; and also by extension rousing the impoverished and deprived to take appropriate collective action(s) to effectively confront and subdue the manifestations of corruption, injustice, nepotism, embezzlement, bigotry, opportunism and oppression among other social ills in Nigerian society. This is done as succinctly expressed by Ogu(1986, p.119) when he asserts "by awakening the sensibilities of the down-trodden to their plights as oppressed, dehumanised and subjugated people who need revolutionary activities to liberate themselves".

Notable writers and works of that era of giving hope of freedom and better life to the poor, include Kole Omotoso's *The Curse* (1975) and *Shadows in Horizon* (1977); Bode Sowande's *The Night Before* (1979) and *Farewell to Babylon* (1979), Femi Osofisan's *Once upon Four Robbers* (1980); *No More the Wasted Breed* (1983), *Morountodun* (1983), and *Red is the Freedom Road* (1983). Others are Olu Obafemi's *Night of a Mystical Beast* (1986); *The New Dawn* (1986), *Naira Has No Gender* (1993), *Scape Goat* and *Sacred Cow*, (2002), *Suicide Syndrome* et cetera. It needs to be mentioned in passing that the decade following the end of the Nigerian civil war in 1970 was a period with a large inflow of petrol-dollar to the nation's treasury and an outflow of funds by way of public spending; siphoning and squandering which inadvertently became the fountain head of hydra-headed corruption, nepotism and other social malaise. The thematic preoccupations of some of the listed works and others like them are therefore pointed response to the poignant decadence in the society.

The emergent playwrights constituted the set of committed writers who espoused their socialist belief and vision in their plays aimed at creating an alternative better society. Their efforts are geared towards realising an equitable society by overthrowing the class of oppressors through collective action. They articulate their convictions, commitment and aesthetic ideals through appropriate themes, narrations, characters, settings, situations, events

and language etcetera. Though, their efforts have not accomplished a classless society they envisioned, but they are pushing at drawing the attention of the poor majority to the need to reject oppression through collective action. In the opinion of Awodiya (1988, p. 224)

These writers are committed to liberating the common man from the shackles of the corrupt oppressors as reflected in their proletarian philosophy about the society. Through their plays and social visions, they awaken the revolutionary consciousness of the down-trodden to the need to resist oppression through collective efforts.

This study therefore, investigates the works of two selected 'emergent' and ideologically committed Nigerian playwrights- Femi Osofisan and Olu Obafemi. The study strives to explore the nature, direction, and extent of their ideological commitment and how the dramatists combine their artistic craftsmanship with their revolutionary aesthetics in their plays without recourse to violence, to express their great concern for the poor majority.

## II. LITERATURE REVIEW

Ideological commitment refers to a devotion to certain philosophy or idea on matters that may be socio-cultural, economic, political and religious or any other areas of human endeavour. The said devotion or commitment can be by an individual, group or even a nation. Attempts are often made by the devotees or ideologists to project such ideas, values, beliefs, convictions or principles as ideal which everybody should subscribe to or imbibe. Strategies for the spread of such commitment may range from the sublime to the ridiculous; and from being voluntary to the outright use of force or a combination of methods to perpetuate or proselyte it to gain followership. In fact, some African committed literary artists may be fanatical about idealism to the utter neglect of realism in the process of showing their commitment.

Rabkin (1972, p. 164) admits that the term commitment "includes both the conscious involvement of the artist in the social and political issues of his age (in contrast to deliberate detachment or political non-involvement) and specific political obligations which the artists assume in consequence of this involvement..." Rabkin's description of commitment reveals the importance of conscious involvement on the part of the artist and the political obligation that comes with involvement. The obligation on a committed artist is more than just political but also socio-economic, religious and cultural.

Amadi (1983, p. 35-40) posits that "the committed writer is one who consciously uses his writing as an instrument for furthering the cause he believes in". He asserts that a

committed writer does not make general statement but he is out to change a particular situation, or to initiate, reverse, or modify a mode of thinking. His preoccupation according to him "is intense and his subject looms so large in his field of view that he sees little else and his literature of commitment depends on the matter of the moment that is, the socio-political situation it portrays, for its success". The recurring issue in a committed writing include conscious involvement in socio-political matters with the aim of positive social change. Cuddon (2013, p. 139) is also of the opinion that "a committed or engaged writer is one who through his work, is dedicated to the advocacy of certain beliefs and programmes especially those which are political or ideological and in aid of social reform".

The post-independence socio-economic and political realities in the various African countries with its struggles against colonialism, post colonialism, and neo-colonialism left much to be desired. As a result, the situation offers some ready-made themes to the African literary artists who, not only expose the social vices, but offer suggestions for a better society through their creative endeavours. The situation cannot but leads to the artist's conscious involvement in writing about socio-political themes in society aimed at positive social transformation. Major among such themes are corruption and bad governance which cut across the various African countries and the African literary artists have arisen to the challenges of the social contradictions in the society.

Among the ideologically committed literary artists who use their works to expose the socio-economic and political realities of post-independent Nigeria and thereby seeking a form of change that can usher in a new era of social order of justice, liberty and human dignity in all ramifications are the playwrights selected for this study. Thus, a discourse of their socio-political commitment inadvertently highlights the inextricability of literature and politics.

Jeyifo (1985, pp. 46-54) writing on the nature of commitment in African drama observes that "engagement and radicalism in African drama arise, not out of a vacuum, but in a context that is historically and culturally heterogeneous and comprehensive". He identifies different levels of commitment in the engagement of different playwrights and their plays and he enumerated the following factors as indicators of the real nature of African dramatists' commitment: "what social class they predominantly or obsessively deal with, with what sympathy, antipathy, or ambiguity, and with what distance or solidarity" (p. 47). Jeyifo uses the word engagement to describe plays that pertain to a dominant pattern dealing with social and political realities. Some of such plays and

the playwrights include; Wole Soyinka- *Kongi's Harvest, Madmen and Specialists* (Nigeria), Ama Ata Aidoo-*The Dilemma of a Ghost* (Ghana), Ebrahim Hussein-*Kinjeketile* (Tanzania), Ngugi wa Thiongo -*The Black Hermit, The Trial of Dedan Kimathi* (Kenya) and Athol Fugard-*Sizwe Bansi is Dead* (South Africa). Jeyifo maintains, that the playwright's attitude is informed by revolutionary combativeness and optimism. He admits that "the final level of categorisation may be found in the kind of cultural critique implied in a playwright's dramatic universe" because according to him, "committed drama contests and endorses not only a political or social reality, but also its cultural ambience".

Elucidating on a writer's commitment in using literature for social change,

(Achebe, 1988, p. 117) declares:

When we speak of a writer's commitment we mean his attachment to particular social aims and the use of his writing to advance those social aims. This; of course, implies a belief that literature can and should be used as a force for social change, and a writer has a responsibility to do so.

Obiechina (1988, p. 4) also highlights what should be the attitude of a writer to the plights of the poor and the oppressed when he posits that Nigerian writers:

Should have a special allegiance to the down-trodden and the socially handicapped, to the women, the children, the unemployed, the sick; all those who are not able to fight their own battles. The writer should put on his armour and charge into battle in defence of the defenceless. It is my view that the writer in Nigeria today has to take his position against the oppression of the people, all forms of brutalities and of unwarranted violence against the masses.

This study therefore examines how the playwrights use their dramaturgy to champion the cause

of the down-trodden as they fused Marxian / Brechtian and African traditional aesthetics to

conscientise the poor in their quest for positive social change.

### III. METHODOLOGY

This study adopts the descriptive research method and the instrument of oral interview. These were used to analyse the four selected plays- two from Femi Osofisan and two from Olu Obafemi respectively. The plays served as the primary data in order to interrogate their ideological commitment, social, political and artistic visions as explored in the plays. The purposefully selected plays are

Femi Osofisan's *Red is the Freedom Road* (1983) and *Altine's Wrath* (1986) and Olu Obafemi's *The New Dawn* (1986) and *Love Twirls of Aditu and Iyunade* (2016).

The secondary sources of data collection include reported interviews with the playwrights by previous researchers in textbooks, journals, published essays/articles, relevant previous academic research works such as dissertations and theses, papers presented at seminars, conferences, public lectures and mass media sources such as Magazines, Newspapers and the internet. The study is interpretive and the texts are purposefully selected just as the playwrights are chosen because of their rich socio-cultural backgrounds in addition to their profound knowledge of the country's socio-economic and political history. Marxist literary approach/Brechtian Epic theatre theory provides the analytical tools for the reading and analysis of the selected texts.

### Theoretical Framework

#### Marxian / Brecht's Epic Theatre Theories

This study adopts Marxism / Brecht Epic Theatre theories as the theoretical frameworks. This is because of their relevance in analysing man's material existence and class struggle. They equally consider the role of literature in society as an instrument of socio-economic and political change, they show great concern for the general well-being of the masses and also see literature from ideological perspective. While Marxism emphasises more on the socio-economic class relations between the poor majority and the few rich oppressors and the revolutionary strategy of breaking the yoke of oppression, Brecht infuses Marxism into his epic theory but takes special interest in stagecraft which Marxism does not. This therefore accounts for the choice. The two theories and their features shall be briefly discussed.

Classical Marxism theory was derived from the works of two German philosophers; Karl Marx (1818-1883) and Friedrich Engel (1820-1895) who became friends by reason of their common perspectives on philosophy in general and capitalism in particular. Their collaboration led to the publications on capitalism (*The Communist Manifesto* and *Das Kapital* for example). Marxism emphasises the idea that social life is founded upon 'conflicts of interest' most particularly between the Bourgeoisie and the Proletariat. According to Duiker and Spielvogel (2008, p. 428) "Marx believed that Economic Determinism, Dialectical Materialism and Class Struggle were the three principles that explained his theories". He rejected the tenets of Romanticism in favour of dialectical materialism. He was stern in criticising the injustice inherent in the European class/capitalist system of economics operating in the 19<sup>th</sup> Century.

Some of the main features of Marxism uphold that:

- i. a society is made up of social classes based on relationship to the means of production.
- ii. existing society's mode/means of production is the economic base (infrastructure), while the political and ideological sphere of influence constitute superstructures of the society;
- iii. the history of all existing (capitalist) society is the history of class struggle to protect class interest;
- iv. the proletariat and the bourgeois constitute the material foundation of any society with an unending struggle (conflict and tension) between them to bring about change in the mode of production, and ownership of the means of distribution which is the most important variable to determine each distinct period (or epoch) in history;
- v. all ideological systems are the products of real social and economic existence (dialectical materialism) and they are neither ideal nor the products of providence (divine or spiritual) and should therefore be questioned. In essence, social inequality is man-made and can be changed by man. In this wise, religion is considered 'the opium of the people';
- vi. class society where the means of production is concentrated in the hands of a few is anti-progress;
- vii. the ruling class are economically powerful and consolidates its hegemony over other classes through the (mixed) use of force (e.g. the police and army) or ideology/socialization (e.g. the mass media, social workers and teachers). These are called 'Repressive State Apparatuses' (RSA's) and 'Ideological State Apparatuses' (ISA's) respectively; the oppressed should struggle to free themselves from exploitation and oppression through collective efforts by way of revolution in order to establish a dictatorship of proletariat'. The revolution is inspired by conscientisation (class consciousness/awareness) under the guidance of the intellectual; and
- viii. Literature as a product of society and history should be used to liberate the masses.

### Brecht's Epic Theatre Theory

Bertolt Brecht (1898-1956) was a German radical playwright and director who revolutionised theatre through his Marxist ideology which Adeoye (2009, p. iv) describes as been "contextually nurtured by psychology and sociology in theatrical presentations". Through his experimental theatre, Brecht recreates history to challenge man towards critical thinking and social change. Some of the plays of this celebrated playwright with great influence on the modern theatre include: *Galileo*, *The Measures Taken*, *Mother Courage*, *The Good Woman of Setzuan*,

*The Caucasian Chalk Circle*, *Seven Deadly Sins of the lower Middle Class*, *Three Penny Opera*, *Saint Joan of the Stockyards* and so on.

Brecht's epic theatre is therefore, a form of theatre associated with the German theatre movement in the 1920s. It is a didactic drama that is presented in a series of loosely connected episodes that are not chronologically arranged and each episode can stand alone to communicate without recourse to the preceding episode. Brecht's plays tell stories that articulate political attitudes and gestures through body language and facial expression. It perceives clear socio-political messages as more important than characters. Edde (1991, p. 185) sees epic theatre as essentially dynamic with the task of showing the world how it changes and how it may be altered when he asserts:

Brecht's epic theatre according to him does not only turn the audience into an observer but also agitates its capacity for action. In the epic theatre, among other aspects, "the human being is the object of inquiry" he is both "alterable and can be altered".

Ewen (1969) quoted by Edde, (1991, p. 189) asserts that "Brecht's epic theatre is a fusion of the Marxist dialect and the traditional or formalistic elements". Edde further argues that Brecht through his epic theatre attempts to "combine the rational, and the irrational, the simple and the complex... among others to alienate and de-alienate, very dialectically and rationally, twentieth-century man and his de-humanizing and anonymous forces" with the aim of making his protagonists and the audience to view the world in new perspectives. This idea is what Ewen (1969, p. 34) emphasises when he opines that:

The essence of the new theatre is to de-alienate man, restore him to a consciousness of his active power and to retrieve from him his prize possession, his creative potential, as well as his product-to provoke him into seeing that change is possible.

Baranger (1995, p. 128) also describes Brecht's plays "as a series of loosely knit scenes, each complete in itself... His epic play is therefore, historical, narrative, episodic and highly theatrical. It treats humans as social beings in their economic and political milieu". Baranger claims that non-literary elements of production such as music, acting style, lightning and moving scenery retained their separate identities in Brecht's epic play.

Brockett and Ball (2004, pp. 188-190) opine that Brecht intends to make the audience evaluate the socio-economic implications of what they watch in the theatre and see the need to alter the economic system and work to bring about changes. Abubakar, (2006, p. 28) sees "the epic theatre as a place of instruction and entertainment and



the actor as the instructor and entertainer". He admits that "Brecht focuses on the audience and not the actor; its activity and not its inaction; its comprehensive ability and not the actor's know how". This is because of Brecht's concern for the audience and the impact on him as the receiver of the message who reflects on the facts and actions of the play without empathy.

Brecht through the alienation-effect demystifies the stage, the actions and the actors to encourage audience participation through interruption of performance to make the actors respond to the audience. He equally demystifies the stage through the techniques of play-within-play, the use of narration, actor's detachment from his role, audience participation, elements of songs, music, dance and other devices, in order to enable the audience to respond critically to what he watches on stage. Nwabueze (2011, p. 59) also describes epic theatre as "essentially panoramic and intended to teach political and moral lessons, as well as create the necessary instrument for social change".

Douglas (1997, p. 4) on Brecht's Marxist aesthetics asserts that Brecht derives his political aesthetics from Marxian ideas and this has helped to shape the form of his theatre theory and practice. Douglas identifies alienation as the primary theatrical device of epic theatre. He concludes on the note that "Brecht found Marxism a productive source of ideas both to understand the world and to revolutionize art. Thus, ironically the Marxian revolution has more fruitful results in theory and cultural practice than in actual politics" (Douglas, 1997, p. 4). Dicggan (1999, p. 3) asserts that Brecht's involvement with Marxism is well documented and for him, "there were three essential points of contact between it and epic theatre - Materialist conception of man, the primacy of reason, and an unshakeable belief in the possibility of changing the world". Brecht's epic theatre from the various descriptions is therefore a theatre that, in line with Marxism sees the economic structure in society as the cause of class stratification and the need to appeal to the audience's sense of reasoning, so that through critical thinking they would be jolted into consciousness for possible positive change. Brecht combines Marxist dialect with traditional elements to propagate his clear socio-political message as he picks what he considers relevant to his pedagogical theatre.

### Features of Brecht's Epic Theatre

Brecht's epic theatre has the following features among others:

- disregards the Aristotelian model of unity of action, time and place since the narration can span many different locations and time frames;
- the episodes are loosely connected;

- the message is socio-political in nature and is clearly presented in a narrative form;
- it refers to audience as spectators and they are free to give personal interpretation to plays and draw conclusions of how the events are strung together. The audience is also expected to be critically aware by responding through critical thinking because epic play appeals to reason and not emotion and therefore provokes debate and educates the audience, since it seeks for change;
- it employs Alienation-effect technique to detach the audience and actors from a play and its performance and to make them to be objective and not to empathize or identify with the characters or the events in the play. To achieve the alienation effect, "Brecht changes scenery before the audience, makes use of projections, hoists, treadmills, and musicians on the stage; It also employs parables to emotionally detach the audience from the reality of the play". Source: Powered by Weebly Retrieved from <http://msbdramqueen.weebly.com/epictheatre.html>;
- it makes use of common figures as narrators and stereotyped characters with generic names such as peasants, workers etcetera;
- it also makes use of history to situate the actions of the play in the past in order to draw parallel with contemporary events. The purpose of this is to help the audience to view the events of the play with emotional detachment and respond by thinking critically;
- it employs music to comment on the actions of the play and also for alienation effect that is, to neutralise the emotion of the audience; and
- tragic hero in Brecht's Theatre is not an individual hero or heroine but the tragedy of the proletariat because he sees it as "the tragedy of humanity as a whole" "that is caused by man and is unnecessary" (Edde, 1991, p. 53, 187).

## IV. RESULTS AND DISCUSSION

### Textual Analysis of the Selected Plays

#### Economic Structure, Class Conflict and Struggle for Freedom in Osofisan's *Red is the Freedom Road* and *Altine's Wrath*

Osofisan depicts economic structure; class stratification and class conflict in the selected plays in this study to expose the evil of capitalism which puts the masses at the mercy of the few rich oppressors who own and control the means of production and distribution and to show his commitment to the liberation of the down-trodden. For instance in *Red is the Freedom Road* he presents the oppressive King and his Chiefs and Akanji and his co-



Slaves in this short play with six major characters. In line with epic theatre, the play is episodic in nature. It is set at the bank of a river side between the palace and the shrine.

The conflict in the play is between a feudal system of government that is exploitative and draconian and the captured slaves. Osofisan depicts slavery as a human condition that puts people who are born free in their own community in servitude or captivity forcefully to a master in a foreign land. The slaves are deprived of their privacy and personal freedom and they work without pay for their master without any term or tenure of their servitude. The economic structure in this play put the King and his chiefs as masters and task masters who dehumanise the poor slaves and deprive them of their freedom through oppression.

Ibidun relates the oppressive attitudes of the slave masters to Akanji in the expression below:

**Ibidun:** Our masters have become more cruel with us. Each day their whips cut deeper into our skins. They harness our women to their chariots; feed our children to their gods. The men have waited long enough for you. Now the suffering multiplies. They're beginning to lose hope. You have done nothing for them (p. 117).

The above statement reveals the degree of man's inhumanity to man in a capitalist society where the rich and the powerful lord it over the poor majority and wish that the poor remain in his poor state perpetually to serve him- the rich oppressors.

Osofisan in line with the Marxian / epic theatre tradition in this play, also stresses the revolutionary importance of collectivism that is, proletarian struggle against oppression and dehumanization as can be seen in Akanji's encouragement to the warriors on the need for collective action:

**Akanji:** Warriors, the road is hard but straight. We shall fight our way to freedom. Why, together we are three hundred men. Most of the native troops are out, occupying foreign lands. Some still remain, but together we can match them man to man. There are three hundred spears in our hands, but each of us is more than two men. Will you fight with me? (p. 131).

**Soldiers:** Lead on. Freedom, or death!

**Soldiers:** You delay! Lead us, Basorun!

**A Soldier:** Death to all oppressors.

**Soldiers:** Death to all oppressors.

**Akanji:** Take your arms. Shake the cobwebs from your muscles! O all men, follow me! (p. 132).

At the strike of martial songs, through their collective efforts they overthrow the tyrannical king and force him to submission. Akanji declares freedom for all:

**Akanji:** Tonight is the night of freedom! Freedom, my brothers!... All slaves will be free. There will be none among us in chains! All captured shall return to their homes. There will be no detention. I Basorun, now King, I am speaking with my mouth. Ours is a mission of peace. Let the torches speak for me (p. 135).

Osofisan draws attention to the power of collective will of men who are particularly motivated and co-ordinated for freedom in this revolutionary play to show that man's destiny to a great extent is in man's co-ordinated action against anything that limits him from achieving socio-economic and political freedom. He seems to also suggest that the oppressor will surrender when the oppressed struggles for his freedom.

Through Akanji, Osofisan's dialectical materialist philosophy awakens the consciousness in the slaves. They perceive the objective way of achieving their freedom as Akanji asks them the question "will you fight with me?" Osofisan in this demonstrates his ideological commitment to the freedom of the masses from all oppressive and dehumanizing conditions in the society. Though Akanji died at the end but he succeeds in gaining freedom for the slaves as he declares:

Mother I have come, I too, your cursed son.

I have come to yield my life... I have come as you ordered.

I have set our men free.

...They are rulers now... our men are no longer slaves,

I have placed their bottoms on a throne.

Your death was not in vain (p. 137).

*Red is the Freedom Road* may be addressing the Nigerian Civil war, but it seems to be a prophecy about the current global violence as a result of inequality orchestrated by economic structure, which in turn leads to class stratification and the struggle for freedom from the oppressive socio-economic and political systems by the oppressed majority. Osofisan desires a social change in which both the oppressor and the oppressed will work out a modality of sharing the commonwealth equitably without recourse to war. In this play, he wishes that, humanity will learn from the various world wars and civil wars in different nations of the world and seek for alternative means of resolving conflicts than war. He suggests an amicable way such as dialogue.

In *Altine's Wrath*, Osofisan also depicts how the economic structure leads to class stratification as Lawal the Permanent Secretary and his cronies represent the rich

oppressors, while the poor farmers whose lands were taken by Government without compensation and Altine- Lawal's wife represent the oppressed. To portray his socio-economic status, Lawal's sitting room where he sits at the opening of the play is described as well-furnished and Lawal as Government representative acquires poor farmers' land without compensation over several years and when confronted by an old classmate Dr. Mrs. Aina Jibo, Lawal insults and despises her for daring to bring the peasant farmers to his house. Lawal oppresses his wife and the peasant farmers because of his political power and economic status as elite.

In line with the Brechtian philosophy of the concern for the downtrodden, Osofisan reveals how the rich oppresses the poor in *Altine's Wrath*. He employs concrete images in *Altine's Wrath* to portray the relationship between the rich and the poor, the oppressors and the oppressed. The images are meant to communicate clearly the reality of oppression in the society in order to awaken the audience's consciousness. Osofisan uses the metaphor of monkey, goat and banana in this play to represent the rich and the poor. Lawal, the Permanent Secretary represents the rich and the elite who oppress the poor and even their wives. Altine his wife, Onene and Audu the peasant farmers whose landed properties were taken by government without compensation are the poor and the oppressed in society.

Osofisan reveals the attitude of the rich oppressors to the poor and people they considered as of no consequence, when Lawal insults and despises Dr. Mrs. Aina Jibo his old class mate for dare to bring the peasant farmers whose farm land was taken over by government without compensation to his house. He sternly warns her never to repeat such or face the consequences. He chased her and the peasant farmers out of his house. Through the dialogue between Lawal and Aina, Osofisan reveals the rich's arrogance and contempt for the poor and women as exemplified by Lawal's attitude in this conversation:

**Lawal:** What! You wretches! You dare say such things in my house! ... Aina take these men before I get them locked up!

**Aina:** Forget that, Lawal. Just think of their sufferings. Think of the injustice of it all.

**Lawal:** Which injustice? We shouldn't plan the town any more because of wretches like these. (*In a rage*) Rotten! ... You are in a wrong country, let me tell you! You and your type, you have no place here! And in case you've forgotten, I'll remind you! Women here don't dare raise their voice when men are speaking! And you'd better get that back to your head!

Lawal boast of his possession of companies, land, houses, car, horses, and how he employs hundreds and how women who are better than Aina kill themselves to get to his bed. In anger, he chased her out of his house when he says "I give you two minutes to clear out of my house!" (*He strides out*) (pp. 17-19).

Osofisan equally depicts *Altine's Wrath* as a play full of domestic matrimonial problem which shows Lawal's level of infidelity and exhibition of domestic violence through his obsessive beating and battering of his wife. The play explores women's experiences on issues of exploitation, self-identity, subjugation and domestic violence. It shows how the structure of Nigeria's patriarchy society helps to militate against women's expression of self. In the play, Altine is seen as second-class citizen. She is a wife, a mother, and a woman who lost her voice from the beginning of the play therefore, should not be seen or heard, but rather should be oppressed, abused, dehumanised and battered through domestic violence.

Osofisan further reveals Lawal as a brute who cares less about the physical, emotional and psychological feelings of his wife when he reacts brutally to her interruption of his narration to Mariam his mistress by accidentally breaking a plate. (*He is enraged*) What! What's that? You stupid, blundering imbecile! You broke that expensive plate! Why are you always so clumsy, eh? I'll teach you a lesson today! (*Move to impress Mariam, he takes out a belt and whips her... he hits her again...*) Get out of my sight! Tafi mana!

Osofisan's reflection of male chauvinism in the play exposes readers to certain tendencies against women in society and the playwright's concern for the female gender in the society even though in a personal interview with this researcher on issue of feminism, Osofisan asserts:

'Feminist' is again just another label. All I know is that I am greatly concerned about the plight of women in our society. They are usually treated as inferior beings, made to carry heavier responsibilities with less compensation. Some of the fault of course lies with they themselves; some women are the agents of this female oppression, especially with regards to some practices in the traditional society. So I write about this, exposing both the wrongs against them as well as showing their positive potentials. However, I do not lionize women just because they are women. I have no such gender bias. There are women who are evil, and there are those that who are splendidly heroic. Just like men, they are all human beings. That is why I believe that some of these feminist advocacy is wrong-headed at times, and purely chimeric. (*Excerpt from the Interview granted the Researcher 27/7/2017*).

Ojediran (2016, p. 175) considers Osofisan's diction in this play as his "intention of exposing social injustice against women and the need for women to seek redress by crying out rather than keeping quiet". She admits that Osofisan uses the metaphor of silence and audibility in the play "to explore women's ability to either speak out against or condone the unpleasantness of the unjust socio-cultural, marital, economic and political issues associated with patriarchal society that does not allow women to act on their own volition" (p.175). Osofisan clearly demonstrates his ideological commitment to expose the limiting forces against women from achieving their potential in the society. In line with the Marxist/ Brechtian ideologies, he conscientises the oppressed and strongly advocates a positive social change in *Altine's Wrath*.

### **Class Stratification, Class Conflict and Struggle for Social Change in Obafemi's *The New Dawn* and *Love Twirls of Aditu and Iyunade***

In line with the Marxist/ Brechtian aesthetics, Obafemi in *The New Dawn*, also depicts class stratification as he presents the tyrannical Emperor and his wicked soldiers as the class of the oppressor while the poor and brutalised children, the youths, the farmers, teachers and civil servants as the oppressed for purpose of satirising the oppressors and conscientising the oppressed to take appropriate action for his freedom. Obafemi presents the arrogant Emperor who sees himself as second to God and who is divinely empowered to 'jail, bury alive if the process of organised killing wastes good time, to drink blood if water has no taste' (p. 30). The Emperor demonstrates his cruelty and pride further by warning sternly, the radical youths- the leaders of tomorrow to behave themselves and not to play with death by grappling the cobra by its expensive tail, or holding the elephant by its costly tusk, by not putting their fingers inside the ajarred jaw of a famished lion, because "a bent double old hag who trifles with a cobra is writing his obituary" (p. 28).

The Emperor does not believe in equality because he considers himself privileged. He believes that the society is fragmented into unequal segments when he declares "I say some are created to fetch water, others to drink the water. Some are born to suffer, to cook so that we can eat the choicest and most proteinous of meat" (p. 29). To this tyrant and dictator, alleviating the suffering of the poor is not a concern because to him, they are created to be poor and to suffer, therefore, to him the cry for a social change does not make any meaning. The economic structure which concentrate means of production, distribution and endowed the few privileged with the superstructure of state apparatus played out in this drama.

The Emperor using all the state resources at his disposal to oppress the populace and to stratify the society into the class of the oppressors and the oppressed is a case in point.

The outrageous killing by the government and its agents demonstrates the reckless and wanton destruction of innocent lives by the dictators who have no respect for the sanctity of human lives. The collective struggle against such by the oppressed set the conflict of the play. Such killings can be likened to extra-judicial killings and assassinations common in military and civilian regimes of Nigerian society. Aina's emotional outburst on the manner in which the lives of the helpless children are lost calls for revolutionary proposition. She laments the inhuman killing of the children in the land as seen in her dialogue with Egbon Alade, the conservative in the play:

**Alade:** Proposition please. Do we organize a light raid for commanding officer, second in command...to teach them a lesson?

**Aina:** What lesson? ... (*Rises*). The lives of the helpless children are lost. Well you men don't feel the pain of child bearing, (*slow baby-prating rhythm accompany the narrative*). For two years between conception and weaning, the only moments of relief come during orgasmic climaxes...otherwise from the moment when the monthly pains cease, through the nine months of carriage, it is untold sorrow... No Egbon Alade (*major movement*) it must be blood for blood. For power marionettes must go... so that our pains will no longer be in vain (*shows emotions by shedding tears* (pp. 14-15).

Obafemi through Aina in the above expression has drawn the battle line between the oppressors and the oppressed as the class conflict ensues and the oppressed desires freedom. This can be seen in Aina's unequivocally calls for social justice and the removal of the Emperor.

Obafemi in *The New Dawn* uses the group of intellectuals (Tayo, Dele, Aina and Funke) to reflect the class struggles, the minds and attitudes of the group about the neo-colonialist of the period. Alade sees them as toothless bulldogs and all their revolutionary muscle flexing as fake, when he describes them as 'lazy wrestlers who flex their muscles to the wind when their enemies are not in sight, but flee at the sight of the opponents' (p. 22). Alade queries the sincerity of purpose and the commitment of the elite to the quest for justice and social change. This is as a result of their failures in projecting meaningful and collective conscious struggle for the liberation of the masses in the society. In their dialogue, Alade says, "I go now, why you fail to find the way into the liberation' (p. 24). Commenting on their vain struggles he maintains 'all you do is chatter, out there, there is the real touch with the cord of our being' (p. 24).

The elite seem to pursue shadow rather than reality in their quest for liberation and social justice. They are more concerned with their personal interests. Ikerionwu (2014) asserts that “unarguably, the bane of the radical elite is their half-hearted commitment to the struggle for liberation since their admission into the capitalist fold. They too are overtly or covertly involved in the exploitation, self-aggrandizement, greed and ostentatious life” (p. 107). Tayo testifies to this when he admits:

...we are part of the rottenness, the grasping and greed. This hounding of the powerless. Look at your shirt and mine and cast your mind back to those beggars in the gutter. You step into your air conditioned, tinted glass Volvo car, you can't hear the painful cry of the starved whose three meals a day have been stolen to buy your car (pp. 15-16).

Odekunle-Awoyale (2000, p. 210) sees Obafemi's *The New Dawn* “as a powerful play that condemns and revolts against the dehumanisation of the masses by the ruling class, characterised by indiscriminate killing of innocent children and the class struggle by the so-called elite”. She maintains that the play calls on society “to get rid of the dusk of death and embrace the ‘the birth of a New Dawn’”. Abubakar (2005, p. 34) also condemns the greed and grasping attitudes of the ‘radical’ elite when he hints that “apart from slogans, the group is preoccupied more with the pursuit of his own ‘rights’ and not the rights of the millions that toil to pay taxes from which it is paid for merely moving files”. For instance, Dele is concerned about the delay in his promotion and his car loan than coming early for the meeting. Obafemi satirises the elite for lacking the revolutionary zeal needed for social change.

The radical youths ignore the Emperor's threats and remain undeterred. They mobilize, educate, and conscientize others in the community for the revolutionary quest for a better society. There are also the peasant farmers who are committed to the struggle for a better society. The youths play active roles in ensuring that collectively the various groups can impact the society positively.

Obafemi in *The New Dawn* therefore presents these various interest groups in their different generations and radical capacities. He exposes the contradictions within each group's attempts that frustrated their efforts at achieving the desired revolution. Obafemi uses the play as his creative vision in line with his Marxist/ Brechtian ideological focus to project his quest for social justice. He uses the play to create awareness among the people as well as an ideological base to gear them towards collective consciousness of the cause of their sufferings to be the

ruling elite and their agents and the need to collectively uproot them through mass struggle.

In *The New Dawn*, Obafemi tries to make it clear that to achieve the desired socio-economic and political change, it usually takes time to conscientize, educate and mobilize the people for collective action. Such effort is usually characterized by accusation, counter-accusation, confrontation and different manners of blame games as seen in the play when the youths accuse the elite of inconsistency in their thinking without action and the elite also accuses them of youthful exuberance.

In *Love Twirls of Adiitu and Iyunade*, Obafemi presents Adiitu's determination to struggle against the forces of poverty, change the status quo and join the group of the wealthy. The play is Obafemi's experimentation of adapting D. O Fagunwa's classical novel *Adiitu Olodumare* as a play on stage after he successfully translated it to English with the title *Mysteries of God*. In line with the epic tradition, the play consists of seventeen short episodes creatively woven together to reveal Adiitu's transformation from a young son of poverty stricken parents-Obiri-Aye and Iponjudiran to a rich and influential young man who falls in love with and marries a beautiful princess of Ajedubule village. The play portrays Adiitu's stages of growth from childhood through adulthood into manhood as a representative of any young man in society characterised by ups and downs and also meetings with different kind of beings human and sub-human personages with different and many sided tendencies such as “the good, the bad and the ugly” (Blurb).

Adiitu becomes fed up with his inherited poverty from his parents, leaves Ilakose his village in search of fortune that will turn his life around for good. The economic situation of Adiitu's parents-Obiri-Aye and Iponjudiran reflects their poor condition and they represent the down-trodden in society, while Ademeto and Iyunade- the prince and princess of Ajedubule, King Ofintoto, King Adefela and the Chiefs represent the class of the rich and influential in their communities. Adiitu struggles to become wealthy and join the class of the influential through determination and hard work.

### **Youth Empowerment and Self-Reliance in *Love Twirls of Adiitu and Iyunade***

Unjust socio-economic and political structures breed different manners of challenges that an individual confronts in society. Such challenges range from oppression, alienation, economic strangulation such as poverty, hunger, diseases and many more. Obafemi in *Love Twirls of Adiitu and Iyunade* creatively paints the picture of man's struggle for survival in the face of daunting challenges that are out to cripple and maim him. He emphasises the place of industry, determination,



resilience, perseverance, persistency and consistency in man's effort at struggling for survival in a capitalist economy like Nigeria with its "survival of the fittest" syndrome.

*Love Twirls of Adiitu and Iyunde* "captures the aesthetics of the traditional communal existence of man" (blurb). The play reveals Adiitu as a young man who endures hardship, hunger, and poverty as his parents can hardly provide him three square meals. A creditor also invades their home and carts away their clothing materials and other personal effects because his father is a debtor. Obafemi presents Adiitu also as a young man who tolerates insults and embarrassment as he is wrongfully accused of stealing at Agbekoya's farm in Ifehinti village. Adajo-ole's wrongful condemnation of Adiitu for theft, demonstrates miscarriage of justice in human society whereby the innocent is condemned and the guilty is set free.

Obafemi "de-emphasizes poverty and discrimination" which Abubakar (2017, p. 3) admits are "factors disenchanting the youths" in contemporary society, in order to promote industry, self-reliance and economic empowerment. Obafemi portrays Adiitu's persistency and perseverance as he struggles through life before he becomes wealthy, famous and an influential man in Ajedubule community and eventually succeeds in marrying Iyunade the love of his life. Obafemi seems to suggest in this play that man can triumph over various struggles and difficulties he encounters in life, if he perseveres and refuses to lose hope. Adiitu diligently seeks for food in an effort to fight hunger and he finds it, though he suffers insult and embarrassment which make him decide not to return to his village Ilakose, but to proceed "elsewhere in search of a livelihood" (p. 22).

Adiitu's courage, diligence, persistency and vigilance is further demonstrated when he encounters a big, ugly, dirty, and gruesome creature who wrestles with him in an attempt to collect the gourd from him. The trouble spirit struggles in vain as Adiitu removes his mask and exposes the faceless creature. In line with epic tradition, Obafemi demystifies the faceless creature. Surprised at Adiitu's ability to guard the gourd vigilantly, the Mysterious one rewards Adiitu when he comes to demand for his gourd. He declares:

How did you do it? What did you do? Are you sure you are born of a woman? Who are you?! (*Adiitu remains mute as the Mysterious one checks him out*) Come with me, come! Today I shall give you the stone of wealth! Come, come. Follow me, you shall break the stone and sell it. Any time you need more stones, I shall show you where to dig them up. Come with me Adiitu-Olodumare, my friend (p. 26).

Adiitu becomes empowered. He becomes a rich and successful business man in Ajedubule village thereafter as he sells the precious stone of wealth to people from far and near. He becomes popular and influential with much to eat and to give out, with Onise as his servant who takes care of his house and assists him in selling the precious stones and Esu-Leyin-Ibeji as his friend and business assistant.

Obafemi in *Love Twirls of Adiitu and Iyunade* explores the theme of love, poverty, hardship, betrayal of trust, arrogance, rejection, deceit and struggle for survival. Most of the themes in the play revolve around Adiitu the hero of the play who though born into poverty rises to fortune. The playwright depicts Adiitu's father's poverty as self-inflicted due to his carefree and prodigious attitude to life. Instead of Obiri-Aye spending his hard-earn income on feeding his family, he wastes his resources in beer-parlours on Arungun and Apa his waster-friends and spends the remaining on Itanje-Eda, his mistress. Obiri-Aye goes into borrowing and becomes a debtor to many creditors.

Adiitu's decision not to return to Ilakose village is borne out of the boredom from the embarrassment of his parents' poverty and the incessant nagging of Obiri-Aye by Iponjudiran, his mother leading to daily quarrel in addition to lack of food. Adiitu takes his destiny into his own hands and chooses to struggle for survival against his father and mother's wish. Adiitu suffers loneliness, hunger, hardship and deprivation in the forest, but endures all and his fortune changes for better at the end as he is empowered and becomes self-reliant.

### Findings, Conclusion and Recommendations

This study finds Osofisan and Obafemi as totally committed socially and politically to the cause of the down-trodden. The playwrights direct their drama of commitment at exposing the social vices perpetrated by the political class and the nature of their commitment is to conscientise that is, revolutionise the mind of the poor (velvet revolution) to the unequal socio-economic and political relations in Nigerian society which leads to class stratification, class conflicts and struggles to maintain status quo by the rich and the struggle for freedom from oppressors and oppression by the poor. The playwrights direct their drama of commitment at exposing the social vices perpetrated by the political class. Their dramaturgies reflect a fusion of both Brechtian and African traditional aesthetics. They claim to have adopted Brechtian aesthetics that are in conformity with their African cultural aesthetics in personal interviews with them.

The plays studied reflect Brechtian aesthetics such as episodic structure with clear socio-political messages.



The audience is seen as spectators that must put on its thinking cap to critically assess the plays and relate it to contemporary socio-economic and political experiences in his society calling for social change through collective action. The playwrights make use of narrators that are common figures and promotes collective heroism against individual heroism through collective action against unequal power relations in Nigerian society. They employ dialogue, songs, music, and dance as independent elements for alienation-effect purpose and to convey their socio-politically committed message of positive social change. The playwrights are optimistic of a better society. Through appropriate characterization, themes, settings, dialogue, event /situation and language, they convey their message of positive social change.

## V. CONCLUSION

This study has investigated the nature, direction, and the degree of the playwrights' commitment over time. The exploration of their plays shed light on the consequences of mismanagement of human and material resources in Nigeria as they draw their themes from the experiences of suffering populace in their country Nigeria. Their plays decry all forms of social injustice, corruption, oppression, dehumanization, poverty, hunger, bad governance, impunity, etcetera. The playwrights through their dramaturgies reflect the socio economic, political, cultural and religious realities in Nigeria in their plays.

The study concludes that Femi Osofisan and Olu Obafemi are great Nigerian playwrights with deep knowledge of the history of Nigeria society which make them draw the themes and settings of their plays from the socio-economic and political realities of the country. Their common rich Yoruba socio-cultural backgrounds, impacted greatly on their creative outputs. They have consistently displayed their ideological commitment to the liberation of the poor in Nigeria and are committed to a positive transformation of the country for the good of all.

The playwrights through their revolutionary creative outputs awaken the consciousness of the oppressed majority to collectively throw off the yoke of oppression and the oppressors. They desire a well-organized and restructured Nigeria where equity, fairness and justice will prevail, where no individual or group will lord it over others but each citizen will be free to maximize his/ her potentials. In essence, the playwrights are consistently committed to positive social change in their society towards bridging the gap between the poor and the rich through conscientisation of the poor to the fact that the source of his poverty is the rich oppressor and exposing the vices perpetrated by the minority rich oppressors.

Through their ideologically committed drama, the playwrights display uncommon commitment to creating a new Nigeria where justice, love, unity and peaceful co-existence of the various ethnic nationalities will be guaranteed.

## VI. RECOMMENDATIONS

This study recommends that the ideology of achieving a better society through collective efforts should be imbibed by promoting the reading and acting of plays by the playwrights in schools and public places for conscientisation of all. Nigerian literary Artists should endeavour to help in setting core values or ethos that will be acceptable to all ethnic groups in their creative outputs and that are relevant for national development, rather than their individual ethnic group values. Ideologically committed literary artists should also get involved in Nigerian politics in order to effect the kind of social change they believe in and propagate in their writings. Government should muster political will to promote national integration, justice, unity, peaceful co-existence, fairness and equity rather than intimidating and harassing literary artists for exposing social vices.

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# The Art of Government: Approaches to the Notion of Legitimacy in Inca Society

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**Abstract**— *Inca society is one of the most important links in the development of Andean societies; therefore, it constitutes a key piece to understand part of the social problems that the mentioned region is going through in the XXI century. Of the wide spectrum of problems that can be located, the idea of a system that does not feel legitimate by society is of particular interest. In this paper, we study the way in which the Inca power structure was configured and the repercussion that this configuration could have on the perception of the dominated class towards the ruling class, and use this perception in turn to arrive at an approximate idea on how valid those who lived under its yoke could come to consider this system of domination. This task also seeks to clarify the experiences of legitimacy of a past society to help understand the same issue in the Latin American society of the XXI century.*

**Keywords**— *Legitimacy, Inca, domination, Latin American.*

## I. INTRODUCTION

The strong processes of social upheaval that the Andean societies of the XXI century are going through give evidence of the existence of a serious problem of legitimization of contemporary democratic systems. The explanation of this phenomenon constitutes a global task, where modern political science, in support of other sciences that study human behavior, faces the enormous challenge of finding a consensus that allows to legitimize the democracy of different countries in the societies in which they unwrap. In the Latin American region, this issue becomes particularly complex, insofar as the spectrum of corruption is practically rooted in the collective social memory as one of the main problems of legitimizing the system. It is perhaps at this point, in the face of the accelerated advance of modern society, that we should stop focusing solely on the problems of the present and return to reflect on the most primitive conceptions of the question addressed. We should perhaps ask ourselves more basic questions such as: What is it that makes a system really legitimate? Or in any case, what is it that complicates its legitimization so much? These are questions that seem exclusive to political science, but historical

sciences can contribute important aspects to take into account, insofar as they reveal the roots and evolution of a society, and it is from these contributions that we can learn from the mistakes made, or enrich ourselves by the successes of past societies. Latin America has its own vast past configured where obviously we can find much of what helps us understand current Latin American society. In this line of thought, the Inca society was one of the greatest empires in the world, surprising many researchers how particular its institutions and the functioning of its society; Therefore, the study of this civilization gives rise to valuable contributions on the understanding of the evolution of current societies in much of Latin America, this empire having encompassed several current countries of the aforementioned region. But it is also necessary to understand that the power structure is not isolated in a specific and closed institution; since, as it will be seen later, the interrelation of the foci of the Inca society is what ends up configuring its moral values and subsequent pragmatic capitalization in a broad framework of social and economic relations. This understanding helps greatly and is necessary to be able to speak of a “legitimate or illegitimate system”.

## II. APPROACHES TO THE NOTION OF LEGITIMACY

Before starting any discussion, it is necessary to define some key concepts to avoid confusion or any misrepresentation of ideas. The term “legitimacy” in reality is quite controversial, but even among the different perspectives that will be addressed, some general characteristics emerge. For the purposes of this paper, special emphasis will be placed on the notions of legitimacy developed by Max Weber. It is borne in mind that the ideas of this important German sociologist were fundamentally oriented to understanding and explaining the state in modern societies, so the task of semantic contextualization will be used with special care insofar as it is kept in mind that European ideas are applied to Pre-Columbian society must be an extremely careful task.

In an analysis of Weber, Francisco Beltrán (2000) goes so far as to argue that “legitimacy is, then, a probability that the dominators justify the validity of their dominance, in such a way that it can be ‘represented’ in the dominated, not simply as an awareness that the existing order is ‘good’ or ‘fair’, but rather that it is strong enough to impose itself on it.” The idea that legitimacy can be understood as the way in which, in a context in which a person or social group has dominion over another, is highlighted, how this other feels this dominance valid. The reason why this being dominated does not find reasons to feel that he is being belittled, but rather that he even feels satisfied for being under that domination. The opposite can also be deduced, a system can become illegitimate if the dominated caste does not consider valid the causes by which another exercises power over them. “By legitimate order we understand a valid order ... [however] the ‘validity’ that Weber points out does not have to do with logical or moral validity, it is about the sociological validity that consists in that an order has empirical efficacy, it is that is to say, that it be obeyed in practice” (Martínez-Ferro, 2010). That is, legitimacy would not be specifically on the perception that people have about the effectiveness of their rulers or ruling class, but on a relationship that is forged in people's own values and conception of the world, and that they must find a relationship with the system under which they exercise their domination.

Later on, it will be seen that efficiency, for example, in the redistribution of resources in relation to people's quality of life, does influence the legitimation of the system, but in no way constitutes its final catalyst. That is why Luis Oro (2002), studying Weber's ideas, goes so far as to affirm that “a legitimate order beyond a rational pact made based

on reciprocal convenience ... does not constitute a mere utilitarian agreement between interested parties”.

This is why the idea of legitimacy should be discarded from now on as a commercial agreement that hopes to see which party benefits the most. Thus, it is quite evident that the relationship between the permanence or temporary permanence of a system is in a directly proportional relationship with its level of legitimacy.

In political science notions very similar to those that can be obtained by interpretation of Weber are also used; Michael Zürn (2004), for example, refers to legitimacy as “... a fundamental normative validity to justify the exercise of authority, the latter refers to the social acceptance of expressions of authority”, while Sylvia Karlsson (2016) states that “the ability [of the authorities] to outline normative arguments that provide a coherent justification for that authority is fundamental for a society that wants to reflect its fundamental values”. The characteristic elements that emerge are certainly evident and are summarized in how much social acceptance a government system has by the people who live under its tutelage.

Having reached this point, it is necessary to mention that the notion of legitimacy does not establish a direct relationship with “legality” because what is legitimate is not always legal, nor vice versa. Something is legal insofar as it adheres to a legal norm issued by an authority, but if that legal norm is not socially accepted as “valid”, then it cannot be considered legitimate. And in the opposite sense, certain social actions can go against the legal norms of a society, and even then, consider themselves legitimate as long as people consider that these social actions, due to different factors, are “fairer” than the laws themselves (a rebellion, for example).

Now, Max Weber is going to distinguish three types of specifics of what he comes to consider legitimate domination. The first is a type called “traditional domination”, whose foundations of legitimacy rest on the conception that the prevailing system is the consequence of an order that, as its name implies, traditionally always existed. In this type of domination there is almost no questioning of the institutions because they become sacred to such a point that “their administrative apparatus is not made up of officials but of personal servants; the relationship between the administrative staff and the lord is one of personal fidelity, not of an impersonal position” (Martínez-Ferro, 2010). It can be said that, in this type of domination, society conceives institutions as the highest degree in the hierarchy of legitimacy, since they have always existed. Below them would be the president on duty because he was placed there by the criteria themselves from the traditional institution that represents



the vision of order that that society conjures up, and finally the laws that obey the will of the president.

The second is the type of domination called charismatic, whose principle of domination is that the current ruler is considered a person with such special characteristics that they distinguish him from other people, enough to be considered the most suitable person to rule. As the acceptance of authority is concentrated in this person, then the administrative apparatus of the most important institutions is made up of his followers and his trusted men; and this is especially interesting because, in contemporary societies, using the power of a public office to place acquaintances in important positions is a punishable action and rejected by society; however, in this type of system it is completely valid. When the notion of legitimacy is rooted in the charisma of the current ruler, it can be deduced that this is the most volatile and least durable system, since once this ruler is replaced by another, nothing ensures that the new ruler possesses the same charisma and acceptance by society. And things get more complicated when these characteristics that made the first ruler extraordinary come from personal feats (for example, military conquests) that perhaps overshadow the next ruler, thus weakening the entire structure of legitimacy of the system.

The third is called "legal domination", and it is the most rational way of exercising domination, properly of modern states. In this type of domination, it is society itself that comes together; and by means of a whole bureaucratic apparatus, it establishes the foundations or the orders under which they want to live. The rulers of the day must adhere to these regulations that will often serve as a limit to the power of the president. In this case, it is no longer possible to access positions in the administrative apparatus thanks to a favor from the ruler, but rather it is necessary to carry out an entire professional career that allows one to climb positions. And the work for the state is carried out by virtue of a contract that defines the field of action, preventing the exercise of authority in areas outside those that have been hired.

The latter is the prevailing type of domination in the 21st century and conceptually it would be expected that, as it is the most complexly constructed type of domination and basing its values on the maximum degree of rationality achieved by men, this is the order with the greatest legitimacy enjoy; but as mentioned above, there are great social upheavals that account for a serious legitimacy problem that will not necessarily overthrow the entire system, but rather requires substantial modifications that are capable of solving the most outstanding problems, than in Latin America, society attributes corruption and the inefficiency of its authorities as one of its main causes.

The configuration of the problem is then more diffuse than it appears. An understanding of Inca society could give us a more clarifying vision of a pragmatically legitimate system.

### III. FUNDAMENTAL CHARACTERISTICS OF THE INCA STATE

The state of the Incas was clothed with a sacred character, since their highest authority, the Sapa Inca, was considered a descendant of the divinity that ruled the world in the Inca conception. The Inca was practically a god, so his will was respected by the entire nation, or at least it was intended.

This multinational imperial state increased its dominance through military conquests and diplomatic treaties that did not always end in bloodshed. The idealistic justification that the Incas attributed to their expansionist need was rooted in the conception that they had of themselves when building "a propaganda apparatus and a 'history' in which they appeared as the organizing people of the Andean world, thanks to whose wisdom they removed it chaos" (Espinoza Soriano, 1997), but the practical reality that forced them to conquer and annex new territories was another.

The Incas practiced a system of succession of power called "correinado". The heir to the throne was chosen from among the Inca's children, although not necessarily from the *coya* or main wife, but "it was enough to have one of the Inca elite as a mother to become an Inca" (Regalado de Hurtado, 1996) and the chosen one, upon reaching the necessary age "had the opportunity to prove himself as a co-emperor" (Kulmar, 2010) and depending on the demonstrated abilities he was confirmed as the next emperor or alienated from the possibility of acquiring such a title, for what "the correinado system did not imply a binding obligation with the person chosen for the succession in command" (Rostorowski, 2001). Once the new Inca assumed the throne, the previous one did not inherit land or wealth since these were made available to his *panaca*, which was the royal family of the Inca. That is to say, the new Inca had the need to conquer new lands and wealth in order to build his own heritage, that was one of the main causes of the enormous need to expand the Inca territory on behalf of the Inca ruler of the day, which also contributes to the legitimacy of the sectors of power since "the prestige of culture and power are closely linked. Every victorious war favors cultural prestige" (Aron, 1981).

In the aspect referred to the succession, the Incas configured a system that mixed elements of the traditional and charismatic form of domination mentioned by Weber. The Inca system of succession greatly corrects the main



weaknesses of the two types of domination mentioned. The Inca rulers are sacred because they are children of divinity, that is, elements of traditional domination are presented while the state institution is venerated with a sacred character and it is understood that their order is closely related to the understanding of the cosmos and the order of the world. However, it is inevitable that the charisma and efficiency of the Inca play an important role in the approval that he would receive from his subjects, and on a larger scale, of the legitimacy of the system.

The Inca is understood as a sacred and charismatic ruler, but that is not why he is exempt from all criticism. Huiracocha's case is a perfect example; Since this Inca, when fleeing from Cuzco, the capital of the Inca empire, due to the threat of the rival Chanca society, fell into enormous disrepute, and although he himself had appointed Inca Urco as the new ruler, his own children and captains were opposed such a decision (Hernández Astete, 2012). From this particular scenario, it can be concluded that faith in the Inca was not blind, but was open to questioning, which means that its efficiency was put to the test. In addition, one of the main risks of traditional domination is that an incompetent person rises to power because the institution "so orders it", and this incompetence is going to capitalize on measures so inefficient that they end up questioning the population towards the legitimacy of the system and subsequent uprising. At the other extreme of this type of domination, there is a risk that someone who does have sufficient capacities for the position, but who does not have the "blessing of the institutions", will rise to power; in short, a capable but illegitimate ruler. Can then find an intermediate point in which the ruler is skilled and also has characteristics that do not threaten the profile of legitimate ruler that the institutions required? It seems that the correinado system of the Incas succeeded, or at least came very close.

This system was configured in such a way that the Inca was a person blessed by the institutions inasmuch as he was a descendant of another Inca, son of the divinity, and he was also a person capable enough to exercise the position after having approved the stage of the correinado. In this regard, the fact that the notion of legitimate or illegitimate child does not exist helped a lot, since it greatly expanded the range of possibilities among all the Inca's offspring.

This ability that is so much alluded to by the Inca to maintain a good government had to be capitalized on an unrestricted respect for the laws and a dignified lifestyle for the people.

In the case of the laws, being a society without writing, they do not have a specific or highly elaborated legal body. Jorge Basadre (1936), one of the first researchers on this issue, mentions that in this type of society the laws are disseminated through phrases or words that are easy to remember and internalize in people's memory, in the case of the Incas these phrases they would have been the emblematic "ama sua", "ama llulla", "ama qella" (Don't be a thief, don't be a liar and don't be lazy, respectively). Although ultimately there should have been more sayings that have served as legal propaganda.

The laws were obviously not the same for everyone, they were more drastic for those who were lower in the pyramid of social stratification; In addition, the Incas had the policy of respecting the customs of the peoples they conquered, so that the notions of justice of these peoples could intermingle with those of the Incas and result in a not so uniform law throughout the Inca empire. Hence, we speak of Inca rights instead of Inca law.

With regard to crimes, its conception was much more complex than it appeared, since a crime did not simply mean the violation of a legal body, but mainly an attack against the very sacred order of the world and a challenge to the divinities that govern the universe. If the laws find their origin in a divinity, then the laws are themselves divine, and in a society where religion has as much power as Inca society, this did nothing but strengthen the coercive action of the laws considerably. All this would end up leading to lower rates of violation of the laws, Franklin Pease (1971) mentions in this regard that "It is not surprising then that the rebellion against the state was severely punished, since it meant the violation of the fundamental and sacred order." This constitutes another important indicator that a society views the system in which it operates as legitimate.

But all this ideological conception about the divinities and the sacred order of things would not find, or at least would hinder its pragmatic acceptance if hunger and misery were present in society. The Incas knew how to sustain a redistribution system capable of storing resources to support the sectors of society that were not directly engaged in production (such as the aristocracy, specialized artisans, the disabled, among others).

For this purpose, they had the good sense not to despise the technological achievements of the societies they conquered, but to acquire and perfect them as far as possible. An example is the construction of platforms in places with steep slopes that were able to expand their agricultural production so much (Lumbreras, 1969). But it is necessary to place special emphasis on the vision and administration that they handled over the available

workforce. Work was the main form of subsistence in Inca society under its elemental forms of: *ayni* (reciprocal work between relatives), *minka* (work for the benefit of the community as a whole) and *mita* (work for the state in the form of tax). Of particular interest are the first and last forms mentioned.

In the case of the *ayni*, not having enough resources to carry out daily tasks, such as harvesting or repairing a house, was not a serious problem because only one member of the family network groups had to be used (*ayllu*) to borrow their labor and thus get out of the complications that it presents. Of course, the benefactor would ask for the same benefit when he needed it.

If a person received help and, in the future, refused to return it, then no member of the *ayllu* would ever come to their aid again, for this reason Waldemar Espinoza (2010) states that not returning the work received was practically condemning themselves to begging, because before in any eventuality, help could not be received from family members who, in a society without currency to hire labor, was so important. In other words, at the family or *ayllu* level, work was so internalized in everyday life to the point of being understood as a fundamental activity of social life.

In the case of the *mita*, this work was carried out on state lands and mines, and even here the system was configured in such a way that taxpayers do not pay their taxes with reluctance or resentment towards the state; On the contrary, work for it with enthusiasm and satisfaction. This is because, during *mita* seasons, workers received food and *chicha* (a very important drink in this society) from the state so they did not have to spend their own food reserves that ended up being a "savings" ; In addition, the tasks were accompanied by humorous celebrations that were at the expense of the state and that did nothing more than fan the spirits of the workers, and of course, the most efficient were rewarded even with textiles (an important distinctive in this society) and women.

It is also necessary to mention that the social stratification itself allowed the accumulation of production surpluses for certain important figures, but these were not viewed with envy or suspicion, but with prestige since their wealth was destined to be redistributed in times of crisis. For this reason, the one who had the most was well considered, because he would be the one who would help the population the most in difficult times.

Obviously, the lands for these privileged classes and the common population were managed intelligently enough to leave no one without the possibility of working for a living. Hence Kevin Harris (2007) mentions that "once a

community had enough land to support itself, the rest was turned over to the state."

And to this configuration of work must be added the fact that the Incas, when conquering new peoples, not only learned from what they excelled at, but also taught them to correct what they faltered in. For this reason, "every conquest was accompanied by a teaching process aimed at learning the proper construction of houses, the cultivation of the land, and the use of water from the planning of ditches and irrigation systems" (Vargas Callejas, 2001).

It is then plausible to think that the entire empire benefited from the productive tools collected by the Incas, and this added to the ideology of work that they spread, represented an increase in production at a rate sufficient to offer a decent life to the common population, attacking thus any ghost of illegitimacy of the system that could be related to inefficiencies in the administration of resources by the Inca state.

Finally, I would like to mention a last notion of legitimacy, that of Nicolás Fleet (2007), who argues that:

Legitimacy allows us to understand how it is possible that, despite conflict and domination, that is, the imposition of particular interests, the social order remains valid for its members, who by submitting to it give legitimacy to the inequalities and asymmetries that such order constitutes and to the mandates that flow from it.

It is clear that inequalities existed in Inca society and the accumulation of wealth was allowed for a few while it was a conception even impossible to imagine for others; even so, the administrative measures that were handled in the system and the economic results achieved; In addition to the complex ideological apparatus that served as a support, they allowed to build a society where these inequalities were not seen as something unfair, but rather the consequences of a divine order and an authoritarian system that could justify its position in power, both ideologically and pragmatically. What a different vision from the one that some chroniclers who, when they began to write about the Incas, tried to make them look like tyrants who were erected under an illegitimate system to try to justify the imposition of Spanish order on the Inca (Morong Reyes & Brangier Peñailillo, 2019).

#### IV. DISCUSSION

It is necessary to deal with a fairly important and controversial subject. When the Spanish conquerors arrived in the Andean lands, there were certain tribes dominated by the Incas who joined the Spaniards to defeat the Incas. Is it conceivable that in a system of domination

considered "legitimate", the dominated themselves are one of the sectors that promote the fall of the government system? The answer is definitely negative.

History has shown that great social uprisings occur precisely because there is an important sector (it can also be called social class) that does not consider the government system legitimate for various reasons. In that case, what did the Cañaris, Chachapoyas, Huancas and other tribes that supported the Spanish consider illegitimate? At this point it is necessary to make a parenthesis. Current studies show that the main factor that led to the fall of the Incas was neither the betrayals received, nor the arms superiority of the Spaniards, but the diseases brought by them.

But this does not mean that the betrayal of various tribes is not a symptom of illegitimacy of the system, because it is, even if it were not so decisive in the fall of the government. In the case of illegitimacy, intentions and perception matter more than the final result, and in this case, the intention of those tribes was ultimately to overthrow the Incas. This is where the first moment of illegitimacy in the Inca empire is recognized, and presumably this was due to a lack of social and ideological cohesion.

The Incas did not precisely make an attempt to unify the peoples they dominated, their main mode of ideological submission was to impose their own god, the sun god, as the main divinity and otherwise they allowed them to continue with their other traditions. To what extent does diversity influence the legitimacy or illegitimacy of the system? Is the conqueror's system that imposes his worldview on the dominated more legitimate? Or is it the one who respects the diversity of the people he dominates? It follows from the Inca experience that none of the above questions can by itself constitute a definitive answer.

Cultural diversity is very important, especially because if there is an attempt to violently and arbitrarily impose a very different culture on another, it cannot be expected that there will be a peaceful symbiosis, but on the contrary, there will be constant conflicts that will not do more than illegitimate all types of government. The different revolutionary movements of the XVII century in Peru led by mixed races and indigenous people against the Spanish attest to that. But we also see that the lack of social cohesion fostered by the Incas was precisely what led other tribes to betray them. And here it is necessary to emphasize a fairly important detail, not all kinds of cultural "diversity" should be understood equally. There is the possibility of having different cultures under the same system of domination and this does not automatically make it illegitimate, what does make it so is the

contradiction of ideas and values between these different cultures compared to the system of domination under which they live. It is precisely the contradictions that make diversity become illegitimate, and not diversity itself.

In the case of the Incas; The Cañaris, Chachapoyas, Huancas and other tribes, both because of the violent conquest they suffered, and because of the enormous difference in the way of life they practiced in front of the Incas, there was a permanent contradiction that the Inca government system could not recognize, that was precisely one of the main legitimacy problems that can be recognized in this vast empire.

## V. CONCLUSION

The scope of this paper is conservative compared to the multiple perspectives from which the issue of the legitimacy of the Inca system can be approached. The further disaggregation of the issue, the understanding is probably also more enriching, as long as an isolated element is not taken as a generalizer of the system, but is studied according to its interrelation with other elements. Many elements are missing to analyze, such as the establishment of "*mitimaes*", the policy of maintaining the prestige of conquered elite rulers or perhaps the distribution of "*tupus*" of different size but equivalent productivity and its consequences on the legitimacy of the Inca system under the optics of the dominated, among others. But the general idea that is intended to be outlined is not necessarily summarized in a basic sentence such as "it was a legitimate system" or "it was not a legitimate system", rather it is a call to understand the elements that could validate the Inca system in its development context and in what moment of human evolution these elements were distorted and ended up leading to the much-convulsed Latin American society of the XXI century. Many attempts to explain the contemporary situation argue that human societies evolved in such or such a way and therefore we must understand it from such or such a perspective, but the reality is that we still do not fully understand such evolution and that is where the sciences dedicated to understanding and reconstruction of the social evolutionary process can contribute so much, not only to serve as empirical evidence for some explanations that try to understand social behavior, but also to classify other highly dissociated explanations of reality as obsolete. Whatever the case, the understanding of the past will always be fundamental for the understanding of the present and the company of projection towards the future.

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# The Effect of Marketing Culture Aspects of Healthcare Care on Marketing Creativity

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**Abstract**— *The main purpose of this study is to analysis the impact of marketing culture aspects of healthcare on marketing creativity. The research was conducted at healthcare sectors in Kurdistan region of Iraq. The researchers employed quantitative research method via using a survey to measure the current study. However, the researchers were able to gather 161 completed questionnaires. The researchers applied hierarchal multiple regression analysis and Sobel test to measure the current study; the findings revealed. The findings proved that there is a positive and significant direct and indirect relationship between cultural value and cultural satisfaction as marketing culture aspects and marketing creativity, moreover cultural experience has a positive and significant mediating role between Cultural value as marketing culture aspect and marketing experience. However, a key element in improving patient-endorsed healthcare systems is an emphasis on cost savings and increased quality, as well as differentiated industry. This are achievable with the acquisition of new technology and well-trained and driven workers who can use their expertise for the good of society in a way that carves out a distinct market that rivals can seldom replicate or copy at a high cost.*

**Keywords**— *Healthcare, Marketing culture, Cultural value, Cultural satisfaction, Kurdistan region of Iraq.*

## I. INTRODUCTION

Regardless of the nature of organization, current organizations face various environmental conditions, which are characterized by those ones such as their rapid change that posed many challenges on these organizations. In order to adapt to these challenges in a scientific and organized way, the organization has to cope with a new philosophy. Cultural philosophy of marketing is an example that can be adapted to the philosophy mapping of management of these organizations (Mkhize & Ellis, 2020). It will provide the most important tools to face new environmental conditions. This philosophy has an impact on the profitability of organizations; it is also regarded as one of the leading economic and management philosophies. It calls organizations to adopt an organizational culture. It also encourages ethical practices and activities designed to enhance their competitiveness (Joshi & Dhar, 2020). At the

same time, practicing activities across different levels of the organization aim to provide an exchange marketing knowledge, and then it will get a collective response from it. As a result, there will be a unified goal for all sections and individuals in the organization providing its customers a continuous and superior value. Moreover, it offers a high capacity to adapt and deal with achieving change and transformation through the fulfillment of effective marketing of organizations. In this sense, due to the complicated and rapid changes in marketing, market management puts a greater emphasis on exploring and finding customers' needs and desires (Carah & Brodmerkel, 2021). It also offers products that are different from what competitors show about their competitive features. For example, if an organization could accomplish this marketing process satisfactorily, as well as focusing on a customer, it leads to an increase in marketing innovation



through planned and achieved goals. Based on the aforementioned importance, this research has been conducted to encompass these subjects and show their key roles in performing studies organizations that run at hospitals in the Kurdistan region of Iraq (Anwar & Balcioğlu, 2016).

The current study sheds light on both marketing cultural dimensions and their effectiveness that have been employed depending on elements of marketing, inventory through building conceptual and field to know the link between marketing culture and elements of innovative marketing, in addition to analyzing the relationship and abstract effects on these dimensions (Möller et al. 2020). As we can see, contemporary experiences need to accept organizational culture at the same time. These simultaneous experiences make good use of marketing service firms and support them. Proponents of this approach agree that organizational culture plays an important role in commercializing services. The provision and simultaneous use of services, including in-person meetings, will increase the physical and mental integrity of employees and customers (Ali, 2020). In addition to that, Chatterjee & Kar, (2020) said that the culture of marketing refers to fashions and political behaviors and a timely recipe. The same culture guides employees to challenging behaviors, and the importance of the organization is to glance at marketing and conduct marketing activities. On the other hand, lately, Anwar, (2017) and other researchers and professionals have paid more attention to the fact that they can make cultural services organizational and highly regulated marketing patterns.

Based on "organizational culture", the "marketing culture" can be defined as "a more efficient and effective organizational culture in creating employee behavior, giving exceptional value to buyers of corporate assets and enabling exceptional business results" (Al-Dmour et al. 2020). In addition, Geiger & Kjellberg, (2021) defined different concepts of culture as attitudes and values of language, customs and manners, technology and material culture, social organizations, aesthetics and religion. Sheth, (2020) has also concluded that global marketing has influenced the cultures of nations and plays an important role in the emergence of global culture. There has been much discussion and debate over the fact that marketing strategies are not an obstacle to the growth of national culture since people act as a great filter. Berger et al. (2020), a well-known marketing expert, has argued that marketing is worthwhile with understanding and appreciating the values that customers are looking for. This, in turn, affects organizations to create and integrate the value of the relationship. Therefore, marketing guides are designed to understand the buyers' needs and offer competitors'

suggestions. Thus, it is very important to create superior communication in organizations. According to Ali, (2021), self-knowledge is a source of awesome management, which with knowledge and awareness enables the people present in the company to extract the maximum of all available resources for it. Managing knowledge and awareness by presenting a pre-identifier and coordinated work, to enhance and transform resources into capabilities, plays an excellent role. In the world, when a global competition is increasingly occurring it brings about loyal customers. In order to create these customers through the excellent quality of service and customer satisfaction, it is important to take advantage of the advancement and prosperity of service companies. Having an organization that has satisfied employees will also increase revenue, reduce costs, and provide customer satisfaction (Fields et al. 2021). Anwar, (2017) state that the general idea of marketing, in turn, is believed to be as the key to achieving organizational consistency, such as the ratio of market and profitability, through communication with the determination of needs and desires. Furthermore, it will give you a satisfactory deal, which will have the most impact on the competitor.

According to Van Huy et al. (2020), innovation is a key element for the success of industrial companies. Innovation is about the ability to participate in innovation. This means introducing new processes, products, services, new marketing methods or ideas to improve commercial practices in internal or external business organizations. Van et al. (2020), the link between market orientation and innovation business culture, as well as the function of the name of the trade is evident. They provide the necessary backgrounds to enhance our understanding of market-based performance orientations and cultural searches. These factors contribute to the development and management of special models. García-Granero et al. (2020) defined marketing innovation as "the introduction of a new marketing method that involves significant changes in product design or packaging, product placement, product promotion or determination of the price ". These innovations are implemented by manufacturers under the influence of the introduction of a new or significantly modified marketing concept or strategy. Marketing innovation, for Anwar, (2016) is "new marketing techniques" that relate to strategic organizational behaviors and models. Charoensukmongkol, (202) suggested that marketing innovation is about making new methods. To created and connected communication and give value to buyers and manage affiliation with buyers. According to Anwar & Ghafoor, (2017), higher education graduates are trained to advance science and knowledge about the effects of the organization. For example, the relationship between creativity and innovation, marketing practices, or creativity

or innovation and the advancement of the organization, makes peace with the importance of these contradictions (Bejtkovský & Copca, 2020).

## II. LITERATURE REVIEW

Ali, (2021) conducted empirical investigation of the connection between the marketing culture of British tourism companies and customer loyalty. The sample selected by the UK-based Association of Hotels and Tourism included in the FAME CD-ROM database. To create the example sketch, two sample criteria were used: companies must be hotel or travel manager and have at least 500 employees. Using this sampling scheme, 250 companies were selected through a stratified random sampling process. This study uses multiple confirmatory regressions. The results showed a moderately strong relationship between marketing culture and customer loyalty. Finally, the implications of the results for tourism managers and the modalities for future research are discussed. Anwar, (2017) reviewed the relationship between two focal constructs in the debate: market orientation and product innovation. 194 small businesses in their sample had been in business for 28 years, employed 267 people and had annual sales of \$ 51 million. About 35% of small businesses used mass production. The remaining 65% used tailor-made production technologies for key informants who participated in the survey. 32% had a marketing title and 68% had a non-marketing shotgun. This study used multiple regression models. The authors examined the relationship between two key constructs in the debate: market orientation and product innovation.

Bejtkovský & Copca, (2020) studied the relationship between Market-Oriented and Organizational Culture, sample was 1100 supervisors in 1100 hierarchical cultures at the strategic commerce unit from five distinct industries in Germany, they guaranteed the respondents' skill before the mailing of directing a phone, distinguishing proof of key witnesses on the premise of addresses got from a business supplier. They focused on the key sources included general directors, marketing administrators, and supervisors from other utilitarian zones additionally used the chi-square test. The results show that a market-oriented culture indirectly influences financial performance through market performance and that this relationship is stronger in a very dynamic market. Vlačić, et al. (2021) investigated the level of market culture of the EU individual through the websites of National Tourism Organizations (NTOs) in order to achieve the latest positioning for the EU countries based on the degree of commercialization of the culture, also used the Balanced Scorecard approach, the Coincidence coefficients of Kendal and the analysis of the non-parametric

bidirectional variance of Friedman (Anwar & Qadir, 2017). Demir et al. (2020) focused on what Singapore organizations neglected when they were addressing knowledge management. Furthermore, the work involves collecting, organizing and subdividing information, using both univariate and multivariate measurable tests of the information collected. The result showed that knowledge management should consider not only the technological aspects of the implementation, but also the cultural, leadership and contextual aspects of an organization.

Markova et al. (2020) investigated the relationships between organizational cultures. Business environment, business strategy and functional strategies are rarely explored from a holistic perspective. The food industry contributes around 25% of GDP and is important in terms of its importance to the economy. Therefore, it recognizes the multilevel effect of cultural orientation - taking into account the functioning of a rational model that combines cultural orientation, business conditions, organizational strategy, functional strategies and performance - which has been proven experimentally. Abdullah et al. (2017) measured the relationship between market orientation and performance using data from 201 international hotels and used multiple regressions. The results show that market orientation is critically correlated with performance metrics - quality of service, consumer loyalty, and employee satisfaction and execution metrics - population, gross operating margin and market share. In particular, the investigation revealed that the immediate effect of market orientation is to stimulate innovation, thus improving the application of judgment, thereby improving the achievement of objectives.

Mesfin et al. (2017) attempted to seek and determine the market orientation and marketing culture of all employees in organizations, to determine the extent to which other members of an organization support or hinder the proper implementation of the marketing concept. A meeting of central assemblies including all staff was conducted in a public library service. A total of eleven meetings of the center took place in nine weeks with 165 stakeholders. A semi-structured approach focused on key issues, such as the role of marketing, the different elements of the marketing mix and the impact of the marketing strategy used. The results showed that while all regions inside this association are focused on marketing, there are different elucidations of marketing and how it ought to be executed. In addition, exploration identified several components that could be relevant to the effective implementation of the marketing concept in public libraries (Anwar, 2017).

Rasulev et al. (2020) mentioned three research questions: (1) Why are some industrial companies more innovative

than others? (2) What influence does innovation have on business development? (3) Does the relationship between innovativeness and business performance depend on the environmental context? The sample of 1000 companies with annual sales of over \$ 100 million with an identifiable marketing manager purchased by Dun & Bradstreet Information Services, also, factor analysis models have used. Be that as it may, they draw on different hypothetical points of view to create theories that propose market orientation, entrepreneurial orientation, and learning orientation as key predecessors to create, and additionally an immediate connection amongst ingenuity and business execution. A model is formulated and tried that looks at these connections when all is said in done and with regards to fluctuating business sector turbulence. Discoveries affirm the legitimacy of the model and bear the cost of different bits of knowledge on the part of market turbulence in the proposed relationships. Lastly, the implications are offered on the antecedents and consequences of organizational innovativeness (Darvishmotevali et al. 2020). Andavar & Ali, (2020) evaluated the measurement of product innovation as opposed to the self-reported measures used in innovation research. The study used 152 rose breeders as a sample; To estimate the coefficients in the equation system, ordinary least squares regression (OLS) was used. The results of the survey showed that the owners' innovation capacity was steeped in all the variables of the model and had a positive impact on market orientation, innovation and performance. Another interesting result of exploration is that knowing the customer market has a positive or negative impact on product innovation, depending on whether the creativity of the owner of the new product domain is weak or strong. Chen, (2020) examined a structure in an expanded model of competing values of corporate culture and focused on how organizational culture, market orientation and innovation influence the performance of companies competing in the business- to-business markets. For individual site meetings, spot checks were selected by companies to provide samples of companies based in that country and in the city in which the meetings took place and were exchanged through the country's real trading. The survey used a regression model. The results showed significant differences between countries in the media of all variables studied, and these differences generally reflect the characteristics of national cultures (Hameed & Anwar, 2018).

Liu et al. (2020) studied the potential impact of service quality, interpersonal relationships, selling task, organization, internal communication, and innovativeness on marketing culture through the use of Webster's standard marketing culture instrument. The above hypotheses have been examined on the basis of the information provided by

the Frontline hotel staff in a city in western Turkey. The study area included six five-star hotels with over 1,800 rooms and thirteen four-star hotels with over 1,800 rooms. In the spring of 2001, 750 observations were distributed to Frontline employees. The measurements were subjected to a confirmation factorial analysis. The results showed that the interpersonal relationship; Sales activities, internal communication and innovation have a significant positive impact on the marketing culture, while the quality of the service and organization have no significant impact on the marketing culture. In addition, the results of the confirmatory factor analysis of the six-factor structure have further lent credibility to the marketing culture scale by suppressing various elements of each dimension, excluding innovation (Grier & Poole, 2020). Mkhize & Ellis, (2020) investigated alternative models contain different behavioral and cultural behaviors with a causal relationship. A questionnaire was sent to the executive directors of the 1958 Social Administration, group support or artistic organizations in Toronto and Montreal (Canada), as well as structural equation modeling (SEM) general adaptation of each model and the importance of individual relationships in each model. The results showed that a positive relationship between market-oriented behavior and organizational performance is mediated by a market-oriented culture. The survey contributes to the understanding of the hypothetical relationship between culture and market-oriented behavior in non-profit organizations, as well as to administrative procedures aimed at bringing market orientation to this department.

Joshi & Dhar, (2020) evaluated the conceptualization and empirically tested a model that combines different kinds of strategic orientation and market forces, through organizational learning with revolutionary innovations and business performance. They got the sample as takes after: First, they acquired a framework for testing 2,260 brands of consumer solid and unused products, which were generally used in 48 classifications by the China Marketing and Media Study of Sino-Monitor International Company (2000). Second, they used a stratified sampling test to select scores for review. They isolated the brands in each article class in two sessions on condition of their market share. The Annual General Meeting comprised the 10 highest-priced brands. The second meeting included the remaining brands (Anwar & Balcioglu, 2016). They chose no less than 3 marks aimlessly from each brand gather in every item classification, for an aggregate of 150 and 250 brands from the first and second gatherings, respectively; as well as they used structural equation modeling. The results show that market orientation fosters innovation that uses advanced technologies and offers greater benefits to traditional customers (ie technology-based innovations), but inhibits

innovation that targets emerging market segments (for example, market-based innovation). Möller et al. (2020) studied the relationship between learning orientation (LO), market orientation (MO), Human Resources Practices (HRP), innovation and its connection with the performance of organizations. The aim was to demonstrate that human resources and innovation are important mechanisms for conveying the benefits of LO and MO in performance results. Based on extensive literature, a model of relationships is developed and tested empirically using data collected from 220 organizations. Data analyzed by modeling structural equations and / or modeling paths (Anwar, 2017). The essential point is to investigate the direct, indirect and aggregated effects of LO and MO on the results of the implementation of human resources and innovation (administrative, process innovation and planned product) as an intermediary. The study deliberately follows the effects of each factor to identify the effects and deviant effects that have occurred. Results HRP are one of the main mechanisms for transferring the benefits of LO and MO. In some models, this is even more important than innovation. The results also suggest that LO should be considered as an investigation, while MO is the interface between investigation and abuse and, ultimately, human resources and innovation must be seen as exploitation or implementation problems.

### Research Model

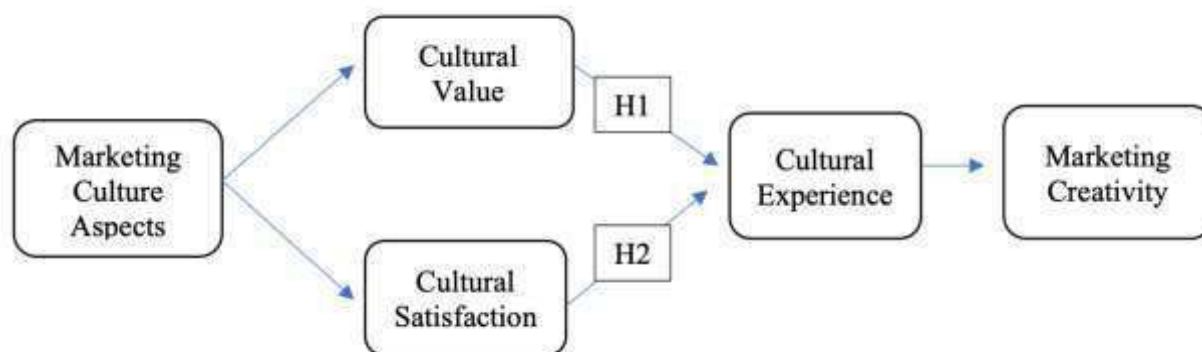


Fig.1: Research Model

### Research Hypotheses

H1: Cultural experience mediates Cultural value as marketing culture aspect with marketing creativity.

H2: Cultural experience mediates Cultural satisfaction as marketing culture aspect with marketing creativity.

Table 1- KMO and Bartlett Sphericity Test of Self-rating Items

Factors	N of items	n	KMO	Bartlett test	
				Chi-Square	Sig
Cultural value as marketing culture	13	161	.667	2.071	.000



Cultural satisfaction as marketing culture	14	161			
Marketing creativity	14	161			
Cultural experience	13	161			

As we can see in table (1), the result of KMO for all independent variables (cultural value as marketing culture, cultural satisfaction as a marketing culture), cultural experience as mediator and marketing creativity as

dependent variable  $r$ ; is .667 which is higher than .001 this indicates that the sample size used for the current study was more than adequate. Furthermore, the result of Chi-Square is 2155.2 with the significant level .000.

Table 2: Reliability analysis

Variables	N of items	n	Cronbach's Alpha
Cultural value as marketing culture	13	161	.751
Cultural satisfaction as marketing culture	14	161	.762
Marketing creativity	14	161	.781
Cultural experience	14	161	.731

As seen in table (2), the reliability analysis for 55 items used to measure the influence of independent variables (cultural value as marketing culture, cultural satisfaction as a marketing culture), and marketing creativity as dependent variable also cultural experience as mediator factor. The above 55 questions were distributed as follow; 13 items for Cultural value as marketing culture, 14 items for Cultural satisfaction as marketing culture, 14 items for Marketing creativity, and 14 items for Cultural experience. The researchers applied reliability analysis to find out the reliability for each factor, the findings revealed as follow: as for Cultural value as marketing culture was found the Alpha to be .751 with the sample size of 161 for 13 questions which indicated that all 13 questions used to

measure Cultural value as marketing culture were reliable for the current study, as for Cultural satisfaction as marketing culture was found the Alpha to be .762 with the sample size of 161 for 14 questions which indicated that all 14 questions used to measure Cultural satisfaction as marketing culture were reliable for the current study, as for Marketing creativity was found the Alpha to be .781 with the sample size of 161 for 14 questions which indicated that all 14 questions used to measure Marketing creativity were reliable for the current study, and as for Cultural experience was found the Alpha to be .731 with the sample size of 161 for 14 questions which indicated that all 14 questions used to measure Cultural experience were reliable for the current study.

Table 3: Correlation Analysis

Correlations					
		Cultural value	Cultural satisfaction	Marketing creativity	Cultural experience
Cultural value	Pearson Correlation	1			
	Sig. (2-tailed)				
	N	161			
Cultural satisfaction	Pearson Correlation	.612**	1		
	Sig. (2-tailed)	.000			
	N	161	161		
Marketing creativity	Pearson Correlation	.631**	.628**	1	
	Sig. (2-tailed)	.000	.000		



	N	161	161	161	
Cultural experience	Pearson Correlation	.578**	.602**	.639**	1
	Sig. (2-tailed)	.000	.001	.000	
	N	161	161	161	161
**. Correlation is significant at the 0.01 level (2-tailed).					

As it can be seen in table (3), the correlation analysis between Cultural value as marketing culture, Cultural satisfaction as marketing culture, and Marketing creativity as dependent variable also Cultural experience as mediator factor. The finding revealed that the value of Pearson correlation ( $r = .578^{**}$ ,  $p < 0.01$ ), between Cultural value as marketing culture and Marketing creativity this indicated that there is positive and strong correlation between Cultural value as marketing culture and Marketing creativity, the value of Pearson correlation ( $r = .602^{**}$ ,  $p < 0.01$ ), between Cultural satisfaction as marketing culture and Marketing

creativity this indicated that there is positive and strong correlation between Cultural satisfaction as marketing culture and Marketing creativity, and the value of Pearson correlation ( $r = .639^{**}$ ,  $p < 0.01$ ), between Cultural experience and Marketing creativity this indicated that there is positive and strong correlation between Cultural experience and Marketing creativity,

H1: Cultural experience mediates Cultural value as marketing culture aspect with marketing creativity.

Table 4-Hierarchal Multiple Regression

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.101	.2231		5.661	.000
	Cultural value	.632	.022	.637	3.522	.000
2	(Constant)	1.211	.189		2.774	.000
	Cultural value	.644	.087	.647	1.822	.001
	Cultural experience	.669	.036	.672	1.252	.000
a. Dependent Variable: Marketing creativity						

Table (4), demonstrates a hierarchal multiple regression analysis to investigate first research hypothesis which stated that Cultural experience mediates Cultural value as marketing culture aspect with marketing creativity. Concerning model (1) the direct relationship between Cultural value as marketing culture aspect and marketing creativity, the value of  $B = .632$ , the value of  $Beta = .637$  with  $P\text{-value} = .000$  this indicated that there is a significant and positive relationship between Cultural value as marketing culture aspect and marketing creativity. As for model (2) which applied multiple regression analysis to find both Cultural value as marketing culture aspect as independent factor and Cultural experience as a mediator

factor with marketing creativity as dependent factor, the findings showed that the value of  $B = .644$ , the value of  $Beta = .647$  with  $P\text{-value} .001$  as indirect relationship between Cultural value as marketing culture aspect and marketing creativity, on the other hand, the value of  $B = .669$ , the value of  $Beta = .672$  with  $P\text{-value} .000$  as mediation between Cultural experience and marketing creativity. The findings proved that there is a positive and significant direct and indirect relationship between Cultural value as marketing culture aspect and marketing creativity, moreover cultural experience has a positive and significant mediating role between Cultural value as marketing culture aspect and marketing experience.

Table 5: Sobel Test

Input:		Test statistic:	Std. Error:	p-value:
a	.644	Sobel test: 6.87681495	0.06265052	0
b	.669	Aroian test: 6.86823789	0.06272875	0
s <sub>a</sub>	.087	Goodman test: 6.88542422	0.06257218	0
s <sub>b</sub>	.036	Reset all	Calculate	

P-value is significant at level 0.005

Table (5), illustrates the findings of Sobel test to find the mediation analysis, the result demonstrates the direct relationship between Cultural value as marketing culture aspect and marketing creativity, P-value = .0002 this indicated that there is a significant and positive direct relationship between Cultural value as marketing culture aspect and marketing creativity. Furthermore, P-value is .000 as indirect relationship between Cultural value as marketing culture aspect and marketing creativity.

Moreover, the results proved that there is a positive and significant direct and indirect relationship between Cultural value as marketing culture aspect and marketing creativity, moreover cultural experience has a positive and significant mediating role between Cultural value as marketing culture aspect and marketing creativity.

H2: Cultural experience mediates Cultural satisfaction as marketing culture aspect with marketing creativity.

Table 6: Hierarchal Multiple Regression

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.881	.1007		4.522	.000
	Cultural satisfaction	.522	.022	.526	3.552	.000
2	(Constant)	1.121	.139		2.552	.000
	Cultural satisfaction	.578	.028	.581	2.552	.000
	Cultural experience	.539	.083	.542	2.991	.000
a. Dependent Variable: Marketing creativity						

Table (6), demonstrates a hierarchal multiple regression analysis to investigate second research hypothesis which stated that Cultural experience mediates Cultural satisfaction as marketing culture aspect with marketing creativity. Concerning model (1) the direct relationship between Cultural satisfaction as marketing culture aspect and marketing creativity, the value of B = .522, the value of Beta = .526 with P-value = .000 this indicated that there is a significant and positive relationship between Cultural satisfaction as marketing culture aspect and marketing creativity. As for model (2) which applied multiple

regression analysis to find both Cultural satisfaction as marketing culture aspect as independent factor and Cultural experience as a mediator factor with marketing creativity as dependent factor, the findings showed that the value of B = .578, the value of Beta = .581 with P-value .001 as indirect relationship between Cultural satisfaction as marketing culture aspect and marketing creativity, on the other hand, the value of B = .539, the value of Beta = .542 with P-value .000 as mediation between Cultural experience and marketing creativity. The findings proved that there is a positive and significant direct and indirect relationship

between Cultural satisfaction as marketing culture aspect and marketing creativity, moreover cultural experience has a positive and significant mediating role between Cultural

satisfaction as marketing culture aspect and marketing experience.

Table 7: Sobel Test

Input:		Test statistic:	Std. Error:	p-value:
a	.578	Sobel test: 6.19467801	0.05029188	0
b	.539	Aroian test: 6.18807457	0.05034555	0
s <sub>a</sub>	.028	Goodman test: 6.20130264	0.05023815	0
s <sub>b</sub>	.083	Reset all	Calculate	

P-value is significant at level 0.005

Table (7), illustrates the findings of Sobel test to find the mediation analysis, the result demonstrates the direct relationship between Cultural satisfaction as marketing culture aspect and marketing creativity, P-value = .000 this indicated that there is a significant and positive direct relationship between Cultural satisfaction as marketing culture aspect and marketing creativity. Furthermore, P-value is .000 as indirect relationship between Cultural satisfaction as marketing culture aspect and marketing creativity. Moreover, the results proved that there is a positive and significant direct and indirect relationship between Cultural satisfaction as marketing culture aspect and marketing creativity, moreover cultural experience has a positive and significant mediating role between Cultural satisfaction as marketing culture aspect and marketing creativity.

#### IV. CONCLUSIONS

Healthcare providers are enslaved by the immense pressures of lowering treatment prices and rising service quality because most of them are reluctant to invest in the ever-changing innovations that aim to do so. Healthcare providers' ability to work successfully in Kurdistan region of Iraq is limited by their limited scale, patients' low knowledge and refusal to try new things, inadequate skills and resource base, rapid technical advances, and failure to transfer strategic grounds to their areas of power. Focusing on a certain geographic area of healthcare increases providers' experience and specialization, resulting in a sustained competitive advantage or a long-term advantage that competitors will find impossible to duplicate. According to the Economics rule of supply and demand, such knowledge and specialization should focus on the expense of treatments and the level of service provided. The researchers applied hierarchal multiple regression analysis

and Sobel test to measure the current study; the findings revealed that a hierarchal multiple regression analysis to investigate first research hypothesis which stated that Cultural experience mediates Cultural value as marketing culture aspect with marketing creativity. Concerning model (1) the direct relationship between Cultural value as marketing culture aspect and marketing creativity, the value of B = .632, the value of Beta = .637 with P-value = .000 this indicated that there is a significant and positive relationship between Cultural value as marketing culture aspect and marketing creativity. As for model (2) which applied multiple regression analysis to find both Cultural value as marketing culture aspect as independent factor and Cultural experience as a mediator factor with marketing creativity as dependent factor, the findings showed that the value of B = .644, the value of Beta = .647 with P-value .001 as indirect relationship between Cultural value as marketing culture aspect and marketing creativity, on the other hand, the value of B = .669, the value of Beta = .672 with P-value .000 as mediation between Cultural experience and marketing creativity. The findings proved that there is a positive and significant direct and indirect relationship between Cultural value as marketing culture aspect and marketing creativity, moreover cultural experience has a positive and significant mediating role between Cultural value as marketing culture aspect and marketing experience. Moreover, it was found that the direct relationship between Cultural value as marketing culture aspect and marketing creativity, P-value = .0002 this indicated that there is a significant and positive direct relationship between Cultural value as marketing culture aspect and marketing creativity. Furthermore, P-value is .000 as indirect relationship between Cultural value as marketing culture aspect and marketing creativity. Moreover, the results proved that there is a positive and significant direct and indirect relationship between Cultural value as marketing culture aspect and marketing creativity,

moreover cultural experience has a positive and significant mediating role between Cultural value as marketing culture aspect and marketing creativity. On the other hand, the hierarchical multiple regression analysis to investigate second research hypothesis which stated that Cultural experience mediates Cultural satisfaction as marketing culture aspect with marketing creativity. Concerning model (1) the direct relationship between Cultural satisfaction as marketing culture aspect and marketing creativity, the value of  $B = .522$ , the value of  $Beta = .526$  with  $P\text{-value} = .000$  this indicated that there is a significant and positive relationship between Cultural satisfaction as marketing culture aspect and marketing creativity. As for model (2) which applied multiple regression analysis to find both Cultural satisfaction as marketing culture aspect as independent factor and Cultural experience as a mediator factor with marketing creativity as dependent factor, the findings showed that the value of  $B = .578$ , the value of  $Beta = .581$  with  $P\text{-value} = .001$  as indirect relationship between Cultural satisfaction as marketing culture aspect and marketing creativity, on the other hand, the value of  $B = .539$ , the value of  $Beta = .542$  with  $P\text{-value} = .000$  as mediation between Cultural experience and marketing creativity. The findings proved that there is a positive and significant direct and indirect relationship between Cultural satisfaction as marketing culture aspect and marketing creativity, moreover cultural experience has a positive and significant mediating role between Cultural satisfaction as marketing culture aspect and marketing experience. As for Sobel test was found that the direct relationship between Cultural satisfaction as marketing culture aspect and marketing creativity,  $P\text{-value} = .000$  this indicated that there is a significant and positive direct relationship between Cultural satisfaction as marketing culture aspect and marketing creativity. Furthermore,  $P\text{-value} = .000$  as indirect relationship between Cultural satisfaction as marketing culture aspect and marketing creativity. Moreover, the results proved that there is a positive and significant direct and indirect relationship between Cultural satisfaction as marketing culture aspect and marketing creativity, moreover cultural experience has a positive and significant mediating role between Cultural satisfaction as marketing culture aspect and marketing creativity. However, a key element in improving patient-endorsed healthcare systems is an emphasis on cost savings and increased quality, as well as differentiated industry. This are achievable with the acquisition of new technology and well-trained and driven workers who can use their expertise for the good of society in a way that carves out a distinct market that rivals can seldom replicate or copy at a high cost.

The findings suggest that healthcare standardizes service offerings, educates workers, and places a premium on

teamwork. They adjust their prices, recruit local workers, and help with local research and development. The standardizing elements of the initiative are based on the healthcare delivery definition, while the adaptation problems are focused on marketing strategy. This mix of adaptation and standardization is influenced by local culture and leads to the creation of trust and networks, making the offering tangible and straightforward. Formal networks with government, regulators, foreign organisations, physicians, and students concentrate on international problems, while informal networks are embedded in the local context and help to establish the credibility of service providers. As a result, this network expansion has an effect on the firm's trustworthiness and tends to resolve the intangibility and heterogeneity of the service offering. Culture is important for services marketing because it contributes to a deeper understanding of which facets of the offering can be standardized/adapted, as well as the growth of trust and networks that sustain the international process by increasing homogeneity and tangibility.

## V. CONTRIBUTION

To overcome issues of intangibility and heterogeneity of programs, our research contributes to the international services marketing literature by creating a model of internationalization of health services marketing focused on adaptation/standardization, confidence, and network. The research has management ramifications as well. Managers should know that selling people-processing facilities necessitates the creation of local networks in order to achieve confidence and credibility in the local market, as we understand it.

## VI. MANAGERIAL IMPLICATIONS

The following recommendations are boldly made in the light of the preceding findings.

- Healthcare providers should focus on specific business segments because specialization decreases job complexities, prices, and time; carves out an enviable niche; and distinguishes a company's activities from others.
- Since healthcare providers are unable to afford much of the innovations that boost procedures and minimize prices, the government will be able to assist them by bank facilities.
- Healthcare providers in the Western world are urged to collaborate with their technologically superior peers so they can demonstrate openness in their overall dealings.

## VII. LIMITATIONS

This analysis is constrained by the fact that it is based on only one scenario. Comparative experiments of healthcare cases in other distant countries to the Kurdistan region of Iraq may be performed to assess the conceptual model. The findings of the case studies should be compared to the findings of the current research to get a better understanding of how international health-care promotion works. A cross-sectional analysis is useful for examining perceptions about, and perceived costs and benefits of, multinational companies' local adaptation while selling services internationally. In addition, a comparison of international marketing for complicated and moderately complex services will show how services can be planned and distributed to global markets.

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# Inspiring future entrepreneurs: The effect of experiential learning on the entrepreneurial intention at higher education

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**Abstract**— *The purpose of this study is to measure the influence of experiential learning on the entrepreneurial intention at higher education. To enable the research to measure experiential learning, the researchers used three dimensions as independent factors (empirical learning, Cognitive loading, and Self-efficacy) and on the other hand entrepreneurial intention at higher education as dependent factor. The study was carried out at private universities in Erbil. The researchers employed quantitative research method via adapting questionnaire from academic source and publish it online to gather information from participants. The questionnaire was distributed randomly among 120 academic and administrative staffs of private universities. The participants of the present study were 103 participants from different private universities in Kurdistan region of Iraq. The study developed three research hypotheses, the findings revealed that, as for the first research hypothesis found that an empirical Learning strongly predicts entrepreneurial intention, implying that empirical Learning would have a clear beneficial relationship with entrepreneurial intention. As for the second research hypothesis, it was found that a cognitive loading strongly predicts entrepreneurial intention, implying that cognitive loading would have a clear beneficial relationship with entrepreneurial intention, and lastly as for the third research hypothesis, it was found that self-efficacy strongly predicts entrepreneurial intention, implying that Floatation would have a clear beneficial relationship with entrepreneurial intention.*

**Keywords**— *Experiential Learning, Empirical Learning, Cognitive Loading, Self-Efficacy, Entrepreneurial Intention.*

## I. INTRODUCTION

Entrepreneurship has been celebrated as a catalyst of revolution in the outlook of the new world economy (Khan & Abdullah, 2019). Challenges in work security due to strong competition (Mueller, 2011) and job insecurity (Sukavejworakit et al. 2018) have led developing and industrialized nations to pursue entrepreneurship in order to achieve fiscal development and personal objectives (Anwar, 2017). Intrinsically, entrepreneurship is seen as a vital element in order to level competition in a competitive market environment and enhance economic well-being for nations. As a result of this attention, academic researchers have increased their research efforts on entrepreneurship, in

particular their contributions and significance (Ozaralli & Rivenburgh, 2016). Lately, amid the opposition of the coalition of developing countries, Malaysia has seen a decline in the total number of entrepreneurships produced. Despite a range of government-initiated schemes encouraging entrepreneurship and instilling a sense of entrepreneurship among young people and young adults, there has been a stalemate in the founding of new companies and a low number of new business developments. In comparison, entrepreneurial schooling in the nation is considered to be inadequate in influencing students on the road to entrepreneurship and entrepreneurship (Sukavejworakit et al. 2018). This is confirmed by the results of Aries et al. (2020), who found that just 45% of all

university graduates of entrepreneurship studied were entrepreneurs following completion of their studies. Motivational perspective is a crucial factor that should be explored in order to explain the tendency of university graduates to be unable to pursue careers in entrepreneurship (Prabhu et al. 2020). Notwithstanding the results of many studies suggesting a favorable relationship between entrepreneurship education and entrepreneurship, several studies such as Anwar, (2016) supported by Tan et al. (2020) argued that entrepreneurship education is unenthusiastic. Abdullah et al. (2017) have argued that while there is some evidence that entrepreneurship education plays a positive role in student entrepreneurship, the influence of university entrepreneurship education has been debated in particular as to the effect on students' transition to graduate entrepreneurship. It is important to note that experiential Learning in Entrepreneurship Education stimulates students' ability to see socio-economic challenges as an obstacle. This may lead them to articulate entrepreneurial behavior as a reaction to the socio-economic problem found (Bell & Bell, 2020). This is especially significant because the expression of the entrepreneurial purpose of university students confirms that they are ready for a future in entrepreneurship. To this end, this research suggests that the presentation of entrepreneurial intent by university students, inspired by successful experiential learning, increases the tendency of postgraduates to participate in entrepreneurship even after graduation (Othman & Abdullah, 2016). The key problem here is that the presentation of entrepreneurial purpose by university students should be the primary objective of the university entrepreneurship curriculum, so that experiential learning in entrepreneurship education can help move forward and accomplish this aim (Anwar, 2017). Universities are known to be incubators of entrepreneurship projects of every Thus, the focus of society must be on the adoption of experiential learning methods in order to promote a common perspective on the communication of entrepreneurial purpose by graduates (Youssef et al. 2021). As a result, studies such as Abdullah & Abdul Rahman, (2015) on educational entrepreneurship in university education have suggested the creation of demanding learning experiences to inspire entrepreneurship. Creation of innovative problem-solving skills to enhance students " Entrepreneurship plans. However, taking into account the pivotal role of experiential learning in promoting the entrepreneurial growth of university students, there is one factor. The degree to which it is experiential is of great importance that many researchers have overlooked. Learning motivates university students to demonstrate an entrepreneurial goal in the service of an entrepreneurial future in graduation (Qazi et al. 2020).

## II. LITERATURE REVIEW

### Experiential Learning

Many scholars claim that the principle of experiential learning (EL) has been around for at least Dewey's work (Hameed & Anwar, 2018) conclude that, according to some descriptions, EL's existence dates back only to the T-groups of the 1950s and 1960s. In any case, EL and its various derivatives and variants continue to be a subject of much study and relevance to this dissertation. The participants in this study are students, instructors, administrators and industry partners of two schools whose programs can be described as experiential in nature. Anwar & Ghafoor, (2017), stated that not all students can find the EL methodologies they need. When EL makes use of peer reviews, some students feel that the mechanism is stressful, both getting criticism of others and getting negative feedback about their own opinions and suggestions may be unsettling. Similar anxiety was observed in the setting up of the working groups. Students were not sure how to treat the members of the party who did not complete their activities. This dissatisfaction was felt by both performing and non-performing students. While significant in both conventional and EL settings, the perception of a positive atmosphere is much more critical in the EL environment. Prabhu et al. (2019) stated that, "If students perceive the atmosphere as unsupportive (for example, "This teacher seems aggressive to women in engineering"), they will threaten perceptions of achievement and undermine motivation" (Tierno et al. 2020). Because EL continues to have a larger range of characters who can affect the community, colleagues, teachers, managers, and future outside collaborators, it is important that we track for a constructive, inclusive environment. Students are not the only ones required to transform the world of EL. Teachers may also have a particular position to play. The position of the source of information shall be replaced by a tutor or facilitator. Bazan et al. (2020) stated this metamorphosis rather eloquently, On the opposite, this modern model poses far more obstacles to school administrators and teachers because their primary roles have changed from instilling prescribed material in students through well-established standardized processes to creating an instructional atmosphere that gives children the ability to live a positive and engaging educational life. (Anwar & Qadir, 2017). Questions often occur in relation to the mastery demonstration method. Adjustments to the learning process are likely to have to be made to reflect local, state and federal requirements; these modifications are outside the reach of this article. Teachers will obviously be stressed in the EL environment; some will find it very rewarding and satisfying, while others will feel disenchanting enough to abandon the EL program (Anjum et al. 2020).

## Entrepreneurial Intention

EI is also understood as human attitudes toward the consequences of consequential decisions and their desirability of belief, self-efficacy, and probability of responding to opportunities (Yi, 2020). This takes into account ambition, unwavering commitment and the desire to be self-reliant. Although these traits are widely recognized as habits, a broad body of research in EI literature has mostly studied behaviors that influence motive. Despite being recognized as a widely-researched field (Anwar & Shukur, 2015), other researchers argue that there is still a shortage of literature findings in the EI, especially in developing countries that cover issues facing entrepreneurship practices that have yet to be clarified (Anwar & Surarchith, 2015). To a large degree, the essential role assumed by the EI in the implementation of entrepreneurship efforts has been investigated (Abdullah & Othman, 2019). Researchers also use socio-psychological constructs to examine the EI and to investigate related behaviors and determinants (Prabhu et al. 2020). These models have been shown to be powerful in explaining the interaction between personality variables and the EI. In addition, these models are used to analyze expected and deliberate actions in entrepreneurship (Anwar & Abd Zebari, 2015). Gaining an awareness of the EI is also undeniably important, since the purpose forms the center for individuals to embark on an entrepreneurial path and contribute to the realization of business projects (Dijinira et al. 2020). Literature on EI mostly employed tertiary-level students as subjects of study (Abdullah & Othman, 2016). A survey of Norwegian business students found that three TPB variables had a substantial impact on the EI (Dijinira et al. 2020).

Many of the research cited below ties those learning experiences to the enhancement of entrepreneurial purpose. This linkage may be achieved by developing an understanding of what entrepreneurs are doing, which may lead to an increase in perceived viability or an understanding of the advantages of entrepreneurship, which may lead to an increase in the impact of social expectations and perceived desirability. One way to develop this kind of awareness is through the use of effective advisors and champions, teachers as an example. However, Zulfiqar et al. (2021), described another approach, and even better are growth experiences that include resources for mastering of these competencies (Fayolle et al. 2020). Exposure of diverse life and work environments broadens the scope of what they see as possible. This behavioral modeling will work either vicariously using reputable consultants or directly by providing participants with hands-on experience in secure environments (Naz et al. 2020). Again, literature confirms the possibility that openness to an entrepreneurial

phase could have an effect on expectations of viability, desirability or both. Khan & Abdullah, (2019) address the capacity of education to alter profound conceptual models that may lead people to see more possibilities or to see themselves as entrepreneurs. While Mueller, (2011) reminded us in their earlier work that, "Teaching people about the realities of entrepreneurship may increase their entrepreneurial self-efficacy, but at the same time reduce the perceived desirability of starting a company" (Sukavejworakit et al. 2018). Demonstrating students the obstacles and dangers of starting a company may deter others from following an entrepreneurial lifestyle, but learning this will allow learners to think about proper awareness mechanisms (Anwar, 2017). The previous segment concentrated on experiential and project-based learning as a tool for providing students with exposure to a broad range of opportunities, some of which could help develop their entrepreneurial intentions (Ozaralli & Rivenburgh, 2016). Conventionally, Entrepreneurship Education (EE) has been characterized as an education that provides appropriate skills for the establishment of a new enterprise. Despite this, the optimal mode of distribution has been widely debated in the literature. A number of methods exist to deliver EE, based on various goals (Sukavejworakit et al. 2018). When the aim of the EE is to enrich entrepreneurship awareness, the best approach is to disseminate information through mass media, including online or offline media, seminars and lectures. This has been seen to be successful in targeting target markets in a short timeframe. When the goal of the EE is to prepare learners with entrepreneurship skills, the best approach is to employ industrial training. In the meantime, if the goal of the EE is to create entrepreneurs, the optimal approach is to use market simulation or to play a role in facilitating experiments. Irrespective of the different methods used to meet a variety of goals, learning institutions have a key role to play in facilitating the transfer of EAs to students (Aries et al. 2020). In the meantime, other (Prabhu et al. 2020) had their own views on the EE. Primarily, these researchers contrast between traditional management education and the EE, seeing the former as an obstacle to the development of entrepreneurial content and qualities. This means that the EE has to be addressed in a distinct way. In order to emphasize the usefulness of the EE, it must be linked to based learning (Anwar, 2016), work-related learning (Tan et al. 2020), entrepreneurship training and experiential learning (Abdullah et al. 2017). Training to start up a new company focuses on learning to combine experience, expertise and skills. In general, EE must be capable of educating learners to understand the goal of a company, an organisation and a partnership between business and the economy and society. More precisely, EE should be capable



of exchanging skills that may be delivered within the confines of learning institutions, enabling individuals to make new and creative ideas (Bell & Bell, 2020). Researchers also proposed the adoption of the EE at the early stages of individual schooling (Othman & Abdullah, 2016). Based on an investigation by Anwar, (2017), the researcher found that EE school students had a strong interest in contemplating setting up their own company after graduation. Meanwhile, in Hong Kong, students have been seen to be increasingly knowledgeable of business and to acquire related personal qualities from exposure to EE in their secondary schools (Youssef et al. 2021). In view of the promising interaction between the EE and influences linked to the growth of entrepreneurship, multiple nations have begun to implement the EE, which encompasses a comprehensive level of education structures (i.e. universities, colleges and schools) (Qazi et al. 2020).

### Conceptual framework

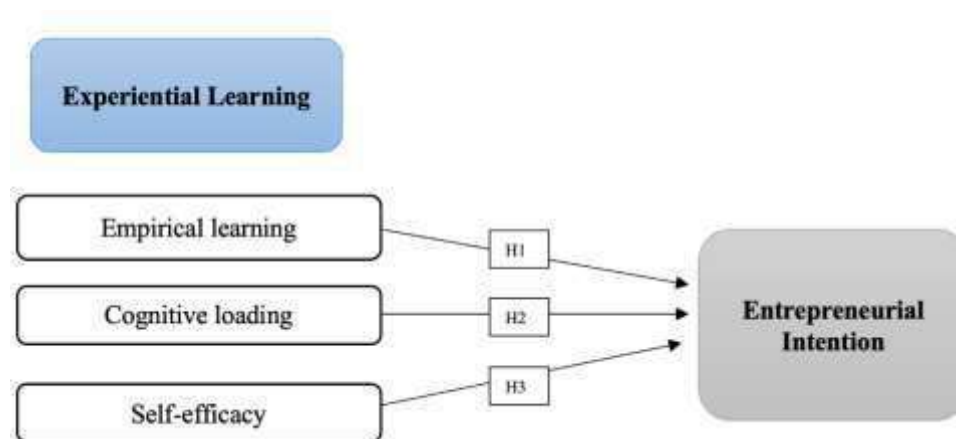


Fig.1: Conceptual Framework

### Research Hypotheses

**Hypothesis one:** There is a significant relationship between empirical learning as element of experiential learning with entrepreneurial intention.

**Hypothesis two:** There is a significant relationship between Cognitive loading as element of experiential learning with entrepreneurial intention.

**Hypothesis three:** There is a significant relationship between Self-efficacy as element of experiential learning with entrepreneurial intention.

### III. METHODOLOGY

The purpose of this study is to measure the influence of experiential learning on the entrepreneurial intention at higher education. To enable the research to measure experiential learning, the researchers used three dimensions as independent factors (empirical learning, Cognitive loading, and Self-efficacy) and on the other hand entrepreneurial intention at higher education as dependent factor. The study was carried out at private universities in Erbil. The researchers employed quantitative research method via adapting questionnaire from academic source and publish it online to gather information from participants. The questionnaire was distributed randomly among 120 academic and administrative staffs of private universities. The participants of the present study were 103 participants from different private universities in Kurdistan region of Iraq.

### Findings

The current research focused on assessing the impact of social media (empirical learning, Cognitive loading, and Self-efficacy) on entrepreneurial intention. In order to measure social media and its impact on entrepreneurial intention, the researchers set three independent variables as self-leadership skills, these variables are (empirical learning, Cognitive loading, and Self-efficacy) on the other hand entrepreneurial intention as dependent variable. The researchers applied simple regression analysis to measure the influence of each independent variable separately on entrepreneurial intention.



Table.1: KMO and Bartlett Sphericity Test of Self-rating Items

No	Factors	N of items	Sample	KMO	Bartlett test	
					Chi-Square	Sig
1	Empirical learning	8	103	.801	4211.4	.000
2	Cognitive loading	7	103			
3	Self-efficacy	7	103			
4	Entrepreneurial intention	8	103			

As we can see in table (1), the outcome of KMO is .801 which is higher than .001 this indicates that the sample size used for the current study was more than adequate. Furthermore, the result of Chi-Square is 4211.4.3 with the significant level .000.

Table 2: Factor Analysis

No	Components	Number of Items	N	Eigenvalue	Rotation Sums of Squared Loadings	
					% of Variance	Cumulative
1	Empirical learning	8	103	1.2891	16.021	11.201
2	Cognitive loading	7	103	5.021	12.233	21.225
3	Self-efficacy	7	103	1.933	12.252	17.322
4	Entrepreneurial intention	8	103	1.52	12.363	18.222

Table (2) demonstrates three independent variables social media (Empirical learning, Cognitive loading, and Self-efficacy) and a dependent variable (Entrepreneurial intention). As for empirical learning as first element of social media, which had eight item explained 16.021% of the total variance. As for Cognitive loading as second

element of social media, which had seven items explained 12.233% of the total variance. As for Co Self-efficacy as third element of social media, which had seven items explained 12.252% of the total variance. And finally, as for Entrepreneurial intention as dependent variable, which had eight items explained 12.363% of the total variance.

Table 3: Reliability Test

Reliability Statistics			
Factor	N	Cronbach's Alpha	N of Items
Empirical learning	103	.739	8
Cognitive loading	103	.792	7
Self-efficacy	103	.787	7
Entrepreneurial intention	103	.771	8

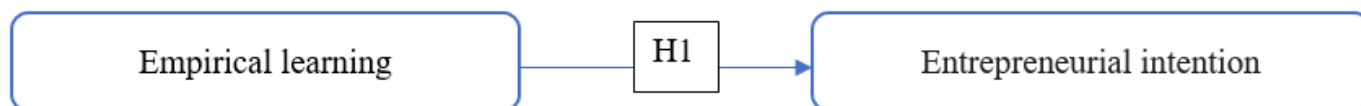
As seen in table (3), the reliability analysis for 30 items used to measure the influence social media (Empirical learning, Cognitive loading, and Self-efficacy) to measure the influence on Entrepreneurial intention. The above 30 questions were distributed as follow; eight items for empirical learning, seven items for cognitive loading, seven items for self-efficacy, and eight items for Entrepreneurial intention. The researchers applied reliability analysis to find

out the reliability for each factor, the findings revealed as follow: as for experiential learning was found the Alpha to be .739 for eight questions which indicated that all eight questions used to measure experiential learning were reliable for the current study, as for cognitive loading was found the Alpha to be .792 for seven questions which indicated that all seven questions used to measure cognitive loading were reliable for the current study, as for self-

efficacy was found the Alpha to be .787 for seven questions which indicated that all seven questions used to measure Self-efficacy were reliable for the current study, and as for entrepreneurial intention was found the Alpha to be .771 for

eight questions which indicated that all eight questions used to measure entrepreneurial intention were reliable for the current study.

#### First Research Hypothesis



**Hypothesis one:** There is a significant relationship between empirical learning as element of experiential learning with entrepreneurial intention.

Table 4: Correlation analysis

Correlations			
Variables	Pearson Correlation	Entrepreneurial Intention	Empirical Learning
Entrepreneurial Intention	Pearson Correlation	1	.674**
	Sig. (2-tailed)		.000
	N	103	103
Empirical Learning	Pearson Correlation	.674**	1
	Sig. (2-tailed)	.000	
	N	103	103
**. Correlation is significant at the 0.01 level (2-tailed).			

As it can be seen in table (4), the correlation analysis between empirical learnings to measure its influence on entrepreneurial intention. The finding revealed that the value of Pearson correlation ( $r = .674^{**}$ ,  $p < 0.01$ ), this indicated that there is positive and strong correlation between empirical Learning as self-leadership skill and entrepreneurial intention.

Table 5-Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.617	.602	.578	.21471
a. Predictors: (Constant), Empirical learning				

Regression analysis is the study of interactions between variables.  $Y = f(x_1, x_2, \dots, x_c)$  The aim of regression analysis is to determine how Y can affect and alter X. The Affective Learning approach is treated as an independent variable in this section, while entrepreneurial intention is treated as a dependent variable. The volatility of a comparative advantage will be used to calculate its total difference. The variations are determined by calculating the sum of the squares of the expected competitive advantage values by the

overall mean divided by the number of participants. After dividing the variance by the overall variance of comparative benefit, the researcher discovered the sum or percentage of total differences or variances that are compensated for using regression analysis. The number can range from 0 to 1 and is defined by R Square. The value of R square = .578 as seen in Table (5), indicating that 57 percent of total variation has been clarified.

Table 6-ANOVA

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	104.128	1	131.211	214.174	.000 <sup>b</sup>
	Residual	311.214	528	.028		
	Total	415.342	529			
a. Dependent Variable: Entrepreneurial Intention						
b. Predictors: (Constant), Empirical learning						

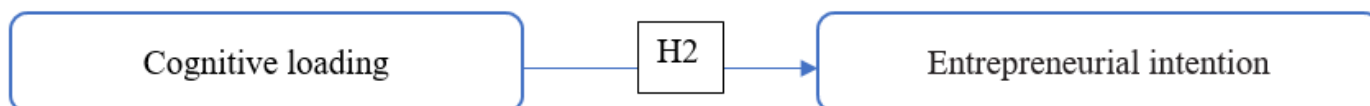
Table (6) shows that the F value for experiential Learning as an independent variable =214.174, indicating that there is a significant relationship between experiential learning and entrepreneurial intention (214.174, >1).

Table 7-Coefficients Analysis

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.144	.027		2.591	.000
	Empirical learning	.631	.019	.634	19.391	.000
a. Dependent Variable: Entrepreneurial intention						

Table (7) shows the implications of the first hypothesis: Empirical Learning strongly predicts entrepreneurial intention (Beta is weight .634, p.001), implying that empirical Learning would have a clear beneficial relationship with entrepreneurial intention.

### Second Research Hypothesis



**Hypothesis two:** There is a significant relationship between cognitive loading as element of experiential learning with entrepreneurial intention.

Table 8: Correlation analysis

Correlations			
Variables	Pearson Correlation	Entrepreneurial intention	Cognitive loading
Entrepreneurial intention	Pearson Correlation	1	.641**
	Sig. (2-tailed)		.000
	N	103	103
Cognitive loading	Pearson Correlation	.641**	1
	Sig. (2-tailed)	.000	
	N	103	103
**. Correlation is significant at the 0.01 level (2-tailed).			

As it can be seen in table (8), the correlation analysis between cognitive loading as an experiential learning to

measure its influence on entrepreneurial intention in private hospitals in Kurdistan region of Iraq. The finding revealed

that the value of Pearson correlation ( $r = .641^{**}$ ,  $p < 0.01$ ), this indicated that there is positive and strong correlation

between cognitive loading as an experiential learning and entrepreneurial intention.

Table 9-Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.699	.674	.611	.17525
a. Predictors: (Constant), Cognitive loading				

Regression analysis is the study of interactions between variables.  $Y = f(x_1, x_2, \dots, x_c)$  The aim of regression analysis is to determine how Y can affect and alter X. The Cognitive loading approach is treated as an independent variable in this section, while entrepreneurial intention is treated as a dependent variable. The volatility of a comparative advantage will be used to calculate its total difference. The variations are determined by calculating the sum of the squares of the expected competitive advantage values by the

overall mean divided by the number of participants. After dividing the variance by the overall variance of comparative benefit, the researcher discovered the sum or percentage of total differences or variances that are compensated for using regression analysis. The number can range from 0 to 1 and is defined by R Square. The value of R square = .674 as seen in Table (9), indicating that 67 percent of total variation has been clarified.

Table 10-ANOVA

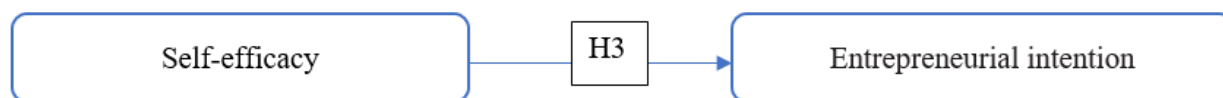
ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	19.521	1	111.21	17.252	.000 <sup>b</sup>
	Residual	17.554	399	.036		
	Total	37.075	400			
a. Dependent Variable: Entrepreneurial intention						
b. Predictors: (Constant), Cognitive loading						

Table (10) shows that the F value for Cognitive loading as an independent variable = 17.252, indicating that there is a significant relationship between Cognitive loading and entrepreneurial intention ( $17.252 > 1$ ).

Table 11-Coefficients Analysis

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.362	.028		2.114	.000
	Cognitive loading	.633	.021	.636	2.128	.000
a. Dependent Variable: Entrepreneurial intention						

Table (11) shows the implications of the second hypothesis: Cognitive loading strongly predicts entrepreneurial intention (Beta is weight .636,  $p = 0.001$ ), implying that cognitive loading would have a clear beneficial relationship with entrepreneurial intention.

**Third Research Hypothesis**

**Hypothesis three:** There is a significant relationship between Self-efficacy as element of experiential learning with entrepreneurial intention.

Table 12: Correlation analysis

Correlations			
Variables	Pearson Correlation	Entrepreneurial intention	Self-efficacy
Entrepreneurial intention	Pearson Correlation	1	.621**
	Sig. (2-tailed)		.000
	N	103	103
Self-efficacy	Pearson Correlation	.621**	1
	Sig. (2-tailed)	.000	
	N	103	103

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

As it can be seen in table (12), the correlation analysis between Self-efficacy as an experiential learning to measure its influence on entrepreneurial intention in private hospitals in Kurdistan region of Iraq. The finding revealed that the

value of Pearson correlation ( $r = .621^{**}$ ,  $p < 0.01$ ), this indicated that there is positive and strong correlation between Self-efficacy as an experiential learning and entrepreneurial intention.

Table 13-Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.591	.539	.581	.1366

a. Predictors: (Constant), Self-efficacy

Regression analysis is the study of interactions between variables.  $Y = f(x_1, x_2, \dots, x_c)$  The aim of regression analysis is to determine how Y can affect and alter X. The Self-efficacy is treated as an independent variable in this section, while entrepreneurial intention is treated as a dependent variable. The volatility of a comparative advantage will be used to calculate its total difference. The variations are determined by calculating the sum of the squares of the expected competitive advantage values by the overall mean

divided by the number of participants. After dividing the variance by the overall variance of comparative benefit, the researcher discovered the sum or percentage of total differences or variances that are compensated for using regression analysis. The number can range from 0 to 1 and is defined by R Square. The value of R square = .539 seen in Table (13), indicating that 53 percent of total variation has been clarified.

Table 14-ANOVA

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	101.21	1	10.363	17.522	.000 <sup>b</sup>



	Residual	14.252	458	.091		
	Total	115.462	459			
a. Dependent Variable: Entrepreneurial intention						
b. Predictors: (Constant), Self-efficacy						

Table (14) shows that the F value for floatation as an independent variable =17.522, indicating that there is a significant relationship between Self-efficacy and entrepreneurial intention ( $17.522 > 1$ ).

Table 15-Coefficients Analysis

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.124	.031		2.114	.000
	Self-efficacy	.639	.028	.644	19.227	.000
a. Dependent Variable: Entrepreneurial intention						

Table (14) shows the implications of the third hypothesis: Self-efficacy strongly predicts entrepreneurial intention (Beta is weight .644,  $p < .001$ ), implying that Floatation would have a clear beneficial relationship with entrepreneurial intention.

#### IV. CONCLUSION

This study contributes to our understanding of social entrepreneurship education by providing the first quantitative pre/post study of how experiential social entrepreneurship education affects social entrepreneurial intentions and their antecedents. It shows that such education can affect intentions, social-entrepreneurial self-efficacy, and perceived social support. The results are robust, as evidenced by the second sample, which comes to the same conclusions as the first sample, despite drawing on a much more diverse sample in terms of age, culture, and educational background and also using a different delivery mechanism (online education rather than classroom teaching). Our aptitude to develop social entrepreneurs through business school education depends on our evolving understanding of how business school education can impact the intentions and behavior of students. In this light, it is to be hoped that future research will carry out more intervention studies like this one. Moreover, replication in different contexts would be a valuable step in further addressing the underlying question of this paper. The study developed three research hypotheses, the findings revealed that, as for the first research hypothesis found that an empirical Learning strongly predicts entrepreneurial intention, implying that empirical Learning would have a clear beneficial relationship with entrepreneurial intention. As for the second research hypothesis, it was found that a cognitive loading strongly predicts entrepreneurial intention, implying that cognitive loading would have a

clear beneficial relationship with entrepreneurial intention, and lastly as for the third research hypothesis, it was found that self-efficacy strongly predicts entrepreneurial intention, implying that Floatation would have a clear beneficial relationship with entrepreneurial intention.

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# Agility Social Innovation in an Islamic Perspective: A Literature Review

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**Abstract**— *Social innovation intersects with social interactions that must be aligned, for the implementation of new ideas and meeting common goals for generations. Social innovation introduces a new product, program or process that changes the basic routine, the flow of resources from the social system where innovation occurs. This study builds a new conceptual model from an Islamic perspective: tawazun values, balanced or balanced thinking in all things, which encourages thinking, produces something new that encourages innovation. The tawazun mind-set maintains faith in the Creator, develops science and society as a form of gratitude for the favors of reason in the form of thought patterns, attitude patterns, action patterns, as a gift from the Almighty, to improve the quality of human life.*

**Keywords**— *Sensuous Learning Organization, Agility, Social Innovation, Organizational Performance, Islamic Perspectives.*

## I. INTRODUCTION

Dynamic Capability Theory is the capacity of an organization to create, modify or expand its resource base (Helfat, Mitchell et al. 2007), which in recent years has received high attention by management scientists (Barreto 2009). Dynamic capabilities in the organization are maintained through a process of sensing, responding, and reconfiguring and managing assets, which take place in individuals and teams, whereas sensing refers to sensing opportunities before they occur and identifying competitive threats (Teece, Peteraf et al. 2016) Based on Westley and Antadze (2010), Social innovation is a complex process of introducing new products, programs or new processes that profoundly change the basic routines, flows of resources and authority, or beliefs of the social system in which innovation occurs. Such successful social innovation has far-reaching endurance and impact. Meanwhile Nicholls, Simon et al. (2015) describes social innovation as how interpersonal activities should be organized, or social interactions, to fulfill common goals for the generation and implementation of new ideas. Social innovation, which consists of concepts and understanding, is needed to address social needs and challenges,

resources, capabilities and constraints, governance, networks, actors and process dynamics (Howaldt, Oeij et al. 2016), which in its implementation requires agility. As for agility, it is defined variously in the various existing literatures Teece, Peteraf et al. (2016), the conceptual agility focuses on the company's sensing and responding capabilities (Overby, Bharadwaj et al. 2006), where the Agility Organization can be divided into two different complementary dimensions: Sensing Capability (SC) and Responsive Capability (RC) (Overby, Bharadwaj et al. 2006, Rima Zitkiene 2018), who adopted the scale (Kisperska-Moron and Swierczek 2009), where a company can be agile in customer-based processes, supply chain partner interactions and in day-to-day operations (Roberts and Grover 2012), which has the ability to strategic sensitivity, leadership unity and resource fluidity (Doz, 2008).

Based strategic capabilities Teece, Peteraf et al. (2016) cannot be separated from organizational agility, where Organizational Agility is defined as a dynamic ability in sensing (the ability to identify, develop an assessment of technological opportunities and threats related to customer needs) and capture (mobilization of resources to meet

needs, capture values and opportunities) and transformation (continuing update or change). Overby, Bharadwaj et al. (2006) argued that organizational agility is the organization's ability to sense and respond, namely sensing environmental changes, market competition opportunities and developing conditions. The same thing was conveyed by Rima Zitkiene (2018) that organizational agility is the ability to sense and respond. The ability of social innovation is expected to have a role in developing innovative performance that can lead to continuous improvement in organizational performance.

Study results Pedler and Burgoyne (2017) found that, if firms were more performance-oriented, learning was unlikely, given that this was defined as a short-term view. While in the study Pokharel and Ok Choi (2015) shows a positive relationship between organizational learning and organizational performance. Meanwhile, Huhtala, Sihvonen et al. (2015) found evidence that to achieve high performance, public sector organizations must be more innovative. Meanwhile, Kanani (2016) stated that agility is a new method of responding to organizational change and development, but in fact there is a lack of organizational ability to rapidly penetrate new product (service) changes and is needed to regulate organizational agility. According to Zhou, Zhou et al. (2017), there is still limited literature that discusses the relationship between dynamic capabilities and different types of innovation, and how the innovation dimension can affect organizational performance.

## II. LITERATURE REVIEW

### 2.1. Sustainable Organizational Performance

The literature reports that the competitive advantage results in organizational performance are influenced by resources. One of the resources is innovation capability, which is to capture new ideas for organizational performance. Innovation plays a key role in improving organizational performance, in terms of generating new, rare, valuable and inimitable company resources that are difficult to replicate, leading to the enrichment of corporate strategic resources and sustainable competitive advantage as important aspects of organizational performance (Samad 2012).

Performance and achievements of public sector organizations, according to Azmi and Suradi (2019) highly dependent on the level of innovation, where measurement of organizational performance refers to measuring organizational achievement. According to Huhtala, Sihvonen et al. (2015), there is an evidence that innovation is more effective when there is an increase in economic performance, so to achieve high performance, public sector

organizations must be more innovative. While Zhou, Zhou et al. (2017) more specifically, the existing literature has not addressed the relationship between dynamic capabilities and different types of innovation, and how different types of innovation can affect organizational performance.

*Table 1. Dimension of Organizational Performance*

Author	Dimension of Organizational Performance
Noruzi, Dalfard, Azhdari, Nazari-Shirkouhi, and Rezazadeh (2013)	<ul style="list-style-type: none"> <li>- Profitability or profit</li> <li>- Sales growth</li> <li>- Customer satisfaction</li> <li>- Overall performance.</li> </ul>
Choi and Yu (2014)	<ul style="list-style-type: none"> <li>- Growth and sales</li> <li>- Market value</li> <li>- Efficiency</li> <li>- Cost savings</li> <li>- Brand enhancement. (image)</li> </ul>
Singh, Darwish, and Potočník (2016)	<ul style="list-style-type: none"> <li>- Profitability (after tax)</li> <li>- Sales revenue</li> <li>- Stock</li> <li>- Innovation</li> </ul>

### 2.2. Social Innovation

Social theory according to Gabriel Tarde (1985) is a social innovation concept based on sociological theory and practice (Howaldt, Oeij et al. 2016). Macro phenomena, for Tarde, such as social structures, systems and social changes, are things that are difficult to explain, considering that complexity actually lies in microphenomena. Tarde's contribution to microfoundation in terms of the sociology of innovation and developing the concept of social innovation as a mechanism for social change at the micro and meso levels (Mayntz 2016). Invention and imitation for Tarde are two key elements in the concept of innovation based on sociological aspects. Invention, through imitation, becomes an innovation, so that discovery and imitation are key elements in the cumulative evolution of culture, becoming social facts specific to society (Lohmann H 2003).

The dimensions of social innovation according to Andre and Abreu (2006) includes basic characteristics, stimuli, resources and dynamics, agency relationships, creative and



innovative means; Meanwhile Nicholls, Simon et al. (2015) states that the dimensions of social innovation include individuals, organizations, networks / movements and systems; and Howaldt, Oeij et al. (2016) complementing the dimensions of social innovation consisting of concepts and understanding, addressing social needs and challenges, resources, capabilities and constraints, governance, networks, actors and process dynamics. Innovation is a complex construct; various individual, organizational and contextual factors influence its application. Innovations of various kinds influence and often complement each other. A balanced level of adoption of administrative and technical innovations is more effective in helping an organization increase its level of performance than administrative or technical innovations (Honyenuga 2019).

Innovative performance, refers to the organization's innovative efforts towards products, processes and improvement of the organizational structure, where according to Quandt and Castilho (2017), Innovative performance is linked to the dimensions that provide the conditions for and enable innovation: strategy, organizational structure, leadership, networks, culture, processes, people, relationships, technological infrastructure, measurement and learning.

Governments are increasingly engaging private sector organizations, civil society and citizens to address complex policy challenges through several forms of network governance arrangements. Governance networks generally facilitate flexibility, speed and innovation in governance, necessary to meaningfully organize smart societies that are characterized by a multitude of programs spanning policy domains and levels of government (Krucken and Meroni 2006, Ojo and Mellouli 2018).

For organizations that wish to survive and thrive, speed and innovation are imperative; across sectors there are calls for organizational agility. Agility is the organizational capacity to perceive, respond, adapt quickly, and develop in a changing environment (Holbeche 2018).

Table 2. Dimension of Social Innovation.

Author	Dimension of Social Innovation
Andre and Abreu (2006):	- Nature, natural
	- incentive
	- Resources and dynamics
	- Agency relationship
	- Creative and innovative
Nicholls and	- Individual

Murdock (2012)	- Organization
	- Networking / movement
	- System
Boelman and Heales (2015)	- Framework conditions.
	- Organizational Output and social impact.
	- Entrepreneurial activities that result in social innovation.
Howaldt, Oeij, Dhondt, and Fruytier (2016)	- Concepts and understanding.
	- Addressing social needs and challenges.
	- Resources, capabilities and constraints.
	- Governments, networks, actors.
	- Process dynamics.
Souza, Lessa, and Lázaro da Silva Filho (2019)	- Transformation
	- Novelty
	- Innovation
	- Actor
	- Process Proses

### 2.3. Sensuous Learning Organization

The new learning organization is known as the sensuous learning organization, not only overcoming professional disabilities, but also advancing quality (Antonacopoulou and Taylor 2019). New Organizational Learning played out in response to VUCA (Flexibility, Uncertainty, Complexity and Ambiguity) (Bennett and Lemoine 2014), conditions with the VUCA approach to high agility organizations, innovation and leadership learning that foster institutional reflection.

While learning remains an active process that reshapes both knowing and responding, agility is an ongoing adaptation to action. Sensuous Organizational Learning (reflected in values - attention, vigilance, awareness, appreciation, anticipation, harmony, activation and agility), as an integral step to meet VUCA conditions, co-exist and embrace crises in learning to determine direction of action (Antonacopoulou and Sheaffer 2014).

Innovation and organizational learning, according to Nawaz and Koç (2018) needed in capacity building towards a sustainable organizational transition. Employee experience and skills influence the integration of new knowledge into organizational processes, which leads to

innovation and increased organizational strength by providing the ability to cope with emerging challenges (Asif, Svensson et al. 2011).

#### 2.4. Social innovation in an Islamic perspectives.

In the Islamic view, this argument related to innovation is contained in QS. ar-Ra'd (13): 11, "... Allah does not change the condition of a people so that they change the condition that is in themselves." (Surah ar-Ra'd: 11). This means that human beings must endeavor to change their own situation for the better, one of which is through renewal or innovation. In another verse, tawazun or balanced thinking is also present in QS. Al-Furqan: 67, which means "And people who when they spend (wealth), they are not excessive, and are not (also) stingy, and are (the spending) in the middle of that". The principle of tawazun or balance is not only related to the interests of the world and the hereafter, but is closely related to social interests that must be maintained,

Agility Social Innovation in Islamic view is the agility of social innovation ability which has balance values (tawazun) which is rooted in the idea of social sensing ability, dynamic response ability, digital sensing ability and network response ability that triggers an increase in organizational performance through measuring values of benefit, empowerment and mutual cooperation in social responsibility, as well as the benefit to the environment and the people. Based on the description above, the following proposition is proposed:

#### Proposition:

Agility social innovation moderates sensuous organizational learning, realizing sustainable organizational performance.

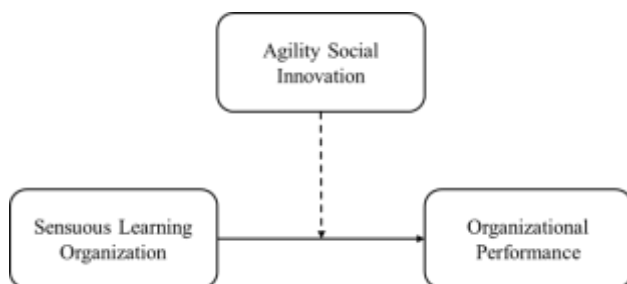


Fig. 1: Conceptual model of agility social innovation.

### III. METHOD

Literature review is based on content analysis related to organizing, categorizing, and coding. The analysis of the adopted literature related to the study is shown in Table 3.

Table 3. Literature review adoption procedures.

Aims	Identification of scientific publications with the themes: organizational performance, organizational learning, and social innovation agility.
Scope	Scopus, Google Scholar
Search terms	"organizational performance"; "Learning organization"; "Social agility innovation"
Inclusion criteria	Articles are taken from search and archive of articles related to the topic.
Exclusion criteria	Articles published in languages other than English

### IV. CONCLUSION

This study contributes to Dynamic Ability Theory, namely agility, and to Sociological Theory, namely social innovation in an Islamic perspective: Tawazun based on New Organizational Learning so as to realize sustainable organizational performance and innovative performance. There are several limitations, empirical testing of the conceptual model and a varied literature review that can provide opportunities for future research.

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# Kafka's Prose: Rebellion against Realism

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**Abstract**— *Kafka's 'Before the Law' showcases his modernist approach to literature that marks a break from literary Realism. Through analysing the text, the essay would aim at exploring Kafka's rebellion against Realism with regard to the content and form he devises, and his peculiar relationship with language.*

**Keywords**— *Realism, art and literature, glamour, idealisation.*

The Modernist Movement is characterized by the deliberate and radical shift from Realist traditions of doing art and literature. Several historical factors, such as the First World War had left behind a society which was completely shattered and lopsided. People became more cynical and pessimistic, and this sense of frustration permeated into the literature of the day. Modernist writings often represent an era in human history where life has become a pointless struggle against a man-made fate. In Franz Kafka's writings, this predicament occupies the central place. This paper intends to read "Before the Law" to explore Kafka's method of breaking away from the Realist tradition, in terms of theme and language, and speculate on its artistic and political significance.

According to Peter Childs, Realism is "literature that attempts to depict life in an entirely objective manner, without idealisation and glamour, and without moral or didactic ends" (Childs 2000, 1) meaning it is literature which is completely lacking any form of allure in the literary sense. It presented life as it was, mostly without any significant augmentations in terms of the morals behind the text; they were not meant to teach, particularly having moral instruction as an ulterior motive. Perhaps the most compelling evidence that Kafka does not fit in with the group of writers belonging to the Realist tradition is that a reading of his works induces a feeling of irreality in the mind of the reader. The protagonists in his writings, as in 'Before the Law', do not possess names and are referred to using initials (such as K.), and this is

mostly the case with other characters too. These characters are certainly not animate people who we can meet in reality; despite detailed descriptions, they are short of the eminent attributes that make up for a real human being (Arendt 2001, 102). They live in a world where everyone's lives are strictly confined to the roles they play in society and do not have an objective existence. Additionally, Kafka's protagonists seemingly lack any other purpose than the quest that they are on – be it winning a trial or gaining access to the law. This contrasts with the characters figuring in the Realist tradition where even though the characters might be on similar quests, but their approach to its fulfilment is quite realistic; they seem to have a sense of identity and a realisation of the boundaries which they can't cross on the path of their quests' fulfilment.

Kafka's revolt against Realism is also discernible from the way he worked with language. Besides the fact that he was fluent in neither Czech nor German, the very languages in which he wrote and spoke (Butler 2011), he used a simple and precise language in his prose, as opposed to the resplendent and elaborate articulation attributable to Realist works. This attitude was common amongst Kafka's contemporary Modernist writers. Modernist and avant-garde writers seem to have discrepancies with the unfair nature of life and therefore with Realism which portrayed life as it was - it appears as though, through their works, they sought to assert resistance against the prevalent norms in society. Therefore, this preference of Modernist writers to

use a distinct and precarious form of language in their works might possibly be one of the ways through which they sought to express their discontent and unsettle the binding construct of language. This is fuelled by the philosophy that language is a law which governs the social world of linguistic communications, intersubjective relations, literature of the day and knowledge of ideological conventions. As per Jacques Lacan, when a person enters a novel environment, he/she is subjected to the place's native language and once this person adjusts to the language of the region, he/she accepts the dictates of the said society. According to Lacan, this phenomenon is interlinked to the 'Oedipus complex' (Lacan 1969-70, 84-140), a Freudian concept according to which in the natural course of its growth, a child develops a sexual attraction towards one parent and a concomitant sense of rivalry against the parent of the same sex.

The theme of frustration and hopelessness, central to Modernist writings, is also reflected in Kafka's prose. Kafka, who was an employee in a worker's insurance company as well as a close friend of many eastern European Jews for whom he worked to gain residential permits, had deep knowledge of his country's political environs. He knew that a man caught in the bureaucratic machine was already damned. Various instances in "Before the Law" seem to underline this claim - the gatekeeper asks 'indifferent questions' to the man from the country, but in the end always tells him that he cannot allow the man to enter the edifice of Law yet. Years pass by and the man grows old lying in wait for the gatekeeper's permission, but the gatekeeper's mind does not change; frustrated, the man from the country "begs the fleas as well to help him and to change the gatekeeper's mind" (Kafka 1937, 4). Also, the gatekeeper doesn't seem to put any material or physical restraints on the countryman, only warning him about the fearsome gatekeepers ahead; the man seems to have options but is powerless to use them. One interpretation of this is that it could be an allusion - just like the countryman, every other common man stuck in the vicious tentacles of the legal system is doomed to suffer, waiting for some Godot<sup>1</sup>. Another important observation is the capitalization of the term 'law' throughout the excerpt possibly meaning that Kafka has tried to showcase the law as a divine figure which is unreachable for the common man.

The question remains, after all why did Kafka adopt such an avant-garde approach in his writings? An avant-garde approach here means one which was ahead of its

time and never seen before. Kafka can be classified as an avant-garde writer because his writings, which he was reluctant to publish and had also instructed his friend Max Brod to burn, were indeed quite cutting-edge in the literary sense. They played a momentous role in the creation of new ways of writing and the development of new ideologies. He passionately refused to submit to any kind of destiny and was not at all attached to the world as it was presented to us. He believed in the genesis of a human society where the actions of people depended on nothing but themselves, and which was governed by man-made laws and not skewed mysterious forces, unknown to the common people. In such a society, he did not intend to be an extraordinary case, but a fellow citizen, a "member of the community" (Arendt 2007, 108) and in order to be a fellow citizen in such a society, he had to anticipate the destruction of the prevalent society. His works are this anticipation, through which he seeks to present the creation of a society modelled on the goodwill of the human heart (Arendt 2007, 109). In the words of Franz Kafka himself "A book should be an ice-axe break to the frozen sea within us", signifying why Kafka wrote the way he did - to perhaps impact the readers deeply and in such a way that it "wounds" and "stabs" or rather "wakes the reader up with a blow to the head" (Franz Kafka, letter to Oscar Pollak, January 27, 1904).

## CONCLUSION

Considering the aforementioned arguments, it can be inferred that Franz Kafka was an avant-garde writer whose increasingly complex prose coupled with an unembellished and straightforward language, reflected a sense of frustration characteristic of the era. Kafka, through his works, anticipated the abolition of the unfair society he lived in, and the creation of a utopia where equality and justice prevailed. His prose was therefore far removed from that of the Realist tradition and marked a shift towards the Modernist form of literature. Kafka's work has heavily buttressed the growth of a form of expression distinct from Realist notions. His prominence as an eminent writer has led to the recognition of not only his works, but also his name as a metaphor for what he stood for - 'kafkaesque'.

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<sup>1</sup> In reference to Samuel Beckett's play "Waiting for Godot".



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# The Unconscious Desire and Its Conscious Reflection in Richard Wright's *Native Son*

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**Abstract**—This paper examines Richard Wright's "Native Son" from Jungian collective unconscious aiming the protagonist Bigger Thomas. Conducting qualitative content analysis method, it concentrates how a native Negro boy Bigger becomes entangled with the thought of identity crisis, color and faulty social circumstance facing indomitable fear and frustration. In fact, this paper targets not to prove that Bigger was innocent but to show what inherent factors engulfed his restless mind. It also analyzes the outer world of Bigger which goes under Whites' control collapsing and repressing all his bright childhood days, simple dreams and usual desires to be contended as a native son. Consequently, these repressed collective unconscious desires took unanimous days to be exposed sooner or later. Finally, it shows how Bigger exposes his desires consciously through the accidental murder of Mary Dalton and aftermath dreadful inhuman activities.

**Keywords**— Bigger Thomas, C.G. Jung, Collective Unconscious, Conscious Fulfillment, Psychoanalysis.

## I. INTRODUCTION

Richard Wright's *Native Son* has drawn profound attention of the international scholars. It moves forward creating three particular sections such as fear, fight and fate. Bigger Thomas, the 20 year-old-boy, has always been deprived from the common and basic rights to be a native, "Thomas is called a 'Native Son' but is treated very much like a hostile alien" (M. Ravichand and Latha 2, 2014, p.2). Being a native he could have a good life style enjoying freedom of speech and expression as a part of his birthright. Meryem Ayan (2011) pointed out that racism has been a matter of question in the United States for centuries. Race differences and prejudicial attitudes always caused problem whenever black and white wanted to unite and live together (p.135). Surprisingly, Bigger has become the toy of racial supremacy losing his authentic identity, "The racial strife produces the multitude of subjects and identities, which is often spoken of its social construction in which the subject is doubled in a transgressive rewriting of colonial discourse. This condition keeps the person's

codes of integrity at society's margins; they are depicted in Wright's novel, *Native Son*" (Nejad, 2013, p.653). Nevertheless, the novel has also been analyzed from nightmare discourse technique where Helen Yitah (2008) exposes, "Each of the three sections of the book opens with a nightmare of some sort that not only jolts Bigger into reality but also catapults him into action. 'Nightmare' is used here both in its narrow sense of a bad dream and in its broader sense of a haunting fear or a harrowing experience" (p.39-40). The protagonist Bigger is not a self-created or motivated creation rather the ultimate fruit of American Society, "He does not know where he belongs to, and how to find his way out of his bewilderment. He is a marginal man, and lives between white and black. During his life, Bigger experiences social and cultural destruction of manhood and reconstruction of his identity with authenticity" (Zhang, 2016, p.2014). Hafsah Barrak Albarrak (2016) discussed the racial dominance contextualizing Afro-American socio-political history, "It is a labyrinth in which only the stronger whites can survive

and the weaker African-Americans are victimized. Devoid of social integration, economic independence, personal freedom, and political rights, African-Americans like Bigger and Fish become feeble preys to psychological disorders" (p.123). All these bitter situations that Bigger experienced affected Bigger's unconscious mind.

The importance of this paper is that it has analyzed the protagonist Bigger's psyche from Jungian collective unconscious. It figures out what kind of factors and motivation worked in Bigger's mind during his decision to fulfill his unattained desires explaining his bitter childhood memories and faulty social position, the acute nature of white dominance and identity crisis along with the influence of father's murder, injustice and communism. Besides, it has shown how Bigger fulfilled his repressed desire and long cherished revenge consciously.

## II. THEORETICAL FRAMEWORK

The term "Unconscious" is one of the fundamental components of psychoanalysis. Ivan Ward and Oscar Zarate (2000) noted that the unconscious is not something mystical or occult phenomenon but a simple part of the mind" (p.16). Both Freud and Jung developed their theoretical ground based on the notion of dreams. Pramod K. Nayar (2010) represented the facts of Freud's understanding:

Dreams are codes, presenting themselves as complex images so that the repressing force is bypassed. They are distorted expressions of desire that have to be decoded by the analyst in order to understand what desires and prohibitions exist in the person's unconscious (p.67).

Therefore, most of his works have been based on this concept. Peter Barry (1995) noted, "All of Freud's work depends upon the notion of the unconscious, which is the part of the mind beyond consciousness which nevertheless has a strong influence upon our actions" (p.96).

On the contrary, C.G. Jung explored his idea from a different point of view. He exceeded the four walls of sexual constraints. Nayar (2010) remarked Jung's individual stand and proposal:

Rejecting Freudian Theories of the libido as restricted to the sexual, Jung proposed that the libido was energy that could be channelized into any field. His second key departure from Freud was his idea of archetypes (p.73).

Jung thinks that human kind is significantly influenced both by biological instincts and the surroundings he belongs and experiences, "Jung Proposed that, while the unconscious was important, the self was also influenced by

social norms and the world around it" (Nayar, 2010, p. 73). Jung considered human mind as a house containing personal and collective unconscious:

To Jung, the house was an image of the psyche. The room on the upper floor represented his conscious personality. The ground floor stood for the first level of the unconscious, which he was to call the personal unconscious, while in the deepest level of all he reached the collective unconscious. There he discovered the world of the primitive man within himself (Stevens, 1994, p. 62-63).

He introduced his innovative concept of archetypes which includes images, ideas and myths. In order to clarify the form and functions of archetypes, Nayar (2010) remarked:

Jung was suggesting that the human imagination draws upon images and ideas from myths and legends that occur across cultures and time-spans. These images he termed archetypes, and they emerge from a 'collective unconscious' common to all mankind and are not restricted to a particular individual or self (p.73).

Bigger Thomas, the protagonists of Richard Wright's *Native Son*, had a number of native aspirations and wishes from different angles. All his decisions and actions do not reflect only the biological drive. Instead, these desires have been grounded from multiple sources like past incidents, the bitter images and experiences of childhood and socio-political point of view. That is the reason for what the term "Unconscious" has been used in this paper to mean Jungian collective unconscious.

## III. THE FACTORS BEHIND COLLECTIVE UNCONSCIOUS DESIRE

### Force of Brutal childhood Experience

Bigger saw multidimensional discrimination between the whites and blacks from the very beginning of his life. The blacks were so marginalized that they could not dare to rob the whites. The narrator stated that the blacks had always robbed Negroes. They felt that it was much easier and safer to rob their own people (Wright, 1966, p. 17). To have a greater analysis on Bigger's childhood, the novelist's concern can be significantly noted. In the introduction titled "How Bigger Was Born" the writer himself claims that there is a big connection to his own childhood, "The birth of Bigger Thomas goes back to my childhood, and there was not just one Bigger, but many of them, more than I could count and more than you suspect" (Wright, 1966, p. viii). It means that there were many Biggers in the country having many forms and shapes. It

can be said that Bigger Thomas was the spokesman of many Biggers. The novelist explains why Bigger behaved abnormally and unusually. "In *Native Son* it is the denial of identity and alienation that young black men (to say nothing of the women who are almost always worse off) face that precipitates tragedy" (Shakir, 2017, p. 344). There is something hidden inside Bigger which functions like a monitor in Bigger's psyche. As a part of this explanation it is seen in the introduction that Bigger was abnormal in his regular actions like playing, as the writer says, "If we are playing games, he would saunter up and snatch from us our balls, bats, spinning tops and marbles" (Wright, 1966, p. viii). Now the fact is that Bigger was not a mad or someone who was mentally challenged by birth. Something worked silently to change Bigger's attitude towards others. There remains a dilemma in the question either Bigger was responsible for it or not. It is utmost poverty which snatched away all the regular and rational desires of a boy.

### Impact of Bitter Social Position

Social position functions like a regulator in developing one's good personality. In the context of Bigger, Nagy (2013) argues that social position worked for him negatively. In the novel, both social and physical environments make alienated, violent and passive stranger who never gets a meaningful life (p. 3). Bigger along with his younger brother and sister had only one room to share. It is quite natural that a room cannot provide minimum privacy for all. They had to pass every moment with anxiety and shame, "The conditions under which he lives is more than depressing because they are crowded in a room where they have no intimacy and privacy at all" (Nagy, 2013, p. 3). Both Bigger's mother and sister felt embracing to dress themselves. The only solution for them was to turn their heads downwards to other direction to give space for them to protect their dignity. The narrator pointed out the situation describing the facts that the two boys used to avert their eyes and gaze into a far corner of the room so that their mother could rush out of her night gown and put on a pair of step-ins (Wright, 1966, p. 7). The same situation happened when Bigger and his brother had to dress. It was natural that Bigger could read his mother's face but he had no possible ways to help his mother. As a result, his mother always scolded him intensively, "Bigger, sometimes I wonder why I birthed you," she said bitterly" (Wright, 1966, p. 11). Like other children, Bigger wanted a good childhood but he could not understand his difference. His mother used to express frustration shouting that they would not have to live in this garbage dump if he had minimum manhood in him. This ill manner of his mother hurt him all the time. For that he

developed a kind of sense of hatred towards his own existence.

### Question of Identity and Security

Bigger was restless not only for family crisis but also for bitter images of childhood, "Bigger Thomas, the main character of *Native Son*, represents the most convincing example of the split self in Richard Wright's fiction. His case is not an unusual one in terms of external perception, human interaction or social identity" (Shakir, 2017, p. 344). He was tormented with minimum security that one should exercise generally. Gee (2016) opines, "*Native Son* demonstrates that violence is perpetuated by white objectification of blacks. In treating blacks as objects, whites create an environment that precludes black identification as human" (p. 14). All the time he was scared of something terrible, "Every time I think about it I feel like somebody's poking a red hot iron down my throat" (Wright, 1966, p. 23). From this statement it was enough clear what type of horrible moment Bigger had to pass throughout his early life. Of course, it must have negative consequences on Bigger's next life. In the novel Bigger says, "Sometimes I feel like something awful's going to happen to me" (Wright, 1966, p. 23). The question of security haunted Bigger a lot. "Suppression of Bigger's human identity renders him indifferent to the suffering of other human beings" (Gee, 2016, p.15). He always felt the lack of security wherever he went. To confirm his security he had to keep both knife and gun with him. Gee (2016) includes, "In seeking to eliminate shame, Bigger turns to violence. Violent acts create a semblance of control and meaning that endows him with power" (p.17). By the way, it is clear how terrible situation Bigger had to experience. As a part of proof, the narrator states in the novel, "He was going among white people, so he would take his knife and his gun; it would make him feel that he was the equal of them, give him a sense of completeness" (Wright, 1966, p. 44). This incident invites the issues like inequality and discrimination in the United States.

### Whites' Dominance and Maltreatment

Mu'in (2016) begins his argument stating, "The historical fact shows African-Americans lived under white domination. In the past time, they were enslaved by White Americans. When the slavery was abolished after the Civil War, the black people were regarded as inferior citizens" (p. 58). People should have the space to move freely whatever the skin color is. But it mattered in Bigger's life. According to Ayan, "Bigger's background has not prepared him to accept being treated as a human. He is shocked by fair racial treatment and is unable to respond to them as individuals, only as white people" (2011, p. 137).

Bigger had some desires to be treated equally from the perspective of a developed nation like the United States. Instead, he always faced the question of color and social dignity. No matter whether the color of a person is black or white, the color of blood is similar—red. Bigger knew this equation well in terms of expectations. In reality the result of the equation is dissimilar. To show Bigger's reaction to the established discrimination the narrator writes, "Goddamnit, look! We live here and they live there. We black and they white. They got things and we ain't. They do things and we can't" (Wright, 1966, p. 23). Living in a same country holding similar identity card, it was hard for Bigger to accept the reality. He wanted to revolt. But there remains no space to put his reaction. Therefore, it is better to keep emotions folded and repressed. But the question is how long Bigger will carry this load. Day by day, the load is being overloaded. As a natural being human heart itself has its own limit in the sense of capacity. Bigger was tormented not only by fear of security but also by the artificial and irrational deprivation created by the whites. "Bigger and his friends plan to rob Blums store which is a white man's store. But they cannot muster the courage to do so, due to their fear of white authority" (M. Ravichand and Latha, 2014, p. 2). Bigger was moving to a world holding some questions in his hand to get answer. The narrator includes Bigger's questions, "Why they make us live in one corner of the city? Why don't they let us fly planes and run ships..." (Wright, 1966, p.23). By putting three consecutive dots, it can be understandable that Bigger had many questions to be replied. To Bigger this big country is nothing but a prison, "It's just like living in jail" (Wright, 1966, p. 23). Even there remains an example of playing "white". Bigger says, "Let's play 'white,' Bigger said, referring to a game of play acting in which he and his friends imitated the ways and manners of white folks" (Wright, 1966, p. 21). Bigger also claimed that if he was not a black having some money, he could have access to plane. The discrimination can be visible in conversation between Gus and Bigger:

"They got everything," Gus said.

"They own the world," Bigger said.

"Aw, what the hell," Gus said, "Let's go in the poolroom?" (Wright, 1966, p. 25)

Because of being black, Bigger and his friends had to live in the corner of the city. On the other hand, the whites used to stay in the comfortable cottage.

### **Lack of Education and Father's Murder**

If education could be provided properly, Bigger's nature could be different. According to Mu'in, "The whites discriminated the blacks on the basis of housing, employment, law enforcement or law protection,

education, economy or business, and other aspects in their social lives" (2016, p. 60). Whatever discrimination, challenges or struggles he faced, he could overcome those by polishing his nature with the light of education. "Since the white men had received educational opportunities denied to Bigger on the basis of race and since their linguistic environment would increase the possibility of their detecting Bigger's deviation from Standard American English, they fail on an intellectual level" (Walls, 1985, p.125). But Bigger was so ill-fated that he had to begin a hard life before completing minimum education. In the text one of Bigger's friends named Gus remarks, "If you wasn't black and if you had some money and if they'd let go to that aviation school, you could fly a plane" (Wright, 1966, p. 20). Since Bigger had no money and lost his father accidentally, he could not continue his education. Bigger lost his father at an early age. If Bigger's father had been still alive, he could have a different life story. If he died of any disease or by an accident, Bigger could accept it as a part of reality or ill fate. When he saw that people killed his father in a riot, it was unbearable to a little child like him. The shocking incident is that his family could not demand for justice. In his little heart, Bigger had to carry this tragedy. This single word "Dead" has profound meaning to Bigger. Once Bigger had a heart full of love and compassion. But this same heart has been replaced by utmost frustration, anger and hatred.

### **The Impact of Jan and Communism**

Bigger Thomas had less knowledge on communism. To him communism meant old house and strike of trade unions. So, Bigger had no intention to engage in communism, "He didn't want to meet any communists. They didn't have money. He felt that it all right for a man to go to jail for robbery, but to go to jail for fooling around with reds was bunk" (Wright, 1966, p. 65). It is Mary Dalton's friend Jan who installed the basic concepts of communism in Bigger's mind. Therefore the knowledge and good manner worked behind to make Bigger indecisive. Once Bigger Thomas knew the white would not accept the black at any cost. Getting good manner from Mary and Jan, Bigger Thomas fell in confusion. Many questions came to his mind when Mary smiled at him. The narrator noted what Bigger thought, "Was she laughing at him? Were they making fun of him? What was it that they wanted? Why didn't they live him alone?" (Wright, 1966, p. 67)

While he was walking with them he was thinking of other people in the street. Bigger was much more concerned about his skin color. In order to prove his thoughts in conscious and unconscious mind, the narrator recorded Bigger's thoughts, "Did not white people despise a black skin? Then why was Jan doing this? Why was Mary



standing there so eagerly, with shining eyes?" (Wright, 1966, p. 67) It was Jan who corrected Bigger later, "Bigger, please! Don't say sir to me...I don't like it. You're a man just like I am; I'm better than you. May be other white men like it. But I don't" (Wright, 1966, p. 70). For the first time Bigger Thomas heard that both black and white are similar human being. Jan's statement is relevant here:

Never in my life have I been inside of a Negro home. Yet they must live like we live. They're human . . . There are twelve million of them . . . They live in our country . . . In the same city with us . . . (Wright, 1966, p. 70).

The fact is Jan told these as a part of his communist thought. Bigger Thomas could not believe his ear. It is that Bigger who once used to keep knife and gun with him to be equal. But today he is getting recognition without any arms especially from a white. When Bigger heard about the revolution that Jan was working for, he was more surprised. Jan commented:

After a revolution it'll be ours. But we'll have to fight for it. What a world to win, Bigger! And when that day comes, things'll be different. There will be no white and no black; there'll be no rich and no poor (Wright, 1966, p. 69).

#### IV. THE CONSCIOUS REFLECTION OF UNCONSCIOUS DESIRE

Bigger Thomas developed a concrete concept of the whites from his early age. According to Mu'in, "Bigger always hated and disturbed the whites. His hatred toward them was based on his opinion that the whiteness was evil and this made him to refuse the whites' offer to solve his people's problems" (2016, p. 63). Bigger could stay with his people making friendship with fear and hatred. Before coming to Dalton's house Bigger thought, "Why had he come to take this goddamn job? He could have stayed among his own people and escaped feeling this fear and hate. This was not his world" (Wright, 1966, p. 46). When he came to Dalton's house, he experienced a different world. The set up his brain took one after another earlier met a new environment. Now Bigger fell in a dilemma between past and present as well as good and bad. The narrator included Bigger's later transformation, "He had not expected anything like this; he had not thought that this world would be so utterly different from his own that would intimidate him" (Wright, 1966, p. 47).

However, in course of time both his conscious and subconscious mind began to function at a time. For that he faced a new kind of crisis. This crisis directs him to face

new confusion. When Bigger Thomas met Mary Dalton, he was surprised, "He had never seen anyone like her before. She was not a bit like the way he had imagined she would be" (Wright, 1966, p. 54). For the first time Bigger experienced a different kind of relationship between Mr. Dalton and his daughter Mary Dalton. In a conversation Bigger heard her to criticize her own father calling a capitalist. Like Mary Dalton, Mrs. Dalton was surprising for Bigger. Although she was blind, she had great affection for the colored people, "That was Mrs. Dalton," the man said, "She's blind" "Yessuh" "She has a very deep interest in colored people" (Wright, 1966, p. 49). All these positive attitudes seemed to him very strange. "It made him uneasy, tense, as though there were influences and presences about him which he could feel but not see. He felt strangely blind" (Wright, 1966, p. 48). Mr. Dalton was also different and supportive. When Bigger talked to him, he felt something unusual, "The man was gazing at him with an amused smile that made him conscious of every square inch of skin on his black body" (Wright, 1966, p. 47). All these new experience, new people and different behavior challenged Bigger's own world, "Strange objects challenged him; and he was feeling angry and uncomfortable" (Wright, 1966, p. 47).

Before claiming Bigger a killer or criminal, some rational and probable reasons can be considered. It was Bigger's ill fate which brought him to Dalton's house. If he got enough food, shelter and education, Bigger could have an enjoyable life. It was quite rational to think as a native. If Bigger never came to Dalton's house, there would be no question of accident or killing the sweet girl Mary Dalton. By the way, Bigger did not have to see the cruel face of fatal destiny. If his father was not killed in the riot, Bigger would not be so rude and impulsive. If there remained no discrimination or white dominance, Bigger could not keep knife or gun with him. The world could experience a well-educated and good mannered Bigger.

On the other hand, if Mary's mother would not be blind, she could see the incident and kick out Bigger from his house. This incident could save Bigger's life. "Mrs Dalton throws 'a chance' at Bigger. But Bigger's blindness does not allow him the cognizance of the opportunity, and so the opportunity slips away, falling him back to the silence of his being" (Onunkwo, 2017, p. 109).

The most important thing is Mary's childish action. Bigger Thomas had no intention to touch Mary let alone kill her. It was Mary who drank wine and sought help from Bigger, "Help me, Bigger. I'm stuck" (Wright, 1966, p. 81). If Mary behaved rude with Bigger, he would take different initiative. Their good manners closed all the probable doors for Bigger. As a human being, Bigger became sympathetic to Mary's odd situation. M.

Ravichand and Latha (2014) remarked “He kills her out of fear, out of his certain knowledge that he would be suspected unjustly of having raped Mary, a white girl” (p. 4).

Since Mary was drunk and crazy, Bigger could do anything. But it was seen that Bigger was very loyal and conscious of his action. He carried Mary’s heavy weighed body taking all the risks of his life. To save his Job Bigger could share all the secret actions of Mary with Mr. Dalton. But Bigger was not selfish or self-centered, “He watched her with a mingled feeling of helplessness, admiration, and hate. If her father saw him here with her now, his job would be over” (Wright 81). Forgetting all the earthly pleasure when a man extended his helping hand to a helpless girl, this high hearted man had to face the charge of raping or killing someone. Another concern is– if Mrs. Dalton would not enter into Mary’s room at that time, the story line could be normal and nonfatal. But it is observed that the accident happened upon an accident. What Bigger did was accidental because he had no personal interest to enter Mary’s room. Therefore, Bigger’s entrance was accidental. On the other hand, the timing of Mary’s mother’s entrance was also accidental. She could come after Bigger’s departure. There could have dozens of alternatives which could save Bigger. But Bigger was so ill fated that nothing happened in his favor. According to Gee, “As the novel comes to a close, Bigger is able to find peace through exploring his newfound human identity. It is evident, however, that Bigger will never experience the full benefits of being human; humanization is not enough to save him from his impending death sentence” (2016, p.17-18).

Up to Mary Dalton’s death, Bigger was reasonable, logical and rational. But what he did later in the name of release raised many questions. This was certain that Bigger could not escape from the permanent equation. After Mary’s death, a different Bigger is seen. The man who was hundred percent honest to a sweet girl is now planning to put the charge on Jan’s shoulder. It is that Jan who for the first time recognized Bigger with profound dignity. The narrator included Bigger’s plan, “But there was still a better way! Make them think that Jan did it. Red’s’d do anything” (Wright, 1966, p. 87). Bigger’s next plan was more astonishing, “He would tell them that he had brought Jan and Mary home in the car and Mary had asked him to go with her to her room to get the trunk—and Jan was with them!” (Wright, 1966, p.87). What Bigger wanted was to escape from going to electric chair, “She was dead; she was white; she was a woman; he might be caught; he did not want to be caught” (Wright, 1966, p. 88).

To get rid of that electric chair he could hide himself or do something else. The dreadful actions Bigger performed

were highly questionable. The first thing he did was his plan to burn Mary’s dead body, “He stared at the furnace. He trembled with another idea. He –he could, he-he could put her, he could put her in the furnace. He would burn her! That was the safest thing of to do” (Wright, 1966, p. 89). Bigger did it consciously.

Now the question is how a man can burn a girl having a compassionate heart for all. It was factual that Bigger was doing everything to save him. But planning to burn someone’s dead body is more dreadful and cruel job than his previous action. According to Nayar, “Repression is the hiding away of something in our minds; what is hidden away exists in our unconscious. Guilt-inducing desire and traumatic events such as the death of a loved one or abuse are quickly shunted out of the unconscious and relegated into the unconscious, to emerge only in particular moments” (2010, p. 65).

It is known to all that Bigger’s father was killed unlawfully. Since Bigger could not take revenge, it waited to be reflected in particular moments. At the same time, Bigger wanted education, facilities and freedom like the whites. He wanted enough food, a comfortable shelter and house for all having individual privacy. White dominance forced him to keep knife and gun with him. He wanted a society free from anxiety, fear and discrimination. Bigger could not meet these basic desires. For that he kept them repressed and folded. This desires tormented Bigger in his unconscious mind. Nayar (2010) remarked, “The unconscious is the greatest threat to our identity as rational humans” (p. 65). Since Mary was dead, she was helpless. It is true that Bigger wanted to hide her. At the same time Bigger got reasonable space to show his unconscious desire consciously. Nayar’s remark can be more relevant here in the context of Bigger, “However, what is repressed does not always stay repressed” (Wright, 1966, p. 65). Bigger could end the process here. But his next action is the application of the knife that he always kept in his pocket. According to Ward, “The metaphor of ‘depth’ implies a stratified concept of the mind, one layer laid upon another. It is often assumed that the ‘deeper’ the level, the more ‘primitive’ and dangerous the contents” (2010, p. 9). Bigger cut Mary’s throat with a sharp knife, “He got his knife from his pocket and opened it and stood by the furnace, looking at Mary’s white throat” (Wright, 1966, p.90). Later it is seen that Bigger was in confusion either he would do it or not. What he did finally was beyond imagination, “Quickly, he wrapped the head in the newspapers and used the wad to push the bloody trunk of the body deeper into the furnace. Then he shoved the head in the hatchet went next” (Wright, 1966, p. 90).

Now the question is why Bigger did it consciously at the end. Bigger himself answered at the end of the section

“Fate”, “I didn’t want to kill!” Bigger shouted. “But what I killed for, I am! It must ‘ve been pretty deep in me to make me kill!” (Wright, 1966, p. 392) The term “pretty deep” directs the sense of unconscious desire that Bigger had repressed in his mind for long.

## V. CONCLUSION

It is true that Bigger killed Mary Dalton accidentally. No matter whether it is an accident or something unintentional, it cannot be denied that Bigger was innocent. The traumatic childhood he passed the unforgettable memories of fear and discrimination he installed once in his brain, and the injustice after his father’s murder must have a consequence on Bigger’s restless mind. From psychoanalytic perspective, Bigger shut the door of a room having unexposed cries, miseries and desires. He controlled his unconscious desire up to the incident of killing Mary. Later Bigger could not control himself and got a vacuum to expose his hidden and repressed desire. The incident of cutting Mary’s throat and burning her entire body consciously was enough to prove the reflection of Bigger’s unconscious desire.

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# Life and Aesthetics: The Artistic World of Kangwei Paintings in Northern Shanxi

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**Abstract**— *Kang Wei painting is a form of traditional folk art, and very popular with villagers in the rural areas of Northern Shanxi Province. This comprehensive art form is a product generated in the primitive living environment, and demonstrates the local people's instinctive pursuit and yearning for beauty. The rock paintings appeared during the Paleolithic period can be regarded as its embryonic form. The abundant subject matters and distinctive artistic style of Kang Wei painting have been shaped by the unique natural environments and traditional aesthetic consciousness of the local residents. People in northern Shanxi try to break the silence and sweep away dreariness in the long and cold winter with the passionate and bright-colored Kang Wei paintings. They paint their good wishes for life and interpretations of their inner spiritual world on the walls of their bedrooms to obtain emotional compensation and spiritual consolation. In the course of drastic changes experienced by the traditional Chinese rural society, the material carrier of Kang Wei painting is gradually disappearing, and the local people's aesthetic orientation has taken a new and different turn. As a result, the inheritance crisis of Kangwei paintings occurs since the art form is fading out of the local people's vision, and the folk artists are switching to other professions to earn their living. At present, the situation for rescuing, protecting and inheritance of Kang Wei painting is particularly pressing. Therefore, joint efforts should be made actively by, the government officials in Yuanping country at different levels, the researchers, the painters and the local people to help the traditional art to rejuvenate and adapt to the modern tendency of social development by means of new media.*

**Keywords**— *Kangwei paintings in Northern Shanxi, tomb murals, artistic spirit, inheritance and transformation.*

## I. INTRODUCTION

Kang Wei painting is a folk painting art form popular in northern Shanxi. Painted on the walls around Kang (炕 in Chinese), heatable sleeping platform made of bricks

and adobe, with strong indigenous features and geographical characteristics. As a kind of rural interior decoration with both practical applications and aesthetic functions, Kangwei paintings evolved from various art forms, such as folk paper-cutting, Chinese New Year



pictures, colored architectural paintings and so on, and they represent local people's vision of life in line with the times. On the whole, it is local people's art, materialized representation and reflection of the villagers' yearning and enthusiasm for life. From the perspective of origin, we can find the ancient roots of the art in the prehistoric rock paintings and murals in the later generations. They are all painted on the walls or cliffs by people according to their realistic sheltering demands, objective environments and subjective emotional expressions. In terms of artistic features and subject matters, the shape and structure of Kang Wei painting are chosen according to the preference and orientation in value and aesthetics of both the painters and home-owners. From the aspect of inheritance and development, the exquisiteness of the painting works mainly relies on the painter's artistry and skills, since art and artisans are inseparable from each other. When there are no artisans, the corresponding folk art will disappear. Whether the inheriting chain of artisans can be continued is crucial for revitalization and innovation of Kang Wei paintings. Only a sufficient number of inheritors can ensure a broader space for rejuvenation of the folk art and maintain its vitality in the long run.

### 1. The cultural origin of Kang Wei painting: echoes from the ancient past

Kang Wei painting, a kind of folk interior decoration painted around the surrounding walls of Kang (炕 in Chinese) can be regarded as family mural. Painted by local artisans, Kang Wei painting art had not received attention from the upper class and literati in the past, although they had existed in the folk for over a thousand years. As a result, there is almost no exact record of Kang Wei painting in the history of Chinese painting. From the point of view of artistic characteristics, Kang Wei paintings belongs to the category of frescoes. However, if judged from the circulation and origin of the murals, the embryonic form of the folk art can be found from the rock paintings in the primitive period. "Just as man began his journey of tool-making and scientific progress, as well as the art of architecture and sculpture, mainly by the use of stone as a basic material carrier, so the art of human painting seems to have begun on stones. In fact, almost all the treasures of primitive paintings found by now have been painted on rock walls."<sup>1</sup>

As early as the ancient times, painting was used as a means to record the social forms and human beings' existing situation of the time, such as hunting, war and nomadic life scenes, revealing the inner spiritual mysteries and aesthetic concepts of the ancestors, and being a true portrayal of early social life. As one of the main settlements of human beings in ancient times, caves are the place where most of the rock paintings exist. "Kang Wei painting was originally for practical purposes, and gradually had the function of beautification. The simple and pure beauty of Kang Wei paintings reflects the naive imagination and good wishes of human beings in childhood."<sup>2</sup> The red cloud-like rock paintings, which was found 1000 meters east of Yingkou Village, Nanwang Township, Dingxiang County, Xinzhou, show that early men had already decorated their environments with paintings. From the three aspects of rock painting and Kang Wei painting – carrier, function and subject matter – we can infer that early Rock painting was the beginning of the art of Kang Wei painting. Firstly, both share a common material carrier, the wall (precipice) of an abode or mountain. Secondly, both have the function of decorating the environment and expressing emotions. Finally, the themes presented by the two are also somewhat related, as the rock paintings of the primitive period mainly focus on hunting and funerals, while the Kang Wei paintings mainly reflect images of life, historical figures, operatic allusions, fruits and seasonal vegetables, etc. Both are wall (cliff) decorative arts derived from real life.

No final conclusion has yet been reached on the matter that Rock painting is the source of the art of Kang Wei painting. The definitive archaeological evidence proves that the origin of Kang Wei paintings can be dated back to Song dynasty at the latest in Yuanping County. "When the railway was built in 1985, a tomb was excavated from Ban village, Yuanping town, containing a bedroom-like room, surrounded by painted murals, which also resembled wall surrounds of the rural dwellings."<sup>3</sup> In addition to Kang, the iconic carrier, there are plain border decorations similar to the present day boundary pattern of Kangwei paintings, fixed space (called 画空 Huakong) for the themed picture: *Guo Ju burying Son to save food for his Mother*, one of the twenty-four filial piety stories. Based on the examination of these elements and



their characteristics, the tomb mural was tentatively identified as a form of Kang Wei painting from the Song dynasty (960-1279A.D.). There are similarities between the murals in tombs and temples and Kang Wei paintings in local residents' bedrooms. In terms of the form of the painting, although there is difference in size, the structure of the boundary pattern and Huakong is the same. From the perspective of the subject matter of the paintings, the tomb murals mostly describe lifetime recreations of the tomb host, and the temple murals are dominated by religious figures and stories, also found sometimes in the themes of the Kang Wei paintings. Judging from the purpose of the paintings, the occurrence of tomb and temple murals are all driven by certain kind of religious belief, and the Kang Wei paintings also have overtones of folk belief. People hope to be blessed by some mystical power and pray for a fulfilling life through paintings. In addition, many of the Kang Wei painters have multiple jobs and have experiences of painting in temples. The art of Kang Wei painting epitomizes many artistic techniques, and the lines, colours and themes of traditional Chinese painting have all been applied to the creation of Kang Wei painting by the folk craftsmen.

Kang is the vehicle for the existence of Kang Wei painting, which is mainly popular in Shanxi and other areas north of the Yellow River, and is a unique way of heating in the long and cold winter. Located in the northern part of the Loess Plateau, northern Shanxi has always been a place where ethnic minorities and Han Chinese mingled and intermingled in history, forming unique multi-cultural qualities of ethnic fusion between Han and various nomadic groups. The ecological environment here is characterized by a thick loess-covered plateau dotted sparsely with villages, vast and boundless with a monotonous atmosphere. People here expect bright colors and beautiful scenery of Southern China in winter. The frequent military upheavals and the hardships of life on the frontier forged the unique cultural character of the local dwellers, who were both delicate and soft, nurtured by the farming civilization, and robust and strong, formed in many years of frontier fortress. To adapt to this natural climate, people used Kang to keep warm, which later gave rise to the folk art form of Kang Wei painting. The Kang was a special resting place in the north

closely related to people's life, the centre of layout in the house of a family, and an important space for members' activities and communication. "Kang is immovable; where it is built, there it sits; and where it sits, there it is rooted. So we modify it with the quantifiers that describe the mountain and the wilderness, standing like a mountain and stretching out like vast wilderness in northern winter."

<sup>4</sup> In the old days, in the countryside, many tedious affairs were carried out on the Kang in winter. Many times the whole family sat around the warmth of the Kang: the women did their knitting and sewing; the old people told stories of the past; the children clustered together; perhaps the neighbors and friends came over to chat about everyday matters. Whenever they sat cross-legged, Kang made people feel warm and comfortable. It is not only a place for people to rest, but also a small meeting centre. It served many domestic functions and was a platform for family members to spend time together and communicate with their friends, neighbors and relatives. Therefore, the decoration of Kang became a necessity. In the beginning, the beddings stacked in the corners of the Kang often got polluted by the peelings and dust from the walls. For the purpose of protection, people mixed glue and paint together to cover the earthen walls and embellished them with simple lines. Later, as people's living standards and aesthetic tastes improved, the form of Kang Wei painting became more and more elaborate, gradually forming a unique artistic style. The people of northern Shanxi would turn their ideals of life into beautiful Kang Wei paintings with the help of skillful folk craftsmen. Their persistence of pursuit for happiness in the harsh living environment crystallized into the folk art on the bedroom walls.

## II. ARTISTIC SPIRIT: A WORLD OF POETRY AND PAINTINGS ON THE LOESS PLATEAU

### 2.1. Aesthetic value

"Symbols are the carriers of culture, medium of cultural creation, transmission and inheritance. Each Kang Wei painting is a symbolic text, a smallest unit of Kang Wei culture."<sup>5</sup> The cultural symbol is composed of two sections: boundary pattern and Huakong (画空 in Chinese,

the space for the major picture). By means of metaphor and symbolic rhetoric, people's good wishes for happy life are transformed into these meaningful cultural symbols. Boundary pattern is the highlight of Kang Wei painting that is made of a number of traditional auspicious patterns painted in gradient colors, changed lines and continuation of some patterns in different combinations. It is the essence of the painting. There is a local saying in Yuanping: "The quality of a set of Kangwei painting is decided by the degree of fineness of the boundary pattern." The abstract

and exquisite boundary patterns contain people's good wishes and beautiful dreams for life. For example, the bat pattern signifies blessing and happiness, because "蝠" (the character for bat in Chinese) and "福" (the character for happiness) are homophones in Chinese. Another example is taken from the legendary stories of the Eight Immortals in Taoism. Painters use their magic weapons to represent them, hoping for a safer and easier life under the protection of these weapons.



Fig.1: The Magic weapons of the Eight Taoist Immortals

Taken by Prof.Duan Youwen on Oct.2, 2018 in Yuanping Kangwei Culture and Art Co. Ltd.

The masses turn their feelings into the visual images of boundary patterns, which integrate natural forms and abstract shapes. The decorative patterns, usually the combination and variation of colors and lines, create a harmonious visual effect. Beside the boundary patterns, Huakong is another major component of Kang Wei painting. "Huakong is a space (in different shapes) encircled by countless boundary patterns, and the content in it is an independent and complete scene or part of the plot. It is usually in shapes of square, circular, fan-shape, diamond or the irregular etc. Themes of pictures inside Huakongs include complete scenes of flowers, sceneries, still life objects and so on."<sup>6</sup> Through the division and combination of different styles of Huakong, the painters present vivid historical stories, familiar opera excerpts, elegant southern scenery and other themes in the overall layout of Kang Wei painting, making the paintings "narrators" of different stories. Kang Wei paintings in northern Shanxi cover a wide range of thematic areas, but usually closely connected with the local life: figures, landscape and flower-and-bird paintings. Figure paintings are often extracted from historical allusions and classical Chinese operas, depicting important plots and representative roles. The subjects of

figure Kang Wei painting include traditional dramas and novels such as *Taming Princess Jinzhi*,<sup>①</sup> and *The Legend of White Snake*,<sup>②</sup> etc; The commonly painted historical stories include *Brotherhood Forged in the Peach Garden*,<sup>③</sup> *Three Visits to the Thatched Cottage*,<sup>④</sup> etc; Movie stars popular with the audience in 1980s, such as Ms. Liu Xiaoqing and Ms. Li Xiuming, were also favorite choices during that period. Some landscapes and flower-and-bird works imitated the styles of traditional literati paintings with inscriptions of poetic lines with similar themes. After the founding of People's Republic of China, with the development of times, the well-known modern buildings became popular among local artisans and people. The landscape works are divided into idyllic poetry paintings, such as *The Autumn Moon Over the Calm Lake* and *Spring Birds*, and Chinese modern buildings, such as *The Great Hall of the People, Nanjing Yangtze River Bridge*, etc. The flower- and-bird paintings present typical subjects in traditional ones, such as peony and chrysanthemum, very familiar to the public. The common animal themes of the folk are Chinese pheasants, cats, tigers and others, which symbolizes auspiciousness, longevity, happiness and blessings. "In these colorful Kang

Wei paintings, the audience can read Chinese history, local customs, social changes and people's daily life, feel the

vibrant creative power of the local people, and appreciate the ingenious truthfulness of the folk art."<sup>7</sup>



Fig.2: Flower-bird painting  
(Painted by Mr. Huang Jiandu and Mr. Wang Liting in 1990)

Courtesy of Mr. Liu Guochen Oct.3, 2018

At the Home of Mr. Huang Jiandu, a local painter in Village Guoyang, Yuanping county



Fig.3: Wang Zhaojun, one of the four well-known beauties in Chinese history

Courtesy of Miss Ji Huizhu Oct.3, 2018

At the home of Li Erlan, Shenshan Temple Village of Yuanping



Fig.4: The scenery painting (painted in 1988)

Courtesy of Miss Ji Huizhu, Oct.3, 2018

Taken at the home of Zhao Haichi and Chen Aiping in the Shenshan Temple village, Yuanping County

As a kind of symbolic text, the romantic paintings are the condensate of people's emotions, aesthetic consciousness and values, bursting with the painters and the house owners' understanding of life and beautiful innermost feelings. Most of the artisans are local farmers who have not received professional training. However, they are able to create moving works to decorate people's houses with their own perception and ardent affections with life. "The self confirmation of human beings is an object-oriented activity, while the most fundamental way is practice."<sup>8</sup> The people's abstraction of realistic life practice, emotional experiences and mental existence are dynamically and sensitively reflected on the Kang Wei paintings, leading to the creation of beautiful art works. Instinctive spiritual communication and emotional accumulation result from the subjective cognitive activities of the people and the object, Kang Wei paintings. Through everyday sensory contact with boundary patterns and the pictures in Huakongs, the recognition of beauty arises from the hearts of the masses after further improvement in their spiritual world at the consciousness level.

## 2.2. Functions

The rich variety of boundary designs and pictures in Huakongs are the abstract representations of life longings and good visions of the people in northern Shanxi, which have profound cultural and symbolic meanings. The ingenious composition of the painting and careful depicting in the limited space on the bedroom wall shows viewers the people's most essential thoughts and emotions. Their spiritual world gets comforted and compensated from the moral enlightenment and psychological satisfaction gained in the course of appreciation. One of the basic functions of Kang Wei painting is to help people to express their feelings. In northern Shanxi, it is vast, gray and all plants withered in the long winter. People are confined indoors by the geographical location and natural conditions, and the warm sleeping platform at night is also the gathering place for family members' and friends' meeting at daytime and evenings. So many Kang Wei paintings are bright in color and gorgeous in patterns with sceneries found in the south China, forming an obvious contrast with the local winter outdoor environment. In this way people hope to get spiritual compensation to soothe their tiring feelings from the fatigue of managing to survive, and to

raise their enthusiasm for future.

Kang Wei painting is not only the reproduction and creation of beauty, but also the transmission of moral concepts and value recognition. In daily life, from repeatedly looking at or talking about the pictures, the traditional values can be imperceptibly rooted in the spiritual world of the locals generation after generation. During our investigation in Yuanping, a senior craftsman in his seventies, Mr. Gong Jinshou, narrated one of his painting experiences. In 2017, he painted a set of Kang Wei painting for a family in Wuyan village themed *Tigers Learning Surviving Skills*. The house owner chose this theme since he accused his children of neglecting their filial duties, and hoped the painting could teach them a filial piety lesson. Kang Wei painting has been adopted as a tool of education by using morals in the folk or virtues from traditional dramas. "As the themes of Kangwei paintings change with the times, constantly replaced by new elements from contemporary life, the subject matter is no longer merely the traditional, but up-to-date content and more-related to people's actual life. As a result, the modern themes of the paintings will play a role in improving the local people's cultural quality, and cultivate their awareness of paying attention to the important national events and social developments."<sup>8</sup> The themes expressed by Kang Wei paintings after 1949 are generally the miniature of the times, reflecting the aesthetic interests of people in their specific space, and presenting the cultural awareness and ideology of a particular period of time. Before the founding of People's Republic of China (1949 A.D.), most of subjects of the art were traditional fairy tales, filial piety stories, drama plots and so on. During the early stage of People's Republic of China (from 1950s-mid 1960s), they were endowed with political power and became a publicity billboard that highlighted the themes of those years: new achievements in economic construction and other national appeals.

Many artisans painted Kang Wei paintings to reflect the fruits of social, economic and cultural construction in new China, such as *Nanjing Yangtze River Bridge*, and *The Great Hall of the People* in Beijing. During the Cultural Revolution period (1966-1976), due to the high-pressure policies, traditional themes of filial piety and legendary stories were banned. There had been new



changes in the subjects of the paintings: modern transportation vehicles became the favorites of the painters and the house owners, such as trains, planes and rockets, etc. After the economic reform and opening to the outside world (1978- ), people were more open-minded, their favorite movie stars once became the commonly chosen themes. Kang Wei paintings performed the roles of

decorating the bedrooms as well as aesthetic, moral and political education. These special paintings permanently freeze the happenings of different periods of time in the limited space in the bedrooms of rural houses, and form a platform for the public to communicate with the outside world. The invisible consciousness orientation generated from the art form shapes the viewers' spiritual world.



Fig.5: Li Xiuming, a film star in 1980s (painted by Mr. Xing Cunshou in 1981)

Courtesy of Miss Jia Kailu, Oct.3, 2018, at the home of Li Shuhua in Shenshan Temple Village, Yuanping



Fig.6: The People's Great Hall in Beijing (painted by Mr. Huang Jiandu in 1978)

Courtesy of Miss Jia Kailu, Oct.3, 2018 in the home of Kang Meisuo in Chunyang Shangshisi Village of Yuanping County

### 2.3. Regional features

Since both the audience and painters of Kang Wei paintings come from the laboring class at the bottom of the social ladder, their living experiences and insights on life determine that the original and simple artistic features of the folk art remain unchanged. In the specific natural and social environment, the painters transform the integration

of the objective world and their perception to the paintings, which imitates and dramatizes their local living reality. Each pattern depicts people's yearning for happiness and presents their pursuits for a better life. The themes of the largest proportion of Kang Wei paintings we collected are Chinese traditional dramas, flowers, birds and landscapes. The next largest proportion is historical stories



and characters. These paintings visualize the most popular and well-known folk tales to meet people's visual and psychological needs. In Shenshan Temple Village, Yuanping country, there is a Kang Wei painting themed Su Xiaomei (a well-known poetess in Song Dynasty), very different from the rest in our collection. After the new house was completed in 1987, the hostess, Ms. Chen Aiping, invited a craftsman, Mr. Hu Nian, to draw this painting on the walls in her bedroom at a cost of 170 yuan. She read this traditional folk story of the famous poetess, Su Xiaomei, in a pictorial magazine and liked her very much. In order to better express rural women's wisdom and capability, the painter creatively exchanged the positions of Su Xiaomei and her husband, Qin Guan, to highlight the female image in the painting.

In the role assignment of traditional rural families in northern Shanxi, women are mainly responsible for the daily routine, and their living space is a detached rural courtyard encircled by walls with some distance to the neighbors. Therefore, for interior decoration, the content, colors and style of Kang Wei painting are often determined by the hostesses' preferences. Women usually prefer flowers-and-birds, landscape, and delicate boundary patterns. They also like bright and rich colors. To cater to the taste of the hostesses, the artistic style of Kang Wei painting presents the tendency of female preferences. Rooted in the profound folk culture soil, Kangwei painting is an indispensable component of the local folk customs, since the contents and forms are strongly influenced and constrained by the folk psychology and reflect the traditional etiquettes in daily life or folk festivals. For example, after people finish building a new house, as a necessary procedure of room decoration, the house owner asks the artisans to draw Kang Wei painting according to his financial affordability. During our investigation in Shangshi Temple Village in Guoyang Town, Yuanping Country, we interviewed the folk artists, Mr. Wang Liting and his master Mr. Huang Jiandu. After Mr. Huang Jiandu's new house was built in 1990, they spent more than 20 days to draw a set of Kang Wei paintings, created the representative work from successful cooperation between a master and his apprentice. The artisans transform people's plain wishes into artistic creations, the visual images in the bedrooms. The basic Chinese values of truth, goodness and beauty

embedded in the vivid pictures are attached to the walls, then the unconscious communication between Kang Wei paintings and the audience will bring emotional resonance.

### III. THE INHERITANCE AND TRANSFORMATION OF KANG WEI PAINTINGS

Created by the people and handed down from generation to generation, Kang Wei painting is a distinctive folk culture in northern Shanxi, recording and carrying people's local memories and emotions. With the wave of urbanization, the traditional vernacular society has been fractured, and the accompanying vernacular culture has been strongly impacted. Kang Wei painting is essentially an art depending on its carrier, Kang, which is the material basis and cultural symbol for the existence of Kang Wei painting. The disappearance of Kang leads to the decline of Kang Wei painting, whose inheritance and development encountered unprecedented difficulties, because more and more villagers replace Kang with bed and using small domestic boilers for heating as well as cooking.

"As the protagonists of the cultural heritage of Kang Wei painting, the folk Kang Wei painters have been active among the rural residents for thousands of years. They have been enriching the cultural lives of the people with their deft hands and passing on the ancient and plain folk art, being a 'living fossil' of folk culture."<sup>9</sup>

In painting, Kang Wei painting craftsmen have developed a systematic process. The first step is the process of wall smoothing: mixing the paste and water glue together with the sieved loam to smooth the wall, then sandpapering and painting it white with lithopone powder. The second step is the painting. Depending on the length of the wall, the craftsmen punch the lines, arrange the painting Huakong (the space for major picture) and make a base draft with pencils. The boundary patterns are usually completed first, divided into different layers according to the depth of the color, from lighter to darker. The method handed down from generations is to draw the base on the paper first with soft lead stick or burnt wicker, and then make rubbings. The third step is to brush the selected area on the wall with alum water and then cover

it with varnish. The painters usually brush the wall 5 or 6 times with the mixture of alum and water until the wall color remains unchanged when brushed again. This is the secret of success. The last step is to cover it with varnish or tung oil at least twice. In the new century, due to the shift in the aesthetic tastes of the public, the villagers' demand for the painting is shrinking, making it difficult for the art to be inherited. Many artisans helplessly choose to change their profession to earn a living, making it difficult for the art of Kang Wei painting to continue as in the past. Taking Yuanping County as an example, there are three main situations faced by Kang Wei painters. In the first case, some old craftsmen passed away and there is no one to inherit their skills. In the second case, many craftsmen chose to take up other occupations as the income from painting the bedroom walls could not sustain their livelihoods. In the third case, many Kang Wei artists have innovated their Kangwai paintings styles to adapt to modern developments, gradually shifting to the emerging interior decoration of the living room.

Kang Wei paintings are cultural symbols created by the people in their social practice, especially the Kang Wei artists. On the one hand, they make the existing symbols a

permanent memory by passing on, imitating and accumulating. On the other hand, the artisans create new works with their own artistic imagination. Mr. Gong Jinshou, an experienced Yuanping Kang Wei painter, inherited the painting skills from his father, Mr. Gong Xiangzhong, whose Kang Wei painting in the temple of Lord Guan in Shahe Town, Fanshi County, as well as a sample of *the Romance of the Three Kingdoms* were both recognized as masterpieces in Yuanping area. The traditional art of Kang Wei painting is perpetuated and regenerated through bloodlines. The valuable experiences he learned from his father has laid the foundations of Mr. Gong Jinshou's fine Kang Wei painting workmanship and has become an important source of inspiration for his career.

"Indeed, when we put our whole being into the practical activity of creating an object, we will see the light of our life there."<sup>10</sup> The Kang Wei painters pour their lives into the creation of Kang Wei paintings, struggling to develop another dimension beyond life in their limited lifetime, soothing their distressed hearts in an artistic way and sublimating the value of their individual lives.



Fig.7: Innovative product by Mr. Li Xiuquan's Company

By Prof. Duan Youwen on Oct.3, 2018 in Yuanping Kangwei Culture and Art Co. Ltd.

Nowadays, there are two main groups engaged in the business of Kang Wei painting in Yuanping. One is *Yuanping Kang Wei Painting Culture and Art Development Company Limited*, established mainly by the manager, Mr. Li Xiuquan, and the other is *Yuanping Guoyang Kang Wei Painting Art Research Association*,

headed by Mr. Wang Liting. These two groups are different in nature. The former is a corporate company of profit-making nature, with a diverse membership. The aim of the company is to bring together old artisans to revive their traditional skills and to paint new Kang Wei paintings that meet the aesthetic preferences of present-day

consumers. The Manager, Mr. Li Xiuquan, hopes to forge the company into an organization for public benefits as well as profit-making entity, integrating training, reception of tourists, learning and marketing. The company aims at opening a wider market co-supported by the government, enterprises and the whole society.

The latter is a spontaneous group of the folk craftsmen. Most of them are traditional Kang Wei painting painters, hoping to exchange their skills and explore some potential ways to move forward, but have not yet developed the expected social influence. "The greater a craftsman's reputation, the more business there is for him." Mr. Wang Liting is aware of the reciprocal relationship between the social status of an artisan and the value of his work, so he has been trying to break through the limitations of his old status perception and actively seek for the opportunity to change by participating in exhibitions and communicating with outside professional painters to gain recognition from the outside world. He is a representative of the new generation Kang Wei painting artisans.

Kang Wei painting is in a predicament of being on the verge of disappearing with fast changes in economy, society and people's way of living. Therefore, we must take measures to bring this folk art back to life so that more and more people will know its artistic and educational values. With the rise of multimedia technology and the development of network transmission, the new media platforms are undoubtedly a good means for the development of Kang Wei painting. For example, a cultural documentary can be made to present a comprehensive picture of Kang Wei painting and to tell the story of its history and tortuous development process. It is also important to maintain and stabilize the chain of inheritance of Kang Wei painting. A suitable environment for Kang Wei painters should be provided by the society, and at the same time the local education department may try to include Kang Wei painting in the planning of art education in primary and secondary schools, and university teachers should be encouraged to study its artistic techniques and cultural background and provide professional guidance for the transformation and development of Kang Wei painting. In addition to these external measures, Kang Wei painting also need to

innovate itself, either by combining the technique and subject matter with popular family hand-painted wall art or by changing their carrier (the surrounding walls in the bedroom) form to expand their audience in the form of short interior decorative paintings of the living room. In short, in order for Kang Wei painting to have a broader space for survival, more efforts should be actively made to expand the influence and popularity of Kang Wei painting, strengthen the protection of Kang Wei painters, and promote the transformation of Kang Wei painting in the new era.

#### IV. CONCLUSION

The Folk Kangwei painting is a form of remaking natural environment by the people in northern Shanxi, reflection of their inner feelings and cognitive activities in the realistic space. This folk art combines people's aesthetic activities and their living practice, with the folk customs and social happenings of different times and regions as its subject matters. The traditional auspicious blessings and information of different periods of time in the pictures help to preserve people's beautiful memories for life for a longer period of time in history. The folk artisans condense their thoughts for beauty and the house owners' pursuits for a better life into colorful and splendid paintings with their exquisite artistic skills. To the local people, it seems that Kang Wei painting is a bunch of blossoming gorgeous flowers in the barren and lonely land of northern Shanxi, symbolizing the eternal enthusiasm of local people for life, their pursuit for beauty and the most beautiful bright color in the living surrounding. However, Kang Wei painting is gradually fading out of people's vision and lost its past glories with the rapid economic and social development of the times and the drastic changes in the course of urbanization. To save the regional art treasure, it is necessary to arouse the cultural awareness of its subjects—the local artisans and the public. Meanwhile, the joint efforts from the government cultural administrators, local elites and personnels from different scientific research fields are indispensable in the rescuing and inheritance process.

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## CULTURAL NOTES

- ① **Taming the Princess**, A famous Chinese traditional drama based on an anecdote happened in Tang Dynasty

The emperor's daughter, Princess Shengping, married one of the sons of the top general, Guo Ziyi, but she did not respect her parents-in-law, neither did she perform the duties of a daughter-in-law and a virtuous wife. Her husband, Guo Nuan, had been ashamed of her for a long time. After the banquet of his father's birthday party, he beat her up by means of Dutch courage. The princess felt hurt and snatched on her husband to the emperor. The Guos were very frightened and requested the emperor's punishment for the bold doing. However, the emperor solved the problem wisely according to the folk customs. The Guos were forgiven and Princess Shengping was taught to learn to be a daughter-in-law and a wife.

- ② **The Legend of White Snake**, A Chinese drama based on a legendary story

The drama is about the love story between Madam Bai Shuzhen, an immortal white snake who had a lot of magic after practice for a thousand of years, and Mr. Xu Xian, a human doctor.

- ③ **Brotherhood Forged in the Peach Garden** A Chinese drama based on the story of sworn brotherhood of Liu Bei, Guan Yu and Zhang Fei in **Romance of the Three Kingdom**

- ④ **Three Visits to the Thatched Cottage** Chinese drama based on **Romance of the Three Kingdom**

During the three-kingdom period, the emperor of

Shu , Liu Bei, wanted to become the ruler of whole country, and he was thirsty for talents. Some people recommended Zhu Geliang, a talented and far-reaching man, to him. To get Zhu Geliang's support, Liu Bei sincerely went to visit him three times, overcoming many difficulties. Finally Zhu Geliang was moved, and became Liu Bei's prime minister.





# The Seats Stay Unmoved: Theatre, Audience and Engagement

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**Abstract**— *Dramatization of reality has been a fodder to the human mind since time immemorial. The discovery of dramaturgy and serious theatricality just aggravated the mechanism further. Since the entire phenomenon is highly relevant in the eyes that watch, adopting important measures to keep the watch going, is necessary. The concern of audience engagement can be studied, based on the architecture of the theatre, the ambience of it, and with modern evolutions going on, new modes of attraction like food and refreshment turn out to be of great importance. The essay mentions a critical approach in analysing the psychological tendencies of the audience, with the continuous flux in time and hence the mechanisms, as put forward by several playwrights over the ages and locations. The inference is a step taken to align and conclude how the basic psychological aspects of audience engagement remain the same, since the time of the proscenium to the modern terms of theatricality, even in the times where the space of performance is contracting gradually to end up being confined in a box.*

**Keywords**— *dramaturgy, watch, psychological tendencies of the audience, flux, performance*

## I. INTRODUCTION

*“Don't expect the theatre to satisfy the habits of the audience, but to change them”.*

(Bertolt Brecht, 1957)

The construction of the idea of the significance of audience engagement in a theatre, has been an area of uncertainty since time immemorial. The minimum facets of entertainment through portrayal of the realistic justification of the societal tantrums is a prosperous service of the theatre. Be it from the times of the Proscenium or those of the Third Theatre, the audience becomes the soul of each performance- the spectator needs to judge the performer who then justifies his actions through the eyes of his 'only' beholder. Equalising the impact of every kind of theatrical make-up, one important *modus operandi* that ultimately becomes prominent through further observation is the 'type' and 'age' of the audience. The dramatic endeavour that is being portrayed on the stage needs to connect with the one watching it. There ought to be a continuous conversation going on between the mind of the actor and that of the spectator,

that will eventually formulate a relationship between the two, where the one watching the action will retain the maximum amount of impact of the very action, even after the play is over.

## II. THE RESPONSE

As Brecht goes on, “a theatre which makes no contact with the audience, is nonsense” (1946), we are bound to see the shifts in the paradigm of the theatrical development over the eras, where audience engagement, from an instinct, becomes a 'must'. During the important times of the Greek theatre, when Aristotle himself dared to raise his postulates on what a play and thus, its performance should contain, the crowd saw it as an entailment of themselves to be a part of these theatrical creations where they would consider a competition, in a carnival, among the different plays performed and would fairly vote for the 'best' one, which seems visibly distinct from the postulates of the seventeenth century theatre, where 'indoor theatre' became the flavour of the time.

As Susan Bennet writeshow the audience became “*increasingly passive and increasingly bourgeois*” (1997), which again makes our focus shift on the advent of the class consciousness in the society, differing from the otherwise Dionysius mentality that had prevailed. Furthering our observation down the axis of the Modern European Theatre, we see the extreme measures taken against the selectivity of the class of audience by erudite like Henrik Ibsen, Samuel Beckett, Bertolt Brecht and even the Italian enigma, Luigi Pirandello, by tearing down the passive and bourgeois element of the audience. But that enhances the dilemma in the extent of engagement of the audience: Are they invested in the story? Do they respond enthusiastically when appropriate? Are they discussing the themes of the play afterwards? These playwrights/ directors tried to synchronise or at least tie a chord between the events on the stage and that among the audience, which later came to be known as the Metatheatre, the mood that was created among the characters on the stage was observed to be occurring among the spectators- thus keeping them engaged through the persuasion of their emotion, as seen in *Waiting for Godot* by Beckett where Vladimir and Estragon’s wait becomes a wait among the audience too for the appearance of Godot. Pirandello on the other hand, took the Metatheatrical aspects on a different level when he dissolved the boundaries between the actors and the characters in his *Six Characters in Search of an Author*, where the actors themselves became the audience and the characters were given the poststructuralist justification as declared by Barthes and Derrida.

### III. INTERPRETATIONS AND MEASURES

A very significant way of dealing with audience engagement issue is making sure that the audience is aware of the content of the play and has the minimum number of intimations required to see beyond what is shown. A background study of the subject is extremely important for the audience to realise the actual virtue of the act, to let the ideas proliferate in their heart and mind and so that they can measure the highs and rationalise the lows. Another way of making the masses realise the true value of the play is Theatre Education. Adult theatre education is analogous to moving away from the superficiality of the presentations and arguments to experience-based enactments. This way, the cognitive studying ability merges with the expressively creative ones and talks and quarrels are replaced with formal discussions and workshops, and practicallycreative acts. There is an emerging range of specialists who aid in purposing these activities, whether they are called

educationalists, animators, or facilitators; they often have an artistic background themselves. As Alan Brown and Rebecca Ratzkin say “*benefitting from arts experiences often requires a great deal of contextualization and interpretation*”

Researcher Jeanne Klein puts it in a more statistical way. She classifies the quality of the audience members into two categories; The “Ritualistic” viewerwho seeks entertainment by watching theatre “*passively out of habit, although their minds are still quite actively processing information,*” and the “Instrumental” viewerwho “*actively seek[s] further education by expecting to learn social information of specific interest to their personal identity, in relation to characters’ dramatized situations*”. In both the situations, the construction of the play should be thus that it has both thought laden impediments as well as the perfect measurement of the entertainment. Audience engagement also helps in re-visiting the social texture of the contemporary and re-enhance the folds and voids. It is also a great step taken for socialisation that, in turn, changes and transforms human relationships. It requires a community building- a performance that is merged with scholarship which turns the personal into political. Language helps in this role play since it is extremely transformative itself but embodied at the same time. To compensate for, rather improvise overpower, “over” with power “with”, audience engagement becomes an extremely fruitful phenomenon. This uses the audience engagement to demystify the thrutch between the time and space realms of the on and off-stage engagements respectively.

Theatre is ancient and extremely sacred in its artistic expenses. It has empowered and galvanised the human existence since pre-historic times. However, in modern society with the interruption of the industrial cinematic and now digital age, the spectators often go to the theatre to relax. While the other forms of literary weapons like novel and poetry, help the readers to connect on a personal level, theatre serves the purpose of relaxation on a different level- it engages the audience to judge the actions, coming out of their personal normativity, and analyse. Instead of embracing and embodying the action of the play as something personally relatable and necessary to their own lives, they remain removed from it and judge it from a distance, from the eyes of the spectator and not as one of them. A genuinely efficient theatre company investigates these welfares of the audience in establishing intellectual and emotional connectivity. As mentioned, Shakespeare’s theatres were run with the sole purpose of audience satisfaction. Theatrical creations can potentially heal, enrich, preach, comfort, provoke, activate, and open minds and hearts.

With considerable development in all these aspects, when the audience is allowed to engage with these occurrences mentally, physically, intellectually and spiritually with constant improvised development, the power of theatre expands to include both, a deeper awareness of and empathy for humanity, and a real potential for positive change. Powerful essays of Brown and Ratzkin have concluded how audiences need to engage intimately with their own personal perceptions to compare those with the ones being portrayed on stage. More than just watching what is going on, one needs to simultaneously go on deriving meaning out of the same:

the level of impact that an audience member derives from an arts experience can be dramatically affected through his or her participation in meaning-making activities or self-guided reflection (Brown and Ratzkin, 2012)

#### IV. THE CRITICAL EMBASSY

As A.G. Johnson mentions, *"Of all human needs, few are as powerful as the need to be seen, included, and accepted by other people"*, another justification of the audience engagement can be virtually mentioned with the reason of being seen and noticed by the actors. As we see this with the modern urge of people to connect, be it for the continuous use of cell phones, or something else, which, in fact, makes the rationalisation of the third theatre in India where the actors dared to disintegrate the proscenium happened to engage more freely with its audience where interaction became easy and rejuvenating, sparing even a single moment of boredom and monotony. With the advent of mobile entertainment centers, people can have the solo experience of watching movies or television shows through ear buds and virtual headgear. Theatre is an enigmatic persuasion. The physical aspects of the theatre hall are also equally contributing. Once the light is turned out, the comfort of the seat with the rich measurement of temperature inside, the perfect bite of the delicious munchies- these are the necessities, which profusely engage with the interest of the audience too.

The very idea of individual audience engagement can also be morphed through Vygotsky's theory of Social Development, which of course is applicable to a child's mind, who learns around people primarily, and then go on to think independently with their own individualistic perceptions, and implement their thoughts based on what they have already learned. This is equally analysed by Susan Bennet, where she enforces this kind of an attitude among the audience too who, come to watch a performance, acquire some knowledge from the way the play is portrayed, and then go out to visualise the same scenarios with the perceptions, gained in the theatre- the

first interaction takes place among the people, and then within the individual's mind.

Now as the discussion proceeds with the impact of the performance on the spectator's mind, most of the premodern and modern playwrights from almost every corner of the literary universe, prescribe the articulation of the play by the audience by keeping it open-ended. The content ought to be wholesome but the ending needs to be abrupt- so that the audience stay interested and attached to it and spend enough time, building up the structure whose puzzle pieces were given by the actors on the stage, and they get to fit them according to their individual preferences and readings. The suggestion of breaking the performance with an interval in the middle in some parts of the world, seems ambiguous. It has a half to full preference by different spectators. Some of them believe in the break less continuity of the performance while the rest prefer a break in the middle, not a lengthy one, but quite enough to allow them with the time to think and contemplate over it, that in fact, brings about a stronger foundation of interests. Heathcote transfers this mechanism within the embrace of the personal psychological study of the people who do not prefer any kind of distractions against those who believe in utilising that very distraction to be better at what they are doing.

Considering the personal approaches of the actors themselves, there has been a thick line of distinction between the two types of actors- the ones who follow the Greek pattern of theatre interaction are more likely to involve the audience, where there is continuous intimacy between the actors and the people watching them act, and the boundary of involvement stretches beyond the boundary of space when the actors choose to continue with their portions, standing among their audience too. Whereas the other set of actors, preferably known as the **naturalists** prefer to imagine a "fourth wall" between them and the audience and do not care much about the engagement with the audience, which, in turn, becomes a difficult situation and has to be compensated with a greater performance and plot, maybe. In other instances, the actor may address the audience one moment and play as though there were a fourth wall the next. The Living Theatre, formed in 1947 in New York City by Julian Beck and Judith Malina, first proposed on engaging the audience in direct personal and physical contact. In the 1970s, Augusto Boal of Brazil developed the Theatre of the Oppressed, in which performance was intended to serve the triple function of entertainment, education, and consciousness-raising. Similar techniques found wide use in the 1970s and '80s in such movements as feminist theatre, homosexual theatre, black theatre, prison theatre,

theatre of the deaf, theatre of the handicapped, and theatre of the aged.

There is also a constant clash between the character and the actor. There are certain norms, which the actor is expected to abide by, which might not at all be a criterion in the character. This space is responsible for many of the voids created between the actors and the audience. This quandary got its prominence more after the early Romantic rendezvous, when the theatre just was not being used for entertainment purpose, but it crystallised the political and social outcries of the contemporary society, thus paving a way for more vehement yet realistic plotlines today, like women subjugation. Audience interaction becomes more of a discomfort but yet extremely necessary in these cases since the actors are obliged to art and that is the only safe way to broadcast reality, which is harsh and thus, deserve a change.

Coming back to Aristotelian unities of time, space and action, the first is seen when the boundaries between the real and reel time is to be diminished and the spectators are to be convinced too, of the same. In some productions, especially those inspired by the antinaturalistic theories of the Russian director Vsevolod Meyerhold, the audience is constantly reminded that it is in a theatre, which shows their priority in enhancing the quality and not bother with that particular branch of audience who do not care to flatter the content. Same

happens with the space or the location which necessarily has to diminish the challenges faced during making the stage disappear and bring the props and accessories into action to make it as realistic as possible so that audience attention stays at its zenith. As the action has been spoken about, the only additional information that needs to be circulated is the fact that the same naturalistic actors would prefer deliberately keeping a mask between their actual portrayal and the portion that is portrayed.

## V. CONCLUSION

Concluding all the prospects of audience engagement what personally strikes a mark is the very fact that the ways of engaging the audience has changed quite a bit over the past half a dozen of centuries. Although some are strictly followed even today, but the high possibility of the age-old norms being followed depends on the location and the age-group of the crowd watching the play. Although the pillar of the power of theatre or be it any live stage performance stands quite vulnerable today in the post-modern etiquettes of worshipping technology, the rules, rather the wits of audience engagement stay the same. While a clean and proper hall in the west portrays a better quality of the

play, the voice and simplicity of the actors engaged in the third theatre performances in the east, especially India, is prioritised. Thus, audience engagement is purely personal and has a long hand of affinities, depending half on the stated propositions, decided by the playwrights or the directors and half on the quality of the audience and their share of entertainment. Where “all the world’s a stage”, the portion of engaging into that stage, be it as an actor or a spectator, remains vital and mutually congruent.

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# Redefining Space in *Eva Luna*

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**Abstract**— *The existing power structures in society are based on regulatory principles that are slow to change. The oppressive system of gender that is in practice even today solicits responses that should pave the way for progressive changes in the ideas and concepts regarding women. Colonial rule sought to establish male hierarchy where power and authority were concerned and there was a corresponding lack of interest in providing due recognition to female power. The postcolonial discourse is engaged in listening to those voices that have been rendered feeble by the onslaught of colonialist enterprise and patriarchy. Recovering the long-lost spaces of the self is crucial in breaking down the wide gulf that separates the male and the female. Gender*

*assumptions that are held in high esteem lose their ground and egalitarian principles become widely acknowledged. This paper is a study of the novel *Eva Luna* by the Chilean-American writer, Isabel Allende and it analyses the spaces in which the protagonist finds herself, the negotiation of which enables her to confront truths and half-truths, leading to the emergence of her real self.*

**Keywords**— *Power, gender, postcolonial, spaces, egalitarian.*

## I. INTRODUCTION

Gender is a construct that is powerful in creating barriers and obstacles with relation to female positionality. Gender divide is obviously a process of segregation which is done by invoking the normative practices that a predominantly male society has created and which still endures in the modern era. The civilized world is witness to the various modes of

oppression, mainly gender repression, racism and imperialism. In the erstwhile colonised countries the impact of colonisation is still felt to a certain extent. Writings from Latin America display a longing for the native traditions along with a desire to exist independently, breaking away from male hegemony. But the striving for a proper cultural, national and even

personal identity is ambivalent in that the sense of such an identity cannot be extricated from what the coloniser has made the space out to be. Latin American culture and customs carve a strong identity that resists coloniality.

The postcolonial condition involves the negotiation of space which is multi-dimensional. A

woman embarks on several journeys that enable her to identify her self and also comprehend her position as a subject in society. In particular, gender is a space that has allowed various pre-conceived notions to prevail. A woman is expected to comply with the

stereotypical notions that exist in society. In the novel *Eva Luna*, the Chilean-American writer Isabel Allende uses the image of the titular character to articulate the problems encountered by a woman in the spaces that she finds herself in. In a world that operates on male prerogatives, the female as both subject and object works within the parameters fixed by the society. This paper is an attempt to unravel the working of gender in a society that is biased and highlights the ambivalence in an identity that resists suppression.

The poststructuralist feminist critic Judith Butler locates the submissive position of woman in her unequal representation as the subject. In her influential work, *Gender Trouble* she says that the juridical formation of language and politics is in itself discursive and the legitimisation of the laws that govern society exclude women from its purview. The



mechanisms that dominate and render women as meek compel them to become victims of exploitation and oppression. The impact of colonisation on the female category of gender is stressed by Oyeronke Oyewumi in the essay "Colonizing Bodies and Minds." "The emergence of women as an identifiable category, defined by their anatomy and subordinated

to men in all situations, resulted, in part, from the imposition of a patriarchal colonial state. For females, colonization was a twofold process of racial inferiorization and gender subordination." (*The Post-Colonial Studies Reader* 257) In the context of the Caribbean as well as that of Latin America, colonization served to suppress women in such a way that their respective cultures were never part of the civilizing mission. Gender can, in all aspects be regarded as part of the colonial project. The subjection of women was done quite naturally as it was universally assumed that they were inferior to men. Colonialism served to consolidate this misconception to such an unimaginable extent that the postcolonial concept of

nationhood is also unable to come to terms with the idea of female emancipation and selfhood. Women are subjected to the status of objects who merely toe the line of the men of their community as well as the white masters. Personal identity is rooted in the perception of oneself. This identity is formed as a consequence of years of suppression, living in a nation. In the event of a change of circumstance, the conflict between the two worlds rages internally, the individual being unable to forget his/her past and come to terms with the present situation.

In the Latin American context the coloniality of gender works in ways that overarch the possibilities of reconciliation between the male and the female. There also arises the need to negotiate the position of the queer in the social, cultural, political and personal domains of life. Latin America is lush and beautiful in terms of scenic beauty and the social lives of the people are represented by the mechanics of power. Power relations which were once the

hallmark of the colonial period retain their hold over the modern, independent nations and nowhere is this more evident than in the perpetuation of the gender system. It is with relation to one's gender that the forging of identity is spoken of. Representation of the female self

suggests the multidimensional aspects of a woman who can no longer be considered as just the other half of the male. Socially constructed half-truths about gender, race, class and ethnicity abound in spaces where selfhood is problematic.

In *Eva Luna*, Eva's whole life is accentuated by the reality of her being an orphan, but she is fortunate to meet a few human beings who help her in times of need. Hermadrina, Elvira, Huberto Naranjo and Rolf Carlé support her in the journeys that she undertakes but she is the one who manages her own life. Melesio, a transwoman also moves on in life and is

able to transform into a remarkable personality. "I am not homosexual, I am a woman. This body is a mistake. Nothing more, nothing less." (109)

Individual stories are connected with the turbulences that grip the nation which is an unnamed country in Latin America. A strong sense of unease pervades the novel and it is further complicated by the emergence of a guerrilla group that is the outcome of resentment harboured against the military forces. It is the presence of dictators and men in power that is at the root of guerrilla uprising. Dissatisfaction coupled with despair triggers warfare and the dictatorial stand taken by the Government makes matters worse. Eva's personal life progresses steadily with changes in employment and her stints at various places sharpen her sensibility. It is her actual life experiences that teach her the lessons that no institution can impart.

The General who determines the rules for the entire nation before his dictatorship falls, relaxes immigration laws that makes it possible for refugees to arrive in large numbers. The contradictory nature of human import comes into focus here with the purpose of his

motives remaining unclear. More than the General, it is the Chief of Political Police who exercises maximum control in the government. The ruthlessness with which the Military pursues potential targets, generates restlessness that projects itself as guerrilla warfare.

"While those in power stole without scruple, thieves by trade or necessity scarcely dared practice their profession: the eyes of the police were everywhere. That was the basis for the story that only a dictator could maintain order... The politicians of the opposition were in exile, but Elvira told me that in silence and shadow enough anger was brewing to cause the people to rebel against the regime." (69)

Eva's evolution is marked by her interaction with the diverse personalities who employ her as domestic help. Her stint at Riad Halabi's house is crucial in helping her realise who she really is. The reality of her existence scares her forcing her to take refuge in an imaginative world. "In the motionless sands where my stories germinated, every birth, death,

and happening depended on me. I could plant anything I wanted in those sands; I had only to speak the right word to give it life. At times I felt that the universe fabricated from the power of the imagination had stronger and more lasting contours than the blurred realm of the flesh-and-blood creatures around me.” (168) Eva decides to chart her own course after her arrest

as the prime suspect in the suicide of Zulema, Halabí’s wife, by putting an end to the tediousness evoked by domestic chores once and for all. She would never work as a domestic help again. This sets the stage for a new beginning, particularly in the wake of her reunion with Melesio, now known as Mimí, Huberto and Rolf Carlé.

Life with Mimí is easy for Eva because she is not used to the rigid positions taken up usually by society. This is so because of the harsh experiences of life actually lived by Eva. She is not conditioned by the socio-cultural constructs even though her *madrinatries* to bring her up in that way. She grows up as a free bird even though the basic conditions of her

existence do not allow her much freedom. Her real freedom lies in her strong and remarkable ability to make up stories, an art that she innately possesses, one that she clings to with passion and it is this spurt of creativity that comes to her rescue in hours of need. In the case of Eva the typical patterns of gender demarcation that persistently deny freedom to women are subverted. The legitimacy by which men regulate the lives of the female is disputed. According to the feminist theorist, Trinh T. Minh-ha, “A social regulator and a political potential for change, gender, in its own way, baffles definition.” (*Woman, Native, Other* 116) Gender disparity is disavowed by Eva by and this is proved by her refusal to surrender to the whims of General Tolomeo Rodriguez who is clearly infatuated with her. Her conscience never defeats her and she remains true to her feelings towards each of her friends whom she knows and understands.

It is while encountering new situations in life that the gender conflict comes into play highlighting the liminal space occupied by the female. Memories of her strong-willed mother flood Eva every time she feels depressed. The loss of her mother haunts her throughout her life, but she can feel her presence within her when she is targeted by an unjust society. Women, transsexuals and the tribals occupy the periphery or the margins of existence. Eva helps the guerrillas in their impassioned struggle against the government forces due to her attachment to their leader and not out of her own political necessity. She holds neutral views regarding the political climate of the time but her proximity with both Huberto and Rolf Carlé, enable her to know the real situation in

both the fronts. She is painfully aware of the degeneration that has occurred in the social systems whose agenda of manipulative domination perpetuates the oppressive machinery practised by the state. The government views the guerrillas as traitors whereas a constructive approach as to the circumstances behind their emergence would make things better for the nation.

Eva comprehends the bitter truth of gender disparity through her companionship with Huberto, who, despite being a guerrilla, is in reality, averse to the idea of according full freedom to women.

In his eyes, I would never be independent. Huberto

had thought that way since he could think at all; it

was not likely that the Revolution was going to change

those attitudes. I realized that our problems were not

related in any way to the fortunes of the guerrillas;

Even if he achieved his dream, there would be no

equality for me. For Naranjo, and others like him,

“the people” seemed to be composed exclusively

of men; we women should contribute to the struggle

but were excluded from decision-making and power.

(207)

Eva attempts to redefine the spaces that are traditionally allotted to women by subverting them and reconfiguring them in her own ways. Her mother instils in her daughter a love of stories and the will to persevere using her imagination in times of dire necessity. “Consuelo, my mother, spent her childhood in an enchanted region where for centuries

adventurers have searched for the city of pure gold the conquistadors saw when they peered into the abyss of their own ambitions. She was marked forever by that landscape, and in some way she managed to pass that sign on to me.” (3) Greed and selfish motives underscore colonial intervention which throws into sharp focus the plight of the natives, the Indians who

occupy the margins and live in the jungle. Women and the natives suffer due to the unnatural influence wielded by the powerful. The natives are few in number and are separated from the rest of the nation. Their faces reflect contentment in their limited spaces. In the large

urban spaces, people fight each other for hegemony and authority. It is striking that Spanish

colonial rule has been unable to erase the traditional customs of the natives. "Those Indians, as poor as their ancestors at the beginnings of American history, had, even with the intrusion of colonizers, maintained their customs, language, and gods. Of the proud tribe of hunters

they once were, there remained only a few sad indigents, but the long record of misery had not erased the memory of their lost paradise, nor their faith in the legends that promised they would regain it. They were a smiling people." (246) The tribals are sidelined to such an extent that the government seems to be unaware of their existence. In the rush for

consolidating power, there occurs a segregation of the people, depending on their value that is estimated unjustly. *Eva Luna* records the fall of governments, with their failed systems, perennially unable to come up to the expectations of the citizens.

Carlés life runs parallel to the story of Eva and he has come to South America from Europe. He is a leading journalist who seeks to analyse the rationale behind the guerrilla uprising. Eva and Carlés end up helping nine guerrillas to escape from prison. Later it is known that the guerrillas have been defeated and that a truce is in the offing. It is a crucial situation that brings out the best in Eva as she finally thinks of settling in life. The relationships that Eva enters into express her desire to feel alive as a woman and

not as a means to flaunt her sexuality. She does not allow herself to be exploited, instead, she learns something from each experience. The female body is not a site of oppression and coercion. It does not follow that a woman's identity depends on how the male perceives her and that her thoughts and deeds should be concurrent with the norms laid down by society. Eva is able to create a space for herself not by languishing in the past but by coping with the changes in her circumstances. She feels hopeful about a future where she can be free in an emancipated environment without being oppressed by the constraints of power, wealth, gender and society.

## II. CONCLUSION

It can be understood that the source of a woman's creativity lies within herself. In the redefined spaces of her soul and body, her individuality progresses. Eva who has faced severe trials and tribulations in her eventful life emerges unscathed as a human being, keeping intact her innate goodness and compassion for others. In the novel, gender roles are

challenged, specifically when Eva does things that are usually done by the male in accordance with the male/female binary. In the postcolonial situation the subversion of the assumed meaning of gender takes place leading to a negotiation of the fixity of gender roles.

The name Eva means "life," as she herself points out and she is able to continue her romance with life, not at the cost of others' happiness but by being true to herself. Arundhati Roy's exhortation for literary freedom for all artists in the present century in *The Algebra of Infinite Justice* is an eye-opener to all women who wish to expand their horizons. "If you limit the

trajectory of their flight, if you weigh their wings with society's existing notions of morality and responsibility, if you truss them up with preconceived values, you subvert their endeavour." (191)

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# One Hundred Years of Solitude-The Story of Mankind Re-visited

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**Abstract**— *One Hundred Years of Solitude*, a novel by Columbian writer Gabriel García Márquez mirrors the world we live in, it is the story of mankind retold. The novel is set in the imaginary community of Macondo, a village on the Columbian coast, and follows the lives of several generations of the Buendia family. Chief among these characters is Colonel Aureliano Buendia, perpetrator of thirty- two rebellions and father of seventeen illegitimate sons, and Úrsula Buendia, the clan's matriarch and witness to its eventual decline. Besides following the complicated relationships of the Buendia family, *One Hundred Years of Solitude* also reflects the political, social and economic troubles of South America. This paper highlights how the novel in the progression of an entire civilisation of Macondo in a span of one hundred years the hundred years symbolise the march of human civilisation from the beginning to the writer's assumed end. Further, the paper elucidates the meaning of solitude. The solitude has two connotations- firstly, it is a society studied in isolation, a society ridden with problems which are peculiar to it, a society in solitude because of the absence of communication links with the rest of the world. Secondly, it is also solitary because according to the writer every person during his lifetime suffers from his own solitude- a person's happiness, sorrow, madness, sickness are peculiar to him/her alone. The novel also significantly represents the politico-social and chronological development of a society.

**Keywords**— *solitude, civilisation, isolation, political consciousness, redundancy.*

## I. INTRODUCTION

*One Hundred Years of Solitude*, a novel by Columbian writer Gabriel García Márquez mirrors the world we live in, it is the story of mankind retold. The Greek philosopher Plato once said, "Whosoever is delighted in solitude is either a wild beast, or a god", but the characters in this novel possess the attributes of none and yet they continue to have a solitary existence and this brings to the mind the lines of South African writer, Olive Schreiner (1855-1920) who wrote in *The Story of an African Farm* (1884):

*She thought of the narrowness of the limits within which a human soul may speak and be understood by its nearest of mental kin, of how soon it reaches that solitary land of the individual experience in which no fellow footfall is ever heard.*

The novel is set in the imaginary community of Macondo, a village on the Columbian coast, and follows the lives of several generations of the Buendia family. Chief among these characters is Colonel Aureliano Buendia, perpetrator of thirty- two rebellions and father of seventeen illegitimate sons, and Úrsula Buendia, the clan's matriarch and witness to its eventual decline. Besides following the complicated relationships of the Buendia family, *One Hundred Years of Solitude* also reflects the political, social and economic troubles of South America. Many critics have found the novel, with its complex family relationships and extraordinary events, to be a microcosm of Latin America itself.



## II. THE SYMBOLIC CIVILISATIONAL PROGRESS OF MACONDO

The novel is a progression of an entire civilisation of Macondo in a span of one hundred years. These hundred years symbolise the march of human civilisation from the beginning to the writer's assumed end. The solitude has two connotations- firstly, it is a society studied in isolation, a society ridden with problems which are peculiar to it, a society in solitude because of the absence of communication links with the rest of the world. Secondly, it is also solitary because according to the writer every person during his lifetime suffers from his own solitude- a person's happiness, sorrow, madness, sickness are peculiar to him/her alone. The novel significantly represents the politico-social and chronological development of a society. It unfolds how a group of families bound by the relationship of kinship and common customs survives through the community life, leadership, papacy, politics, democracy, elections, rise of political consciousness, technological changes, growth of institutions and ultimately the whole process carries within itself the seeds of decay and also regeneration. At each of these stages, the redundancy of the stage is also brought to light.

The novel begins with the settling of families in the swamp of Macondo with the male member (José Arcadio Buendía) of the family as the head and all other members respecting him. This community follows a Socialistic pattern- the people work and enjoy the fruit of their sweat, even the houses are built on the same plan:

*... José Arcadio Buendía had been a kind of youthful patriarch who would give instruction for planting and advise for the raising of children and animals, and who collaborated with everyone, ... even in the physical work, for the welfare of the community.*<sup>1</sup>

further,

*José Arcadio Buendía, who was the most enterprising man ever to be seen in the village, had set up the placement of the houses in such a way that from all of them one could reach the river and draw water with the same effort, and he had lined up the streets with such good sense that no house got more sun during the hot time of the day.*<sup>2</sup>

Buendía has two sons Arcadio and Aureliano and their characteristics again show in a chronological manner, the

evolution of mankind- the elder son José Arcadio shows the impulse for growth and physical strength and lacks imagination. The second son Aureliano has fearless curiosity and this comparison between the two shows how man evolved from his reliance on physical strength to the day when his curiosity led him to discover and invent new things. From here Márquez proceeds to the rise of papacy/religion in the society (here Macondo). Father Nicanor Reyna in the novel says:

*He was appalled at the hardness of the inhabitants of Macondo, who were prospering in the midst of scandal, subject to the natural world, without baptising their children or sanctifying their festivals.*<sup>3</sup>

Thereafter Márquez satirises the church and questions its importance in man's life. He raises certain fundamental questions, for instance, what is more important- enjoying festivals or sanctifying them? Márquez is of the opinion that people can prosper even without religion. In fact, he upholds the natural law wherein two lovers like Rebeca and Pietro Crespi do not have to wait for the construction of the church to get married (it is sad to see that they end up never getting married- Pietro Crespi dies and Rebeca marries another man). In fact, the priest performs magical tricks like levitation to convince people to come forward in establishing the church. People who doubt these institutions like José Arcadio or those who question them are the ones who are already rendered incapacitated as depicted by the author through José Arcadio who is tied to the chestnut tree. Colonel Aureliano's seventeen sons who have a cross mark on their foreheads are hunted down and put to death. Márquez here highlights the fact that religion merely serves the purpose of making identification simpler. The so-called enemy is identified on the basis of religion and killed, something that keeps happening in multi-religious societies, a case in point is India where every now and then riots take place in the name of religion.

Further, Márquez pokes fun at elections that are held in a democratic set up to choose a government of the people, for the people and by the people. While corrupt politicians vie with each other for a berth in govt. offices, common people only face hardships and Márquez gives a humorous turn to this whole issue like the disarming of Macondo before the elections when even the kitchen knives of housewives are taken away, and also the imposition of martial law when even the farm implements of people are taken away. Márquez, like a deft craftsman juxtaposes the serious and the ludicrous. The people of Macondo also lack political consciousness, knowledge and cannot

<sup>1</sup> Gabriel Garcia Marquez. *One Hundred Years of Solitude*.

Trans. Gregory Rabassa (London: Picador, 1978) 14.

<sup>2</sup> Marquez, *ibid* pp. 15.

<sup>3</sup> Marquez, *ibid* pp. 73.



distinguish one political party from the other, here the Conservatives and the Liberals. This only points towards the gullibility of the people and how they become vulnerable to the exploitation at the hands of politicians.

Everything in the novel being highly symbolic even the two parties represent the two different mindsets of the people of under-developed and developing countries- Conservatism, whereby people are in favour of holding on to all that is traditional in society and want to conserve and preserve the existing institutions and customs and Liberalism, wherein people want to break away from all that is traditional and are on the lookout for change. Our attention is also drawn towards the rigging of polls in Macondo:

*There were almost as many red ballots as blue, but the sergeant left only ten red ones and made up the difference with blue ones.*<sup>4</sup>

This is also what is happening in the contemporary world rife with violence of all kinds, particularly at the time of elections, (Do people really get a govt. of their choice? This is what Márquez focusses at. The futility of war and what war makes of men is another aspect highlighted in the novel and Marquez's characters' realization of this futility is appalling. Colonel Aureliano Buendia says, "I've come to realise only just now that I'm fighting because of pride."<sup>5</sup>

While talking to General José Raquel Moncada who has been sentenced to death Colonel Aureliano says, "Remember, old friend ...I'm not shooting you. It's the revolution that's shooting you."<sup>6</sup> Further ahead he says:

*You know better than I ...that all courts- martials are farces and that you're really paying for the crimes of other people, because this time we're going to win the war at any price. Wouldn't you have done the same in my place?*<sup>7</sup>

That war leads to desensitisation and loss of feelings like pity can be seen when Colonel Aureliano sees his mother after a long time and,

*...he discovered the scratches, the welts, the sores, the ulcers and the scars that had been left on her by more than half a century of daily life, and he saw that those damages did not even arouse a feeling of pity in him. Then he made one last effort to search in his heart for the place where his affection had rotted away and he could not find it. On another occasion, he felt at least a*

*confused sense of shame when he found the smell of Úrsula on his own skin, and more than once he felt her thoughts interfering with his. But all of that had been wiped out by the war.*<sup>8</sup>

The yellow train of capitalism, industrialisation and technological advancement fails to bring prosperity to Macondo and on the contrary leads to banana company strike and massacre of workers. Talking of labour unrest Márquez writes:

*They burned plantations and commissaries, tore up tracks to impede the passage of the trains that began to open their path with machine- gun fire, and they cut telegraph and telephone wires. The irrigation ditches were stained with blood.*<sup>9</sup>

No one believes José Arcadio Segundo who is a witness to the massacre of the workers. People turn a deaf ear to his "version of the massacre or the nightmare trip of the train loaded with corpses travelling towards the sea either." All efforts are made to hide the reality of the situation and instead the officers insist,

*You must have been dreaming...Nothing has happened in Macondo, nothing has ever happened, nothing ever will happen. This is a happy town.*<sup>10</sup>

and again,

*By a decision of the court it was established and set down in solemn decrees that the workers did not exist.*<sup>11</sup>

In this way Márquez shows us how the reality is distorted and presented to suit the interests of the powerful, the ruling class. He tries to bring home the point that development will fail to bear fruits if it is not in perfect harmony with the hopes and aspirations of the common people.

Márquez has given a true picture of how development proceeds in the under-developed world. The metal ingots ("which so amazed the Macondians by attracting iron articles"), the magnifying glass and the telescope which have been known to the world since ages enamour the people, they also find the sight of ice quite intriguing and all this only highlights the backwardness of Latin American and other under-developed economies. Similarly, José Arcadio Segundo managed with great effort to classify the cryptic letters of the parchments in the laboratory and his brother Aureliano Segundo remembered having seen the same letters in the English encyclopaedias,

<sup>4</sup> Marquez, *ibid* pp. 85.

<sup>5</sup> Marquez, *ibid* pp. 116.

<sup>6</sup> Marquez, *ibid* pp. 134.

<sup>7</sup> Marquez, *ibid* pp. 135.

<sup>8</sup> Marquez, *ibid* pp. 145.

<sup>9</sup> Marquez, *ibid* pp. 247.

<sup>10</sup> Marquez, *ibid* pp. 252.

<sup>11</sup> Marquez, *ibid* pp. 246.

thus realising that what Arcadio has wasted his energies on was rediscovering the 'English alphabet'. Also, what Aureliano Babilonia spent his time deciphering with great effort on the parchments was the language Sanskrit- a language already known to the world (or atleast to the East) for over two thousand years. Are these fantastic discoveries that leave the people so enamoured really fantastic? It is only a wastage of energy and time of a civilization, keeping it in a state of perpetual backwardness and this calls for a need to have closer knitting together of the world, towards globalisation, towards the emergence of world as a global village where what has once been discovered is freely exchanged. There is a greater need for socialization rather than solitude of civilizations.

Úrsula shuddering "with the evidence that the time was not passing, as she had just admitted, but that it was turning in a circle", highlights the vicious circles that the economies of the developing countries are caught up in. Doing the same things, following the same pattern in each generation, committing the same mistakes, the writer feel will lead these economies nowhere. These nations need to break these circles and come out of them which is possible only if they apply efforts above a certain threshold level, to break the inertia as has been very aptly given by economist Leibenstein's theory of Critical Minimum Effort- giving up piecemeal efforts and applying concerted efforts. Till people are caught up in these vicious circles there is no scope for peace and happiness.

The novel also deals with a deep dissatisfaction and frustration with life which is a contemporary issue. The times we are living in are those of anxiety and depression which will go on plaguing the society and the writer has touched these issues very sensitively in the novel. Colonel Aureliano indulges in making and re-making goldfish, here he represents the mechanical man of our times who is a mere cog in the machine. The machine- like existence leaves no time to ponder over the troubled past or worrisome future, it is mere existence and not living- it lacks enthusiasm, it lacks zest. This occupying oneself with repetitive activities also serves as an escape mechanism.

Weaving of her own shroud by Amaranta is symbolic of how people start making preparations for death and lose all interest in life, life ceases to hold any charm for them. People have no respite in their lives and their guilts and complexes haunt them wherever they go. The black bandage that Amaranta always wears on her hand (bandage of black gauze) until her death represents the guilty conscience of humans (she had refused to marry Pietro Crespi who had then committed suicide by slitting his wrists).

The discovery of widowed Rebeca after fifty long years shows the apathy of the public and how easily its miserable, ill-fated members are obliterated from the memory and also how the living are considered dead. What could be a better instance of this indifference of society, than the case of famous Indian actress of yesteryears Pravin Babi who dominated Bollywood during her heydays. She had completely faded out of the memory of the people, no one enquired about her till one fine day she was discovered dead in her apartment.

It is not only the living who are unhappy, in this world there is no peace for even the dead. Melquiades and Prudencio Aguilar keep coming back after death. Had they been at peace they would not have risen from their graves. There is not only a complete dissatisfaction with life but also with death. In coming back time and again Melquiades also represents the spirit of scientific enquiry (spirit- since he comes back time and again after death). This is the spirit that propels humans to go on with their research work shut up in laboratories.

Innocent is Ignorant and Ignorance is Bliss. And in such times as we live in only the innocent ones like Remedios the Beauty "bearing no cross on their back" have a hope of escaping, rising above their corrupting environment (as depicted by her levitation).

The major female protagonist of the novel, Úrsula, the matriarch represents the wisdom of the society, of the aged. She is watchful and alert and keeps advising everyone till she is dead on never letting a Buendia marry a person of the same blood and of ways to keep the red ants from bringing the house down. Red ants are symbolic of the forces of netherworld that lead to the ultimate decay and degeneration (the dark forces of *Pataal*, netherworld). These are the forces against which the intense toil of a laborious woman like Santa Sofia de la Piedad also fails and she is forced to give up trying to halt the onset of decay.

The appearance of the atavistic character of a tail in humans signifies not only the evolution of man from animal but also the re-surfacing of the animal instincts in man and the bitter truth that these very carnal/animal instincts will ultimately lead to the end of civilisation.

### III. CONCLUSION

The writer feels that the Apocalypse is pre-determined (encoded on parchments). He believes that the end of human civilisation will inevitably result from the frailties in human character itself (e.g. incest, lust). The novel has a powerful Biblical imagery, proceeding from the Genesis moving on to the Deluge (incessant rainfall over a long

period of time) and finally the Apocalypse. That the end is known, though encoded, also that it is written in Sanskrit- the language of the Gods themselves- depicts that the wisdom of the East will also not be able to thwart the onset of the end.

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# Improving the Writing Skill of the Students using Peer-Editing

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**Abstract**— *The aims of this research were to identify: 1) whether peer-editing can improve the writing skill of the students and to what extent and 2) the classroom situation when peer-editing is implemented in the classroom. The method used in this research was classroom action research which consisted of two cycles with each cycle consisted of planning, acting, observing, and reflecting. The subjects of the research were the students of grade XI Bahasa dan Budaya of an SMA in Kudus in the academic year 2019/2020. The class consisted of 35 students which were made up of 23 girls and 12 boys. The qualitative data were gathered by observation, interview, and questionnaire, while the quantitative data were gathered by conducting pre-test, post-test 1, and post-test 2. The qualitative data were analyzed by using the interactive model of analysis, while the quantitative data were analyzed by comparing the mean score of the pre-test, post-test 1, and post-test 2. The research result showed that there were improvements in the writing skill of the students when peer-editing is implemented in the classroom. Based on the findings, it is suggested for the teacher to implement peer-editing with interesting activities. Additionally, it is recommended for the other researchers to carry other studies regarding peer-editing which involves the other variables.*

**Keywords**— *classroom action research, peer-editing, writing skill.*

## I. INTRODUCTION

Writing, as one of the basic language skills, is more complicated than the other language skills (Javed et al, 2013). It is regarded as the most difficult skill for the students of English as a foreign language. However, writing can also help the students to improve their grammar and vocabulary as well as assisting the other language skills (Kellogg, 2008 in Javed et al, 2013). Therefore, writing is necessary for the students of English as a foreign language. In Curriculum 2013 in Indonesia, writing is also one of the basic competences which is stated as 'Menyusun teks lisan dan tulis' [Arranging oral and written text]. Unfortunately, many students in Indonesia did not realize the significance of writing skills. As a result, they are unable to write English sentences or texts correctly.

During the writing lesson, the students should at least be able to brainstorm, create an outline, write the draft, and write a complete text. They should also be able to revise

the text that they write, all with good organization, rich content, correct grammar, correct spelling and punctuation, and a variety of vocabulary. However, as stated previously, many students are unable to write English sentences or texts correctly. As a consequence, the students may not realize their own mistakes during the process of revising.

There are various factors that caused the students to be unable to write English sentences or texts correctly. For example, in Grade XI of *Bahasa dan Budaya*, when the students are interviewed, several of them admitted that they hardly ever write anything in English outside the class. Some of them also said that they do not have any confidence in their writing skill and are afraid of other people's opinions regarding their writing. In addition, the dictation method used by the teacher does not increase the students' motivation and limits them to write only what the teacher says. Thus, it is important for the teacher to use a technique that can improve the writing skill of the students.

There are many techniques that the teacher can use to do that and one of them is the peer-editing technique.

Peer-editing is a collaborative learning technique in which the students provide feedback to their peers' work (Hill, 2011). The objective of peer-editing is to improve the writing skills of the students and promote collaboration at the same time (Insai & Poonlarp, 2017). According to Galvis (2010), peer-editing can also create new opportunities for the students to work together and develop their collaborative skills. Additionally, in the latest research from Muthmainah (2019), peer-editing is defined as a classroom activity in which the students exchange their writing with their peers in order to be edited which will result in the improvement of the students' skill to recognize the mistake in their writing and correct them.

There are many advantages of using peer-editing in the writing classroom. According to Galvis (2010), peer-editing allows the students to learn from both the revisions they receive and the revisions that they provide. It is an effective technique to increase their awareness of important organizational and syntactical elements in their writing that they might not recognize on their own. Additionally, the practice of peer-editing allows the students to practice and develop their other language skills as well as receiving more individual comments from their peers (Lundstrom and Baker, 2009). In the latest research conducted by Harutyunyan and Poveda (2018), the peer-editing technique is considered a useful strategy to improve the students' critical thinking and collaborative skills. Thus, by implementing peer-editing during writing class, the students' writing, critical thinking, and collaborative skills might improve.

This article was written in order to report the result of the research about implementing peer-editing techniques to improve the writing skills of the students in grade XI of *Bahasa dan Budaya* in an SMA in Kudus. There were two objectives in this research which include: 1) to identify whether peer-editing can improve the students' writing and to what extent and 2) to describe the classroom situation when peer-editing is implemented in the writing class.

## II. RESEARCH METHOD

The method used in this research was action research. According to Bailey (2001), action research is a method of collecting and interpreting data that involves a repeated cycle of procedures. Burn (2010) also stated that the main purposes of action research are to identify a 'problematic' situation that the participants, including teachers and students, consider worth looking into more deeply. Problematic here means an area that could be done better or subject to questioning for an improvement by

implementing new ideas. Therefore, it can be concluded that action research is a method of collecting and interpreting data by the participants, including teachers and students, in order to find an area that could be improved by implementing new ideas.

### 2.1. Participants

This action research was conducted in one Senior High School (SMA) in the Kudus Regency. The subject of this research was the students of grade XI of *Bahasa dan Budaya* Department in the academic year of 2019/2020. It was a class consisting of 35 students made up of 23 girls and 12 boys.

### 2.2. Data Collection and Analysis

The data in this research were collected using several techniques which include: 1) observation, 2) interview, 3) questionnaire, and 4) test. Those data were analyzed using qualitative and quantitative methods. In analyzing the qualitative data, the steps from Miles et al (2014) were used. According to Miles et al (2014), there are four steps that must be taken in order to analyze the qualitative data, which include: data collection, data condensation, data display, and drawing and verifying conclusion.

#### 2.2.1. Data collection

The first step was collecting the data. The data in this research was collected from the students and the teacher. Several methods were used in order to collect the data which include: the observation of the students during classroom activities, the interview with teacher and students, and the questionnaire to the students. Tests were also conducted for the students in order to know their writing ability.

#### 2.2.2. Data condensation

The next step was condensing the data. In this stage, the data the researcher obtained from observation, interview, questionnaire, and tests were selected, focused, simplified, abstracted, and/or transformed. The data condensing process continued until the final report was completed.

#### 2.2.3. Data display

The third step was displaying the data in which the data is organized to allow a conclusion drawing.

#### 2.2.4. Drawing and verifying conclusion

The last step was drawing and verifying the conclusion. The conclusion of this research was drawn from the previous stages. It started from a light conclusion which maintains openness and became more explicit and grounded later on. The conclusion was verified as the research proceeded. The conclusion of this research



focused on the students' writing ability and the classroom situation.

Meanwhile, in quantitative techniques, the researcher compared the mean scores of pre-test, post-test 1, and post-test 2. The improvement can be seen if the mean score of post-test 1 is higher than the mean score of pre-test and the mean score of post-test 2 is higher than the mean score of post-test 1. The mean scores of the tests can be calculated using the following formula:

$$\bar{x} = \frac{\sum x}{n} \quad \bar{y} = \frac{\sum y}{n}$$

$\bar{x}$  = The mean score of students' pre-test.

$\bar{y}$  = The mean score of students' post-test.

$\sum x$  = The sum of students' scores in pre-test.

$\sum y$  = The sum of students' scores in post-test.

$n$  = Number of students.

### III. RESEARCH FINDINGS

From the interview that was conducted, it was found that the students did not have any confidence in their writing skills and that they were afraid of other's people opinions regarding their writing. Some of them also stated that they never write any English texts or sentences outside of class. Additionally, the dictation method that the teacher used limited the students to write only what the teacher said. Moreover, from the questionnaire, it was found that most of the students like the English class but admitted that their scores are below the passing grade and not satisfactory.

Asides from the interview and questionnaire, a pre-test was also conducted in order to obtain data about the writing skill of the students. From that, it was found that the mean score of the students in grade XI *Bahasa dan Budaya* was 73.14. It was lower than the school passing grade which was 77.00. The students' mean score of the pre-test and its indicators were shown in table 1.

*Table 1 The students' mean score of pre-test*

No.	Indicator	Mean Score of pre-test
1.	Organization	16.23
2.	Content	20.17
3.	Grammar	17.17
4.	Mechanic	3.51
5.	Vocabulary	16.06
Total Mean Score		73.14

Based on the interview, questionnaire, and pre-test, it was decided that the students' writing skills needed to be improved. Peer-editing was chosen as a means to improve the writing skill of the students in this research. Peer-

editing is a form of collaborative learning in which the students work in pairs of groups to review, criticize, and provide editorial feedback to each other's work. By implementing the peer-editing technique, the students learn to work together and become more aware of the language errors in their own work.

Once the data were obtained, the lesson plans for the meetings in cycle 1 were made. There were three meetings in cycle 1, each was conducted once a week. The materials used were taken from the school textbook. The teacher also prepared several tasks and papers for the students to write their text during the lesson. During cycle 1, the students were observed in order to know the improvement of their writing skills. Then, after cycle 1 was finished, a post-test 1 was conducted.

From the observation that was conducted in cycle 1, it was found that the students' writing skills improved. During the pre-test and the first meeting, for example, the students still made a lot of spelling and grammar mistakes. They also often repeated the same vocabulary in their text. However, in the second meeting, there were only a few spelling mistakes and their vocabulary began to vary. Then, during the post-test 1 that was conducted after cycle 1, the mean score of the student was better than the mean score in the pre-test. In the pre-test, the students' mean score was 73.14. But, in post-test 1, the students' mean score was 82.51. The students' mean scores of the pre-test and post-test 1 and each of its indicators was shown in table 2.

*Table 2 The students' mean score of pre-test and post-test 1*

No.	Indicator	Mean Score of pre-test	Mean Score of post-test 1
1.	Organization	16.23	17.80
2.	Content	20.17	24.37
3.	Grammar	17.17	18.20
4.	Mechanic	3.51	4.11
5.	Vocabulary	16.06	18.03
Total Mean Score		73.14	82.51

However, from the observation, several problems which needed to be solved were also found. Those problems include: 1) the students' mistakes in using grammar for their text and 2) the students' low confidence when writing their text on the whiteboard.

Considering those problems, the research was continued to cycle 2. In cycle 2, to solve the problems regarding the students' grammar, the teacher encouraged the students to read more English text and ask questions if there is

anything that they do not understand. Then, to solve the issue of the students' low confidence, the teacher increased the frequency of asking the students to write their sentences on the whiteboard.

After cycle 2 was finished, it was found that there were some improvements in the writing skill of the students. In cycle 1, the students still made a few spelling mistakes in their text. However, in cycle 2, the students' spelling mistakes became fewer and their vocabulary varies a lot more. The students also paid more attention to the lesson. They also became more active in answering and asking questions to the teacher. The mean score of the post-test 2 was also better than pre-test and post-test 1. In the pre-test, the students' mean score was 73.14 and, in the post-test 1, the students' mean score was 82.51. However, in post-test 2, the students' mean score was 83.40. The students' mean scores of the pre-test, post-test 1, and post-test 2 with each of its indicators were shown in table 3.

*Table 3 The students' mean score of the pre-test, test 1, and post-test 2*

No.	Indicator	Mean Score of pre-test	Mean Score of post-test 1	Mean Score of post-test 2
1.	Organization	16.23	17.80	18.29
2.	Content	20.17	24.37	24.17
3.	Grammar	17.17	18.20	20.03
4.	Mechanic	3.51	4.11	4.11
5.	Vocabulary	16.06	18.03	16.80
	Total Mean Score	73.14	82.51	83.40

However, during cycle 2, it was found that the students still do not have the confidence to write their English sentences on the whiteboard. To address this, the teacher encouraged the students to keep on writing texts and sentences in the English language and not to be afraid of other people's opinions regarding their writing.

#### IV. DISCUSSION

Based on the findings, there are several theories that can be generated which include: 1) The implementation of peer-editing in class can improve the writing skills of the students to a certain extent and 2) the classroom situation became more active when peer-editing is implemented in the English class. Those theories are supported by other relevant theories and references which are explained in detail in this section.

##### 4.1. The Implementation of Peer-editing Technique Can Improve The Students' Writing Skill

Most of the students of grade XI *Bahasa dan Budaya* at an SMA in Kudus stated that they like the English lesson. However, most of them also admitted that they rarely receive a satisfying score and that their scores in writing tests are often below the passing grade. Implementing peer-editing technique in the classroom had improved the writing skill of the students. The improvement of the students' writing skill involves five different aspects of writing and each improvement is discussed as follows:

###### 4.1.1. Peer-editing technique can improve the students' writing skill in writing an organized text

The research findings show that the text that the students write became more organized. By using the peer-editing technique, the students could compare their work with their peers' work and figure out which of the text has a better organization and what conjunction words should they use in a text. This finding is supported by Puegphrom and Chiramanee (2011) who said that the peer-editing technique can improve the students' language ability and create a better idea organization. The research that was conducted by Galvis (2010) also stated that peer-editing allows the students to learn both from giving and receiving reviews of others' work.

###### 4.1.2. Peer-editing technique can improve the students' writing skill in writing more related content in their text

The research findings show that the content of the text that the students made became more complete. Before the peer-editing technique is implemented, the text that the students made is not in line with the title. For example, one student wrote a text with the title "The Snow Queen", but the content of the text is "Snow White". However, when the peer-editing technique is implemented, the more knowledgeable students reminded their friends of whether the title and the content of their text are related or not. This finding is in line with Puegphrom and Chiramanee (2011) who said that peer-editing can improve the language ability of the students to create more complete content. It is also in line with the research that was conducted by Merina et. al (2019) which stated that peer-editing can help the students to develop their writing better with an appropriate topic.

###### 4.1.3. Peer-editing technique can improve the students' writing skill in writing a text with correct grammar

The research findings show that the students' grammar improved a little. Before the peer-editing technique is implemented in the classroom, the students' use of grammar was inaccurate. Some of them still used the present tense in a narrative text when it was supposed to

use past tense such as using 'is' when it should have been 'was'. However, during the implementation of the research, the students whose grammar was inaccurate could compare their work with the work of the students whose grammar was accurate. They also asked those students about which grammar to use in their writing. Thus, they learned about their own mistakes and will be able to use the correct grammar in their next writing. This improvement in grammar is in line with Al-nafiseh (2013) who stated that peer-editing helped the students to know their mistakes in terms of grammar and other writing aspects. Additionally, the research that was conducted by Nirmala & Ramala (2017) also concluded that peer-editing techniques can develop the students' awareness of grammatical rules when writing. Thus, they are less likely to use incorrect grammar in their text.

#### 4.1.4. Peer-editing technique can improve the students' writing skill in writing a text with correct spelling and punctuation

The research findings show that the students made fewer mistakes in spelling and punctuation in their text. From the pre-test that was conducted before the research was implemented, it was found that the students still made some spelling and punctuation mistakes. Some students use 'i' instead of 'I' whenever there was a first-person pronoun and there were also several students who did not use a capital letter when writing the name of a person. Some of them also wrote 'he husband' on their text when it should have been 'her husband'. However, during the implementation of the research, the students corrected their friends' mistakes in spelling and punctuation. The students who correctly used 'I' as a first-person pronoun instead of 'i' increased and they made fewer spelling mistakes in their writing. This finding is in line with Insai and Poonlarp (2017) who stated that peer-editing helps the students to notice their error and became more critical and aware of them when revising and editing their work. Because the students are giving and receiving correction, their understanding of the spelling and punctuation increased. Thus, the mistake in spelling and punctuation in their writing decreased. The research from Sanchez and Lozada (2020) also states that there was an improvement in the organization, capitalization, and punctuation in the students' text when the peer-editing technique is implemented.

#### 4.1.5. Peer-editing technique can improve the students' writing skill in writing a text with a varied vocabulary

The research findings show that the students' vocabulary increased and has more variety. Before the research was implemented, the students often use the same vocabulary over and over again like using the word 'but' often as

conjunction and using the word 'fair' to describe something beautiful. However, when the research was implemented, the students pointed out when their peers used the same vocabulary over and over again. They also taught their friends about the synonym of a few vocabularies such as 'beautiful skin' for 'fair skin'. Thus, the students who received the reviews learned about more varied vocabulary. This finding is supported by Galvis (2010) who stated that peer-editing allows the students to learn both from giving and receiving reviews of others' work. By reviewing their peers' work, the students' vocabulary increased and has more variety. Additionally, in the research that was conducted by Insai and Poonlarp (2017), it was also found that the students who edit others' works subsequently implement their editing skills in their writing which caused them to become more critical of their text. It also provides them with the opportunities to negotiate and interact with each other which resulted in them learning new vocabulary.

#### 4.2. The Classroom Situation When Peer-editing Technique is Used in the Writing Class

During the implementation of the research, the classroom situation was observed. From the result of the observation, it was found that the student became more active in the classroom. When the teacher was asking questions, more students answered enthusiastically. The students were also more active in asking questions when they were performing the task given to them. This finding is supported by Al-Nafiseh (2013) who stated that peer-editing gives the students the motivation to communicate orally. It was also supported by the research that was conducted by Puegphrom and Chiramanee (2011) which conclude that peer-editing caused the students to have more confidence in their language ability.

However, from the observation, the problem with the students' confidence in their writing skill was also found. For example, when the teacher asked one of the students to come forward and write their sentence on the whiteboard, none of them was willing to volunteer themselves. It is most likely that the students were still afraid of making mistakes and what other people might say regarding their writing. To solve this problem, the teacher increased the frequency of asking students to write their sentences on the whiteboard. The teacher also encouraged the students to keep on practicing their writing and to not be of what other people might say to them regarding their writing. Aside from that, the teacher also encouraged the students to read English text more so that they did not make a lot of mistakes that can cause negative criticism on their writing.

## V. CONCLUSION

From the research finding, it can be concluded that implementing the peer-editing technique in the classroom can improve the students' writing skills. The classroom situation also improved in that there were more students who were asking and answering questions from the teacher. The Peer-editing technique allowed the students to learn from their friends' mistakes when they were editing their friends' work and applied what they have learned in their own writing. Thus, their understanding of their own language skill also increased. However, as could be seen from the research findings, there was still an issue when the peer-editing technique was implemented in the classroom. The issue that was found in this research was the students' low confidence in their own writing. As such, there is still room for improvement in this research. The teacher can create interesting activities to increase the students' confidence and the other researchers can use it as a reference for further research which is related to other aspects such as the students' attitude or motivation.

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# Implementation of Vocational High School Revitalization Program in Preparing Graduate Competencies

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**Abstract**— The purpose of this study is to determine the implementation of government policies in the form of a Presidential Instruction (Inpres) dated 9 September 2016 concerning the revitalization of vocational high schools, which is related to increasing competitiveness and the quality of human resources. This research was conducted at the State Vocational High School 6 Surakarta, which is the only school that implements the vocational high school revitalization program, especially for the fields of business and management expertise. This research method is descriptive qualitative, and the researcher is the instrument in this research. Vocational High School Negeri 6 Surakarta carries out 9 (nine) aspects of revitalization, namely; 1) Revitalization of human resources (HR); 2) Build SIM-based SAS; 3) Link and match with industry; 4) Industry-based curriculum; 5) Teaching factory; 6) Use of video tutorial media and video-based portfolio of e-Report skills; 7) Professional certification test; 8) Fulfillment of facilities and infrastructure; 9) The role of Vocational High School as a driver of the local economy. The results showed that the revitalization of Vocational High Schools running at Vocational High School Negeri 6 Surakarta has gone well because most aspects have been implemented, but there are still some problems found in this study lack of interest in extracurricular activities, disruption of the online new student admission system, financing and suitability of industrial visit locations, student activeness during guest teacher activities, student discipline and incompatibility of competence with industrial work practice locations, teaching factory instruments, inadequate selection of time for professional certification tests, insufficient facilities and infrastructure. The solutions offered in this study are an increase in the budget allocated for extracurricular activities, teaching factories, improvement of the School Administration System, alternative locations for industrial visits, encouraging guest teachers to be more active in interacting with students, submitting the professional certification to National Professional Certification Board, fulfilling priority facilities and infrastructure first.

**Keywords**— Education, policies, revitalization of Vocational High School.

## I. INTRODUCTION

Education is a teaching and learning process carried out by humans in developing their skills and academics and also to shape the character of humans. National Education System Law Number 20 of 2003 states that national education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious-spiritual strength, self-control, personality,

intelligence, morals, and skills needed by themselves, society, nation, and state.

Vocational education is one of the educations in Indonesia which has the aim of preparing productive, ready-to-use, and quality students in the world of work. Vocational education is a system in education so that someone will be able to work in a group or a certain field of work [13]. In line with Law number 20 of 2003 Article 15 which states, "Vocational education is education which



prepares students especially to work in certain fields "[3]. Vocational education has the aim of shaping students into graduates who are quality, productive, and ready for work, therefore it needs to be adjusted to the needs of bussines sector and industrial sector, so that later when students have completed their studies, they can immediately work and not be unemployed.

The main problem in the implementation of vocational education in Indonesia is the high number of unemployed people from the vocational high school level. In 2020, the Vocational High School level of education shows the highest number of unemployed compared to other levels of education, namely 8.49%. Vocational High School graduates during the last 3 years trend for the level of labor absorption are in the second-lowest position after the diploma graduate-level [1].

Another problem that causes high unemployment at the Vocational High School level of education is the mismatch or mismatch between educational requirements and the needs of graduates in the world of work. The educational mismatch problem reflects inefficiencies in vocational education institutions [12].

The problem of incompatibility occurs because vocational education in responding to the needs of the world of work and the world of industry is still not flexible enough, especially those related to work skills and changes in attitudes that are demanded by the world of work [7]. Stakeholders acknowledged there were skills gaps in key and technical skills [14]. These mismatches include knowledge, skills, and understanding that are considered important to the organization by both workers and students who are all equally important in determining the future of the sector to come.

Minister of Research and Technology Bambang Brodjonegoro conveyed that several problems cause Vocational High School in Indonesia to be unable to meet the needs of the labor market, among others; it is difficult to change the existing curriculum in Vocational High Schools, many schools have small capacities, so they cannot develop teachers or curricula, and there is also a lack of productive teachers who are suitable for the fields being taught [15].

The high unemployment rate for vocational high school education indicates that the implementation is still not good, so the President issued a policy in the form of Presidential Instruction Number 9 of 2016 concerning the revitalization of vocational high schools, which is related to increasing competitiveness and the quality of human resources. It is hoped that the Inpres will be able to solve various problems in Vocational High School related to the quality of graduates and the quality of education.

Presidential Instruction Number 9/2016 targets 5 areas of revitalization, namely curriculum, teachers and education personnel, collaboration with bussines sector and industrial sector, certification and accreditation, as well as surprise and institutions. The five revitalization areas will be revitalized with 10 (ten) concrete steps for revitalization, namely; 1) Revitalization of human resources (HR); 2) Building a school administration system based on management information systems; 3) Link and match with industry; 4) Industry-based curriculum; 5) Teaching factory; 6) Use of video tutorial media and video-based portfolio of e-Report skills; 7) Professional certification test; 8) Fulfillment of facilities and infrastructure; 9) Developing local wisdom; 10) The role of Vocational High School as a driving force for the local economy [5]. The implementation of the vocational high school revitalization policy carried out at The State of Vocational High School 6 Surakarta will be described in this paper.

## II. MATERIALS AND METHODS

This research was conducted at The State of Vocational High School 6 Surakarta, data collection was carried out by interviewing and documentation methods, interviewing informants selected in this study were students of class XII majoring in business and management, Head of the Department of Business and Management Expertise, Deputy Principal of Curriculum, Student Affairs, facilities and infrastructure, and public relations. The material used is the policy of Presidential Instruction Number 9 of 2016. The method used is the study and document review which is then linked to the results of interviews with informants, data analysis techniques used are data collection, data reduction, data presentation, and concluding [11].

## III. RESULT AND DISCUSSION

Following are the results and discussion of the results of descriptive analysis obtained through documentation and interviews with informants.

### 1. Implementation of the revitalization policy at The State of Vocational High School 6 Surakarta

Vocational school revitalization as stipulated in Presidential Instruction Number 9 of 2016. The regulation was issued to improve vocational high schools in the function of preparing students to enter the world of work. Vocational school revitalization is expected to produce a generation of people who are ready to work at a productive age by the skills or competencies of skills by the company and bussines sector and industrial sector [5]. This is in line with the results of Martono's study which states that the labor absorption of vocational school graduates is low due to

several components, namely the curriculum, teaching staff, and infrastructure of vocational education delivery [9]. Based on this, the revitalization of Vocational High School must be carried out comprehensively in all components that make up the implementation of vocational education activities. Based on this, the revitalization of Vocational High School must be carried out comprehensively in all components that make up the implementation of vocational education activities. The State of Vocational High School 6 Surakarta is one of the schools appointed by the Vocational High School directorate to carry out Vocational High School revitalization and is currently the only school in Surakarta that has a field of business and management expertise that has been implemented Vocational High School revitalization. The following are aspects that are carried out at The State of Vocational High School 6 Surakarta, especially in the field of business and management expertise. The following are the aspects of implementing the revitalization Vocational High School.

#### **A. Revitalization of Human Resources**

The revitalization of human resources in the revitalization of Vocational High School is carried out as an effort to prepare competent and reliable human resources, especially in today's competitive global era. Improving vocational education for teachers is very important because the teacher is a direct component dealing with students. Teacher competence needs to be improved to suit the needs of bussines sector and industrial sector and the times. The government has taken several efforts to improve teacher competence, consisting of including education and training activities, workshops, seminars, and selection of exemplary teachers to providing professional allowances as a means of self-development for teachers [4]. Many teachers at The State of Vocational High School 6 Surakarta have carried out many teacher development activities in the form of seminars, workshops, workshops, and scientific discussions. These activities are carried out by teachers in the school environment and outside the school environment. Teachers who are active in carrying out these activities are young because they are related to self-development as a teacher and as an administrative requirement.

UU Number 14 of 2005 concerning teachers and lecturers explains that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in formal education, basic education, and secondary education. The teacher

always makes it a habit to convey motivation and character-building efforts by reminding simple things, such as keeping the class clean, starting learning activities by praying, going in and out of the classroom accustomed to greetings, independence, honesty, and also how to decorate. Teachers always convey the objectives of learning activities when starting to enter new material and teachers also do not forget to use various methods but are adapted to the material, student circumstances, and environmental conditions. Teachers in carrying out the profession should apply 4 ONs in completing the tasks they carry in the form of vision, action, passion, collaboration [5]. Teachers at Vocational High School have carried out their profession by the provisions in teacher self-development efforts even though they have not been maximally implemented.

Revitalization is also carried out on students because students must have competitiveness, especially when entering the world of work. Character education in students is an important effort in preparing Vocational High School graduates to have competitiveness. Character is a way of thinking and behaving that characterizes each individual in life and collaboration both within the family, community, nation, and state [17].

Forming character education can be done anywhere, but character education is mostly formed in schools, especially by teachers. Extracurricular activities can also form a strong character in students. At The State of Vocational High School 6 Surakarta, there are extracurricular activities that must be followed by students in grades 10 and 11. There are extracurricular compulsory scouts in grade 10, besides that students are also required to choose one of the extra options besides scouting, such as sports (volleyball, futsal, basketball), arts (dance, music), Scouting, Flag Raiser, PMR, spirituality (Islamic spirituality, Christian spirituality), then Language (Japanese, English).

The short stages of students' extracurricular activities starting from preparation to evaluation, namely at the beginning of grade 10 students are recorded to take one extra compulsory, namely scouting and one extra choice that is their interest or talent. At the time of implementation, students take part in extracurricular activities accompanied by a supervisor once a week and usually outside of school teaching and learning hours. When there will be an event or competition, students will increase their practice time. Evaluation on students is carried out at the time after training or at the time after the

competition if students do not fulfill the achievement plan.

#### **B. Building a School Administration System based on Management Information Systems**

A system is a unit that comes from components that require cooperation to achieve certain goals [10], while information is data that has been processed in a form that is meaningful to the recipient and has benefits in making decisions at present or in the future. 2]. Management information systems in building school administration require the role of machines, namely computers and the internet or school websites for easy delivery of this information. The implementation form of the use of a school administration system based on management information systems consists of the learning curriculum, administration, public relations, and student affairs [5].

The curriculum field is related to web-based curriculum information that can be accessed on the web from the vice principal of school 1 or curriculum fields such as syllabus information, lesson plans, hour distribution, and so on. Also, information on learning outcomes can be accessed on the web from The State of Vocational High School 6 Surakarta and only students who have a student ID number can be accessed. Schools have not provided information related to website learning materials because many learning activities are carried out in face-to-face or offline activities.

The field of public relations relates to the use of a school administration system based on management information systems, namely the provision of job vacancies information and also the provision of facilities to bussines sector and industrial sector to carry out the recruitment at schools. Information regarding job vacancies is obtained by students through the *whatsapp* group and through seminars at schools which are commonly called job fairs. A brief stage in the recruitment activity at school from preparation to evaluation, namely in preparation for the job fair activity begins with the school inviting bussines sector and industrial sector who want to recruit students of The State of Vocational High School 6 Surakarta. Information related to bussines sector and industrial sector who wants to carry out recruitment is conveyed to students and then students are given the freedom to register the bussines sector and industrial sector they want. The school then prepared a schedule for the recruitment implementation. During the implementation, the school invited students who had registered to attend presentations

from related bussines sector and industrial sector. Then the tests or activity stages continue until the recruitment of students is announced.

The field of student affairs is related to the use of a school administration system based on management information systems, which is related to the acceptance of new students online new student admission. New student admission activities at The State of Vocational High School 6 Surakarta are carried out online and offline. Online implementation is used for students who live outside the city while offline for students who live in the city or who are still around the school even though they come offline to school but the implementation is still online by providing computers and the internet for new student admission registration. This activity is carried out to help students who have difficulty registering at home and have become an order from the province for systemized public schools in new student admission registration to be carried out online.

A brief stage in online new student admission activities at school from preparation to evaluation, namely for online new student admission preparation carried out by socialization to the community, then for implementation it is carried out online and schools also provide offline to facilitate prospective students who cannot register online at home. Results are submitted online and students who qualify can re-register to school.

#### **C. Link And Match With Industry**

Link and match is a learning process in Vocational High School that requires the role of bussines sector and industrial sector in its implementation because it relates to interested parties as graduate users. Link and match policies from the Indonesian Ministry of National Education were introduced by Prof. Dr. Ing. Wardiman Djoyonegoro in 1989-1998 when he served as Minister of Education and Culture. The concept of link and match is the linkage and suitability of the competencies of graduates from the world of education that can be accepted in the world of work. The link and match with the school industry begin with curriculum synchronization, which is a partnership program between The State of Vocational High School and bussines sector and industrial sector [8]. Synchronizing the curriculum in the context of developing curriculum in The State of Vocational High School is an activity between curriculum developers or (schools) and the business and industrial sector the party that uses the selected graduates or institutions to collaborate [16].

Schools in the implementation related to bussines sector and industrial sector and industry will synchronize the curriculum with business and industrial sector which then produces an MOU or a letter of agreement with the school which in the MOU also contains that bussines sector and industrial sector is willing to accept apprentice teachers, internship students, accept recruitment, and willing to be a guest speaker or guest teacher. School development will be optimal if the cooperation between agencies or bussines sector and industrial sector which is relevant to the competency of expertise is stated in the MOU or agreement text [5]. The link and match program carried out at The State of Vocational High School 6 Surakarta consists of industrial visit activities, guest teachers, the formation of industrial classes, the implementation of apprenticeship teachers, and industrial work practices.

#### **D. Industry Based Curriculum**

The curriculum is an important part of the implementation of education, including vocational education. The curriculum is an educational design that determines the implementation of the results of an educational provision. The curriculum at the Vocational High School level is considered rigid by some circles, as a result, it is constrained in meeting the labor needs needed by bussines sector and industrial sector [4]. In this revitalization the curriculum at Vocational High School is made more flexible or to suit industry needs, but not the entire curriculum, for example, there are 3 curricula, there is one curriculum that is designed to be flexible. At The State of Vocational High School 6 Surakarta, it has collaborated with the industry in the formulation of curricula for the fields of business and management expertise. Examples of industries that collaborate in the preparation of the department of accounting program curriculum are public accountants, pharmaceutical chemistry, Asia Marko. Department of marketing program with Alfamart, and for the department of office administration program, namely with konimex companies, namely groups, synergy.

A brief stage in industry-based curriculum activities by schools from preparation to evaluation, namely the preparation stage starting from choosing a bona fide bussines sector and industrial sector to develop the curriculum, then synchronizing the curriculum which results in an MOU with bussines sector and industrial sector. Then the bussines sector and industrial sector who have been selected are invited to prepare the curriculum to provide input

and later will enter into curriculum development. The results of the negotiations are used to compile the syllabus because the core competencies and basic competencies have been determined by the government and then in the preparation of the syllabus they will be adjusted or reprocessed so that they are in line with what the government stipulates and those in the world of work.

Curriculum development is also balanced with the teacher's ability to teach, for that, before delivering material to students, the teacher must be given training. This training can be in the form of upgrading, the teacher is given material by the bussines sector and industrial sector related to the competencies that must be mastered, then a competency test or exam is also conducted on the teacher. The industry-based curriculum is carried out about preparing students to carry out on the job training or internships in the world of work. The evaluation stage is carried out, namely at the end of the year by comparing the plan with the implementation by looking at the syllabus, for learning activities the evaluation is carried out by looking at the results of the output or grades obtained by students, and for on the job training activities carried out with the results of the assessment form in the form of a certificate from bussines sector and industrial sector which states competent or incompetent.

#### **E. Teaching Factory**

Teaching factory (TeFa) is a forum, atmosphere, activity, and place of learning that combines the curriculum in schools with assignments from industry [6]. In TeFa activities there are interactions between teachers, industry, and students who carry out practices using tools, instruments, and work procedures that apply in the industry. TeFa activities are expected to produce goods, products, or services that have a selling value. At The State of Vocational High School 6 Surakarta, the field of business and management expertise that has synergized with industry is the department of marketing program, while for the implementation of the department of accounting program and the department of office administration program is limited to internal production units that have not synergized with the industry even though the preparation of practice places is made as close as possible to the standards in the working world.

The concept of a teaching factory has previously been introduced in Indonesia since 2000 with a simple form of production units [6]. Since the department of office administration program and the

department of accounting program are graduates who produce services, finding the right and suitable industry is more difficult than majors that hone technical skills. In the department of marketing program, it can collaborate with the industry because in Indonesia there is a large retail company, namely Alfamart, which in the industry has its tools, instruments, and work procedures so that it can produce a curriculum as applicable work standard.

A brief stage in the teaching factory activity by the school from preparation to evaluation, namely the preparation stage begins with providing debriefing to students in the form of a job description before starting work practice, then a schedule is made for practical implementation. Then for the implementation in each department, there is a slight difference, namely the department of marketing program is held at Viska Mart, which is carried out by taking students of class 11 the department of marketing program class 1 and 2 each of two children for each class and so is grade 10. Between grade 11 and grade 10 are mixed so that the implementation every day is 4 people.

The implementation of the department of office administration program is divided into 3 places, namely photocopying and binding services, receptionists, and libraries. Students begin practicing in grade 10 and mixed with grade 11. The department of accounting program is carried out at Bank Karina, which is implemented by taking class 11 children who take one child for each class. There are 3 classes of the department of accounting program, meaning that every day they carry out the practice of 3 children for 3 days, so every week there are 2 shifts. In practice, students carry out practices under the direction of the supervisor. They are given full responsibility for the practices they carry out so that if there is an error in the activities carried out, they are obliged to replace it or fix it, this is done to shape the character of students to be responsible for their work. The evaluation activity is carried out by assessing the orderliness of students to carry out practices.

#### **F. Use of Video Tutorial and Portfolio-Based Video E-Report Skills Media**

The more advanced technology can be a means of making learning methods more varied, the goal is that students can be more enthusiastic about taking part in learning if the methods used are varied. Through video tutorials, students can record activities from the psychomotor realm and also their attitudes [5]. Video tutorials provide opportunities for students to evaluate or observe the results of their

practical work, either personally or through peer evaluations. The application of video as an e-report skill can provide flexibility for students and teachers because it can adjust the abilities of students, provide a lot of information so that later evaluation is not only limited to answering by memorizing, but also through recorded direct practice [5].

At The State of Vocational High School 6 Surakarta, it supports technological advances as a medium of learning, in the school environment there are facilities to develop technology as a learning medium, for example, such as school wifi, computers, cameras, and other tools. In the field of business and management expertise, the majors that have video tutorial media and e-report skill-based portfolios are the the department of office administration program and marketing program in several of their subjects. The department of accounting program has not used it due to the large number of materials related to material that contains counting, which is considered inappropriate when using the media.

A brief stage in using video tutorial media and video-based portfolio e-report skills from preparation to evaluation, namely the preparation stage before starting learning, which is done by preparing learning videos related to the material to be delivered by students. Learning videos can be in the form of self-made videos or videos from the internet created by the work of subject teacher deliberation. In practice, the video is played and students are asked to pay attention to it, then students are assigned to make the same video and ask other students to take the video. In the evaluation stage, students collect the results of the video to the teacher and the teacher discusses the video during learning activities and asks other students to provide input.

#### **G. Professional Certification Test**

Deutz Gessellschaft fur Internationale (2016) explains that the quality of Vocational High School student graduates is determined by the mastery of the Indonesian National Work Competency Standards which are formulated in the testing and certification system. The approach strategy used by National Professional Certification Board in disseminating and implementing the certification system in business sector and industrial sector is through an accelerated recognition of industrial competency certification programs or companies in collaboration with Professional Certification Institution licensed by National Professional Certification Board [5].



Vocational High School that have been appointed as the first party Professional Certification Institution have their authority to test their students, but they are still under the National Professional Certification Board so that the certificates obtained standardization of national education by students will remain standardization of national education licensed. Students who have obtained a competency certificate mean that the student has been recognized in mastering the work competency standards of a business sector and industrial sector. The State of Vocational High School 6 Surakarta is an extension of the National Professional Certification Board. Every year the school carries out the professional certification test on grade 12 students in the Vocational Competency Exam, and if the student passes the competency test, he will receive a certificate bearing the Garuda logo. The assessors on the professional certification test came from teachers outside the The State of Vocational High School 6 Surakarta who had obtained certificates as assessors.

A brief stage in the professional certification test activities in schools from preparation to evaluation, namely in preparation, namely first by bringing in assessors from outside the school who have certificates as assessors, and assessors prepare the Planning Activities and Assessment Process. Administrative preparation for students, namely registering, then filling in the *APL-1* form which contains registration, and the *APL-2* form which contains that students have understood and mastered the Indonesian National Work Competency Standards as evidenced by the report card scores. The school then determines the schedule for the implementation of the certification test, then during the implementation, the previous examiners provide directions regarding the implementation of the professional certification test. The certification exam is carried out under the supervision of an assessor. Test material contains theoretical or knowledge material and practical or technical testing. In the evaluation stage of the statement whether the student is competent or incompetent if competent means passing and submitted to National Professional Certification Board to obtain a certificate. So that grade 12 students upon graduation will receive a diploma or Certificate of Graduate Study as well as a certification test certificate from National Professional Certification Board.

#### **H. Fulfillment of Facilities and Infrastructure**

Activities in providing all the needs, to meet the existing facilities and infrastructure in schools are a form of effort to achieve the goals set in the

implementation of learning at Vocational High School. Fulfillment of facilities and infrastructure is based on link and match, curriculum, factory teaching, tutorial/video media E-Report Skills, and Professional Certification Institution [5]. Starting with collaboration in business sector and industrial sector which is arranged into a curriculum to achieve teaching factory-based learning, tutorial media are needed to produce student portfolios in the form of E-Report Skills, through E-Report Skills it is hoped that it can simplify the process of professional certification of graduates. Vocational High School adjusted to the Professional Certification Institution standard. Fulfillment of facilities and infrastructure at The State of Vocational High School 6 Surakarta has not met the requirements up to 100%, but has reached more than 85% has met the requirements.

A brief stage in the activity of fulfilling facilities and infrastructure in schools from preparation to evaluation, which begins with the activities of each department that evaluate the tools to support teaching and learning activities whether they are by the development of the world of work or whether the tools are still suitable for use. If there are tools needed, then the department submits to the school, then the data goes to schools for majors that require additional facilities and infrastructure. The fulfillment of surprise is not carried out just after the data is entered, but schools look again at the sources of available funds. Funds that regularly come from the central government are School Operational Assistance funds and funds from the Central Java provincial government, namely Operational Assistance For Operators funds.

Activities to fulfill surprise can be seen again, whether for capital expenditures or goods and services expenditures. If what is needed is capital expenditure, it is necessary to consult with the government first because the amount of funds tends to be large. If the funds for capital expenditure are sufficient, then the surprise submitted by each department will be purchased. In contrast, if a request for funds is needed for goods and services expenditure, there is no need to consult with the government because it is sufficient with government funding assistance such as School Operational Assistance and Operational Assistance For Operators. Evaluation of the fulfillment of surprise is by looking back at tools that may or may not be suitable for use, tools that need service, or need to purchase new tools that are tailored to the development of the world of work.

### **I. The Role of Vocational Schools as Driving the Local Economy**

As a driving force for the local economy, the method used by Vocational High School is by cooperating with bussines sector and industrial sector to collaborate in the fields of education and economy [5]. In educational cooperation it is used for the learning process in internship activities, then for the economic sector, bussines sector and industrial sector can be used as a place to distribute vocational graduates who are ready to work. At The State of Vocational High School 6 Surakarta, the form of its role as a driving force for the local economy is the training tent activity. When students in grade 10 begin to be required to participate in general practical activities called training tents, the aim is to foster an entrepreneurial spirit.

The training tent activity requires students to make groups, each group is responsible for 3 days to sell in the tent, using capital from the school, and the products sold are fully left to the students to determine it. Also, entrepreneurship learning activities are held to foster entrepreneurial enthusiasm through practical activities. The entrepreneurial practice of students through managing a business center [5].

Creating human resources can be formed through non-academic education, a form of the opportunity given to schools to interact with communities in the economic field, namely by trading various types and kinds. School activities as another driver of the local economy, namely through activities related to their respective majors, which are commonly referred to as production units. in the department of marketing program, there is a teaching factory in the form of Viska Mart, in The department of accounting program, there is a teaching factory in the form of Bank Karina, while in the department of office administration program there is a photocopy and binding service business.

### **2. Problems in the implementation of the revitalization policy at The State of Vocational High School 6 Surakarta**

The results showed that several problems faced by The State of Vocational High School 6 Surakarta based on sources from informants;

- A. Students find it difficult to divide time between academic and extracurricular activities,
- B. Disruption of the School Administration System such as in the implementation of online New Student Admissions, namely problems on the website, and in the collection of New Student Admissions documents,

- C. The number of costs incurred for industrial visits that are burdensome for students, and the lack of compatibility between the location of the visit and the competence of the department.
- D. Lack of student activeness due to less interesting discussion themes, and the lack of appropriate time and place chosen so that the enthusiasm of students to participate in guest teacher activities is low.
- E. Lack of student discipline due to discomfort with field supervisors, the work provided is not by student competencies in industrial work practices and the supervisor's lack of communication with students and industry.
- F. Lack of maintenance on practical tools in the teaching factory activities, and the absence of facilities that meet the activities for practice by the competence of expertise.
- G. Inaccurate implementation time was chosen for the professional certification test activities, resulting in many students not being able to participate in these activities, and the absence of a team to assess the appropriateness of the Competency Test Place for professional certification testing.
- H. Lack of several facilities to support practical activities that have not been fulfilled.

### **3. Solutions to the problems of implementing the revitalization policy at The State of Vocational High School 6 Surakarta**

The solution presented by the researcher is based on the results of research from interviews with informants, namely by combining and collaborating between the solutions chosen by the school with the solutions provided by the research subject, which then concludes.

- A. The school can budget funds to support extracurricular activities for students.
- B. The school checks the new student admission documents first, especially regarding the registration requirements, so that there is no misunderstanding between the school and prospective students.
- C. Allowing students to carry out industrial visits around student residences by student competencies, so that it can reduce costs. Furthermore, for other industrial visit problems, a solution that can be taken is that schools re-establish communication with industry so that the material presented is by the competency needs of students.
- D. The school assigns the student team to discipline students in participating in guest teacher activities, then the school can reformulate the time and place for implementing guest teacher activities.

- E. Improving the way of communication between teachers and students and industry so that industrial work practice activities can be by the competence of student majors.
- F. Schools can re-budget the allocation of funds for the provision of student practice facilities, and divert student practical activities in developing their competencies according to the needs of the world of work
- G. Re-negotiate with National Professional Certification Board to readjust the implementation schedule with the students' readiness. Then for the problem of competency test sites, which can be resolved by bringing incompetent parties, who can determine the competency test site by the world of work, and the provisions set by the National Professional Certification Board .
- H. The school reformulates and chooses which majors are a priority to be equipped with facilities and infrastructure.

#### IV. CONCLUSION

The implementation of the revitalization of The State of Vocational High School 6 Surakarta based on the preparation, implementation and evaluation has been going well because all aspects of the revitalization policy have been fulfilled, but the school needs to refine the technical implementation because several problems were found that could be found by the author in several activities such as the problem of lack of schools In participating in extracurricular activities, the solution is that the school allocates funds for these activities, disruption to the online new student admission system, the solution is periodic checking of documents sent by prospective students, in addition to these other problems found are the amount of costs required for industrial visits and the location is not in accordance with the competence of students, the solution is that students are allowed to make industrial visits which are located not far from the student's residence and the school makes a list of companies that are suitable for UK Industry Visit.

Another problem encountered was the lack of student activeness in participating in guest teacher activities, the solution was that the school reformulated the timing of the appropriate activities and students participated in supervising student order in its implementation, during industrial practice students also encountered problems, namely lack of communication between field supervisors, students and schools so there are problems such as students getting jobs that are not in accordance with their competence, the solution is to improve communication between students, field supervisors and schools, besides

that the teaching factory owned by the school is poorly maintained and incomplete, the solution is to re-budget the funds used for purchasing facilities what students need, then the inaccurate timing of the professional certification test and the difficulty of schools getting a team to assess the Competency Test Place, the solution is to renegotiate with National Professional Certification Board regarding the timing of the implementation. There and coordinating to bring in competent parties to assess the test site, and the last problem is the lack of facilities and infrastructure for student practice and the solution is that the school prioritizes several departments that are deemed feasible to immediately be equipped with facilities and infrastructure.

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# Feminism Redefined: A Study of Atwood's *Surfacing* and Markandaya's *Nectar in a Sieve*

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**Abstract**— *Feminism has become a very contentious issue now days. We have come across a number of definitions but none seems adequate enough to encompass all the situations which may or may not fall within the realm of feminism. In support of feminism, we have found people carrying out demonstrations, writing in the newspapers, giving speeches without attempting to know if the particular situation should be addressed under the banner of feminism. Recently, actor Swara Bhaskar in an open derisive letter to Sanjay Leela Bhansali accuses him of glorifying “Sati” and “Jauhar” in his film ‘Padmaavat’. Even more ironical is the fact that people have formulated ethnically specific forms of feminism like Black feminism and Intersectional feminism, thus segregating the gender women according to race, class and religion.*

*This paper tries to explore two aspects related to feminism- First, should the definition of feminism be culture specific; Second, is it possible to have one universal definition which applies to all women on this earth. In order to address these issues, I have taken up the study of two novels in the light of the theory of Jean Paul Sartre who has often been accused of being hostile to women and an anti-feminist, thereby also proving that Sartre's concepts of “Bad faith”, “Immanence” and “Freedom of Choice” are not abstract but universal.*

**Keywords**— *Bad faith, Being-for-itself Being-in-itself, Feminism, Freedom of choice.*

## INTRODUCTION

Feminism is, in fact, a very debatable and dubious issue. Before, I plunge myself into reviewing the concept of feminism, let us first have a look at the definition of feminism. Feminism includes a wide array of political movements, philosophies and social movements that share a common goal of establishing equality between both the sexes in all spheres of life. It also promotes for bodily autonomy and honor for women, and at the same time advocating protection of women and girls from rape, sexual harassment, and domestic violence. Changes in dress and acceptable physical activity have often been part of feminist movements. Some forms of feminism have often been criticized for taking into account only whites, middle class, and college educated perspectives which consequently led to the formulation of ethnically specific

forms of feminism like Black feminism and Intersectional feminism.

Whatever little understanding and insight I have gained after reading feminist literature and being a part of an Indian society, I feel the need to redefine the concept of feminism. However, I am afraid that like Jean Paul Sartre, I would also be accused of being hostile to women and an anti-feminist. Sartre has often been alleged of never developing a truly feminist philosophy and was even blamed for talking disparagingly of women at certain places in his opus. After reading both the novels, I have concluded that women belonging to different cultures have their respective specific margins for “bodily autonomy” and the societies to which they belong also have their own specific threshold limits for “acceptable physical” activity. Sartre's concepts of Bad faith, Immanence, and Freedom of Choice are also not abstract as they have often been



dubbed but they have a profound base and holds true in all times and situations, and therefore, Sartre's philosophy should be dubbed as universal feminist philosophy and not anti-feminist. I have applied the philosophy to both the novels and in its light attempted to redefine feminism.

### **Application of Sartrean philosophy to *Surfacing***

*Surfacing* is the novel written by Margaret Atwood. It is the story of an unnamed narrator, who returned to Quebec in search for her father. She was accompanied by her boyfriend Joe, and a married couple, Anna and David. The novel depicts comparison between the two female protagonists- the narrator and Anna. The narrator is shown as a strong woman capable of exercising her 'freedom of choice', while Anna is shown as a woman of weak will whose priority is to live up to the expectations of her husband, David, whom she has herself admitted to be a "womanizer".

There are several incidents in the novel which reinforce the purpose of this paper. Not invariably, but there are many instances when we get the impression that the female protagonists are being oppressed by males. On the secluded island, which was far away from the sophisticated life of the city, the narrator saw Anna doing make-up early in the morning. On being asked by the narrator, she says- "He doesn't like to see me without it" (Atwood, 2009, p.52). Thus, it is Anna who is responsible for reducing herself to an "object". Like David, Anna also considers husband- wife relationship as existing between two bodies, that is, material, physical. She warns her husband not to grow beard- "I don't like him kissing me when he has a beard, it reminds me of a cunt" (Atwood, 2009, p.53). By this statement, one can very well conclude that Anna is unaware of the ethereal nature of marital relationship. She believes in the physical and the material. The usage of word "cunt" is considered highly insulting and demeaning in a society. It is one of the most odious and powerful examples of verbal abuse in English language. Her enquiry from the narrator about her taking pills is another evidence which throws light on Anna's views regarding premarital and marital relationships. But the narrator's answer "not any more" is the antithesis of what Anna thinks. The narrator's answer clearly indicates that after she gets divorced, she doesn't require them anymore.

The narrator is shown as living with her boyfriend, Joe. Though like David, Joe is not shown as a person who treats woman as an object. He wants to marry Anna and does not have any intention to take undue advantage of her body, although, once he tried to enter into a premarital physical relationship with her, probably because of his intense love for her. However, the narrator strongly

resisted any such advances made by Joe. The narrator considers marriage a very sacrosanct institution, where husband and wife should be loyal to each other. That is why her revelation about Anna and David's marriage as not a "good marriage" is quite shocking to her (Atwood, 2009, p.126). The narrator's experience with her ex-husband made her reluctant to enter into a marital relationship with Joe. Her ex-husband is shown as a person who considers woman as an object. As told by the narrator, that even at the time of delivery, he was not present with her. The narrator depicted the entire ordeal, she went through while delivering the baby. Her statement, "But he brought his car to collect me afterward, I didn't have to take a taxi" indicates the distressing state of her mind. Probably, this forced her to take the decision not to have another child and which probably compelled her to discourage any such advancements made by Joe.

The narrator's idea of motherhood is also very high. It is only later in the novel, we have come to know that, in fact, she had never given birth to a baby, but it was an abortion done deliberately by the consent of her husband. That is why, perhaps, she said, "He wasn't there with me, I couldn't remember why; he should have been, since it was his idea, his fault" (Atwood, 2009, p.101). This incident of abortion was reigning so high on her mind that when she jumped into the lake in order to find out the truth about certain paintings drawn by his father, she thought that the dead thing which she saw there might be the child which she didn't allow to come into the world- "whatever it is, part of myself or a separate creature, I killed it. It was a child but it could have been one, I didn't allow it" (Atwood, 2009, p.183). This reveals the guilt she has been suffering from on account of deliberate abortion of her child. But ultimately, it was her choice to act according to her husband's wish, and therefore solely responsible for her mental agony.

From the above discussion, it can be concluded that *Surfacing* cannot be dubbed as a feminist work. Both the female characters – Anna and the unnamed narrator are living their lives as per their choice. They themselves are responsible for their mental agony. Anna is still living with David because she loves him and cannot think of leaving him even after such an insulting incident when David went to the extent of stripping her in order to click her photos for his movie "Random Samples". At that time, she felt so humiliated that she jumped into the lake and remained in it for some time. But in spite of that, Anna continued to live with David because somewhere it is within the "acceptable" limits of Anna. Moreover, both believe in material and physical aspect of any relationship. Hence, it cannot be said that Anna is being harassed by David. On the other hand, the narrator is shown as a female of strong

character. She thwarted several attempts made by David which were aimed at seducing her. Many a times, she discouraged Joe from establishing physical relationship with her, perhaps, not because of any moral obligation, but because of her bad experience from her previous marriage. But whatever is the reason, she is acting by her choice and not forced by anybody to act in a particular way.

I believe that the above discussion of the novel *Surfacing* provides a substantial evidence to prove that Sartre's existentialist notions of "freedom of choice" and "bad faith" are neither abstract nor anti-feminist. The contradiction between the two terms "bodily autonomy" and the "acceptable physical activity" has sufficiently supported it. The latter deters any person to exercise his/her freedom of choice. It stands in the way of "bodily autonomy", and thus the person is not true to oneself. On the other hand, if enough freedom is given to exercise one's choice then that person is solely responsible for the consequences. Freedom to make choice is associated with accountability and potential consequences which often put people into a quandary –to make a choice or not to make a choice and sometimes they fall into a pattern of blaming others and the world in order to escape from the responsibility of defining themselves. Because of all these fears and under pressure from social forces, people adopt ad-hoc values and beliefs and thus act inauthentically. This is called "Bad faith". It may be defined as the habit that people have of deceiving themselves (Burton, 2012; Flynn, 2004). They prefer to opt for the choice which is convenient for them and also acceptable to the society. In this process, they end up sacrificing their freedom to make choices for fear of impending repercussions. Thus, the person is more akin to an object than to a conscious human being, or, in Sartrean terminology, more akin to a "being-in-itself" than to a "being-for-itself" (Burton, 2012; Flynn, 2004). It can be said that Anna is more like "a being in itself", while the unknown narrator is "a being for itself".

Like females, males also have the right to think and act by their choice. To perceive females as objects is their choice to think in this way. Thus, in *Surfacing*, male characters cannot be held responsible for the emotional stress of females.

The definition of feminism is thus vague. How can the words "acceptable" and "bodily autonomy" exist together? Both are contradictory to each other. It is not possible to prescribe a limit to which the "physical activity" would be accepted. It, in fact varies from culture to culture and person to person. The feminist demand of granting "bodily autonomy" to females does not warrant the inclusion of "acceptable physical activity" into the definition. To what extent a woman would like to have bodily autonomy is her

freedom of choice and is not subject to the condition of acceptable physical activity, otherwise, it would become meaningless. Such contradictions have made feminism a debatable issue. The application of Sartrean theory has made the concept of feminism well defined. In fact, the issue of feminism should be brought in, where women are threatened to act against their will, or when they are physically overpowered which force them to plunge themselves into an action not desired by them, for example, rape.

### **Application of Sartrean philosophy to *Nectar in a Sieve***

As in *Surfacing*, *Nectar in a Sieve* also depicts two types of women- one who adopts prostitution as an easy way to earn money, and the other who in spite of adverse circumstances does not give up her sanctity.

Rukmani belonged to a well-off family, but she was married to a poor village farmer, Nathan. In the beginning, she felt quite uncomfortable at her new home which was a two-room mud hut with thatched roof beside a rice paddy field, but she never complained her husband. She tried to adjust herself with the lifestyle. She learnt from the neighborhood women- how to milk the goat, plant seeds, churn butter and mull rice. She was happy that she was married to a man who is a man of character. When she was comparing herself with Kunti, she says- "For myself, I am glad I married 'beneath me', for a finer man no one could have had; but possible she was not lucky" (Markandaya, 2009, p.10). She sees the goodness of her husband. She herself said that it is not easy for him to see his wife more learned but not once he tried to assert his rights and forbid her of her pleasures, as lesser men might have done (Markandaya, 2009, p.14). Rukmani did not compromise with her character even during hard times, when the long incessant rain had deprived them of everything- food, shelter and clothes. Her youngest son Kuti, who was not yet five was on the verge of death because of starvation. Rukmani's heart rendering words – "and I would go to him with beating heart to see if the fight was ended; but again and again he struggled back to consciousness, took up again his tormented living; almost I wished it otherwise" (Markandaya, 2009, p. 97) confirms the graveness of the situation.

Irawaddy, however, could not bear the condition of her brother and took to prostitution. She got buckled down by the vagaries of life. Her parents tried to prevent her from doing so, but she did not budge. While her mother, Rukmani never thought of resorting to prostitution rather she was prepared to lose her son. It is seen that none of the characters in the novel were responsible for Irawaddy's plight. She deliberately chose to become a prostitute by

operating her “freedom of choice” and hence responsible for its repercussions- possible hatred by the society may be one of them. As far as the estrangement by her husband is concerned, it seems to me that he was least responsible for her sufferings. In the Indian context, it is well established that sons are valued more than daughters. This disparity is more commonly observed in villages. The status of women was a major issue during the time when this novel was written. The novel was published in 1954, when India was confronting with new political concepts and political upheavals. The new laws granting rights to women were not enacted until after Independence. Procreation was considered so important that if a woman failed to conceive, he could take another wife. The birth of a girl child was considered a burden. All these issues are well addressed by Markandaya in her novel. I being a part of an Indian society, very well know that this mentality has been a part of Indian society over ages, and slowly, it has become a custom- a compulsion for the wife to bear a son. Irawaddy’s husband also fell prey to this thinking and he abandoned her as he considered her to be a barren woman, incapable of bearing a son for him. Even Irawaddy’s parents did not blame him for this. Nathan says: “I do not blame him”. “He is justified, for a man needs children. He has been patient”. Irawaddy’s mother also accepted the reason as justified though she said that he should have waited for some more time- “Not patient like you, beloved” (Markandaya, 2009, p. 52). When Irawaddy’s husband took another woman, then also she did not blame him- “you must not blame him. He has taken another woman.”

Kunthi is shown as a woman who is happy making the money by trading her body. She is not forced by anybody to adopt prostitution. Janaki, a village woman says- “She is a trollop, and is anxious only that there should be a supply of men” (Markandaya, 2009, p. 49).

Thus, it is seen that all the three women are exactly opposite to each other. Rukmani is shown as a woman of strong will. She is true to herself and ready to accept the things she cannot change. She says in the novel, “what if we gave into our troubles at every step? We would be pitiable creatures indeed to be so weak, for is not a man’s spirit given to him to rise above his misfortunes?” (Markandaya, 2009, p. 115). She has accepted the reality and is true to her being as well as to her husband and the life. The two other women, Kunthi and Irawaddy became prostitutes by their choice.

### CONCLUSION

From the above discussion, it can be concluded that since all women on this earth belong to the same gender, hence

it would be inappropriate to formulate culture specific definitions of feminism. If one applies Sartrean theory, then it is found that most of the instances which are believed to fall within the domain of feminism are actually not the situations which have amounted to the oppression of women, but in fact, it was their “freedom of choice” to act in that manner. Sartrean theory, in fact, paved the way for arriving at a single universal definition of feminism.

Thus, feminism can be defined in terms of mental faculty, which, if working in consensus with freedom of choice cannot be considered as leading to the oppression of woman, unless, something is physically and forcibly imposed on her against her will.

This definition and theory can be extended to any situation in the world. Is it justified to say that the film *Padmaavat* has brought disgrace to women? In an open letter to the director Sanjay Leela Bhansali, actor Swara Bhaskar slams him for glorifying Jauhar and Sati. She has raised the following points:

Women have the right to live, despite being raped, sir. Women have the right to live, despite the death of their husbands, male ‘protectors’, ‘owners’, ‘controllers of their sexuality’.. whatever you understand the men to be.

Women have the right to live — independent of whether men are living or not.

Women have the right to live. Period.

Women are not only walking talking vaginas.

Yes, women have vaginas, but they have more to them as well. So their whole life need not be focused on the vagina, and controlling it, protecting it, maintaining it’s purity. (Maybe in the 13th century that was the case, but in the 21st century we do not need to subscribe to these limiting ideas. We certainly do not need to glorify them. )

It would be nice if the vaginas are respected; but in the unfortunate case that they are not, a woman can continue to live. She need not be punished with death, because another person disrespected her vagina without her consent.

There is life outside the vagina, and so there can be life after rape. (I know I

repeat, but this point can never be stressed enough.)

In general there is more to life than the vagina. (Hindustan Times, 2018)

The points raised by Swara Bhaskar are no doubt apposite, but does this warrant her to raise finger at Padmaavat for glorifying “jauhar”. Does “Jauhar” fall within the realm of feminism? “Jauhar” was a traditional Hindu custom of mass self-immolation by women in order to escape capture, enslavement and rape by any foreign invaders when facing certain defeat during a war. They were brought up in an atmosphere where the honor of the women needs to be protected at any cost. They considered it as a matter of pride if it demands the laying down of their lives. It was not cruelty or exhibition of their egotism but an action which gave them self-satisfaction. Hence, from the above discussion, it can be very well deduced that women of that time were acting by their own choice. They didn't feel it to be imposed on them in any way.

Unless, a woman feels some kind of compulsion against her wish to carry out a particular action, it is not justified to raise hue and cry in the name of feminism.

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# Rebellion in the Poems of Kazi Nazrul Islam: A Misconception of General Branding

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**Abstract**— Kazi Nazrul Islam, a multifaceted genius, is widely acknowledged as the epoch-making rebel poet for his significant and distinctive contributions to the awakening and rejuvenation of the masses in this part of the world. He hurled his fire throwing shells of poetry as revolt against the British Raj in India and preached revolution. Even though Nazrul is recognized as the rebel poet, his writings also explored themes like love, freedom, revolution, humanism, nationalism, equality, justice, etc. Besides, he very effectively contributed to almost every genre of literature and covered almost every sphere of human life. Hence, it is a misconception about him that he is only a rebel poet. To think in this single way is very partial in terms of assessing him and his literary works. In his works, he protested against all forms of oppression, sang of equality, unity, fraternity and struggled to establish peace and harmony. The paper, through proper justification of the major themes of his works, aims at exploring the misconceptions about generalizing Nazrul as a rebel poet and tries to show that he is not only a rebel poet but also a poet of other aspects.

**Keywords**— rebellion, humanism, egalitarianism, feminism, romanticism, patriotism, fraternity.

## I. INTRODUCTION

Kazi Nazrul Islam (1899-1976) was a Bengali poet, musician, revolutionist and philosopher who produced poetic works advocating intense spiritual rebellion against orthodoxy and oppression. As a multifaceted genius, he introduced new styles in Bengali literary writing and tried to free Bangla literature, especially poetry, from its stultifying medieval form. Nazrul's poetry and nationalist activism earned him the popular title "Rebel Poet". In Bangladesh, he is officially acknowledged as the national poet. He hurled his fire throwing shells of poetry as protests against the British Raj in India and preached revolution through his poetic works, such as "Bidrohi" (The Rebel), "Bhangar Gan" (The Song of Destruction), and his publication *Dhumketu* (The Comet). The British Raj was enraged at his activities and imprisoned him for his earnest and passionate involvement in the Indian independence movement. Nazrul's revolutionary activities did not stop in the prison and there he wrote "Rajbandir Jabanbandi" (Deposition of a Political Prisoner). In his

writings, he explored the life and conditions of the downtrodden masses of the undivided Bengal and worked for their emancipation. He understood very well that without armed revolt and organizing the proletariats for self rule, it was impossible to attain freedom. Therefore, Nazrul made a clarion call to the youth of Bengal to fight for liberty till the last and thereby build up a society free from oppression and exploitation.

## II. DISCUSSION

### "Bidrohi" (The Rebel): An Indication of the Spirit of Rebellion

Nazrul reached the peak of reputation with the publication of "Bidrohi" (The Rebel) in 1922. "The Rebel", is an epic poem of heroic sentiments that made him the hero of the Bengali people overnight. In outstandingly robust language, Nazrul urged upon every Indian in general and every Bengali in particular to challenge the mighty British rule with great courage (Abbasi 67). The poem is his most



renowned work that won admiration of India's literati by his portrayal of the rebel whose impact is fierce and ruthless even as its spirit is high. He utters in "The Rebel":

I'm the tempest I'm the cyclone,  
I destroy everything I find in my path  
I'm the dance-loving rhythm  
I dance to my own beats. (35-38)

Nazrul imagines himself as the cyclone, the symbol of destruction; he can destroy everything that comes in his path. He shows an amalgamation of different forces in a rebel who is a destroyer and a preserver, and who expresses wrath as well as beauty and sensitivity. Through the poem, Nazrul celebrates human creative powers, asserts his affirmation of the individual human capacity for heroic action and human unity, and solemnly calls for rebellion against all forms of oppression including that of the British in India, and all these elevate him to the status of a national figure (Langley 12).

In the poem, Nazrul utters: "Proclaim: I raise my head high! / Before me bows down the Himalayan peaks" (2-3). He calls upon everyone not to suffer from any sense of inferiority and raise their heads as high as Himalayan peaks, to meet the challenge of time. Nazrul shows his revolutionary zeal through his voice. He says:

I'm ever indomitable, arrogant and cruel.  
I'm the Dance king of the Day of the Doom,  
I'm the cyclone, the destruction!  
I'm the great terror, I'm the curse of the world. (17-20)

Nazrul reveals his indomitable spirit to demolish all the barriers of the downtrodden society. He writes that "I'm the Rebel, the Rebel son / of creator of the universe!" (31-32) He declares that he has been created by the creator of the universe. Nazrul's rebellion is more comprehensive, more wide ranging and more instructive for the human beings. Many critics compare Nazrul with Shelley. While Shelley's "Ode to the West Wind" invokes all the optimistic norms and values, Nazrul invokes all the revolutionaries' zeal through his poem.

The readers find several examples of Nazrul's dreams to create a beautiful world through his poems. Nazrul says:

I'm the Sacrifice, I'm the priest.  
I'm the fire itself.  
I'm creation, I'm destruction. (57-59)

Nazrul proclaims himself as a destroyer as well as creator. He also treats himself as a messenger of revolt. He says,

"I'm the messenger of revolt / across the earth and the sky." (150-151) Nazrul, in "The Rebel" is modern Prometheus; he is the "Great upheaval", the destroyer who will "rest in peace only when / the anguished cry of the oppressed" (179-180), the enslaved, and the degraded "shall no longer reverberate in the sky and the air, / and the tyrant's bloody sword / will no longer rattle in battlefields" (181-183). This Prometheus is also the blazing comet who is the enemy of all creation, the revolutionary who defies God and achieves "what the hollow stuffed God" could not achieve; he is also the rebel who, in triumph, arrives at the gate of a liberated world ready to begin the creation of the human common wealth.

With the publication of this poem, Nazrul was given the glory of becoming the Rebel Poet of Bengal. He is the only *Bidrohi Kobi* or the Rebel Poet of Bangla language. The fag end of Nazrul's life saw decolonization process involving violence at many places. The non violent character of Indian independence movement under the leadership of Mahatma Ghandhi was put to a secondary position after the massacre of Jalianwalabag where 344 unarmed people were brutally murdered along with active steam roller of activities leading to suppression and constant violations of human rights by the occupants (Abbasi 287). People were revolting to end the political oppression and the revolutionary thoughts were organized to establish the communist party in India with the hope of eliminating the exploitation of working people. Muzaffar Ahmed, one of the founders of the communist party in India, writes in his memoirs that by the end of 1921 when they were trying to form the party, Nazrul was also with them. Nazrul responded to the revolutionary tendencies most sensitively. "The Rebel" after which he is known as the *Rebel Poet*, was the product of his poetic response to the call of the age, the most outstanding poetic creation of his life. The superb brilliance of the poem "The Rebel" has always been acknowledged by all. It not only reflected the spirit of the age, but also, as the critics think, showed the golden way of Nazrul's self-expression (Goswami 36).

#### A Short Glimpse over Nazrul's Revolutionary Spirit

Obtaining the title of the "Rebel Poet", Nazrul roused the suspicion of British authorities. In 1922, he published "Anondomoyeer Agomone" (On the Arrival of the Goddess of Delight) where he urged the devotees to fulfill Puja's real spirit by sacrificing blood in an armed struggle for freedom. As the poem was political in spirit, it instigated the British authorities to conduct a raid on the office of *Dhumketu*. Consequently, Nazrul was arrested and charged with sedition. In the court, he presented a long argument namely "Rajbandir Jabanbandi" (Deposition of a Political Prisoner) where he says:

The charge against me: I'm a rebel against the Crown. Therefore, I'm now a prisoner, convicted by a royal court. On one side is the Royal Crown, on the other, the flame of the Comet. One is a king, with a scepter in his hand; the other is the Truth, with the scepter of Justice. On the side of the king are state-paid government employees. On my side is the King of all kings, the Judge of all judges, the eternal Truth – the awakened God." (Islam 211-212)

In spite of being imprisoned and tortured by the occupational forces, Nazrul continues his rebellious writings and shows his indomitable spirit to fight against injustice to establish the truth. He further says:

I'm a poet, sent by God to speak the unspoken Truth, to give form to the formless creation. God speaks through the voice of the poet. The message is the revelation of the Truth, the message of God. That message may be judged seditious in a state-court, but in the court of Justice, that message is not against Justice, not against Truth. That message may be punishable in a state-court, but in the light of Religion, at the door of Justice, it is innocent, untainted, untarnished, inextinguishable as the Truth itself. (Islam 211-212)

The statement shows how courageous Nazrul was and how greatly he could risk his personal security when the question of the country came up.

In jail, Nazrul began a forty-day fast to protest ill-treatment by the British jail superintendent. While in jail, Nazrul wrote numerous poems and songs. In 1924, he published *Bisher Banshi* (The Flute of Poison) which was banned by the British Raj. The book ignited rebellion in India against the British rule.

However, 1921 was a tumultuous year for India. Political agitations under the impact of *Khilafat* and non-co-operation movements were reaching newer heights. Political agitations began to be stronger and more organized day by day. The Congress spirit of non-violence was gradually losing ground and people began to favour violent agitations against the British Raj. In the last quarter of the year the British authorities began to take very harsh measures to suppress the agitations. They began to put the political leaders behind the bars and perpetrate coercion on the agitating people who, in a very large number, were being arrested (Goswami 32).

These were the political situations that Nazrul had to face as he returned to Calcutta from Comilla. Deshabandhu Chittaranjan Das was arrested on December 10, 1921 leaving his weekly, *Banglar Katha* (Voice of Bangla) in charge of his wife Basanti Devi. Basanti Devi, who had a deep admiration for Nazrul for his revolutionary and patriotic spirit, sent him a request to contribute to the weekly. Nazrul who was himself an admirer of Chittaranjan was glad to receive the offer and wrote a song which has immortalized him in the history of Bengali patriotic poetry (Goswami 32). Nazrul called it "Bhangar Gaan" or "The Song of Destruction". Nazrul's heroic sentiment reached a new height in this composition. The first stanza of the song is as follows:

Break down the iron gate of prison  
And break down into pieces  
The blood-bathed  
Stone-altar of the goddess of fetters.  
(qtd. in Goswami 33)

"The Song of Destruction" is the first great patriotic song of Nazrul. It depicted the spirit of the violent age and marked the beginning of filling up the emptiness which had then been persisting in the trend of Bengali patriotic songs. Gopal Haldar, a celebrated Bengali author, has described it as the first great song of the national movement. He says:

It was the first great song of the national movement, something more strident than the *swadeshi* songs of the old and one which was a fore-runner of some more songs that Nazrul was to offer in the days to come. As a call to action, in its tune and wording and general appeal the song was of unfailing effect. (qtd. in Goswami 33)

Kazi Nazrul Islam was a great socio-political personality. Since his arrival in Calcutta from Karachi he began to work in the social-political front with a deep sense of dedication. He was not still a regular member of any political party. So far as his attitude to struggle for liberty was concerned, he was in favour of complete independence of India. He made this attitude known in unequivocal terms in an editorial in his 131-weekly *The Comet*. Nazrul's spirit of struggle resembles the spirit of the secret revolutionary freedom fighters who did not hesitate to sacrifice their own lives for the sake of compelling the British to leave India.

From the very first issue, *The Comet* earned exceptional popularity. Its mutinous attitude and open-minded evaluation of the contemporary problems which

aggravated the socio-political atmosphere stirred the mind of the people of Bengal. Gopal Halder has wonderfully described the popularity of *The Comet*. He says that the people of Bengal, particularly the youths, went wild over every issue of *The Comet*. The people of Bengal, especially the youths, went wild over every issue of it. Every number of it was paid for in advance and naturally each evening was celebrated, especially on the day the paper came off the press, at the typical Bengali *adda* (informal gathering) at *The Comet's* office. The essays Nazrul wrote and published in *The Comet* clarify his attitudes to the socio-political problems of the day (Goswami 42).

Nazrul represented the revolutionary spirit of his times in many other poems. He voiced against the evil thoughts of the contemporary society in "Coolies and Laborers". In the poem, he sympathizes with the suppressed humanity by asking "Should the weak – the world over – go on / getting beaten like this?" (4-5) He further says:

Shut-up, You liars! How many millions  
Have you amassed-with pittance to the coolies?  
The cars, the ships, that trains, the factories  
Whose gifts are this? (11-14)

In "Manush" (Human Being), Nazrul explored the hypocrisy of the religious personalities who regard scriptures as superior to humans. They spoil time injecting holy books and scriptures into their brain while God's best creation suffers. Nazrul calls upon the great personalities from history to change the situation. He writes, "Where are you Chengis, Ghazni Mahmood, Kalapahar? / Smash the locked doors of these houses of worship" (46-47). Nazrul shows his revolutionary zeal through his poem "Amar Kaifiyat" (My Answer) too. He says-

Even the Non-violent and Non-cooperation parties  
are not happy with me.  
I'm supposedly a "violin of violence."  
(51-55)

The readers find Nazrul as a "violin of violence" in the society. He plays his violin against all forms of oppression to build up a society free from the agonized cry of the oppressed, a society where people would live harmoniously irrespective of class, caste, creed and religion, and where Muslims and Hindus would bear no hostility to one another.

### Misconception of General Branding

It is very transparent to all that Nazrul is the most versatile genius of the century who wrote in almost all the literary genres. He is not only a rebel poet but also a poet of other aspects. Rebel though he was, his area of interest was not confined to heroic sentiment alone; he was also a poet of love. Because no poet can ever become a rebel without love— love for the beloved and dear ones, love for the homeland, love for fellow citizens and love for the humanity as a whole. Love is the main driving force that took Nazrul to the path of revolt (Rahman). And both his rebellion and love issued from the same source, namely, youthfulness. He stood as a symbol of youthful vigour which had its amazing expression of romantic love in poems and songs of distinctive form and diction (Abbasi 67). Nazrul's writings explore themes such as love, freedom, revolution, humanism, nationalism, equality, justice, and so on. It is a misconception about him that he is only a rebel poet. To think in this single way is very partial in terms of assessing him and his literary works. Though he is best-known as a poet, he wrote short stories, novels, plays and essays too. It can be proved through proper justification of the major themes of his works that Nazrul is not only a rebel poet but also a poet of other aspects.

### Major Themes of His Poetry

Major themes of Nazrul's works are humanism, egalitarianism, feminism, patriotism, nationalism, multiculturalism, globalism, romanticism, mysticism, exploration of religion, post-modernism, the environment, human nature as well as human capacities. The "theme of human unity- as opposed to the 'clash of civilizations'- is therefore one of his preoccupation. True human unity is not some artificial accretion to human evolution; it is, rather, the organic and natural flowering of a common rooting; it is the sought-after spiritual, political, and social culmination of an ever present human yearning" (Langley 14). Nazrul advocated both polyculturalism and multiculturalism (15). Multiculturalism is the world view, which says that people should open themselves and help others to open up to the wider collective inventory of meaning within and outside a given society. Multiculturalism, as Langley notes, usually places individual within one of many separate cultural communities (15). Nazrul understood that speaking of or describing human unity is not enough, if human liberation from culturally constructed walls such as gender, class, race, religion, ethnicity, nationality, and social origin, among others, is to be realized (15). For this reason, he supported polyculturalism and multiculturalism.

## Humanism

Nazrul was an exponent of humanism (Moniruzzaman 153-54). His writings produce the pulse beat of the common humanity. He aims at seeing all humans on earth happy and free from all forms of bondage. He believed, as it should be, in the brotherhood of humankind. But the world is conflict-torn; barbaric war and bloodshed prevail everywhere. In the British ruled India, the major religious communities were on conflicts. Nazrul, as the noble representative of fraternity and true guide for all, deplored inhuman communal riots and wrote with equal love for all classes of people upholding human dignity. He regarded humans above everything else and placed them above all creatures on earth. In "Human Being", he declares:

I sing of equality

There is nothing greater than a human being

Nothing nobler! (1-3)

This is reminiscent of the fifteenth-century Vaisnava poet Chandidas who said, "Hear, ye man, my brother – / Man is the Truth above everything else / There is nothing above that" (qtd. in Mitra 69). Nazrul considers humans above everything else and offers all his love, respect and devotion to humankind. His aspiration for human superiority is so high that he feels the presence of God in humankind. He writes in his poem "God":

You search for the creator

Instead of searching for your self.

O self-inflicted Blind – open your eyes,

Look at yourself in the mirror.

You'll see – His shadow falls on your body. (14-18)

Nazrul also vehemently criticizes the hypocrites who consider scriptures as superior to human beings. They waste their time searching for God in scriptures while His best creation suffers. Nazrul tells them, "Listen you ignorant: Human beings / have brought the books, / the book never brought human beings! (Human Being)" 59-61)

To Nazrul, all humans are innocent and free from impurities. He gives the eternal message that even after birth, all the humans are innocent and free from impurities. Even the prostitutes, who are ostracized from society, are also innocent. A prostitute may commit a sin, but it does not mean that she has no right to return to virtue. In "Barangana" (Prostitute), Nazrul says, "Listen to this Message of humanity / After birth, all human beings / are free of all impurities" (35-37).

Nazrul also did never believe in the distinction between human beings on the perception based on different faiths. That is why, his poems and songs speak of humanity. He writes in his poem "Samyabadi" (I Sing of Equality): "What I've heard, my friend is not a lie / there's no temple or ka'aba / greater than this heart! (48-50) According to Nazrul, human heart is the greatest ka'aba or temple in the world. All humans are equal irrespective of class, caste, creed and religion. So, Nazrul sings the triumph of humanity. In "The Rebel", he declares, "I am the flag of triumph at the gate / of the universe / the triumph of humanity! (134-136). Nazrul, as a rebel, sings the triumph of humanity. Through his rebellious poems and songs, he fights against the oppressive rulers vehemently and professes humanism against all forms of tyranny and misrule.

## Sense of Equality

Nazrul is also best-known as the poet of equality. He not only hated inequality but also held his fiery pen against it. In many of his poems, he focuses on breaking inequalities and urges people to be united and live peacefully. In his poem "Proclamation", he calls people to "come forward, holding hands with each other" (1). He tells them to get lesson from idealized Muslim figures like Omar, Hossain and Khalid, "to shatter into pieces / all inequalities" (7-8). In "Coolies and Laborers", he urges all people to "stand on the shore and listen / to the flute-call of unity" (52-53). In his eyes, men and women have no differences. In "Nari" (Woman), he says:

I don't see any difference

Between a man and woman

Whatever great or benevolent achievements

That are in this world

Half of that was by woman

The other half by man. (2-7)

Nazrul stunned the society with his poem "Prostitute" in which he addresses a prostitute as "mother". He recognizes the prostitute as a human being. He argues that the person (prostitute) was perhaps breast-fed by a noble woman who belongs to the race of "Mothers and Sisters". To him, the prostitute must receive respect as a fellow human being. Nazrul utters, "Who calls you a prostitute, mother? / Who spits at you? / Perhaps you were suckled by someone / as chaste as Seeta" (1-4).

Nazrul believes in the equality and fraternity of human race. He treats the sense of equality in his poem "I Sing of Equality". He says, "I sing of equality / in which dissolves / all the barriers and estrangements / in which are



united / Hindus, Buddhists, Muslims, Christians. / I sing of equality” (1-6). As Nazrul’s life-long quest was to see his countrymen and people of the world united living harmoniously and peacefully, he preached this sense of equality everywhere. In his last speech titled “If the Flute Doesn’t Play Any More”, delivered at Calcutta Muslim Institute in 1941, he proclaims:

The constant fighting between Hindus and Muslims, animosity between nations, and wars; the inequality between the mercilessly poor, indebted and needy and the monstrously greedy piling up crores and crores of rupees in banks – these are what I came to eliminate. In my poetry, songs, music, works, I have established the beauteous unity and equality. (Islam 223)

The above lines clarify Nazrul’s stand on establishing equalities in the society. To live a happy, peaceful and harmonious life, every human being should receive equal treatment from the society and/or the state. Therefore, Nazrul urges people to establish unity and equality through his writings.

### **Feminism**

Feminism is a relatively modern term that denotes the belief that women should enjoy the similar rights and opportunities as men. It is a train of socio-political movements and ideologies that point at a common aim: to identify, establish, and attain equal personal, social, economic, political, rights for women (Hawkesworth 25-27). Though feminist awareness emerged in the nineteenth century, it took the shape of a movement in the twentieth century. Nazrul, however, did not write anything as part of feminist movement though, but feminist awareness abounds in his writings.

Nazrul is credited for his sincere attempt to change people’s perception of women. His writings helped both men and women change their minds about the role of women. On the one hand, he convinced men to think outside the box and, on the other, influenced women to explore their minds to perform diverse roles in society. His vision of gender equality was nicely expressed in his poem “Woman”. In fact, “Woman” is the most effective poem to establish equality between men and women’s rights. When Nazrul utters that “I don’t see any difference / between a man and woman” (2-3) and whatever great or benevolent achievements have been attained in this world, “Half of that was by woman / The other half by man” (6-7), he shows his proper respect to women. He even opines that every woman should be given proper respect even if she is a prostitute. As nobody is born as a sinner or killer, very

much in the same way no woman is born as prostitute. So, in his poem “Prostitute”, he honours prostitutes calling “mothers and sisters” who were perhaps suckled by someone as chaste as “Seeta”.

However, Nazrul not only upholds women’s status and glorifies their roles, he becomes optimistic of the empowerment of women. In “Woman”, he proclaims, “That day is not far off / When the world shall sing the glory of woman / along with that of man!” (136-38) As an advocate of the emancipation and empowerment of women, Nazrul foretold that one day women will get their rightful position in the society. That day the society will also sing the triumph of women along with that of men. Indeed, nearly a century has passed since Nazrul wrote these lines; and today, in every sphere of life, the society is singing the glory of women.

### **Romanticism**

Nazrul is called a Romantic poet. Romanticism, as one of its most distinctive features, has always fiercely espoused and defended the individual and his freedom (Langley 74). And all through his writings, Nazrul tried to promote individual freedom, humanism, egalitarianism and free his countrymen from the oppressive rule. In his “Agnibina” (The Burning Lute), there are elements of romanticism, heroism, mysticism, revolt and love. In the compilation, he tried to establish the “invincible power of human creativity, strength of the individual for heroic encounter with personal integrity and solidarity with fellow human beings, in defiance of evil forces” (Rahman). As a ‘romantic rebel’, Nazrul sought to shatter all oppressive and imposed rules and usher in reformations in the existing set-up. He was able to bring out some reformations by raising his voice against all forms of oppression and injustices (Talukder). Like the romantic poets Shelley and Byron, Nazrul dreamt of building up a society that is free of prejudicial beliefs.

There are many fragments of romanticism in Nazrul’s poems. His “Hope” is a romantic poem where he says, “The southern breeze / from across the horizon / tells me secretly about your beauty / behind your veil” (8-11). In his poem “Dhumketu”, the readers sense the Romantic temperament. Nazrul says: “I come in every age, I have come / Again for universal insurrection / I am the enemy of the Creator / I am eternal Dhumketu” (1-4).

As a matter of fact, Nazrul was a romantic poet, whether one uses the term to refer to revolt, the struggle for unity, the emphasis on emotions, imagination and beauty, or the allusions to or a focus on mysticism, incompleteness, or a certain love of nature, as previously described. His poetry is burdened with the call for revolt against the “brute fact”.



### Treatment of Nature, Beauty and Truth

Nazrul composed extraordinary poems on nature and love and created a sensuous world rich in colour, sound and smell. In his nature-poems, the readers find almost all the flowers available in Bengal. Dissatisfied, Nazrul makes journeys to the Middle East in search of mountains and hills, blooming flowers and singing brooks (Choudhury). In his love poem, Nazrul is sad, suffering from self-pity, and he enjoys being sad. A heavy feeling of separation hurts him continuously. He wants to dwell in some more quiet things. The silent tree, the melancholy sky, the slow moving river, the shining moon and the shy village girl are some of his oft-repeated images in his love-poetry (Choudhury). The readers find his treatment of nature in a song called "Why A Heart Longs For Another Heart" where he says "The dew knows and the flower knows / why a flower longs for the dew." (9-10)

Nazrul was also a worshipper of beauty. There are many poems and songs where he glorifies beauty. One of his songs is titled "You are beautiful, So I keep looking at you, My darling." In the song, Nazrul justifies his right to gaze at his beloved who is beautiful. Nazrul's *Dolan Chapa* (The Magnolia) is a collection of poems on love and beauty. In the collection, there is a poem titled "The Worshipper" where the poet adores his beloved's beauty. He says, "That voice, that dove-bewailing melody, / Those eyes, that force, That eye-brow, forehead, chin / That matchless beauty of yours" (1-4). The poet is charmed by the beauty of his beloved.

Besides, Nazrul expressed truth in many of his writings. He wrote in his poem "My Answer" that "I am only exposing / the truth in public!" (24-25) In fact, Nazrul was a defender of truth. In his "Deposition of a Political Prisoner", he declares, "The Truth reveals itself. No angry look or royal punishment can suppress it. I'm the lyre of that timeless self-revelation-the lyre in which the message of eternal Truth has been resounded" (Islam 212). To Nazrul, truth is self-evident, eternal. It cannot be destroyed by any angry-eyed scepter. So, he presented himself as the representative of 'Truth', holding the 'scepter of Justice', and expressed the truth of life through his writings.

### Patriotism

Nazrul's nationalistic and patriotic songs articulated the aspirations of the subjugated class. In fact, his songs represented the common people. These celebrated unity and fraternity between Muslims and Hindus and the life struggles of the common people. His "Jogote Laglo Sara Jege Oth Uthe Dara" compiled in *Jugantor Gan* (Songs of Awakening) aroused the feelings of the commoners to a high level assuring them that they are not to be subjugated by Zaminders or Lord of the Zaminders, i.e., the British

any more. These feelings gave birth to revolutionary ideas in the soil of Bengal and the first man was none other than Nazrul (Abbasi 287).

Nazrul composed a number of poems and songs in jail. His "Shikal Porar Gan" (The Song on Being in Fetters) is considered as one of the greatest Bangla songs of heroic sentiment. The first stanza of the song reads, "It is our trick to be put into chains / a trick indeed / To make loose your fetters / by wearing these chains (1-4)

His "The Burning Lute" is predominantly a collection of poems of rebellious spirit. Rebellion and love are the two aspects of youthfulness. Nazrul possessed almost an inexhaustible youthful spirit. He stood for youthfulness in Bengal in those days. In rebellion and in love he expressed himself in his characteristic way.

In "Kandari Hushiar" (Beware Captain), one of the most remarkable Bangla songs of patriotic sentiment, Nazrul has made a fervent call to the captain who was here symbolically referred to mean the national leaders who would steer the ship against all odds in the age of turmoil. He referred to the Battle of Plassey and reminded everyone how the British occupation of India began and urged the leaders to move along the right track of political sojourn and strictly live up to the matter of communal amity. This song contains some immortal lines ever written by Nazrul. He writes, "Those who sang the glory of life / on the pulpit of guillotine / Have now stood unseen / what will be your sacrifice? (qtd. in Goswami, *Aspects* 87)

As part of the annual session of the Bengal Provincial Congress two conferences were also held. These were the Students' Conference and the Youth Conference. The students' conference opened with a song which was composed by Nazrul himself. The song was entitled "Chhatradaler Gan" (The Song of the Students). It was delivered in the form of a chorus which was led on the dais by Nazrul. The song was set to a marching musical pattern. Some lines of the lyric may be translated into English:

We are the force, we are the power  
We are the students.

The storm swoons under our feet  
And the sky and cloud overhead

We are the students. (1-5)

The opening song of the Youth Conference, as is largely known, was also composed by Nazrul. He composed a song titled "March Ahead". The first few lines of the song are as follows:

Forward, Forward, Forward  
Drum is played in the sky overhead

The earth is agitated below  
 Youths of the red dawn  
 Forward, Forward, Forward. (qtd. in  
 Goswami, *Aspects* 91)

This is the best of Nazrul songs set to marching music and certainly is the best of Bangla songs of this kind. This marching rhythm and melody have not been very widely used in Bangla patriotic songs. It may be mentioned here that the song “Forward, forward, forward / Drum is played in the sky overhead” has been made the principal military song of Bangladesh.

Through his rebellious poems and songs, Nazrul vehemently fought against the evil forces. During the War of Independence in 1971, the patriotic and valiant freedom-fighters were motivated and rejuvenated by his rebellious poems and songs. His inspiring patriotic poems and songs speak up against all forms of oppression and misrule.

### Exploration of Religion

Nazrul’s Islamic and devotional songs were incorporated in the mainstream of Bangla folk music, discovering the Islamic practices of “namaz” (prayer), “roza” (fasting), “hajj” (pilgrimage) and “zakat” (charity). He composed a song titled “O Mon Ramjaner Oi Rozar Sheshe” on fasting during Ramadan. His Islamic songs are played recurrently during Ramadan in Bangladesh. This was considered by his contemporaries as a significant achievement, as Bengali Muslims had been strongly reluctant to devotional music (Azad 173-74). He also composed many reverential songs glorifying the Hindu Goddess Kali. His creativity diversified when he started composing Hindu devotional music like “shyama sangeet”, “bhajans” and “kirtans”. In writing these, he often blended Hindu-Muslim norms and beliefs. Nazrul’s poetry and songs also projected the philosophy of Islam and Hinduism.

Nazrul’s poetry depicted the passion and creativity of “Shakti”, which is identified as the Brahman, the embodiment of primeval energy. He also wrote numerous songs glorifying the Lord Shiva and the goddesses Saraswati and Lakshmi, as well as the love of Krishna and Radha (Chaudhuri). His fearless attack on extremism and exploitation of women was criticized by fundamentalist Muslims, many of whom accused him as a *kafir* (heretic). In 1920, Nazrul expressed his notion of religious unity in an editorial in *Jugobani* (The Messages of Times):

Come brother Hindu! Come Musalman!  
 Come Buddhist! Come Christian! Let us  
 transcend all barriers, let us forsake  
 forever all smallness, all lies, all

selfishness and let us call brothers. We  
 shall quarrel no more. (qtd. in  
 Moniruzzaman, 149)

Nazrul not only wrote poems and songs blending Muslim and Hindu religious values, but also tried to transcend all the barriers between Muslims and Hindus. He even named his sons with both Muslim and Hindu names: Krishna Mohammad, Arindam Khaled, Kazi Sabyasachi and Kazi Aniruddha (Huda 306-307). His aim was to abolish religious narrow-mindedness and orthodoxy, and expand humanism.

### III. CONCLUSION

Nazrul voluminously wrote between the two great wars, the great famine and communal riots occurring between the Muslims and Hindus. Through his writings, he brought about a renaissance in Muslim majority Bengal and led them into modernity. He was a people-oriented and revolutionary writer who all through his life protested against orthodoxy, fanaticism, religious extremism, injustice, exploitation, tyranny and all forms of inequality. As an advocate of religious harmony, he always tried to promote fraternity between the Muslims and Hindus. In his works, he promulgated the universal values of humanism, love, peace, tolerance, freedom, justice, harmony and cooperation. His poems also explored romantic love, the complete equality of men and women and attacked the social and religious malpractices of his time. So, his evaluation as a writer becomes incomplete when he is called a rebel poet of Bangla literature. It is true that Nazrul was an epoch-making rebel poet; but it is a misconception about him that he is only a rebel poet. To think in this single way is very partial in terms of assessing him and his literary works. As it has been discussed, he explored all the branches of literature that covered almost every sphere of human life. Therefore, it can be justified that Nazrul is not only a poet of rebellion but also a poet of other aspects.

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# Caste and Reservation in India

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**Abstract**— *Reservations in India, specifically, in the context of social and educational backward classes (SEBC) have been undergoing constitutional setbacks in the recent years. The increasing politicization and subsequent echoes of scraping down reservations in appointments and promotions to SC, and STs, sporadic discontinuation of fellowships for socially backward students, absence of accurate data on backlog vacancies, reserved positions vacant in employment, and finally, in most cases under-representation in the 49.5-50 per cent quota out of which 15 per cent for SCs, 7.5 per cent to STs and 27 per cent to OBCs that have been earmarked, lays bare the institutional breach in the promise of social justice. Reservation in this context, calls for a renewed perspective on how and why it not only suffers alienation and conflicts from within the minority sections it so represents, but increasingly projects out as exclusive and exclusionary a category to the majority. The paper attempts to project the double bind within which reservation attempts to articulate the voice of the non-represented. The paper further, draws in the recent judicial judgment of the Uttarakhand High Court in matters of promotion, which arguably bear out contradictory responses to reservation, analyzing in the process a decadal shift in the substantive power of reservation that is being increasingly understood to be a threat to the majoritarian class and caste interests.*

**Keywords**— *Reservations, SC, ST, Supreme Court, judiciary, affirmative, substantive.*

## I. INTRODUCTION

The debate of reservation has been unequivocally political. Dr B. R. Ambedkar's movement and agitation of separate electorates for Dalits and Bahujans in the Poona Pact (1932), access to drinking water services, greater representation in the provincial electorate and in governing institutions of the country, mass mobilization of socially downtrodden sections of the community, and a transformative organization for Dalits, Adivasis, and Bahujans to overcome socially sanctioned inhuman forms of exploitation constituted some of the early socioeconomic conditions and pre-requisites for construction of reservation policies for SC, STs in India.

Ambedkar's epistemic enquiry into early Dalit life was informed by his ontological position within the lower-caste Marathi family. The subsequent forays into the journey of representing the 'caste problem' in India unravelled a social upheaval unimagined in his time, that has traversed a long history of equity movements in the contemporary times. The contribution of Ambedkar in the contemporary

discourse on social justice, reservation, democratic distribution and egalitarian relation has been unparalleled. As the sole iconoclastic figure for the downtrodden, untouchable Dalits his lifetime commitment to the rights of the oppressed will remain unchallenged in the coming historical times.

While reservation has been under scathing criticism from upper margins of the society, there has been increasing dialogues on extending reservation to numerous economically poor, social groups that have no previous socio-cultural history of backwardness. Quota-based reservation and pro-reservation policies suffer from this dialectic of caste politics. The discourse on reservation follows two popular attitudes and perception. First, the victimization of SC, STs who are beneficiaries of the reservation policies in ways which either provokes anger, hate or intimidation on the part of upper caste communities, and it is here that the Constitution by an act of Parliament observes the need for SC, ST Prevention of Atrocities Act variously named as SC-ST Act, or POA,

1989. POA has been further amended in 2015; and invests legal remedy and protection against the commitment of outrageous atrocities on the Dalits. Second, reservation suffers from dilution of the substantive purpose and advocacy for inclusion by the upper caste people within the ambit of economic reservation quota. The problematic lies in the subjective interpretation by the Courts and the state machinery rendering indistinct and inconsequential the revisionist aim of reservation as a social instrument for socially disadvantaged people with histories of oppression.

Recently, 10 per cent reservation has been extended to the economically vulnerable, open caste category (EWS-GEN) whose annual income comes below the income ceiling of 8 lacs or less than 8 hectares land-holding through the 124th Amendment (Bill) in the Lok Sabha on 8 January 2019. The disputed Economically Weaker Section Reservation Bill which went on to become the 103rd Constitutional Amendment Act added clause 6 to Articles 15 and 16 to ensure 10 per cent reservation w.e.f 14 January 2019. The addition of 15(6) and 16 (6) in Bill No. 3 of 2019 in the Gazette of India dated 12 January 2019, as published by Dr G. Narayana Raju (Secretary to the Govt. of India) and Thaawarchand Gehlot (Ministry of Social Justice and Empowerment) states:

1. In article 15 of the Constitution, after clause 5, the following clause shall be inserted, namely:-  
 ‘(6) Nothing in this article or sub-clause (g) of clause (1) of Article 19 or clause (2) of Article 29 shall prevent the State from making, -  
 a. Any special provision for the advancement of any economically weaker sections of citizens other than the classes mentioned in clauses (4) and (5); and  
 b. Any special provision for the advancement of any economically weaker sections of citizens other than the classes mentioned in clauses (4) and (5) in so far as such special provisions relate to their admission to educational institutions including private educational institutions referred to in clause (1) of the article 30, which in the case of reservation would be in addition to the existing reservations and subject to a maximum of ten per cent of the total seats in each category.
2. In Article 16 of the Constitution, after clause (5), the following clause shall be inserted, namely: -  
 “(6) Nothing in this article shall prevent the State from making any provision for the reservation of appointments or posts in favour of any economically weaker sections of citizens other than the classes mentioned in clause (4), in addition to the existing

reservation and subject to a maximum of ten per cent of the posts in each category.”

The EWS-Gen infers via Article 46 of the Directive Principles of State Policy, “the State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them social justice and all forms of exploitation.

Following this line of argument, one finds that the nomenclature ‘weaker sections’ have not been expressly defined as economic weakness and there is a vague assumption underlying the ‘weaker section’ that has not only made the current legislation on EWS possible but also contentious on numerous grounds:

First, economic backwardness does not constitute a special category for reservation in the Constitution as it can be mitigated by robust economic policies. Second, therefore, it follows - economic backwardness although having close interconnections with social and educational backwardness does not constitute a special category for availing reservations since it does not involve generational history of discrimination. Third, EWS-Gen reservation explicitly mentions reservation in private educational institutes which in the case of SC, STs has not been clearly outlined nor implemented. Fourth, any reasonable right to reservation has been enshrined in the Constitution from the standpoint of social injustice on the lower caste by the upper caste Hindus; and fifth, reservation in a broad sense implies safeguarding the interests of the lower caste and minorities from humiliation and indignity by the upper caste. Here, by extending reservation to the EWS-GEN category that comprises of the upper caste open category (Forward Caste), the principle of reservation stands violated as economically poor but upper caste sections of the community can still be found committing caste injustices and intolerance towards lower caste people. Violating the ontological and guiding principle behind reservation while enjoying the privilege and provisions of reservation can be socially detrimental to the integrity of reservation policies. It may even lead to adverse possession of reservation benefits by the upper caste that was primarily targeted to bridge caste hierarchies and mitigate socio-historic violence on lower caste communities.

SC, ST, and OBCs comprise almost 57 per cent of the total population while the General category constitutes 37 per cent. In 2007, NSSO survey put, “the OBC population in the country at 40.94 per cent, the SC population at 19.59 per cent, ST at 8.63 per cent and the rest at 30.83 per cent. In the roster on the reservation, SC reservation stands at 15 per cent, ST at 7.5 per cent, and OBC at 27 per cent making up almost 49.5 per cent of the reservation quota on



69.16 per cent of the total SC, ST, OBC population (Backward Caste). By further adding EWS at 10 percent, the percentage of reserved quota goes over and above the 50 per cent reservation limit proposed in the Indra Sawhney vs Union of India judgement in 1992, eventually taking the reservation cap at 59.5 per cent. That leaves 20 per cent of the population to still have access to 40 percentages of seats in higher education and employment opportunities. The hue and cry over anti-reservation simply cannot be understood given that forward castes already have access to 40 per cent of the share in educational and employment systems.

Although reservation has been guaranteed by the Constitution for lower castes, the actual scenario is quite different. Continued lack of transparency in filling up of SC, ST positions, blocking seats meant for SC, ST communities, not fulfilling the 50 per cent quota for lower castes as a mandatory social duty, creating a backlog in recruitment to government services, political and casteist interference in decision-making and administrative functions, and finally, failing to make the reservation a time-bound constitutional mechanism for speeding up development for the lower caste have cut short the goal of transformative possibility that inheres in the concept of reservation. This is not critiqued as sufficient explanations are provided by the upper caste management bodies for preventing the lower caste to occupy educational and salaried work, often arguing 'lack of merit', 'better open category candidates', 'concern for compromise on efficiency', 'reserves the right to not fill up', 'unsuitability', 'non-availability of candidate', 'poor quality' and so on, to vindicate and appropriate the discourse of reservation for the benefit of upper-caste and upper-class communitarians.

The contentious EWS Act has thus, raised the storm around the debate on the reservation by providing inclusion and incorporation of economically weak sections. Social and educational backwardness constitute two intersectional forms of inequality – the trajectory of historically backward attributes associated with a community and second, the ideology behind the construction of such backwardness associated with the community over a significant period. EWS-GEN has no underlying attribute of historical injustice in discrimination.

Caste in the South Asian context has a complex genealogy and bio-political evolution. Hegemonic control of the upper caste societies gradually expanded from owning scriptural and brahmanic knowledge production towards administrative and governmental control of the economy, labour, capital and production. In this regard, in a report by Saurabh Gupta (HT), according to the World Inequality

Database study by Thomas Piketty and by author Nitin Kumar Bharti, the current "wealth share of the rich – top 10 per cent of the population has risen from 45 per cent in 1981 to 68 per cent in 2012 (a steep 23 per cent rise), with 50 per cent Brahmins, 31 per cent Rajputs, 44 per cent Bania and 57 per cent Kayastha falling in the richest class. Only 5 per cent ST, 10 per cent SC, 16 per cent OBC, and 17 per cent Muslims fall in the richest category.

The Socio-Economic and Caste Census (2011) first recognized the intersectionality of poverty, caste, minority and religion having a vicious impact on lives of the lower caste, marginalized minority rather than simply economic poverty as a standard of judgement for 'weakness' mentioned in the Directive Principles of State Policy. It was the first of its kind to see poverty having a socio-historic context with caste and sought to quantify reports on the current status of lower caste development in India. However, the 2021 SECC that will take off on 2 Oct 2020 would probably exclude the category of caste to classify households based on income and development. The new pilot SECC has created much tension within the rural SC, ST, OBC households, as comprehensive development indicate not just housing facility but a wide-ranging evaluation of other parameters also.

Caste-based reservation has been only a recent Constitutional intervention for pulling the reign on social crimes perpetrated by India's privileged rich or even economically poor upper caste people on lower caste communities. An economic categorisation of inequality cannot endorse reservation as the favoured route as arguments lodged in favour of such rejection can simply be regarded as the failure of a neo-liberal capitalist state that has been unable to provide equal and egalitarian opportunities of work, education and opportunity. If poverty needs reservation for eradication, then every global hunger movements that recognized poverty as an inhibiting phenomenon would have regarded global reservation as the method for improving the economically weak.

## II. DIALECTIC OF RESERVATION

The contradiction and dialectic of anti-reservation and pro-reservation dialogues in the context of reservation on one hand, villanises the category of reservation-holders while on the other, purposely tries to seek possibilities of inclusion within the discourse. Does reservation guarantee representation to the non-represented, lower caste or does it suffer from intra-sectarian caste politics existing within lower caste communities? How does the State perform the function of the reservation? Further, in what ways reservation is appropriated, claimed and instituted for

pushing on anti-reservation sentiments against lower caste reservation beneficiaries. Finally, how a comparative study of recently developing lower caste groups can be a standard of judgement given the demand the upper castes have been making for quite some time now - the need to impose creamy layer on the rich SC, STs and the need to remove them from the reservation. Given that development index for SC, STs are way below the average level, how can the assertion that rich SC, STs when they are perhaps, first-generation or second-generation beneficiaries be sufficiently called as rich? And finally, how one can possibly anticipate and resist such assaults on the reservation policies given the majoritarian interests on the reservation.

The steady infiltration and dilution of reservation policies compounded by the disproportionate distribution of cultural resources by the state for the socially and educationally backward classes, tall talks on meritocracy and administrative efficiency, reservation revision, adequate representation of lower-caste and minorities, and seventy years progress report run counter to the argument against which the logic of reservation is posited. The paper, therefore, asserts the continued relevance of reservation for recognizing the constitutional rights of backward classes in matters of education, appointment and promotion in services. Recognizing the historical context that informed the Constitutional prerogative of reservation for the lower caste, it argues that reservation is neither a moral compulsion nor a social charitable function of the State. The founding vision on which reservation has been delineated in the Constitution by Ambedkar and which was substantiated on three grounds include - breaking the system of hierarchical caste structure and caste-monopolisation (Omvedt 1990), combating exploitation, recognizing the rights of lower castes, and finally bringing in parity and equity in human relationships.

Reservation has responded to this dialectic of non-acceptance and acceptance within a continuum of unbridled possibilities. It has been critiqued, stigmatized, alienated, embraced, and appropriated by the privileged class people. The paradigm of reservation has been quite heuristic in nature that has accommodated the shifting locations of its beneficiaries and those outside it. The recent history of the reservation, spanning 70 years since its inception, has stood the test of numerous legislation, amendments and assaults by the privileged caste, brahminical majority. Reservation is thus not without critique by members of both lower caste and upper caste which in the process has made it easier for the upper caste Brahmins to co-opt the narrative of reservation for sections of the upper caste. The recent Jat and Gurjar agitation in North India testifies to this paradoxicality that inheres in

reservation, where it is at the same time countered and encountered, violated and disabused making reservation an enticing field of study in social engineering.

### III. RECENT JUDICIAL VERDICT ON RESERVATION

In the recent *Mukesh Kumar & Anr. vs The State of Uttarakhand & Ors.* judgement, reservation in promotion to SC, STs have been banned by the Supreme Court on 7 Feb 2020. The judgement declared by justices L. Nageswara Rao, and Hemant Gupta observed, "No mandamus can be issued by the Court directing the state government to provide reservations", "no fundamental right inheres in an individual to claim reservation in promotions", "it is settled law the state cannot be directed to provide reservations for appointment in public posts," and "the state is not bound to make reservation for SCs/STs in matters of promotions."

The verdict is in the light of the writ petition by Vinod Kumar and three others belonging to the scheduled castes against the Uttarakhand government not implementing the reservation quota in promotions in the posts of Assistant Engineer (Civil) in Public Works Department, Government of Uttarakhand. The petition had been filed in 2011. The High Court observed in its judgement on 1 April 2019, "it is not necessary for the state government to collect quantifiable data regarding the representation of Scheduled Castes and Scheduled Tribes in State services or regarding their backwardness before providing reservation in their favour in promotion" in the light of the verdict in *Jarnail Singh (supra)* and as stated in the *M. Nagaraja* case.

The verdict was later overruled and reversed in Uttarakhand High Court in 2019. It was challenged in the Supreme Court which declared in February 2020, "There is no fundamental right to claim reservation in appointments or promotion to public posts. This has created confusion regarding whether reservation will cease to be a constitutional prerogative for the lower caste communities. Mr Kapil Sibal, Mr Dushyant Dave and Mr Colin Golsalves learned senior counsel and Dr K. S. Chauhan, learned counsel who appeared for reserved category employees submitted, "The state cannot refuse to collect quantifiable data regarding the adequacy or inadequacy of representation of the Scheduled castes and Scheduled tribes in public services. They submitted that there is an obligation on the State to provide reservations in promotions for the upliftment of the members of the Scheduled castes and Scheduled tribes as mandated by article 16, clause (4-A) of the constitution of India. The right to equality of persons belonging to scheduled castes

and scheduled tribes cannot be defeated by the State Government by not discharging its constitutional obligation of implementing article 15 (4) and 16 (4-A).” Given the above argument, it is important to read the content of Article 15, 16 and Article 29 (2) given in the Constitution:

*"15. Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.-*

(1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

(2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to-  
(a) access to shops, public restaurants, hotels and places of public entertainment; or b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public.

(3) Nothing in this article shall prevent the State from making any special provision for women and children.

(4) Nothing in this article or in clause (2) of Article 29 shall prevent the State from making any special provision for the advancement of any socially or educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.

(16) *Equality of opportunity in matters of public employment.* clause: (1) There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.

(2) No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State.

(3) . . . (4) Nothing in this article shall prevent the State from making any provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State.

Article 29 (2), prohibits denial of admission to any citizen 'into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them'" under 'Cultural and Educational Rights.'

The committee by the learned counsels for reserved employees, therefore, found the claim by the Uttarakhand Government false and fabricated as “there is inadequate representation of the Scheduled Castes and Scheduled Tribes in the government services in the state of

Uttarakhand. It was contended by the learned counsel that the state government was duty-bound to provide reservation on the basis of the data that was collected by the committee.”

The verdict, therefore, stands as a clear exception to the set precedent and due process of law which should have observed the jurisdiction of reservation for the lower castes as a constitutional duty defined in the basic structure of the constitution. Articles 15(4) and 16(4), 16(4-A) are not just enabling provisions but fundamental rights to equality guaranteed under Part III of the Constitution. By allowing the State to exercise free will in matters relating to reservation of backward classes in appointments and promotions, it has left social justice at the discretionary power of the states. The arbitrary discretion of rejecting reservation in appointment and promotion to SC, STs and by allowing de-reservation in the case of Mukesh Singh judgement, it has furthered manipulation and misuse of the reservation provision. Point 8.1 states, “for reservation in non-technical and quasi-technical posts, every effort should be made to recruit a candidate of the reserved category and de-reservation in such vacancies proposed/made only when such a course is inescapable. (Chapter 11, 194) Denying promotion to reserved category employees and deciding matters in the appointment on general criteria reflects the savarnisation of institution and institutionalisation of savarna-led violence on the historically wronged. Although reservation is not inviolable, the absolute necessity to make it a non-negotiable and unassailable provision under Article 21 has been proposed by the backward classes in this regard.

The verdict is significant as it reflects the erosion of equality, and constitutional morality to be achieved via reservation through Articles 14-18, 29, 46, 341-342, and 335 for the historically backward, caste groups. It has greatly diluted the right to not discriminate against Scheduled Caste, Scheduled Tribes and Other Backward Classes. Preventing promotion to the reserved category employees belonging to the backward caste (SC), thereby, constitutes an act of discrimination by the State.

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# Factors Causing Reticence for Non-English Majored Students in Speaking Performance

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**Abstract**— Among the four macro skills, speaking skill is always considered to be challenging to most students at all levels of education, including tertiary level because there are many factors may prevent them from improving their speaking skill. Therefore, this study aims to explore the extent of reticence of non-English majored students in English speaking performance in class as well as to investigate the factors which cause reticence in their English speaking performance at a university in Ho Chi Minh City-Vietnam (hereafter called HCMU). The instruments used for collecting data were questionnaire surveys, semi-structured interviews, and class observations. The participants of the study were 147 non-English majored students. The findings of the current revealed that most of the students felt reticent about speaking English performance in class. Furthermore, the study showed that context-related factors such as the text-book and the class environment caused more speaking reticence for non-English majored students than the other factors. Last but not least, several pedagogical implications were provided not only for teachers and students at HCMU to improve students' speaking performance but also reduce their reticence in English speaking classes.

**Keywords**— speaking performance, reticence, non-English majors, English classes, tertiary level.

## I. INTRODUCTION

Nowadays English is commonly taught and learned at all levels of education in Vietnam. Hutchinson and Waters (1987) indicated that English creates a new generation of students and it becomes the language of commerce and technology which is internationally accepted. Therefore, mastering English is very essential for students to increase their knowledge, receive technological industry, and find a well-paid job in the future.

Mastering English means to be able to speak or use it. However, being able to speak English fluently is not easy at all; many foreign language students are reticent about learning speaking skills. Reticence is one of the highlighted factors that mainly impact students' English-speaking performance. Reticence may be caused by several factors. For example, students choose to be silent as a reaction to all the questions of the teacher during the lessons and they are susceptible to reticence. It is hard for students to escape from reticence or anxiety. Especially, they fear communication (Muhammad, 2020). Reticence in

speaking performance may result from the fact that oral language development has been ignored in the classroom. Moreover, oral language is more used by teachers than by students in the classroom most of the time (Al Hosni, 2014). Students still do not have chances to improve their speaking performance in terms of fluency due to the impact of reticence when they speak English. Some other factors that can make them reticent are being not familiar with the topics, feeling nervous or embarrassed when being laughed at by their friends, having no chance to frequently practice their speaking skills, and being afraid of losing their face, etc. Speaking English is also a problem with non-English majored students at HCMU. No matter how much they know about the English language, they still seem to be reticent during speaking classes. As a result, although the teachers always try to use various active teaching methods, students are still not motivated enough to communicate in English in speaking classes. Thus, the current study was conducted to explore the extent of reticence among non-English majored students and discover the factors which cause reticence for them in English speaking performance. To achieve the above



objectives, this study attempts to address the following two research questions:

1. To what extent are non-English majored students reticent about English speaking performance in class?
2. What factors cause reticence for non-English majored students in English speaking performance?

This study is expected to provide an insight into the English-speaking reticence area, and help teachers understand the factors that affect their students' reticence in English speaking performance, thus they will have better solutions to reduce the extent of reticence among students in English classes.

## II. BRIEF LITERATURE REVIEW

### 2.1. Reticence and Symptoms of Speaking Reticence

Hedge (2000) argued that like other language skills, speaking skill requests special care because it is a skill whereby the students are recognized not only from how they are thinking but also from what they are saying. It is entirely true that many researchers view speaking and speaking reticence from different perspectives. Speaking reticence or communication apprehension are terms that refer to a fear encountered by students when speaking to many people or a person and both terms are also used interchangeably. Horwitz et al. (1986) maintain that speaking reticence is a shyness type that typified by reticence or fear of communicating with other people.

There are some symptoms of reticence that can be seen.

**Physiological Symptoms:** According to Wrench et al. (2012), speaking reticence is associated with many physical symptoms, and these symptoms are clearly observed on students' bodies. In particular, students usually observe their hands feeling wet, their heart-pounding, and their legs quivering. Moreover, it is noticed that a hard articulation for simple words might be caused because of the dry mouth, shaking voice, and rapid breathing. Students cannot control their movements as well as their thoughts, and it is hard for them to balance between them.

**Behavioral Symptoms:** When a student experiences speaking reticence, other behavioral symptoms are observed. Particularly, avoiding the speaking situation is the first common behavior of the students who have an extremely high level of speaking reticence. McCroskey (1976) stated that students, who are disabled by speaking reticence, would avoid communication much of the time. However, this does not mean that they would never engage in interaction. In direct interaction with others, the students

with speaking reticence prefer to keep silent. Moreover, they are also unsure about expressing their opinions as well as their ideas, and they usually define the questions of others as criticisms. Furthermore, according to Burgoon (1976), the speaking reticent students feel unsafe and not good enough when communicating. Additionally, they are not only shy but also embarrassed when sharing the same views with others, so they prefer to remain silent most times and show their unwillingness to communicate.

**Psychological Symptoms:** There are some psychological or mental symptoms of speaking reticence that commonly experienced by the students. According to Kanar (2011), some mental symptoms, which are negative self-talk, speaking reticence, confused thoughts, and deficiency feeling, characterized the students who encounter reticence in speaking. On one hand, Kanar (2011) also stated that when students begin to speak, they have not only some physical symptoms but also psychological ones. In particular, students who suffer the mental symptoms before speaking become "tongue-tied". On the other hand, Achbi and Sebaa (2011) claimed that these students are fine once when starting to speak.

### 2.2. Causes of Speaking Reticence

#### 2.2.1 Personal Causes

**Personality:** According to McCroskey et al. (1977), the construct of communication nervousness is represented by oral communication nervousness. Particularly, high oral communication nervousness is related to low self-esteem. Moreover, students with low self-esteem probably have high-level reticence in speaking situations because they think that they do not have enough language knowledge, so they lack performance confidence and fear of losing their face. Therefore, students have no will to communicate in class as well as are reticent all the time. According to Wrench et al. (2012), students with such personality and their trait reticence feel more apprehensive when completing any speaking tasks regardless of the context or audience. Besides, other personal elements not only affect their reticence but also make them nervous to speak.

**Lack of Vocabulary:** When the students are speaking, they need to select appropriate words and accurate expressions in order to enhance their oral skills. According to Thornbury (2005), words and expressions get a relatively high proportion in spoken language. In addition, the limited words and expressions when the students try to express their opinions frequently struggle with their speaking performance in English. Students with a limited vocabulary amount can hesitate to speak a foreign language because they cannot express completely their ideas. In the study of Liu (2007), he acknowledged that the

lack of vocabulary is the principal cause of students' speech reticence in foreign languages classroom, some participants state that they are a little shy and afraid of speaking because their vocabulary is poor, so they often feel anxiety when speaking in front of other classmates. As a result, the lack of vocabulary creates speaking reticence and has a negative effect on the participation of the students in speaking activities.

**Fear of Making Mistakes:** In the classroom, one of the main factors of students' hesitancy to speak in English is the fear of making mistakes (Tsui cited in Nunan, 1999; Robby, 2010). Aftat (2008) stated that this fear is connected to negative judgment and correction issues because they do not want to be looked foolish in front of other students (Kurtus, 2001). Additionally, the fear of being blasted by the teacher as well as being laughed at by other students also influences the speaking progress of a student in the class. Therefore, the students do not want to participate in the speaking activities (Nguyen, 2011). In an EFL context like in Vietnam, the students' fear of making English-speaking mistakes including the grammatical mistake and the pronunciation mistakes are the main barriers faced by the EFL students and prevents them to develop their speaking capacity in English.

**Shyness:** When the students are required to speak English in the class, they are able to suffer from shyness which is an emotional thing. Gebhard (2000) noted that shyness not only could be a source of the problem in the learning activities of the students in the English class but also plays a significant role in their speaking performance. Additionally, Saurik (2011) identified that the students think they will make mistakes and be laughed at by their peers, so they feel very shy when talking in English.

### 2.2.2 Interpersonal Causes

**Competition:** Students will compare themselves with the other classmates so competition is considered as another factor that can create students' speaking reticence in the classroom. They have a lack of confidence when having a lower level than their classmates. According to Wrench et al. (2012), the level of speaking reticence can be influenced greatly by the perceived similarity degree between students and their classmates. Moreover, Young (1991) determines that one of the factors causing reticence in students' speaking performance is competition.

**Laugh at Students' Utterances:** Laughing at students' opinions, mistakes, as well as their pronunciation, creates makes them uncomfortable in continuing the speech. Moreover, it also prevents the students' ability to volunteer when answering teachers' questions. In the study of Liu (2007), one of his students states that she will lose her confidence when she is in front of others and cannot say

any words because she is afraid of making mistakes and being laughed at by her classmates. Furthermore, learners' interaction between teachers, other learners, and course content are defined as critical forms in education (Garrison & Shale, 1990).

**Teachers' Behavior:** Teachers' behavior consists of giving feedback, explanations, encouragement as well as providing chances for students to talk and it can contribute a strong impact on students' reticence in speaking performance. In this case, they will feel embarrassed and be reticent in speaking when they are corrected by the teacher because they feel so nervous and "dumb" (Young, 1991). Additionally, some teachers in the classroom consider their role as the controller who constantly corrects students and does not let their students work in groups or pairs because they fear that the class cannot be well-controlled. As a result, the students are afraid of talking with their teachers and this may create a great deal of students' speaking reticence.

**Classroom Atmosphere:** The classroom atmosphere is defined as the mood, climate, or emotion contributed by the groups in class, which can reveal the participation of all students in class. Furthermore, McCombs and Whisler (1997) asserted that "learning occurs best in an environment that contains positive relationships and interaction and in which the learner feels appreciated, acknowledged, respected and validated" (p.51). According to three researchers including Pattapong (2010), Peng (2014), and Suksawas (2011), a boring or quiet classroom atmosphere can demotivate the speaking willingness of students while a friendly one can promote their willingness to communicate. Therefore, the classroom atmosphere has a huge impact on the students' reticence in speaking performance.

## III. RESEARCH METHODS

### 3.1 Participants

This study was conducted at HCMU. The participants were 147 second-year students from 4 classes. Their age ranges from 18 to 26. They major in Marketing (57.8%) and Business Administration (42.2%). All of them have finished at least 1 year of learning English. Moreover, 3 out of 4 classes were observed to collect more data for the study.

### 3.2 Research Instruments

Three research instruments were employed for collecting data for the current study, including questionnaires, semi-structured interviews, and class observations.

The questionnaire for student participants consists of 62 items aiming to explore the students' perceptions of the

reticence when speaking English in class. The questionnaire items were adapted from several studies and developed from literature (Fang-yu, 2011; Hamouda, 2013; Soo & Goh, 2013; Dao, 2017; Tavakoli&Davouli, 2017; Le & Tran, 2020). It consists of three parts. Part I consists of 4 items asking students to give their personal information, including their gender, age, their experience in learning English as well as their majors. Part II consists of 18 items using a five-point Likert scale ranging from '1' for Not At All True to '5' for Always True. It is used to measure the extent of students' reticence were considered. Part III consists of 40 items, using a four-point Likert scale ranging from '1' for Strongly disagree to '4' for Strongly agree in order to avoid neutral responses. It was used to explore the factors causing students' reticence. After being piloted, the questionnaire for the students was revised and the final versions were used for collecting data.

The semi-structured interview was chosen to demonstrate more of the students' insights into the main factors causing their speaking reticence. Furthermore, all the questions for the interview were translated into Vietnamese to be obviously understood by the students. Before officially conducting the interview, a pilot interview was carried out to ensure that all the questions were not only obvious but also obtain essential information.

Class observation allowed the researcher to understand what is occurring in the context with the aim of finding out the extent of the students' speaking reticence, and factors causing their speaking reticence. Data collected from classroom observation was used to support the quantitative data which were collected from the questionnaires.

### 3.3 Data Collection

Data collection took place during the first term of the academic year 2020-2021. For the questionnaire, 160 questionnaire copies in Vietnamese were administered to the students of the 4 classes after being piloted with 10 students who were not involved in the study. However, 153 copies were returned and 6 copies of them were answered incompletely. It took about 20 minutes for the participants to go all over the questions and discussions. For the interview, it took each student 20 - 30 minutes to answer the interview questions. All the interviews were recorded fully so that the collected interview information was perfect and full. Furthermore, the researcher also took notes during each interview. Regarding class observations, three classes were observed to discover what was happening to the students during the speaking sessions and how they behaved towards speaking activities. For each class, the researcher took open-ended notes and wrote down what occurred during the class into an observation scheme. The table below shows the schedule of class observations.

Table 1. Class observation schedule

Class code	Class	Date	Time	Course title	Section
CL1	19DTMA2	March 5 <sup>th</sup> , 2021	90 minutes	English 3	1A, 1B
CL2	19DHQB2	March 6 <sup>th</sup> , 2021	90 minutes	English 3	2A, 2B
CL3	19DTCA2	March 8 <sup>th</sup> , 2021	90 minutes	English 4	8A, 8B

### 3.4 Data Analysis

For data obtained from the questionnaires, descriptive statistics was used. SPSS Statistics version 22.0 was employed to calculate the mean scores (M) as well as the standard deviation (SD). The meaning of the mean (M) scores for students' level of reticence in their speaking performance were interpreted based on the scales as follows: Five-point Likert-scale of extent: 1.00 - 1.80: Never true; 1.81 - 2.60: Rarely true; 2.61 - 3.40: Sometimes true; 3.41 - 4.20: Often true; 4.21 - 5.00: Always true; and for factors causing reticence, four-point Likert-scale of agreement: 1.00 - 1.75: Strongly disagree; 1.76 - 2.50: Disagree; 2.51 - 3.25: Agree; 3.26 - 4.00: Strongly agree was used. For qualitative data which were collected from individual semi-structured interviews and observations, content analysis was used. The students were

coded as S1, S2, S3 ... to S10, and classes were coded CL1-CL2- CL3.

## IV. RESULTS AND DISCUSSION

### 4.1 Results

#### 4.1.1 The extent of students' reticence in English speaking performance

Research question 1 aimed to examine the extent of students' reticence in English speaking performance. The data collected from the questionnaire as well as semi-structured interviews are presented as follows:

The results of the descriptive statistics from the questionnaire as can be seen in Table 2 showing that the total mean scores of the extent of students' reticence were rather high (M=3.61; SD=.814).

Table 2: Descriptive Statistics of the extent of students' reticence in English speaking performance

No.	Items	N=147	
		M	SD
1	I feel nervous and avoid seeing my teacher's face in class.	3.78	.807
2	I am afraid of being invited to speak.	3.77	.768
3	I feel comfortable when keeping silent and listening.	3.52	.902
4	I do not dare to say or answer the question even if I have ideas.	3.71	.901
5	I don't dare to ask my teacher questions in English.	3.69	.833
6	I never volunteer to answer my teachers' questions.	3.46	.901
7	I feel comfortable when working individually.	3.75	.818
8	I always wish not to be called by my teacher.	3.78	.783
9	I rarely ask my classmates questions in English in class.	3.54	.813
10	I never communicate with my teacher in English before and after class.	3.59	.826
11	I am nervous when there are speaking activities.	3.39	.816
12	I feel nervous if I speak English in the group.	3.43	.767
13	I feel tense when the teacher organizes pair work or group work for speaking activities.	3.52	.779
14	I feel less comfortable answering the teacher's questions in front of my classmates.	3.59	.756
15	To avoid any embarrassing situation, I always prefer to remain silent rather than to speak English in class.	3.77	.828
16	I am always worried about what other classmates think about me when I speak up English in class.	3.67	.779
17	In order not to participate in the English class's activities, I prefer to sit at the back rows.	3.69	.738
18	I feel my heart pounding when I am going to be asked to speak in English class.	3.40	.849
<b>Total</b>		<b>3.61</b>	<b>.814</b>

As can be seen in Table 2, all items except item 11 and item 18 had the mean score ranging from 3.41- 4.20, which indicates that these items were often true for most students. More specifically, the qualitative data from the interview was also taken into account to attain throughout information about the extent of students' reticence in English speaking performance. In particular, the two highest means belong to item 1 ( $M= 3.78$ ;  $SD= .807$ ) and item 8 ( $M= 3.78$ ;  $SD= .783$ ), which mean a large number of students felt nervous and avoided seeing their teacher's face in class (item 1) as well as they also wished not to be called by their teacher (item 8). In the interview, students also expressed their issues in being anxious when speaking English in class, for example:

"I like listening skill and dislike speaking skill because my pronunciation is not good and correct to be understood by my English teacher. Therefore, I do not want to speak in English." (S1)

Besides, the two second highest mean scores belong to students' afraid feelings of being invited to speak (item 2:  $M= 3.77$ ;  $SD= .768$ ) and their silent remaining rather than

speaking English in class to avoid any embarrassing situations (item 15:  $M= 3.77$ ;  $SD= .828$ ). Here are some obvious opinions of the students:

"I feel really anxious when sitting in my English classes because I do not understand my English teacher; and I dislike speaking skill because I am afraid of being laughed by other classmates when incorrectly speaking in English. In addition, I am not confident about my pronunciation" (S7); "I feel nervous when taking part in my English classes because my English ability is not good enough to communicate." (S4).

Additionally, most students felt comfortable when working individually (item 7:  $M= 3.75$ ;  $SD= .818$ ) and did not dare to say or answer the question even if they had ideas (item 4:  $M= 3.71$ ;  $SD= .901$ ). For example, several students expressed:

"I think my speaking ability is not good enough to communicate with my classmates when working in group." (S1);



"In English class, I never talk to my friends in English. However, I still need to answer some questions in English of my teacher." (S4); "I rarely speak in English with my friends. Particularly, I just speak with my English teacher in English if I have to answer her questions." (S2)

Moreover, they did not dare to ask their teacher questions in English (item 5:  $M=3.69$ ;  $SD=.833$ ) and preferred to sit at the back rows in order not to participate in the English class's activities (item 17:  $M=3.69$ ;  $SD=.738$ ). Some evident examples are as follows:

"In my English class, I never speak or ask my teacher in English because of my poor communication skill." (S6); "I infrequently speak in English during my English class and I need to try very hard to express my ideas in English with other classmates when completing several speaking tasks of my teacher." (S3)

The next high mean score goes for item 16 ( $M=3.67$ ;  $SD=.779$ ) which means that students were always worried about what other classmates thought about them when they spoke up English in class. S8 shared his idea about this problem:

"I often speak in English only with my teacher in any situation because my English teacher is the only one who can understand what I am saying. Therefore, it is more comfortable for me to interpret my opinions as well as my feelings." (S8)

In addition, two other items with the same mean score, which were often true for most students, are they never communicated with their teacher in English before and after class (item 10:  $M=3.59$ ;  $SD=.826$ ), and they felt less comfortable answering the teacher's questions in front of their classmates (item 14:  $M=3.59$ ;  $SD=.756$ ). For instance, several students expressed their ideas as follows:

"I never feel confident enough about my speaking ability. Especially, I always feel so stressful every time speaking in English in front of my classmates and my English teacher." (S3)

"I often feel nervous when being asked to present in English in front of a crowd or other classmates." (S6)

Furthermore, a large number of students rarely asked their classmates questions in English in class (item 9:  $M=3.54$ ;  $SD=.813$ ) or they felt comfortable when keeping silent and listening (item 3:  $M=3.52$ ;  $SD=.902$ ) as well as felt tense when the teacher organized pair work or group work for speaking activities (item 13:  $M=3.52$ ;  $SD=.779$ ). In

accordance with the survey, the students also revealed the same problems:

"I personally think my speaking skill is really bad and I cannot ask my classmates or say anything to them in English because of my terrible intonation." (S6); "I rarely correspond in English except some compelled situations such as working group projects or taking an oral test with my English teacher." (S8)

Additionally, students also never volunteered to answer their teachers' questions (item 6:  $M=3.46$ ;  $SD=.901$ ) and they felt nervous if they spoke English in the group (item 12:  $M=3.43$ ;  $SD=.767$ ). For example, some students considered:

"I just want to speak with my best friend in English in some situations such as working in groups, having a group presentation in English, and playing speaking games." (S8); "I always feel nervous when talking to my teacher or foreigners on the street in English. However, it is much easier for me to communicate in English with my friends in my English class." (S2)

Last but not least, two items that were **sometimes true** for students are item 11 and item 18, which particularly means they were sometimes nervous when there were speaking activities (item 11:  $M=3.39$ ;  $SD=.816$ ) and they sometimes felt their heart pounding when they were going to be asked to speak in English class (item 18:  $M=3.40$ ;  $SD=.849$ ). Several students also shared their opinions about this problem as follows:

"I can totally feel my heart pounding every time I am going to be asked to take part in speaking tasks as well as answer several questions of my teacher in English." (S7); "I feel a little bit anxious when speaking in English with other people. It is quite difficult for me to elaborate in some real-life situations that I need to communicate not only with my classmates and my teacher in speaking activities in class but also with native speakers." (S1)

The data collected from three class observations reflected the real situations of the students' English-speaking performance. In particular, most of the students seemed to be passive when participating in speaking activities during the session. Furthermore, they needed more time to not only complete the speaking tasks but also answer the questions of their teacher. Moreover, some of them expressed their anxious feelings when being asked to perform in English in front of other classmates by their



teacher. Therefore, the more passive in class, the more reticent they were.

In conclusion, it can be concluded that the extent of the students in their English-speaking performance was expressed clearly through the data which were collected from the questionnaires, semi-structured interview, and class observations and that most of the students were reticent about speaking English to a rather high extent.

#### 4.1.2 The factors causing reticence for non-English majored students in English speaking performance

Research question 2 attempted to explore the factors causing reticence for non-English majored students in English speaking performance at HUTECH including student-related factors, classmate-related factors, teacher-related factors, and context-related factors. The data, which were collected through questionnaires and interviews, were presented below with the aim of exploring these factors. These data were analyzed and discussed descriptively as follows:

##### Student-related factors

Table 3. Descriptive statistics of student-related factors

No.	Items	N=147	
		M	SD
1	I do not have any motivation to express myself in English.	3.52	.612
2	I am not interested in English.	3.39	.716
3	My passive attitude towards learning English prevents me from speaking.	3.53	.655
4	I don't attend English classes regularly, so I feel nervous and unconfident in the next class.	3.49	.656
5	I rarely prepare my lessons or read materials in advance before coming to class.	3.61	.603
6	I don't understand what I am saying as well as what my teacher is saying.	3.57	.561
7	I don't understand every word the English teacher says.	3.41	.670
8	My pronunciation is not clear enough for my teacher and classmates to understand what I say.	3.50	.666
9	My grammar knowledge is not good enough for me to say correct sentences.	3.55	.674
10	My English proficiency is low.	3.40	.689
11	My English vocabulary is poor.	3.38	.734
12	I usually make mistakes in speaking English, which prevents me from participating in speaking activities.	3.30	.762

As can be seen in Table 3, all items had mean scores ranging from 3.26 - 4.00, which indicates that most students strongly agree that these factors significantly affect their English-speaking reticence in class.

As illustrated in Table 3, the students' reticence in English speaking performance was caused by a set of factors relating to students' motivation and attitudes (items 1, 2, 3, 4, & 5) and to students' English proficiency and knowledge (items 6, 7, 8, 9, 10, 11, & 12).

In regards to students' motivation, the students said that they did not have enough motivation as well as the confidence to express themselves in English (item 1) with  $M = 3.52$  and  $SD = .612$ . Therefore, the lack of motivation might be the indicator that draws students into a reticent state when expressing their ideas in English. Besides, in regards to students' attitudes, another factor that might often cause students' speaking reticence is the passive attitude towards learning English which prevented

them from speaking (item 3) with  $M = 3.53$  and  $SD = .655$ . In the interview, several students also shared their opinions about this problem as follows:

"In my opinion, it is because of the habit of using my native language, Vietnamese. Furthermore, I am also lazy to use English in class as well as in real-life situations." (S2); "I think the unfamiliarity of speaking perform in English in front of a lecture hall, and the demotivation when expressing themselves in English, are two main causes that create the speaking reticence of the students." (S10)

Moreover, the students considered that they did not attend English classes regularly, so they felt nervous and unconfident in the next class (item 4) with  $M = 3.49$  and  $SD = .656$ . The next factor relating to their attitudes is their rare preparations for the lessons or reading materials

in advance before coming to class (item 5) with  $M = 3.61$  and  $SD = .603$ . For example, some student gave their comments as follows:

“To my mind, because I rarely attend to my English classes so I think the lack of opportunities to practice speaking frequently in English is the main factor.” (S3); “I never prepare for the next lesson before coming to my English class, because I think it is not important enough for me to do that. However, I also consider that it makes me feel more nervous in the next class.” (S2)

The last item relating to the students' motivation and attitudes, which less affected their reticence in English speaking performance, was their interests in English (item 2) with  $M = 3.39$  and  $SD = .716$ . Here are some obvious opinions of the participants:

In regards to students' English proficiency and knowledge, the students agreed that they did not understand what they were saying as well as what their teacher was saying, so they were not willing to say anything in English (item 6) with  $M = 3.57$  and  $SD = .561$ . Besides, they also did not understand every word their English teacher said (item 7) with  $M = 3.41$  and  $SD = .670$ . Here are some obvious opinions of the students:

“I believe that the fear of communicating with native speakers and the misunderstanding their teachers or classmates are the two main reasons that make students reticent.” (S6); “I assume that students do not want to speak in English if they feel their speaking level is too low, and sometimes they cannot understand what they are saying.” (S7)

Nonetheless, another two individual factors that cause students' reticence in their speaking performance including the unclear pronunciations of the students, which were not clear enough for their teacher and classmates to understand what they said (item 8) with  $M = 3.50$  and  $SD = .666$ , and their poor grammar knowledge, which was not good enough for them to say correct sentences (item 9) with  $M = 3.55$  and  $SD = .674$ . For example, many students also expressed their opinions about this problem as follows:

“In my view, the bad intonation and poor pronunciation make students feel anxious in speaking. As a result, they do not want to speak in English anymore.” (S3); “I personally consider that the lack of natural pronunciation as well as the anxiety of being laughed when communicating in English wrongly are two factors create

students' speaking reticence. In addition, I personally think that lack of vocabulary as well as poor pronunciation is two common factors that create reticence in my speaking performance.” (S1)

Moreover, students strongly agreed that their low English proficiency might often create reticence when expressing themselves in English (item 10) with  $M = 3.40$  and  $SD = .689$ . The next factor might make students feel reticent when communicating in English is their poor English vocabulary (item 11) with  $M = 3.38$  and  $SD = .734$ . In accordance with the survey, the students also revealed same problems:

“From my point of view, the fear of making grammatical mistakes and the panic of failing an English test can create the reticence in students' speaking performance.” (S1); “Personally, I think my lack of English vocabulary is the main factor.” (S8); “My poor vocabulary can create reticence in my speaking performance.” (S3); “I think the poor English vocabulary, the lack of using appropriate grammar structures, and real-life communication situations are three principal factors.” (S6)

Lastly, the only individual factor that **sometimes** caused speaking reticence among students is “making mistakes in speaking English” (item 12) with  $M = 3.30$  and  $SD = .762$ . In the interview, many students agreed with this finding. For example:

“From my standpoint, the frequency of making repeated pronunciation mistakes is the most fundamental factor that causes my reticence in English speaking performance.” (S10); “Personally, I think the consideration of using incorrect grammar structures is the principal factor that easily makes students feel uncomfortable when speaking in English.” (S4)

The data collected from three class observations also revealed that several factors caused reticence among students. For example, when observing CL1 on March 5th, 2021, the researcher discovered that the students did not have enough time for practicing their speaking skill in class, most of them were not willing to participate in the communicative activities in class, and several did not remember the vocabulary to express their opinion in English. Therefore, they took more time to think and had many pauses during their speaking performance. In addition, most of the students in class used a lot of

Vietnamese when they needed to work in groups or pairs, and some of them were shy when answering their teacher

in front of the class.

#### Classmate-related factors

Table 4. Descriptive statistics of classmate-related factors

No.	Items	N=147	
		M	SD
13	I am afraid of being seen as foolish by my classmates if I make too many mistakes when I speak in class.	3.44	.786
14	I am afraid that other classmates will laugh at me if I make some mistakes.	3.37	.777
15	My classmates would laugh at me if my answer to the teacher's question is wrong.	3.49	.666
16	I am worried of losing face and being criticized by classmates.	3.31	.755
17	Every time I volunteer to answer my teacher's questions in class, I feel that other classmates think I am showing off.	3.39	.736
18	I think that my classmates' English is better than mine.	3.53	.665

Data displayed in Table 4 reflected the descriptive statistics of classmate-related factors that affected students' reticence in speaking performance. More specifically, the findings revealed that the students strongly agreed that they were afraid of being seen as foolish by their classmates if they made too many mistakes when they spoke in class (item 13) with  $M = 3.44$  and  $SD = .786$ . Furthermore, they said that their classmates would laugh at them if their answers to the teacher's question were wrong (item 15) with  $M = 3.49$  and  $SD = .666$ . Particularly, several students claimed about the situation:

"From my point of view, two predominant factors cause reticence include the fear of speaking incorrectly and the scare of being laughed by other classmates when making too many mistakes in class." (S8); "Personally, I think a student can be readily impacted by their other classmates' passive attitudes such as being laughed or being seen foolish." (S6)

In addition, most of them thought that their classmates' English was better than theirs (item 18) with  $M = 3.53$  and  $SD = .665$ . In the interview, many students agreed with this:

"The higher level of other classmates makes me do not want to speak in English." (S7); "In my opinion, I personally determine that some students, who have good English competence, can make other students whose English abilities are lower feel stressful. Therefore, these students do not want to communicate in English in class." (S3)

Moreover, the students were afraid that other classmates would laugh at them if they made some mistakes (item 14)

with  $M = 3.37$  and  $SD = .777$ . For example, regarding to this problem, S10 revealed his idea as follows:

"Students are unable to speak in English if they need to communicate with other classmates whose English level is higher because they feel embarrassed when making speaking mistakes." (S10)

Nearly the same number of the students felt that other classmates thought they were showing off every time they volunteered to answer their teacher's questions in class (item 17) with  $M = 3.39$  and  $SD = .736$ . In particular, some students expressed their agreement on this situation as follows:

"From my point of view, the attitude of other classmates causes reticence in speaking." (S9); "In my opinion, a class with too many students makes students shy and nervous when volunteering to answer some questions in English." (S8)

Nonetheless, they were worried of losing face and being criticized by classmates (item 16) with  $M = 3.31$  and  $SD = .755$ . For example, some students revealed their opinion about this problem as follows:

"I consider that the scornful attitudes of other classmates are the main factors that cause students' speaking reticence because students easily feel shy in performing in English in front of the class." (S1); "From my standpoint, I think that the opinion and the recommendations of other classmates are the remarkable causes of students' speaking unwillingness." (S5).

The data collected from the three-class observations revealed that most of the students felt embarrassing in front of their classmates when having the wrong answer.

Moreover, students frequently waited for the help of other classmates to answer the questions of their teacher in class. Particularly, when observing CL3 on March 8th, 2021, the researcher discovered that the students rarely used English to communicate in class because the habit of using

Vietnamese in English class of their friend strongly affected their attitudes toward learning English. As a result, the students felt more reticent when they were asked to perform or express their ideas in English.

#### Teacher-related factors

Table 5: Descriptive statistics of teacher-related factors

No.	Items	N=147	
		M	SD
19	My teacher always assesses my speaking ability instead of teaching me how to speak.	3.57	.619
20	My teacher does not give me enough time to find the answer to her questions.	3.41	.701
21	My teacher has no interesting methods of teaching speaking skills.	3.22	.824
22	Not many opportunities are provided for me to practice speaking in the class.	3.52	.612
23	My teacher will correct every mistake I make.	3.41	.700
24	My teacher only asks students to speak in front of the class.	3.46	.644
25	My English teacher does not respect what I say and respond in a friendly way.	3.43	.682
26	My teacher never accepts my ideas when they are wrong.	3.60	.627
27	My teacher has negative gestures and harsh comments on my performance.	3.39	.677
28	My teacher always interrupts me to correct mistakes.	3.63	.588
29	My teacher always forces me to speak as quickly as possible.	3.71	.468
30	My teacher creates a stressful atmosphere in the English class.	3.64	.561
31	My teacher does not encourage me to speak English in class.	3.27	.770

Data displayed in Table 5 revealed that most of the students strongly agreed that 13 above-proposed items about teacher-related factors might often cause students' reticence in their English speaking performance.

As illustrated in Table 6, the students' reticence in English speaking performance was also caused by a set of teacher-related factors including: 6 items relating to teachers' teaching methods (items 19, 20, 21, 22, 23 & 24) and 7 items relating to teachers' attitudes and behaviors (items 25, 26, 27, 28, 29, 30 & 31).

In regards to teachers' teaching methods, the students realized that teaching methods had a major influence on the reticence in speaking performance of them. More specifically, they also said that their teacher always assessed their speaking ability instead of teaching them how to speak (item 19) with  $M=3.57$  and  $SD=.619$ . In the interview, S2 agreed with this:

"There are many factors related to the teacher, but one of the most principal factors is the lack of enthusiasm in English teaching progress. Particularly, he or she never socializes with the students to teach them how to speak as well as help them

feel more interested in learning English." (S2)

In addition, the next two factors relating to the teaching methods of the teacher, which had the same meaning are item 20 and item 23. Particularly, most of the students agreed that they felt reticent in speaking because their teacher did not give them enough time to find the answer of questions (item 20) with  $M=3.41$  and  $SD=.701$ ; or their teacher would correct every mistake they made (item 23) with  $M=3.41$  and  $SD=.700$ . In accordance with the survey, the students also revealed the same problems:

"I personally consider that teaching too fast is an important factor that causes students' reticence in their speaking performance because the students do not have enough time to answer the questions." (S3); "In my opinion, I assume that some English teachers try to ask their students many difficult questions. Additionally, the students are impossible to answer these questions. As a result, they always feel anxious in responding their teachers as well as speaking to their classmates in English." (S1)

Furthermore, another concern that might often create their speaking reticence is the lack of opportunities for students to practice speaking in class, which were rarely provided by their teacher (item 22) with  $M= 3.52$  and  $SD= .612$ . For instance, some students revealed their opinion about this problem as follows:

“My English teacher rarely creates enough chances for me to practice my speaking skill so I cannot feel confident when speaking in English. Therefore, I do not like communicating in English in class.” (S8)

Moreover, they also thought that they did not have any ideas to say because of speaking anxiety when their teacher only asked them to speak in front of the class (item 24) with  $M= 3.46$  and  $SD= .644$ . Lastly, the lowest mean belongs to item 21 with  $M= 3.22$  and  $SD= .824$ . In particular, students considered that their teacher had no interesting methods of teaching speaking skills. For instance, some students revealed their opinion about this problem as follows:

“I presume that the interesting pedagogical method of an English teacher is so essential for improving the speaking competence of his or her students. Besides, the teacher also needs to consider about the interests of their students during the English learning process.” (S9); “I suspect that incorrect pronunciation, as well as the imposition of teaching methods which only imitate servilely the contents in the textbook, are able to create a stressful and boring feeling when speaking in English.” (S10)

In regards to teachers' English attitudes and behaviors, a large number of the students said that they were not willing to communicate in English because of three teacher-related reasons including their teacher always interrupts them to correct mistakes, forced them to speak as quickly as possible, and also created a stressful atmosphere in the English class (item 28, 29, and 30) with  $M= 3.63, 3.71$  &  $3.64$  and  $SD= .588, .468$  &  $.561$  respectively. For example, some students considered about this situation:

“The English teacher always asks students to use English in class. Particularly, the students are not motivated to answer questions of their teacher in English because they feel very stressed. As a result, they cannot be able to communicate in

English.” (S5); “From my view, I consider that a teacher whose behaviors are negative can make their students feel stressful when being asked. Particularly, they are not willing to say anything in English because of the interruptions of the teacher for correcting their mistakes.” (S4)

The next high mean belongs to item 26, which is the teacher never accepted students' ideas when they were wrong with  $M= 3.60$  and  $SD= .627$ . Additionally, another two concerns related to the attitudes and behaviors of their teacher, which had significant effects on their speaking reticence, are the English teacher did not respect what students said and responded in a friendly way (item 25) with  $M= 3.43$  and  $SD= .682$ ; or the teacher also had negative gestures and harsh comments on the students' performance (item 27) with  $M= 3.39$  and  $SD= .677$ . Particularly, some students expressed their agreement on this situation as follows:

“In my opinion, the attitude of English teacher toward the speaking mistake of his or her students can affect directly their speaking willingness in class. In particular, they also feel disappointed when saying something wrong.” (S6)

Obviously, the discouragement of the teacher when students speaking in English is also the main factor because most of the students thought that they did not willing to speak in English unless their teacher encouraged them (item 31) with  $M= 3.27$  and  $SD= .770$ . In the interview, S7 agreed with this:

“The discouragement and unfriendliness of the teacher are two principal factors that influence easily on the speaking performance of a student.” (S7)

The data collected from three class observations also revealed that several factors caused reticence among students relating to their teacher. For example, when observing CL2 on March 6<sup>th</sup>, 2021, the researcher discovered that the teachers usually used both Vietnamese language and English language to teach the lesson. However, the teacher did not use other materials rather than textbooks to give students more opportunities to practice their speaking skill. In addition, the teacher did not encourage students to participate in class and rarely created speaking tasks for students work in groups or pairs. Furthermore, the teacher did not give their students enough time for completing the exercises in textbook as well as practicing their speaking skill with their partner.

#### Context-related factors

Table 6: Descriptive statistics of context-related factors

No.	Items	N=147
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		<b>M</b>	<b>SD</b>
32	The atmosphere in my English class is not encouraging and attractive.	3.53	.565
33	There are too many students in my class.	3.52	.623
34	Speaking activities are really boring. Only some students speak English.	3.27	.634
35	There is too much noise inside and outside the class.	3.67	.501
36	English speaking skills are not tested during the course.	3.65	.532
37	I feel overwhelmed by the number of rules for communication in English in the textbook.	3.52	.634
38	The textbook does not have many activities for students to practice speaking.	3.59	.583
39	The topics in the textbook are too difficult for me to talk about.	3.62	.577
40	The topics in the textbook are not interesting enough to attract me.	3.59	.572

As demonstrated in Table 6, some context-related factors which might cause students' reticence in their speaking performance including: 5 items relating to class environment (items 32, 33, 34, 35&36) and 4 items relating to textbook (items 37, 38, 39 & 40)

In addition, regarding class environment, the mean score for item 35 ( $M = 3.67$ ) and item 36 ( $M = 3.65$ ) are very high, which means most students strongly agree that there was too much noise inside and outside the class (item 35) with  $M = 3.67$  and  $SD = .501$  as well as English speaking skills were not tested during the course (item 36) with  $M = 3.65$  and  $SD = .532$ . In the interview, two students agreed with this:

"The noisy atmosphere of the English class not only creates a lot of distractions for students but also affects on their English learning attitude." (S4); "I think a large number of students in class is the main factor which can cause students' speaking reticence." (S5)

The next two factors which usually caused speaking reticence of most students are the discouraging and unattractive class atmosphere (item 32) with  $M = 3.53$  and  $SD = .565$ , and a large number of students in each class (item 33) with  $M = 3.52$  and  $SD = .623$ . For instance, some students revealed their opinion about these problems as follows:

"The appropriate number of students in each English class is one of the most significant factors. In my opinion, the more students in class, the more reticent they are." (S7); "About the atmosphere in English class, I consider that the students are not willing to speak in English if they learn in an unexciting and exhausting

class." (S2); "The habit of using Vietnamese in the English classes of many students is the factor that influences mainly on other students' willingness of speaking in English." (S7); "In my opinion, the interesting class atmosphere is so important for the English learning development of the students." (S10); "Personally, I consider that a class with too many students makes the student feel more nervous while speaking in English." (S6)

Finally, one more factor relating to the class environment which sometimes makes students feel reticent when expressing their opinions in English is the speaking activities in class were boring, therefore only some students spoke English (item 34) with  $M = 3.27$  and  $SD = .634$ . For example, some students considered this situation:

"From my own point of view, the interesting learning atmosphere, which is created by the speaking activities, is very necessary for the improvement of students' English learning proficiency." (S9)

With reference to the textbook, the highest mean score goes for item 39 with  $M = 3.62$  and  $SD = .577$  which means that a large number of students agreed that the topics in the textbook were too difficult for student to talk about. In the interview, S5 also considered his opinion about this problem as follows:

"I think many contents or topics in the textbook are too difficult for students to understand. As a result, it is hard for them to explain their ideas about these topics." (S9)

Additionally, the next two high means belong to item 38 with  $M = 3.59$  and  $SD = .583$  and item 40 with  $M = 3.59$  and

SD= .572. In particular, students strongly agreed that the textbook did not have many activities for students to practice speaking (item 38), and the topics in the textbook were not interesting enough to attract students (item 40). For instance, S3 revealed his opinion about these problems as follows:

“From my point of view, I think that the motivation of the contents in the English textbook is so crucial to their English learning process because students are willing to communicate more in English when they feel interested in learning. Furthermore, they do not want to speak in English because there are no activities for

them to practice their speaking skill in the textbook” (S3)

Last but not least, students also considered that the number of rules for communication in English in the textbook made students feel overwhelmed (item 37) with  $M= 3.52$  and  $SD= .634$ . Particularly, S5 expressed his idea about this problem as follows:

“... Additionally, they feel exhausted to speaking or using English in real-life situations when they read the textbook because there are too many communication rules in English.” (S5)

In conclusion, the result in Table 7 reveals that the total mean scores of the factors causing students' reticence were high ( $M=3.48$ ;  $SD=.66$ ).

Table 7: Factors causing reticence for non-English majored students in English speaking performance

No.	Factors	N=147	
		M	SD
1	Student-related factors	3.47	.67
2	Classmate-related factors	3.42	.73
3	Teacher-related factors	3.48	.65
4	Context-related factors	3.55	.58
<b>Total</b>		<b>3.48</b>	<b>.66</b>

As can be seen in Table 7, the most influential factors, which created the speaking reticence of students in class, related to the context. The other less effective factors including teacher-related factors ( $M= 3.48$ ;  $SD= .65$ ), student-related factors ( $M= 3.47$ ;  $SD= .67$ ), and classmate-related factors ( $M= 3.42$ ;  $SD= .73$ ).

## 4.2 Discussion

Regarding the extent of students' reticence in English speaking performance, the findings of the study revealed that most of the students seemed to be reticent when speaking English with their teacher as well as their classmates in class. These findings are in line with those of several previous studies. For example, Nguyen(2010) considered in his research that instead of volunteering to answer in English the questions of their teacher, students usually keep quiet and wait until called; or Merve (2014) also concluded that nervousness could cause reticence among students. Another aspect is that most students agreed that they did not dare to say or answer questions of their teacher in English and they felt nervous. Therefore, they avoided seeing their teachers' faces. Liu (2007) also pointed out that a major number of students feel more anxious when giving presentations or answering questions in English. In addition, a large number of students agree that they prefer to remain silent rather than to speak English in class to avoid any embarrassing situation. This

finding is consistent with that of Davies and Pearse (2000) revealing that students worry about making errors by producing English utterances incorrectly. Obviously, these aspects can create speaking reticence for students in class.

In term of the factors causing reticence for non-English majored students in English speaking performance, the findings of the study revealed that the students have experienced many problems relating to themselves, their classmates, their teacher, and the context which might also be thereasons why students are not willing to speak in English in class. Particularly, findings from this study indicated that context-related factors have a more considerable influence on the speaking reticence of non-English majored students than the other factors. More specifically, five major issues arose regarding the class environment and four major issues arose from the textbook. In particular, two main majors relating to the class environment are that there was too much noise inside and outside the class and the unattractive atmosphere in their English class. Some consistent situations are documented in a study by Pattapong (2010), Peng (2014), and Suksawas (2011) which revealed that a boring classroom atmosphere can demotivate the speaking willingness of students while a friendly one can promote their willingness to communicate. In addition, the issue relating to the textbook, which is the topics in the textbook were too difficult and too boring for students to talk about, can create a negative impact on students' speaking

performance. Most of the students have negative perceptions of the contents in the textbook because they are too hard for them, leading to the reticence of the students. This finding is supported by the study of Dao (2017) which stated that the students were rarely willing to speak English in class because they found the topics less exciting for them to do and talk about. In particular, the contents in the textbook were also difficult, not updated, and irrelevant to the Vietnamese context so students easily found these topics boring to complete.

In respect of teacher-related factors, teachers' attitudes and behaviors seem to have more impact than teachers' teaching methods, in particular, the attitudes of the teacher toward correcting students' mistakes. This finding is consistent with the study by Le and Tran (2020) who also implied that the more teachers who teach English in Vietnamese universities behave positively when correcting speaking mistakes of the students and understand their students' personality and preferences, the more they can support their students in the improvement of their speaking willingness in English.

With reference to student-related factors, this factor was found to have a certain influence on the speaking reticence of the students. This is in line with the finding from Urrutia and Vega's study (2006) revealing that lack of confidence as well as vocabulary, and the fear of making mistakes are three main factors that cause reticence of the students in their English class. Moreover, students are able to compare themselves with other classmates so the feeling of having lower English proficiency than their classmates makes them not want to express their ideas in English.

In respect of classmate-related factors, the finding of this study indicated that some issues relating to the feeling of being laughed at by other classmates have considerable impacts on their speaking willingness in class. This finding is supported by the study of Liu (2007) who showed that because students were afraid of making mistakes and being laughed at by their classmates, most of the students easily lost their speaking confidences when they were in front of others and could not say any words. Furthermore, To and Lai (2019) pointed out that public speaking fear is one of the main factors that created the students speaking reticence in class.

## V. CONCLUSION AND IMPLICATIONS

It can be concluded that the extent of the students in their English-speaking performance was expressed clearly through the data which were collected from the questionnaires, semi-structured interview, and class observations and that most of the students were reticent about speaking English to a rather high extent. That is

because speaking reticence was caused by student-related, classmate-related, teacher-related and context-related factors.

Based on the findings of the study, it is recommended that teachers should provide their students with more time to work in groups in order to complete speaking activities. Besides, they also need to pay attention to sharing their ideas with some special students who need more supports. Additionally, teachers should prepare diverse speaking activities to motivate class discussion and group discussions which are not only interesting but also creative to attract students' attention to practicing their English speaking skills in class. As a result, the speaking reticence can be reduced in English classes. Last but not least, teachers should create more motivation for students to improve their speaking confidence in a number of effective ways such as providing students some authentic materials to expand not only their vocabulary but also their topical ideas. Therefore, students can have more knowledge and essential words to explain easily their opinions in English. For EFL students, it is recommended that to reduce their speaking reticence in their English classes, students should spend more time for self-study before and after the class and give more focus on practicing their speaking skills and they should expand their vocabulary as well as their knowledge by reading more books about vocabulary in use. In addition, they should work more in groups and interact with teachers and other classmates in their English classrooms.

This study was conducted at only one university with the participation of 147 students, so limitations cannot be avoided. It is suggested that another study can be conducted at several universities with more EFL students so that the findings would be reliable.

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# Illusion of reality, existential dread and broken communication as the major themes depicted in Eugene Ionesco's 'the chairs'

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**Abstract**— *The Theatre Of The Absurd was one of the most influential theatres to exist in the post war age. It staged some of the most legendary plays to have existed in human history. It was believed to have originated as a result of the social scenario that emerged post second world war. Having traits of tragicomedy, inspired by surrealism and dadaism as well, these plays hold a significant place in the dramatic history of world theatre. Among the famous playwrights associated with the Theatre Of The Absurd was Eugene Ionesco. This paper thereby focuses on one of his masterpieces, 'The Chairs.' Highlighting the major themes of existential dread, broken communication and illusion of reality, this paper attempts to analyze the playwright's perspective towards the inclusion of these themes. It also provides a brief background of the evolution of the themes represented in the play in association with the absurdist theatre as a whole. Lastly, it presents the close parallels that exist between the reality and the absurdist play from the playwright's point of view. The paper thereby attempts to present a clear understanding of the origin as well as the inculcation of the three major themes in the play.*

**Keywords**— *Absurdity, Anxiety, Broken Communication, Existentialism, Trauma.*

## I. INTRODUCTION

Since time immemorial, dramas and theatrical performances have been a part of the human society. Earlier considered as a symbol of entertainment for the elite, these very plays paved the way for the oppressed to express their sufferings and thoughts eventually imbibing ideologies that led to the development of revolutionary changes. Theatrical plays are considered to be the perfect amalgamation of dialogues and performances leading to a visual theatrical presentation of the playwright's thoughts and ideas, creating an impact stronger than reading on the minds of the people who watch it. Different kinds of theatres gained significance with the changing times, in the form of comedy, tragedy, satire, musicals and many more. One such form of theatre that attained the spotlight during the post war (World War II) period was The Theatre of The Absurd. 'The Chairs' written by Eugene Ionesco was considered to be one of the most astonishing plays belonging to the Absurdist Theatre.

### 1.1. Theatre Of The Absurd

Written primarily by European playwrights in the late 1950s, The Theatre Of The Absurd gained prominence during the post war age. The name itself states the style of theatre these plays represent. Coined by Martin Esslin for the very first time in his essay, Absurdist theatre incorporated Albert Camus's theory of 'The Myth Of Sisyphus' describing Sisyphus being stuck in the endless cycle of a meaningless act such as pushing the boulder down the hill again and again till the end of time, and reflected on the absurdity of the same. This form of theatre focused on the absurdist nature of human society that lacked meaning and purpose. The sense of void felt by the people due to the traumas of the post war age and the uncertainty of life that prevailed were depicted by these absurdist plays. Prominent names associated with the Theatre Of The Absurd were Samuel Beckett, Arthur Adamov, Jean Genet and Eugene Ionesco.

## 1.2. Major Themes Of Absurdist Plays

Living up to the very term 'absurd', the plays lacked structure, form and violated every norm followed by the plays earlier. An important reason behind the same was to show the change in the human society that also lacked a sense of structure and was devoid of purpose and meaning post war. Existentialism, alienation, anxiety and trauma formed the vital themes along with the loss of meaning, isolation and devaluated language. Although the major themes recurred in most of the absurdist plays, playwrights had their own unique way of presenting them in their plays. In fact, certain playwrights also included intriguing themes that presented the underlying scenario of the society in a vivid way. Eugene Ionesco's 'The Chairs' presented themes in a similar manner.

## 1.3. Overview Of The Works Of Eugene Ionesco And His Association To The Absurdist Theatre

Known as one of the most prominent names associated with The Theatre Of The Absurd, Eugene Ionesco was a Romanian-French playwright who wrote mostly in French and was a pioneer figure associated with the French Avant-garde theatre. His famous works include 'The Bald Soprano', 'Rhinoceros', 'The Lesson' and many more. Ionesco's plays focused largely on the solitude and insignificance of the human existence. He is remembered as one of the most important dramatists of the twentieth century and is greatly appreciated for his contribution to the Absurdist Theatre. One of his most outstanding plays, written and staged in the twentieth century was 'The Chairs'. Like most absurdist playwrights, Ionesco also portrayed significant themes associated to the society back then, however he also resorted to peculiar methods for representing the same, as seen in 'The Chairs'. This paper intends on touching upon this very topic. "What are the major themes depicted in 'The Chairs'?" shall be the main focus of this paper. The paper shall also attempt to understand Ionesco's reason for incorporating the themes the way he did.

## II. SYNOPSIS OF 'THE CHAIRS'

Written and staged in 1952, 'The Chairs' (French: Les Chaises) was a 'tragic farce' play by Eugene Ionesco. It was considered to be one of the most magnificent absurdist play for its representation of the reality of human life in the most surreal way possible. The play revolves around two main characters known throughout the play as Old Man and Old Woman. For almost entire play, both the characters are seen frantically arranging for chairs for their invisible guests who would be coming to hear an orator reveal the Old Man's message. The play begins with the Old Man and woman indulging in nonsensical discussions about themselves with

a constant repetition of dialogues and intentional roleplay as such. They then begin with the arrangement of chairs as their invisible guests arrive and begin having disconnected conversations with them. The rest of the play showcases their grotesque thoughts through discussions. The denouement of presents the overwhelmed reaction of the Old Man and Old Woman upon being graced by the presence of an omniscient 'Emperor' followed by the arrival of the orator. The play ends with the two committing suicide with the belief that nothing could get any better by jumping out the very window the Old Man stood by at the beginning. The message is never truly disclosed and ultimately it is revealed that the orator was in fact deaf and mute but does try to say something, almost gibberish, bringing the play to an end. Although the plot overview simply touches on the absurdist elements of the play, the themes tend to reflect on the same in a profound manner.

## III. CRITICAL ANALYSIS OF THE MAJOR THEMES

A theme refers to an idea or concept that tends to recur in a work of art. Some of the recurring themes seen in Ionesco's 'The Chairs' are alienation, meaninglessness of life, mental decay, death and timelessness. However, the themes that are at the very heart of the play are the illusion of reality, broken communication and existential dread.

### 4.1. Illusion Of Reality

Throughout the play, it is seen that the Old Man and Old Woman constantly keep themselves occupied by rearranging chairs for invisible guests and even indulge in meaningless conversations with them. An attempt to fill the room with illusionary guests is understood as the couple's way of dealing with the loneliness and emptiness that lingers in their lives. They even hallucinate being cramped up by the guests to simply fill the vacant space in their lives that, in a way, haunts them. They seem to enjoy the comfort they attain from creating an illusion of reality that is poles apart from the actual one. The Old man and Old Woman also try to satisfy themselves by constantly believing that the orator shall arrive and deliver a magnificent speech with respect to the Old man's message, maybe hinting at their consistent attempt to hold on to something that does not exist in reality. The couple's delight upon witnessing the arrival of an 'Emperor' and the Old Woman stating that they shall die in full glory, while sobbing, simply portrays their need to live within the illusion of reality created by them and alluding to death upon nearing its destruction. It depicts their desperate need to keep their illusions intact to save them from facing the unfathomable truth. The fact that both of them commit suicide upon the arrival of the orator, who is the only character, in the flesh, to appear in the play,

could be seen as an example of the couple being unable to acknowledge the harsh realities of their life and thereby choosing death over facing the actual picture. Hence, it could be stated that the illusion of reality is one of the most essential themes of the play. It is rather seen as driving force of the play until the very end.

#### 4.2. Broken Communication

Yet another aspect of the play that seems to exist consistently, is the inconsistency of language and communication. The conversations between the Old Woman and the Old Man, their interactions with the guests as well as the final words of the play spoken by the orator display broken language and disfigured speech elements. The Old Man and Old Woman addressing each other as husband and wife while indulging in pointless roleplay of mother and son also shows the uncertain dynamics between the two that ultimately fuels the broken communication between them. The discussions that the couple indulge in with the invisible guests wherein the audience only hears dialogues such as, “yes, yes, yes. Not at all.”, “Yes?”, “No!?” also showcase lack of understanding considering that the audience is only introduced to one side of the conversation. The couple also has a brief discussion about their son, wherein the Old Woman refers to him leaving them, even alluding to his death whereas the Old Man refuses to validate the same. This is yet again an example, not only of mental decay but all of the lack of communication that existed between the two. The Old Woman also has a discussion with the invisible guests wherein she states, “Do you know, my husband has never been understood. But at last his hour has come.” The line clearly reflects on the fragmented speech and communication of the Old Man as well as subtly hints at the Old Woman’s lack of comprehending. The ultimate display of splintered language is seen in the orator’s final speech, “Mmm, Mmm, Gueue, Gou, Gu. Mmm, Mmm, Mmm, Mmm.” as well as Ionesco’s final stage directions that clearly display the inadequate representation of thoughts, shattered language and communication making it a dominant theme in the play.

#### 4.3. Existential Dread

Existentialism refers to the belief that human life is primarily devoid of purpose however it is up to an individual to provide meaning to his/her own life. The basic definition of Existentialism thereby states that ‘Existence precedes essence.’ Ironically, Existential dread forms the underlying Essence of the play. Ionesco himself stated that the main theme of ‘The Chairs’ is ‘nothingness.’ Throughout the play, the couple is seen constantly arranging and rearranging chairs for their invisible guests that will be arriving to hear the Old Man’s message. Not only did the actions lack meaning and purpose but the main

element of focus, the Old Man’s message that was to be conveyed by the Orator, also was a failure considering he was deaf and mute. It could therefore be stated that all the actions in the play had no meaning or point to them. This could, in a way, be considered a depiction of the meaninglessness felt during that age. The monotony and repetition seen in the conversations of the Old Woman also represent the cyclical nature of their lives reflecting on the existential dread felt by them. The empty chairs further become a representation of the couple’s attempt to escape the existential truth that their lives were devoid of meaning and purpose. The Old Man refusing to deliver his message himself and hiring an orator to do so who is, in fact deaf and mute indicates the Old Man’s fear of responsibility and thereby his inability to face the reality of his time. The Old Man and Old Woman feeling cramped by the invisible crowd could be seen as portrayal of their chaotic thoughts about the existing reality which they detest. The chairs and the invisible crowd also become a metaphor for the existential void that is embodied in the play. It would be fair to say that the existential dread is intricately woven into the very core of the play.

### IV. UNDERSTANDING IONESCO’S PERSPECTIVE WITH RESPECT TO THE THEMES

Like most Absurdist playwrights, Eugene Ionesco also focused on a number of themes that portrayed the reality of the human society back in the day. However, Ionesco used his peculiar methods to do the same. Through this play and its characters, Ionesco presented the gruesome truth about his society. Through his characters, he explained the feelings that existed among the people of the society. A sense of uncertainty that prevailed among the people when they saw the very weapons created for progress and protection laid the foundation of a war so brutal. This very essence of uncertainty was captured by Ionesco in his play. The uncertainty of the Old Man and Old Woman seen through their broken communication is a depiction of the same. The way the Orator that the couple and the invisible guests were seen counting on, turned out to be deaf and mute, indicated the loss of hope and uncertainty about the future among the people of the post war age. Ionesco brilliantly portrays serious themes such as existential dread, illusion of the reality as well as broken communication through trivial elements such as an old couple rapidly arranging chairs and indulging in baseless conversations. Gravely serious themes such as suicide, death, trauma and anxiety are casually presented through the exchange of dialogues between the couple and their guests. What could be understood from this is that Ionesco deliberately used this method of presenting the themes in order to make the audience realize that the topics that earlier appeared as

intense and frightening were now apart of their reality. He tried to convey to the audience that their worst nightmares had indeed come true. The element of timelessness is also subtly portrayed in the play wherein no one is certain about the time the Orator shall arrive and the only time they mention it is within their frivolous conversations indicating the lack of importance given to the concept of time. Therefore, it is seen that Eugene Ionesco discreetly touches upon the noteworthy themes of the society by meddling with the traditional structure and form of the play in his own remarkable way.

## V. CONCLUSION

‘The Chairs’ by Eugene Ionesco is therefore seen as one of the most marvellous plays during the post war age and is widely appreciated till date. Themes such as uncertainty, alienation, broken language, illusion of reality and existential dread that presented the reality of that age were depicted accurately through the play. The reason the play continues to inspire even today could be that the unsettling themes of that age linger in the human society till date. It may have taken a different form from the way it was depicted in the absurdist plays but its presence in the twenty first century cannot be denied.

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# Teaching of English Composition into Perspective

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**Abstract**— This study is designed to gauge the effectiveness of methods used in writing classes at our regional universities, in comparison to the current methods commonly recommended by specialists and used at most American universities. The data is collected as follows. First, an informal survey was conducted with students who had already completed two writing courses, and various samples of corrected student writings were examined. Second, several interviews were held with a considerable number of writing instructors working at both public and private universities, and their writing syllabi were carefully studied. Data collection focused on the methods and strategies in effect; such as the number of students enrolled in each section, steps of writing taught, instructor responses, documentation of written pieces, textbooks, and grading procedures. The study reveals a number of weaknesses in need of urgent attention and offers suggestions and recommendations to help improve the teaching of English writing in regional universities.

**Keywords**— *prewriting and drafting, revision, documentation, writing handbook, teacher responses, grading.*

## INTRODUCTION

### 1. The Importance of Writing

Writing, as a skill, plays an important role not only in composition classes and workshops but also in the teaching –learning process as a whole. Except for a few cases, writing is used as a means for measuring student proficiencies in almost all other university courses. Added to this, writing courses help enhance students' critical thinking, and widen their perspectives about the world. Considering this importance, the overwhelming majority of American universities require average and above average students to enroll in two writing classes totaling at least six credit hours for the completion of any bachelor's degree program. As well, poorly skilled students are often required to take nine credit hours in writing, such as remedial, basic, and intermediate composition. Even the above average students, who score higher grades on their placement tests, are often advised to take Intermediate Composition and Advanced Composition, to further hone their writing skills. By contrast, in many regional universities, the reality is different. University students are required to take one or, in rare cases, two composition

classes in their mother tongue, Arabic, and students majoring in English language and literature are required to take two courses: Basic Writing and Essay Writing, presumably equivalent to Composition 101 and 102, or basic and intermediate writing courses. This sounds reasonable, but when examining student proficiency in writing, one may notice that the outcomes do not match the objectives—the improvement of writing skills—as listed in writing course syllabi. Student writing skills often remain the same after the completion of the required courses, except for a few instances of notable progress. Such a reality calls for an urgent investigation of the current situation, the methods and approaches in use, and recommendations for improvements to the teaching of writing.

### 2. Data Collection

The data in this study were mostly collected through informal surveys on students' learning experiences and students' ideas about methods and behavior of writing instructor. The surveys were mostly done on students who had already taken and finished writing courses. In addition,



information was elicited through careful examination of a considerable number of writing syllabi and university study plans. As well, a huge number of student corrected writing samples were carefully inspected. Last, several interviews were conducted with writing instructors to gauge the validity of collected students' responses.

### 3. Effective Practices in Writing Classes

Writing classes have been modernized for decades to include effective means to help students write better. Writing instructors agree that the writing process includes three essential steps: prewriting and drafting, writing, and revision. Each step must be given the same attention as the others, and each step must receive the same weight in the final grade at the end of the semester (see Aaron 2007, Elbow 1998, Kane 1983, Raimes 1983). The following sections will go briefly over the most common methods and conventions used in writing classes in well-established English departments, especially in the United States, compared to the current situation in most regional universities.

#### 3.a. Prewriting and Drafting

As mentioned, the writing process has three major steps: prewriting and drafting, writing, and revision, and each step is as essential as the others. Prewriting and drafting is the lengthiest step in the whole process, and this activity often receives the most attention by both students and instructors (See Graham & Fitzgerald, 2007; Raimes, 1983; White & Arndt, 1991). Prewriting precedes drafting. It involves choosing a manageable topic, thinking, taking notes, discussing with others, brainstorming, outlining, and gathering information, or any other task students engage in before working on their first draft. The written draft is an early version of a piece of writing and presumably shows the writer's initial efforts to compose and produce a well-written statement. Though specialists agree that the writing process involves several distinct steps, it is not always linear. A writer may move back and forth between steps as needed. For example, when revising, a writer may return to the prewriting step to develop or expand details or ideas. The process of drafting itself is thus a back-and-forth activity in which writers are engaged in multiple attempts before they complete the final version of a written text. Freeman (1987) describes the process of drafting as follows:

Composing is not a linear process: first, think; second, plan; and third, write—as it has been described—but rather a recursive one. Writers begin to write, they stop, go back, reread what they have written and naturally even revise it before resume writing. (p. 2)

Since a draft reflects a writer's initial attempts to communicate a certain meaning, student writers are often told that the chief aim of drafting is to jot down ideas and meaning and that they should ignore writing mechanics or any other surface level errors and imperfections that may disrupt the natural flow of ideas on paper. Elbow (1998) offers the following advice to novice writers:

It is an unnecessary burden to try to think of words and also worry at the same time whether they're the right words... [and] when writing your first draft, just focus on getting the ideas roughly into sentences. Don't worry too much about grammar, spelling, or even ideal vocabulary (p. 54)

Kane (1983) reiterates the same ideas held by others and provided guidelines for student writers engaged in the process of drafting:

A draft is not the final product: it is by nature rough and imperfect.... Your primary goal is to develop ideas, to work out a structure. Do not lose sight of these major goals by pursuing minor ones—proper spelling, conventional punctuation, the exact word. These come later. (p. 13)

Such ideas have become the guidelines for students and instructors to consider in the process of drafting. Competent writing instructors consider drafting an activity that all students must be engaged in before writing their final version. Equally important, in-class drafting is often sustained by two other activities: group cooperative writing technique and teacher–student conferences.

#### 3.b. Group Cooperative Writing Technique

The process of drafting can be also carried out by engaging students in what is called the group cooperative writing technique, a technique that has been used for decades in well-structured writing programs and has been proven effective in garnering student writing skills (see Alvarez, Espasa, & Guasch, 2011; Kegan, 1994; Fassler, 1978; Kane, 1983; Louth, McAllister, C & McAllister, H. A, 2011). This technique creates an inspiring environment and interaction necessary for enhancing student engagement in the writing process. It promotes self-confidence and low levels of anxiety, and it offers opportunities for students to produce better writing. Burton (1981) describes further advantages of this activity. He sees the idea of having students work as a group encourages the exchange of ideas on both content and form of their writing. In addition, teamwork creates an unspoken competition within the group and a motivation to work harder and write better or at least to write the way others do. Dixon (1986) one of the earliest advocates of

group cooperative writing technique, describes other value to student group work:

The first value [of teamwork] for the student is that their writing is being read by real readers and not just falling under the jaundiced eye of the teacher. The fact that students know that readers other than the teacher will be reading their writing is often enough to stimulate them to reread and revise what they have written. Second, by using this technique, students become critical readers not only of others' works, but of their own. (p. 4)

The role of instructors is of great importance when students engaged in the group cooperative writing technique. Instructors are expected to motivate students to participate in such activities and explore their topics fully with the group. When groups meet, instructors often emphasize repeatedly the idea that the focus in prewriting or drafting is on the content and the process itself; meanwhile students are encouraged to freely express and put in writing their ideas without the inhibitions of surface errors or peer critique. In addition, instructors may provide the needed terminology and a checklist of questions for students to use in peer conferencing activities and in responding to and commenting on peer drafts (Stokes, 1984).

### 3.c. Teacher--Student Conferences

The process of drafting can be also improved through teacher--student conferences. Such conferences have been widely used by writing instructors at well-reputed universities, and their effectiveness has been proven. Conferences are usually held on a regular basis during the drafting process, while working on the final version, or even before or after revision. Research on the writing process suggests that writers learn more about writing when they share and reflect on their writing with peers or instructors (see Anderson, 2000; Graham, MacArthur, & Fitzgerald, 2007; Graves, 1982). In classrooms or in their offices, instructors may hold private conferences with individual students. Whether the conferences occur with pairs, small groups, or individually, the sharing of writing contributes significantly to the improvement of student skills. Conferences offer a nonthreatening audience of peers and the instructor. Peers or the instructor can provide immediate feedback, which may promote positive attitudes toward writing and hone student motivation to write better. Students can also be exposed to a wide range of writing abilities and topics. During conferences, competent instructors capitalize on students' strengths, point out areas to be improved, and provide some guidelines and feedback to show students ways to convert their drafts into coherent written statements. Teacher-- student conferences are also

valuable because they help students recognize the effect of their writing on readers; this effect may remain unnoticed otherwise. Fassler (1978), based on her long experience of teaching writing courses, regards such conferences as greatly important to both instructor and students:

Private conferences are better than red ink, because they allow the teacher to give more feedback, because they increase the teacher's concentration and pace, because they demystify for students the evaluating process, and because they facilitate a more personal, and a more real teacher-student interaction. (p. 190)

Teacher feedback should include suggestions instead of direct questions, for the goal of conferencing is to help students respond more positively and revise more effectively without the threat of red ink correction. Needless to say, having student papers extensively marked in red, whether marks are conspicuous or essential, can offend or be discouraging to students and may to a great extent hamper the creativity and confidence needed in the writing process. During amicable conferences, instructors can give advice, so students can reconsider their writing without the presence of inhibiting red slashes all over their written statements. Instructors' congenial comments are more likely to be taken by students as extra effort to help improve their writing rather than to expose their weakness.

### 3.d. Engagement of Students in Correcting Activities

Teacher--student conferences have another value. During conferences, experienced instructors engage students in the process of correction. Specialists agree that engaging students in the correction process is more effective and less likely to offend students than the traditional mystifying evaluation process that traditional instructors use. Careful guidance may help willing students see their errors and revise with the help of both instructor notes and a reference book. Sekara (1988), who favors student self-correction, affirms, "There is no denying that students learn and learn more meaningfully and effectively if they are actively involved in the task at hand" (p. 8). To achieve effective self-correction, students are often advised to use a checklist prepared by instructors, or they might be referred to a handbook to consult. Furthermore, a well-organized folder, where students keep corrected papers with drafts and revisions, is a helpful resource to draw upon in evaluating their own writing. Students may compare their new and old writings, making use of all the observations and marginal notes instructors have provided on previously written and corrected versions. Going back to their old pieces may help students recognize and easily admit the defects in need of revision.

### 3.e. Writing the Final Version

After a long process of prewriting and drafting; adding, deleting, and rearranging ideas, and freeing the draft from all the errors, students are asked to compose a final draft. As a tradition embraced by competent instructors, this version is always written in class. Out-of-class writing is rarely recommended, regardless of the circumstance. No excuse is accepted, and tardiness or late work is often penalized by at least one letter grade. This practice is strictly observed in the writing of paragraphs and short essays, but not in long essays or research papers, which are usually done out of class.

### 3.f. Revision

Like drafting, a systematic revision is critical in writing classes (Faigley & Witte, 1981). Students are required to revise their papers based on the notes and observations instructors put on their written work. This is considered an imperative stage, when a draft is viewed thoroughly and points incorporated in the draft are rearranged. Revision is likewise “the crucial point ... when discovery and organization come together, and when writers refine and recast what they have written and shape it into a coherent written statement” (Taylor, 1981, p. 7). It is an essential part of the process of writing, and it gives an ample opportunity for students to add to and rearrange their writing, and to remove and replace portions of it. This is the time to refine and recast what is already written. New details might be added, and others might be removed and replaced based on instructors’ comments. Revision should not be limited to mere editing, but it should cover all aspects of composition. Faigley and Witte (1981) recommend that revision should include surface and meaning changes (p. 402). Surface changes are of two types—formal changes and meaning-preserving changes—whereas meaning changes comprise two categories—microstructure and macrostructure changes that may affect the meaning of the text in varying degrees. In practice, what needs to be revised depends on the instructors’ judgment and suggestions indicated in comments and editing marks on the draft. Thoughtful comments and marginal notes are carefully generated to avoid killing the voice of writers or thwarting their expectations and likely undermining the main purpose of revision. Revision is preferably carried out in class under the supervision of the instructor. Students, having their instructor, classmates, and a handbook or a checklist at hand, can attentively and carefully revise their papers, correcting all the errors and eliminating defects, using the marginal comments of their instructor as guidance. Equally important, instructors can more likely motivate students to take the process of revision seriously. To do so, instructors make it clear to students that good revision improves their grades and bad revision will likely backfire. Instructors go over and

evaluate student revisions and preferably reconsider the grade assigned before. The same process is repeated for all the written assignments. In an essay writing course, at least five types of essays are generally required, including narrative, descriptive, expository, process, cause-and-effect, compare-and-contrast, and argument. The leading idea in writing classes embraced by most competent instructors is the more students write, the better they get.

### 3.g. Teacher Feedback

As a common courtesy, instructors’ marginal notes and comments should be carefully generated. The feedback instructors supply presumably helps students work out their revisions better. Instructors are expected to mark only the most offending errors and defects and overlook others. They provide, as well, inspiring comments to help students better revise their papers (see Alvarez, Espasa, & Guasch, 2011; Zeigler, 1989). Competent instructors do not assign a grade on preliminary drafts to avoid discouraging especially the poorly skilled students. Instead of assigning a disappointing grade, instructors use encouraging comments even on the very poorly written texts. “Good try, promising, need more work, need more details,” and so on, are best early on. Equally important, instructors usually match their comments to the level of the writer. For good writers, instructors focus on the refinement of language, improvement of details, organization, unity, coherence, and adequate development. For poorly skilled students, competent instructors focus on minor issues such students can handle—sentence level and paragraph level issues, some but not all errors of writing mechanics, incorrect words and structure, and easy corrections—and leave the rest for the next trial. Exercises from the textbook or the handbook are usually assigned according to the needs of the individual student. More importantly, in responding to students’ writing, instructors find effective means to engage students in the process of revising. To do so, instructors may write a code next to the place to be revised matching the codes in the adopted writing handbook or accepted style guide. If no handbook is used, instructors may resort to correction symbols, provided all students are fully aware of those symbols. Guided by the codes or symbols marked on the text, a student can go directly to the checklist or the handbook to correct the marked errors. Without handbooks, style guide, or checklist, students would be at loss, without a model to go by. Minor issues like misspellings and some, but not all, grammatical mistakes can be handled without a handbook, but issues like disagreement, fragments, thesis statements and topic sentences, dangling modifiers, awkwardness, faulty construction, and the like cannot be handled without a reference book.

### 3.h. Grading

Determination of the final grade is generally not only the final version submitted to instructors to evaluate; drafting and revision, as documented in a proper folder or portfolio, are equally important, as are other important matters, such as punctuality, commitment, and the progress a student shows by the end of the semester. All these are factors to be considered when assigning the final grade. Specialists insist that the final grade should reflect the progress students achieve by the end of the semester, not the average of grades they earn for the earliest and the latest sessions of writing (see Belanoff & Dixon, 1991; Graham et al., 2007; Graham & Sandmen, 2013). Some poorly skilled students may suffer from considerable disadvantages at the beginning of the semester; however, they may show notable improvement throughout the semester and thus the final grade should reflect the progress they attain. Equally important, on the final exam, student writing proficiency is tested against writing itself, not against surface level errors, grammar exercises or punctuation. A sizable piece of writing should suffice. This final piece may help instructors assign the final grade, especially in uncertain cases, provided a student's performance in the final exam is not considered the main factor in deciding the final grade. It is only one of many aforementioned factors.

### 3.i. Handbook

Writing handbooks are commonly used in US universities, and writing instructors in a department generally agree on a single handbook to use. Traditionally, each English department or writing clinic adopts a handbook selected from the many available on the market, to name but a few commonly used, *The Bedford Handbook for Writers*, *Simon & Schuster Handbook for Writers*, *New English Handbook*, and *Prentice Writing Handbook*. Most writing handbooks cover the most important aspects of composition, style, grammar, and punctuation. They cover most smaller units (sentence level issues) as well the larger units in the process of writing. Handbooks are fashioned in a way to make it easy for students to go back to a specific section for consultation when drafting or revising. When correcting student papers, instructors may call attention to a specific convention or a general rule, using either the code numbers of errors or agreed upon symbols, so that students may directly locate the appropriate section in the handbook and revise accordingly. Using a handbook is of notable advantages for both instructors and students. In practice, errors detected in students' writing are numerous and cannot all be covered in class. Student errors are

various and likewise vary from one student to another. Thus, there is no point in discussing a concern that has already been mastered by the rest of the students except a few of them. Instead, instructors can refer students in need to specific sections to learn about the type of errors and revise.

### 3.j. Documentation of Students' Writing

Language departments agree on the importance of documentation, particularly in writing classes. For instance, in most American universities, writing folders or portfolios are a must and are often designed by the department. Most highly qualified instructors hold that a major advantage of portfolios or folders is that they integrate good assessment and good teaching practice tools (see Belanoff & Dickson, 1991; Domina, 1994; Yancey, 1992; Yancey & Weiser, 1997). In line with such assumptions, folders or portfolios, whether plain or more elaborate, are always there; they are a major requirement where students document all their writing activities. Every piece of written work—drafts, final versions, or revisions—must be carefully and neatly documented in a department-designed folder or portfolio. As a common tradition, after students turn in their assignments, instructors examine their work, respond to it, sign and date it, and then give it back to students to keep in their folders. By the end of the semester, the folder should contain all the semester writing activities, and students are fully aware that any missing piece of writing may result in consequences for their overall grade. Furthermore, these folders are always left with instructors during the semester and are given to students only when they upload newly written assignments. At the end of the semester, all folders are collected and stored at the department, for they are considered property of the department. This last procedure is observed to avoid duplication of the folder or use of it by other students at a future time.

## 4. Failings in Regional Writing Classes

As the collected data reveal, most instructors in our region are either unaware of the method and techniques used in teaching writing, or they are familiar with, but some obstacles hinder their attempts to apply them. Some instructors claim that they are familiar with the new methods, but don't use them for two notable reasons. First, writing classes are often overcrowded; and second, the instructors themselves are overburdened. The first might be true at public universities, but is not necessarily true at most private universities, where the number of students enrolled in each section ranges between 25 and 30, except for very few cases in crowded English departments. Whether instructors are right or wrong, poor writing skills



are a reality no one can deny. This deficiency is undoubtedly a consequence of ineffective methods used in writing classes. As students' testimonies reveal, the main concern to many instructors is the final product at the expense of the other two essential steps in the process: prewriting and drafting, and revision; hence, poor teaching practices unfortunately prevail. Added to this, the sole concern of most instructors is surface errors, grammar, misspellings, punctuation and the like. Practices, as such, give a wrong impression to students. Students may think that good writing is a matter of mastering writing mechanics only and in that obtaining a high grade depends only on a student's ability to produce a text free of any misspellings, grammatical mistakes, and misuse of punctuation. Holistic issues such as coherence, adequate development, and unity are given the least of attention and the least weight in grading. In addition, instructors' responses to student writing are mostly general, vague, and unsystematic, and vary from one instructor to another. Overall, strategy is absent. Each instructor uses her/his own plans and measures of assessment without cooperating with others. Hence, the problem persists and calls for serious reform.

To many regional instructors, writing is a product, not a process. The three-fold process is thus reduced to only one step: writing. Modern means and techniques are mostly missing. Moreover, many instances show that students spend more time listening to their instructors speak theoretically about writing mechanics, structural issues, and further theoretical instructions, leaving the actual practice of writing for the exam time. Sometimes writing itself is only a minor or equal part of the exam to questions on grammatical issues, punctuation, and theoretical concerns. For example, definitions of thesis statement, topic sentences, features of a good essay or paragraph, conventions of punctuation, importance of details, and so on are theoretically elaborated in classes, and thus become the points to be tested on in exams. Most instructors seem to overlook the idea that all these issues can be tested through written statements generated in writing sessions, and writing is a matter of applying rather than merely memorizing the rules or conventions.

Another factor that might lead to the same undesirable outcome is the likelihood that writing classes tend to be assigned to newcomers with relatively simple experiences in teaching, and, worse, without specialization in writing. Being uninformed and inexperienced, such instructors handle writing classes the way they do other classes. Most suggest few topics for students to choose from and then leave students on their own to write the way they please. As well, to junior instructors, the final grade often depends on the mastery of writing mechanics, definitions of certain

terms, error analysis, and some simple writing exercises. Students manage easily on the theoretical part of the exam by depending on memorization, but they suffer on writing exercises, so deficiencies persist in writing classes.

## 5. Findings and Recommendations

The present study reveals a serious breach with the common conventions customarily employed in teaching English composition. To help rectify the undesirable teaching condition, this study is inclined to showcase the findings elicited, and offer the following recommendations for composition instructors and administrators to take into account:

### 5.a. The Number of Enrolled Students

In our region, most writing classes at public universities are overcrowded. Each section holds between 35 to 45 students and in some cases the number goes above 50. These crowded classes can also be seen to a lesser degree in private universities. Such numbers of students place a terrible burden on instructors and make it almost impossible to practice all the necessary activities or apply the highly recommended techniques. The instructors may avoid reading or monitoring and responding to all students' drafts, and their role may be reduced to only answering questions raised by students during the drafting or writing sessions. To implement all the essential steps of the writing process, the number of students enrolled in each section should be strictly controlled by English departments, and in any case the number should not exceed 25 students. This relatively small number gives instructors a better chance to carefully read and respond at ease to students' work. With this number, the instructors may have more time to review under less pressure. At the same time, it may also give students enough time to read and share comments on their classmates' work and receive feedback on their own written pieces. Crowded writing classes are not recommended even at less competitive universities. Specialists are concerned that students' opportunity to receive instructor and peer feedback on their work might be lost in classes with high numbers. This problem can be easily solved by administrators putting restrictions on enrollment numbers as well as restrictions on prerequisites required to attend writing classes, and preferably scheduling one writing section to each instructor per semester.

### 5.b. Drafting, Writing, and Revision

The collected data for the present study reveal a serious breach with these common conventions. The three essential activities, drafting, writing, and revision are not given their due importance in our regional universities.



Prewriting and drafting are done mostly at random. Often students work on their own, beginning the process of writing with a rough draft or writing the final version without, since many instructors do not press the importance of prewriting or drafting nor require students to keep their drafts in folders. Drafting is often done haphazardly; and worse, students are often left alone to begin their rough drafts or even leap directly into writing the final version, as most instructors do not bother collecting student rough drafts or systematically monitoring the drafting process. The collected data show also that sometimes a suggested topic is given to students for homework; and as expected, students write their papers wherever they please: at home, at the library, and at other places. Out of class writing leaves more room for plagiarism, including copying somebody else's writing or having someone else write a paper, considering that such practices cannot be detected, especially in overcrowded classes. In truth, plagiarism is widespread, and often goes unnoticed.

The aforementioned breach might also be true when it comes to revision. Many instances in the collected data show that a considerable number of instructors ignore completely the importance of revision, or at best they do not press it. As a common practice, instructors suggest a few topics for students to pick from and then give the go-ahead to write. Revision is available for students to rewrite their graded papers (or not); and because revision has no effect on the assigned grades, students do not bother engaging themselves in this unrewarded activity.

To help develop student writing skills, the three essential steps, drafting, writing, and revision must be strictly observed by administrators and taught systematically by instructors. To motivate students to engage in the three-step-process, instructors should make it clear to students how these steps count negatively or positively in deciding their final grade. Without pressing the process as a whole, not only the product, student writing skills would remain unfortunately the same.

### **5.c. Teacher/Student Conferences, and Teamwork**

Regardless of the importance of such activities, the collected data reveal that neither teamwork nor teacher-student conferences are used in regional writing classes, except in very few rare cases and not necessarily on regular basis. Most interviewed instructors hold that large numbers of students in their sections present an obstacle to such activity. They admit to the importance of private conferences, but they rarely practice it with their students. They claim that it is not easy to schedule conferences with each student in overcrowded classes. Besides, they feel overburdened with different responsibilities, and this

reality makes it hard for them to find time to discuss individual students' writing on regular basis. It is true that teacher-student conferences are not easy to handle in packed classes, but teamwork can be a helpful technique appropriate for large classes (see Dixon 1986; Johnson, R.T. & Johnson, D.W, 1984). The number of students is not always a valid excuse for overlooking essential activities in the process of writing. Other instructors claim that teamwork may increase hard feelings within groups and lead to some setbacks instead; thus they refrain from using it. Teacher-student conferences are done only when students complain about the grade they receive on their papers. In other words, most instructors are willing, especially at private universities, to go over papers only to justify the grade they assign. Considering the effectiveness of such conferences in attaining the main objectives of writing courses, the academic administrators must capitalize on the significance of Teacher/Student Conferences, and Teamwork.

### **5.d. Documentation of Student Writings**

Regardless of the importance of documentation of student writing, the collected data reveal that student writing is rarely documented. Some instructors treat student writing papers as they treat exam papers. They collect the papers, correct them, assign a grade on each, and then give them back, leaving it up to students to keep or discard their written work. Well-designed or even plain folders are rarely required. Using a folder is strongly recommended, no matter how plain it is. Using a folder is common in well-organized writing classes. Documentation has been shown to be an important part of writing instruction since the introduction of the practice in the early 1970s. It is a good teaching tool helpful to both instructors and students. On the one hand, writing folders provide instructors with solid evidence to rely on to fairly assess and evaluate student written work during the whole semester. On the other hand, students themselves would have a record and a reference to turn to and more possibly find ways to eliminate the recurring errors in their writing. Upon such observations, the issue of documentation of student writings must be pressed and monitored by academic administrators and instructors.

### **5.e. Importance of a Reference or a Writing Handbook**

Despite the importance of a reference book, the collected data reveal that the overwhelming majority of instructors have not used a handbook in regional writing classes. Ironically, many instructors are completely unaware of the importance of a writing handbook, and no evidence of using such valuable books. Such references are needed, particularly for revision. Handbooks provide students with many examples helpful in handling the common defects in

their writings. They supply comprehensive examples and explanations for most conceivable errors encountered in freshman, sophomore, and even junior writings. Students cannot manage especially in revision without a handbook. When using a Handbook, the instructor can save time and efforts. Two related factors should be recalled here: first the errors detected in students writing are numerous and cannot be all covered in class; and second, student errors are various, and likewise their needs vary from one student to another. Thus there is no point in discussing a concern very few students need, yet already mastered by the rest. Instead, the instructor can refer students in need to specific sections in the adopted handbook to consult and then recognize the type of errors and revise. The use of a handbook, or at least a well-compiled checklist, is highly recommended to help improve writing teaching methods.

### 5.f. Correcting and Evaluating of Student Work

The collected data reveal that the process of correcting and evaluating student writing is carried out only by the instructor. In many cases, instructors fill the paper with red ink, sketchy notes, and a grade, leaving students potentially unclear on the grading's rationale. Checklists, resource books, and writing handbooks are rarely available for students to consult and see what is right or wrong with their work. Due to these observations, grading in writing classes should be reconsidered also. Since instructors agree that writing is a gradual process, nurtured throughout the whole semester, the final grade should reflect the progress students achieve or the writing skills they showcase by the end of the semester. Using the traditional calculation in assigning the final grade is erroneous and should be reviewed. The progress and commitment of students to the rules must be weighed heavily when it comes to final grades. As well, writing skills must be tested only through writing itself, not through exercises on grammar and vocabulary or punctuation conventions. Even on the final exam, a piece of writing of a reasonable size is best instead. As well, the final exam should be given the same weight as other written statements and other aforementioned factors.

### CONCLUSION

Traditional methods used in writing classes will remain ineffective and fail to fulfill their objectives unless the administrators and instructors embrace new practices commonly adopted and used in most American and Western universities. Administrators should also strictly monitor the number of students enrolled in each section of writing courses. Equally important, assigning one writing section per semester to each instructor would lessen the pressure and give more time for teachers to engage

students in many helpful practices. Useful practices must be applied, including teacher–student conferences, teamwork, teacher feedback and inspiring comments on student writing, and the like. Finally, instructors should keep in mind that writing is a process, not a product. Consequently, each step in the process must be given its fair share of importance and attention. In addition, dedicated writing instructors should embrace the idea that encouragement and patience are keys in writing classes. Without these, instructors will fail to achieve the main objectives of writing classes and hence breach their obligations.

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# A Critical Evaluation of the heroines of Nadine Gordimer

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**Abstract**— *The conflict of identity and allegiance is exemplified in Nadine Gordimer's portrayal of the white African woman who is intellectually and emotionally alienated from white colonial society and at the same time physically barred from black Africa. Gordimer's usual subject is the young woman who ventures from the white enclosure, who walks out of the sick relationship between the white mistress and black servant, and identifies her own quest for an independent identity with the blacks' cultural, political and finally, military quest for freedom. The fiction of Gordimer presents the ambiguous, self divided figure of the white girl or woman is the site of the hesitant, fraught rapprochement of white and black. The image of the black body buried in the white-ruled land is a powerful pattern in Gordimer's fiction. She has followed this metaphor of white South Africa as a graveyard, connecting the imagery of dryness and sterility prevalent in white South African fiction with decadence and death. Black South Africa oppressed and repressed, is the buried body that threatens, or promises, to raise up- to inundate and destroy, or to revive and fertilize- the country of the whites. The metaphor of the buried black body is both self and other. The black other can neither be assimilated nor granted full personality by the white subject. The white subject in Gordimer's fiction cannot 'self' the black other. The novel's metaphor is of white South Africa as 'a picnic in beautiful graveyard where the people are buried alive under your feet'. Gordimer uses the interior monologue to bring out the experience of Africa as inside the white mind.*

**Keywords**— *identity, freedom, self divided, decadence, revive, buried-alive.*

In a colonial context, the world of woman is very complex and multi-directional. She is pulled in one way by her sex and another by race. As a white woman she is placed on the pedestal on innocence and purity; she is an embodiment of the virtues of white civilization in the heart of darkness. She is taught to hate and fear the black man. The conflict of identity and allegiance is exemplified in Nadine Gordimer's portrayal of the white African woman who is intellectually and emotionally alienated from white colonial society and at the same time physically barred from black Africa. Through her rebellion against the patriarchal order as she struggles to define herself in a hostile environment, her heroine uncovers the connections between patriarchy and racism under colonialism. She begins to identify with the black Africans in their oppression and their struggle for autonomy, but she cannot shed her inheritance of privilege and guilt. Finally, she is shut out from the vibrant life of black people, rich with pain and possibility.

Gordimer's usual subject is the young woman who ventures from the white enclosure, who walks out of the sick relationship between the white mistress and black servant, and identifies her own quest for an independent identity with the blacks' cultural, political and finally, military quest for freedom. For her heroines, the blackness is linked to sex, sensuality and imagination, to water and blood, and the politics of liberation. The Gordimer heroine's acceptance of blackness leads her to become a revolutionary in increasingly concrete terms. But, as the heroine's participation in the black revolution becomes more active, more realistic, she is caught in the crux between sex and race. As a woman she identifies with the black liberation struggle, but as a white she bears a legacy of privilege, which her good intentions cannot remove.

The women characters of Gordimer draw strength to act independently from their plane of weakness. Her South African women are in a sense outside the brutal pact between the male colonizer and the male colonized. The



white woman is not allowed to claim innocence; nevertheless, she is increasingly prevented by the social and political conditions of apartheid from acting upon her responsibility.

The fiction of Gordimer presents the ambiguous, self divided figure of the white girl or woman is the site of the hesitant, fraught rapprochement of white and black. She is the site of connection while she is made to realize the impossibility of connection. Her female characters are both internal arena in which the conflicts of South African society are played out, and meeting places where illicit relationships between the races develop. (I am the place where something has occurred –Rosa Burger, a character)

The image of the black body buried in the white-ruled land is a powerful pattern in Gordimer's fiction. She has followed this metaphor of white South Africa as a graveyard, connecting the imagery of dryness and sterility prevalent in white South African fiction with decadence and death. Black South Africa oppressed and repressed, is the buried body that threatens, or promises, to raise up- to inundate and destroy, or to revive and fertilize- the country of the whites. The metaphor of the buried black body is both self and other. According to Gayatri Spivak, the white subject cannot self the other; she can neither see the colonized other as a free subject nor successfully identify with him or her. The black other can neither be assimilated nor granted full personality by the white subject. This is true for the relatively developed realistic character of Marisa Kgosana in *Burger's Daughter* as well as for the dad man who is more symbol than character in *The Conversationist*, in which novel Gordimer compares colonial and male domination through the figure of a sexually and economically powerful white male, Mehring. The white subject in Gordimer's fiction cannot 'self' the black other. Similarly the female other cannot be selfed by the male member. In *The Conversationist*, Mehring, like Kurtz is shattered by finding his enemy; the black and implicitly female other within. In contrast, the white colonial female character can 'other' herself less destructively, more creatively and empathetically, because of her identification with blackness.

In *The Lying Days*, Helen Shaw tries to self her black other Mary Seswayo but is blocked by a wall of difference and indifference. The novel's metaphor is of white South Africa as 'a picnic in beautiful graveyard where the people are buried alive under your feet'. The white world of South Africa is a false paradise built on the suffering and destruction of the others. Helen fails in her quest to resolve her psychic apartheid, to integrate the buried black aspect of herself, which is linked to the real flow of life underneath the surface of the white mine,

compound and the white city. By the end of the novel she is shut off, divided from her buried black part of life.

At the end of *Occasion for Loving*, Jessie Stilwell starts to become one by removing herself from the protection of white society. A similar change takes place the *The Late Bourgeois World*. In *The Conversationist*, the buried body rises amid imagery of resurrection and revolution ("But violence has flowered after seven years' drought, violence as fecundity, weathering as humus, rising as sap"). Gordimer uses the interior monologue to bring out the experience of Africa as inside the white mind. It is continued in *Burger's Daughter*, in which Rosa speaks essentially to herself. Judie Newman describes Rosa as the buried body whom she and we unbury through the text. In the novel, towards the end, Rosa is withdrawn from us as Gordimer focuses on the Soweto children take the future into their own hands not foreseen by the white communists. In *July's People*, Nadine Gordimer puts to test the white heroine in the aftermath of the revolution. The novel's ambiguous ending, "she runs" is more artistically truthful than the ending of *The Lying Days*, which it echoes –"I'm not running away," Helen claims insincerely en route to Europe. At the end of *July's People*, Maureen is described as a cornered animal panicked by her new found freedom from the white defined role as mistress of a comfortable suburban household. Maureen and Helen the good middle-class South African daughters and wives, who observe the liberal decencies in their relationships with their black inferiors, clearly are dead-end heroines for the author.

In *A Sport of Nature*, Hillela can survive and flourish in revolutionary conditions. Her otherness in white South Africa enables her to manipulate the transition to the future. The blackness is not alien to her. But her character does not mould in concrete terms. Through her character we see her vision statement. She is committed to be in the country (South Africa) as an activist. She rejects the good liberal daughter in herself. Nadine Gordimer's development of Hillela as a character stems from her own apparent need to free her central character from the white colonial dilemmas that snared her previous heroines between two worlds- a kind alienation from both the white and black societies. Helen, Jessie, Rosa and Maureen leave the ambiguous shelter of the white society for an ambiguous association with black movement. Rosa chooses to come home to prison because only within that enchanted circle can she overcome her whiteness, her alienation and her otherness. The laws of apartheid, distrust, resentment, fear, doubt separate her from her black associates. Inside, she and Marisa are sisters. Bassie is her brother. Hillela reaches black world without



a natural evolution but because of the creative lift of the author.

Hillela Kgomani in *A Sport of Nature* is not subject to the social bonds, the rules of behaviour or finally, the failure of imagination, which binds and limits Maureen and Helen. As Gordimer has explained the character of Hillela in an attempt to imagine a white South African woman who can survive, even flourish in the revolutionary conditions. Hellela may not seem realistic but has visionary outlook. Hellela triumphs because she does not belong, because she does not conform, because she is a selfish, amoral law unto herself. Sexual freedom is her road to revolution. Her relationship with a coloured boy alienates her from the white community. Her strangeness enables her to manipulate the transition to the future. For her, blackness is not alien, but rather her native element. But Hillela, like the buried body in *The Conservationist*, is a mythic rather than realistic role. She is a symptom of her author's hope. Gordimer holds that somebody like Hillela can sometimes see in instinctive way that the political ways just don't work, and can find her own way.

"The theme of the black other as the white self's double resonates through white colonial writing from Conrad to Coetzee. The white man's Africa is mirror of the dark heart of his culture and psyche" (Vissel). While the interplay between the processes of dichotomizing and identifying is complex and problematic in the male writers, it approaches the paradoxical in white female writers. The attempt of the Gordimer's heroine to empathize with the black other as her fellow in oppression leads her to discover, confront and liberate the other within herself. Gordimer's major female characters contribute effectively to understand the frames of polarized, volatile country and their limitations as well.

### CONCLUSION

The feminine voice from Schreiner to Gordimer displays, vividly and subtly, the struggle to protest and the shades of assimilation contouring the ironies of social, political and personal order. The white African woman-protagonist suffers because of her gender and yet enjoys the vantage point of her white identity. This identity clouds the transformed positions of her 'self' across the planes of exterior and interior dynamics of being. Finally, everything is judged by one's race and this is true of Gordimer's heroines as well. The empathy, of course which is not condescending, towards the black souls serves as a complement of life under formation which is a necessary service for self and society. This attitude is a consolation to the oppressed at political dimension and

liberation to the White at personal dimension. By and large, her women protagonists assert this phenomenon. Like their counterparts, they are processed through social class, expected cultural roles, and place. Gordimer's fiction focuses female spheres, communal spaces, domesticity, and sexuality etc.

The heroines of Gordimer navigate a system that has rendered them inferior and dictated the spaces in which they should identify. They do not resolve the issues of their society. Their evolving nature reflects the ever-changing roles that men and women undergo. Gordimer forces her readers to go beyond 'this' and 'that'. The Life demands going beyond such points, in the direction of a third possibility- or even moving from there. The Gordimerian heroines achieve this process effectively to a great measure.

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# George Lamming's "The Occasion for Speaking" – A Postcolonial discourse

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**Abstract**— George Lamming is an ardent West Indian writer who has authored about six novels and numerous texts of non-fiction. His debut novel, *In the Castle of My Skin* (1953) became a highly popular critically acclaimed novel in the post-colonial literature. Lamming plays a crucial role in the positioning of the West-Indian writers in English literature. His astoundingly brilliant and widely controversial collection of essays, *The Pleasures of Exile* (1960) features the post-colonial issues faced by the West-Indians including migration, exile, identity crisis, hunger for recognition and the mixed cultural affiliations exhibited by the post-colonies. This paper tries to trace the postcolonial traits in Lamming's essay, *The Occasion for Speaking* and thus, acquire a refined understanding of the thoughts and ideals of the colonized West-Indian who is in exile.

**Keywords**—Post-colonial, migration, exile, identity, recognition.

## INTRODUCTION

"The pleasure and paradox of my own exile is that I belong wherever I am."

Lamming (50)

George Lamming, the Barbadian novelist and essayist, has attempted to define the place of the West Indian in the post-colonial world in his collection of essays, *The Pleasures of Exile*. With a nationalistic spirit and poetic prose style, Lamming has established himself as a popular postcolonial writer. He exposes the Eurocentric views and myths embedded in the minds of the colonized. He tries to explain the physical, cultural, psychological and intellectual responses of the West Indians to colonization. He beautifully blends the politics of migration and cultural hybridity to his essays.

### Post-colonial discourse:

"Postcolonial discourse is the discourse of the colonized and the oppressed."

Yashoda

Postcolonial literature is the literature without borders and the emigrant writers are the major contributors to the post-colonial literature. They either write about their

country of origin (colonies) or the country to which they have migrated (colonizers). While one group of these expatriate writers assimilate and acclimatize to the foreign country, the other section is unable to overcome the difference and is caught in the middle. George Lamming, an emigrant writer from Barbados and settled in Britain, is someone who has employed his experience and expertise to voice out the plight of the West Indians.

These emigrant writers are well aware of the differences between the two lands and use these differences and discriminations to substantiate their perspectives. One such eminent postcolonial writer is Derek Walcott. In his work, *What the twilight says*, he portrays the contradiction evident between the Caribbean twilight and the British twilight. He uses the 'twilight' metaphor to highlight the consequences of colonization.

We could trace the experience of Lamming through migration to Britain in his autobiographical novel, *In the Castle of My Skin*. The novel explores and exposes the plight that the West Indians had to undergo when the British left them. It also shows the chaos and unrest that prevailed in the country. Lamming says that,

“...the colonial experience of my generation was almost wholly without violence. It was a terror of the mind...”

Postcolonial traits in “The Occasion for Speaking”:

“The exile is a universal figure...(24)”

Lamming puts forward various questions regarding the cause of the exile of the postcolonial writers. He identifies that these writers feel insecure and they might yearn for recognition from the native English speakers. He establishes that the majority of people in the colonies are illiterate and not politically active. Perhaps this is the reason why writers migrate to Britain. He has the perception that, “To be an exile is to be alive(24).”

However, Lamming is also equally aware of the Eurocentric perceptions that have shaped the culture, society and the psyche of the West Indians. He says that the seed of colonization has paved way to various myths and misconceptions which are very hard to unlearn or change. This, he says, is because the colonizers are regarded for their ‘intellectual authority’ and colonial supremacy, with their whole education system being borrowed from the colonizers. He says that,

“For what I am emphasizing is the inherited feeling of difference which is his privilege and my source of discomfort.(75)”

Lamming predicts that, the West Indies would initially face chaos in the absence of the colonizers. However, he gains hope from works that the West Indian novelists have brought in. He is aware that the West Indian novelists have contributed to the creation of their own identity through the language of the colonizers. They exhibit the peasant rhythm to their novels which paves way to the growth of West Indian novel reading. This will indeed increase the nationalism of the West Indians. These novels with the organic touch of their native land and with the grooming of the colonizers’ language, is what gives their identity.

The Indian-born British writer, Salman Rushdie states that the migrant is placed in the position of having to choose an identity for himself. He says that the out-of-country loss of the migrant will enable him to speak concretely on a subject of universal appeal.

“...migration is not so much a mere interval between fixed point of departure and arrival, but a mode of being...for those who come from elsewhere and cannot go back, perhaps writing becomes a place to live” (King 1995:xv)

## CONCLUSION

“Our duty is to find ways of changing the root and perspectives of the background, of dismantling the accumulated myth, both cultural and political, which an inherited and uncritical way of seeing has now reinforced. And our biggest weapon, our greatest and safest chance lies on education: among the young.(30)”

George Lamming shows how the colonizers still exercise cultural authority over the post-colonies in various ways. He explores how this has an impact on the post-colonial writing. He also talks about the effects of migration and exile; and how they influence the identity of these post-colonial writers. Therefore, it could be concluded that the post-colonial traits are prevalent and evident in George Lamming’s *The Occasion for Speaking*.

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# Emasculating Masculinity in “They Went Home” by Maya Angelou and “Acquaintance” by Taslima Nasrin: A Study

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**Abstract**— This article throws light on the discourse of masculinity and how it is emasculated by the two poets, Maya Angelou and Taslima Nasrin. Masculinity is a historical, political, cultural and social construct. There is a pressing necessity to deconstruct the ideology of masculinity in the contemporary times. The article explores on the concept of masculinity, evolution, feminism, femininity and the poems “They Went Home” by Maya Angelou and “Acquaintance” by Taslima Nasrin.

**Keywords**— Masculinity, They Went Home, Acquaintance.

## REVISITING MASCULINITIES

“A man never begins by presenting himself as an individual of a certain sex; it goes without saying that he is a man.” (Beauvoir)

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

The above quotes are a validating proof by Simone de Beauvoir, on the different ideologies constructed in the society by the man in a dichotomic order. The war of the two sexes has been persistent since the evolution, as the very creation of the two is antagonistic in nature. The concepts of sex, gender, sexuality, masculinity, femininity, patriarchy, society and gender politics have been thoroughly analyzed since history. However, there is a surge of emergence in these concepts in the contemporary times as critics have revisited and deconstructed the constructed ideologies. It is a well known notion that masculinity is a social, religious and political construct. Masculinity has been in different types and categories. There are hegemonic, nonhegemonic, oriental, occidental, marginalized and gay masculinities. The discourse of masculinity has been established to question its existence through feminism and femininity. However, the existence of masculinities is prevalent since centuries. To state the same,

“To understand the current pattern of masculinities we need to look back over the

period in which it came into being. Since masculinity exists only in the context of a whole structure of gender relations, we need to locate it in the formation of modern gender order as a whole - a process that has taken about four centuries. The local histories of masculinity recently published provide essential detail, but we need an argument of broader scope as well”. (Connell 245)

The father of psychology Sigmund Freud paved way for different dimensions of masculinity through psychoanalysis. He connotes that the concept of masculinity is deeply rooted in the opposite i.e. femininity. He was of the view that the relativity between the two is difficult to decipher. To quote,

“The concepts ‘masculine’ and ‘feminine’, Freud observed in a melancholy footnote, ‘are among the most confused that occur in science’. In many practical situations the language of ‘masculine’ and ‘feminine’ raises doubts. We base a great deal of talk and action on this contrast. But the same terms, on logical examination, waver like the Danube mist. They prove remarkably elusive and difficult to define”. (Connell 3)

Many critics have discussed their views on history of masculinity and other aspects related to it. Moreover, the feminist critics have deconstructed the very

ideology of masculinity by interrogating history, politics, society, culture, gender, patriarchy and sexuality. Some of the critics have expressed their views on emasculating masculinity through their poetry. Most noted and popular among them are Maya Angelou and Taslima Nasrin who have analyzed the concept of men and masculinity in a detailed way.

### **“THEY WENT HOME” BY MAYA ANGELOU**

Maya Angelou is one of the poets who is the victim of racism in a patriarchal society and represents truth in her poetry through her real life experiences. Her poetry is unique and playful. She narrates her experiences of racism and black feminism in her poetry. There is a plethora of themes present in her poetry. She speaks of shattered dreams, unrequited love, partings, men, women, Africa, America and nationalism. Maya Angelou is known prominently as an African American poet. Toni Morrison, the Nobel laureate and one of the greatest writers, quotes about Maya Angelou that,

“She was important in so many ways. She launched African American women writing in the United States. She was generous to a fault. She has nineteen talents- used ten. And was a real original. There is no duplicate.” (Morrison)

Her poem “They Went Home” is about men, their masculinity traits and how women try to decipher them. It is a small poem with subtle meanings about how men treat women and how women emasculate the men. The word ‘they’ here represents the men. The lyrics are simple yet mysterious as they narrate the feelings of a woman. The men in the poem are full of praise for the woman, but the phrase ‘but....they went home’ which is repeated after every stanza focuses on exposing men and makes us realize the reality of men’s feelings for the woman. In the first stanza, she writes how men express to their wives about her, as a girl whom they have never met or known in their lifetime. This sentence denotes that the poet is introducing men and their usual attitudes about women commonly generated. Women are presented here from two angles, one as wives and the other as a girl whom men know. The men praise the girl before their wives but they don’t accept the girl to be their own. This showcases the patriarchal quality practiced by men, since history. Both wives and the girl whom they have exploited are the victims here of patriarchy and male sexuality. In the second stanza, the girl is praised again by the men as they express that she is never mean and her house is licking clean; but however, they leave her and go home. Men also enjoy the mysterious air present in her home and her persona, but the girl asks to herself that after all this

enjoyment, why the men desert her. Maya Angelou sarcastically depicts how the men have been exploiting women in the name of love and marriage.

These stanzas also discuss how culture and patriarchy have set forth the goals or rules for women that she is expected to be desired, to be never mean, to keep her house clean and behave submissively in order to please men. Angelou deconstructs the men and masculine attributes in the poem in a very subtle way by questioning the men and their deceitfulness towards women. The third stanza is very clear in expression. The girl claims that all men praise her, her smile, her wit and hips. They liked her so much that they spent one or two nights with her, but they went home and did not stay back with her. These last lines explore how the men have exploiting her. The girl here symbolizes many women who could be tainted here as prostitutes or adulteress. The simple explanation of how the girl feels that even after being so virtuous, the men abandon her is so powerful here that the poet makes us question and decipher the character of masculinity. The men in the poem have the audacity to express how the girl is so desirable before their wives and desert the girl after enjoying her virtues. The attributes of masculinity in the poem are patriarchy i.e. to dominate the women both, wife at home and other women in the society, culturally as well as socially; to enjoy the sexuality of women and betraying them. The women are obliged to be submissive as men dominate and as society adheres to the ideology of respecting women only if they are married. Marriage is another masculine weapon used on women to exploit and victimize them. All these masculine attitudes are emasculated by Maya Angelou in this poem when she candidly clarifies through her expression about men. This poem symbolizes how women have come forward to interrogate the masculinity of men in the society and their struggle to expose and deconstruct the masculine traits of men which are harmful for the growth of women in society.

### **“ACQUAINTANCE” BY TASLIMA NASRIN**

The concept of masculinity is an under discussed issue in the fields of history, politics, culture and society. There is a consistent necessity to address the issue of masculinity, as it is constructed by the men and for the men. Though feminism has been established as a discourse to tackle masculinity throughout the world, it is hardly accepted and followed, especially in the patriarchal societies. Therefore, taking up this issue will remain the need of the hour. Woman, her sufferings and her resurrection have been discussed and explored in the world of literature, but under the lens of patriarchal hegemony



it's difficult to emasculate masculinity, whether its literature or society.

Nevertheless, there are some women poets who rise like phoenix through their writings amidst the suppressing patriarchy. One such writer is Taslima Nasrin. Taslima Nasrin's poetry juxtaposes the social and psychological issues of women and men. The description of men in her poems is intrepid and realistic. She deconstructs the patriarchy and masculinity very elaborately and effectively. She exposes the bitter realities of man's psychology and sadism. To substantiate,

"Taslima Nasrin, an irresistible, irrepressible literary and humanist voice in South Asia marks a compelling presence in the zeitgeist of current literary traditions. Popular with the young generation especially with female readers, she is a buddy of the oppressed, a crusader against suppression of all forms and an uncompromising advocate of women empowerment and emancipation." (Farooq 17)

Taslima Nasrin's poem titled "Acquaintance" is an epitome of deconstructing masculinity. This poem describes the characteristics of the man in a sarcastic tone and style.

In the first stanza, the poet introduces man as a half neutered person and half male. Taslima's remarks on the male gender are obviously ironical when she represents man as not man enough and as an incomplete human and questions his masculinity. In the second stanza, Taslima expresses the mystery of understanding the man. She opines that though a life goes by, though you may share all your life with a man, it is difficult to realize who the real man is. She expresses her innocence and ignorance of how she has failed to understand the man. For a long time she was under the impression that she has known man but he is the one she doesn't know the most.

In the third and last stanza, Taslima is candid and outright. She frankly condemns the man very clearly, expressing that man is someone who is half beast. She repeats the first idea that man is not manly but whereas he is a half man and half beast. Her comparison of man to a beast clarifies that she has been victimized and dominated by man. All the three stanzas portray her views about man where a man's construct of patriarchy and masculinity is deconstructed. This poem stands as an epitome of how beautifully and realistically the concept of masculinity can be deconstructed by presenting the reality from a woman's point of view.

Thus, both the poems and the poets have depicted the treatment of men and deconstructing masculinity in a very similar and sarcastic way. Both Maya Angelou and

Taslima Nasrin have been ferocious feminists who have criticized patriarchy and sexuality practiced in the society. Their poetry and lives are the validating epitomes of feminism.

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# Man, and Culture Interface

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**Abstract**— *Anatomical structure, nature, culture and personality are not exclusively separate entities but different aspects of human beings and all these aspects have circular rather than linear relationships. This article does not explain any detail on the process of this relationship based on field study. But, it mainly mentions the views of anthropologists in short. However, the researchers try to prove this relationship through some observational facts found in the experience of everyday life.*

**Keywords**— *Biology, Human Nature, Influence, Personality, Psychology.*

## I. INTRODUCTION

Man and culture are the two sides of the same coin. Neither man nor the culture can exist without the existence of others. Though ‘superorganic’ nature of culture is advocated by many anthropologists, it is neither originated nor useful of its function without the existence of human beings. A man without the culture is not so different from other animals. Man is a cultural animal. So, the research question of this article is how man and culture are influenced by each other.

## II. TERMINOLOGY

The words ‘man’ and ‘culture’ are vague terms. So, for the analytic purpose, it is necessary to operationalize the word man and to accept any standard definition of culture too.

The word ‘man’ is, here, loosely used to denote the human being and human being denotes his three-dimensional aspects : bio-psychological structure, nature, personality.

Gillin (1948 : 666) explains the bio-psychological foundation as ‘constitutional characteristics’ which is one of the sources of personality. According to him, constitutional characteristics subsume the three aspects - mental ability, endocrine balance and body build. Young (1949 : 99-101) explains the bio-psychological foundation of personality as a receptive-nervous-response system and

endocrine system. Sensory organs are receptors

whereas muscles, glands and tendons are effectors. Likewise, the central nervous system consists of the brain and spinal cord and the autonomic nervous system which controls the internal reactions of glands are two types of the nervous system. Endocrine system is the ductless glands that secrete a chemical substance called hormone. According to Warden (1936: 86), erect bipedism, manual dexterity, vocal language and superior intelligence are human’s body and mind foundation on which human nature, culture and personality emerged.

Human nature, culture and personality are defined as three levels of uniqueness in human mental programming or mental software (thinking, feeling and acting) by Hofstede (Figure 1).

Human nature is a controversial concept among and within the different sciences. According to Malinowski, (1944: 75), human nature means the biological determinism which imposes on every civilization and all individuals in it the carrying out of such bodily functions like breathing, sleep, rest, nutrition, excretion and reproduction. He (1944 : 5) further categorizes human nature as vital sequence of three components namely impulse (physiological state of organism), act (physiological performance corresponding to impulse) and satisfaction (end-result of physiological performance). Hofstede (2010 : 6) defines human nature as inherited and universal mental programming of thinking,

acting and feeling and compares it with a 'computer operating system' which determines the physical and psychological functioning of a human being. Some of the specific psychic processes of human being are the awareness of the external world and internal state, ability to remember and make plans and setting goals on the basis of memorization, selective retrieval of information acquired through the interaction with the environment, formulating abstract theories and building mental representations of reality. In this way, human nature can be defined as the capacity to function the body (physiology) and mind (psychology) of the human being.

Culture is organization of phenomena-acts (patterns of behavior), objects (tools), ideas (belief, knowledge) and sentiments (attitudes, values)-that are developed upon the use of the symbol (White, 1949 : 139-140). Culture has both universal (etic) and specific (emic) aspects.

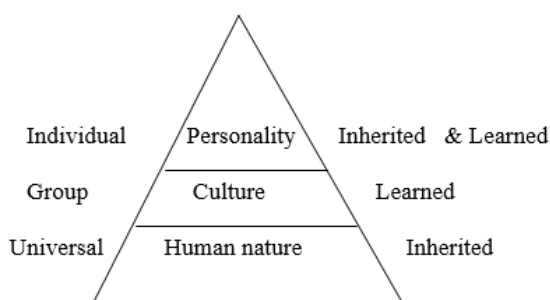


Fig.1: Three levels of mental programming

Source : Hofstede et al, 2010, p. 6)

Personality is defined in various disciplines such as psychology, social anthropology and cultural anthropology in different ways. Bidney (1953: 342) defined personality, in an anthropological sense, as a psycho-cultural action and reaction pattern, whether overt or covert, which is typical or characteristic of an individual (or organization of individuals) in the performance of his sociocultural role at a given stage of development. In this way, Bidney and Hofstede have a similar opinion regarding the nature of personality. Personality, according to Bidney (1953: 342), connotes a polaristic- psycho-cultural entity or it, according to Hofstede (2010 : 6), connotes polaristic- inherited and learned entity. Gillin (1948 : 666) defines personality as an individual's organizations of actions and tendencies to act (attitude) and accompanying emotions and tendencies to emotion. Linton (1936 : 464) is of the opinion that personality has been used to designate the whole of the individual's mental qualities i.e. the sum total of his rational faculties, perceptions, ideas, habits and conditional emotional

responses. Every personality presents two aspects-content and organization (Gillin, 1948 : 666; Linton, 1936 : 464-465).

### III. METHODOLOGY

Basically, this article is prepared based on secondary documentary sources; however, the personal observations are also helpful.

### IV. CONCEPTUAL FRAMEWORK

Though this article concerns with the interrelationship of five aspects of man, it is divided into different categories in the binary poles. Firstly, one pole is represented by human nature and another pole is represented by culture. Secondly, one pole is represented by personality characteristics and another pole is represented by culture. Thirdly, one pole is represented by human nature and another pole is represented by personality. Fourthly, one pole is represented by anatomical structure and another pole is represented by culture. Human nature is basically inherited, culture is learned and personality is both inherited and learned. And, the bio-psychological structure of *Homo sapiens* is the foundation of all kinds of relationships. This article analyzes the reciprocal influences of opposite poles of different categories.

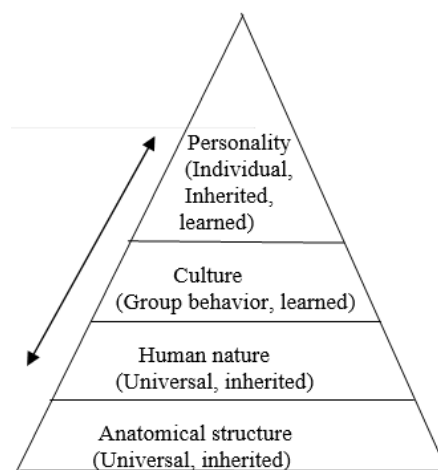


Fig.2: Interrelationship of binary poles

### V. ANALYSIS

#### 5.1 Human biology and culture

Hiebert (1976: 23-24) admitted that people's physical characteristics affect the kind of culture. For example, the small structure of Pygmies permits them to provide lower roofs for their shelters (ibid, 547). Bagby (1953: 547) also mentions physiological needs and race as

some of the causes of culture. According to Lowie, race influences culture (1917: 7) but culture changes far more rapidly than race (1947, 9). Due to the racial differences, some traits of emic aspects of culture may emerge. But, the differences in cultural achievement cannot be regarded as significant for the determination of race (Beals and Hoijer, 1913 : 196). Menstruation is a biological phenomenon that is one of the causes of taboo-culture. Physical defects and disease limits contacts and consequent isolation may result in retarded culture (Reuter, 1946 : 125).

According to Bidney (1947: 387; 1953: 334) culture, in general, may be understood as the dynamic process and product of the self-cultivation of human nature. Count (1958: 1081) throws light on the relationship between culture and human nature by defining culture as the idioms for eliciting and expressing the innate nature of man. Culture is not a simple and direct manifestation of human nature (White, 1949 : xviii) but Human nature is the biological foundation of the cultural superstructure (Malinowski, 1944: 75; Warden, 1936: 17). Organic or neurological structure limits the type of culture for example health and disease provide organic conditions which help or retard the cultural evolution of the society (Bidney, 1947: 381-382). Human nature is a precultural or meta-cultural notion (Bidney, 1953: 336). The psychology of men such as pain and pleasure is not purely physical or biological facts but is modified by culture (Kluckhohn, 1944: 6). All cultural phenomena are natural phenomena modified by human effort and interaction (Bidney, 1953: 334).

Human biology is changed by pollution and much pollution is caused by human activity and human activity is directed by culture (Schell, 2014: 147). Body build may be modified by culture to a limited degree (Gillin, 1948 : 666). For example, food culture, costume culture, body decoration culture (i. e. tattoo) may permanently change the physical appearance as well as physiological and psychological characters of the individual. Health and disease are directly influenced by the food culture of the people. Births and deaths are organic facts that may be affected by culture. Marriage, trade and commerce, migration are cultural phenomena but they may be the cause of racial amalgamation.

Bidney and Shore also proposed the theory of the mutual relationship between human nature and culture in their own words. According to Bidney (1947 : 384) the relationship between culture and human biology is cyclical rather than linear because the organic conditions determine culture and culture as a superorganic achievement, which in turn, affects the organic condition. Shore (2001 : 31) says Human nature and culture are mutually and

dialectically constitutive of human life or human nature encompasses the human capacity for and dependence upon culture.

Shore (2001 : 34) is of the opinion that human physiology and psychology are the product of natural and cultural selection. Three vital sequences of human nature - impulse, act and satisfaction are remolded by tradition, for example, sexual impulse is modified by anatomical inroads, hunger satisfaction is different for Brahmin from others by eating the flesh of cow (Malinowski, 1944 : 85-86). In this way, culture influence the biological process of human life.

The question may be raised that if human nature is universal then how cultural difference may occur. But, Shore (2001: 35) accepts the opinion that advocates human nature which is more stable as a human universal. Due to the universal nature of human nature, etic culture exists. Bidney (1944 : 35) believes that etic aspect of culture is an expression of universal human needs and emic aspects are development of potentialities of human nature concerning diverse geographical environments. Reuter (1946 : 121) emphasizes the universal physical, mental and temperamental features of the individual as the foundation of universal culture as well as variation in original character as sex, race and individual physical differences as the foundation of variation of culture.

Culture may play the role of either enhancing the biological fitness (for example food and housing habits, healing systems etc.) or decreasing the biological fitness (for example the effect of circumcision such as infections, high-risk pregnancies, difficulties at delivery, the transmission of infectious diseases to the newborn, impairment in sexual pleasure etc.) or without any role in biological fitness of human beings.

Clothing, fire, and other culturally evolved methods of protecting against the cold reduce the selective pressure exerted by nature and allow a population to maintain a wider variety of body shapes or evolve toward body shape that meets a *culturally* evolved preference rather than one that is environmentally expedient (Newson et al. 2007 : 462)

## 5.2 Culture and personality

Personalities affect culture and culture affects personality (Linton, 1936 : 464). The variation in personality traits between societies is of cultural origin (Ogburn & Nimkoff, 1964 : 190). The cultural facet of the environment of any society is an important determinant both of the content and the structure of the personalities (Kluckhohn and Mowrer, 1944: 7). The personality of an individual change with his cultural role as well as the psycho-somatic constitution (Bidney, 1953: 342).



Personality is the cultural attribute of human nature, but it is not identical with the latter (Bidney, 1953: 336). Kroeber also accepts the mutual influence of culture and personality. According to him (1948: 574) different kinds of culture produce different kinds of personalities and personalities also modify or exaggerate or maintain culture. According to Ogburn and Nimkoff (1964 : 199), the basic personality structure may be the result of family pattern and religion and other institutions are influenced by personality. Culture determines both the content and structure of personalities (Kroeber, 1944: 7). For example, Oedipus complex, a kind of attitude in which boy loves mother but hates father, is vary in different type of family organization (White, 1949 : 155). Total energy output and quality of output is the manifestation of emotion or temperament which is affected by cultural patterning (Gillin, 1948 : 666, 671). Both material and non-material culture affect the personality. For example, watch and cloak (material culture) encourage the habit of punctuality and value which is furnished by non-material culture affect the personality (Ogburn and Nimkoff, 1964 : 191-193). Culture derives all its qualities from their personalities and the interaction of personalities (Linton, 193 : 464). Cardiner (1945: 111) explains the culture-personality interrelationship as those *primary institutions* (the institutions from which child receives the experience such as household, child-rearing practice etc.) produce *basic personality structure* (permanent existence in the mental equipment of the individual) and basic personality structure which, in turn, produces *secondary institutions* (institutions develop as the result of the projective system such as religion, art etc.).

### 5.3 Human biology and personality

Human nature is genetically prior to personality (Bidney, 1953: 336). Personality is an attribute which human nature acquires through participation in a given culture (Bidney, 1953: 335). Race is the biological determinant of personality which manifests itself not only in terms of appearance but also in behavior (Kluckhohn and Mowrer, 1944: 7). Personality is not significantly different in different racial groups (Beals and Hoijer, 1913 : 198). Physical defects and disease limits contacts and consequent isolation may result in distorted personalities (Reuter, 1946 : 125). Endocrine balance set limits emotional manifestation (Gillin, 1948 : 666). The feeble-minded are unable to develop full adult personalities because of their constitutional inability to learn (Gillin, 1948 : 669). Hypothyroid and hypo pituitary will develop different kinds of personality (Linton, 1936 : 57).

It is clearly understood that learned aspects of human life are not exclusively separate entities from the mind-body structure but different facets of the same object. Or, you can say, mind-body structure of man is the *infrastructure* upon which the *superstructure* of human nature, personality and culture is built. But, the superstructure is not passive in the sense that it also affects infrastructure. Human nature is the foundation of etic but not emic culture and when human nature is colored by culture again it is expressed as a personality characteristic of the person.

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## VI. CONCLUSION



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# Sufism and its orders

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**Abstract**—Amirkhusarau, about Kashmir in a mesmerizing Farsi language says, Agar firdaus bar roo-e zameenast, Hameen ast-o hameen ast-o hameen ast (If there is a paradise on earth, It is this, it is this, it is this). These beautiful lines takes one to the profound absorption of mystic and spiritual ambience of the valley. Kashmir has been a mother to the highly venerated Sufis who till date are the reason for the sustenance of the Sufism in Kashmir. From Lal Ded and sheikh Noor Uddin Wali (R.A) to the present day Sufis, Sufism flows in the blood of every Kashmiri. The paper throws a light on the emergence of Sufism in Kashmir, its orders and its effects.

**Keywords**— Sufism, Reshism, Islam, transcendence, Kashmir.

## I. INTRODUCTION

In the times of conflict, some people call it escapism, some call it transcendence and some call it simplicity. In literal terms it's called Sufism. The word 'Sufism' is believed to be derived from a word 'suf', meaning wool, which denotes the simplicity of life. Sufism is the mystical aspect of Islam. It represents the fundamental manifestation of mystical practice in Islam. Sufism believes in the awareness of self and universe, to know the ultimate truth. Their practice develops the inner intuitive abilities. The Sufism practitioner is known as a Sufi. From the Sufis like Bulbul Shah to the present day Sufis, their life has been uncomplicated, and plain. They believe in oneness, just like on horizon the sky and the earth meets, to Sufis life is like this horizon where the whole universe becomes one and united. Sufis achieve the mystical experiences by virtue of these qualities. By the help of this philosophy, people from the generations have been able to understand the softer version of Islam which otherwise is believed to be radical with hard and fast rules. This way, people get tempted to the teachings of Islam.

The spread of Islam from the age of Sufis was not because of some forces put on by some fanatic Muslim conqueror but the religion was expanded by the activities of such Sufis, their way of living, their way of treating other people irrespective of the caste they belong to or the religion they embrace.

Sufis share one core belief, but they are divided in the spiritual brotherhood based on their views on the existence of God. Some Sufis are with the view of finding God in everything, that's they believe in the unity of the whole existence also known as wahdat-ul-wujud. The other believe in the philosophy of all creatures having a one faith, and God being the supreme and divine, also known as wahdat-ul-shuhud, that's, we are all witness to God's supremacy.

In Kashmir, presently there are five major orders of Sufis. Those are;

- 1) Naqshbandi: major Sunni spiritual Order of Sufism. Hasrat-E- Ali (R.A), his son-in-law and successors are the ancestors of this order.
- 2) Qaddriya: named after Abd- Al-Qadir Aljeelani. They believe in asceticism, humanitarianism, and devotion to the will of Allah. This order adheres to the fundamentals of Islam.
- 3) Suhrawardiyya: founder of this order is Sufi Diya al-din Abu n- najibas- suhrawardi. This is strictly a Sunni order. It has a great significance in playing a role in the formation of a conservative 'new piety.'
- 4) Kubrawi: also known as 'Firdausi Silsila' this order tracks down its lineage to the prophet Muhammad (SAW). This order is named after Najamuddinkubra. This order is applicable to both Sunnis and Shiites.

5) Reshi: this order is for the spiritual practices linked with religious amity of Sufism. It started with the very great personality, Sheikh Nuruddin Nurani. This order has its origin in Kashmir itself, and that's the reason, why Kashmir is called Reshi Vaer (valley of saints).

## II. HISTORY

How Sufism came to Kashmir has a long history. The domination of Brahmins along with the unstable economic orders in Kashmir valley paved a way for Sufism to step in. All they taught was unity, compassion, love, ardor for humanity; the Sufi saints were highly supported by the Kashmiris, for the Sufis were honest in their persuasion and discourse.

The first Sufi saint in Kashmir belonging to suhrawardi order in the 13<sup>th</sup> century was sayyed Sharfuddin Abdur Rahman, famously known as Bulbul Shah. He was from Turkistan. He arrived Kashmir, during the reign of king suhadeva (1310-1320) and is believed to be the first saint who introduced Islam in Kashmir. He strictly transformed the caste-ridden Kashmiri society. It is believed that a ladakhi prince, Rinchan Shah embraced Islam under the influence of his spiritual master Bulbul Shah and later on built a cloister(khanqah) in his honor and attached to which was a charity kitchen known as Bulbul lankar, for feeding poor and needy people. After bulbul shah there were other Sufis like;

- a) Sayyed Jalal-ud-din of Bukhara
- b) Sayyed Tajuddin
- c) Sayyed Masood
- d) Sayyed Yousuf

It is said that, some among these Sufis were sent by one of the most prominent Sufi missionary, Sayyed Ali Hamadani, who was the establisher of Islam in Kashmir, in order to see the possibility of Sayyeds to live in Kashmir as they were threatened by Timur for his grotesque plans for the family. Sayyed Ali Hamadani or Shah-i-Hamadan was a hafiz Quran (one who memorizes whole of the Quran). He was a Kubrawi saint and entered Kashmir with seven hundred disciples. Shah-i-Hamadan along with influencing people to embrace Islam, introduced the art and craft technique of Central Asia and also helped in improving the irrigation system of the valley. He introduced Karkhanas (factory), which increased employment options in the valley. Shah-i-Hamadan rejected the idea of earning via teaching Islam but he was a skilled needle worker and earned through that only.

Hamadani's teachings brought about a response from the people of Kashmir, in the form of a Kashmiri born Sufi order- Rishism or Rishi order. However, this order has its

roots in Hinduism, where hermits used to renounce the material world and introspect within themselves. In Kashmir, this movement started with Sheikh Nuruddin Nurani (1377-1440) also known as Nund Reshi by the Pandit community. This order differs from the philosophy of the other orders of Sufism. The Rishis do not denounce men belonging to other religions, to them there is an absolute power which is above us all. They shun the worldly possessions and have nothing to do with the ongoing political, social, or economic setups. Baba Dawood khaki describes Reshi as one who is an ascetic and leads his life in a different manner from those of other saints. They believe in divine unity( Wahdat-ul-wujud). Sheikh Nuruddin Nurani was highly influenced by a rebel saint, 'Lal Ded' and called her 'divine manifestation for us.

## III. CONCLUSION

Kashmir is the land of Rishis, even now in the hardest of the times when Kashmir is in its darkest hour, it perpetually gives birth to the saints who continue to spread the message of Islam among people of different religions by not pressurizing anyone, but by their deeds and love for divinity. Reshism accepts all religions and is inclined to the spiritual truth. In Kashmir, people have a unique identity that's 'Kashmiriyat'. No ideological or repressive state apparatus can subdue the violence and conflict in Kashmir, it's this love for one absolute power, and ardor for looking within oneself that can bring back peace in Kashmir.

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# G. B. Shaw's War Antipathy in *Arms and the Man* and *Major Barbara*

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**Abstract**— This research paper deals with George Bernard Shaw's treatment of wars and their warmongers whose intention is to urge or attempt as much as they can to stir up war which largely culminates in death, destruction and all kinds of evil not to mention social diseases such as poverty, ignorance, starvation, prostitution and the like. In *Arms and the Man* and *Major Barbara*, Shaw expresses by his own ideas his real feelings of hatred and hostility when he pours his poignant criticism against capitalists and war makers, including weapon dealers, who encourage people to start or join a war to achieve their personal interests. The purpose of Shaw in writing his aforementioned plays is to show people the real ugly face of the wicked forces whose capitalistic and insatiable greed are so profound that they only aspire to personal power so that people can amend their wrong ideas of war fascination. Shaw's ideas represent a revolution against those warmongers who cannot silence him so that no peoples worldwide are denied their right to peace and a life free from fear.

**Keywords**— Warmongers, Capitalists, War Makers, Weapon Dealers, War Fascination, Peace.

## I. INTRODUCTION

A historical survey of literature enables us to find out an enormous amount of war disasters and fears which are immortalized in plays, novels and poems across ages. Since Homer's ancient Greek epic poem *The Iliad*, dealing with the Trojan War, probably the most famous ancient war over unfortunately a long and bloody history, war has been the most important and well-known theme of all types of literature, painting, film, music or other art forms across history. The majority of the literary works of the most Greek well-known dramatists such as Aeschylus, Sophocles and Euripides revolve around wars and their harmful psychological impacts not only on their victims but also on their winners. It is noteworthy that the famous Greek playwrights, mentioned above, are "combat veterans (Aeschylus and Sophocles were generals, Euripides also fought). The majority of their plays are about the effects of war on its victims and, equally, on its victors."<sup>1</sup>As far as Greek drama is concerned, the American playwright Karen Malpede whose writings are almost about social justice points out that "Greek drama shows us again and again that a decisive battlefield victory will also have a

deleterious effect on the psyches of the heroes."<sup>2</sup>The plays about the Trojan War show this grave effect not only on the war veterans but also on the people who are far away from it. *Agamemnon* which bears the name of its protagonist Agamemnon is the first of three linked tragedies that make up *The Oresteia* trilogy written by the ancient Greek playwright Aeschylus in the fifth century BC whose playwright was "ever the military man, when choosing how to immortalize himself, had written on his tombstone not that he was author of *The Oresteia*, and invented Greek Tragedy, but that he 'fought at the Battle of Marathon.'"<sup>3</sup>*Agamemnon* deals with the harsh realities of war despite the returning of the Greek army from the Trojan War victorious. It shows how Agamemnon after returning home victorious from the Trojan War is murdered by his wife for his heinous act of slaying his daughter as a sacrifice presented to Apollo, a god in Greek mythology, to stir the wind so that the ships which carry warriors may move: "The general responsible for the victory at Troy, Agamemnon, is slain by his wife upon his return for the previous crime of having had his daughter slain as a sacrifice so the Greek ships might raise the

winds to sail off to fight."<sup>4</sup> The early beginning of the play starts with some lines sung by the chorus, explaining the worst impact of the real cruel and merciless nature of war not only on those who experience it but also on the peaceable people who are far away from it:

Chorus: They came back

To widows,

To fatherless children,

To screams, to sobbing.

The men came back,

As little clay jars,

Full of sharp cinders, war is a pawnbroker  
– not of your treasures

But of the lives of your men. Not of gold  
but of corpses.

Give your men to the war of God and you  
get ashes.<sup>5</sup>

Accordingly, a fact can be concluded that though classical dramatic plays deal with warriors, sacrifices and heroic aspects, they also speak about the harsh realities of war that inflict casualties on everyone in the warring countries, including children and women who suffer a lot from wars because "For Greek women, although they were not combat veterans, war is seen as equally corrupting; it steals children, turns women into chattel who are raped and sold, and ultimately changes the Greek Queen Clytemnestra and the Trojan Queen Hecuba into furious avengers,"<sup>6</sup> while the modern dramatic plays almost likewise, dealing with the aftermath of wars and their effects on both veterans and civilians. The Irish social satirist playwright George Bernard Shaw (1856-1950) is well known for his great hatred and hostility to war in general and its terrible consequences for the warring factions. His abhorrence to war and violence can be noted clearly before the outbreak of the First World War or the Great War (1914-1918) in some of his plays especially in *Arms and the Man* (1898) and *Major Barbara* (1905).

## II. DISCUSSION AND ANALYSIS

By writing his two above-mentioned plays, Shaw in fact wants to warn people worldwide of the dangers of wars and those who feed on the blood of the warring sides, including Andrew Undershaft, who represents the economic and political system of capitalism.<sup>7</sup> Undershaft, a main character in Shaw's *Major Barbara*, is proud of his job as a manufacturer of cannons and torpedoes which are designed and made to kill humanity because he has made his large fortune by selling weapons to warring factions,

thus, he is like other manufacturers and weapons dealers becoming happy when a war erupts here and there on this earth so that their work would be prosperous and they become wealthier, providing their workers with jobs but forgetting the much death, bloodshed, suffering, pain and fear resulted from using their terrifying weapons by both fighting sides against each other to spread death, destruction, ruins, and all kinds of evil on this earth in addition to the terrible consequences of wars such as chaos, kidnapping, stealing, rape and displacement of innocent people and sometimes even the changing of the demography of the defeated countries. The British critic Alick West shows the opposite dualism of the personality of Undershaft who "has to represent in the first part of the scene the creative power of humanity and in the second part the power that destroys humanity for profit."<sup>8</sup>

Furthermore, the manufacturers of weapons and arms dealers as well as war makers enjoy the atmosphere of luxury and wealth while the others suffer. In his foreword in Karen Malpede's *Acts of War: Iraq and Afghanistan in Seven Plays*, the American journalist and political analyst Chris Hedges (born 1956) whose writings are almost about social justice describes proficiently the evil intention of war makers by saying "Those who make war work overtime to reduce love to smut, and all human beings become objects, pawns to use or kill."<sup>9</sup> For Undershaft and those who take advantages over the ordeals of others despise and criticize shamelessly religion and its instructions of ethics because religion does not conform to their wicked psyches, evil expectations and insatiable appetite for power. Apparently, Undershaft is a cruel and vicious man who does not express concern and regret about any immoral deed he might have done within the range of his business that provides him with a great wealth and enables him at the same time to lead a life of considerable luxury when he confesses personally and frankly that he feeds on the bloodshed of the killed or wounded people, including military personnel during wartime. The passage below sums up the real contemptuous psyche of Undershaft and the way of his thinking as he represents all evil individuals of his kind in the world who are very wicked by nature and take pleasure in doing things that harm other people to destroy life and property of them when he himself uncovers boldly and openly his most brutal characteristics:

The more destructive war becomes, the more fascinating we find it ... making the usual excuse for my trade; but I am not ashamed of it. I am not one of those men who keep their morals and their business in water –



tight compartments. All the spare money my trade rivals spend on hospitals, cathedrals, and other receptacles for conscience money. I devote to experiments and researches in improved methods of destroying life and property. I have always done so; and I always shall. Therefore, your Christmas and moralities of peace on earth and goodness among men are of no use to me. Your Christianity, which enjoins you to resist not evil, and to turn the other cheek, would make me bankrupt. My morality – my religion- must have a place for cannons and torpedoes in it.<sup>8</sup>

Accordingly, Undershaft, just like his capitalist peers, who shamelessly makes confessions of his beliefs and real feelings is a very mean, rude and unkind person to other people. In this respect, Michael Savage (born 1942), an American author and radio presenter who is renowned for his political philosophy, relegates in his *Stop Mass Hysteria* (2018) people like Undershaft to the low rank of a dirty animal when saying: "If you are a person who achieved some degree of financial success, you're a 'capitalist pig' who hates poor people"<sup>9</sup>

Moreover, Undershaft as a capitalist who runs a business in order to make a profit for himself, confirms the importance of gaining money and ammunitions as a principle in his life to justify his evil deeds when he convinces himself to "choose money and gunpowder; for without enough of both you cannot afford the others."<sup>10</sup> In his preface to his play *Heartbreak House* (1919), Shaw protests against all wicked people who love war to achieve power and fame, feeding themselves on the blood of others when writing:

The cupidity of capitalists, the ambition of conquerors, the electioneering of demagogues, the Pharisaism of patriots, the lust and lies and rancors and bloodthirsts that love war because it opens their prison doors, and sets them in the thrones of power and popularity. For unless these things are mercilessly exposed they will hide under the mantle of the

ideals on the stage as they do in real life."<sup>11</sup>

In fact, Shaw uses Undershaft who is a good example of the criminal figures in the world to show the real ugly face of such wicked and evil creature to be detested by the audiences. Evil Creatures such as Undershaft are samples taken from the real life to be depicted in the plays mentioned above as long as the concept of war is concerned so that they can directly arouse readers or spectators' thinking to hate and scorn Undershaft and all people of his kind for their vicious and bloody deeds and at the same time to make people amend unconsciously their wrong ideas especially about the fascination of war through Shaw's enlightening and constructive ideas and views over all those who contribute in wars industry. As a deeply compassionate man, Shaw expresses by his own words his strong feeling of dislike over the brutal deeds which are carried out by some wicked people for money and he simultaneously explains his belief in equality to achieve peace all over the world and to establish human values which stimulate individuals at any society to act in a kind and sympathetic way towards others, even towards people they do not agree with as he says:

As a humane person I detested violence and slaughter, whether in war, sport or the butcher's yard. I was a socialist detesting our anarchical scramble for money, and believing in equality as the only possible permanent basis of social organization, discipline, subordination, good manners, and selection of fit persons for highfunctions.<sup>12</sup>

By revealing his real feeling of hostility over all inhumane actions whether they occur in peace or war, Shaw is considered a pacifist and social reformer who establishes his meaningful and constructive ideas in a charming and pleasant manner in most of his writings because they are morally truthful and fit reasonably to change people for the better through convincing them of the universal human follies such as the fascination of war while watching or reading his plays by their own eyes to get rid of their wrong ideas because he believes that "The Theater is both school and church."<sup>13</sup>

Shaw's first two volumes plays collection entitled *Plays Pleasant and Unpleasant* (1898) have proved to be success in the English drama as they contain distinctive ideas aiming at correcting the wrong beliefs of people concerning almost all walks of life including the wrong

belief of the fascination of war as shown in *the Arms and the Man*. The American critic and author A.C. Ward (1891-1973) elevates Shaw to the status of the ancient Greek thinker Socrates when he states that he "has been for modern Britain what Socrates was for ancient Greece."<sup>14</sup> Besides, Shaw's literary achievements in drama gain the approval of Dr. Raghukul Tilak who describes Shaw's plays as a turning point in the "literary world" because:

Each of these plays proved a veritable bombshell in the literary world. They showed that a new and powerful genius had appeared on the dramatic horizon whose main purpose was to shake people out of their social complacencies and beliefs. The new dramatist was exploiting with unusual effect the medium of drama for shattering a number of social, economic, and political doctrines. The dramatist was a combination of the artist and the preacher.<sup>15</sup>

In his anti-war drama *Arms and the Man* (1894), Shaw humorously satirizes and attacks the conventional fascination of war, heroism and even patriotism when he has chosen a universal setting of the war that has occurred between the Balkans nations of Bulgaria and its neighbouring Serbia in 1885. In the play, Shaw focuses on romantic attractiveness more than war itself as the American professor William B. Irvine confirms that the play is not so much concerned with war but it concentrates on "the romantic attractiveness of war,"<sup>16</sup> to show people the sheer follies of the fascination of war when he satirizes those who drum up public support for their interests when he makes the romantic character Catherine in the early beginning of the play is desperately eager to speed up the marriage of her daughter Raina to her fiancé, Major Sergius, when she goes impatiently as much as she can to tell Raina about the latest fake victory of their Bulgarian cavalry charge which has been led by Sergius, against Serbia, saying excitedly "Such news! There has been a battle.... A great battle at Slivnitsa! A victory! And it was won by Sergius."<sup>17</sup> Moreover, Catherine shows her a great admiration at Sergius' some gravely and deadly mistakes, considering him a hero who "defied our Russian commanders –acted without orders– led a charge on his own responsibility– headed it himself–was the first man to sweep through their guns." (G.B. Shaw, *Arms and the Man* p.16).

In the play, Shaw also pours a great deal of satire on military leaders when he ridicules the wrong decisions of some of them such as Sergius who has achieved victory against the enemy on the wrong military way when his irritable horse runs unpredictably towards the enemy lines (the Serbs), and the terrified Sergius cannot control it, thus he is the first to appear in front of the opposing soldiers who cannot kill neither him nor his soldiers who are following him because they have "wrong ammunition." (p.27) By striking the aforementioned example, Shaw intends to say that war is void of heroism. In his own point of view, Hedges believes that "War exposes the lies we tell ourselves about ourselves. It rips open the hypocrisy of our religions and secular institutions. Those who return from war have learned something which is often incomprehensible to those who have stayed home."<sup>18</sup> In order to wake up the heroine Raina from her disillusionment, Shaw makes his protagonist captain Bluntschli, the fugitive mercenary soldier, confirms to Raina that Sergius's action is a logically wrong because he has exposed himself and his regiment to the risk of a genocide and therefore he deserves to be prosecuted in a military court instead of praising him by Catherine and Rhina especially the latter who immediately after hearing her mother's good news as they think, considering "That Sergius is just as splendid and noble as he looks! That the world is really a glorious world for women who can see its glory and men who can act its romance! What happiness! What unspeakable fulfillment." (PP.17-18). In fact, Raina just like her mother is a romantic character because she is a dreamer when she expresses her greatest admiration for Sergius while looking at the portrait of her fiancé in her upstairs room, murmuring "My hero! my hero!" (P.19) describing him falsely as "the bravest of the brave!" (P.27).

Eventually, everything is revealed by Bluntschli who accidentally has joined the Serbian troops and later escaped terrified from the front line because he realizes that war is futile and there is no point in engaging in it, especially when the Serbian troops have fake ammunition. Hedges state firmly that war "is neither glorious nor noble. And we carry within us the capacity for evil we ascribe to those we fight."<sup>19</sup> Escaping from the battlefield, Bluntschli hides himself, by chance, in Raina's bedroom so that he cannot be found by the Bulgarian soldiers who are chasing after him. In fact, Bluntschli's entering into Raina's bedroom unwittingly represents a romantic action and cooperation between people during war despite that he in reality is considered an enemy for Raina who has not only received, fed and protected him but also she helps him in the recovery of his wound "So the hero enters, wounded and exhausted, and is concealed by the heroine and saved

from the pursuing soldiers of her own nationality. He represents the true romance."<sup>20</sup>Raina is disillusioned with the victory of Sergius by Bluntschli who initially tells her about the horror of the battlefield and then expresses to her his own disgust at the obtuseness and stupidity of Sergius without knowing that the latter is her fiancé, saying:

And there was Don Quixote  
(Sergius) Flourishing like a drum  
major, thinking he'd done the  
cleverest thing ever known,  
whereas he ought to be  
court-martialled for it. Of all the  
fools ever let loose on a field of  
battle, that man must be the very  
maddest. He and his regiment  
simply committed suicide; only  
the pistol missed fire: that's all.  
(p.28).

As long as Sergius' alleged patriotic and heroic victory is concerned, Bluntschli who is fairly realistic and reasonable tells Raina as a seasoned mercenary soldier what exactly happens in the battlefield, describing the surge of Sergius and the soldiers who follow him towards the enemy's front line as "a funny sight. It's like slinging a handful of peas against a window pane: first one comes: then two or three close behind him, and then all the rest in a lump"(p.27). Furthermore, Bluntschli asserts to Raina that Sergius is not a hero and he does not intend to launch an attack against the foe when he proceeds to say that: "You should see the poor devil pulling at his horse .... It's running away with him, of course: do you suppose the fellow wants to get there before the others and be killed." (p.27).

*Arms and the Man* is regarded as a portrayal of the idea that the traditional romantic thinking about war and its heroism and fascination is something delusive and ridiculous. Throughout the events of the play, Shaw attacks the illusions of heroism, romance and fascination of war, demanding people indirectly to believe that there is no room for their illusions in wartime and people should not glorify war because the latter usually is almost immoral resulted in all the wicked and bad things that happen to the people of the warring countries. Accordingly, Tilak concludes that Shaw is a man of peace who hates war and recommends people to see the real ugly face of it in which there is no place for glorification and bravery but only bloodshed, destruction and a terrible loss of human life or as in Tilak's remark". It should be noted that though Shaw is a pacifist, he is opposed not so much to war as to the so called glorification of war. He argues that people should not weave a romantic halo round it, but

know its grim and ugly truth. It is not an occasion for the display of valour or any other noble qualities."<sup>21</sup>

Additionally, in Shaw's words recited at the end of the play by his character Sergius after being disillusioned when he criticizes severely the real behaviour of a soldier in the war which lacks of mercy towards weak people by saying that "Soldiering is the coward's art of attacking mercilessly when you are strong, and keeping out of harm's way when you are weak."<sup>22</sup>Besides, Sergius as a military man is convinced that his personal conduct concerning his accidental triumph without taking orders from his leaders is wrong when he reveals that "I won the battle the wrong way when our worth Russian generals were losing it the right way. In short, I upset their plans, and wounded their self-esteem."(p.41).However, Raina's suspicions over the bravery and soldiership of Sergius come true when she unfolds to her mother in the beginning of the play her real feelings towards him, wishing that her doubts would be just an illusion "I doubted him: I wondered whether all his heroic qualities and his soldiership might not prove mere imagination when he went into a real battle". (P.17).Besides, Raina's thoughts over Sergius' military achievements in the battlefield in addition to the patriotism and heroic ideals of their country are nothing but dreams as she discloses that "Our ideas of what Sergius would do. Our patriotism. Our heroic ideals. I sometimes used to doubt whether they were anything but dreams. (P.17).

### III. CONCLUSION

Throughout his lifetime, Shaw witnesses traumatic and bloody events when he survives the two destructive and disastrous World Wars that naturally make him a war-hater or in Tilak's words when he describes Shaw as a "pro-war and against war; he is pro-democracy and against parliament, pro-evolution and counter-Darwin, pro-nationalism and counter-patriotism."<sup>23</sup>The author T. F. Evans shows his point of view over the prosecution of war as it is argued by Shaw himself in his writings, thinking that Shaw is an anti-war playwright as "he threw himself with great energy into public argument about how the war should be prosecuted, and this led to inaccurate assumptions that he was opposed to the war."<sup>24</sup>Shaw is a remarkable playwright when he makes the sense of pride of Sergius's supposed victory told by Catherine juxtaposes with the traumatic truth told by Bluntschli to make his audiences aware of the wars risks and to make them amend their wrong ideas over heroism resulted from war as they think when he presents his ideas to his audiences in a satiric way in which humour and exaggeration are used by the playwright to criticize what he thinks is wrong in the society including the wrong ideas of the readers or the

audiences themselves. Besides, He expresses frankly his true point of view over his comic plays, saying "When a comedy is performed, it is nothing to me that the spectators laugh: any fool can make an audience laugh. I want to see how many of them, laughing or grave, are in the melting mood."<sup>25</sup>It is noteworthy that Shaw himself makes it clear that his attacks over social evils are not directed against the stages characters but against the spectators and readers themselves when he says: "I must, however, warn my readers that my attacks are directed against themselves, not against my stage figures."<sup>26</sup>Hedges criticizes explicitly his American society, accusing it of hypocrisy when writing "We, as a nation, prefer to listen to those who speak from the patriotic script. We prefer to hear ourselves exalted. If veterans speak of terrible wounds visible and invisible, of lies told to make them kill, of evil committed in our name, we fill our ears with wax."<sup>27</sup>However, Shaw's attacks become fruitful when they affect positively the audiences at that time who have sought theatres for entertainment as he reveals in an essay that "I myself have been told by people that the reading of a single book of mine or witnessing of a single play has changed their whole lives."<sup>28</sup>The remarkable interior changes in English social life after the Great War have increased the antipathy of not only the English playwrights but also the English audiences towards wars as they have sought theatres to forget at least the traumas and agonies of wars. Like Shaw, the English playwright Robert Cedric Sherriff (1896-1975) writes his masterpiece *Journey's End* in 1928 which is an anti-war drama as it has reflected brilliantly the scenes of misery and degradation of the Great War. Sherriff's play is regarded as a big landmark in the English drama as it has added an interest to the English people and taken up all their attention at that time or in the words of the British writer and critic William Aubrey Darlington (1890-1979) when he has described the play as "one of the most completely absorbing plays ever written."<sup>29</sup>

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# Politics of choice- deconstructing the idea of marriage

In light of 'Marriages are made,' 'Exercise book,' and 'Kallu'

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**Abstract**— In this paper, I have attempted to talk about the idea of marriage largely based on three different texts that are 'Marriages are Made by Eunice D'souza, 'Exercise Book' by Rabindranath Tagore and 'Kallu' by Ismat Chughtai. The constant subjugation of the female voice is examined through various shreds of evidence. It is quite apparent that women have hardly a say in choosing their life partner and it's the overarching dominance of the family to which the girls have to succumb. In 'Marriages are made' by Eunice D'souza we see the complete dehumanization of a woman who is reduced to a mere product. Tagore in 'Exercise Book' attempts to enquire the prospects of child marriage whereas in Ismat Chughtai's 'Kallu' we see the muted gender. Hence, we will see the ways in which authors bring to fore the idea of power struggles in the gendered narrative.

**Keywords**— Chughtai, D'souza, Gender, Marriage, Tagore, struggle.

## I. INTRODUCTION

The attempt to actively deconstruct the stereotypical notions and orthodox customs of marriage help us reflect on the various turmoils a woman or a girl has to go through. Whether it's denying her right to read or testing her complexion and tooth cavity, she has to face every humiliation. Still, she is the one who has to succumb to the 'expected' behaviour. Another significant issue lies in the aspect of the woman's choice or say in her own marriage. The extent to which a woman is allowed to practice agency in taking her life decisions is also debatable. In 'Marriages are made' by Eunice D'souza we see the complete dehumanization of a woman who is reduced to a mere product. Tagore in 'Exercise Book' attempts to enquire the prospects of child marriage whereas in Ismat Chughtai's 'Kallu' we see the muted gender. On the basis of all the texts, I will try to deal with the issues of marriage and the limited role of women in it.

## II. DELVING DEEPER INTO THE TEXTS

*My cousin Elena is to be married*

*The formalities have been completed:*

*Her family history examined*

*for T.B and madness*

*her father declared solvent*

*her eyes examined for squints*

*her teeth for cavities...* (Marriages are made, 1-8)

'Marriages are made' by Eunice D'souza attempts to mock the orthodox marriage traditions where women are treated as products openly available in the market. The idea of 'making' marriage highlights the notions of marriage being a trade thus, portraying the objectification of women. D'souza actively deconstructs the romantic proposition associated with marriage.

*Next year, when the little girl was nine years old, the strains of the shehnai could be heard one morning in the house. It was Uma's wedding day. (Exercise book)*

Rabindranath Tagore moves inside a traditional Bengali household where education is only available to the boys and girls are meant to get married, look after the domestic chores and bear children. The sheer irony of the name 'Uma' which means 'Goddess Durga' who is an embodiment of women power seems to be a deliberate attempt by Tagore to question the patriarchal norms.

*Salima became tearful. Everyone had been teasing her...Mumani's cantankerous chastisement fell upon our ears like the sound of wedding trumpets. (Kallu)*

The appropriation of caste distinctions is reflected by Chughtai in her short story. While the journey of Kallu is the main thought line of the text, however, the underlying notions of marriage is constantly present in the story. While Salima was a toddler she agreed to Kallu's marriage proposal but the fact that her agreement is rejected and accepted based on the wealth of Kallu is an extreme mockery of the so-called 'rigid' traditions.

### III. POET/ AUTHOR'S TAKE ON THE NARRATIVE

The writers perspective needs to be analysed first before go into deconstructing the notions of marriage in each and the way it is depicted.

#### 3.1 Marriages are made

"D'souza means to move out of this dismal space and to subvert the 'discourse of silence'." (Krishnaswamy, 2008, #) De Souza's critique of the discrimination based on gender is contextualized in relation to other identity markers. She makes a sarcastic comment on the orthodox Catholic marriage culture where the woman needs to be checked before 'buying'

#### 3.2 Exercise book

Exercise-Book *Khata* explores another forceful interruption of social norms, thereby, curbing the spirit of Uma. Tagore's critical response to the ruthless irony at his depiction of how the female self is curtailed by forceful interventions of patriarchy. Uma is married when she is a child against her will. The regressive traditions of society rob a child of her right to be educated.

#### 3.3. Kallu

Chughtai realistically exposed the conditions, exploitations and struggle of women in the shackles of patriarchy. Though the story is largely based around class division and the journey of Kallu. Through "Kallu" Ismat Chughtai had powerfully dealt with the issue of child labour. Another layer that story beholds is that of the gender roles. Though we see Kallu rising high on the social ladder, however, we never see him talking to Salima bi to ensure whether she wants to marry him or not. The silence of Salima Bi is significant to touch upon.

"It's like subjective isn't it, because someone's version of something being arranged might be another person's version of being forced..." (Sareena, 2016).

This very statement helps us infer the lack of consent in marriage especially from the girl/woman who is supposed to live with a person for her entire life. Through various shreds of evidence, we shall see how women are entrapped in the stereotypical notions of match-making. All the three authors in various spaces bring to fore this issue and enable the audience to ponder upon them.

Conventional Marriage as a cultural framework endows the regressive patriarchal system.

All three texts revolve around the idea of marriage, however, none of them gives a direct voice in the girl's mouth.

#### 4.1 Objectification

In 'Marriages Are Made' the protagonist Elena is to be married. However the marriage is not a happy occasion for her, but rather, it is the time for her to be subjected to numerous humiliations to prove herself worthy of being married. In Christian theology, Eve was believed to have been created from Adam's rib. As Adam, the first man on the earth, remarks about Eve: "This is now bone of my bones, and flesh of my flesh, she shall be called woman because she was taken out of man" (Krishnaswamy, 2008, #)

#### 4.2 Cultural construct

Tagore while attempting to uphold the need for women's educational rights, traverses into the Comparison of Goddess Durga with Uma, the protagonist who will have to go back to her husband's house after four days. Uma is to be married off. Thus re-establishing the norm of women's identification based on their husband.

#### 4.3 Gender/Caste

Salima Bi is never at the centre stage, the whole narrative considers her one innocent 'yes' while she was a little child as the confirmation. The story revolves around the caste-based struggles however the gendered narrative isn't out of sight. "By underscoring women's struggles against the oppressive institutions of her time she brings to her fiction an understanding of the female psyche that is unique, no other Urdu fiction writer has approached women's issues with the same degree of sensitivity and concern." (Naqvi, 2019, #)

### IV. CRITICAL ANALYSIS

### V. SILENCE AND THE QUEST FOR CHOICE

We see the overpowering presence of silence of the women in the three texts, whether it's Salima bi or Elena, they never speak in the first person, hence, muffling their real perspectives around their own marriage. Deconstructing the voices of the psyche, both Chughtai and D'souza confront the horrors of the societal frameworks sanctioned by socio-cultural approvals.

Tagore's Uma though takes active participation in expressing herself however, she is hardly able to rebel against her marriage. The underlying notions of child marriage and attitude towards Girls as '*paraya dhan*' are extremely significant. With this girl, her exercise book, too, receives an intense humiliation in the sarcasm of her in-laws and nonchalance of her husband, Pyarimohan. Pyarimohan voices the prevalent social norm despising female education. (Roy, 2010, #)

Navigating the extent of freedom available to the three women in terms of making a choice, the overarching presence of the dominating ideologies suppress the inherent right of the women.

*Why is Elena being examined like a product??*

*Why the little girl Uma is married off even before she comprehends the idea of marriage?*

*Why is Salima never asked whether she wants to marry Kallu?*

Based on a research study "An exploration into women's choice and premarital experiences of arranged marriages within a South Asian community in Britain (2016)" it has been found that "women experienced subtle pressure from their parents and the community, to ensure they uphold cultural duties. The premarital distress often led some women to subjugate their needs, and to accept and conform to alleviate psychological and emotional distress." The reason behind including this research conclusion is to substantiate the argument that in most cases it the women who have to face socio-cultural subjugation. In all three texts, we see women go through humiliation and social scorn. The presumption that the woman is ready for a certain marriage proposal questions the whole idea of choice and the freedom to choose one's partner.

The need for manifesting individual choice is gender-specific and largely not available for women in the stories.

- Francisco X. Noronha Prabhu can reject Elena if she is deemed unfit.
- Pyarimohan can stop Uma from studying
- Kallu can ask for Salima because he loves her.

## VI. WOMEN AND MARRIAGE TRADE

The texts enquire into the commercial aspect of marriage literally and figuratively. A woman is considered to be an object who is presented in the marriage market. The whole idea of arranging and making negates the psychological and emotional aspects of two individuals coming together. The way Kallu's economical background affects the decision of Mumani highlights the ever-present materialist agendas of the families and also reflect on the prejudice of people against the economically weaker section. The stronger the cultural identity, the more likely they will encourage early marriage to meet the needs of the community rather than the individual's discretion (Mehrotra, 2016, #). A strong sense of feeling dehumanised and objectified, as families would focus on facts on paper or physical attributes, and disregard the individuals' needs, emotions or personality.

## VII. CONCLUSION

In effect, the three different textual pieces written in different geographical spaces paint a similar picture of the conventional marriage systems. D'souza, Tagore, and Chughtai very vividly portray the hardships of women who have to fall prey to the societal construction of the marriage market. The critical commentary on this regressive structure is explicit. Thus, questioning the deliberate suppression of women's voices.

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# Mythical Women and Journey towards destined Roles - Comparison between the Contemporary Characters in the Novels: The thousand Faces of Night and the Vine of Desire

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**Abstract**— India is a land of culture and tradition. Indian mythology has carved its niche on the world of Mythology. Indian Mythology is rich in scriptures and Vedas. The Hindu mythology has its roots in the religion. The rituals and tradition are a part of the Hindu Mythology. The present paper focuses on the Hindu Mythology with special reference to the Panchakanyas from the Vedic Scriptures. These Panchakanyas were revered in the scriptures and their names were chanted during the sermons and rituals as they are believed to be the Pativratas. This paper focuses on the mythical figures from the fiction of Sudha Murthy “The Daughter from a wishing tree” these women carved their own destiny. This paper gives a comparative study of the characters ‘Devi’, from “Thousand Faces Of Night” and ‘Sudha’ from “The vine Of Desire” with that of the mythical characters. These people from the novels carved their own destinies. Along with these mythical women the writer talks about many women and their tales were of importance to mention.

**Keywords**— Women, Mythology, stories, scriptures, Pativratas.

## I. INTRODUCTION

Mythology is believed to be a traditional story with the elements of history, people and religious beliefs, cultures. Most of the writers are adopting myth to contrast the character in their works and they are trying to interpret the myth to explain the importance of the myth and its tradition, culture, custom. The mythology has relevance with the contemporary society as it gives a guidance to motivate the youth towards the correct path.

The word myth is taken from the Greek which has been derived from the word “mythos”. Myths are the stories or even called as narratives which talk about beliefs, facts human and Super human or divine figures. Myth can be otherwise described as a tale told to fulfill a specific purpose. These are the traditional stories imparted from one generation to other. Myths are the blend of folktales and legends. They are the sacred beliefs but are irrational.

Various scholars have given certain statements and theories of myth.

Sigmund Freud gave the psychological approach of myth by stating that dreams are the result of collective unconscious whereas Freudian analysis shows dreams as wish fulfilment. He calls the recurrent images as the archetypes.

The myth when retold from a new perspective it gives a hope and scope to either infuse some new elements in to it or to defuse some elements from it, further it gives a new dimension or idea for the original work.

M.H Abrams writes about the myth in this way:

"In classical Greek, 'mythos' signifies any story or plot, whether true or invented. In its central modern significance however, a myth is one story. In mythology - a system of hereditary stories of ancient origin which were once believed to be true by a particular cultural group and which served to explain (in terms of intentions and actions



of deities and other supernatural beings )why the world is as it is and the things happen as they do to provide the rationale for social customs and observance and to establish the solution for the rules by which people conduct their lives."(170).

The stories contained in the Hindu Mythology teach us the virtues and ethical values .These stories are used to give a foundation to interpret myth.The deconstruction of these myths challenges and questions the concepts and restructures it without altering the original meaning.

## II. WOMEN IN MYTH

The Hindu mythology is mainly connected and associated with the female stereotypes and the roles they have taken up to stand as a role model .The mythology talks about their fidelity ,endurance and also obedience towards their duties as wife ,daughter-in-law .There is a mention of five pativratas in Hindu mythology .They were treated as Panchakanyas whose names were chanted in the holy sermons and hymns as it is believed that chanting names would free oneself from all the earthly sins.

The present paper focuses on the women protagonists ,'Devi' from 'Thousand Faces of the Night' and by Geetha Hariharan and 'Sudha ' from' The Vine of Desire ' by Chitra Banerjee Divakaruni who created their own destiny by breaking the shackles of the conventional setup involved in the turmoil of identity .Furthermore these protagonists are contrasted with the mythical characters like Mandodari from Ramayana and Damayanthi from mythology who also carved their own destinies .Their instances have been collected from the fiction of short stories written by Sudha Murthy named "The Daughter From a Wishing Tree ".

Sudha Murthy is one of the renowned Indian writer who tries to focus on the things which inculcate a new perspective from the readers side with respect to the contemporary society. This present work "The Daughter from a Wishing Tree "tries to focus on the stories of the mythical women from Hindu Mythology .The main purpose of the book is to throw light on the unsung heroines of the mythology and their existence and the strength involved in making them as role models .She talks about unknown mythical women whose introduction is worth mentioning to the younger generation.

Sudha Murthy focuses on different mythical women in this book. She talks about Draupadi, Mandadari, Damayanthi ,Arundathi and other women who were given reverence in the mythical stories .She talks about Mandodari who chooses her destiny by asking a boon from the sages to bless her with her choicest husband , in the same way the

protagonist Devi in the Novel The thousand Faces of night also chooses her destiny.

Sudha Murthy shares the story of Mandodari who carved her own destiny .In the story ,Mandodari was a frog earlier and it lived in a well where the pious sages used to drink water from the well.One day it happened so that a snake entered the well and filled the water with its venom .The frog warned the sages by jumping into the well and as a result, it died by turning into bluish color due to the poison in the water.The sages with their yogic power realized the sacrifice of the frog in order to save their lives .They asked the frog to ask a boon for its sacrifice.

They said :

"A simple creature like you saved us from certain death .O dear Frog ,we will revive you so that you can ask us for any boon".(69).

The frog replied that she wanted to be beautiful like goddess Parvati and she would want a learned emperor as her husband .

She replied :

"I want to be beautiful like Parvati and marry someone who is extremely learned and is an emperor ".(54).

The sages blessed her to take the next birth as a beautiful and virtuous woman who is devoted to her husband and besides that they blessed her to marry a knowledgeable warrior .Mandodari asked for this boon but she forgot to ask for the bliss in the marital life which she lacked in the marriage with Ravan.But in spite of his vices ,she continued to be a good wife though she was experiencing the gloom as his wife .So,she was revered as the great mythical figure who is one among the Pativratas .

In the novel Thousand Faces Of Night ,the protagonist Devi also carves her own destiny by leaving behind the painful conventional setup of the society when she was vexed up with her husband Mahesh .In contrary,the protagonist emerges as a New woman who breaks the shackles of the monotony in her marriage when she couldn't resist the restrictions imposed upon her and she felt irresistible when her husband ignored her as a wife.

In the novel The Thousand faces of Night the protagonist Devi used to hear the mythical stories from her grandmother. She says : "In my grandmother's mind the link between her stories and our own lives was a very vital one" (30).Her grandmother used to give directions to Devi with the help of those stories and the characters .She would answer her every query with an instance from the stories of the mythology.Her grandmother would state that marriage is the significant moment in the life of a woman .She says that: "When you marry, Devi, your heart moves up to your shoulder and slips down your arm and the palm



of your hand. The hand that holds you tightly as you walk around the fire receives it like a gift. You cannot do anything about it: when you marry, it goes to him and you never get it back" (37). She feels carried away by the way her grandmother narrated the stories of marriage of kings and queens and princes.

When Devi marries Mahesh, she finds no point in living with Mahesh as he ignores her with his routine business of office and other works. She feels marriage very painful as she couldn't feel that bliss in the marriage due to the indifferent behavior of Mahesh. She feels :

"This then is marriage, the end of ends, two or three brief encounters a month when bodies stutter together in lazy, inarticulate lust. Two weeks a month when the shadowy stranger who casually strips me of my name, snaps his fingers and demands a smiling handmaiden. And the rest? It is waiting, all over again, for life to begin, or to end and begin again. My education has left me unprepared for the vast, yawning middle chapters of my womanhood." (54).

She then consoles herself in the mythical stories of Baba, her father-in-law. He used to share the stories of mythical women who are dutiful and devoted to their husbands. She starts to search herself in the bond of marriage. But it turns to be futile. Baba's death brings more grief to her and so she couldn't resist the monotony and she decides to leave Mahesh and go to the musician Gopal where she could find serenity to her aching heart.

She feels:

"I will gather together the fragments which pass for my life, however laughably empty and insignificant, and embark on my first real journey. I would do better than sneak out, a common little adulteress...so that I can learn to be a woman at last. I will soar high on the crest of Gopal's ragas, and what if I fall with a thud, alone, the morning after? I will walk on, seeking a goddess who is not yet made." (95).

Finally she leaves even Gopal as she finds it futile to search for her lost identity. She at last tries to regain her lost identity by looking at her reflection in the mirror. She throws a sari on the mirror and leaves the place of Gopal and reaches her mother's nest.

"She stood in front of the ornate, teak bordered, full length mirror that she and Gopal shared, (...) she looked into the mirror, but it was as if she was still looking at Gopal's sleeping face. It threw back at her myriad reflections of herself. Devi undraped the sari and folded it carefully, lovingly, till it was one long, multi layered curtain. She covered the mirror with the silk so that the room suddenly became darker, and everything, the bed, the table, the

sleeping body of Gopal, were themselves again, no longer reflections." (138)

### III. WOMAN'S BEAUTY CAN BE A CATASTROPHE FOR HER LIFE

In the famous mythical story of Nal and Damayanthi, Damayanthi faces a lot of hardships due to enchanting beauty. Everyone along with Devas and Asuras envied her beauty and wanted to marry her because of her charm. Indra and other gods wished to marry her. Indra stops Nal and conveys their wish about marrying her as they fell for her beauty.

Indra says :

"I'm Indra, the king of the gods. These are my friends - Agni, the god of fire; Vayu, the god of wind and Varuna, the god of water. Though there are gorgeous maidens in the heaven, we heard of Damayanthi's celestial beauty and couldn't resist it. So, we thought that at least one of us must marry her". (68).

Then Damayanthi explains Nal about her meeting with the golden swan and his princely reputation from it. She conveys her wish to marry him.

She says:

"I'm happy to see you, Nala. You have been on my mind since a golden swan told about you. You are the man of my dream, and I have given my heart to you. Then how can I marry one of the gods?" (69).

Later arrangements were made for the Swayamvara and Indra tries to deceive Damayanthi during the Swayamvara. Finally Nal and Damayanthi gets married after Damayanthi realizes Nal in the contest. Later as the story progresses they get separated and finally unite after the series of events which are unfortunate.

The same instance can be applied in the case of 'Sudha' the protagonist in the novel "The Vine Of desire". Even Sudha also faces the same hardships as Sunil casts an evil eye on her due to her irresistible beauty. He even tries to cross his limitations by trying to fulfill his desire to have her. Soon after the havoc with Sunil, when he pollutes her body, Sudha leaves the place of Anju to find her living in San Francisco. Sudha tries to cross the barrier of the conventional setup and she also emerges as the new woman who stands in stance to her problems in her path.

### IV. CONCLUSION

The present paper gives a focus on the mythical women who strived to become role models for many generations, whereas the contemporary novelists and writers are trying

to define the conventional pattern and infuse new perspective to compare and contrast to the lives of modern women who can overcome the unfair means which suppress their identity, by transforming themselves as 'New Women'.

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# Measuring competitive intelligence Network and its role on Business Performance

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**Abstract**— *Changes and uncertainties have compelled a dramatic change in organizational fundamentals over the last two decades. Owing to internal and external pressures, businesses have been forced to closely track their environments in order to build awareness of opportunities and obstacles in order to stay competitive. The aim of this study is to look into the role of competitive intelligence in small and medium businesses in Iraq's Kurdistan region making business performance. However, the researchers measured the direct impact on business performance at small and medium businesses using five competitive intelligence dimensions (extensiveness' network, third-party strategy, Homophily, Issue awareness, and promotion effort). Furthermore, the researchers used competitive intelligence as a mediator to quantify its impact on business performance, allowing the analysis to explore the indirect role of competitive intelligence. To investigate the role of competitive intelligence in making business performance at small and medium businesses in Iraq's Kurdistan region, the researchers used hierarchal multiple regression and the Sobel test. However, the researchers measured the direct impact on business performance at small and medium businesses using five competitive intelligence dimensions (extensiveness network, third-party strategy, homophily, issue awareness, and promotion effort). Furthermore, the researchers used competitive intelligence as a mediator to quantify its impact on business performance, allowing the analysis to explore the indirect role of competitive intelligence. Competitive intelligence dimensions (extensiveness network, third-party strategy, homophily, issue awareness, and promotion effort) were used to assess the direct and indirect effect of competitive intelligence on business performance at small and medium businesses.*

**Keywords**— *extensiveness network, Business Performance, Small and Medium enterprises.*

## I. INTRODUCTION

Knowledge is available for the preparation and execution of business operations. "Intelligence required for the creation of national and theater-level strategy, policy, and military plans and operations" is the definition of strategic intelligence. In other words, strategic intelligence is the data used to create and implement a policy, typically a grand plan or a national strategy, as defined by the government. The justification that determines a strategy, not the plan itself, is referred to as a policy (López-Robles et al. 2018). A strategy helps progress toward goals by suggesting ways to meet and/or orchestrate a large number of variables—variables that are frequently too

numerous for the planner to anticipate and comprehend on their own. Dealing with foreign countries necessitates in-depth expertise, which strategic intelligence provides (Anwar, 2017). Without the insights of deep expertise—dependent on detailed knowledge of threats and rewards, enemies and allies in a foreign field—a strategy is nothing more than an abstract idea, or even a flight of fancy (Granados & Velez-Langs, O2018). The more strategic intelligence there is, the better, which is why the term "strategic intelligence" should not be so ambiguous (Kumar et al. 2020). Since different business organizations are governed by competitive advantage and the struggle for survival as a result of globalization, privatization,

and sections of information technology and the digital economy, entail obligations are great at making decisions, so decision-making in business organizations should be based on competitive intelligence Network ntific methodology, a large number of tools, and a large number of factors. In order to grow Erbil and its organizations (Koriyow & Karugu, 2018), strategic intelligence and organizational ingenuity are needed to develop strategies for cases of repetition, impasse, and misconceptions in our organizations, as well as to identify a structure to follow up on these only competitive and accessible new horizons for business organizations (Anwar & Shukur, 2015). Because of modernity, researchers and academics began to understand the importance of strategic intelligence, as well as a number of definitions offered by writers and researchers who rushed to this form of intelligence, as well as diverse views of writers, scholars, and experts on the essence of strategic intelligence (Anwar, 2016). According to a comparative analysis of its dimensions and the various aspects that were based on, strategic intelligence is a job that deals with the business environment and demand, corporate identity and get sources, environmental variables, and social and technological forecasting, in order to achieve lasting and effective, gain expertise, and mental wisdom (Xuefei et al. 2018). It also deftly characterizes leaders with a promising future (prospective, reflection, organization, collaboration, and motivational ability). Because of the structure and process, they employ articles that result in good business intellectual resolutions (Abdullah et al. 2017). Strategic intelligence, according to Ali, (2021), is the informational process by which an organization listens to the situation in order to determine the steps and activities required to achieve its goals. Citing (Anwar & Balcioglu, 2016), which intelligently describes the characteristics of leaders (prospective, systematic thinking, vision, partnership, ability to motivate employees). The versatility of this type of intelligence drew a lot of attention to this theme (adopted by a variety of countries and government institutions, as well as public and private organizations, corporations, and individuals). She now works with organisations that are addressing new challenges and risks (new mechanisms and strategic techniques to predict and plan for emergentcompetitive intelligence Network s before they occur) as a result of witnessing the last decade of the twentieth century and the growth in intelligence requirements and potential (Gatibu & Kilika, 2017). Strategic intelligence was

first used in military operations in the fourth century BC, when it was hired by (Anwar, 2017), one of the world's most prominent military strategists, "so that a wise Commander military dominance could do things beyond the skill of the Ordinary leaders are former information, beyond knowledge outputs of wits with highlighting their value" (Demir, et al. 2020). According to Hameed and Anwar (2018), this form of intelligence is an area with a long history, but it lacks a consistent meaning and agreement. This is not to disparage the work of many of its practitioners; rather, the following points out that, considering the duration and scope of historical experience, there is much more work to be done in terms of exploring the limits and possibilities for this form of intelligence. See (Anwar & Abd Zebari, 2015) to Central Intelligence Agency (CIA) (Central Intelligence Agency) was the first to use this style of intelligence in the implementation of arms control agreements, and in supplying political decision makers and policy formulation, strategic intelligence, describing Agency Intelligence cycle in the process of information acquisition and transfer, and evaluated and strategize (Anwar & Ghafoor, 2017). As organizations began to realize the importance of this mode of intelligence and featured many metrics on the evolution of this intelligence, several institutions in Europe and North America began to create strategic intelligence units within organizations to provide insight to policymakers and academic training programmes on smart style intelligence (Kumar et al. 2020). Many businesses are also developing strategic intelligence, which is generated by a group of experts who provide basic advice that serves as the basis for senior management decisions on topics such as Chairperson integration with other organizations and new product development (Anwar & Surarchith, 2015). The decision-making process is difficult in circumstances where markets are experiencing substantial development in various ways (Andavar & Ali, 2020). There are new products and other withdrawal and emerging products, as well as an increase in the number of sellers or suppliers, and other factors that affect the decision in terms of products. This is a complex description of time marketing decisions since they are more complicated than any other decision taken by the Administration, and the complexity of this return to a sentence of explanations is largely dependent on the presence of variables (Muñoz-Cañavate & Hípola, 2017).

## Research Model

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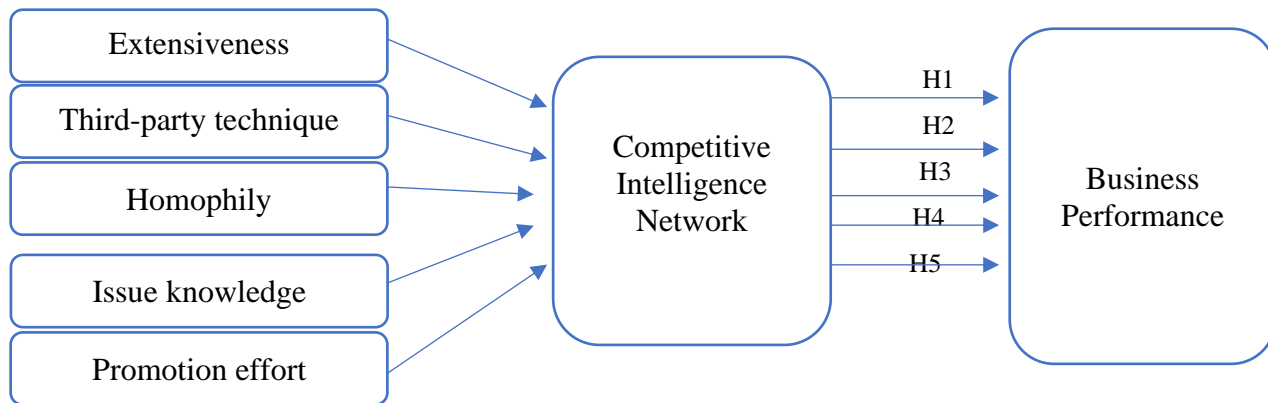


Fig.1: Conceptual Framework

### Research Hypotheses:

- H1: Competitive intelligence mediates extensiveness' network and Business performance.
- H2: Competitive intelligence mediates third-party technique and Business performance.
- H3: Competitive intelligence mediates Homophily and Business performance.
- H4: Competitive intelligence mediates Issue knowledge and Business performance.
- H5: Competitive intelligence mediates promotion effort and Business performance.

## II. THEORETICAL BACKGROUND

Because of modernity, researchers and academics began to understand the importance of strategic intelligence, as well as a number of definitions offered by writers and researchers who rushed to this form of intelligence, as well as diverse views of writers, scholars, and experts on the essence of strategic intelligence (Anwar, 2016). According to a comparative analysis of its dimensions and the various aspects that were based on, strategic intelligence is a job that deals with the business environment and demand, corporate identity and get sources, environmental variables, and social and technological forecasting, in order to achieve lasting and effective, gain expertise, and mental wisdom (Anwar, 2017). It also deftly characterizes leaders with a promising future (prospective, reflection, organization, collaboration, and motivational ability). Because of the structure and process, they employ articles that result in good business intellectual resolutions (Abdullah et al. 2017). Strategic intelligence, according to Yun et al. (2020), is the informational process by which an organization listens to the situation in order to determine the steps and activities required to achieve its goals. Citing (Anwar & Balcioglu, 2016), which intelligently describes the characteristics of leaders (prospective, systematic thinking, vision, partnership, ability to motivate employees). The versatility of this type of intelligence drew a lot of attention to this theme (adopted by a variety of countries and government institutions, as well as public and private

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importance of this mode of intelligence and featured many metrics on the evolution of this intelligence, several institutions in Europe and North America began to create strategic intelligence units within organizations to provide insight to policymakers and academic training programmes on smart style intelligence (Caseiro & Coelho, 2019). Many businesses are also developing strategic intelligence, which is generated by a group of experts who provide basic advice that serves as the basis for senior management decisions on topics such as Chairperson integration with other organizations and new product development (Ali, 2020). The decision-making process is difficult in circumstances where markets are experiencing substantial development in various ways. There are new products and other withdrawal and emerging products, as well as an increase in the number of sellers or suppliers, and other factors that affect the decision in terms of products. This is a complex description of time marketing decisions since they are more complicated than any other decision taken by the Administration, and the complexity of this return to a sentence of explanations is largely dependent on the presence of variables (Naeini et al. 2019).

The difficulty in estimating relationships between various variables that are susceptible to shifting and switching over different time periods is usually limited to the dispersion of different sources of data and expertise, which often contain a high degree of risk and information for decision making (Anwar & Qadir, 2017). External variables can be forecasted even if the magnitude levels are high, since most categories in a single project cannot be expected. Finance Department cannot complete budget and production without expected revenue numbers, production table, or even making decisions unless marketing department sales figures are given (Anwar & Climis, 2017). There is a fact that must be understood, and that all administrative activities per initiative that are responsible for adhering to reduce Melisma, or marketing process, are responsible for the reduction and access setup bilaterally. Perhaps the problem with marketing is that decisions are seldom taken without the involvement of others (Saddhono et al. 2019). The information about this customer, in particular, Dodd is a marketing decision maker on the one hand, and marketing decision makers are recognizing this on the other. Another issue is that obtaining the necessary data and information is neither feasible nor convenient, particularly if it comes at a high cost in terms of both time and money. The collection of appropriate data and content information is important so that the outcome benefits the majority of parties, rather than teaser decisions about the consumer and how to satisfy his wants and wishes, though the decision would take antitrust regulators, stock and bond holders, and other considerations into account (Espinet & Alsina, 2017). Many multifaceted concepts are clear as a result of the various entrances to discuss the strategic decision by the book

Department and researchers agreeing with many authors, like (Fanbing, 2017). Using market portals and the strategic judgment theory, also known as strategic decisions, as such decisions that dealt with its scale, complexity, and multidimensional nature. A selection of strategic alternatives that represents the best way to achieve the organization's objectives is won by fateful decisions involving areas related to growth and organization creation (Anwar & Louis, 2017). Strategic decisions, according to Anwar & Shukur (2015), are those that take into account internal and external problems and opportunities in order to promote long-term growth, which means strategic decisions that have a broad impact on the organization (Ali & Anwar, 2021 ). The strategic decision affects all aspects of the organization, not just one, and it has a long-term rather than a short-term effect. It also reflects the President's commitment to achieve the organization's main goals (Zhiyin & Jiakun, 2017). And when it comes to strategic decisions that affect the organization's future in depth by ensuring those capacities to respond to environmental requirements, (Kori et al. 2020) reacts in an understandable manner with (Mintzberg). Either (Drucker) explains the strategic decision that the Administration should make in order to achieve the Organization's goals in a competitive world where other people's activities are a factor (Abdullah & Anwar, 2021). Strategic decisions, as Itani et al. (2017) point out, are rare special resolutions that require long-term liabilities and long responsibilities, as well as a high degree of importance, so any error may expose the Organization to a variety of risks. While he sees (Bheekhar, 2020) a strategic decision situation emerging between the strengths and vulnerabilities of the Organization's internal and external risks prospects, he sees (Tarek et al. 2019) a strategic decision situation emerging between the strengths and vulnerabilities of the Organization's internal and external risks prospects. A resolution dealing with long-term variables related to the Organization's performance, or the major axial impact in preserving the effectiveness of current and represents a particular form of administrative decision taken in the face of uncertainty, according to Prabhu et al. (2020). And discovering (Anwar & Surarchith, 2015) that strategic decisions include researching complex problems that require research, are relatively stable, and deal with the Organization's priorities, as their importance and priority vary by administrative levels. Supreme strategic decisions, as well as the emotionally exhausting and challenging use of analysts and consultants, as well as the involvement of all parties involved in the problem to ensure sound decisions and market players And understood (Zhao et al. 2019) strategic decisions as those that characterize the Organization and direction of the General Foundation biography in terms of the expected and unexpected factors that emerge in the world, and in the end form the Organization's actual objectives, and help draw the

map, from which the Organization of function, and to exercise (López-Robles et al. 2020). As shown in the following chronological list of strategic marketing concepts, many of the meanings offered by writers and scholars on the subject of business performance were personal views on both the nature study and his approach to his topic. In the present period, extraordinary decisions are made with a high degree of importance in terms of future periods, which are based on the organization's intent by understanding how decision-making processes work, as well as creative abilities to convince internal and external environment changes (Shaitura et al. 2018). Also, (Zhiyin & Jiakun, 2017), because decisions made in the face of danger and a lack of knowledge are often erroneous, because they are made with inadequate information, and also because the law is uncertain in the future, such decisions require distinct capabilities and are more likely to be made with incomplete information. In the light of a larger picture of the company's prospects.

Decisions about the entity's management and future, as well as its climate, whether this sort of comparatively stable long-term, significant commitments or funds for deployment, and making such decisions at the top of the corporate pyramid (Ali & Anwar, 2021 ). Those decisions are about Parallels, while others are about the Organization's long-term future (Anwar & Louis, 2017). Decisions on the Organization's targets and strategies for achieving them, as well as predicting and tracking external developments, searching for ways to improve performance, and determining the resources needed to achieve objectives, as well as resource allocation and usage regulations and top management knowledge (Anwar & Qadir, 2017). Acquisitions and mergers, joint ventures and strategic alliances, and locating a new financing and reorganization location, among other items, all have an effect on the Company and the outcomes of these decisions. The organization's senior management, headed by the Executive Director or Manager of the company, makes critical and strategic decisions (Anwar, 2017). Decisions on the key options for enterprise growth objectives and orientations on the form of output or operation to which you want enterprise access take longer and require higher operating standards than previous resolutions (Espinete & Alsina, 2017). Decisions about the organization's integration, complexity, strategic role, and products and services provided (Anwar & Climis, 2017) are examples of decisions that form the organization's trajectory and have a large impact on the organizational unit. Important actions that have shaped the organization's long-term profile and defined the organization's long-term path (Anwar, 2016). Special resolutions often include long-term commitments and acquisitions, but any error that could expose the Organization to several threats should be avoided (Hameed & Anwar, 2018). Decisions made now with a high degree of urgency, in terms of their effect on the Bank in the

future stages, and focused on achieving the Bank's goal by learning how to streamline the decision-making process during which, and the professional advocate for briefing the internal environment variables (Ali, 2020). If this industry requires mental flexibility and own creative skills to identify the greatest percentage of variables influencing the manufacturing process as a result of unexpected threats, and potentially influential environmental opportunities arise in the future, and the results of these decisions have long-term success for the Organization (Anwar & Balcioglu, 2016). Non-programmed decisions necessitate long-term goals and plans, as well as dealing with emerging problems that demand hard and strategic thinking from senior management (Caseiro & Coelho, 2019). The Organization's true goals are decisions that determine the organization and direction of the General Foundation course in light of expected and uncertain factors in the world. These choices aid in the creation of a map, the distribution of resources, and the assessment of the Organization's viability (Abdullah et al. 2017). The organization's long-term objectives, as determined by a long-range strategy and a medium-range plan (Anwar, 2017). Before the onset of crises, non-traditional decisions involving several dimensions and planning issues of great complexity and depth, which are impossible to address with an instant decision, are made to determine how to respond to these problems (Anwar & Balcioglu, 2016). Decisions that consider opportunities, external threats, and internal capital in order to enhance the Organization's long-term success so that it has a broad impact and lasts too long (Hameed & Anwar, 2018). The resolution of value is based on foreseeing and anticipating the Organization's future and projecting their needs to enable both data and administrative, scompetitive intelligence Network ntific, and technical capacities, and it necessitates an effcompetitive intelligence Network nt professional and managerial leadership that is well aware of what will work and perspective in the future and decided with all factors surrounding it. To assist the company in adjusting to the external environment through analysis and notification, in order to achieve a wide range of development and desired outcomes (Anwar & Ghafoor, 2017). Senior management allocates resources to adapt to the organization's environment and competing agendas in order to ensure the organization's long-term survival (Demir, et al. 2020). (Ali, 2021) Represents the organization's fundamental direction and makes job decisions based on methodology and simulation of trends and predicted external and internal dynamics. The organization's policy option, which determines the long-term pattern because it deals with non-traditional formulas and potential employment, is an example of higher-level strategic choices (Othman & Abdullah, 2016). The decision of great importance based on predictability and Orientalism to the Organization's future and predicting their requirements to

unlock all the data and administrative, competitive intelligence Network ntific, and technological tools, and requires an efficompetitive intelligence Network nt professional and managerial leadership is fully aware of what will function and intuition in the future and measured for all variables surrounding it, and requires an efficompetitive intelligence Network nt professional and managerial leadership is fully aware of what will function and intuition in the future and measured for all variables surrounding it, and requires an efficompetitive intelligence Network nt professional and managerial leadership is fully aware of what will function and intuition in To assist the company in adjusting to the external environment through analysis and notification, in order to achieve a wide range of development and desired outcomes (Anwar & Shukur, 2015). Strategic decisions are (special decisions taken by senior management to achieve long-term sustainability and built on the basis of foreseeing and vision for the Organization's future leaders and by forecasting, visualizing, and monitoring global trends in order to capture opportunities and reduce the consequences of risks, according to the marketing analyst (Anwar & Qadir, 2017).

### III. METHODOLOGY

The research was conducted in Erbil's small and medium enterprises. The research looked at the perspective of competitive intelligence Network in the SMEs, specifically in private hospitals. To quantify SMEs' Business performance, the researchers used five competitive intelligence Network metrics, such as extensiveness network, Third-party technique, and Business performance, Homophily, degree of change, and promotion effort. Furthermore, the researcher used competitive intelligence as a mediator for all five independent variables to assess business performance in the SMEs. To find a competitive intelligence Network perspective in the SMEs field, the researchers used a quantitative analysis approach. A total of 130 administrative staff members from private hospitals were given the questionnaire at random. The participants in this study were 112 people from various private hospitals in Iraq's Kurdistan province. The questionnaire contained 59 things ranging from 1=Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, and 5= Strongly Agree, all of which were measured using a five-point Likert scale ranging from 1=Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, and 5= Strongly Agree.

### IV. ANALYSIS AND RESULTS

Table 1- KMO and Bartlett Sphericity Test of Self-rating Items

Factors	N of items	n	KMO	Bartlett test	
				Chi-Square	Sig
extensiveness network	10	124	.772	1871.3	.000
Third-party technique	9	124			
Homophily	11	124			
Issue knowledge	10	124			
Promotion effort	9	124			
Competitive Intelligence Embeddedness	11	124			
Business performance	10	124			

As we can see in table (1), the result of KMO for all five independent variables (extensiveness network, duration of the change, change assessment, degree of change, and Issue knowledge), and Business performance as dependent variable also competitive intelligence Network as mediator

factor; is .751 which is higher than .001 this indicates that the sample size used for the current study was more than adequate. Furthermore, the result of Chi-Square is 2155.2 with the significant level .000.

Table 2: Reliability analysis

Factors	N of items	n	Cronbach's Alpha
extensiveness network	10	124	.791
Third-party technique	9	124	.737
Homophily	11	124	.721
Issue knowledge	10	124	.729
Promotion effort	9	124	.787
Competitive Intelligence Embeddedness	11	124	.776
Business performance	10	124	.755

As shown in table (2), the reliability analysis for 59 items was used to determine the impact of five independent variables (extensiveness network, Third-party technique, Homophily, degree of change, and Issue knowledge), as well as a dependent variable (Business performance) and a mediator factor (competitive intelligence Network ). 8 items for Extensiveness network, 9 items for Duration of Change, 8 items for Change Assessment, 8 items for Degree of Change, 9 items for Issue knowledge, 9 items for Firm Performance, and 8 items for Competitive intelligence Network were distributed among the 59 questions. The researchers used reliability analysis to determine the reliability of each factor, with the following results: In terms of extensiveness network, the Alpha was discovered to be. The Alpha for Duration of the Change was found to be 733 with a sample size of 112 for 8 questions, indicating that all 8 questions used to test Extensiveness network were accurate for the current analysis. The Alpha for Change Assessment was found to be 729 with a sample size of 112 for 9 questions, indicating that all 9

questions used to test Duration of Change were accurate for the current analysis. The Alpha for Issue Information was found to be 768 with a sample size of 112 for 8 questions, indicating that all 8 questions used to test Change Assessment were accurate for the current analysis. The Alpha for Promotion effort was found to be 791 with a sample size of 112 for 9 questions, indicating that all 9 questions used to test Issue information were accurate for the current analysis. The Alpha for Firm Performance was found to be 788 with a sample size of 112 for 9 questions, indicating that all 9 questions used to test Promotion effort were accurate for the current analysis. The Alpha for Firm Performance was found to be 739 with a sample size of 112 for 9 questions, indicating that all 9 questions used to measure Firm Performance were accurate for the current study. For Competitive intelligence Network , the Alpha was found to be 739 with a sample size of 112 for 8 questions, indicating that all 8 questions used to measure Competitive intelligence Network were reliable for the current study.

Table 3: Correlation Analysis

Correlations								
		Market	Competitor	Customer	Partner	Technical	Competitive Intelligence Network	BP
extensiveness network	Pearson Correlation	1						
	Sig. (2-tailed)							
	N	124						
Third-party technique	Pearson Correlation	.601**	1					
	Sig. (2-tailed)	.002						
	N	124	124					

Homophily	Pearson Correlation	.547**	.591**	1				
	Sig. (2-tailed)	.000	.000					
	N	124	124	124				
Issue knowledge	Pearson Correlation	.573**	.609**	.618**	1			
	Sig. (2-tailed)	.000	.001	.000				
	N	124	124	124	124			
Promotion effort	Pearson Correlation	.587**	.512**	.493**	.482**	1		
	Sig. (2-tailed)	.000	.000	.000	.000			
	N	124	124	124	124	124		
Competitive Intelligence Embeddedness	Pearson Correlation	.631**	.667**	.597**	.614**	.632**	1	
	Sig. (2-tailed)	.000	.000	.000	.000	.000		
	N	124	124	124	124	124	124	
Business performance	Pearson Correlation	.637**	.648**	.536**	.691*	.644**	.663**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000		
	N	124	124	124	124	124	124	124
**, Correlation is significant at the 0.01 level (2-tailed).								

The association analysis between extensiveness network, length of the change, Homophily, degree of change, and Issue knowledge) and Business performance as dependent variables, as well as competitive intelligence Network as a mediator factor, can be seen in table (3). The value of Pearson correlation ( $r=.599^{**}$ ,  $p0.01$ ) between extensiveness network and business performance was discovered. The Pearson correlation value ( $r=.602^{**}$ ,  $p0.01$ ) between the length of the transition and Business performance suggested that there is a positive and clear correlation between extensiveness network and Business performance. The significance of Pearson correlation ( $r=.617^{**}$ ,  $p0.01$ ) between Homophily and

Business performance suggested that there is a positive and clear correlation between length of the change and Business performance. The importance of Pearson correlation ( $r=.697^{**}$ ,  $p0.01$ ) between Issue awareness and Business performance suggested that there is a positive and clear correlation between Homophily and Business performance. The importance of Pearson correlation ( $r=.501^{**}$ ,  $p0.01$ ) between promotion effort and Business performance suggested that there is a positive and clear correlation between Issue awareness and Business performance. This showed that promotion initiative and business performance have a constructive and close relationship.



## Testing Research Hypotheses

H1: Competitive intelligence mediates extensiveness' network and Business performance.

Table 4-Hierarchal Multiple Regression

Coeffcompetitive intelligence Network nts						
Model		Unstandardized Coeffcompetitive intelligence Network nts		Standardized Coeffcompetitive intelligence Network nts	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.007	.121		3.528	.000
	extensiveness network	.602	.027	.606	2.641	.000
2	(Constant)	1.114	.123		2.251	.000
	extensiveness network	.611	.041	.617	1.258	.001
	Competitive Intelligence Network	.609	.025	.614	3.524	.000
a. Dependent Variable: Business performance						

A hierarchal multiple regression analysis was used to investigate the first research hypothesis, which claimed that competitive intelligence mediates marketing intelligence and business performance (Table 4). The value of B =.602, the value of Beta =.606, and the P-value =.000 for model (1), the direct relationship between marketing intelligence and business performance, showed that there is a strong and optimistic relationship between marketing intelligence and business performance. Model (2), which used multiple regression analysis to discover both marketing intelligence as an independent factor and competitive intelligence

as a mediator factor with business performance as a dependent factor, revealed that the value of B =.611, the value of Beta =.617 with P-value.001 as an indirect relationship between marketing intelligence and business performance. The results showed that marketing intelligence and business performance have a positive and significant direct and indirect relationship, and that competitive intelligence plays a positive and significant mediating function between marketing intelligence and business performance.

Table 5: Sobel Test

Input:		Test statistic:	Std. Error:	p-value:
a	.611	Sobel test: 12.71231682	0.02927075	0.000
b	.609	Aroian test: 12.70452973	0.02928869	0.000
s <sub>a</sub>	.041	Goodman test: 12.72011826	0.02925279	0.000
s <sub>b</sub>	.025	Reset all	Calculate	

P-value is significant at level 0.005

Table (5), illustrates the findings of Sobel test to find the mediation analysis, the result demonstrates the direct relationship between extensiveness' network and Business performance, P-value =.000 this indicated that there is a significant and positive direct relationship between extensiveness' network and Business performance. Furthermore, P-value is .000 as indirect relationship between extensiveness' network and Business performance. Moreover,

the results proved that there is a positive and significant direct and indirect relationship between extensiveness' network and Business performance, moreover competitive intelligence has a positive and significant mediating role between extensiveness' network and Business performance.

H2: Competitive intelligence mediates third-party technique and Business performance.

Table 6: Hierarchal Multiple Regression

Coefficients of Competitive Intelligence Networks						
Model		Unstandardized Coefficients of Competitive Intelligence Networks		Standardized Coefficient of Competitive Intelligence Networks	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.921	.141		4.252	.000
	Third-party technique	.671	.043	.679	2.521	.000
2	(Constant)	1.321	.114		2.317	.000
	Third-party technique	.677	.072	.681	1.339	.000
	Competitive Intelligence Network	.639	.031	.643	2.741	.000
a. Dependent Variable: Business performance						

Table (6), demonstrates a hierarchical multiple regression analysis to investigate second research hypothesis which stated that competitive intelligence mediates third-party technique and Business performance. Concerning model (1) the direct relationship between third-party technique and Business performance, the value of B = .671, the value of Beta = .679 with P-value = .000 this indicated that there is a significant and positive relationship between third-party technique and Business performance. As for model (2) which applied multiple regression analysis to find both third-party technique as independent factor and Competitive intelligence as a mediator factor with Business performance as dependent

factor, the findings showed that the value of B = .677, the value of Beta = .681 with P-value .001 as indirect relationship between third-party technique and Business performance, on the other hand the value of B = .639, the value of Beta = .643 with P-value .000 as mediation between Competitive intelligence and Business performance. The findings proved that there is a positive and significant direct and indirect relationship between third-party technique and Business performance, moreover Competitive intelligence has a positive and significant mediating role between third-party technique and Business performance.

Table 7: Sobel Test

Input:		Test statistic:	Std. Error:	p-value:
a	.677	Sobel test: 8.55476351	0.05056867	0.000
b	.639	Aroian test: 8.54644263	0.0506179	0.001
s <sub>a</sub>	.072	Goodman test: 8.56310874	0.05051939	0.002
s <sub>b</sub>	.031	Reset all	Calculate	

P-value is significant at level 0.005

Table (7), illustrates the findings of Sobel test to find the mediation analysis, the result demonstrates the direct relationship between third-party technique and Business performance, P-value = .000 this indicated that there is a significant and positive direct relationship between third-party technique and Business performance. Furthermore, P-value is

.001 as indirect relationship between third-party technique and Business performance. Moreover, the results proved that there is a positive and significant direct and indirect relationship between third-party technique and Business performance, moreover Competitive intelligence has a positive and

significant mediating role between third-party technique and Business performance.

H3: Competitive intelligence mediates Homophily and Business performance.

Table 8: Hierarchal Multiple Regression

Coefficients of Competitive Intelligence Network						
Model		Unstandardized Coefficients of Competitive Intelligence Network		Standardized Coefficients of Competitive Intelligence Network	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.714	.274		1.251	.000
	Homophily	.592	.073	.597	2.599	.000
2	(Constant)	1.441	.127		2.993	.000
	Homophily	.528	.092	.531	1.7125	.000
	Competitive intelligence network	.607	.052	.611	1.528	.000
a. Dependent Variable: Business performance						

Table (8), demonstrates a hierarchal multiple regression analysis to investigate third research hypothesis which stated that Competitive intelligence mediates change assessment and Business performance. Concerning model (1) the direct relationship between change assessment and Business performance, the value of B = .611, the value of Beta = .617 with P-value = .000 this indicated that there is a significant and positive relationship between change assessment and Business performance. As for model (2) which applied multiple regression analysis to find both change assessment as independent factor and Competitive intelligence as a mediator

factor with Business performance as dependent factor, the findings showed that the value of B = .622, the value of Beta = .629 with P-value .001 as indirect relationship between change assessment and Business performance, on the other hand the value of B = .633, the value of Beta = .639 with P-value .000 as mediation between Competitive intelligence and Business performance. The findings proved that there is a positive and significant direct and indirect relationship between change assessment and Business performance, moreover Competitive intelligence has a positive and significant mediating role between change assessment and Business performance.

Table 9: Sobel Test

Input:		Test statistic:		Std. Error:	p-value:
a	.528	Sobel test:	5.15031023	0.06222848	0.001
b	.607	Aroian test:	5.13515762	0.06241211	0.000
s <sub>a</sub>	.092	Goodman test:	5.16559777	0.06204432	0.002
s <sub>b</sub>	.052	Reset all	Calculate		

P-value is significant at level 0.005

Table (9), illustrates the findings of Sobel test to find the mediation analysis, the result demonstrates the direct relationship between change assessment and Business performance, P-value = .000 this indicated that there is a

significant and positive direct relationship between change assessment and Business performance. Furthermore, P-value is .000 as indirect relationship between change assessment and Business performance. Moreover, the results proved that there

is a positive and significant direct and indirect relationship between change assessment and Business performance, moreover Competitive intelligence has a positive and significant mediating role between change assessment and Business performance.

H4: Competitive intelligence mediates Issue knowledge and Business performance.

Table 10: Hierarchal Multiple Regression

Coeffcompetitive intelligence Network nts						
Model		Unstandardized Coeffcompetitive intelligence Network nts		Standardized Coeffcompetitive intelligence Network nts	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.663	.322		1.881	.000
	Issue knowledge	.588	.019	.592	1.775	.000
2	(Constant)	1.524	.214		1.882	.000
	Issue knowledge	.591	.046	.595	1.638	.000
	Competitive Intelligence Network	.644	.077	.649	1.523	.000
a. Dependent Variable: Business performance						

Table (10), demonstrates a hierarchal multiple regression analysis to investigate fourth research hypothesis which stated that competitive intelligence mediates Issue knowledge and Business performance. Concerning model (1) the direct relationship between Issue knowledge and Business performance, the value of B = .588, the value of Beta = .592 with P-value =.000 this indicated that there is a significant and positive relationship between Issue knowledge and Business performance. As for model (2) which applied multiple regression analysis to find both Issue knowledge as independent factor and Competitive intelligence as a mediator

factor with Business performance as dependent factor, the findings showed that the value of B =.591, the value of Beta = .595 with P-value .001 as indirect relationship between Issue knowledge and Business performance, on the other hand the value of B =.644, the value of Beta = .649 with P-value .000 as mediation between Competitive intelligence and Business performance. The findings proved that there is a positive and significant direct and indirect relationship between Issue knowledge and Business performance, moreover Competitive intelligence has a positive and significant mediating role between Issue knowledge and Business performance.

Table 11: Sobel Test

Input:		Test statistic:	Std. Error:	p-value:
a	.591	Sobel test: 7.00930741	0.0542998	0.002
b	.644	Aroian test: 6.9944425	0.0544152	0.003
s <sub>a</sub>	.046	Goodman test: 7.02426751	0.05418416	0.002
s <sub>b</sub>	.077	Reset all	Calculate	

P-value is significant at level 0.005

Table (11), illustrates the findings of Sobel test to find the mediation analysis, the result demonstrates the direct relationship between Issue knowledge and Business performance, P-value =.002 this indicated that there is a significant and positive direct relationship between Issue knowledge and Business performance. Furthermore, P-value is .003 as indirect relationship between Issue knowledge and Business performance. Moreover, the results proved that there

is a positive and significant direct and indirect relationship between Issue knowledge and Business performance, moreover Competitive intelligence has a positive and significant mediating role between Issue knowledge and Business performance.

H5: Competitive intelligence mediates promotion effort and Business performance.

Table 12: Hierarchal Multiple Regression

Coeffcompetitive intelligence Network nts						
Model		Unstandardized Coeffcompetitive intelligence Network nts		Standardized Coeffcompetitive intelligence Network nts	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.711	.3111		7.885	.000
	Promotion effort	.633	.082	.637	1.336	.000
2	(Constant)	1.663	.231		1.699	.000
	Promotion effort	.691	.022	.695	1.661	.000
	COMPETITIVE INTELLIGENC E NETWORK	.642	.091	.647	1.339	.000
a. Dependent Variable: Business performance						

Table (12), demonstrates a hierarchal multiple regression analysis to investigate fifth research hypothesis which stated that Competitive intelligence mediates promotion effort and Business performance. Concerning model (1) the direct relationship between Issue knowledges and Business performance, the value of B = .633, the value of Beta = .637 with P-value =.000 this indicated that there is a significant and positive relationship between promotion effort and Business performance. As for model (2) which applied multiple regression analysis to find both promotion effort as independent factor and Competitive intelligence as a mediator factor with Business performance as dependent factor, the

findings showed that the value of B =.691, the value of Beta = .695 with P-value .001 as indirect relationship between promotion effort and Business performance, on the other hand the value of B =.642, the value of Beta = .647 with P-value .000 as mediation between Competitive intelligence and Business performance. The findings proved that there is a positive and significant direct and indirect relationship between promotion effort and Business performance, moreover competitive intelligence has a positive and significant mediating role between promotion effort and business performance.

Table 13: Sobel Test

Input:		Test statistic:	Std. Error:	p-value:
a	.691	Sobel test:	6.88344068	0.06444771
b	.642	Aroian test:	6.88012193	0.0644788
s <sub>a</sub>	.022	Goodman test:	6.88676424	0.06441661
s <sub>b</sub>	.091	Reset all	Calculate	

P-value is significant at level 0.005



Table (13), illustrates the findings of Sobel test to find the mediation analysis, the result demonstrates the direct relationship between promotion effort and business performance,  $P\text{-value} = .000$  this indicated that there is a significant and positive direct relationship between promotion effort and Business performance. Furthermore,  $P\text{-value}$  is .002 as indirect relationship between promotion effort and Business performance. Moreover, the results proved that there is a positive and significant direct and indirect relationship between promotion effort and business performance, moreover competitive intelligence has a positive and significant mediating role between promotion effort and Business performance.

## V. CONCLUSIONS

The competitive intelligence diagnosis and clarification of the outcomes, according to a high-level view of respondents, have an effect on marketing strategy decisions in Erbil's five-star small and medium enterprises. The degree attained by looking ahead and seeing the highest level, which, in the long run, provides potential marketing strategy systems and diagnoses additional opportunities before other small and medium businesses would catch up, seemed to be too large in the results. These close findings support the presence of a high stage. It is possible to comprehend effective small and medium company approaches in terms of opportunity diagnosis. The descriptive research showed a strong willingness to persuade employees of small and medium-sized businesses to believe in future vision and the ability to predict the future, which aids my ability to make sound business decisions. This finding supports a high level of foresight, insight, and strategy in small and medium businesses. According to the study, higher-level thought methodology was achieved, as well as systems that react to small and medium business management's eagerness to devote time to gather information from various sources. The findings of the investigation found that small and medium-sized business owners set aside time to collect data from various sources. The findings revealed a high degree of potential foresight. Small and medium businesses pursue marketing knowledge for strategic decisions, as well as the implementation of concrete methods in small and medium business voluntary community quota requirement material, making marketing strategy decisions easier to absorb and use. The skill manager will look at the patterns and factors for high-level performance in small and medium businesses using the high-level research findings. The findings showed a high level of motivation, with this metric indicating a willingness to pay workers to carry out small and medium firm visions and perceptions, as well as a higher level of motivation in other fields. As a business intelligence component, the findings revealed a high degree of innovation, indicating a willingness to provide creative

solutions to small and medium-sized businesses' marketing issues, as well as a never-ending quest for new ways to offer small and medium-sized businesses' services. The marketing campaign choices available to small and medium-sized company management, as well as forecasting the future and providing service to small and medium-sized businesses, yielded high-level findings.

To investigate the role of competitive intelligence in determining market performance at small and medium businesses in Iraq's Kurdistan region, the researchers used hierarchical multiple regression and the Sobel test. However, the researchers measured the direct impact on market efficiency at small and medium businesses using five competitive intelligence dimensions (extensiveness network, third-party strategy, homophily, issue awareness, and promotion effort). Furthermore, the researchers used competitive intelligence as a mediator to assess its impact on business success, allowing the study to explore the indirect role of competitive intelligence.

As for the first research hypothesis, the results show a direct relationship between extensiveness network and business performance, with a  $P\text{-value}$  of .000 indicating a substantial and optimistic direct relationship between extensiveness network and business performance. Furthermore, the indirect relationship between extensiveness network and business success has a  $P\text{-value}$  of .000. Furthermore, the findings revealed a positive and significant direct and indirect relationship between extensiveness network and business performance, as well as a positive and significant mediating function for competitive intelligence between extensiveness network and business performance. In terms of the second research hypothesis, the results show a direct link between third-party technique and business performance, with a  $P\text{-value}$  of .000 indicating that there is an important and optimistic link between third-party technique and business performance. Furthermore, the indirect relationship between third-party methodology and business results has a  $P\text{-value}$  of .001. Furthermore, the findings revealed that third-party technique and business performance have a positive and meaningful direct and indirect relationship. Competitive intelligence plays a constructive and significant role in mediating the relationship between third-party technology and business success. In terms of the third research hypothesis, the results show a direct link between change assessment and business performance, with a  $P\text{-value}$  of .000 indicating that there is an important and optimistic link between change assessment and business performance. Furthermore, the indirect relationship between change appraisal and business results has a  $P\text{-value}$  of .000. Furthermore, the findings revealed that change assessment and business performance have a positive and meaningful direct and indirect relationship. Between Homophily and business success,

competitive intelligence plays a constructive and important mediating role. In terms of the fourth research hypothesis, the results show a direct relationship between Issue knowledge and Business performance, with a P-value of.002 indicating a strong and optimistic direct relationship between Issue knowledge and Business performance. Furthermore, the indirect relationship between Issue information and Business success has a P-value of.003. Furthermore, the findings revealed a positive and significant direct and indirect relationship between Issue awareness and Business performance, as well as a positive and significant mediating function for Competitive intelligence between Issue knowledge and Business performance. The outcome of the fifth research hypothesis shows a direct relationship between promotion effort and business performance, with a P-value of.000 indicating an important and optimistic direct relationship between promotion effort and business performance. Furthermore, the indirect relationship between promotion effort and business success has a P-value of.002. Furthermore, the findings revealed a positive and significant direct and indirect relationship between promotion effort and business performance, as well as a positive and significant mediating function for competitive intelligence between promotion effort and business performance.

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# A study of knowledge management alignment with production management: A study of carpet manufacture in Kurdistan region of Iraq

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**Abstract**— *The manufacturing sector has been profoundly impacted by advances in project management knowledge. As a result, it is critical to optimize service development processes in every project. The aim of this research was to increase cement manufacturing production by applying knowledge management concepts and Knowledge management as a mediator. The study was conducted at various cement manufacturing facilities in Iraq's Kurdistan province. To quantify production improvement in cement companies, the researchers examined four facets of knowledge management: Knowledge creation, Knowledge storage management, knowledge sharing, and Knowledge application, with Knowledge management serving as a mediator. To conduct the current analysis, the researchers used a quantitative research approach in the form of a survey. The questionnaire was randomly distributed to 140 administrative employees of various cement manufacturing companies in the Kurdistan region. The researchers did, however, collect 128 completed questionnaires. To assess developed research hypotheses, the study used hierarchical multiple regression analysis and the Sobel test. The findings indicated that all knowledge management elements (Knowledge creation, Knowledge storage development, knowledge sharing, and Knowledge application) had a clear and important positive relationship with increased production at carpet manufacturers in Iraq's Kurdistan region. Additionally, the findings indicated that all knowledge management concepts with a mediator (project management development program) had an indirect positive and important relationship with increased production at cement manufacturing facilities in Iraq's Kurdistan region.*

**Keywords**— *Knowledge management, Production Management, carpet manufacture, Improvement.*

## I. INTRODUCTION

Now that the business situation is becoming more competitive, companies that are able to execute projects that are on time and on budget are becoming highly sought after or valued as suppliers. The foundation of this project is established with a solid infrastructure. In addition, the ability to rapidly and nimbleness are crucial. management as a variety of cost, (Ode & Ayavoo, 2020) also, as the marketplaces expand, various factors such as complexity, adaptability, scalability, strategy, and trade-specific needs are required to be considered for better strategic value

management (Sousa & Rocha, 2019). In addition, research should be done on concerns and problems that exist, and issues that need to be fixed. These measures are required to outline the research issue to be investigated, aims to be met, and motive to perform the investigation are the research is of significance. underlying traditional projects and activities by collecting relevant academic articles, news, blogs, industry publications, as well as general-interest internet sites, professional publications, and books and government reports that present project management information (Andavar & Ali, 2020). Therefore, the thesis critically



examines financial and project management theories and poses their use in the setting of Iraqi provincial change (Raudeliūnienė et al. 2018). As a result, the method of procuring the goods must be streamlined to accomplish the aim of the project. often guides the prospective contractors on what exactly they must include in a request for proposal in order to succeed (Anwar, 2017). This allows bidders to be more competitive with other firms and include necessary requirements in the RFP (Razzaq et al. 2019). We look at the opportunity based on these requirements and ask each company to design a proposal for meeting those criteria and then compare them on whether they can both meet them. though the project is dealing with the Iraqi government (Ali, 2021), in the Kurdistan region is in ailing due to the large numbers of startups and young populations that lack years of service in government (Iqbal et al. 2019).

An excellent source has validated this suggestion to implement project management strategies by providing strategies on project implementation: this second source provides rationale behind OPM recommends using a project management method that is known as programs as "programs" to conduct and advice has been shown to be sound. Managing benefits is something that's increasingly important in today's business world (Anwar, 2016), but in most companies it's still a dark matter about whom is to hold accountable for those benefits remains unclear. The good news, according to Anwar and Shukur (2015), is that long-term benefits have failed to keep pace with expectations and may even have decreased since nearly a decade ago. In order to meet the goals that are not being met today, firms must embark on a more challenging effort of transformative change, and include stakeholders that are further along in the process. A transformational change can only be made within a framework program management. To begin, any business program sets out with a set of expectations and a vision (Dayan et al. 2017). These expectations measure the benefits that the business will obtain from the vision. The established processes, structures, and technologies, together with the target value proposition, create a "blueprint" of the future state of things. Business and personal ventures as well as public infrastructure projects and services are developed by the program leadership to develop and enable the new state (Abdullah et al. 2017). This new or updated software provides the capabilities in coordination with an expansion of current ones, supporting them in a way that makes their use easier and in the current operations (Anwar & Balcioglu, 2016). A transformation program will cause tangible benefits as well as increase the achievement of the overall vision to be reached (Santoro et al. 2018).

Program managers are ideally suited to better understand the interconnections of importance and programs for OPM improvement, to say nothing of aligning them with project

goals and stakeholder needs to excellence in any sort of program, an organisation and key is finding a partner with the appropriate power (Ali, 2021), where the programs believe in it, and a high levels of responsibility. the term "new organizational skills" here means capability is more than just something that exists, but also something that is used to explain as well as realized and then quantified as predicted outcomes and continual gain. The tangible and intangible benefits of a program objectives and goals should have in mind, in order to be profitable and meet or exceed the sponsor investment objectives (Abubakar et al. 2019). According to the classical model, a program manager is typically a central to the programs that they are managing. the issue with this model is that it attributes all the control and accountability to the same person or person/group rather than spreading them out equally among the various areas and departments Program-managed and projectized organizations should grant program manager and project manager the authority they oversee the maximum freedom to innovate and to enable full participation in change (Demir et al. 2020). While it is far more common to use a matrix for organizational management, the matrix is still present in many organizations. When the program manager is present, this tends to detract from the team's effectiveness in changing the company structure. In contrast to the program manager is a program typically follows a more conventional management pattern, responsible for developing, tracking, and controlling the overall lifecycle of the program. project management responsibilities in this model include designing the projects and facilitating the introduction of additional project functions that help programs to meet organizational needs (Martins et al. 2019). When it comes to delivering the capabilities as well as realizing the expected advantages, the improvement programs, the integrator is of key importance because he or she helps make the new system work processes develop and mature. this planning is generally speaking, prior to the pre-transition phase, post-transition, and transition; these tasks will include: (Anwar & Abd Zebari, 2015). In the above case, the program manager does not need to be an expert in project management. Instead, the controller is chosen from the outside of the business unit that will own and benefit from the capabilities for a period of time, but for a length of time that has an effect. Additionally, they are good sources for criteria for formulating and management change management as well as well as for engaging stakeholders and their communities. primarily of the program sponsor, program manager, and the integrator Involve subject matter experts as well as leaders in program leadership to ensure the advice and guidance offered in the program is correct A typical role for an OPM consultant will be assigned here is making recommendations about how to improve OPM

programs based on use of OPM evaluation tools (Gaviria-Marin et al. 2018). It is equally essential for the preparation and implementation of the program capabilities as for the roll-out of program benefits and value delivery. As a result, the manager of the program and the implementation team report to the sponsor in tandem. However, in reality, the program board is very efficient and gets the job done. It organizes the plan, ensures that a potential state capability actually exists, and strengthens the idea of the program's benefit, and is the representative of the business environment or market place (Anwar, 2017). Resources will be restricted, and the latest capabilities which face varying degrees of OPM-process adoption issues. This committee offers a vehicle for programs continuity, a capability for adaptation, and flexibility. It also permits them to concentrate on merit and allows for adaptation (Ferraris et al. 2019).

## II. LITERATURE REVIEW

### Knowledge management

The methodology described by KM applies to even the most basic functions of firms. There are the most commonly occurring business processes that can be implemented with KM. It was assumed that only the structure of work behavior had influence on all aspects of work, including their existence and importance, in the analysis conducted by (Ali, 2020). while analyzing how certain work characteristics such as innovation and employee development influence one another, Al-Emran et al. (2018, on the other, evaluated the relationship between creation of employee creativity and overall efficiency. Once functional and motivational characteristics were found to be the most important, the strengths were not listed in any way, but all of the qualities were still identified as related to the creative generation. Sustainable and competitive market needs regard for the needs in companies. Filippetto et al. (Hameed & Anwar, 2018) noted a rise in KM training on the importance of skills such as the aforementioned elements has for effective ecosystems for ongoing growth, green product development, led them to state for mentioning KP development as an important ecosystem element. To build, store, and use routines, KM as argued by (Anwar & Ghafoor, 2017), is vital for acquiring and retaining operational expertise. As a result, these KM methods raise issues around supply-chain capacity and productivity, distribution, as well as firm knowledge development, storage, dissemination, and application. However, progress has been important in some areas but it appears that numerous and overlapping variables are at play in others, this kind of matrix (Anwar, 2017) as (is referred to as heterogeneous and complicated in the findings provided by

(Barley et al. 2018). KM can be defined as using the tools of record management, recording, record capture, regulations, or recovered knowledge, which involves simply bringing all that an employee encounters to light and the ability to log, rate, code, and harvest, and share, with people at the workgroup level of facts, regulations, details, and learn, to reduce the accumulation of missed information. An understanding and application of KM has often enables and increases a level of physical movement; that is, it improves one's knowledge by means of it, develops it by adoption, and broadcasts it by implementation (Zaim et al. 2019). It is required that an infrastructure- and operations modelling technique is applied to a KM architecture to ensure continued success. Lee and Choi state that KM enablers are measures that can be used by businesses to drive higher levels of consistency of information usage (Anwar & Qadir, 2017). After KM, then firms must focus on shared understanding. Every company has its own specific expertise, but understanding this information within the firm is tough to accomplish. to the extent that it is difficult to overcome this obstacle, it will significantly restrict how companies increase their overall performance and their competitive advantages can be recognized, codified, and then built upon (Muthuveloo et al. 2017). The Phase method has proved to be a valuable at a corporate levels as well, thus we have determined that SKM should be characterized as a conglomerate of measures taken. broadening KM emerged during the early on a variety of applications in business, government, the 1990s and was when knowledge management first appeared in the sectors like health, science, administration, and policy, and public sectors, and information technology and library science (Shujahat et al. 2019). The educational, cognitive, science, scientific, scientific, industry, information, technological, and technological, and algorithmic, computer science, scientific, and rational (or management) theories and behavioral measures of success, philosophies, and approaches, in turn, advocate and use computer technology (Anwar & Louis, 2017). While the latter half of the 20th century saw the introduction of the concept of information management in the business world, the second two decades were devoted to understanding and demonstrating it. the goal of knowledge management was to increase the market's productivity, open the market to competition, and foster innovation in the globalization era (Arapaci, 2017). an approach to systematically seeks out, gathers, organizes, ferrets out, and intensifies and shines with its own data in order to better equip the organization with the workforce for various roles (Ali & Anwar, 2021 ). However, in addition to those functions, management believes that product and process innovation, executive decision-making, and organizational change and renewal must all be linked with

knowledge (Friedrich et al. 2020). Expand on." One of the more recent developments in the information studies and information management is knowledge management, which is currently considered to be an extremely influential area in both. It supports an organization in better decisions and on the problem by addressing the challenge more efficiently (Abdullah & Anwar, 2021). This is called knowledge management because it involves both the three functions: collecting, making, and using (which is the role of the curator), and spreading the word of what you've learned (producers), and iii) activities which go along with these functions help you find new information (including obtaining, pooling, and organization), organize it, and release it (which is also refers to administrators) your knowledge. It is impossible to speak of something as being 'superior' to something else: it can only be better at fulfilling its objective than what came before. Although we currently lack a theory of information management theories in the field of applied science (Cerchione & Esposito, 2017). Knowledge in companies (or organizations) is focused on the concepts of knowledge development and knowledge transfer. Knowledge Management includes procedures, IT techniques, structures, abilities, and efforts that often include preparation and long-making all of which are areas of knowledge (Ramjeawon & Rowley, 2017). Information management (the application of holistic perspectives to all aspects of product handling) is an interdisciplinary field that deals with all kinds of information. People, machines, and technological, logistical, and organizational aspects of KMMs (key management machines management systems) all count as KMMs (Antunes & Pinheiro, 2020). Various corporations in the business world have found it necessary to incorporate knowledge management into their competition in order to keep up. right-hand lead diopter A knowledge management systems use information and communication technology (often referred to as ICT) to help handle information by providing the required information at the right time (Anwar, 2017). Often referred to as Keyword Mining, that is when writers are looking for key words to gain new concepts, ideas, or ideas to find new key words (Ardito et al. 2019). The approaches to information management vary greatly, since they arise from various perspectives and different fields of study based on their own interpretations of what is to be learned. all M isn't expanding. Although the surrounding areas are still being developed, existing approaches are unclear and competing methods have not yet converged (Abbas & Sağsan, 2019).

Management of information systems and processes' extends beyond the traditional areas of managing personnel, to include assistance with staff training, arranging operations, and projects, and encouraging individuals to use the resources effectively. IOPs can be described as something

that deals with the expansion of information such as patents and guidelines and documents such as the industry-best practices and expertise as well as well as data in electronic records, such as past problems and approaches, and all that which is relevant to an issue that is being worked on and that is known by teams and an organization, including their approach to solving it. All stages of information acquisition, processing, production, storage, and use are a part of the KM cycle (Israilidis et al. 2019). The company uses its information management function to monitor these procedures, generating methodologies and design philosophies to do so, as well as bringing participants in on board. the goals of management are to ensure that an efficient and productive flow of knowledge, raise awareness, maximize the understanding of knowledge processes, and improve business decisions by getting a handle on information Although individuals can implement all of the KM processes, it's all about increasing the capacity of managers to enable individuals to participate in these goals. An example of a social mechanism is self-organizing societies: larger communities are geared toward facilitating communication, while smaller ones aim to unite people with like mindedness, and groups that exist to unite people are created to bring those of different skill sets together. Social processes are needed because knowledge tends to come from the individual minds, but can only be spread through social teams and networks (Venkitachalam & Willmott, 2017). Although many people believe, KM to be purely relies on a modern information and communications Knowledge creation, in reality it relies on a great deal on its employees and those individuals, the implementation of KM technology makes it significantly more human-intensive (Velásquez & Lara, 2021). When knowledge is thought of as an important, the organization's assets, it is perceived as being a product. To expand on this: In advance, it can be referred to as "Intelligence, which can be built from information, is at least to an even greater level of comprehension of situations, causal relationships, and underlying rules (whether explicit or not) and fundamental, as well as well as it is to gain a better understanding of rules or theories that under said circumstances" (Anwar, 2017). It's also an expansive in that it's application, it assists all companies in growing and networking, including exchanging data, as well as dealing with issues in culture, so you can think about communication and finding answers to questions you might have (Ali, 2021). With an increasing awareness of the importance of information, techniques and resources for keeping the organization's knowledge growing, there has been an increase in strategy demand for both. KM is the most visible and most efficient means of facilitating change, most likely to be used in this process. On top of that, the fact that software development is a rapid-

which demands even greater physical agility. Second, the supply of resources are constantly increasing but business demands are on them are rising, making it more difficult for tech companies to do so. Processes, methodologies, people, people, history, and the working environment for the software process are as important as the software is for the company. When companies rely on multiple levels of software in the process, there is a need to be more accurately identify, better manage, and more efficiently define the interests of consumers and markets, as well as well as to promote cooperation between software developers (Anwar, 2016). A individual has either tacit or explicit knowledge of something when they know or when it is directly perceptible to them. You don't consciously realize that you have Tacit awareness until you are already used to it. Once you are accustomed to something, you can find it hard to transfer or communicate it to others. Although conventional information is often can be encoded, distributed, explicit data is not only codified, but is often easily interpreted and understood in any given situation. This theory holds that information is a company's most valuable resource, and thus provides a foundational definitions of KM: an organization's most important assets are knowledge and resources. among other things, how effective an agency is at disseminating information is also depends on the employees' ability to disseminate it within the company and use it to its maximum benefit. In a nutshell, we get stuff done by either knowing the answer or knowing a source of information on which the answer is based. Knowledge-based management is about the total workforce applied to an attempt to clarify priorities and measures is key to KM. Rather than being solely about the access, the kind of knowledge an organization can keep, the purpose of information management is to guide the most significant strategic uses of that knowledge. It's about providing people with the information, ensuring that they have it, and making sure they know when they need it (Abdullah et al. 2017). A larger objective is ensuring that people have the correct information, where it's appropriate, at the appropriate time. One unfortunate fact about knowledge management is that is, however much effort you put into managing it, you can't get it anywhere near enough to control. what we can do and what the KM elements are all about is helping people become creative, and in the effort to expand their capabilities and make their own ideas and then inspire them to develop, spread the word about, use, and receive knowledge for the benefit of the business and its personnel and customers (Anwar & Balcioglu, 2016). When it comes to many business cultures, information management is a very relevant issue. While the term "knowledge management know-how" has a simple definitions, there are several viewpoints and applications, at least three of which

do not use this skill. but as the pace of market growth increases, the importance of a method of profitable as well as a path to competitiveness (Demir et al. 2020).

### III. PRODUCTION MANAGEMENT

Furthermore, Martins et al. (2019) asserts that unique project requirements should bring with them their own project specifications such as milestones, technology standards, and limits, and limitations. They also left the question of which of which parts are to be used open to the contractor open to interpretation, but none of these is mentioned because the team has a stipulation that it's ok for them to do. Other studies also confirm that (Anwar & Abd Zebari, 2015) state that project planning also requires giving attention to end results, as well as management controls, to define project authority, too. The tasks, deadlines, scope, and responsibilities are specified in the PMI's organizational description, by corporation, department, and financial scope, respectively (Gaviria-Marin et al. 2018). The project, on the other hand, has complied with the best to tackle these criteria; however, the challenge is the management limit. For example, the project's sponsor has only the prime minister as a direct connection, meaning. Because of this, the project's progress is delayed. According to Anwar, (2017), a project's poor performance may be attributed to leadership and/caused as an excuse to have lesser sponsor support. If the project spectrum is defined, the ideas will be applied to it. increasing [the reach of] horizons in his ambitions there are also a few minor inconsistencies and contradictions in theories There are no requirements in the project at all the time for the program. In this situation, another problem is the project's management body, which is the Iraqi administration, who are responsible for overall project control. It has been authorised for the prime minister to be responsible for all the operations in Iraq's Kurdistan Region. This has caused problems, as the prime minister is deeply involved in the current situation in Iraq's Kurdistan. The prime minister would therefore would not have time to manage the project, and no meeting with sponsors would be scheduled. PMI: 'to include all of the required activities and exclude any unnecessary activities' the following: PMI would say that Project Scope Control is described as 'to include all of the required activities, as well as zero of the wasteful ones' (Ferraris et al. 2019). While the most progress is gained by implementing a project by using a careful approach and staying true to the life cycle, according to (Ali, 2020), this methodology must also be adhered to to if one is to want to succeed. Magnus, (20302030), development plan the importance of effective scope management is paramount as work will be wasted, money will be spent, and time used inefficiently, and resources



used incorrectly, if scope is not adequately planned. Other variables, such as the number of activities and the people who work on a project, affect the scope control value of a lot. Project, on the other hand, has been burdened with oversight of the project's scope. Aspects of scope include but are not limited to certain procedures and steps. Therefore, the first phase of the project is to engage stakeholders in the aim of collecting requirements to write a project charter or development documents that they support. The method required project requirements to be gathered by means of conducting interviews was found to be unsatisfactory, so the project needed to move on to the next step. Finally, it is then based on these interviews, the project plan for the project is decided on. However, this research intends to capture important qualities in the best way possible. However, interviews are planned to be used in the study to gather important data, but there are many other techniques that are better suited to collecting it. Two ways of accomplishing multiple tasks or linking various groups of people together and having them complete a project as a single unit is generally not the most efficient way to organize them (Al-Emran et al. 2018). As a result, the project has more resources to tap into, other strategies such as collective creativity approaches are used to increase the number of requirements. Investment decisions are driven by finances; according to (Hameed & Anwar, 2018), they are strongly impacted by the study of financial elements that provide advice to leaders as to decide whether they are doable or not. Also, in accordance with (Anwar & Ghafoor, 2017), financial forecasting is important in determining the project's target to calculate the net present value (NPV) and internal rate of return (IRR) using cash flow numbers derived from a project (Anwar, 2016). To this extent, the financial analysis concludes there is a financial benefit to the government may miss out on because the initiative's main focus is community systems enhancement. Gardeabai et al. found that the second stage of their net present value calculation (i.e., a calculation that takes into account both the time value of money and the rate of return on money) yields the results. Finally, Infrastructure (Barley et al. 2018) calculates "net present value" (which means future money in the cash equivalent) as the amount of a given stream of cash inflows, the estimated in the money's actual value at the moment, and the value in the money at which they were stated at the stated moment of "now". "The Net Present Value (or NPV) approach deals with capital budgeting for complicated ventures by figuring out how much the revenue will be generated by cash flows (or how much it cost to put in the bank)" (Abdullah et al. 2017). Because of this, NPV investing involves stakeholders in the investment

decision-making process, it is a good for individuals to have a thorough understanding of investment choices.

When one looks at the net present value, the intrinsic rate of return is equal to zero, in addition, Anwar and Baloglu state, (2016) maintains that IRR serves as a mechanism for determining whether a project is on schedule or ahead of schedule. Increasing interest rates also affect the selection of investment opportunities. Project life cycle describes a sequence of projects that are directed toward the objective of fulfilling a number of management and control goals, and who or what is being involved, and is defined as part of, by the project, or projects are composed of the various elements that have been directed toward a set of goals of management and control and deployed in several contexts, as described by PMI (Zaim et al. 2019). In reference to the life cycle of a project, Anwar & Qadir, (2017) writes that the series of phases includes start-decisions, project evaluations, and conclusion (also referred to as a few places as process evaluations [start to end]). According to Anwar, the project's life cycle has many phases, which call for project stakeholders to establish project priorities and monitoring sources along the way; as a result, decisions must be made about project life cycle monitoring and achievement milestones.

#### IV. METHODOLOGY

The aim of this study was to increase carpet manufacturing productivity by combining knowledge management concepts with Knowledge management as a mediator. The researchers used four knowledge management aspects to assess production progress at cement businesses: first, Knowledge creation, second, human capital, third, knowledge sharing, and fourth, Knowledge application, with Knowledge management as a mediator. The researchers used a survey to assess the current study using a quantitative analysis approach. The questionnaire was given to 140 administrative employees from various carpet manufacturers in the Kurdistan region at random. The researchers did, however, manage to collect 128 completed questionnaires. All items in the questionnaire were graded on a five-point Likert scale, with 1 indicating Strongly Disagree, 2 indicating Disagree, 3 indicating Neutral, 4 indicating Agree, and 5 indicating Strongly Agree. Following the completion of data collection, all data was analyzed using SPSS to determine how to increase carpet manufacturing performance by applying knowledge management concepts and a project management development program as a mediator.



### Research Model

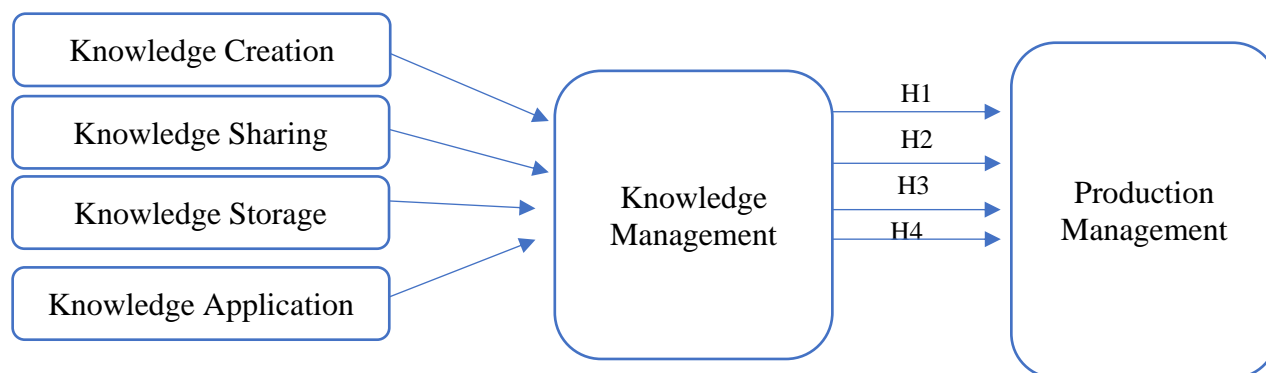


Fig.1: Research Model

### Research Hypotheses

H1: Knowledge management mediates Knowledge creation as knowledge management element to production management of carpet manufacture.

H2: Knowledge management mediates Knowledge storage as knowledge management element to production management of carpet manufacture.

H3: Knowledge management mediates knowledge sharing as knowledge management element to production management of carpet manufacture.

H4: Knowledge management mediates Knowledge application as knowledge management element to production management of carpet manufacture.

Table 1- KMO and Bartlett Sphericity Test of Self-rating Items

Factors	N of items	n	KMO	Bartlett test	
				Chi-Square	Sig
Knowledge creation	8	139	.731	2.009	.000
Knowledge storage	10	139			
Knowledge Sharing	12	139			
Knowledge application	9	139			

As we can see in table (1), the result of KMO for all independent variables (Knowledge creation as knowledge management element, Knowledge storage as knowledge management element, knowledge sharing as knowledge management element, and Knowledge application as knowledge management element), knowledge management

as mediator and production management of carpet manufacture as dependent variable  $r$ ; is .731 which is higher than .001 this indicates that the sample size used for the current study was more than adequate. Furthermore, the result of Chi-Square is 2.009 with the significant level .000.

Table 2: Reliability analysis

Variables	N of items	n	Cronbach's Alpha
Knowledge creation	8	139	.731
Knowledge storage	10	139	.735
Knowledge Sharing	12	139	.729
Knowledge application	9	139	.761

Knowledge management	10	139	.775
Production management	10	139	.791

As seen in table (2), the reliability analysis for 60 items used to measure the influence of all independent variables (Knowledge creation as knowledge management element, Knowledge storage as knowledge management element, knowledge sharing as knowledge management element, and Knowledge application as knowledge management element), knowledge management as mediator and production management of carpet manufacture as dependent variable. The above questions were distributed as follow; 8 items for Knowledge creation as knowledge management element, 10 items for Knowledge storage as knowledge management element, 12 items for knowledge sharing as knowledge management element, 9 items for Knowledge application as knowledge management element, 10 items for knowledge management as a mediator, and 10 items for production management at carpet manufacture as a dependent variable. The researchers applied reliability analysis to find out the reliability for each factor, the findings revealed as follow: as for Knowledge creation as knowledge management element was found the Alpha to be .731 with the sample size of 128 for 10 questions which indicated that all 10 questions used to measure Knowledge creation as knowledge management element were reliable for the current study, as for Knowledge storage as

knowledge management element was found the Alpha to be .735 with the sample size of 128 for 9 questions which indicated that all 9 questions used to measure Knowledge storage as knowledge management element were reliable for the current study, as for knowledge sharing as knowledge management element was found the Alpha to be .729 with the sample size of 128 for 11 questions which indicated that all 11 questions used to measure knowledge sharing as knowledge management element were reliable for the current study, as for Knowledge application as knowledge management element was found the Alpha to be .761 the sample size of 128 for 10 questions which indicated that all 10 questions used to measure Knowledge application as knowledge management element were reliable for the current study, as for knowledge management as a mediator was found the Alpha to be .775 the sample size of 128 for 10 questions which indicated that all 10 questions used to measure knowledge management as a mediator were reliable for the current study, and as for Production management as a dependent variable was found the Alpha to be .791 the sample size of 128 for 10 questions which indicated that all 10 questions used to measure Production management as a dependent variable were reliable for the current study.

Table 3: Correlation Analysis

Correlations							
		IT	HR	KS	OC	Production Management	EP
Knowledge creation	Pearson Correlation	1					
	Sig. (2-tailed)						
	N	139					
Knowledge storage	Pearson Correlation	.614**	1				
	Sig. (2-tailed)	.000					
	N	128	128				
Knowledge sharing	Pearson Correlation	.574**	.591**	1			
	Sig. (2-tailed)	.000	.000				
	N	128	128	128			
Knowledge application	Pearson Correlation	.619**	.614**	.614**	1		
	Sig. (2-tailed)	.000	.001	.000			

	N	128	128	128	128		
Knowledge management	Pearson Correlation	.654**	.544**	.591**	.622**	1	
	Sig. (2-tailed)	.000	.001	.000			
	N	128	128	128	128	128	
Production management	Pearson Correlation	.512**	.641**	.644**	.521**	.679**	1
	Sig. (2-tailed)	.000	.001	.000			
	N	128	128	128	128	128	128
**. Correlation is significant at the 0.01 level (2-tailed).							

As it can be seen in table (3), the correlation analysis among independent variables (Knowledge creation as knowledge management element, Knowledge storage as knowledge management element, knowledge sharing as knowledge management element, and Knowledge application as knowledge management element), knowledge management as mediator and production management of carpet manufacture as dependent variable. The finding revealed that the value of Pearson correlation ( $r = .512^{**}$ ,  $p < 0.01$ ), between Knowledge creation as knowledge management element this indicated that there is positive and strong correlation between Knowledge creation as knowledge management element and production management at carpet manufacture, the value of Pearson correlation ( $r = .641^{**}$ ,  $p < 0.01$ ), between Knowledge storage as knowledge management element this indicated that there is positive and strong correlation between Knowledge storage as knowledge management element and production management at carpet manufacture, the value of Pearson

correlation ( $r = .644^{**}$ ,  $p < 0.01$ ), between knowledge sharing as knowledge management element this indicated that there is positive and strong correlation between knowledge sharing as knowledge management element and production management at carpet manufacture, the value of Pearson correlation ( $r = .521^{**}$ ,  $p < 0.01$ ), between Knowledge application as knowledge management element this indicated that there is positive and strong correlation between knowledge sharing as knowledge management element and production management at carpet manufacture, and the value of Pearson correlation ( $r = .679^{**}$ ,  $p < 0.01$ ), between knowledge management as mediator this indicated that there is positive and strong correlation between knowledge management as mediator and production management at carpet manufacture.

H1: Knowledge management mediates Knowledge creation as knowledge management element to production management of carpet manufacture.

Table 4-Hierarchical Multiple Regression

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.005	.2021		2.326	.000
	Knowledge creation	.591	.029	.619	2.365	.000
2	(Constant)	1.235	.132		2.251	.000
	Knowledge creation	.619	.072	.629	1.3621	.000
	Production Management	.672	.025	.679	1.932	.000
a. Dependent Variable: Production management						

Table (4), demonstrates a hierarchal multiple regression analysis to investigate first research hypothesis which stated that Knowledge management mediates Knowledge creation as knowledge management element to production management of carpet manufacture. Concerning model (1) the direct relationship between Knowledge creation as knowledge management element and production management at carpet manufacture, the value of  $B = .591$ , the value of  $Beta = .619$  with  $P\text{-value} = .000$  this indicated that there is a significant and positive relationship between Knowledge creation as knowledge management element and production management at carpet manufacture and enhanced production at carpet manufacture. As for model (2) which applied multiple regression analysis to find both Knowledge creation as knowledge management element as independent factor and knowledge management as a mediator factor with enhanced production at carpet manufacture as dependent factor, the findings showed that

the value of  $B = .619$ , the value of  $Beta = .629$  with  $P\text{-value} = .001$  as indirect relationship between Knowledge creation as knowledge management element and enhanced production at carpet manufacture, on the other hand, the value of  $B = .672$ , the value of  $Beta = .679$  with  $P\text{-value} = .000$  as mediation between knowledge management and enhanced production at carpet manufacture. The findings proved that there is a positive and significant direct and indirect relationship between Knowledge creation as knowledge management element and enhanced production at carpet manufacture, moreover enhanced production at carpet manufacture has a positive and significant mediating role between Knowledge creation as knowledge management element and enhanced production at carpet manufacture.

H2: Knowledge management mediates Knowledge storage as knowledge management element to production management of carpet manufacture.

Table 5: Hierarchal Multiple Regression

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.112	.123		3.352	.000
	Knowledge storage	.519	.038	.544	3.251	.000
2	(Constant)	1.325	.121		2.369	.000
	Knowledge storage	.619	.015	.633	2.363	.000
	Production Management	.629	.031	.638	1.259	.000
a. Dependent Variable: Production management						

Table (5), demonstrates a hierarchal multiple regression analysis to investigate second research hypothesis which stated that Knowledge management mediates Knowledge storage as knowledge management element with enhanced production at carpet manufacture. Concerning model (1) the direct relationship between Knowledge storage as knowledge management element and enhanced production at carpet manufacture, the value of  $B = .519$ , the value of  $Beta = .544$  with  $P\text{-value} = .000$  this indicated that there is a significant and positive relationship between Knowledge storage as knowledge management element and enhanced production at carpet manufacture. As for model (2) which applied multiple regression analysis to find both Knowledge storage as knowledge management element as independent

factor and Knowledge management as a mediator factor with enhanced production at carpet manufacture as dependent factor, the findings showed that the value of  $B = .619$ , the value of  $Beta = .633$  with  $P\text{-value} = .001$  as indirect relationship between Knowledge storage as knowledge management element and enhanced production at carpet manufacture, on the other hand, the value of  $B = .629$ , the value of  $Beta = .638$  with  $P\text{-value} = .000$  as mediation between Knowledge management and enhanced production at carpet manufacture. The findings proved that there is a positive and significant direct and indirect relationship between Knowledge storage as knowledge management element and enhanced production at carpet manufacture, moreover knowledge management has a positive and

significant mediating role between Knowledge storage as knowledge management element and enhanced production at carpet manufacture.

H3: Knowledge management mediates knowledge sharing as knowledge management element to production management of carpet manufacture.

Table 7: Hierarchal Multiple Regression

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.112	.1551		2.021	.000
	Knowledge sharing	.491	.029	.509	2.195	.000
2	(Constant)	1.522	.325		1.932	.000
	Knowledge sharing	.507	.031	.539	1.252	.000
	Production Management	.577	.093	.619	1.298	.000
a. Dependent Variable: Production management						

Table (7), demonstrates a hierarchal multiple regression analysis to investigate third research hypothesis which stated that Knowledge management mediates Knowledge sharing as knowledge management element with production management of carpet manufacture. Concerning model (1) the direct relationship between Knowledge sharing as knowledge management element and production management of carpet manufacture, the value of B = .491, the value of Beta = .509 with P-value = .000 this indicated that there is a significant and positive relationship between Knowledge sharing as knowledge management element and production management of carpet manufacture. As for model (2) which applied multiple regression analysis to find both Knowledge sharing as knowledge management element as independent factor and Knowledge management as a mediator factor with production management of carpet manufacture as dependent factor, the findings showed that the value of B = .507, the value of Beta = .539 with P-value

.001 as indirect relationship between Knowledge sharing as knowledge management element and production management of carpet manufacture, on the other hand, the value of B = .577, the value of Beta = .619 with P-value .000 as mediation between Knowledge management and production management of carpet manufacture. The findings proved that there is a positive and significant direct and indirect relationship between Knowledge sharing as knowledge management element and production management of carpet manufacture, moreover knowledge management has a positive and significant mediating role between Knowledge sharing as knowledge management element and marketing experience.

H4: Knowledge management mediates Knowledge application as knowledge management element to production management of carpet manufacture

Table 9: Hierarchal Multiple Regression

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.925	.2315		1.362	.000
	Knowledge application	.569	.093	.522	1.521	.000
2	(Constant)	1.632	.052		1.362	.000



	Knowledge application	.529	.093	.591	1.635	.000
	PRODUCTION MANAGEMENT	.629	.093	.619	1.251	.000
a. Dependent Variable: Production management						

Table (9), demonstrates a hierarchical multiple regression analysis to investigate fourth research hypothesis which stated that Knowledge management mediates Knowledge application as knowledge management element with production management of carpet manufacture. Concerning model (1) the direct relationship between Knowledge application as knowledge management element and production management of carpet manufacture, the value of  $B = .569$ , the value of Beta = .522 with P-value = .000 this indicated that there is a significant and positive relationship between Knowledge application as knowledge management element and production management of carpet manufacture. As for model (2) which applied multiple regression analysis to find both Knowledge application as knowledge management element as independent factor and Knowledge management as a mediator factor with production management of carpet manufacture as dependent factor, the findings showed that the value of  $B = .529$ , the value of Beta = .591 with P-value .001 as indirect relationship between Knowledge application as knowledge management element and production management of carpet manufacture, on the other hand, the value of  $B = .629$ , the value of Beta = .619 with P-value .000 as mediation between Knowledge management and production management of carpet manufacture. The findings proved that there is a positive and significant direct and indirect relationship between Knowledge application as knowledge management element and production management of carpet manufacture, moreover knowledge management has a positive and significant mediating role between Knowledge application as knowledge management element and production management of carpet manufacture.

## V. CONCLUSION

In this article, the principle of knowledge and the KM method for achieving operational objectives are discussed. In several organizations, recognition and knowledge management have recently become both local and global challenges as a result of intensified international competition. Information management (KM) will help companies improve their productivity by creating, sharing, retaining, and enforcing knowledge, according to the findings of the study. We've looked at the past of information management (KM), as well as its processes and

models. We also added to the essay by discussing the implementation of an information management system, including its benefits, importance, and disadvantages. We tried to demonstrate how challenges and roadblocks to KM implementation in organizations can be overcome. Finally, the distinguishing characteristics of an information manager have been revealed. The study demonstrates the importance of information management (KM) for an organization's long-term viability, both now and in the future.

This study aimed to improve carpet manufacturing quality management by incorporating knowledge management elements and using knowledge management as a mediator. The researchers used four knowledge management aspects in the study to quantify output improvement at cement businesses: knowledge development, knowledge storage, knowledge sharing, and knowledge application, with knowledge management acting as a mediator. To assess developed research hypotheses, the researchers used hierarchical multiple regression analysis and the Sobel test. As for the first research hypothesis, knowledge management mediates knowledge development as a knowledge management function in carpet manufacturing production management. The findings revealed a positive and significant direct and indirect relationship between Knowledge development as a knowledge management element and enhanced carpet manufacturing production, as well as a positive and significant mediating function for knowledge management between Knowledge creation as a knowledge management element and enhanced carpet manufacturing production. As for the second research hypothesis, Knowledge management mediates Knowledge storage as a knowledge management aspect to carpet manufacturing production management. The findings revealed that there is a positive and significant direct and indirect relationship between increased carpet production and increased carpet production, and that cultural experience plays a positive and significant mediating role between increased carpet production and increased carpet production. As for the third research hypothesis, knowledge management mediates knowledge sharing as a knowledge management function in carpet manufacturing production management. The findings revealed a positive and significant direct and indirect relationship between Knowledge sharing as a knowledge management element and carpet manufacturing production management, as well

as a positive and significant mediating function for knowledge management between Knowledge sharing as a knowledge management element and carpet manufacturing production management. Finally, as for the fourth research hypothesis, Knowledge management mediates Knowledge application as a knowledge management aspect to carpet manufacturing production management. The findings revealed a positive and significant direct and indirect relationship between Knowledge application as a knowledge management element and carpet manufacturing production management, as well as a positive and significant mediating function for knowledge management between Knowledge application as a knowledge management element and carpet manufacturing production management.

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# The mediation role of change management in employee development

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**Abstract**— *In an increasing number of hotels, hospitality is being used to improve productivity and care quality. The research was conducted in the hospitality industry, specifically in private hotels in Sulaimaniah. The study looked at the perspective of change management in the hospitality industry, specifically in private hotels. However, due to an implementation difference: the gap between plan and execution, the hospitality industry has difficulty implementing reform initiatives. The aim of this paper, from a change management standpoint, is to increase scientific knowledge about factors that reduce the implementation gap and facilitate the transition from "toolbox lean" to real lean hospitality transformation. To find a change management perspective in the hospitality industry, the researchers used a quantitative analysis approach. A total of 90 administrative staff members from private hotels were given the questionnaire at random. The participants in this study were 76 people from various private hotels in Iraq's Kurdistan province. The researchers used multiple regression analysis to assess their established research hypotheses, while the Sobel test was used to determine the function of the mediator, which is the change management initiative. The results showed that all research hypotheses are supported, with the third research hypothesis receiving the highest value, stating that change event mediates education and strategic success, and the first research hypothesis receiving the lowest value, stating that change event mediates technology change and strategic success. Furthermore, it was discovered that change event play a constructive and significant role in bridging the gap between change management and strategic performance.*

**Keywords**— *Employee Development, change management, hospitality, Kurdistan-Iraq.*

## I. INTRODUCTION

Over the last few decades, there has been a growing awareness of the need for hospitality organizations to change and strengthen. Tighter budgets, fluctuating financial markets, central government decisions, safety regulations, regulation, and information technology, as well as more turbulent conditions, prompted hospitality organizations to introduce and incorporate improvements in the governance, structure, architecture, and quality of services offered to people after the 19th century (Neves et al. 2018). Several governments around the world have initiated reforms and innovations that have altered the governance of hospitality bodies in both developed and developing countries. The traditional hospitality model,

which dominated most of the twentieth century, has changed to a more flexible, market-based form of hospitality since the mid-1990s (Ali, 2020). A modern model of hospitality governance emerged in both developed and developing countries by the end of the 1980s and the beginning of the 1990s. Although the current governance model for the hospitality industry has been referred to by a number of terms, such as 'fresh hospitality-NPM' (Luburić, 2019); 'post-bureaucratic paradigm' (Serugga et al., 2020); 'entrepreneurial democracy' (Anwar, 2017); or 'managerialism' (Hurt et al. 2020), they all refer to the same phenomenon. That is, continued modernisation, development in hospitality, cost-cutting, privatization, and marketing of hospitality businesses. In other words, several



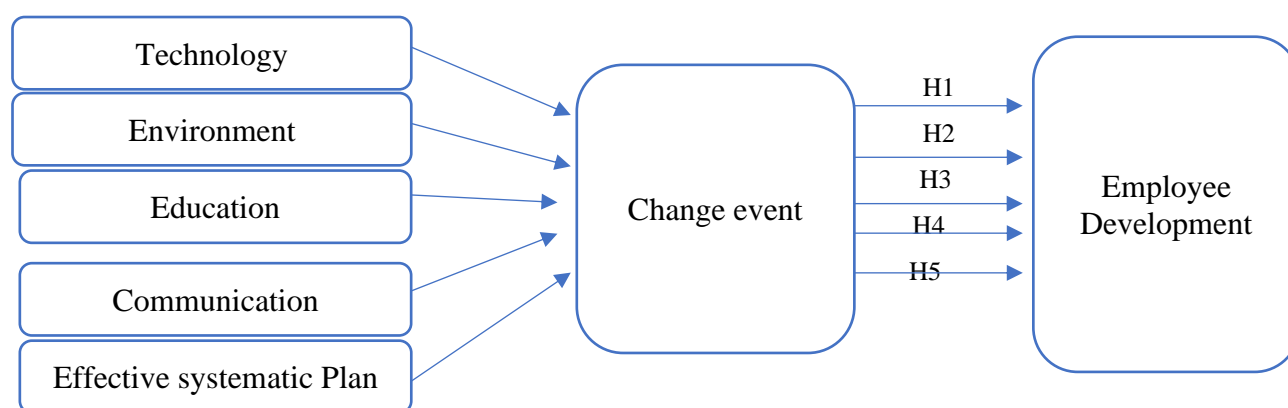
governments around the world have implemented hospitality governance reforms to improve the quality and effectiveness of hospitality goods and services (Hameed & Anwar, 2018), as well as to make hospitality organizations more adaptable and resilient to an evolving environment similar to that of others.

Hospitality management reform is described as a concerted attempt by political and senior management to alter structural, technological, or process features of "hospitality organizations in order to make them (in some sense) better controlled" (Ali, 2021). To date, the transformation of the hospitality industry has been studied from a number of theoretical viewpoints, all of which are similar. For example, Andavar & Ali (2020) looked at the transformation of the hospitality industry from an administrative standpoint, which is thought to be one of the most popular perspectives in the industry.

The restructuring of government. Improvement and adaptation are imposed by the external background of organizations, according to institutional researchers, rather than deliberately initiating and implementing improvements and modifications to maximize efficiency and effectiveness (Anwar & Shukur, 2015). Other analysts have looked at the transformation of the hospitality industry from a practical standpoint. According to the instrumental perspective on transition, hospitality institutions serve as instruments for elected officials and senior executives (Anwar, 2017). This point of view is primarily concerned with improvements in the institutional characteristics of hospitality establishments. In addition, elected leaders of hospitality organizations identify and express the goals and objectives of the change and development process. Business leaders believe that the effective implementation of new policies and transformation plans "will be dependent on government control of what happens to programs and initiatives" (Neves et al. 2018). While these different perspectives provide specific perspectives on reform and development in the hospitality industry, they all focus on national or sector-level reform and improvement. To put it another way, none of these perspectives offers insight into how change is implemented and managed within a single governmental body. Change management is a viewpoint that highlights the dynamics of transition and organizational transformation (Anwar & Ghafoor, 2017). While elected or publicly appointed politicians and administrators often institute new policies and programs, the real changes in hospitality institutions are enforced by middle- and first-line

management as well as front-line workers. According to the change management perspective, the reform design can and should be separated from the change implementation; after those in charge of reform design the reform, the task of executing or translating the reform should be turned over to those who are capable of doing so in the most realistic and efficient way possible (Demir et al. 2020). In other words, after political and senior management have endorsed the change, it is up to staff at the middle and lower levels of management to implement it. As a result, change is described as what is occurring in the structural, technological, or process of hospitality organizations, as well as employee attitudes and behavior (Anwar & Shukur, 2015). To put it another way, it is a means of implementing reforms initiated by political and senior executive officials by lower-level managers and civil servants who are transition beneficiaries. Political and senior administrative officials will continue to place pressure on hospitality organizations to make improvements, but if middle managers and lower-level hospitality employees (change recipients) are unable to implement these reforms, the chances of failure are high (Ali, 2021). It's also important to note that not all changes result in actual improvements in the hospitality industry. In some cases, decision-makers' plans seem to be constructive at first glance; but, since hospitality bodies are reluctant to implement them, the improvements are not implemented and the measures remain on paper (Anwar & Balcioglu, 2016). It's also worth remembering that the changes are broad in scope and are usually orchestrated by political and administrative leaders through a major political process (Jones-Schenk, 2019). Change management, on the other hand, is concerned with the internal administration and implementation of structural change or restructuring. In this article, I focus on single hospitality organizations' internal change management processes rather than reforms at the national or sector level. In other words, the issue addressed in this dissertation is how recipients of change perceive the changes undertaken by senior hospitality executives in a single hospitality establishment, as well as the conditions under which recipients of change react favorably and, if possible, proactively to these organizational change efforts. The reason for concentrating my attention on change recipients' responses is that the effectiveness of every transformation or enhancement effort is highly reliant on change recipients' attitudes and ability to effectively design, schedule, and implement organizational change (Anwar, 2017).

## Research Model

Change Management Elements**Research Hypotheses:**

H1: Change event mediates technology change and Strategic success.

H2: Change event mediates environment of the change and Strategic success.

H3: Change event mediates education and Strategic success.

H4: Change event mediates communication and Strategic success.

H5: Change event mediates effective systematic plan and Strategic success.

**II. THEORETICAL BACKGROUND**

Shift beneficiaries are not robots, according to change management theory; they are simply carrying out changes imposed from on high by policymakers. Rather, this viewpoint implies that change recipients are knowledgeable, that they are aware of the issues that their organizations are tasked with solving, that they have valuable ideas for solving those problems, and that, given the chance, they can easily convert those ideas into meaningful action (Kirrane et al. 2017). The beneficiaries of change are (Anwar & Abd Zebari, 2015) encouraged to engage in the decision-making process under the change management model. According to the change management view, nothing can change without the involvement of change recipients (Anwar & Qadir, 2017). In other words, according to the change management viewpoint, reform and change programs must "ultimately result in improvements in the operating processes of hospitality organizations, as well as in the attitudes and actions of workers working in those organizations" in order to have some effect (Anwar & Surarchith, 2015). Organizational participants are required to act, act, and conduct their duties differently as a result of the restructuring and change of initiatives. Employees are expected to leave their comfort zones as a result of organizational changes (Hussain et al. 2018), and they are expected to abandon old habits and systems in favor of new ones that are aligned with the change effort's task (Abdullah et al. 2017). Anwar (2017) argues that "if people do not improve, there will be no organizational change" (Goksoy,

2020) and that "change only persists over time when individuals change their on-the-job actions in an acceptable manner" (Ali, 2021). Others claim that "organizations cannot improve meaningfully until workers change—people must think, believe, and act differently" (Ali, 2020). Employee attitudes and actions toward organizational change activities, among other variables, can thus be argued to be one of the key determinants of performance and efficacy of most organizational change efforts. Researchers and practitioners have established a variety of factors that are suggested to affect the reaction of change recipients to organizational change proposals after Kurt Lewin's early work on organizational reform in the 1940s. Anwar, (2016) summarized and analyzed the literature on organizational change and development, which was a critical step toward the theoretical synthesis of the literature on organizational change management variables. On the basis of a broad literature review, their study provided a framework for the classification of organizational change variables. Their classification system divides actionable change management variables into four categories: material change, method, context, and criterion or outcomes. Person attributes were added to the organizational change process by Hameed & Anwar, (2018) in another report. Ali, (2020) applied leadership to the taxonomy in a more recent review of the literature on hospitality change management. The classification of organizational change management variables allows for the identification of predictors of the psychological processes that cause change beneficiaries'

behaviors to change (Anwar & Ghafoor, 2017). This taxonomy has gotten a lot of attention from analysts and administrators in recent years, and it has found methodological support in a number of countries, both in the hospitality and private sectors (Anwar, 2017). The importance of the parameter variables regularly evaluated as the outcomes of organizational change programs is one of the research topics reviewed by Serugga et al. (2020). In the hospitality industry, it is proposed that government officials and senior executive leaders of hospitality organizations often express reform and transformation goals in ambiguous or even contradictory language, making it difficult to decide whether or not the outcomes are compatible with the intended outcomes (Hameed & Anwar, 2018). As a result, before determining proof of outcomes, it is essential to define what is considered an outcome (Ali, 2021). The term "effect" can be applied to a variety of situations and can include a wide range of meanings (Andavar & Ali, 2020). Furthermore, philosophers and clinicians differentiate between a narrow and a wide concept of outcomes. The narrow concept of outcomes emphasizes anticipated or expected outcomes, such as success, quality, and productivity (Lu et al. 2020). When evaluating narrow performance, whether the enhancement and transformation programs' targets are translated into decisions and outputs is considered. The expanded concept of outcomes, on the other hand, is concerned with dysfunctions, side effects, and political and social effects, "such as those resulting from socio-democratic leadership" (Anwar, 2017). The approach for evaluating the outcomes of change programs differs depending on whether the change is anticipated or unexpected. Organizational change is viewed as a process that moves an institution from an undesirable, current, fixed state to an ideal future state through a series of pre-defined phases in the planned approach to transition (Anwar & Climis, 2017). The priorities of transition are formulated at the start of the change process in this top-down approach to transformation, which heavily relies on management's effect on its implementation (Anwar & Ghafoor, 2017). Change usually begins with an examination of the current unfavorable situation and the development of an ideal future state (Demir et al. 2020). In preparation for the proposed reform approaches, the results are also scheduled (Anwar & Shukur, 2015). Transition effects, on the other hand, are not currently implemented in the evolving reform plan, but rather arise during the change phase as the change itself occurs (Anwar & Louis, 2017). Since the transition's priorities and expected outcomes aren't known ahead of time, predicting the outcomes of the change in the emerging approach to change is more challenging. Improved performance (Anwar & Balcioglu, 2016), efficiency (Ali &

Anwar, 2021 & Anwar, 2017), customer loyalty (Ham et al. 2020), equity and security (Anwar & Qadir, 2017), increased performance, or "increase in the total capacity/flexibility/resilience of the administrative structure as a whole" (Baporikar & Kaloia, 2020). Some researchers have taken a more objective approach to evaluating the effects of modification on output shifts. For example, Bivona & Cosenz (2021) calculated the number of applicants for a new hospital charitable care scheme to determine the outcomes of the reform program. As previously stated, long-term organizational transition is primarily dependent on positive perceptions and behavioral support for planned employee change activities. In other words, how change recipients respond to change attempts is one of the most important determinants of the degree to which any organizational transformation can succeed. Despite this early interest in the role of transfer recipients' attitudes in the process of organizational change, researchers and practitioners did not pay attention to organizational change until the late 1940s. Indeed, there has been a surge in organizational transformation research in the last 70 years, highlighting the importance of employees' attitudes and behaviors in understanding change initiatives (Abdullah et al. 2017). Behaviors have been conceptualized through a number of contexts in the literature on organizational change, with little consistency in their definitions or the terms used. According to the literature review, various terms or terminology are used to explain the same phenomenon at times, and the same word is used for structures with different meanings at other times (Anwar, 2017). Despite the disintegration and muddled manifestations of employee attitudes toward change, they defined seven recurring constructs: (1) resistance to change, (2) skepticism about organizational change, (3) commitment to change, and (4) openness to change. "All reflect an individual's overall positive or negative view of a specific change program," according to the first six attitudinal frameworks (Goksoy, 2020). Despite similarities, there are a number of significant differences in terms of ramifications and focus between them, and as a result, researchers and clinicians can provide varying evidence of employee evaluation and concerns about individual reform initiatives. The seven outcome variables mentioned above can be divided into three classes based on how they respond to change. The first, and most likely the first form. One consists of negative answers and suggestions regarding transformation situations, such as resistance to change (Abdullah & Anwar, 2021 ) or cynicism toward change (Bae, 2020). (Li & Hu, 2020). More optimistic responses, such as tolerance for change, desire to improve, willingness to adjust, and commitment to change, are

included in the second category of outcome factors (Abdullah et al. 2017).

### III. METHODOLOGY

The research was conducted in the hospitality industry, specifically in private hotels in Sulaimaniah. The study looked at the perspective of change management in the hospitality industry, specifically in private hotels. To assess hospitality's strategic success, the researchers used five change management dimensions, such as technological change, change climate, and strategic success, education, communication, and an effective systematic strategy. Furthermore, the researcher used change event as a mediator

between all five independent variables in order to assess the competitive performance of hospitality businesses. To find a change management perspective in the hospitality industry, the researchers used a quantitative analysis approach. A total of 90 administrative staff members from private hotels were given the questionnaire at random. The participants in this study were 76 people from various private hotels in Iraq's Kurdistan province. The questionnaire contained 59 things ranging from 1=Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, and 5= Strongly Agree, all of which were measured using a five-point Likert scale ranging from 1=Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, and 5= Strongly Agree.

### IV. ANALYSIS AND RESULTS

Table 1- KMO and Bartlett Sphericity Test of Self-rating Items

Factors	N of items	n	KMO	Bartlett test	
				Chi-Square	Sig
Technology Change	8	76	.751	2155.2	.000
Environment of the Change	9	76			
Education	8	76			
Communication	8	76			
Effective systematic plan	9	76			
Strategic success	9	76			
Change Management	8	76			

As we can see in table (1), the result of KMO for all five independent variables (technology change, environment of the change, education, communication, and effective systematic plan), and Strategic success as dependent variable also change management as mediator factor; is .751

which is higher than .001 this indicates that the sample size used for the current study was more than adequate. Furthermore, the result of Chi-Square is 2155.2 with the significant level .000.

Table 2: Reliability analysis

Variables	N of items	n	Cronbach's Alpha
Technology change	8	76	.733
Environment of the Change	9	76	.729
Education	8	76	.768
Communication	8	76	.791
Effective systematic plan	9	76	.788
Employee development	9	76	.774
Change Management	8	76	.739

As seen in table (2), the reliability analysis for 59 items used to measure the influence of five independent variables (technology change, environment of the change, education,

communication, and effective systematic plan), and Strategic success as dependent variable also change management as mediator factor. The above 59 questions

were distributed as follow; 8 items for Technology change, 9 items for Environment of the Change, 8 items for Education, 8 items for Communication, 9 items for Effective systematic plan, 9 items for Employee development, and items for 8 items for change management. The researchers applied reliability analysis to find out the reliability for each factor, the findings revealed as follow: as for Technology change was found the Alpha to be .733 with the sample size of 76 for 8 questions which indicated that all 8 questions used to measure Technology change were reliable for the current study, as for Environment of the Change was found the Alpha to be .729 with the sample size of 76 for 9 questions which indicated that all 9 questions used to measure Environment of the Change were reliable for the current study, as for Education was found the Alpha to be .768 with the sample size of 76 for 8 questions which indicated that all 8 questions used to

measure Education were reliable for the current study, as for Communication was found the Alpha to be .791 with the sample size of 76 for 9 questions which indicated that all 9 questions used to measure Communication were reliable for the current study, as for Effective systematic plan was found the Alpha to be .788 with the sample size of 76 for 9 questions which indicated that all 9 questions used to measure Effective systematic plan were reliable for the current study, as for Employee development was found the Alpha to be .774 with the sample size of 76 for 9 questions which indicated that all 9 questions used to measure Employee development were reliable for the current study, and as for Change Management was found the Alpha to be .739 with the sample size of 76 for 8 questions which indicated that all 8 questions used to measure Change Management were reliable for the current study.

Table 3: Correlation Analysis

Correlations							
		technology change	environment of the change	education	communication	effective systematic plan	Strategic success
technology change	Pearson Correlation	1					
	Sig. (2-tailed)						
	N	76					
environment of the change	Pearson Correlation	.544**	1				
	Sig. (2-tailed)	.002					
	N	76	76				
education	Pearson Correlation	.601**	.638**	1			
	Sig. (2-tailed)	.000	.000				
	N	76	76	76			
communication	Pearson Correlation	.611**	.598**	.522**	1		
	Sig. (2-tailed)	.000	.001	.000			
	N	76	76	76	76		
effective systematic plan	Pearson Correlation	.639**	.701**	.633**	.528**	1	
	Sig. (2-tailed)	.000	.000	.000	.000		
	N	76	76	76	76	76	
Strategic success	Pearson Correlation	.599**	.602**	.617**	.697**	.501**	1



	Sig. (2-tailed)	.000	.000	.000	.000	.000	
	N	76	76	76	76	76	76
**. Correlation is significant at the 0.01 level (2-tailed).							

As it can be seen in table (3), the correlation analysis between technology change, environment of the change, education, communication, and effective systematic plan), and Strategic success as dependent variable also change management as mediator factor. The finding revealed that the value of Pearson correlation ( $r = .599^{**}$ ,  $p < 0.01$ ), between technology change and strategic success this indicated that there is positive and strong correlation between technology change and strategic success, the value of Pearson correlation ( $r = .602^{**}$ ,  $p < 0.01$ ), between environment of the change and strategic success this indicated that there is positive and strong correlation between environment of the change and strategic success, the value of Pearson correlation ( $r = .617^{**}$ ,  $p < 0.01$ ),

between education and strategic success this indicated that there is positive and strong correlation between education and strategic success, the value of Pearson correlation ( $r = .697^{**}$ ,  $p < 0.01$ ), between communication and strategic success this indicated that there is positive and strong correlation between communication and strategic success, and the value of Pearson correlation ( $r = .501^{**}$ ,  $p < 0.01$ ), between effective systematic plan and strategic success this indicated that there is positive and strong correlation between effective systematic plan and strategic success.

H1: Change event mediates technology change and Strategic success.

Table 4-Hierarchal Multiple Regression

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.119	.1221		7.254	.000
	CG	.522	.036	.529	7.362	.000
2	(Constant)	1.002	.214		3.653	.000
	CG	.533	.062	.537	1.622	.001
	CMI	.558	.074	.561	3.524	.000
a. Dependent Variable: Strategic Success						

Table (4), demonstrates a hierarchal multiple regression analysis to investigate first research hypothesis which stated that change management initiative mediates technology change and Strategic success. Concerning model (1) the direct relationship between technology change and strategic success, the value of  $B = .522$ , the value of  $Beta = .529$  with  $P$ -value  $= .000$  this indicated that there is a significant and positive relationship between technology change and strategic success. As for model (2) which applied multiple regression analysis to find both technology change as independent factor and change event as a mediator factor

with strategic success as dependent factor, the findings showed that the value of  $B = .533$ , the value of  $Beta = .537$  with  $P$ -value  $.001$  as indirect relationship between technology change and strategic success, on the other hand the value of  $B = .558$ , the value of  $Beta = .561$  with  $P$ -value  $.000$  as mediation between change event and strategic success. The findings proved that there is a positive and significant direct and indirect relationship between technology change and strategic success, moreover change event has a positive and significant mediating role between technology change and strategic success.

Table 5: Sobel Test

Input:		Test statistic:	Std. Error:	<i>p</i> -value:	
<i>a</i>	<input type="text" value=".533"/>	Sobel test:	<input type="text" value="5.66883007"/>	<input type="text" value="0.05246479"/>	<input type="text" value=".0002"/>
<i>b</i>	<input type="text" value=".558"/>	Aroian test:	<input type="text" value="5.64727784"/>	<input type="text" value="0.05266502"/>	<input type="text" value=".0003"/>
<i>s<sub>a</sub></i>	<input type="text" value=".062"/>	Goodman test:	<input type="text" value="5.69063094"/>	<input type="text" value="0.0522638"/>	<input type="text" value=".0002"/>
<i>s<sub>b</sub></i>	<input type="text" value=".074"/>	<input type="button" value="Reset all"/>	<input type="button" value="Calculate"/>		

P-value is significant at level 0.005

Table (5), illustrates the findings of Sobel test to find the mediation analysis, the result demonstrates the direct relationship between technology change and strategic success, P-value =.0002 this indicated that there is a significant and positive direct relationship between technology change and strategic success. Furthermore, P-value is .0003 as indirect relationship between technology change and strategic success. Moreover, the results proved

that there is a positive and significant direct and indirect relationship between technology change and strategic success, moreover change event has a positive and significant mediating role between technology change and strategic success.

H2: Change event mediates environment of the change and Strategic success.

Table 6: Hierarchal Multiple Regression

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.011	.1211		7.985	.000
	DG	.596	.039	.601	7.356	.000
2	(Constant)	1.002	.144		3.568	.000
	DG	.553	.038	.559	1.574	.000
	CMI	.601	.071	.609	3.652	.000
a. Dependent Variable: Strategic Success						

Table (6), demonstrates a hierarchal multiple regression analysis to investigate second research hypothesis which stated that change management initiative mediates environment of the change and Strategic success. Concerning model (1) the direct relationship between environment of the change and strategic success, the value of B = .596, the value of Beta = .601 with P-value =.000 this indicated that there is a significant and positive relationship between environment of the change and strategic success. As for model (2) which applied multiple regression analysis to find both environment of the change as independent factor and change event as a mediator factor with strategic

success as dependent factor, the findings showed that the value of B =.533, the value of Beta = .559 with P-value .001 as indirect relationship between environment of the change and strategic success, on the other hand the value of B =.601, the value of Beta = .609 with P-value .000 as mediation between change event and strategic success. The findings proved that there is a positive and significant direct and indirect relationship between environment of the change and strategic success, moreover change event has a positive and significant mediating role between environment of the change and strategic success.

Table 7: Sobel Test

Input:		Test statistic:	Std. Error:	p-value:
a	.553	Sobel test: 7.31700617	0.04542199	0
b	.601	Aroian test: 7.30413234	0.04550205	0
s <sub>a</sub>	.038	Goodman test: 7.3299483	0.04534179	0
s <sub>b</sub>	.071	Reset all	Calculate	

P-value is significant at level 0.005

Table (7), illustrates the findings of Sobel test to find the mediation analysis, the result demonstrates the direct relationship between environment of the change and strategic success, P-value = .000 this indicated that there is a significant and positive direct relationship between environment of the change and strategic success. Furthermore, P-value is .000 as indirect relationship between environment of the change and strategic success.

Moreover, the results proved that there is a positive and significant direct and indirect relationship between environment of the change and strategic success, moreover change event has a positive and significant mediating role between environment of the change and strategic success.

H3: Change event mediates education and Strategic success.

Table 8: Hierarchal Multiple Regression

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.191	.3101		3.258	.000
	CA	.611	.034	.617	4.522	.000
2	(Constant)	1.009	.189		3.588	.000
	CA	.622	.029	.629	1.955	.000
	CMI	.633	.071	.639	4.522	.000
a. Dependent Variable: Strategic Success						

Table (8), demonstrates a hierarchal multiple regression analysis to investigate third research hypothesis which stated that change management initiative mediates education and Strategic success. Concerning model (1) the direct relationship between education and strategic success, the value of B = .611, the value of Beta = .617 with P-value = .000 this indicated that there is a significant and positive relationship between education and strategic success. As for model (2) which applied multiple regression analysis to find both dur education as independent factor and change eventas a mediator factor with strategic success as

dependent factor, the findings showed that the value of B = .622, the value of Beta = .629 with P-value .001 as indirect relationship between education and strategic success, on the other hand the value of B = .633, the value of Beta = .639 with P-value .000 as mediation between change event and strategic success. The findings proved that there is a positive and significant direct and indirect relationship between education and strategic success, moreover change event has a positive and significant mediating role between education and strategic success.

Table 9: Sobel Test

Input:		Test statistic:	Std. Error:	p-value:
a	.622	Sobel test: 8.23258392	0.04782532	0
b	.633	Aroian test: 8.22496489	0.04786963	0
s <sub>a</sub>	.029	Goodman test: 8.24022416	0.04778098	0
s <sub>b</sub>	.071	Reset all	Calculate	

P-value is significant at level 0.005

Table (9), illustrates the findings of Sobel test to find the mediation analysis, the result demonstrates the direct relationship between education and strategic success, P-value = .000 this indicated that there is a significant and positive direct relationship between education and strategic success. Furthermore, P-value is .000 as indirect relationship between education and strategic success. Moreover, the results proved that there is a positive and

significant direct and indirect relationship between education and strategic success, moreover change event has a positive and significant mediating role between education and strategic success.

H4: Change event mediates communication and Strategic success.

Table 10: Hierarchal Multiple Regression

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.774	.1211		3.228	.000
	DG	.687	.041	.691	2.885	.000
2	(Constant)	1.633	.178		1.633	.000
	DG	.621	.028	.628	1.582	.000
	CMI	.671	.081	.677	2.521	.000
a. Dependent Variable: Strategic Success						

Table (10), demonstrates a hierarchal multiple regression analysis to investigate fourth research hypothesis which stated that change management initiative mediates communication and Strategic success. Concerning model (1) the direct relationship between communication and strategic success, the value of B = .687, the value of Beta = .691 with P-value = .000 this indicated that there is a significant and positive relationship between communication and strategic success. As for model (2) which applied multiple regression analysis to find both communication as independent factor and change event as a

mediator factor with strategic success as dependent factor, the findings showed that the value of B = .621, the value of Beta = .628 with P-value .001 as indirect relationship between communication and strategic success, on the other hand the value of B = .671, the value of Beta = .677 with P-value .000 as mediation between change event and strategic success. The findings proved that there is a positive and significant direct and indirect relationship between communication and strategic success, moreover change event has a positive and significant mediating role between communication and strategic success.

Table 11: Sobel Test

Input:		Test statistic:	Std. Error:	p-value:
a	.621	Sobel test: 7.76029581	0.05369525	0
b	.671	Aroian test: 7.75338256	0.05374312	0
s <sub>a</sub>	.028	Goodman test: 7.76722758	0.05364733	0
s <sub>b</sub>	.081	Reset all	Calculate	

P-value is significant at level 0.005

Table (11), illustrates the findings of Sobel test to find the mediation analysis, the result demonstrates the direct relationship between communication and strategic success, P-value =.000 this indicated that there is a significant and positive direct relationship between communication and strategic success. Furthermore, P-value is .000 as indirect relationship between communication and strategic success. Moreover, the results proved that there is a positive and

significant direct and indirect relationship between communication and strategic success, moreover change event has a positive and significant mediating role between communication and strategic success.

H5: Change event mediates effective systematic plan and Strategic success.

Table 12: Hierarchal Multiple Regression

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.711	.3111		7.885	.000
	AC	.528	.029	.531	7.633	.000
2	(Constant)	1.099	.188		3.652	.000
	AC	.539	.081	.542	3.522	.000
	CMI	.593	.072	.598	4.522	.000
a. Dependent Variable: Strategic Success						

Table (12), demonstrates a hierarchal multiple regression analysis to investigate fifth research hypothesis which stated that change management initiative mediates effective systematic plan and Strategic success. Concerning model (1) the direct relationship between effective systematic plans and strategic success, the value of B = .528, the value of Beta = .531 with P-value =.000 this indicated that there is a significant and positive relationship between effective systematic plan and strategic success. As for model (2) which applied multiple regression analysis to find both effective systematic plan as independent factor and change event as a mediator factor with strategic success as

dependent factor, the findings showed that the value of B = .539, the value of Beta = .542 with P-value .001 as indirect relationship between effective systematic plan and strategic success, on the other hand the value of B = .593, the value of Beta = .598 with P-value .000 as mediation between change event and strategic success. The findings proved that there is a positive and significant direct and indirect relationship between effective systematic plan and strategic success, moreover change event has a positive and significant mediating role between effective systematic plan and strategic success.



Table 13: Sobel Test

Input:		Test statistic:	Std. Error:	p-value:
a	.539	Sobel test: 5.1760321	0.06175136	0
b	.593	Aroian test: 5.15310149	0.06202614	0
s <sub>a</sub>	.081	Goodman test: 5.19927157	0.06147534	0
s <sub>b</sub>	.072	Reset all	Calculate	

P-value is significant at level 0.005

Table (13), illustrates the findings of Sobel test to find the mediation analysis, the result demonstrates the direct relationship between effective systematic plan and strategic success, P-value =.000 this indicated that there is a significant and positive direct relationship between effective systematic plan and strategic success. Furthermore, P-value is .000 as indirect relationship between effective systematic plan and strategic success. Moreover, the results proved that there is a positive and significant direct and indirect relationship between effective systematic plan and strategic success, moreover change event has a positive and significant mediating role between effective systematic plan and strategic success.

## V. CONCLUSION

Change is an unavoidable aspect of life. Technology, institutional innovations and processes, internal laws and regulations, the transition of government departments to private companies, organizational restructuring schemes, shifts in management decisions, and other external factors all play a role in different ways. The researchers used multiple regression analysis to assess their established research hypotheses, while the Sobel test was used to determine the function of the mediator, which is the change management initiative. The results showed that all research hypotheses are supported, with the third research hypothesis receiving the highest value, stating that change event mediates education and strategic success, and the first research hypothesis receiving the lowest value, stating that change event mediates technology change and strategic success. Technology transition, the climate of change and strategic success, education, communication and strategic success, and a successful systematic strategy are only a few examples of external factors. Different views and perspectives on change exist in the hospitality industry, which can have both positive and negative consequences. More precisely, successfully managing transformation resistance aided businesses in smoothly implementing change. Organizational transformation helps companies to

devise ways to effectively implement change management with the aid of different transition models. Finally, once the transition is in line with the organization's goals and plans, change management provides the company with many benefits.

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# Diasporic Discourse in Aga Shahid Ali's *A Nostalgist's Map of America*

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**Abstract**— *The present paper has been specifically designed to examine diasporic discourse in the selected poetic collection of Aga Shahid Ali's A Nostalgist's Map of America. Indian Diaspora literature has emerged as an academic body of writing and become an integral part of Indian English literature. Many Indian origin authors have migrated in abroad and restored their diasporic experience in their literary compositions. Agha Shahid Ali was a prolific diasporic poet of Indian subcontinent belongs to Kashmir region. Ali has penned many poetic collections throughout his literary career. He has fruitfully presented his diasporic sensibility in his celebrated works. A Nostalgist's Map of America is a conspicuous diasporic work that comprises different diasporic symptoms like sense of loss, exile, dispersion, nostalgia and collective memory. The selected poetic composition will be scrutinized through the lance of diaspora study.*

**Keywords**— *diaspora, exile, nostalgia, dislocation, diasporic.*

## INTRODUCTION

Diaspora literature has emerged as an independent academic discipline in the literary canon of world literature. It is also termed as 'expatriate writing' as it is composed by migrated authors of particular continent. In recent years, diaspora study has developed unprecedented interest among the scholars, researchers and academicians worldwide. Homi Bhabha in his critical work *The Location of Culture* puts critical observation regarding the legacy of diaspora literature as follows:

The study of world literature might be the study of the way in which cultures recognize themselves through their projections of 'otherness'. Where, once, the transmission of national traditions was the major theme of a world literature, perhaps we can now suggest that transnational stories of migrants, the colonized or political refugees- those border and frontier conditions may be the terrains of world literature. (Bhabha: 12)

Indian Diaspora literature has become an integral part of Indian English literature. The galaxy of Indian diaspora literature is enriched by its notable male and female writers who have migrated in abroad for different reasons. V.S. Naipaul, Salman Rushdie, A.K. Ramanujan, Amitav Ghosh, Rohinton Mistry, Amit Chudhuri, Vikram Seth, Ved Mehta have occupied significant position by composing well acclaimed works. On the other hand, women writers have also marked their notable presence in the literary canon of Indian diaspora literature. These women writers have fruitfully projected the issues and complexities of abroad life in their self narrative works. Jhumpa Lahiri, Bharti Mukherjee, Meena Alexander, Bapsi Sindhwa, Sunetra Gupta, Manjula Padmavanan, Anita Desai, Kiran Desai, Kamala Markandey, Chitra Banerjee Divakaruni etc. are well acclaimed female writers. They have gracefully projected the mental turmoil and psychological suffering of migrated women through their fictional works. Hareshwar Roy observes,

The Indian Diaspora is so widespread that the sun never sets on it, because it across the globe and stretches across all the oceans and continents. It is the third largest Diaspora next only to the British



and the Chinese. It is playing very significant role in various fields. The field of creative writing is one of them. Once upon time people of world were devouring the novels of Walter Scott and Charles Dickens; now, both the novel and the English language, have been enlivened in the hands of the writers of Indian Diaspora- M.G.Vassanji, Vikram Seth, Amitav Ghosh, Salman Rushdie, V.S.Naipual, Rohinton Mistry, Bharti Mukherjee and Anita Desai. (Roy: 138)

Migration might not be a pleasant experience for everyone. Emigrant as an outsider does not assimilate easily in new society, new culture, new people, and new geographical land. Contrary, their host land also doesn't allow them to be a part of their society. Therefore diaspora people stuck in many issues and challenges in their host land. Feeling of homelessness, identity crisis, alienation, loneliness, nostalgia, cultural conflict, racial discrimination are the prominent challenges faced by diaspora community.

#### **Portfolio of Agha Shahid Ali:**

Although not an American poet, Agha Shahid Ali is one of the finest young poets in America; in that sense, he is in the tradition of Joseph Brodsky, Seamus Heaney, Derek Walcott and Paul Muldoon. His poems notable for their wisdom and grace, are elegant but never affected. Ali so artfully sustains his contemplation that upon entering his work we experience the play of light through the many prisms of his intelligence.

Ali was born in well educated Muslim family in 1949. His father was a well known educationalist of his time. His grandmother was considered as the first woman of Kashmir region to have education upto metric level. Shahid Ali had a brilliant command over Urdu, Kashmir and English. After completing his graduation from Kashmir, he went to Delhi University for his post graduation degree. Ali migrated to U.S.A in 1976 to obtain a Ph.D degree. He served teaching positions in different colleges and universities in India and the United States. He has penned many poetic compositions throughout his literary carrier. *The Country Without a Post office, Rooms Are Never Finished, Velited Suit and A Nostalgists Map of America* are well acclaimed works. He was also a brilliant translator. He had translated poetic collection of Faiz Ahmad Faiz. Ali's translated collection was published as *The Rebel's Sillouette; Selected Poems*. Ali's last literary composition was *Call Me Ishmael Tonight*, a collection of English Ghazals.

Ali has shown his deep concern and love for his homeland in *The Country without A Post office* and *Memory of Beghum Akhtar*. *The Country Without a Post office* was originally titled as *Kashmir Without a Post office*. Ali has narrated cultural and political violence through lyricism. Ali has recalled the political event of 1990 in this poetic volume. Post offices of Kashmir region were remained closed for seven months because of political tension. *Rooms Are Never Finished* evokes both personal and political tragedy. Ali reconciles the sense of exile as he was far away from his home and culture. *A Walk Through Yellow Pages* exemplifies his sense of loss. *Call Me Ishmael Tonight* is a Ghazal collection. Ali's Ghazals are contemporary, vibrant and simple.

#### **Diasporic Discourse in A Nostalgist's Map of America:**

Travelling literature includes outdoor literature, guide books, nature writing and travel memoirs. Travel itself is an independent literary genre to be practiced by many writers. In western literature, the early travel memoirist was Pausanias, a Greek geographer belong to 2<sup>nd</sup> century AD. Initially Ali travelled from Kashmir to Delhi and from Delhi to America. So travel had put deep impact on Ali's mind. Ali travelled at many places and survived under multi-culture.

Ali composed *A Nostalgist's Map of America* in 1991 that unfolds his position as an outsider. In this poetic series, Ali's expressions truly recall his mother land. Ali has represented both American and Kashmiri culture through vibrant images. Ali's diasporic sensibility is expressed



through past memory, sense of loss and nostalgic expressions.

### **Nostalgia:**

Ali was a poet of exile. Exile is the hallmark tendency of his poetic compositions. Although Ali's migration to United States was enforceful and self willing still he survived under the plight of exile in the host land. Ali had admitted that, he was exiled from Kashmir, India and from his mother tongue, Urdu. It is also said that he was exiled from Kashmir, from India and from United States.

Agha Shahid Ali is known as *the poet of exile*. The sorrow, pathos and the melancholy of the nostalgia about the homeland become prominent and impressively personified on the blank paper by Ali. *Exile or diaspora* is a vital activity of people in the context of human civilization. Exile or diaspora means the travelling of habitats of a new place because of various needs. The economists consider it as an *industrial process* but in the case of literature it is all about *nostalgia, sorrow and past memories* (Naghibi et al. 2020).

The memories are the main theme of the poetry of Agha Shahid Ali. The nostalgia about his Himalayan Homeland is shown in a very well maintained pathos which has illuminated the poetry with an artistic way. The melancholia is prominently proven by the poet regarding the comparison that he had made about America and his homeland Kashmir (Chatterjee, 2017). The poet talks about the color of Jhelum in the following words, "The Jhelum's water is so clean/ so ultramarine". On the other hand he says, "*There is again memory at my doorstep/ Jasmine crushed under departing feet*". These lines are the indications of nostalgia in a form of poetic letters. The memory and the devastations happened to his Homeland are defined in this book with a mixture of traditional style with a free verse.

The articulation of the various crude experiences of poets and writers around the world gives rise to artistic expressions, metaphors and oxymoron's. Nelson (2020) stated that Agha Shahid Ali is different in the approach and analysis of nostalgia in generalised cognitive terms.

### **Element of Memory in A Nostalgist's Map of America**

Memory elements in Ali's poem are scattered throughout with depictions of mountains and different elements of nature being attributed to having memories. It is necessary to note in this regard that the life experiences of the poet are often expressed through the memories of the landscapes. For example, "Snow on the desert" is said to have a memory of when he drives his sister through the desert. He wrote, "... for they are human, the Papagos say...". The personification of the various elements of the

landscapes through which he is driving is also a token of memory to remember the various travellers that cross it. The plants in "Souvenirs of Evanescence" are termed to be keepers of the Dead Hotel which have significant memory. The contemporary belonging to the landscape as well as journeyed through the various seasons are also signified by the journey of the writer himself. As a planet perseveres and groups through different extremes of the climate, the writer as a traveller from Kashmir to America is also signified by a similar notion. The idea is to allow imagining the plants as people with short memories that forget just like human beings do. There is also the personification of the sky that is taking notes and documenting the various activities that are going on in the landscape on grass. This indicates the poet's imagination and personification of nature with people to have their individual memories and capable of remembering.

Conversely, "Snow on desert" also indicates the fluidity and flexibility of human memory. Due to the various experiences of human life, past memories are often blurred and forgotten. The desert also goes through a similar process when it is quenched by rain and turns into an ocean followed by turning back to the desert again. The cyclical process is determined to be similar to memory as remembrance freshens up events just like the rain but people again forget them during their daily commotions of life. Ali has also described the changes and shifts in the landscape as similar to memory itself. Memory also changes gradually- knowingly or unknowingly for humans (Chatterjee, 2017). The set ice is representing memory itself which is finite and solid, however just like the rays of sunlight melts the ice, people also have to try to remember and turn memory into a fluid for accessing it. The memory elements in the poem are also reflected through the title which represents Nostalgist's Map of America. The map itself is built to have significant memory that can and be remembered to the embodiment and personification of various elements of nature and landscapes making it easier for the writer to remember events of his life through the journey. This map is not only for directional purposes but the various memory elements to be associated with the memories and events of the life of the writer being personified in the natural elements such as mountains, trees, deserts and others. Hence, it can be stated that the poem by Ali consists of comprehensive memory elements.

### **Self-dispersion in Alien land:**

The next theme which can be identified in the poem is self-dispersion into alien land. Ali had basically travelled from Kashmir to America and has an amalgamation of Islamic and American culture of looking at nature.

Imagination of Ali connects prehistoric oceans and modern desserts of India and America and the personification of various elements of the landscape is considered to blur the line between his memories of his boyhood in Kashmir and his present home in America. The utilisation of various colours and paradoxes is an actual representation of the individual experiences of the writer. While the personification of nature can be profiled into having memory, the shelf dispersion is represented through events such as the sky taking notes on the grass. Here, the writer intends to identify himself with the sky that is observant and mindful of the events that are going on around. Highly distinguishable characteristics which can also be found is memory itself, being present at the doorstep of the writer being represented through Jasmine which was crushed under the departing feet (Ali and Vuille, 2020). The feelings of the poet have also been articulated and give life to alien voices and imaginations in his head to portray his feelings being an individual person in itself. The poet has lost his memory to transcend reality and observe marriages of reassurance and closures. Through the self-dispersion into alien voices, the writer consolidates his broken world into alien voices that are in the opposite pole. The idea of self-dispersion into alien voices is to shatter the comforting illusions of life.

On the other hand, the history of the past has also been broken down which is exemplified by "Eurydice". The myth has been transformed and contextualized into the events of the holocaust where Eurydice is depicted as limping to hell. The travel of the writer is also described as a journey through hell. Past the Howl Choked Dog, this poem by Ali has also put on trial the aestheticization of violence in cultural history. While the permutations and limitations of art in the modern state cannot be refuted, the writer describes disengaging from life itself and transforming into alien ideologies that are not in alignment with the social construct (Sharma, 2018). The false securities and shelters are being betrayed by the modern wasteland and alienated feelings and emotions being constituted through the personification of elements in nature itself. The arms of the beloved are departing from the limitations of human nature to have constructive and obvious attempts of incarcerating divine powers. This is also an example of alienation and alien voices of the right to represent the struggles of human life in order to meaninglessly and vaguely reflect nostalgia. People of today are not accepting the true nature and establish fall interpretations to present an alienated description of their individual self being projected in society. Thus, through the depictions of lives separate turns through its journey, the personification of the emotions and experiences have

been vested into an alienated form through self-dispersion.

### **Loss and Forgetfulness**

Sense of loss is another striking diasporic feature in A Nostalgist's Map of America. After settling in U.S.A, Ali had lost socio-cultural connection from India and Kashmir. He was trying to assimilate in western culture and society. The forgetfulness and loss which has been repeated throughout the poem is also another theme that needs to be analyzed and discussed in detail. The personification of the elements of nature having separate memory is also attributed to the disadvantages of human memory itself. Just as people tend to forget life events in due course of time, the plans and elements of nature are also similar. Through the perseverance of nature traversing different weather conditions, nature also forgets. Ali stated that Saguars have veins and termed them as plants about to be massacred but has a memory that soon passes out. The plants in the deserts are also signified as tribes due to their collective growth in the desert landscape. The personified Saguars have also forgotten and the snow on the desert is taking its time to remember (Bhattacharya, 2019). This is also noted in regards to the release of the sun which falls on the snow as being reflected to be the process of remembering. A notable comparison is also in relating the prehistoric events with the current state while travelling through America. The poet has attributed himself and his human nature to lend a willful voice of unknown. The generally perceived nature of human interventions is notable for connecting with nature and the environment but the current condition of human infidelity is regarded as alien to the writer and his life reviews. The lights of the village Tucson has also faded that also depicts forgetfulness in the poem by Ali.

On the other hand, the significant losses which are suffered by the poet in his lifetime have also been described in detail. The recollection of memory is also a risk and causes significant danger to forgetfulness. It should be noted that the losses in life are some things that people do not intend to forget. The description of losing a friend has also been compared to the summertime when he was alive while the poet tries to redeem himself and keep the promises he has made to his friend. This loss of his friend is also indicating the struggles of life which are sometimes lost and sometimes won. The intermittent notion of the life itself to present a mixed bag of emotions goes to show that although the service of the memory is to remember and recollect the events, the loss and forgetfulness always springs from the fundamental issue of life itself (Chatterjee, 2020). The basic idea is that

forgetfulness is reminiscent of the hopelessness that exists in the world today. It is posited by the writer that people has forgotten history and are on a path that generally forgets and losses itself in the tenets of life. Just like various histories and myths that have been forgotten, the writer is also of the opinion that the losses of life will also be forgotten and the travel journey will discover the left behind scenes in the mirror.

### CONCLUSION

It can be concluded from the above discussion that the poet is reminiscent of his journey from Kashmir to America and is also comparing the various experiences of life with the intermittent characteristics and memory of the scenery elements of nature. This is also indicative of the personification of the natural elements that have been given a form of memory by the writer to remember albeit for a short period of time. The fluidity and flexibility of memory and cyclical process of remembering and shedding light upon it is compared to the rays of the sun itself melting the ice. The desert and ocean from prehistoric times have been linked to ideologically present the opposite nature of human expectations and emotions that is presented in an alien form

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# Quotidian Life of Indian Women: A Brief Study of Selected Novels of Upamanyu Chatterjee

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**Abstract**— *Women's lives form an integral part of the cultural ethos of a nation. The deification of femininity and motherhood in the form of the Goddess and the omnipotent Mother is inherent to the Indian cultural and religious milieu. In addition to this, during the nation formation period, the projection of the nation as a mother who sustains and succours her children was inevitable to arouse the emotions of the populace. This prominent positioning of the woman gives impetus to study the Indian women's ground realities to understand her status and position in the national milieu. It is a belief that modern Indian women enjoy social and economic freedom and have equal status with their men. However, the yoking of women with a rigid code of conduct in the outer (world) and inner (home) domains is noticeable on examining their daily lives. One way of studying women's quotidian life in a nation is through a study of its portrayal in various media. Literature is one such media through which one gains knowledge of a nation. The novel is a genre that grew simultaneously with the idea of nationhood and was instrumental in the objectified portrayal of diversity within national borders. Thus, the novel is a suitable location for analysing and comprehending the nation's cultural milieu. Therefore, this paper attempts to understand the quotidian life of Indian middle-class women by mapping the women's quotidian lives as portrayed in Upamanyu Chatterjee's novels to understand women's position in the Indian social matrix.*

**Keywords**— *domain, nation, quotidian, status, women.*

## I. INTRODUCTION

Historically, Indian women occupied crucial and essential positions in society and the family. However, there was a gradual change or decline in the woman's position, and the attribution of responsibility for this decline was on the Mughal invasion and their subsequent rule. The later period of colonisation brought in further changes in the status of Indian women when the coloniser began the reformation of the Indian society according to their mission of 'civilisation'. The coloniser's reformation period was concurrent with the nationalist struggle for an independent nation. The nationalist endeavour was to form a nation that would stand firm against the coloniser's policies and reformations.

The Indian national space, as constituted through the efforts of the prominent nationalists, contained two distinct spaces – the outer space and the inner space. Partha Chatterjee's (1997) analysis of the two domains, the inner and outer, where the inner world is the spiritual domain, and the outer is the material domain, showcases

the gender positions, especially the woman's position, in the Indian nation. During India's consolidation process as a nation, the inner domain became the essential domain as this domain housed the spiritual or the true self (Chatterjee, 1997, p. 120). One had to adjust and adapt to the outer material world as an inevitable aspect of daily life, but one had to return to the inner domain for necessary succour and re-establish the self. Therefore, preserving the inner domain, which houses the traditional cultural identity, from the outer domain's incursion became essential. In quotidian life, the inner domain translates into the home where the family resides. The family is the cultural repository, and it is through the systems and practices of the family that the culture is perpetuated and transmitted. Therefore, during nationalisation, the inner domain —the personal domain where one is genuinely present— had to be preserved and protected from incursion.

The outer world is the world of men where the materialistic, profane, scientific, and practical



considerations are main interests and pursuits. The inner world of emotions, purity, spirituality, and national culture is the women's domain. Partha Chatterjee's (1997) postulation that, in daily life, the two domains separate into the world and the home also notes that gendered identification of social roles "correspond with the separation of the social spaces into *ghar* [home] and *bāhir* [world]" (Chatterjee, 1997, p. 120). Chatterjee also notes that "as long as India took care to retain the spiritual distinctiveness of its culture, it could make all the compromises and adjustments necessary to adapt itself to the requirements of a modern material world without losing its identity" (Chatterjee, 1997, p. 120). When examined from this viewpoint, the gender roles remain unaltered. However, when we consider the reformation activities during the nation's formative years, women's position within the inner domain becomes nuanced and complicated.

India's history as a colonised nation irrevocably altered the traditional culture in the outer world. For the Indian native, the outer world became a location of acceptance, and the sufferance of the coloniser established humiliation, oppression, and norms. The nationalist's comprehension that the battle for independence would have to take place in the outer world led to the realisation that the inner world (*ghar*) had to be protected and preserved. Simultaneously, they also realised that they "must learn the modern sciences and arts of the material world from the West in order to match their strengths and ultimately overthrow the coloniser" (Chatterjee, 1997, p. 121). However, when changes occurred in the outer domain, it was challenging to keep the inner world unchanged since men moved equally in both domains. Therefore, to preserve the sanctity of the inner world, the women of the family became the caretakers of the national culture, one of the constituent elements of the inner domain. Exposure of the women to the outer world was inevitable with reformation. This exposure posed the danger of uncontrolled alteration of the women and their role in the family. Therefore, it was crucial to control women's alteration and keep it dissimilar to the men's alteration to maintain her position as the caretaker of the nation's culture. The emergent "new" woman would have to be under altered patriarchy to maintain some aspects of traditional patriarchy while subjecting the woman to reform, reconstruction and fortification against the coloniser specified reformation. Thus, women's education, refinement, and inculcation of superior moral sense and behavioural patterns took place under the nationalist agenda. In *The Nation and Its Fragments* (1997), Partha Chatterjee's discussion of the "new" woman notes that "the 'new' woman was quite the reverse of the 'common'

woman, who was coarse, vulgar, loud, quarrelsome, devoid of superior moral sense, sexually promiscuous, [and] subjected to brutal physical oppression by males" (Chatterjee, 1997, p. 127). Chatterjee also notes that attaining a superior national culture through her efforts became the "mark of woman's newly acquired freedom" (Chatterjee, 1997, p. 127). Thus, there was a clear distinction of the new patriarchal norms from most people's socio-cultural environment.

The alterations that came into force during the nation-building years of the pre-independence period changed the emergent middle-class women. These changes placed the woman in a complicated role where she had to be both traditional and modern. The independence struggle saw the "new" woman selectively participating in the outer world while simultaneously maintaining the home's traditionality.

## II. SCOPE OF STUDY

Middle-class women in India have internalised and normalised the new patriarchy set during the nationalist period of nation formation. Modern Indian women enjoy social and economic freedom and have equal status with their men. However, the yoking of women with a rigid code of conduct in the outer (world) and inner (home) domains is noticeable on examining their daily lives. Kinship networks within the Indian household become a crucial element in determining men's power in the home and the world while simultaneously determining women's status both within the home and the outer world.

Analysis and comprehension of the daily life of women is an essential step in understanding the nation. According to multiple analyses of the nation, historical territories, ethnicity, shared memories, myths and cultural practices constitute a nation. Though bound by a geopolitical boundary, a homogenous community of people who exhibit shared values, religion, and language constitutes a nation. Benedict Anderson's postulation of the nation considers this homogenous community and terms it an "imagined community". One of the elements of understanding the nation is studying and comprehending the quotidian life of the "imagined community". Analysing the entire Indian "imagined community" is beyond the scope of this paper. Women's lives form an integral part of the cultural ethos of a nation. The deification of femininity and motherhood in the form of the Goddess and the omnipotent Mother is inherent to the Indian cultural and religious milieu. In addition to this, during the nation formation period, the projection of the nation as a mother who sustains and succours her children was inevitable to arouse the emotions of the populace. This prominent positioning of the woman gives impetus to study the



Indian women's ground realities to understand her status and position in the national milieu.

One way of studying the cultural ethos of a nation is through a study of its portrayal in various media. Literature is one such media through which one gains knowledge of the "imagined community". The novel is a genre that grew simultaneously with the idea of nationhood and was instrumental in the objectified portrayal of diversity within national borders. The novel's structure mimics the nation's structure with its distinctly bordered jumble of styles and languages (Brennan, 1989, p. 8). The novel is also the "logical literary vehicle of a culture" (Watts, 1957, p. 13). The reading public finds an echo of their society in the fictional community, thereby ensuring a comparable social environment. Thus, the novel is a suitable location for the analysis and comprehension of the nation's cultural milieu. Therefore, this paper attempts to understand the quotidian life of women belonging to the Indian "imagined community" by analysing the "new" women's quotidian lives as portrayed in Upamanyu Chatterjee's novels.

### III. DISCUSSION

Upamanyu Chatterjee's novels focus primarily on the daily life of the male members of the 'imagined community'. This aspect itself is a portrayal of the marginalisation of women within the community. A study of the novels presents a clear pattern that articulates women's position in the community and their daily life. Examining the women's quotidian life in Chatterjee's novels enables comprehending the actual status of both the "new" and "common" women. However, this study shall limit itself to examining the quotidian life of the "new" woman and her position in both the outer and inner domains to understand the "new" women's position in the nation.

The first novel, *English, August: An Indian Story* (1988), presents to us a common way of looking at women in the community, through the eyes of the male, i.e., Agastya, who has just finished his academic years and finds himself in Madna as a trainee in the Indian Administrative Service (IAS). Through his memories and epistolary interactions with his father, Governor Madhusudan Sen, we note that his father is a constant advisor and mentor in his life. The other members of the IAS admire Agastya for his parentage since his father is a Governor. However, Agastya's mother is a hazy memory, and he knows nothing about her or her family except that they are Goan Catholics. Agastya, losing his mother at the young age of three, has no memory of her, and we realise, through Agastya's reminiscences of his daily life with his father, uncle and aunts, that his mother was not kept alive in their memories or conversations. If at all she was

mentioned, it was to deride her for her late motherhood. Whenever Agastya encounters a query about his mother, he answers in deliberate and imaginative falsehoods that deprive his mother of any identity. Significantly, there is no mention of her name throughout the novel, which also leaves her without personal identity. She is remembered only as Gov. Madhusudan Sen's late wife, a Goan Catholic, and Agastya's mother.

The woman as a wife has no identity of her own. There is an obliteration of the woman's name, and her identification is only as someone's wife. Most of the women Agastya interacts with at Madna are introduced to him through their subordinate status as a wife, unlike men's introduction where there is an explicit mention of their names. We see this aspect across all classes of the society at Madna. The Rest House caretaker Vasant's wife remains nameless throughout the novel, and whenever she appears in the narrative, she remains "Vasant's wife" (*English, August*, 1998, p. 99–100). Women are usually rendered invisible in quotidian interactions. There is an emphasis on the woman's invisibility when Agastya meets the RDC, Mr Joshi, and his wife in the marketplace, where she is neither introduced nor made a part of the conversation between Joshi and Agastya's group of men. She stands aside when the men spend some time conversing inanely (*English, August*, 1998, p. 79).

*The Last Burden* (1993) illustrates the quotidian life of most middle-class women. Urmila is a wife, a mother of two sons, a mother-in-law, and the grandmother of two grandsons. Urmila's introduction to the reader occurs through her older son Burfi's letter to his brother, Jamun, apprising him of Urmila's illness. A cogent point noticeable in this letter is the father's financial concern, where he is reluctant to pay his wife's bills and indicates that the bill should be divided equally among the five family members, including Urmila. Significantly, the omniscient narrator informs that Urmila "had to combat her hypertension, her piles, corns, arthritis, heart, marriage, her mind" (*The Last Burden*, 1993, p. 4). The revelation of Urmila's life in her marital home eventuates through Jamun's memories. Urmila dines alone after the other members of the family finish their meal. The male members of the household gorge the meat pieces in the gravy, and when Urmila sits to eat, she gets only the gravy and the potatoes even when there had been enough meat in the dish for everyone. She eats the leftovers uncomplainingly.

Urmila arises every day before sunrise, "at four-thirty every morning" (*The Last Burden*, 1993, p. 29), including holidays and Sundays without variations, makes tea for herself, all the while nervous and scared of visiting the lavatory due to her piles, a painful affliction. Since she

needs a considerable amount of time in the lavatory, she has to awaken before dawn to avoid her husband's time of ablutions and leaves the lavatory before he wakes up to make his tea. She then battles with her sons to awaken them and send them off in time for school, prepare breakfast and lunch boxes for everyone, make the beds, instruct and hand over the money for essentials to the house help while simultaneously brewing innumerable cups of tea for her husband, rush off to bathe and have her breakfast, both which she says she does "virtually at the same time" (*The Last Burden*, 1993, p. 31). Meanwhile, her husband, who is still in bed, has had several cups of tea, read the newspaper and only then leisurely goes off to get ready for his departure to the workplace. Urmila has to be waiting at the garage door before he arrives to manage his impatience and then wait for him to back the car out of the garage, which he does slowly, wasting about ten minutes which delays her arrival at the office. She has to wait to close the garage doors while her "tummy [is] tight with disquiet, wrath and worthlessness" (*The Last Burden*, 1993, p. 31). When she returns home in the evening, Urmila longs for some rest and respite, which are perpetually out of her reach. She has to feed the family some evening snacks with tea, especially the father, "else the ulcer in his belly detonates through his jaws" (*The Last Burden*, 1993, p. 31), manage the laundering of the clothes, and think about the dinner menu and cook it ignoring her headache and tiredness, and finally prepare the house for bedtime. Her extreme exhaustion makes her unable to sleep when she is finally in bed.

Urmila's quotidian life is one of constant unappreciated toil with no occasion for joy. Whenever she complains of ill health, her husband declares her a valetudinarian and derides her for disturbing him. On such an occasion, a sick Urmila lying on her bed after dinner while the other members of the family gather in the living room for some revelry, cannot get out of bed to adjust the fan's speed and calls for Jamun to help her. Jamun, involved in a spirited conversation with his brother, takes his time to come in to help her. Urmila's repeated calls disturb her husband, who is in bed reading in another room, and he yells at her to stop bawling and swamping his reading (*The Last Burden*, 1993, p. 46).

The Indian traditional cultural setup—which the women of the family had to maintain and perpetuate under the "new patriarchy" (Chatterjee, 1997, p. 127)—dictated that it is the responsibility of the family's women to manage the activities of the household. Simultaneously, she had the freedom to gain employment in the outer domain as the "new woman" and support her husband's material pursuits. In contrast, the male family members managed the affairs in the outer domain (world) for

material gains. Since the household men are predominantly in the outer materialistic domain, it is the responsibility of the male head of the family (husband and father) to manage the family's monetary resources. In *Everyday Life in the Modern World* (1971), Henri Lefebvre analyses the quotidian life of a middle-class family where he notes that the husband/father doles out an allowance to the women of his family to maintain the household and saves the rest in banks or investments with minimum risk and maximum gain. Lefebvre also posits that a "good father founded the family fortune or increased it" (Lefebvre, 1971, p. 34). Urmila's husband underscores Lefebvre's postulations as he diligently saves the family's income in saving schemes. However, he does not give any household allowance to Urmila. Urmila, a subject of the "new patriarchy" (Chatterjee, 1997, p. 127), theoretically enjoys equal status to her husband and toils under the expectations of being a supportive companion to her husband in both the domains. However, according to the cultural tenets, the household duties' management is the wife's responsibility, which according to Urmila's husband, she has shirked since she has employed a woman to help her in her household chores. Since she must manage the household chores, Urmila's husband does not give her any money to pay the woman she has employed. Therefore, Urmila routinely borrows money from her colleagues and those at lower strata in the office's social matrix. Owing to her debt, she is constantly embarrassed at the office and suffers from continuous insult from most people at the workplace and constant barbs from her husband at home. Her near-death experience has not wrought any alteration in her husband's behaviour towards her. He refuses to bear her medical costs alone and insists that the other household members, including Urmila, share equally in bearing the expenditure.

Urmila's daughter-in-law, Joyce, suffers neglect and scorn from the other household members, especially her father-in-law. Joyce and her husband, Burfi, have their dwelling on the upper floor of the family house. Coupled with the parents-in-law's neglect and exclusion, Joyce has to suffer domestic violence from her husband, who routinely slaps and punches her. Joyce, who is in the workforce in the outer domain, also manages the expected household chores. The only family member who treats her with respect and amicability is her husband's younger brother Jamun. Significantly, in *Way to Go*, Joyce leaves with her two sons, initiating a separation from her husband, and lives with her female friend. Interestingly, the narrative in *Way to Go* hints at a lesbian relationship for Joyce, but the inclusion of lesbianism is inadequate and prefers to showcase the relationship between the two women in ambivalent terms of friendship between the two

women while fleetingly referring to their cohabitation and relationship.

Chatterjee's novels contain detailed descriptions of the men and their work in the outer domain. However, the description of the women's work in the outer domain remains unclear and obscure. In *Way to Go*, Kasturi, Agastya's wife, is a popular and successful television soap opera producer. Her production, *Cheers Zindagi*, is a common topic of conversation during interactions across the country. However, the novel only focuses on her as a mother or as Jamun's ex-lover turned friend. The narrative shows her managing her daughter's birthday parties or attending school meetings and functions. There is no description of her working in a professional capacity except to reveal that she uses her life and Jamun's experiences as topics in her soap opera. Her television drama is autobiographical, underscoring the notion that the only voice a woman has is limited to speaking about her daily life, as in a memoir.

Examining the life of women who are limited to the inner world with either no interaction or with limited interactions with the outer world, we notice that they usually remain either without freedom or have to take recourse in subterfuge and subversion to consolidate their position within the household. In *Fairy Tales at Fifty*, Nirip's mother, Manasa, is the wife of a powerful gangster turned politician. Nirip's mother has to contend with a parade of her husband's mistresses. To remain in his household, she has to produce a male heir, which she has been unable to do. She takes recourse to subterfuge to produce the heir. When her sister, Shivani, becomes pregnant out of wedlock, she appropriates one of the twin sons. In an elaborate deception of her husband, she pretends to be pregnant and registers Sivani under her name in a maternity clinic and takes away one of the babies at birth. Providing her husband with an heir ensures her permanent position within the household and society. Manasa also takes refuge in the exotic to retain power and respectability. She exudes an aura of witchcraft with her affinity to plants and animals and her innumerable concoctions and balms. Becoming a successful advisor to her husband through her "supernatural" powers, Manasa becomes indispensable to her husband. She ensures social respectability for her husband and his household through her timely interventions to obscure her husband's criminal activities. Her presence in his life also accords him the status of a respectable householder in his political endeavours and aspirations. Despite her efforts, she remains powerless in her marriage since the husband commands her to accept, train, and mentor his innumerable mistresses and his child with one of them. Manasa's home

remains a harem where she is the enthroned yet powerless queen.

#### IV. CONCLUSION

The examination of the elite and middle-class women's quotidian life bridging both inner and outer worlds reveals that their positions in the social order are at a lower stratum than the men. Subjugation and exploitation of the women in these households belie the belief that the "new" woman has found freedom, individuality, and an equal position with the household's men. The quotidian life of the women of the elite and middle-class households is fraught with complications, misery, and a lack of personhood. The Urmilas and Manasas of modern India struggle under the yoke of the "new patriarchy", compelling them to hegemonically function simultaneously in both the outer and inner domains with little hope of freedom, individuality and happiness.

In the current Covid-19 and work-from-home scenario, the woman's duties and responsibilities change yet again. With the undeniable incursion of the outer domain into the domestic milieu, there is a compelling necessity to redefine women's role and status. Women like Joyce, who could find relief from the domestic environment in the external world, are denied access to this temporary solace. The work-from-home scenario problematises and complicates their quotidian life. Now, every "new" woman must find the necessary means to adjust and adapt to a loss of geographic and emotional locations. Therefore, there is a necessity to analyse the inner domain afresh, keeping in mind the changes wrought in the past while redefining the women's position in the outer and inner worlds. This article attempts to aid in the redefinition process by briefly mapping the actual quotidian life of "new" women in the Indian nation.

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# Dystopia as a subversion of Utopia: Upamanyu Chatterjee's Novels

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**Abstract**— Resistance to a Utopian world is often seen in most of the works in Modern fiction. The complicated relationship between the ideal and the real becomes a source of argument for and against the genre Utopia or even Dystopia. In the recent times one can find a rise in the publication of dystopian novels. Although there is evidence to prove that it is a twentieth-century phenomenon, it is interesting that the genre seems to grow stronger day after day. This article explores dystopia as a subversion of Utopia in the selected novels of Upamanyu Chatterjee, *The English August: An Indian Story*, *The Mammaries of the Welfare State*, *The Last Burden*, *Way to Go*, *Weight Loss*.

**Keywords**— Dystopia, Utopia, Decadence, degeneration, alienation

## I. INTRODUCTION

Utopias remain a topological portrayal of another space-time, and utopian works are a discussion and portrayal of the determined and standardized version of a social paragon. (Dvorak, 1999, p. 73) The conception of Utopia incurs its course from Thomas More's *Utopia* (1516). The work envisions a far fledged site and which is almost unimaginable in reality. But its antonym, Dystopia, depicts a gloomy and a disturbing future. It envisions cataclysmic end of the world as we know. This paper explores if whether the dystopian mode could be devised to depict the inconsistencies of the world. Can dystopia be a subversion of utopia? This article explores this perspective to find an answer using references to the selected novels of Upamanyu Chatterjee. As dystopia emerges as a predominant feature in most of Upamanyu Chatterjee's fiction, the study will explore the representations that communicate dystopia through decadence, degeneration and alienation. The study explores the elements of decadence, degeneration that potentially subverts the notion of an 'ideal' or Utopia in the novels of Upamanyu Chatterjee.

## II. DISCUSSION

Literary dystopia finds its expression as a 'speculation' of the future. Most of the literary dystopias represent the eventual collapse of society in the vogue of fascists and totalitarian governments that take total control over the citizens. Dystopia features an authoritarian regime that aims to infringe on the freedom of an individual. During my research I found that most of the known literary dystopia can be found in the works of George Orwell, Aldous Huxley, Margaret Atwood, and Anthony Burgess. Although there are many works, I shall state only a few here for reference. George Orwell's *Nineteen Eighty-Four* commonly occurs with the famous lines "Big Brother Watching you" (Orwell, 2012, p.2) demonstrating the authoritarian regime that controls the individuals. Margaret Atwood's fiction also seems to "imagines a late 20th century future where a woman's ability to procreate is of paramount importance since disease and pollution have led to a catastrophic decline in the birthrate". (Ketter, 1989, p.209) Anthony Burgess' *A Clockwork Orange* is a dark tale about a grim England that offers to change behavior of individuals through controlled rehabilitation centers. Dystopian science fiction as a genre emerges with a slight difference. It usually shows the world being attacked by a



virus, technology, and aliens from the outer space. Aldous Huxley's *Brave New World* (1932) is a dystopian science fiction that depicts an engineered system that manipulates reproductive process and marking territorial hierarchies based on social status and intelligence. *Fahrenheit 451* (1953) by Ray Bradbury (dystopian science fiction) expresses the apprehension of the world's worst fear of influencing the people through books. The novel *We* (1920) by Yevgany Zamyatin throws open a world with a panoptical mass surveillance that controls the society. Thus, the dystopian novels of the few that are mentioned here represent a worse in future time. The world as we know might one-day cease to exist and we might find ourselves in the hands of man-made devices or systems.

The terrifying factor is the possibility of a doomsday in the future similar to the fictional representation. Fiction which is identified as dystopian, 'speculates' a dangerous and a disruptive future that undermines the rosy picture of the time in the future'. The above works depict a world in future and presents a new but strange environment for the characters have to endure to represent a harsh and unimaginable ordeal.

But what if the dystopian fiction does not suggest a grim future but a dismal and dark present? Upamanyu Chatterjee's fiction uses a similar approach to narrate stories about human beings who are placed in a bleak environment in the present. In Chatterjee's fiction, dystopia emerges as a unique tactic to subvert the 'ideal'. The novels do not seem to compromise and draw a middle path where the future is depicted as dystopian. the impact of a totalitarian world. Power is often found to be used to gain control over the citizens of state. 1984's Big Brother, or Panopticism in *We* is unavailable in Chatterjee's novels. There are systems in small pockets that control the characters' mind. However, novels of Upamanyu Chatterjee share an air of despair and a quality that holds the bleakness till the end of the novels. Perhaps the controlling agents have done their deed already. Therefore, there is gloom. Yet, there is an undying influence dystopia hovering over the characters in the novels.

The controlling elements that are present in Chatterjee's fiction are not clearly visible to the naked eye. It is in the beginnings of the narrative itself that a dismal quality is assured. One can only hope for the extent of disappointment to end in the novel. The beginning of the novels creates a sense of despair. For instance, *English August* (1988), "Through the windshield they watched the silent road, so well-lit and dead.", (Chatterjee, 1988, p.1) Similarly, *The Last Burden* (1997), begins: "For four slow and secret days, Jamun reads Robert Payne's life of Mahatma Gandhi, while outside August slips into a closed and equally febrile September. The on-off rains are warm,

troubled, and touch off a dreary ache in the small of the back and a flame beneath the skin". (Chatterjee, 1997, p.3) *The Mammaries of the Welfare State* (2000), opens with, "Agastya was so enervated by his life in the city that ever so often, when he was alone, he found himself leaning back in his desk chair or resting his head against the armrest of the lumpy sofa in his office that served as his bed, shutting his eyes weeping silently." (Chatterjee, 2000, p.3) The gloomy *Weight Loss* (2007) also begins on similar lines, "Only when you die will you cease to feel ridiculous, announced Anthony the Physical Education teacher, swaying gracefully on the balls of his feet, rapping his baton against his thigh." (Chatterjee, 2007, p.3) The endings come across as disintegrated as the beginning. In totality, the novels combine the darkest spaces in the world that have characters finding their ways of coping with the situation. It is noteworthy that in *The Last Burden* the ceiling fan is viewed as an omniscient observer of Jamun's failure. It can be concluded that there is a potent influence of the narrative on the drawing of characters as they are described in the novels.

Decadence and deterioration can be extrapolated to the description of sexual perversion, corruption, boredom/ennui. Agastya, in *English August* is close to losing sanity because of the boredom that is thrust upon him to endure. It is the narrative that makes the journey of the characters purposeless and miserable. The administration comes across as a powerless structure. Yet it yields power. It is in the failure of the administration that makes Madna an alien site for Agastya. Ironically, the failure yields influence in destroying the present, only to suggest an absence of a utopian future. In *The Last Burden*, the failure is visible in the degenerative and unsuccessful relationships of the family. Conflicts of the older generation and the new is steeped in older and 'outdated' principles, with arguments over money, house, and relationships with each other. The overbearing parents and their disgruntlements over their sons' lives is daunting and is clearly pointed towards the degenerated idealism of Shyamanand and Urmila that Chatterjee highlights as opposed to the 'ideal' joint family in India. There is lack of idealism, as there is no room for the characters to imagine. Imagination is the key for a future. To think of an ideal, being creative and painting an alternative possibility is necessary. Thomas More must have created the place 'Utopia' only to give an alternative perspective which was necessary for that period. But Chatterjee's fiction does not intend to achieve any alternative perspective. Dystopia hovers around the narrative. It seems to be the only available rationale behind the narratives filled with disillusionment, alienation, and deterioration.



The elements of decadent behavior and life choices of the characters form a unique blend of strangeness, yet significant, traumatic exchange of abuse between the self and the others. For Agastya, Marcus Aurelius' works become a way of nurturing idealism, how to discipline oneself and remain untouched by the outside world. Ironically, Agastya makes a habit of the meaningless activity of pleasuring himself. Yet, the need to be idealistic does not cease in any protagonist despite the portrayal of being lesser than perfect with their inadequacies such as drugs and sex. Jamun in *The Last Burden*, is filled with drudgery. He is uncomfortable about his mother Urmila, whining and ranting, but he himself is raving within for he wants to escape. Where he wants to escape to is unclear. However, his thought of escape itself directs us to interpret his hidden idealism. Chatterjee's fiction portrays dystopia through the characters' inadequacies, which is a way to undo the very existence of a Utopia. Therefore, the narrative becomes a superior entity that narrates stories of characters that do not change or even show signs of transformation. Even if they want to seek a change, they are made to witness their end. Bhola involves himself with several partners and seeks the momentary sense of being alive only to end his life at the end of the novel.

Perhaps the unpleasantness and frustrations of the present drive the writers to visualize a temporary dystopian fantasy that allows itself to remain in the future. But Chatterjee's fiction comprises characters who rely on Marijuana, and sex to survive as robots. I would like to use the term robots here, only to suggest that there is no sign of recognizing life in its basic form. They remain as rugged and filled with drudgery as at the beginning. They are run not by a software but are coerced by the chemical reaction because of drugs and erotic pleasure through sex or even through fantasizing about a person. This becomes the means to deal with the dystopian world.

Jamun is neither interested in running away from the family feuds nor is he willing to reduce friction. Being flaccid throughout helps Jamun be a distant witness to the family's feud. Interestingly, the narrative revolves around a passive narration of the boring and uncomfortable story of the family that is least interested in solving their issues. Jamun and Burfi do not want to feel any emotion. They become robotic in this manner. Bhola is a sex robot. He feels nothing after a point. Passion to feel persists but at the cost of his own life. It is not far that we witness Bhola's erotic fantasies consume his own life. Sex finally claims his life. The authority is in the sexual fantasies and his invariable complicated association with his own body and mind. He represents failed young men.

The act of subversion is crucial as it opens spaces for interpretation. More importantly, it widens the prospects of

arguing for a grim reality that is daunting but speaks of the ground 'reality'. It may appear 'absurd' but when close attention is paid to the intricate workings of sexually perverted characterization and their unabashed behaviors, follies as humans emerge along with the concept of nothingness. The burden of proof is on the narrative as each protagonist encounters the metaphor of a gigantic hole in their lives. Nothing seems of interest to them. Chatterjee's fiction thus makes a case for a 'present' dystopian reality. *The Mammaries of the Welfare State* brings to light the eccentricities of the system sprinkled generously with corruption of the mind and body. Bhupen Raghupati, the administration officer displays a heightened version of a sexual predator. His misuse of power and time to consider the welfare of people is lost in a ridiculous game of Love-Like-Hate-Adore. Chatterjee's narrator Agastya, observes this as, "Love-Like-Hate-Adore isn't well-known a game as it should be. It is a splendid time-killer because while squandering away one's most precious resource, it permits one at the same time to move from one object of one's lust to another to gauge whether-and to what extent-they reciprocate one's affections-and indeed, deep in one's heart, what one oneself truly feels for them." (Chatterjee, 2001, p. 45)

Reasoning out, exercising, making efforts to breathe and feel normal are a part of the learning that Agastya has to endure. Agastya's ordeal in Madna and episodes of odd thinking between the shifts emerge as a core factor for Chatterjee's dystopian world. Grim reality remains statuesque. Agastya seems to be more observant as he gains experience in the corrupt system. His adapting to the bureaucracy perhaps opens him up to newer corrupt practices, but he remains as perplexed as he was in the beginning of his training years. The subversion is in the refusal to change. Chatterjee's fiction is concerned with the present and not of the future. The present is overtly and unabashedly filled with drudgery and disappointments. The characters are clueless about what they endure. This brings us to another interesting experience, which is alienation. One might ask whether it is deliberate or is it a mere a consequence of the dystopian world. I would like to consider the latter as an answer to the question. The excessive desire to sweat and the desire to feel alive expresses the fear of getting estranged from oneself amidst the lying, and escaping from actual conversations. It is here that subversion comes alive fully. The motion of lust and suffering resembles a gyre like motion where it is difficult to point out the beginning or an end to the protagonist's journey of life. As Bede Scott cleverly mentions the absence of plot, especially in *English August*, he finds himself articulating one reason for the absurdity in the novels. He precariously submits the illogical nature of

the narratives and says that the plotless is a mark of the mechanical and dry procedures of the Civil Administration office. The monotonous nature of bureaucracy contributes to 'meaninglessness' in the narrative. Therefore, looking for the plot, perhaps, is to embark upon a journey that is aimless. Peter Brooks in his work confirms that as readers we expect something incredible or even witness the journey from one point to another in the novels. (Scott, 510) Bede Scott discusses the very nature of *English August* that does not allow the reader to foresee a future or even help in creating a new world that ends with a warning and eventually interpreted as a lesson for the future. Alienation plays an important role in the dissipation of meaning and purpose. Therefore, there is a constant seeking of companionship of the self and abusing it with masturbation, sexual fantasies and drugs. These become a part of the world. However, they are also clearly a voice of the dystopian fictional world. They illuminate the darker side of humankind that allows itself to be expressed in loneliness and estrangement. Perhaps it is because of alienation that the characters can observe the external world without a sense of wonder or bewilderment. As Martin Hiedeggar notes, this feeling of boredom creates a distance between the outer and inner world. It also "deintensifies lives." (Bede Scott, 2012, p. 512)

Bede Scott's efforts in making sense of the 'senseless' become clear when he is convinced of the aim of the narrative itself, where it does not want anyone to think of a significance at all. Scott says, the "crisis of meaning" and "disruption of desire" draws the narrative to a point of destruction. But significantly, the leakage of the collapse "threatens to undermine" the narrative's strength (with Chatterjee's fiction it is the plot) So, it dissipates somewhere and the readers lose all sense of hope, and this is where a subversion of the ideal takes place. The ideal of a perfect story, or a story in the future that ends with a warning, disappears into thin air. Perhaps it is more appropriate if we conclude that there is no hope from the beginning and the story had the least intention of having a typical end to the novel, like other dystopian novels.

### III. CONCLUSION

Upamanyu Chatterjee's fiction appears dystopian with the forceful presence of decadence, degeneration, and alienation. However, one cannot assess and analyze the author's intention in creating a dystopia. The absence of future and a warning gives a twist to the genre that has been often used to depict a dangerous world that lies ahead. The form is devised to represent a world filled with people who would have a humanitarian vision when inventing a new technology or a system. Lyman Tower

Sargent, one of the foremost critics on utopia, states that utopian literature may have a didactic tendency, but stating that all dystopias have a strong characteristic of issuing a warning at the end of the narrative is definitely problematic. (Sargent L.T, 1994, p. 7) This is because marking a clear boundary to reveal the exact intention of the author would be preposterous in the study of dystopian literature. Chatterjee's fiction, as mentioned above, may have dystopian representations, but we do not know about/of the intention of the author in its entirety. One can only view his works with new perspectives. The understanding of the author's intention may not be possible, but we can safely point out that the dystopian vision in Chatterjee's novels is unlike other dystopian fictions.

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# Ecologies of Pain in Bessie Head's *When Rain Clouds Gather*

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**Abstract**— Bessie Head's first novel, *When Rain Clouds Gather*, is perhaps one of her most ethico-political narratives to examine the introduction of modern capitalism and patriarchal science against the haunting spectral of traditional tribal systems in pre-Independence Botswana. Set in Golema Mmidi, which ironically translates to "grow crops," Head provides a detailed historical trajectory of how the imposition of agribusiness development projects onto traditional pastoral livelihoods devoured traditional tribal structures and ecosystems. In this essay, I examine how the implementation of modernized agricultural technology supplanted the collective relationship of subsistence farming, kinship systems, and cattle herding. I argue that *When Rain Clouds Gather* offers an interdisciplinary space for probing ecologies of pain in which scientific agribusiness projects have violently separated humanity from nature and rendered 63 percent of the Botswana's population food insecure.

**Keywords**— Bessie Head, Botswana, modern capitalism, ecological apartheid, ecological genocide, rural marginalization, sustainable agriculture, food insecurity, ecofeminism, agribusiness, postcolonial literature, African literature, *When Rain Clouds Gather*.

## I. INTRODUCTION

Bessie Head's first novel, *When Rain Clouds Gather*, is perhaps one of her most ethico-political narratives to examine the introduction of modern capitalism and patriarchal science against the haunting spectral of traditional tribal systems in pre-Independence Botswana, a Bechuanaland Protectorate, which won its independence in 1966.<sup>1</sup> Set in Golema Mmidi, which ironically translates to "grow crops," Head immediately sets the ideological tension between capitalist agricultural and traditional pastoral livelihoods providing a detailed model of how the merging of these systems produced intensive capitalist development by recruiting labor from traditional agricultural structures and supplanting the collective relationship of subsistence farming, kinship systems, and cattle herding with cash crops and individual wage incentives.

Prior to the arrival of the British, tribal people adapted to the conditions of their landscape by living nomadic lives

and migrating with their cattle. The introduction of villagization processes created permanent settlement pockets of originally nomadic pastoralists in villages like Golema Mmidi. Here, agricultural livelihoods and pastoral life merge into a complicated village of "individuals who had fled there to escape the tragedies of life" forcing them to make the land the central part of their existence (Head 16). Head throws a monkey wrench into this fragile world of collapsing socio-political structures and ecosystems with Gilbert's introduction of modern capitalism and scientific patriarchy. While many critics contend that Head's *When Rain Clouds Gather* suggests that the agricultural collaboration between traditional knowledge and modern European agriculture represents a "healing gesture" of "humanitarian progress," I read this text against the grain of prior criticism (Highfield 2010; Fielding 2003; Margree, Garrett 1999; Ogungbesan, 1979). Although I am cognizant that I appropriate Head's text for what Mary Lederer (2019) refers to as my "own purposes and ideologies," I argue the necessity of examining Head's fiction as essential

ethnographic documentation for understanding the present state of environmental affairs (135). I proffer that Head's text must be read as a parable of how imperial do-good projects and Western ideology trampled Botswana's ecosystems (Lederer 78). Head's literary discourse foreshadows a global resource race that devastated Africa's ecosystems and subsistence communities in a narrative that demonstrates a deeper struggle for food security. In this interrogation, I employ an interdisciplinary ecofeminist subsistence perspective that scrutinizes gender relations within indigenous systems, to investigate the interconnections of colonialism, capitalism, and development. This interdisciplinary approach "cannot be explained through traditional literary approaches" (Nazareth 221).

Informed by the necessity of biodiversity for the sustainability of reproductive life, *When Rain Clouds Gather*, moreover, offers a productive ground for investigating how women's traditional reproductive and productive livelihoods have been disrupted by the collusion of traditional patriarchy and modern scientific patriarchal projects. It is at this juncture of Botswana's immersion into a globalizing modernity that demands an African ecofeminist perspective rooted in concerns for Tswana society, culture, and its ecosystems (Camineo-Santangelo, 2007; Lionnet, 2000; Lederer, 2014; Murphy 2013; Nixon, 2011; Vital, 2008; Wangari, 2003, 2006, 2009). Head's literary place based narrative creates an interdisciplinary space for probing the "slow violence" of ecological apartheid.<sup>ii</sup>

Within this landscape, I problematize *mal*-development projects aimed at addressing Golema Mmidi's environmental and reproductive collapse and consider three interrelated concerns. The first concerns the imposition of a mechanistic worldview on indigenous subsistence livelihoods and the subsuming of traditional subsistence systems into dependent capitalist formations. The second concerns the manipulation of traditional land tenure systems, the introduction of cooperative capitalist enterprise in the production of monoculture cash crops, and, more importantly, the deployment and appropriation of women's labor and "cradle know how" to sustain the production of these exchange commodities (Serowe 180). The third concerns the introduction of modern interventionist technologies in the form of "scientific production of high-grade beef," "imported seed grass," and other "imported drought-resistant grasses," and "tractors," "planters, harrows, and cultivators."<sup>iii</sup> A corollary concern to this interventionist technology is the traumatic "dynamiting," "damming" and "enclosing" of Golema Mmidi's ecosystems. In this discussion, I extend Caruth's analysis of trauma theory to the violent wounds inflicted on Golema

Mmidi's landscape. While Gilbert's action at first glance might seem to appear as innocuous activities in the interest of progress, their "delayed appearance and its belated address" is a "wound that cries out" throughout across the landscape (Carouth 4). According to Cathy Carouth, "what returns to the victim, these stories tell us, is not only the reality of the violent event but also the reality of the way that its violence has not yet been fully known" (6). It is this violent trauma that continues to "haunt" Botswana's ecosystems leading to what Ken Saro-Wiwa (1992) refers to as "ecological genocide" (9).

Head makes "the apparent appear" tangible and discernable—a place to examine scientific violations based on the logic of progress and development that continues to separate humanity from nature (Nixon 15).<sup>iv</sup> Specifically, Golema Mmidi provides a historical landscape to discuss the significance of the interrelationship between Tswana people and their ecosystems and the disruption of these relations by western imperialist projects (Loflin 1998; Murphy 2013).

## II. GOLEMA MMIDI

Influenced by her five-month stay on the Radisele Farm, which in her letter of February 10, 1967 narrates that it was started by "Tshekedi and Guy Clutton-Brock," Head contrives to construct Golema Mmidi as a hopeful place against the stifling environment of South African apartheid politics (Vigne 50). It is within this space that Head positions her protagonist spiritual idealist Makhaya (Mack) who lives within the triple bind of his Zulu tribal past, his diasporic migrant status in Botswana, and the influence of Western thought—all the while struggling with spiritual dilemmas that haunt his ancestral soul. Having fled South Africa after serving two years in prison for plans to blow up a power plant, Mack seeks refuge in Barolong, Botswana because "he could not marry and have children in a country where black men were called 'boy and 'dog' and kaffir'" (Head 10). Head immediately sets up the importance of what Maxine Sample refers to as man's desire for an "affective bond between person and place" (28). Mack flees from a collapsing political system to a collapsing ecosystem—in a search for a sense of belonging and reproductive possibilities (Sample 28).<sup>v</sup> Although Mack says, "It's not so much what I'm running away from," it becomes quite clear that he desires a fertile ground to produce "a wife and children" free of both customs and apartheid politics (Head 26). After leaving his "mother in a state of complete collapse," Mack desired to cut the ancestral umbilical cord to a tribal past "that was mentally and spiritually dead through the constant perpetuation of false beliefs" (Head 10). He disdained concepts of tribalism



and “the mentality of the old hag that ruined a whole continent—some sort of clinging, ancestral, tribal belief that a man was nothing more than a groveling sex organ” (Head 9). This contempt for traditional belief systems affirms his initial renunciation from his tribal roots (Head 9).<sup>vi</sup>

Instead of finding a flourishing Eden, Mack encounters a collapsing landscape of malnourished children who die from hunger “with their knees cramped up to their chins” (Head 118) and “where even the trees were dying from the roots upward” (Head 164). Head suggests that the withering kinship tree of “the royal line of headmen or chiefs,” which once “stretched way back time” to where “a single family often made a nation” has been subjected to myriad traditional, colonial, and capitalist destructive impositions (Head, *Serowe* 71). Head’s ecology of pain problematizes collapsing ecosystems within a particular cultural context and offers a “textual space” where the landscape “speaks, and reveals” itself (Lionnet).

In describing Paulina’s tribal community Head describes it as once being “the most closely knit of all the tribal groupings, each one claiming at least a distant relationship to even the most insignificant member of the clan” (Head, *Rain Clouds* 70). In *Serowe: Village of the Rain Wind*, she observes how “in those days a single family made a nation” (Head 71). Sadly, this is no longer the case as Paulina’s close knit “family structure began breaking down under the migratory labour system” in which men moved to urbanized areas to work in large companies where maintaining the correct accounting ledgers was privileged over family relations (Head, *Rain Clouds* 70). Head positions Paulina Sebesco’s husband as a casualty of this system and who ultimately “hanged himself from a tree in the yard” (Head 71). Paulina and her two children are later dispossessed by a “certain large company” for whom her husband worked (Head 71). Both Paulina and her husband’s lives are disrupted by their encounter with colonial violence and what Cajetan Iheka refers to “as the inscription of trauma arising from such violence” (33).

On the other hand, traditional epistemologies have also led to destructive tendencies as in the case of the secretive and secluded Mma-Baloi who was allegedly accused of being a witch because of the “surprising number of child deaths in the village of Bodibeng” (Head 47). To the villagers, the deaths of the children and Mma-Baloi’s strange behavior were connected. After the postmortem investigation of the body of a young woman, it is discovered that she “had died of a septic womb due to having procured an abortion with a hooked and unsterilized instrument” (Head 47). According to the report, “the septic condition of the womb had been of three months’ duration” (Head 47).<sup>vii</sup> In this case, we witness the underlying despair of women living under depleting traditional patriarchal systems. Faced

with birthing another child into extreme conditions in which death by starvation is an ordinary occurrence, women choose to empty their wombs as a form of reproductive survival.

Mack welcomes “Gilbert’s scientific perspective” as an alternative to these “retrogressive” traditional systems of destructive ancestral beliefs (Head 130). “It was he, Makhaya, the individual, who was seeking his own living life because he was fearful of the living death a man could be born into” (Head 131). Embracing similar notions of individualism as Gilbert, Mack recognizes his place in the collective suffering of mankind as well as “his own separateness” from humanity (Head 75). Head situates Mack within this contested space of socialism and capitalism, subsistence livelihoods and scientific agro-improvements, tribalism and nationalism. She is meticulous to point out the competing ideologies in which “sons of chiefs, and ‘sons of slaves’ compete amidst attacks of ‘imperialists and neo-colonists who were still skillfully manipulating the affairs of an oppressed people’” (Head 58). Gathering missionaries, NGOs, and political dung slinging from above and below, Head invokes the “second scramble for Africa” under the direction of patriarchy and subordinate assistance of her strong female characters (who as usual) perform all the dung mixing (Head 59).

Dinorego’s wise declaration that “most of the trouble is caused by people from outside” doesn’t stop Head’s outsiders from collaborative co-operative enterprise. South African outsider Mack dedicates his life to joining forces with outsider English agriculturalist Gilbert, another robust “intellectual” head bent on improving the conditions of the impoverished by introducing modern agricultural methods. Described as a “giant” and “dressed in the stereotypical ‘short khaki pants’ of a British do-gooder, Gilbert arrives on the African landscape ‘seeking some new challenge’ from his previous life in England (Head 23). Head roughly bases Gilbert on Vernon Gibberd who she describes as a “big agricultural man” who she worked with at the Bamangwato Development Farm (Vigne 220). She claims much of her agricultural knowledge is informed by working with Gibberd and his agricultural papers (Vigne 221).

After visiting three years prior on a “student travel grant,” Gilbert is allegedly inspired to take on the Kipling’s “White Man’s Burden” and “work another’s gain” by venturing into a career in “agricultural development and improved techniques of food production” (Head 17). Perhaps, the connection between student overseas travel to the Global South and the implementation of agricultural assistance activities is one of the reasons why *When Rain Clouds Gather* is on the *Peace Corps 2014 Botswana Welcome Book* so that other white aspiring do-gooder Gilberts can too contribute their eco-Imperial knowledge



“at the service of the country” (Head 18).<sup>viii</sup> Gilbert—“the gigantic storage house of facts and figures and plans and intuitive judgments and impressions”—speaks to Mack’s longing for an ordered world where the sun can shine benevolence on the poor and forgotten (Head 76). For Mack, Gilbert’s enlightenment reason can do more than a sun that failed to reach the poor and “shut-away worlds where the sunlight never penetrated, haunted worlds, full of mistrust and hate” (Head 76).

Makhaya considers Gilbert’s mind to be similar to a “loud humming” stop-watch whose spinning “wheels kept on turning at such a fast pace” that Makhaya becomes dumbstruck into serving Gilbert’s mechanistic process of “environmentally embedded violence” (Nixon 8). Carolyn Merchant proffers that the mechanistic worldview “arose with the support of early capitalism,” replacing Renaissance concepts of “nature as a living organism with nurturing earth at the center” with a *Baconian* “ethic of domination” (11). Gilbert’s scientific patriarchal machinations are rooted in this “mechanistic science of the seventeenth century” (Merchant 70). Gilbert’s ethical intentions to employ the natural habitat of Golema Mmidi at the service of commodity production of Turkish tobacco represents one of the “central tenets” of commercial capitalism—the use of nature as commodity (Merchant, Vatn, 2000; Clay, 2004; Nixon 2011). His actions, moreover, demonstrate how “imposed official landscapes typically discount spiritualized vernacular landscapes, severing webs of accumulated cultural meaning and treating the landscape as if it were uninhabited by the living, the unborn, and the animate deceased” (Nixon 17). Head’s geological time period is set in the Anthropocene Epoch where we, as readers, are privy to Gilbert’s actions its devastating impact on Botswana’s ecosystems (Robin, 2008). Gilbert’s mechanistic view runs contrary to the existing subsistence economy, which he blames for the dire conditions and ecological destruction, contending that “the people engaged in subsistence farming were using primitive techniques that ruined the land” (Head 17). Yet, Head observes that people battling to survive on the “barest necessities” is as old as the land itself (Head, *Serowe* ix). She reveals this contested landscape as “a laboratory for studying the clash between modern scientific methods and technologies and traditional practices” (Highfield 104). For Gilbert, “nature, the human body, and animals all could be described, repaired, and controlled, as could the parts of a machine, by a separate human mind acting accordant to natural laws” (Merchant 71).

Head also reinforces imperial notions that social reform and environmental “good” can only come from outsiders. As Huma Ibrahim writes:

It is not just with the arrogance of an exile that

Head can claim that the outsider brings reforms to a society; here the assumption is that this change is desirable to the natives. Change, filtered down from the Westernized locals, comes back to haunt developing countries because the patterns of change have been determined by capitalist-industrialist interests, which seem, at best, only marginally relevant to the postcolonial situation, and at worst they destroy indigenous economies, cultures, and peoples. (69)

Within Gilbert’s scientific mindset, he cannot understand the indigenous subsistence perspective based on nature’s systems of reproduction and renewability in which food security is harvested by women the color of the soil (Head 118). Moreover, Gilbert recognizes that if he is to implement his foreign NGO-backed “grand scheme” of co-operative enterprise, he must enlist Makhaya, “someone with the necessary mental and emotional alienation from tribalism to help him accomplish what he had in mind” (Head 24). Since Makhaya has ties to the indigenous Zulu tribe, he will be able to assist Gilbert’s ability to manipulate “the complexity of the land tenure system,” which he believed “was a hindrance to agricultural progress” (Head 32). Because of Gilbert’s attack on the traditional land tenure system, which was “designed to protect the interests of the poor and to prevent the land from falling into the hands of a few rich people” he found himself flailing in the vortex of a “violent storm” of ideology with Chief Matenge who is dead set on maintaining traditional land tenure holdings (Head 32).

### III. TRADITIONAL LAND HOLDING

Head’s conflicting anti-tribalism attitude surfaces in her depiction of the greedy Matenge; yet, Matenge, in all his psychological complexity, sees land as a key social component and unifying factor that nourishes indigenous identity and spiritual connections to each other and their village community. Under the traditional system, “ownership of the land was vested in the tribe as a whole” and “no man could claim that he had purchased a plot of tribal land and anyone who asked was merely allocated a portion free of charge by a chief” (Head 32). Gilbert must rhetorically backtrack and qualify his proposition about the traditional tribal land tenure system by declaring that “co-operative organization was similar to communal ownership of land” (Head 32). The clash between Gilbert and Matenge over customary land usage offers an inquisitive space for understanding tribal land policies and issues within Golema Mmidi’s changing landscape.<sup>ix</sup> Within this dynamic exists the inner tribal conflict between Chief Matenge, who tries to preserve traditional customs and his position within the

tribal community. The villagers of Golema Mmidi must adapt, accommodate, and, or, dismiss the environmental, technological, and ideological forces challenging their community.<sup>x</sup> Incapable of suppressing the changing socio-economic and political forces in Golema Mmidi and other “outsider” voices inhabiting this landscape, Matenge like Chinua Achebe’s Okonkwo kills himself.

The privatization of communal land holdings and increased technological agricultural development has had a devastating impact on sustainable livelihoods rendering tribal populations vulnerable to hunger and collapsing kinship structures. Gilbert understands that “exploitable resources could be profitably incorporated into metropolitan capitalist structures and the unincorporated, disposable remainder” (Nixon 71). Although Gilbert masks his intention in do-good rhetoric of cooperative enterprise, his economic model is shaped by capitalist patriarchy and strategically rooted in the economics of development and bottom line productivity, which has led to growing economic disparities and reproductive inequities throughout the Global South. The key assumptions of his “grand scheme” appears to be based on individualistic motivations of self-interest disruptive to indigenous notions of community and traditional notions of place. Hence, development projects for most indigenous peoples threaten survival itself.

The implementation of Gilbert’s agricultural development plans not only foreshadows a masculinist shift of farming as a means of generating profits, but “resource imperialism” that commands Botswana “to maintain the unsustainable consumer appetites” of the Global North (Nixon 22). Gilbert’s logocentric ethic further motivates him to want to “show everyone else just how quickly things could really change, how ordinary people could get up and do things for themselves and produce enough for their needs and have some left over for sale” (Head 182). According to Gilbert:

Large chunks of the year went by just watching the sunrise and sunset, and who knew too if the subsistence man did not prefer it this way? It was easy, almost comparable to the life of the idle rich, except that the poor man starved the year round. Not in Africa had the outcry been raised, but in the well-fed countries. Something had to be done about the man who lived on subsistence agriculture, because without his co-operation the world could not be properly fed. Gilbert took this a little further. Voices had to be raised in Africa too, and they had to come from men like Makhaya who deeply craved a better life, not only for themselves, but for all these thousands and

thousands of people who walked around with no shoes. (Head 118)

Herein, lies another contested battleground between indigenous customs and modernized agriculture in a village with a predominantly cattle existential focus—which leads to another concern: the introduction of monocultural cash crops. Gilbert, like today’s international farming conglomerates represents patriarchal science, patriarchal capitalism, and the masculinization of traditional agricultural practices.<sup>xi</sup> The result is an agricultural war against local production and local consumption.

#### IV. MONOCULTURE CASH CROPS –THE SEEDS OF BOTSWANA’S HUNGER CRISIS

Gilbert arrives in Botswana with a similar “destiny of every white person who comes to Africa” to conquer—“or at least survive—the desert” (Lederer 52). Gilbert’s political economy joins two fundamental concepts—capital accumulation and reproduction. In Head’s man vs. nature plot, Gilbert must transform Golema Mmidi’s ecosystems into a paradigm for profit and make it desirable to grow Turkish tobacco for cigarettes.<sup>xii</sup> Not only is Turkish tobacco conducive to the bioregion, but “very good cash crop too, and if everyone in Golema Mmidi grows a bit and we market it co-operatively—why, we’ll all be *rich* in no time” (my emphasis) (Head 54). Unfortunately, tobacco is not edible.

Gilbert perceives growth and its intersected means of production as driven by profits, expansion of the market, gender division of labor, and forces of production. Capital accumulation depends on reproduction, which includes biological reproduction of the labor force and social reproduction of its male privileged social systems. Gilbert’s scheme is not gender neutral as while Paulina is cast as stage manager of this production team, she is not an equal partner in Gilbert’s “development” enterprise. Rather, his system, which on the surface appears to provide a new form of food and water security and female liberation *intensifies* inequalities, placing women and nature in subordinate positions at each different level of production. Gilbert felt that “he had stumbled onto one of the major blockages to agricultural progress” the failure to incorporate women into development plans (Head 28). Although women “were the traditional tillers of the earth, not the men,” it was the men who were trained in biotechnical destruction in “the use of pesticides and fertilizers, and the production of cash crops” (Head 29). Gilbert’s get “rich” production scheme, involves the dismantling of these traditional kinship arrangements with the gendered animation of women to cultivate, cure, and dry the tobacco in addition to hauling the mud to construct the storing sheds (Head 94). At this juncture, we

witness one of the first instances of violence against women's subsistence livelihoods by the seduction and integration of women's economy into his plan. Enlisting women to engage in the rape of nature, the rape of their own livelihoods is an egregious violation against ecology and humanity as a whole. Current literature on the shift from sustainable agriculture to agricultural commercialization documents how agricultural modernization threatens family relations, food security and other traditional bonds to the environment—negative consequences especially felt by women (Murphy 212).

Agri-technocrat Gilbert has his own visionary ethics of obtaining “paradise,” and equips the women with “pickaxes and spades” to scrape out the foundation for the many sheds that are needed to dry the tobacco. Head portrays Gilbert's animated female soldiers stepping in line to the patriarchal development tune of environmental destruction dreaming of a Gilbert or Makhaya to save them from their plights (Head 103). The very idea of women switching from subsistence crops needed to feed their families to the single production of Turkish cash crops to sell at the market under the direction of a white male scientist highlights perhaps one of the major concerns of indigenous farmers—food security. Crop diversity is essential in maintaining bio diverse ecosystems and the production of edible food supplies. Studies have shown that Gilbert's maximization of tobacco production over other food crops will impair the “natural integrity of the resource base necessary for food production by eroding biological diversity, promoting pest and disease infestation, depleting soil fertility, and requiring massive application of harmful agrochemicals” (Gonzalez 432).<sup>xiii</sup> Contrary to Gilbert's speculations, monocultures not only instigate collapse of the ecosystem, cash production of monocrops have exasperated sustainable livelihoods by undermining basic food security. Gilbert realizes that to consolidate patriarchal power between European men, Tswana elders, tribal leaders and development officials, he must integrate women to support their accumulation and growth in the capitalist sector. His cash crop production schemes to move to Turkish tobacco disrupts women's roles as providers of subsistence crops for family sustenance and channels food production to commodity production for export. His cash-cropping scheme guised as a “colonial discourse of betterment” entails the “recasting of gender,” extraction of land and labor from mothers as well as the enticements to mothers who will be able to buy commodities with generated income (Mackenzie 27). Certainly, Gilbert recognizes that it is the women who have in the past engaged in small-scale subsistence farming, and like today's international farming conglomerates strategically enlist women's assistance to do all the agricultural dirty work, including the building of seed

storage huts under the supervision of Mack's love interest, headstrong Paulina.

Again, we witness how for many African women, the discourses of labor and reproduction are interdependent discourses. Gilbert's agricultural production schemes demonstrates how “the politics of food is gendered at multiple levels” (Shiva, *Staying Alive* xvi). Food insecurity is gendered. Tribal women have deeply suffered in the tripartite chokehold of colonial, neocolonial, and neoliberal resource and land grabbing. As evidenced in Head's narrative, women continue to be the “primary tillers of the land under increasingly inclement circumstances, including soil erosion and the stripping of the forests” cooperating in in their own demise (Nixon 140).

The women in Head's Golemi are cast “like Frankenstein monsters, only animated by the white man for his own needs” in this case it's development guised as “economic growth” (Head 128). Head's female characters take up Gilbert's vision of “Turkish Tobacco” harvesting in which the influential Paulina Sebesco and Mma-Millipede are enlisted to persuade other women to “attend classes” on how to “cultivate” in their own yard[s]...”(Head 101). The dependence on male saviors in this story seems to legitimate a political, social, and economic dependence on patriarchy. Gilbert and Mack replace the Tswana kinship system with a European version of *dikgosi* royals and “heroes.” Their grand entrances suggest a fusion of patriarchal privilege in a narrative in which men waltz on stage in heroic proportions with theatrical displays of great determination and optimism. Similar to the men Head idolized—Khama the Great (1875-1923), Tshekedi Khama (1926-59), and Patrick Van Rensburg (1963-)—her fictional characters make “great gestures” to “change the world” (Head, *Serowe* xiv). While Head's gestures acknowledge “when the land can be managed, the people will no longer be the victims either of nature or the grandmasters who wield power for their own benefit,” she unfortunately did not foresee the imperative interconnection of ecosystems and ecosystem people (Fielding 20). She does not acknowledge the imperial impositions that have Gilbert scrambling around to correct the devastation released by his British ancestors.

As Michael Glantz writes, “Drought follows the plow” (107). In this case, Gilbert's machinations to cultivate tobacco at the expense of biodiverse food crops added to climate fluctuations. Head discounts deleterious effects of Western projects that had rendered the land lifeless and discounts the value of traditional knowledge and sustainable agricultural practices to protect its ecosystems; instead, “her model relies entirely on the imported European knowledge of men like Gunner and Balfour” (Highfield 112).

Head's account of the masculinization of farming and the manipulation of Golema Mmidi's crop farming foreshadows the shift from local control crops raised on women's traditional knowledge and productivity to monocrop commodities driven by transnational patriarchs, the global market, and corporate monopolies. For what Gilbert perceives as cooperative agricultural development is in reproductive terms vastly destructive production. Not only is crop diversity usurped by inedible monocrop tobacco production, but also women's traditional skills of maintaining subsistence food security are supplanted by crop cash production.<sup>xiv</sup> "When these resources are already being used by nature to maintain her production of renewable resources and by women for sustenance and livelihood, their diversion to the market economy generates a scarcity condition for ecological stability and creates new forms of poverty for women" (Shiva, *Staying Alive* 9). The violence intrinsic of mono-cash-crop commodity production is violence against women's reproductive and productive livelihoods and "nature's biodiversity." Shiva is correct in her assessment on food security: "When the household and community are food-secure, the girl child is food-secure" (Shiva, *Staying Alive* xvi).

In a place "where people ought not to live" and sustainable sources are scarce, people and cattle sulk across the landscape together searching for food and water sources to survive (Head 19). In Head's Golema Mmidi's we bear witness to a "slow violence" that is "exponential" where contemporary life in Botswana is a result of years of resource grabbing and ecological degradation (Nixon 4). For women like Paulina, "cattle were all that stood between her children and outright starvation" (Head 136). Makhaya's suggestion to Paulina "to sell the damn beasts" upsets Paulina's existential world in which the belief persists that a "Motswana without any cattle might as well be dead" (Head 137). In Head's Golemi, cattle begin to drop like flies, one man's herd reduced from 200 to 80. Head situates Gilbert's accompanying proposal for "scientific production of high-grade" as the antidote for "low grade beef" on a perishing landscape precipitated by "uncontrolled grazing" (29). For Gilbert, "there was a serious reason for finding urgent solutions: the country was in the grip of a severe drought, which had already lasted five years and was becoming worse with each succeeding year" (Head 29). Gilbert's proposition for herd reduction incorporates a "corned beef" venture based on an "accelerated slaughter of emaciated beasts at the abattoir," which would then be "boiled down to corned beef" (Head 149). His plans to "beef up" the remaining cattle include the "latest development in fodder crops for cattle feed and silage-making and his own experiments with the natural grasses of Botswana and imported seed grass" (Head 149).

It is unclear whether in addition to imported seed grass, Gilbert also proposes a "drought-resistant type of grass seed," or if it is one in the same that is sown as he tries to judge "whether indigenous grasses or imported drought-resistant grasses would be best suited for cattle grazing" (Head 33). Regardless, his pursuit for drought resistant seeds extends to the "drought resistant millet seed," which is engineered to retain water in arid locations (Head 35). Although tribals prefer sorghum and maize to millet, and consider those who do eat it "inferior," Gilbert discounts traditional sustainable practices and engages in "intensive research" studies on millet production in contra-indication to traditional eating habits. According to Gilbert:

Yet fifteen thousand varieties of millet had been tested in the country, and the authorities had initially bred a type that could produce a crop in only three inches of rain, with a few most-needed advantages. Witchweed, which is a parasite that is germinated by and lives on the root of maize and sorghum plants, stunting their growth, was germinated by this type of millet as well, yet the plant remained unaffected by it. (Head 35)

Gilbert's scheme to introduce a genetically modified drought resistant seed situates him as a pioneer of Botswana's biotechnical Green Revolution.<sup>xv</sup> What Gilbert's "research" does not tell him is that the reproductive genetic engineering of millet seed has the potential of cross-contaminating other food crops disrupting Golema Mmidi's bio-diverse ecosystems and food security by introducing viruses and bacteria to existing food crops. "While increased food productivity is the argument used to promote genetic engineering, when the issue of potential adverse impacts on farmers is brought up, the biotechnology industry itself argues that genetic engineering does not lead to increased productivity" (Shiva, *Making Peace* 172). Patriarchal science and what Vandana Shiva refers to as the imposition of a "production boundary" has not only failed nature's ecosystems it has usurped and devastated women's reproductive livelihoods. What Gilbert, the vanguard of stress-responsive transgenic seed, cannot foresee is that "genetic engineering is thus not a reliable technology for drought tolerance" (Shiva, *Making Peace* 189).

Adding to the crisis is Gilbert's plan for disrupting the natural water cycle of Golema Mmidi, which entails a militarized strategy for creating a "network of boreholes and reservoirs," by damming and dynamiting the ecosystems into subservience (Head 108). As readers, we are privy to the deleterious activities that lead to soil degradation and the destruction of natural water tables. Gilbert's desire for constructing a "paradise" in his own image entails blasting "out with dynamite" large mud pits to be filled with



“polythene and the sides to be supported with sandy, concrete-filled plastic” (Head 131). This will be used for collecting water. Juxtaposed against the destructive images of blasts and explosions, Makhaya ruminates on the interconnectedness of nature’s innocent creatures as he witnesses “the soft juicy bodies of white ants, and thousands of birds” whose survival depended on “these juicy morsels” (Head 132). Paradoxically, while the cattle are dropping dead, the ants are still “soft and juicy,” capable of maintaining their existence within the natural life cycle of its bioregion without Gilbert’s masculinist irrigation and water management machinations. Of course, under his plans even the “soft and juicy” ants will be blasted to smithereens. According to George Perkins Marsh, this is just more substantive evidence of how hydrological projects “promote the accumulation of large tracts of land in the hands of single proprietors,” thereby dismantling traditional land holdings. Here, we witness “the calamitous repercussions” played “out across a range of temporal scales” (Nixon 2). The activities “of clearing, tilling, and weeding fields together with those livestock impact in the near vicinity of settlements would have been highly visible but short-lived as they are today” (Kinahan 245).

Head ultimately constructs a paradigm where traditional patriarchy and capitalist patriarchy collude to impose production boundaries on Golema Mmidi lassoing the ecosystem into a traumatic slow death by extermination, while the romantic couples Makhaya and Paulina, Gilbert and Maria stare into each other’s eyes for comfort behind their newly enclosed lives. In 1966 with Botswana’s independence, government authorities wholeheartedly embraced foreign capital, which paved the way to increased exploitation of resources (diamonds), and an elite tourist industry. Operational farmer and headman Makatse Modikwa discloses to Head, “We built our own dams and our own boreholes—the central borehole in Serowe was paid for with our cattle and the water was free for a long time. Now we pay. Today, after all this hard work no rewards come to the people of Serowe” (Head, *Serowe* 112). While Seretse Khama declared in his 1969 speech that, Botswana did not gain its independence in order to create further divisions between “privileged town dwellers and toiling farmers,” the divide between rich and poor is wider than ever (Vengroff 22). Similar to other political tactics of social relief and donation projects deployed to maintain local government control, Botswana’s local government secures their power through helicopter droppings of relief packages at election time.

In this eco-apartheid of “fatherless children,” and inequitable disparity of sustainable resources amongst indigenous peoples, lessons in survival are imperative for Head’s females. Fatherless children translates to toil and

labor for mothers and children who have to work in the place of the father. Sadly, Head’s story is no different. Paulina’s son is sent out to the furthest cattle post to earn much needed subsistence income and ends up dying of malnutrition during the drought—his death foretelling the collapse of “the cattle outpost economy,” suggesting that certainly there must be some imperative to reimagine indigenous livelihoods in the Global South (Billingslea-Brown 90). His young tragedy mirrors the death of many children facing poverty and famine, a narrative literariness that demands attention to the vanishing peoples of the world who “confront turbo-capitalism’s assaults on the resources” that preclude or “shape their survival” (Nixon 42). In the end, resource grabbing goes hand in hand with environmental degradation and the death of the earth’s remaining indigenous peoples. It is in the horror of the young boy’s death that Makhaya realizes “that it was only people who could bring real reward of living, that it was only people who give love and happiness” (Head 158). In her January 14, 1969 letter to Randolph, Head observes: “The land was made holy by people’s suffering. Subconsciously the same process is going on in South Africa. That land is being made holy by all the tears of the black man which have dropped on to the soul” (Vigne 75). Head constructs an ending that delves into the inescapable mysteries of life in which unbearable suffering leads to “something big” for those who can endure and love in spite of the unbearable weight of being (Vigne 74). These “giants of the soul” revision the future by connecting to those around them (Vigne 74). Similarly, Makhaya expresses Head’s own realizations: “The white man was a spoke in a slow, churning wheel to make things move. The spoke is painful but only a saint accepts and knows this. The saint too often shuts his mouth, knowing life a little too deeply” (Vigne 130). If “progress” is the ultimate desire, Makhaya must silently step into its spinning machinery.

This is Head’s enigma of life—death, beauty, genius, and loving captured in the ordinary humbleness of human connection (Vigne 74). Makhaya lives deeply, feels deeply, and too realizes his true humble commitment when he is told that “If you’ve left no treasures on this earth, what’s there to hold onto except a terrible pity” (Head 177). These treasures of connection and belonging are the antidotes to human suffering. Head makes visible the unseen by making man and woman’s connection to each other and to the environment a visible and treasure trove of life’s affirming gifts and blessings. It is in Mack’s resistance to the “hate making ideologies” that privilege resources in the hands of the few “while so many starved” that his compassion is awakened (Head 75).

Mack dedicates himself to this treasure trove working for Paulina, her children and the poverty-stricken village of



Golema Mmidi. Head asks, “How else are the mighty to be pulled down from their seats except by the ordinary humble people?” (Vigne75). Makhaya summarily reduces global redistributive justice to one ethico-political strategy in which he recognizes God in himself and all mankind. In so doing, he is “obliged to live a noble life, where people can depend on him to be truthful in his dealings” (Vigne 91). It will be those wise and generous, those “people with no shoes,” “who shall, one day, unexpectedly, inherit the earth” (Vigne 137).

While Head’s Makhaya has developed a “generosity of soul and of mind,” his psychological gymnastics in self-realization has not awakened him to his own collusion with the patriarchal dominance of his interior and exterior landscape under the guise of “cooperative enterprise” (*Rain Clouds* 119). Three of Head’s “chief horrors” were “totalitarianism, tribalism, and Marxist-Leninism” (Vigne 210). In *When Rain Clouds Gather*, she “works out” her own hypophoric question: “Do you think a leadership of unbridled capitalistic interest is more of a salvation to the country than a Marxist approach?”

## V. CONCLUSION

In this essay, I have argued that Bessie Head’s *When Rain Clouds Gather* provides a seminal interdisciplinary space to examine the catastrophic slow violence of what happens when tribal peoples are displaced from their ecosystems and their reproductive livelihoods in order to promote neoliberal agendas of progress and national development (Nixon 15). This historical lens for understanding the traumatic ecological events attests to *why* today in 2021, Botswana must import 90 percent of its food products to feed its population. Rising food prices and the Covid Pandemic have only worsened food insecurity amongst the rural and urban poor. While it exports high quality grass-fed beef and related cattle associated items (Figure 1), it must import basic food items as seen in Figure 2.

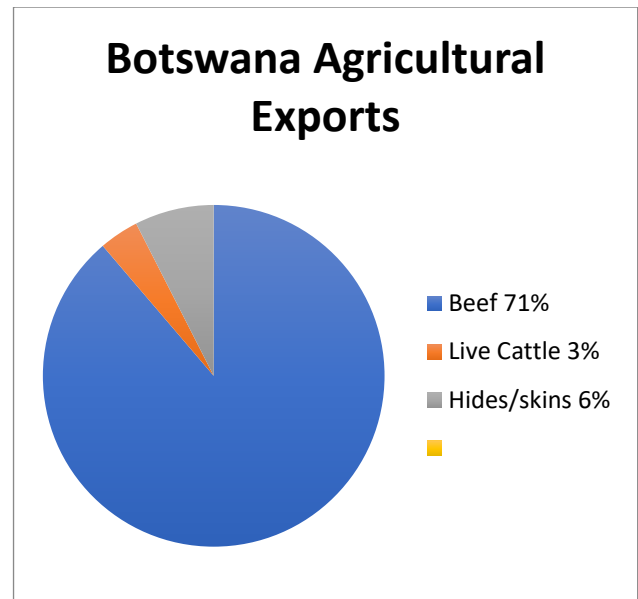


Fig.1: Agricultural Exports

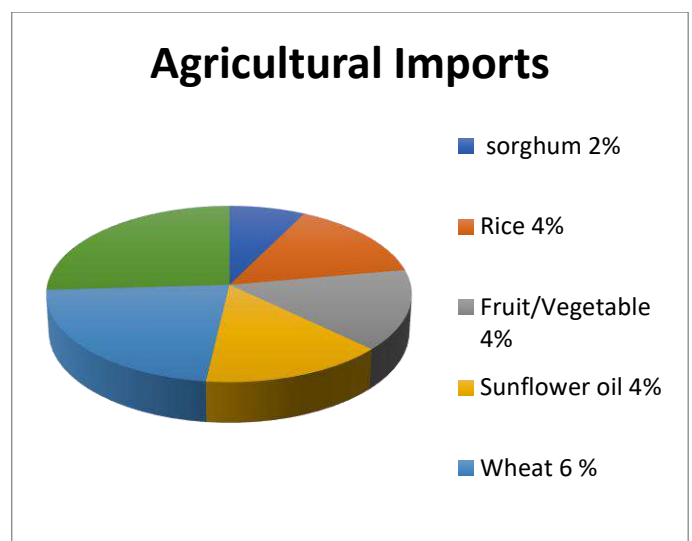


Fig.2: Agricultural imports.

Head’s ethnographic fiction foreshadows *how* in the initial stages of *mal*-development projects, Botswana’s sustainable economies were later usurped by transnational agricultural conglomerates thereby creating a country ripe for disaster philanthropy; Botswana now receives assistance from the *Peace Corps*, *USAID*, *The International Money Fund*, *The World Bank*, and other non-profit organizations. While Botswana is one of the largest beef exporters to the European market, its diamond market far exceeds its beef market in terms of generating revenue. Most of Botswana’s diamonds are produced through a joint-venture/private-public partnership between the Botswana Government and De Beers a multinational mining company with offices in

Canada and the US and the Botswana government. Whereas this relationship does benefit an elite few, during the timing of Head's writing, Botswana was one of the poorest nations in the world. Today, it is marked as 63 of the world's poorest nations. In spite of moving off the list of the top ten poorest countries on the planet, Botswana's people maintain one of the most unequal wealth distributions in the world. To make matters worse, in the 1980s, the Botswana government implemented a land-grabbing harassment campaign against its tribal communities to drive them away. In Gaborone the center of beef and diamond businesses the medium domestic income is just \$2 per day rendering 63 percent of the households food insecure. 21 percent of its families must live without food for a day or more—something Head warns its readers in her writing. Unfortunately, Botswana no longer offers agricultural sustainability to its people; it produces only 10% of its own food products for consumption and most of its governmental agency is allocated to diamond production and export.

Head's writing prefigures the collapse of traditional tribal economies in 1968. Her narrative provides a geographical space to examine the initial traumas that led to the ecologies of pain. Her ethnographic discourse establishes *how* pastoral economies were ghosted and devoured by intensive capitalist development that recruited traditional subsistence structures and undermined them by implementing cash crop and individual wage incentives. The implementation of modernized agricultural and mining technology by agribusiness and mining conglomerates devastated the collective relationship of subsistence farming, kinship systems, and cattle herding. In Head's narration, we see how women are "disproportionately" impacted by land and resource grabbing rendering female rural producers like Paulina the most vulnerable (Chu, 2011; Nixon, 2011; Kinoti, 2011). Head's narrative observations trace the gendered disequilibrium initiated by both the slow violence and "explosive-violence" of the landscape "testifying to the radically subjective, and thus generally uncommunicable, experience of pain" (Lionnet 137).

In 2021, it has become quite clear that Botswana must return to a sustainable approach of multi-crop production to maintain food sovereignty for its people. Multi-crop production for local consumption will protect Botswana from the insecurity of a fluctuating global market. As I have strongly argued, Bessie Head's writing offers a space for probing the slow violence and ecological genocide expedited by the trauma of agricultural development projects, which have separated humanity from nature and rendered 63 percent of the Tswana population food

insecure. Head's warning to her readers is quite simple *Golema Mmidi*, "grow crops."

## DISCLOSURE STATEMENT

No potential conflict of interest.

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## Notes

<sup>i</sup> A protectorate were territories negotiated by treaty between the British and the *dikgosi* (the royal tribal leaders), the purpose of which was to preclude rival Boers and Germans from intervening in British interests. Under the protectorate, Britain was able to secure its own commercial interests by maintaining control while passing the administrative costs on to local leaders. The British Protectorate's land grabbing through land deals and manipulative concessions resulted in large populations being displaced along the eastern borders.

<sup>ii</sup> I use the term ecological apartheid to mean how a privileged few have been able to separate humanity from the bounty of nature's resources.

<sup>iii</sup> Head reports in *Serowe: Village of the Rain Wind*, how "Khama's introduction of the iron-hand plough" replaced the traditional hoe, which later became only used for weeding purposes and which a "clever white manufacturer" took out a patent on its design—one created by the Bathudi.

<sup>iv</sup> Vandana Shiva explored this death logic at a speaking engagement in Berkeley, California on October 20, 2014, entitled "The Rights of Mother Earth."

<sup>v</sup> Some Head Scholars believe that Makhaya represents the voice of Bessie Head herself and her search for belonging.

<sup>vi</sup> Some critics believe that Makhaya's character blends attributes of Khama the Great who instituted many social reforms including the abolition of *bogera*, the discouragement of polygamy, witchcraft and rainmaking ceremonies (Head, *Serowe* 6).

<sup>vii</sup> 45-year old retired midwife Rosemary Pretorius recounts to Head a similar experience in which she was "accused of being the cause of stillbirths" (*Serowe* 136).

<sup>viii</sup> Peace Corps established their presence in Botswana from 1966 leaving in 1997 because of a growing economic sector. They returned in 2003 to provide service for the HIV/AIDS epidemic (THE PEACE CORPS | BOTSWANA WELCOME BOOK |2014, 7).

<sup>ix</sup> According to Tegegnetwork Gettu, Director of UNDP's Africa Bureau, "It is a harsh paradox that in a world of food surpluses,

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hunger and malnutrition remain pervasive on a continent with ample agricultural endowments” (Food security must be at center of Africa's development 15 May 2012).

<sup>x</sup> See Mathuba's "Review of the Tribal Land Act, Land Policies and Related Issues," 1989.

<sup>xi</sup> Head studied food production and "Tropical Agriculture" through a correspondence course according to her January 14, 1969 letter to Randolph. Her narrative is informed by these studies in western agricultural development (Vigne, *Gesture of Belonging* 70).

<sup>xii</sup> In Head's March 4, 1996 letter to Randolph from the Bamangwato Development Association, she writes of her experimental harvesting of tobacco for cash cropping (Vigne 28).

<sup>xiii</sup> See Carmen G. Gonzalez, "Trade Liberalization, Food Security, and the Environment: the Neoliberal Threat to Sustainable Rural

Development," *Transnational Law and Contemporary Problems* 14 (2004): 419, 423, 469-70. 419, 423, 469-70.

<sup>xiv</sup> Shiva's *Staying Alive: The Hijacking of the Global Food Supply* provides a detailed source for examining how cash cropping interferes with "staple-food production" (13).

<sup>xv</sup> While living on the experimental farm at Bamangwato Development Association, Head says she envisioned it as a place to "develop drought resistant seeds" (Vigne 47).

# Spatio Temporal Analysis of Covid-19 Cases Distribution Pattern in Batang Regency

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**Abstract**— The Covid-19 cases increase significantly in Batang Regency since it was first identified on April 4, 2020 until nowadays. The efforts and strategies have taken by the government to reduce the rate of Covid-19, but have not shown significant results. There has increased 1.125 cases in Batang Regency on December 2020. This study aimed was analyzed by spatio temporal approach of the Covid-19 case and determine the distribution pattern of the Covid-19 in Batang Regency. **Methods:** This type of research was an observational research with a spatiotemporal explanatory research design. Data analysis for spatial autocorrelation were performed using Moran's index and location quotient (LQ) index. The research data were obtained from the Batang Regency Health Office. The sample in this study were 248 villages in Batang Regency. **Result and discussion:** The results showed that as many as 209 villages (84.3%) were identified cases, and 39 villages (15.7%) had no identified cases of the Covid-19. The results of the moran's index showed that the pattern of the Covid-19 incidence which has a significant spatial correlation in 248 villages with  $p$  value  $<0.01$  and  $Z$ -score  $> 2.58$ . The results of the Location Quotient (LQ) index shows that 78 villages (31.4%) in Batang Regency having high level of the Covid-19 concentration ( $LQ > 1$ ). **Conclusion:** The distribution pattern of Covid-19 shows a change in pattern from random to clustered. Spatio-temporal analysis of Covid-19 cases shows an increase in the number and areas of cases.

**Keywords**— Covid-19 distribution pattern, LQ value, Moran Index value, spatial autocorrelation

## I. INTRODUCTION

Corona virus or severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) is a virus that attacks the respiratory system. The disease caused by this virus is known as Coronavirus Disease 19 (Covid-19). Since on 31 December 2019 until 23 September 2020, the trend of Covid-19 cases still shows an increase worldwide, with total cases of 31,771,402 cases, consists of 7,120,370 active cases (patients infected), and 24,651,032 (23,675,722 were declared cured, and 975,310 died) closed cases with 315,717 new cases worldwide [1].

The Covid-19 case was first identified in the city of Wuhan, China, at the end of December 2019 with a very fast rate of transmission and spread. Based on September 2020, this disease has spread in 215 countries in the world, included Indonesia. The first identified Covid-19 cases in

Indonesia on March 2, 2020 were imported cases. Increasingly significant cases occurred on 6 months since the first case identified. On September 23, there were 4,465 new cases with a total of 252,923 cases, consist of 9,837 died, 58,788 under treatment patients and 184,298 patients was cured [2].

Central Java Province is one of the provinces with the highest positive case numbers and Dead of Covid-19 have reached 19,982 cases, with 1,314 patients was die, 14,083 patients recovered and 4,585 patients treated in September 2020 [3]. Batang Regency is a part of Central Java Province with the number of Covid-19 cases increasingly fast. Since the first case was identified on April 4, 2020, the number of positive cases was 331 cases have spread at 99 villages in Batang Regency [4]. The distribution of Covid-19 in Batang for monthly period shows a significant



increase in the number of cases and the distribution of virus-infected areas. At the end of September 2020, there were 105 (42.34%) infected villages in Batang.

Research about pattern of disease distribution is important carry on as an effort to prevent and control Covid-19 transmission. Many of spatial research designed by Geographical Information Systems (GIS) have been in line with WHO efforts to prevent the increasing cases and expansion of infected areas. Spatial analysis use to describe various natural phenomena occurred, including mapping disease transmission area, especially in the current Covid-19 pandemic conditions [5].

Murugesan have been tracing disease triggers and how they have been transmitted through distribution and analysis of COVID-19 trends in India with a spatial approach [6]. Shariati conducted a temporal ratio analysis by calculating the cumulative incidence rate (CIR) and cumulative mortality rate (CMR) in several European countries affected by Covid-19 in the period March to April 2020 [7].

Spatio temporal analysis is one of analysis data methods which connecting the dimensions of space and time to explain a phenomenon at a certain location and time. The current distribution of Covid-19 cases required data with connected scope of time and space to find out the journey and development of cases in an area. This data can be in the form of statistical data or distribution maps that provide information about the travel and development of cases in an area, thereby facilitating efforts to prevent and suppress current cases.

Florence (1939) introduced the use of the location quotient as a measure of geographic concentration within an area. Location Quotient (LQ) is a special way of expressing the uniqueness of an area compared to the national average. The point is to measure how much concentration of phenomena, characteristics, occupations, or certain groups in an area is compared to a wider scope [8]. This study aims to analyze the development of the Covid-19 case in a temporal ratio to determine the distribution pattern of Covid-19 in Batang Regency with the spatial correlation and LQ approach.

## II. METHODS

This observational study included of 248 villages which were identified the number of Covid-19 cases in Batang Regency from April to December 2020. The number of Covid-19 cases was obtained from the Health Service of Batang Regency and the demographic data was obtained from the Central Statistics Agency of Batang Regency.

*Table 1. Distribution of Cases Number and Villages Infected with Covid-19 per April until December 2020*

The research was carried out in Batang Regency from April to December 2020.

The study was approved by Health Research Ethics Committee of Universitas Diponegoro No : 287/EA/KEPK-FKM/2020. The research began by collecting data of Covid-19 cases periodically, and demographic data ( the number of population, population density and large area), followed by inputting data in tabulation form, correcting data, classifying data and modelling data. Statistic analysis was pointed the distribution frequency, proportion, spatial autocorrelation of Covid-19 cases which conducted on Moran's index and LQ value on p value < 0.01 and Z-score > 2.58 were considered significant.

Spatio temporal analysis was described the temporal distribution pattern of Covid-19 cases, the autocorrelation distribution pattern of Covid-19 cases and location quotient of Covid-19 cases in research period. The autocorrelation distribution pattern of Covid-19 cases was analyzed using Moran's index with ArcMap 10.3 software. The interpretation of the research results refers to the Moran's index value and the LQ value which are narrated according to literacy.

## III. RESULT AND DISCUSSION

A total of 209 villages were identified Covid-19 in this study. The number of Covid-19 cases is the accumulation positive cases number confirmed through the PCR test conducted by the Covid-19 task force in Batang Regency. The highest number and distribution of cases occurred in December (1.125 cases or 49.3% of the total cases and 177 villages or 71.37% of Batang Regency). Increasing cases of Covid-19 occurred every month, was begin 12 cases (11 villages) in April, up to 2.282 cases (177 villages) at the end of December 2020. The distribution of Cases Number and Villages Infected was shown in Table 1.

The accumulation number of cases per village have varied from 1 to 153 cases in the period April to December 2020. There were 29 villages (11.7%) with an accumulated number of cases 1, and 1 village (0.4%) with the number of accumulated cases 153. The villages with the highest accumulated number of cases were Kauman (153 cases), followed by Sambong (99 cases), Proyonanggan Tengah (80 cases), and Proyonanggan Selatan (75 cases) which were located close each other on Batang sub-district. It was shown in Table 2.

Month	Number of cases	Percentage (%)	Number of villages	Percentage (%)
April	12	0.53	11	4.44
May	28	1.23	17	6.85
June	28	1.23	16	6.45
July	30	1.31	20	8.06
August	127	5.57	53	21.37
September	165	7.23	63	25.4
October	291	12.75	83	33.47
November	476	20.86	120	48.39
December	1125	49.3	177	71.37
Total	2282	100	-	-

Table 2. The Accumulation Number of Cases and Villages Infected with Covid-19 per April until December 2020

amount case	amount village	(%)	Cumulative percentage	Accumulated cases	Number of villages	(%)	Cumulative percentage
0	39	15.7	15.7	22	2	.8	89.9
1	29	11.7	27.4	23	2	.8	90.7
2	24	9.7	37.1	24	1	.4	91.1
3	13	5.2	42.3	25	1	.4	91.5
4	25	10.1	52.4	27	2	.8	92.3
5	8	3.2	55.6	28	2	.8	93.1
6	12	4.8	60.5	30	2	.8	94.0
7	15	6.0	66.5	31	1	.4	94.4
8	10	4.0	70.6	32	1	.4	94.8
9	15	6.0	76.6	34	1	.4	95.2
10	8	3.2	79.8	36	1	.4	95.6
11	4	1.6	81.5	37	1	.4	96.0
12	5	2.0	83.5	42	1	.4	96.4
13	3	1.2	84.7	54	1	.4	96.8
15	3	1.2	85.9	55	2	.8	97.6
16	2	.8	86.7	56	1	.4	98.0
17	2	.8	87.5	63	1	.4	98.4
18	1	.4	87.9	75	1	.4	98.8
19	1	.4	88.3	80	1	.4	99.2
20	1	.4	88.7	99	1	.4	99.6
21	1	.4	89.1	153	1	.4	100.0
Total				248	100.0		

The trend of increasing Covid-19 did not only occur in Batang Regency, but all of the world. This showed that the transmission and distribution of Covid-19 is so fast in a

wide scope. These result was in line with Sahin's research stating that the Coronavirus (CoV) has included in the Coronavirus genus with high mutation level. As the most

of virus character which attack the respiratory system, transmission occurred through the person who had symptoms of the disease [9]. However, nowadays, the person infected by this virus does not show the symptoms, so the data about the way the disease is transmitted is still being studied until now.

The map of cases distribution in the monthly period can be seen in Fig. 1, with red color, which indicated that an infected area with Covid-19 has expanded over time. The distribution cases of Covid-19 is an accumulation of the village areas distribution cases Covid-19 which obtained by grouping the accumulated domicile data in monthly period. An area with the largest infected area were in December on 177 villages (71.37%).

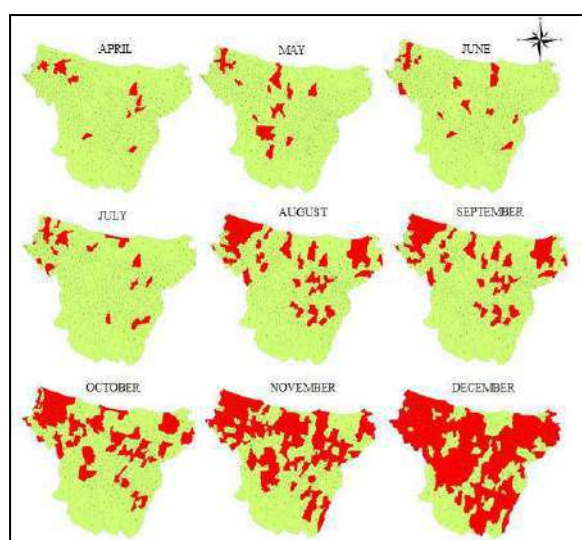


Fig.1: Map of distribution case per April until December 2020

Based on these results, it can be concluded that the highest cases and distribution of Covid-19 infected areas in Batang occurred in December and there were 4 villages

with the highest accumulated number of cases which closed each other. Distribution areas of cases increased alongside increasing the number of cases. The higher number of cases in a period, followed with the wider distribution area of cases. The research about distribution cases of Covid-19 conducted by Dayun Kang showed at the beginning stage of Covid-19 pandemic, this disease widespread fast from one area to another in China. The spatial distribution pattern of the disease become so important to be done as an effort to prevent further transmission to various types of environment in China [10]. Ren was mentioned the importance of early and quick identification of zones potentially risk of Covid-19 infection in big cities for infection prevention and control efforts. Ren et.al did various spatio-temporal evaluations with Ecological Niche Model / ENM approach method to identify potential risk zones for this infection [11].

The distribution pattern of Covid-19 cases can be determined by using spatial autocorrelation which showed that there was a distribution pattern change from random to clustered with significant spatial correlation value ( $p$  value  $< 0.01$  and  $Z$ -score  $> 2.58$ ) in August, September, October, November and December. The highest  $Z$ -score was in October (15.53). The distribution pattern of cases in April, June and July formed random pattern which showed no spatial autocorrelation. In August until December, the case distribution pattern formed clustered or systematic pattern on the spatial distribution of case number. The  $p$  value  $< 0.01$  and  $Z$  score  $> 2.58$  indicated a significant spatial autocorrelation. The Moran index value of  $0 < I \leq 1$  indicated that there is positive spatial autocorrelation, which was systematic pattern alongside the closer regional or neighborhood. Distribution pattern and density level Cases of Covid-19 was shown in Table 3.

Table 3. Moran's Index Value of Covid-19 Distribution Cases per April until December 2020

Month	Moran's Index	Spatial correlation		Information
		Z-score	p-value	
April	0.0215	1,0506	0.2934	Random
May	0.0436	1,941	0.0522	Clustered
June	0.0087	0.6105	0.5415	Random
July	0.0129	0.7656	0.4338	Random
August	0.2385	10,6496	0.0001	Clustered
September	0.2154	8,9161	0.0001	Clustered
October	0.3586	15,5277	0.0001	Clustered
November	0.2169	8,9613	0.0001	Clustered
December	0.4363	18,392	0.0001	Clustered

The distribution pattern cases of Covid-19 with the Moran index showed there was a distribution pattern change from random to clustered. This indicates there was spatial randomness which formed cluster patterns or a trend towards space [12]. Kosfeld had pointed about classification methods of the characteristics spatial autocorrelation, which was about 4 things. First, if there is systematical patterns on spatial distribution of observed variables, there is spatial autocorrelation. Second, if inter-regional nearest or neighborhood was closer, it can be said that there was positive spatial autocorrelation. Third, negative spatial autocorrelation describes unsystematical neighborhood patterns. Fourth, if random patterns of spatial data show no spatial autocorrelation [13]. The distribution pattern of Covid-19 cases in Batang Regency was inclined to become clustered with significant spatial autocorrelation values. This means that the distribution of cases between regions has significant nearest or neighborhood.

The spatial analysis about the risk distribution Covid-19 in Indonesia was conducted by Eryando to describes the distribution of Covid-19 cases in Indonesia's areas on

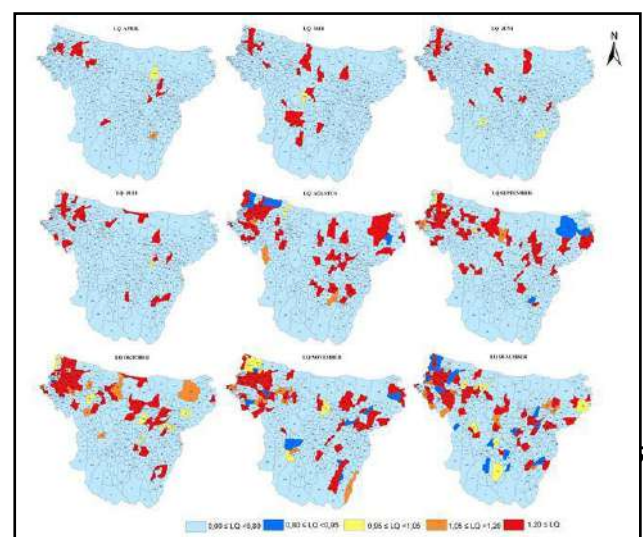
March 3 until April 9, 2020. Jakarta, Yogyakarta, West Java, Gorontalo, and North Sulawesi were the areas with high risk of getting infected by Covid-19 in Indonesia [14]. The other research about spatial analysis was done by Franch-Pardo to review of the spatial analysis and Geographic Information System (GIS) to analyze of the Covid-19 level cases density by LQ method [15]. Table 4 was determined measurement and mapping of the distribution of cases based on the level of density cases in Batang Regency. This showed that the level of density cases was highly influenced by the increase of the cases number per village and distribution of infected areas. The density cases level of Covid-19 based on LQ showed the highest distribution value of  $LQ > 1.2$  on November, which was on 58 villages. The LQ value ranges from 0 to  $\geq 120$  with 5 categories. Very light category ( $0.00 \leq LQ < 0.80$ ), mild category ( $0.80 \leq LQ < 0.95$ ), average category ( $0.95 \leq LQ < 1.05$ ), high category ( $1.05 \leq LQ < 1.20$ ) and the highest category ( $LQ \geq 120$ ) [16].

Table 4. Location Quotient (LQ) Value of Covid-19 Cases per April until December 2020

Month	LQ value					amount
	$\leq 0.8$	$\leq 0.95$	$\leq 1.05$	$\leq 1.20$	$> 1.20$	
April	-	-	1	1	9	11
May	-	-	1	-	16	17
June	-	-	2	-	14	16
July	-	-	1	-	19	20
August	2	3	1	3	44	53
September	3	3	3	3	51	63
October	11	1	7	8	56	83
November	39	10	6	7	58	120
December	90	15	7	10	55	177

This result is in line with the research by Hazbavi, who conducting a spatio-temporal analysis of Covid-19 incidence at various locations in Iran, showed that there was a difference in the spatio-temporal pattern and the Location Quotient (LQ) index in most Iran's provinces having  $LQ > 1$  [17].

The map of the concentration level of Covid-19 cases can be seen in Figure 3 which has 5 color categories with a value range between 0 to  $> 1.2$ . Regions with  $LQ > 1,2$  were shown in red.



*Fig.2: Map of Location Quotient (LQ) per April - December 2020*

The highest percentage of area distribution with  $LQ \geq 120$  occurred in July at 95% and the lowest percentage in December (31.07%). The  $LQ$  value  $\leq 0.8$  had the largest area distribution in December (50.85%) and the lowest in April, May, June and July (0%). Based on the distribution pattern and concentration level of Covid-19 cases, it can be concluded that October had the highest Z-score value, and November had the highest case density level distribution ( $LQ > 1,2$ ) in Batang Regency.

#### IV. CONCLUSION

Spatio-temporal analysis in this study showed that there was a pattern change in the distribution of Covid-19 cases from random (April to July) to clustered (August to December) alongside increase of the cases number and the distribution of infected areas in a certain time and places. This shows that spatio-temporal analysis can be used as a method to describe the spatial trend of disease distribution and pattern of cases in an area within a certain time. The more red color on the map of Covid-19 cases shows the increasing number of cases and the density level of cases in an area in one period of time.

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# A Critical Analysis of the *Creditors*: A Play by August Strindberg

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**Abstract**— August Strindberg, regarded as the rival of Henrik Ibsen, is hailed as the profound modernist drama playwright of Sweden. His work, *Creditors* (1888) was first performed in 1889 and depicts the deconstruction of marriage and the battle of the sexes. The framework of critical analysis was to draw out the themes and investigate characters, setting, style, and conflict of the play. The results indicated the themes of naturalism, feminism, vampirism, misogyny, aestheticism, moral decay, disillusionment, love and revenge. In this one-act play, the characters are well off financially but possess flaws of selfishness, moral degradation and suspicion. The analysis concluded the conflict of the play to be soliciting Tekla's love and the revenge inflicted by her former husband. The style of the play is a tragicomedy. This research can serve as counsel for future evaluation on *Creditors* or August Strindberg and is open for further study.

**Keywords**— August Strindberg, *Creditors*, critical analysis, naturalism, feminism, vampirism, tragicomedy, battle of the sexes.

## I. INTRODUCTION

In this modern-day and age where several freedom and independents movements like the feminist and racial awareness movements are creating milestones, however there some writers of the past that still create a sense of impact with their striking works. One such writer is August Strindberg. August Strindberg is regarded as the profound modernist drama playwright of Sweden. He was a distinguished misogynist who was known to oppose plays considered feminist or credited with female empowerment like the *A Doll's House* by Henrik Ibsen (Lewis). His naturalistic plays deal with the unconsciousness of the characters which usually foreshadow the plot of the plays, as he emphasized that “people of today are most interested in the psychological process. Our inquisitive souls are not satisfied just to see something happen; we want to know how it happened. We want to see the strings, the machinery, examine the double-bottomed box, feel for the seam in the magic ring, look at the cards to see how they are marked.” (Strindberg, 71).

One of his most memorable works, the *Creditors* (Swedish: *Fordringsägare*) was written in Denmark during the time of August and September of 1888 but was first published in February of 1889 in Danish and later in Swedish in 1890. On March 9, 1889, this play was first performed in Copenhagen at the renowned Dagmar Theatre.

My goal in this paper is to explore and examine the work of the *Creditors* by August Strindberg to find out the thematic tones, setting significance, character analysis and style incorporated by the playwright. For this literary investigation, the premise of critical analysis is applied.

To critically analyze the text explicitly and thoroughly, the exploration and scrutiny conducted of the play are divided into multiple sections, including characters, themes, style and setting analysis. The first section contains the literature review of the work under study. In the second and third sections, a summary of the play is provided along with the short biography of the playwright. The fourth section discusses in depth the traits and personality of the characters. A detailed analysis of the themes of the play is inspected after meticulous

examination of the setting, style and conflict is conducted in the subsequent sections. The overall results of the detailed critical analysis are summed up in the conclusion of the research paper. This approach of breaking down the play into several segments is undertaken for the systematic and formatted analysis of the study.

## II. LITERATURE REVIEW

The domestic and marital relationships exhibited in the plays of August Strindberg are a reflection of the conflicting and uncertain relationships between the partners. Most often than not, women are represented as maladjusted, having dividing and usurping natures that disrupt their relationships. The characters possess a detached and solitary personality that stems from a sense of dislocation. Noorbaksh Hooti (2011), explores the miasma of contradictions and malicious relationships in Strindberg's plays by closely examining a variety of his plays along with the biographical approach to the playwright's life. This paper deduces that only a mere pretext is required to tear down and expose the repressed violent and hostile temperaments of the characters. When this veil of courtesy is torn down, a wordy battle between the sexes compels one character to seek complete domination, supremacy and control over his or her emotionally weak counterpart. By the end of such heated combat, the mentally weaker character is left incomplete, maimed and emotionally distraught. According to Hooti (2011), this outward argument is a manifestation of the inner turmoil and conflicts of the characters for the fight to gain control within their associations. Within the play, *Creditors* (1898), a picture of bleak human connections is sketched. The married couple relates to each other as brother and sister, which is supposed to indicate the purity of their relationship, nevertheless, gets tainted with the notion of incest from a more critical angle. The wife is revealed to be more in control of the relationship, whereas this control over her husband resonates with vampirish and parasitic characteristics. Moreover, the character of Gustave falsifies his friendship with Tekla's husband to take revenge on his ex-wife; thus successfully tarnishing not only Tekla's reputation but also resulting in the death of Adolf. In this case, it becomes evident that friendship and friends have a stronghold over and can with ease contribute to the destruction of one's sense of identity. Hooti (2011) concludes that the contamination of relationships may result from personal conflicts and social transactions having pernicious intentions. This study expresses that unlike Strindberg's characters who become free only through the mode of death; we as human beings

can unite without falling prey to inferiority and superiority complexes.

The earlier plays of Strindberg are laced with elements of naturalism and Darwin's determinism. The characters of *Creditors* all try to impose their perceptions wrapped up as weapons instrumented to impose their will on others. According to Szemerda (2013), the play is a fine deconstruction of marriage and the portrait of a sexual triangle that results in the fatality of the husband, aka Adolf. This play deals with the exploration of existentialism through the absence of the true world and the compelling feeling of valueness among the characters is finely showcased. The characters wield the sword of their individualistic perspectives and expression of the will to claim their version of the truth and thus to gain control and authority. The study surmises that Strindberg's drama is characteristically connected to existential and naturalistic philosophies that depict the battle of the sexes for power concentrated amid lust and disgust.

Reviewing the plot of *Creditors* in his book *Studies in Strindberg* (1998), Micheal Robinson highlights the naturalistic elements like the environment, heredity and the historical moment of the characters' lives that work towards the effectiveness of the theatre. In developing the natures of the characters, it can be rightly assumed that it is the form and not the set of the environment that plays a vital role in constructing the boundaries that confine them. The vivid ironic tone of the play depicts both the financial imagery and the conscience of the characters. The exceptional use of the words debit and credit symbolically represent and relate to the concepts of guilt and punishment. The semantics of payment and debt, and the settling of accounts closely resonate and relate the literary conceptions with that of the financial aspects; i.e morality and money, price and retaliation. Gustave, acting as paying off old scores and by taking revenge upon his ex-wife, in a sense balances the accounts and collects his dues. According to Robinson (1998), the sense of internalized guilt among the characters in this play emerge in the form of punishing transgression. This play illustrates that life and theatre are interconnected as the consecutive scenes that provide not only formal pleasure but also a sense of life as theatre. However, a critical analysis has not been done on the play which this paper aims to conduct.

## III. ANALYSIS & DISCUSSION

Johan August Strindberg was born on January 22, 1849, in Stockholm, Sweden and died on May 14, 1912. He was a prominent Swedish playwright, novelist, and short-story writer. His childhood is diffused with mental anguish, poverty, emotional instability, neglect and the

religious zealotry of his grandmother. At first, Strindberg struggled with various unsuccessful jobs while he pursued a career in ministry and medicine. The rejection of his first play acted as a catalyst for his hatred for ceremonious traditions and formal institutions. Later on, his unhappy marriage and the loss of custody of his four children increased his affliction. He was charged with blasphemy after publishing his first volume of plays in 1884 but acquitted. Nonetheless, this incident took a toll on his mental health. He is notable for his works of *The Father* (1887), *Miss Julie* (1888), *Creditors* (1888), *A Dream Play* (1902), and *The Ghost Sonata* (1907). August Strindberg is credited for writing the first modern Swedish drama. His plays involve an amalgamation of psychology and dramatic naturalism and later on these evolved into expressionist drama. He vividly expresses the frauds and the ugly side of the Swedish society with biting satire and stern social criticism. His contempt for the social conventions and official institutions along with the battle of the sexes is boldly depicted in his work, thereby contributing to the European drama (Mortensen).

The play starts with Adolf residing and working on a sculpture in a beach hotel. He first professes his love for Tekla, then recounts her influence on him, and declares gratitude to Gustave for reviving his creative side. On prodding from Gustave, Adolf informs him of how unhappy he is in his marriage. He gave his loyal love, unconditional support and all material wants to Tekla but still, she treats him as his inferior. Gustave informs him of the downside of love, the miseries that come from being married to such a woman and the causes of epilepsy through selected words to dishearten Adolf from Tekla. It is revealed that Gustave was the first husband of Tekla, who left him in a dishonourable way to marry her lover, Adolf. Gustave is here to exact revenge from Tekla by undermining her marriage with Adolf. He does this by casting discriminating ideas inside Adolf's head and encouraging to deal with his wife sternly.

Tekla arrives from her social meeting and is confronted by her husband, meanwhile, Gustave observes this interaction from a hidden position. Adolf babbles out his frustration and fears in front of his wife. He accused her of wanting other men's attention, rejecting and disowning his support and love. The stubborn nature and boldness of Tekla further his suspicions of her. Outwardly he announces leaving the place for fresh air but quickly hides in the adjoining room to eavesdrop on Gustave and Tekla's discussion. Gustave makes his presence known to Tekla in the absence of her husband. He initiates a conversation reminding her of her peaceful and lovely past with him. He praises her and comments on her intelligence. All these actions of Gustave first have a

hearty impact on Tekla who willingly flirts with him. To seduce Tekla, Gustave embraces her which is seen by two passing tourist women. This situation brings Tekla back to reality as she realizes her true love for Adolf and simultaneously denounces and calls out Gustave on his conniving schemes. Nonetheless, she is too late in her confession as Adolf, having heard everything has a seizure and dies in Tekla's arms. Gustave remains successful in his vindictive plan and starts to leave the scene having realized that Tekla loved both of them.

#### Character Analysis

To fully comprehend the actions and reactions of the characters, it is essential to understand their motivations, psyche, background and their viewpoints depicted through the roles they enact in the play. Within this play, the main characters include Adolf, Tekla and Gustave and the minor characters are two ladies and a porter.

Adolf is the husband of Tekla and an artist, a former painter and present sculptor. At the beginning of the play, he appears to be working on a wax figure and moving with the help of crutches. He repeatedly thanks and indicates gratitude towards Gustave, in the understanding that Gustave revived his artistic sense and woken the aesthetic qualities in him that Adolf thought were either lost or in permanent deep slumber. This repeated act of gratitude indicates Adolf's sense of gratefulness and being indebted to Gustave for uncovering the veil of false love from his eyes. He believes Gustave is a sincere friend of his who made him realize the reality of his marriage and the real ugly face of his wife, Tekla. He was the one who had comforted Tekla, bolstered her confidence and the strength to face the world. Adolf is gullible and dupable as first Tekla made him believe her love for her and then was exploited by the revenge-seeking Gustave through sweet talk and persuasive words. He musters up the courage to confront Tekla and is left disparaged at her tenacious and obstinate personality. He insists on going back home and leaves the room to hide in the adjoining room to spy on Tekla's meeting with Gustave. The overhearing declarations and expressions between Tekla and her former husband left him in a fit of epilepsy or heart attack resulting in his death. He dies believing Tekla, the love of her life, to be a deceitful woman.

Tekla is the current wife of Adolf and the former wife of Gustave, also the author of a book in which she ridiculed Gustave. She appears to have acquired "*marital resemblance*" (Strindberg 8) by using certain expressions picked from Gustave, this is one of the discords that Adolf harbours against her. It is conveyed that she learned to

write, swim and how to be confident through Adolf. Through the eyes of Adolf and Gustave, Tekla appears to be a selfish, manoeuvring and conceited woman who only enjoys her own company and uses other people for her gains. However, Tekla does nothing to denounce their misconception of her being an “old flirt” (Strindberg 15) as she boldly started an affair, blatantly flirts with the youth on the boat, consistently subjects Adolf and admits rather “*roguishly*” (Strindberg 21) that “*My heart is so big, little brother, that there is room in it for many more than him*” (Strindberg 21). Her love is described to be something that “*pulls and numbs*” (Strindberg 13) Adolf who simultaneously loves and is afraid of her. This suggests the charisma, charm and strong nature of Tekla. Moreover, it also implied the stubborn and obstinate nature of Tekla. Towards the end of the play, while being unsuccessfully seduced by Gustave, she realizes her true love for Adolf and the deceptive game played by Gustave to trap her. This alludes to her mental acuteness of being an intelligent person who can see through the lies and deception of others. By the end of the play, Tekla is left alone as he loses her first husband to an affair and the second husband to death.

Gustave is the ex-husband of Tekla and is also a school teacher of old languages. He has come to befriend Adolf using a misleading identity. Under the guise of friendship, Gustave enacts revenge for the betrayal of trust through the extramarital affair of his former wife, Tekla and Adolf. He was portrayed as an idiot and ridiculed in Tekla’s book. Gustave appears to be a very perceptive, sharp and keen observer of the human psyche. He not only falsely befriends Adolf without revealing his true identity and nature, he also subtly manipulates and exploits Adolf. He repeatedly prompts and taunts Adolf to undermine his marriage with Tekla, as Gustave hints at Adolf being a “*chaperone*” (Strindberg 3) and toning down his voice under “*the rule of the slipper*” (Strindberg 4), casting clouds on his emotional security by questioning him on “*And you have never wanted to be free?*” (Strindberg 2) and “*Which means that you are not entirely happy?*” (Strindberg 2). Gustave plants the seed of doubt, unhappiness and suspicion between the relationship of Adolf with Tekla. Under the impression that it is his brother’s story, he narrates the story of how he married a girl like Tekla, believing her to be an innocent angel but she usurped him and induced epilepsy in him. He presents excuses like under the umbrella of Indian ritual of widow burning and all human race being distantly related to justify himself whenever Adolf even comes close to dissecting his true identity. He puts sharp words in Adolf’s mouth and conflicting images in his head regarding the infidelity of Tekla. He observes from an adjoining room

the confrontation between the couple and comes out to manipulate and seduce Tekla in the absence of her husband. He exacts his revenge in the form of portraying her as a despicable woman to Adolf and though Adolf’s death, he concludes that Tekla loves both of them. He is a master manipulator and a person empty of feelings. All he concentrates is on how the society mocked and belittled him on the affair of Tekla, therefore he devises strategies like a chess player to break the bond between Tekla and her current husband through the use of deluding and misleading words. Tekla rightfully sums up his personality in the words of “*tact and politeness*” (Strindberg 31).

The two ladies are dressed in travelling dresses and appear to be tourists. They are only mentioned as spectators passing on the veranda of the hotel. They view and judge Gustave and Tekla in an embrace in passing the corridor through the open door. These women represent the society and the world who have witnessed the scandalous scene of Tekla, a married woman embracing someone who is not her husband.

The porter is summoned by Gustave to bring his bill as he wanted to depart from the eight o’clock boat.

#### *Setting Analysis*

The setting is an essential element of the play as it is the place where all the action and the plot of the play takes shape. The characters gather at this place and provide the narrative. This is the element that allows the audience to visualise the context and the action of the play. The setting of this play is of a summer hotel near a sea-shore. A view of the landscape is visible from a door leading to the veranda. This scene indicates that the characters are wealthy and can afford the material luxury of residing at a beach hotel. The room or the parlour of the hotel contains minimalist furniture and props indicating the focus of the playwright on the characters and the narrative. There is a table in the room along with a sofa and a chair. A newspaper can be seen on a table stand near the door indicating that the characters are educated and well informed of the world around them. There is a miniature modelling stand holding a wax figure displaying the artistic nature and talent of the character of Adolf.

#### *Thematic Analysis*

The theme is the central idea of the story and the concept around which the narrative is set. This play revolves around several distinct conceptions ranging from feminism, aestheticism and naturalism. The themes not only incorporate these abstract conceptions but also shed light on the varying discussions within the play that stress female values, vampirism, the creativity of the artist, deception and love in the wake of the breakdown of a marriage.



At times the experiences and thought processes of the playwright not only bring out but also dictate the themes of the play. August Strindberg's relationships with his parents, grandmother and later on with his wife were swarmed with anxiety, uneasiness and hostility. He had an unhappy marriage and later on lost custody of his children which impacted negatively on him. He took a break from writing and battled with madness for several years. All of this anguish and aversion to the females of his life can be elusively viewed in this play in the form of Tekla's hubris and indulgent character.

Feminism is a stark theme of *Creditors* where the intelligence, sharpness and independence of Tekla are highlighted. Tekla is a woman who is unafraid to take matters into her own hands. She is unafraid to own and voice her sexuality, selfishness, misdeeds and confesses her true feelings to Adolf by the end of the play. She is a strong woman who not only escapes the clutches of her hollow marriage with Gustave but also marries Adolf and owns up to her misdeeds. She is an author of a successful book on her ex-husband, displaying her talent without any disregard for societal rules. She matures throughout the play from being a covetous and an egomaniac to a redeemed person.

Throughout the play, Gustave and Adolf accuse and label Tekla as a controlling, manipulating and an "independent nature" (Strindberg 1) woman who restricts and blocks the freedom of her husband, Adolf. According to them, Tekla is someone who cannot be trusted or granted any kind of room for freedom. This is apparent from the dialogues of Adolf saying, "No, she stopped growing and I pushed on" (Strindberg 2) and "Ridiculous? Can a man be ridiculous because he trusts his wife?" (Strindberg 3). Gustave repeatedly stacks misogynistic claims against the strong-willed character of Tekla by interpreting and undermining the motives of the marriage of Tekla, as he states "However, the first husband was a tyrant, and she took him only to get her freedom. You see, a girl cannot have freedom except by providing herself with a chaperon—or what we call a husband" (Strindberg 3). This misogynistic element of the play develops from August Strindberg's poor relationships with women. His dismantled depiction of women indicates women to be starved for attention and credence, usurpers of others' time and efforts, horrible caricatures of men that they are by nature and "incomprehensible, sphinx-like" (Strindberg 12) beings devoid of authentic thought and knowledge. The phrase "For a woman is never admired by other women" (Strindberg 24) uttered by Tekla when admits liking male attention further strengthens this conception. It is applied that women, in general, are pitted against each other and

tend to look towards male encouragement and admiration for self-satisfaction.

In aestheticism, the artwork is considered good or bad depending upon its virtual characteristics that are being graspable by the sense of sight or hearing (Shelley). At the start of the play, Adolf puts on a face that all of his creativity and artistic sense arises from the love and presence of his wife, but as soon as she leaves him alone for a while, he becomes depressed and loses his creativity. However, this presumption of Adolf is untrue as he recovers his artistic sense and starts work on a wax model as he utters, "The desire to work and the instinct for creation came back" (Strindberg 1). This indicates that the desire to create, fashion and sculpt is innate and inherent in Adolf. Adolf himself contradicts this conception that Tekla was his inspiration and his virtual sight through which he constructed good sculptors. Adolf in the veracious sense is an artist who never stops to critically analyze or dissect whether be it relationships or events of his life as he admits, "You live with a woman for years, and you never stop to analyse her, or your relationship with her, and then—then you begin to think" (Strindberg 4).

To undermine Tekla's talents, Gustave questions the poetic nature of her work and how it lost its charm and improvements after writing about the only inspiration of her life, her first husband; in the words of "Yes, isn't it strange that her "authoring" seemed to fall off after her first book—or that it failed to improve, at least?" (Strindberg 2). As the play progresses, it becomes clear that Adolf was once a painter but he downplayed his talent in front of Tekla to boost her confidence in writing. This act of downplaying was so convincing and repeated that Adolf himself lost the ability to paint, suggesting that aestheticism is only through the powers of belief, sight and faith.

This play incorporates the concept of naturalism in it as the characters reject scientific notions and focus on their congenital, instinctive and intuitive natures. Tekla follows the desires and self-interests as she first pursues Adolf while still being married to Gustave. Later she befriends all of Adolf's acquaintances leaving him socially abandoned and finally flirts with Gustave. However, she soon realizes the error of her ways and her true love for Adolf and this realization stems from epiphany and subconsciousness. Adolf on the other hand professes his sincere love for Tekla but comes to doubt his wife's actions. He sets up a trap to test Tekla's loyalty for him and in the process becomes heartbroken.

It is part of human nature that one never stops inspecting the circumstances and people in life, as Adolf admits "you never stop to analyse her, or your relationship



with her” (Strindberg 4). After being too much attached and hooked with the presence and nature of Tekla, Adolf realizes the need for male bonding as Gustave reminds him of his “*craving for masculine company*” (Strindberg 1). Humans are gullible beings that can be easily swayed by love or manipulation as in the case of Adolf. He is jealous and disturbed at the coquetry of Tekla and obsesses over the notion that Tekla will leave him one day which will result in the satisfaction of her former husband. This obsession and thought signal the presence of abandonment fears in him.

Humans by nature are egoist beings as they constantly seek to uplift their reputation and face through any means possible. With quite a difficulty and coercion from Gustave that Tekla realizes her love for Adolf to be true, as before she was quite adamant and obstinate on her opinions of dallying with the youth to secure her ego. Gustave was derided by the issue of Tekla's infidelity that to augment his lost pride and downtrodden ego, he had to seek vengeance from her.

In this misogynistic portrayal of Tekla's character, there is an implication of vampirism and parasitism as Tekla first absorbed all of Gustave's energy and discarded him for Adolf. Later on, she sucks out the creative tendencies of Adolf and along with his sense of trust and loyalty for her. She leaves him friendless and heart rendered in her pursuit of self-satisfaction. She used Adolf to educate herself, build her social status and in this process, it appears as if she seized and wrested the confidence, “*eating your soul, your courage, your knowledge*” (Strindberg 10) of Adolf. Tekla is portrayed as a parasitic leech that sucks out the vibrancy and spirit of those close to her and leaves them empty, bitter and scorned. This sense of vampirism is apparent from the dialogues of Adolf and Gustave respectively; “*It almost seemed to me as if she had actually taken my courage away from me*” (Strindberg 10) and “*But nevertheless she managed to usurp the male prerogative—*” (Strindberg 5).

The theme of love, lies, moral corruption and betrayal of trust through extramarital affairs is also present in the play. Adolf appears to be madly in love with Tekla and he states that he cannot live without her and constantly longs for her; as he declares “*It is queer that sometimes I have a feeling that she is nothing in herself, but only a part of myself—an organ that can take away with it my will, my very desire to live*” (Strindberg 2). Tekla and Adolf deceive Gustave while he is away and gets married. This leaves Gustave embittered, vindictive and grudge-bearing. Gustave sets out to dishonestly befriend Adolf under a false identity, manipulating and deceiving both Tekla and her husband to the point where his actions result in the

death of the gullible Adolf. Moreover, the concept of love in this play is distorted as love according to them is only for the present and available bodies. Gustave, based on his experiences, judges a “*woman's love consists in taking, in receiving,*” (Strindberg 8) and “*By comparison the absent one seemed to fade out*” (Strindberg 8). This statement not only indicates the twisted and contorted sense of love he possesses but also is in opposition to the intangible love of a woman.

Throughout the play, Adolf faces a midlife crisis as he struggles with his creative side and casts doubts on his wife's love. He becomes disillusioned with the prospect of love and begins to view Tekla through the eyes of Gustave. This disillusionment is manifested when “*he tears it up and flings the pieces under the table*” (Strindberg 18) the picture of Tekla and takes up the position to confront her. However, this process of disillusionment leads Adolf to his death.

#### Style Analysis

The style of the play is a tragicomedy. The tragicomedy comprises both elements of tragedy and comedy, and Shakespeare made this style quite popular (The Editors of Encyclopaedia Britannica). A tragicomedy was first written by the Roman playwright Plautus and the purpose of this style is to probe and examine the vastness of human experience and nature, and to pique laughter and pleasure in between the scenes of sorrow (Tragicomedy).

There is an absurd mirth developed through the conversation of Adolf and Gustave when they are breaking down the foundations of Adolf's marriage and biasedly initiating a campaign against Tekla. The persuasive expressions, false stories of epilepsy and highlighting the superstitious ritual of Indian sati to convince Adolf of the faithlessness of Tekla by Gustave comes across as being humorous. Remarkably, Gustave can narrate the tale of the injustice done to him by his ex-wife and her lover, with quite ease and calm although this was the terrible reason for enacting retribution.

Addressing each other as “*brother and sister*” (Strindberg 9) by Tekla and Adolf, although being legally married to each other is a source of slapstick humour. There is dark meaning and tragedy to their address, as it hints at how their affair and marriage was brought about by deceiving Gustave and the world in general of being innocents.

The stubbornness of Tekla and her teasing manner along with being easily led astray by Gustave appears comic in a way. However, all these outwardly comic scenes lead to the tragic death of Adolf, cruel revenge of Gustave and Tekla being left all alone by the end of the play.

The style of the play is a one-act play. All of the action of the plot revolves around in one setting and in one scene or one act. Adolf and Gustave paint the ugly picture of Tekla in a parlour room, the confrontation between Tekla and her husband occurs in the very same setting. Towards the end of the play, Gustave exacts his revenge on his former wife in the same room and Adolf also dies tragically in the same setting and same act. This also suggests that there is no change in the setting of the play.

#### Conflict Analysis

The conflict of the play is the underlying problem or issue that the plot is centred on. It is to be addressed and resolved by the characters. In this play, the conflict of the play is the Tekla's love that is faced, desired and feared by her both former and current husband. The conflict arises with Gustave manipulating and encouraging Adolf to confront Tekla and the actions of Gustave to strike a reprisal against Tekla by breaking down her marriage.

Both Adolf and Gustave are madly in love with and both harbour the feelings of being played, used and deceived by Tekla. Both want and yearn for her love and attention. When they fail to achieve this desire, they turn to discredit and malign her character.

Adolf who starts to be in a dilemma of love and hatred for Tekla gets disillusioned by the end of the play and a result dies. On the other hand, Gustave, who is betrayed by Tekla, sets out to recriminate and exact revenge from her by manipulating her Adolf and trying to seduce her. Although he achieves his retaliation against her but is still left lonely and brimmed with rancorous thoughts and does not find peace.

Tekla, who is confident in her abilities and power of love, is left alone with selfishness as Gustave leaves her and her husband dies in her arms.

#### IV. CONCLUSION

The critical evaluation of play *Creditors* by August Strindberg from the standpoints of setting, character, style, conflict and thematic analysis reveal the psychological aspects of the characters. The characters appear to be financially well but lack in terms of moral convictions. They are bent on self-serving needs and seek revenge and acceptance through others. The play is one-act and is a tragicomedy in nature. The themes concluded through the analysis are naturalism, aestheticism, feminism, misogyny, identity and midlife crisis, love and betrayal, vampirism, disillusionment and moral corruption. The conflict arises from the motivation of Gustave to seek revenge against his former wife.

The first considerable limitation of this research paper is that only the frame of critical analysis was incorporated. This research is open for further study.

Through the conducted research it is recommended that this research paper may be taken as an example for future work involving critical analysis style. Moreover, this paper can be used as information for any further study on the play, *Creditors* or on the author, August Strindberg.

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## Dialog—A Meaning for Education

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**Abstract—** *The objective of this study is to understand the absence of meaning of life in the context of a fluid society, offering reflections on the contribution possibilities of dialog to the recreation of existential meaning. This study can be described as a theoretical-reflexive essay dealing with the liquid modernity and existential void concepts of Bauman (2001) and Lipovetsky (2005), respectively. The results indicate that humankind is on a pilgrimage between light and darkness, revealing a disenchanted society and, on the other hand, a more hopeful one. In this context, the education process guided by dialog could be a signification of the human condition.*

**Keywords—** *Educative Dialog, Existential Void, Sense and Meaning.*

### I. INTRODUCTION

Dialog is an inherent dynamic of the human condition since its constitution; therefore, it contributes to the existential meaning of the humanization experience. Even though such presumption has been practically incorporated to the development of personal projects or social systems in different moments of history, in the current context this procedure needs to be constantly created and recreated, including regarding the educational process.

This propensity becomes ever more relevant because we live in a society that lost track of the existential meaning of the greatest benchmarks, such as the experiences of more democratic and participatory governments, more spiritual and communal religious configurations, or with utopian projects getting closer to some sort of accomplishment.

Beyond these cross-sectional configurations, it is possible to notice that contemporary reality is in a liquefaction stage, according to Bauman (2001). This process, according to this author, is transforming relations, situations, and institutions in a state of constant fluidity, thus characterizing the liquid modernity that presents itself immediately as light, liquid, and fluid.

To the same setting, Lipovetsky (2005) introduces the era of the void concept. This period, despite the excess of products for consumption, presents itself existentially ever more void. This existential vacuum is mainly potentialized by technologically prompted values because they privilege

velocity, pace, and movement. Thus, for this social model, the more information gets in circulation and the more goods and products get in fact consumed, the deeper human beings get entrenched in emptiness.

To this narcissistic reality it is possible to add the Castoriadis (2009) understanding that the present society is extremely chaotic, an aspect that in part explicitly shows the deterioration of human dignity and the social systems frailty. This chaotic context, according to the author, is conducive for the existential meaning of constant deterioration.

In the understanding of these approaches, described by means of analogies on fluid societies, where the human being is turned into simple reflexes of existential void, and personal relations and institutions endure a chaotic reality, is it possible to create or recreate existential meaning?

### II. THE CONTEXTUALIZATION OF MEANING

With the purpose of proposing dialog as one of the possibilities to exercise existential meaning, it is timely to begin with the contextualization of meaning, so that it can be configured as personal or social aim in the contemporary culture's construction process.

In front of the setting described above and perceiving that despite all the consumption offers available people are still empty; despite infinite entertainment offered by

technology people are still sad; despite the myriad of medications made available by the drug industry people are still sick, it is necessary to seek another existential paradigm.

In part, the meaningless world can be perceived by the previously described analogies because they reveal that we are experiencing a moment of existential meaning drainage, as well as a period of distancing in the humanitarian sense primarily due to a frightened relational context with regard to differences and diversity, and indifferent towards the other. Such aspects, among others, would contribute to a sharp degree of dehumanization of the very human culture.

Besides this reality perception, some scholars have been calling attention to the absence of meaning in the contemporary context. Among many authors, it is possible to agree with Jung (2011) when he affirms that the lack of meaning is modernity's general neurosis. Such a neurotic condition would be affecting primarily the western civilization because it is supposedly turning its back to the human soul's beauty.

The human soul is the energy that could awake the human being to value the diversity of relations and relationships that can be experienced in daily life, whether the ephemeral or the enduring ones. Contemporary reality has potentialized immediate, superficial contacts through digital technologies; however, it has not paid due attention to permanent, deeper bonds that only existential meaning can provide.

Thus, the contemporary subject is more often connected and less bound; he/she has more contacts but fewer meetings; sends and receives more information but dilutes the intensity of interhuman relations. It is like he/she were surfing the sea waves without plunging into the ocean. Such perception allows saying that human beings have lost a great deal of their identity because they can barely identify themselves with something, except for transient waves that keep crossing their lives.

According to Le Breton (2018), this procedure adds to the fact that human beings are "disappearing" from themselves because they are possibly being permanently diluted by daily activities. In this conjuncture, even if floating along these waves, it is advisable to search a reference, a compass for indication on where to retrieve individuality and, consequently, existential sense.

This initiative is even more urgent as technology is offering humans the possibility of living another identity. Humans put themselves in the movement's dynamic, which transports them to another reality where they assume the identification of someone else, proposed by the diversity of entertainments. In this move, the existential

void grows bigger and the absence of conviviality consolidates, leading people to desperately provoke void and absence, for this way they keep on feeling like navigating.

This dynamic is not only a segment that has detached itself from the human condition, but it has also transformed itself in a system that encompasses all existential realities. Along with this procedure, there has been an existential dynamic inversion in the sense that living in a different way, guided by values linked to the existential sphere, has become a mere thread in an immense net involving the human being and the set of social vectors.

The most evident movement in the human condition set of possibilities is directed towards externalities. In this sense, it is not the internal energy that propels in the external direction, it is rather the external dynamics that strongly influence the human existence. In this case, the gravity center is no longer the person, but the intricate net of connectivity and instrumentalities.

For this reason, it is timely to accept Frankl's suggestion, in the possibility of affirming that the meaning of life is something essential and worth searching, primarily because "this meaning is exclusive and specific, since it needs and can only be accomplished by that determined person. Only then this meaning assumes importance capable of satisfying the people's own longing for meaning" (2018, p. 124). According to the author, the existential meaning is unique to each subject and can only be proximal to the meaning of others.

From this statement, it is possible to affirm that the meaning of life is singular and specific, momentary and continued, aspects that demand a responsible answer to each moment, in each situation. Such an attitude of answering with responsibility is what reveals the subject's disposition to effectively search for the meaning of life.

In the sequence of this proposal, Frankl (2018) suggests that in the existential sense, the human existence self-transcendence should be taken as a relation process with the world, providing it with an existential meaning. That is, the meaning does not exist isolated from reality, it must be experienced in the world. That is why a person that dedicates to a cause or loves someone has more conditions to create and recreate the meaning of life.

Human existence is full of meanings, but it is necessary that it gets understood by the human feeling, thinking and acting. It is based on these possibilities that life can have a meaning, but it can also have none. As a meaning is indicated, it can assume a direction, that is, establish a geographical route (*telos*), as well as a reason to be (*pathos*), or characterize itself as a rational procedure (*logos*). This trilogy, among other considerations, can



contribute to a humanitarian project and to a significant existential meaning.

So, instead of pointing to a direction, the sense as a route (*telos*) is reflecting the person herself and her current existential condition. That is why meaning has been much more a mirror than a lens that could help humankind to visualize its own way better. Thus, in the current context, the human condition would be closer to the mass media screen than to the *telos*, that points to the utopia of a meaningful life, a life projected in a horizon of mysteries.

The second aspect of the existential meaning is the reason to be (*pathos*). To confirm this statement, it is advisable to resume Frankl's proposal, which says that "the human being is not someone in search for happiness, but rather someone searching for a reason to be happy" (Frankl, 2018, p. 162). Despite this proposition, it is noticeable in the current dynamic a search for happiness oriented much more by the purchase of goods and services than by a disposition to search for the accomplishment of the human essence as a reason to be happy.

And a third category for the understanding of meaning is oriented by the sapiential procedure, that is, the meaning understood as *logos*. Thus, *logos* is deeper than knowledge and information, that is why, according to Frankl (2018), the Greek *logos* is comprehended as existential meaning.

Therefore, the meaning of life through *telos*, *pathos*, and *logos* characterization, that is, the human condition inherent aspects, sets the meaning as part of the preoccupation and questioning, constantly explicit among the many cultural subjects and revealed in the distinct social spaces to answer the following challenge: Is it possible to contribute to the meaning of life?

### III. THE DIALOG PROPOSITION

In the above-described context of meaning and awareness and in the dawn of a new millennium, humanity might be preparing itself for the era of the dialog. According to Swidler, after overcoming the period of logic and duality, modernity might be incubating the dialogic relation and the interactivity. The author states, for this reason, that "the age of monologue is coming to an end and the age of dialog is coming in" (Swidler, 1996, p. 69). Based on this statement, new positioning and choices should be exercised among humans.

With the objective of potentializing the dialogic context, different actions could be developed; however, the individual disposition to empathy, sympathy, and synchrony would be essential to create a favorable dynamic to trigger dialog, primarily from the manifestation of the dialogic subject. Subsequently, the respective

dialogic subject would need to increase his energy to potentialize involvement with the other and the commitment towards community, as well as the development of a social project. Such dynamics would be essential to recreate a dialogal net.

The mentioned net would be fed by different relations because, according to Kast, "the human being was designed for relationships" (Kast, 2016, p. 90). Such proposition would be fundamentally implemented by language, through which hearing precedes talking, understanding comes before judging, and learning is followed by teaching.

Through this referring, dialog constitutes a spiral energy, according to which the subject gets constructed. Bound to this proposition, there is also the relational dynamics through which the others start to interact in historical terms. Subsequently, would come the cross-sectional dimension, which points to the horizon of mystery.

With the objective of retrieving the meaning of life, offering a new reason for human existence, the dialog would be proposed with the features of a route covered by three pathways. Dialog would be understood in an educative perspective because it is comprehended in relation to itself, to others, and to the transcendent. Thus, this three-dimensional dynamic is being proposed to confer life a meaning.

### IV. DIALOG WITH ONESELF

All individuals are unique, integral, and autonomous. The individual in its totality is an autonomous unit. According to Jung (2012), the individuation is this relationship between interiority and exteriority; that is, the interior reveals itself in the subjective integration while the exterior is revealed in the objective relation, which can be with the other, with nature, or with the transcendent.

The dialog with oneself would need initially to recognize the importance of corporeality because, according to Sousa, "every human body needs to know itself, feel itself and know everything around it. It needs to know its relations" (Sousa, 2011, p. 62). Therefore, corporeality is the clearest expression of every human being, and all human subjectivity is expressed through it.

Besides, of a body, the human being is constituted by a soul. According to Thibaudier, "in the search for his soul, man has discovered new ways that lead to his interiority; his inner space becomes a new place of experience" (Thibaudier, 2014, p. 5). This procedure becomes a movement of personal and trans-personal encounter, as well as a relational dynamic of unity and completeness.

Coordinating body and soul, or binding interiority to



reciprocity can contribute to the existential meaning because, according to Henrich, “human beings can confer sense to their own doing through objectives they propose to themselves. Also, what they do and implement to the life of others may become significant [*bedeutsam*]; from this emerges, in turn, a meaning for themselves” (Henrich, 2018, p. 184).

Therefore, to establish a continuous dialog between body and soul can result in a significant process of existential meaning to oneself.

## V. DIALOG WITH THE OTHER

Human beings, for being incomplete and unaccomplished, always need the other to carry on completing and accomplishing themselves. It is in relation to the other, that is, in the acceptance of alterity, that the individuality reveals itself, whether by means of meetings, language, and/or a common project. In this meeting of the I's sound with the other's echo, is that a dialogic relation, in its turn, could be established.

The relation with the other contributes, therefore, to the fundamental experience for each human, in the sense that those who are involved in a dialogic relation can seek together a reason to live. In this sense, Henrich suggests that “the relation of the I with the you, where each one is, with the same weight of life, a meaning source for the other can be assigned to a first maturity in life (Henrich, 2018, p. 117). In other words, it is in the relation with the other that the human being becomes ripe and fulfilled.

Such process does not deplete itself just in the relation between two subjects, but the involved subjects exercise their citizenship. This perception was already introduced by the Greek culture when a new, dialog-based way of thinking called attention. This dialog became then a way of constructing citizenship because every human being is born a citizen, with regard to the citizenship construction.

While responsible for himself, the human being is also accountable in relation to others. The accountability for the other is characterized as an ethic option. Therefore, the alterity principle first acknowledges the singularity and the diversity of the other, but at the same time, acknowledges the multiplicity of languages that might arise from the recognition and interaction with the other.

## VI. DIALOG WITH THE TRANSCENDENT

An authentic relation with the other awakes the transcendence awareness as well because the divine manifests itself in humanity and prompts the human condition into welcoming and revealing divinity itself.

Thus, one of the most important strategies in contemporary reality is to strengthen the dialog with the transcendent.

According to Guitton, “the universe has an axis. Even better: a sense. This profound sense is found in its own interior, under the form of a transcendent cause” (Guitton, 1992, p. 48). Dialog can contribute, therefore, to the existential meaning as it awakes inside itself the relational energy that points to the transcendent.

The transcendental dynamic is inherent to the human condition, but only in the disposition to openness and cross-sectionality it is possible to exercise this transcendental dimension. That is, human beings only find meaning in their existential dimension as they project themselves outwards, whether to establish new bonds with others or new relations to nature.

The human beings' richest and most expressive experience is, therefore, those through which they accept to connect with the transcendent, identified here by divinity. In the perspective of this targeting, human beings meet the higher mystery, which is, in fact, God's mystery.

Therefore, considering the propositions about dialog, would it be possible that it could contribute to the meaning of life in the educational process?

## VII. DIALOG AS A MEANING FOR EDUCATION

Aiming at understanding the importance of dialog in the educational process, which appears as one of the possible conditions to exercise the meaning of life, a field research was performed with lecturers that, according to our perception, manage in dialogical perspective to make of the exercise of teaching a pathway to the meaning of life.

So, a questionnaire was sent to six lecturers of the Brazilian Federal District public and private institutions, all of them working in the training of lecturers. The survey had three questions: Why is dialog an essential dynamic in the educational environment? How could dialog contribute to the teaching and learning processes? How could dialog cooperate with the meaning of life in the educational environment?

Considering also that these lecturers have philosophy in the basis of their academic background, their names were identified as philosophers to protect their identities and meet confidentiality standards. So, they have been identified with names of philosophers of dialog. Socrates, Plato, Edit Stein, Hanna Arendt, Rosa Luxembourg, and Simone de Beauvoir.

Data are analyzed according to the content analysis process based on Bardin (2002), under the perspective of emergent categories, as follows: dialog and education

relation; importance of dialog in the process of teaching and learning; and contribution of dialog to the meaning of life. Such subsidies are coordinated with the theoretical references developed about dialog and the meaning of life, composing an integrated and integrative framework.

Considering that dialog constitutes an essential procedure to the educational environment, Plato affirmed that *dialog seems to be an essential dynamic for human life. While education has no different purpose than accomplishing the task of man and woman's essentialization, namely helping them to become human.* This proposition corroborates Socrates's suggestion as well as he assured that the educational environment is conducive for the meeting of consciousnesses. In his turn, Socrates *demands the interlocution of individuals, which in their human condition seek to present themselves to the world as beings that think, get emotional, and act.* Thus, according to the contribution of these lecturers, dialog is an inherent element to the human condition and, therefore, linked to the educational process.

With the objective of accomplishing the human condition, it is necessary, according to Plato, to understand that people only accomplish whatever has been given to them in a dialog. The possibilities to implement this would be guided by the dialog *with the other of oneself (in soliloquy), with the other of others (in the conversation and in colloquium), with the other of the human (in the relation of care towards things), with the other of the real (reality itself), and with the non-other (that we call God).* Being human is being-in-dialog. According to this statement, the educational process is as well characterized by the dialog through which Rosa Luxembourg assures that *there is a group of actors that are in interaction all the time, so, for this interaction to happen in a way to foster a favorable environment, it is necessary to form the dialog as an effective dynamic in this process.*

According to Edit Stein, to characterize dialog as an inherent element to the educational process, it needs to be understood by the *establishment of a sensible hearing because it brings together and enables the formation of networks of learning, of exchange, interactivity, and sharing.* But at the same time, according to Hannah Arendt, *the classroom context is defined by the collectivity. This expresses individual subjectivities that are so important to the learning, which in turn needs dialog to accomplish itself.* In the same direction, Simone de Beauvoir states that *dialog is a significant learning generating human capability once it allows the linkage of I-you, of hear-talk, and of theory-practice, which are essential factors for any kind of learning.* According to the understanding of these female lecturers, dialog would be

connected to learning, revealing that hearing comes before talking and learning before teaching.

This procedure reveals an interactive dynamic or an approximation movement. According to Socrates, *the place of this approximation is what we call education, this particularly human invention. Then, without dialog there is no education.* Therefore, there is intentionality in the dialog exercise, which in Paulo Freire's (1987) view is called "dialogicity". Based on this proposition, Simone de Beauvoir suggests that *dialogicity is the foundation stone in an education that stands out for freedom. With absolutely no doubt, dialog contributes to the citizen's awareness on rights and duties of society living and for a culture of peace strengthening.*

Besides this attitude of proximity towards the other, dialog projects the human being towards the transcendent. This can be perceived in Plato's reflection, as he states that *to be a human being it takes to listen to a radical other of mystery, which, however, for being the closest intimate to ourselves, ends up being the non-other, namely, the one we invoke by the name of God.* Regardless of profession of faith, dialog encompasses a relation with oneself, with others, and with the transcendent, necessary aspects to characterize the education process related to dialog.

After understanding, with the lecturers' help, that dialog is a human condition inherent element and, therefore, an educational process intrinsic dynamic, the questioning shifted to establishing the dialog's input in the teaching and learning process. Such aspects were considered as determinants to upbringing, whether in the sense of personal development or of educational and professional background development. This process's defining element is, however, language. According to Plato, dialog may be *the most intense mode of teaching and learning in human conviviality.* According to him, *it is through speaking to one another, listening one another, silencing towards one another, correspondence, the very same that prompts us to think and challenges us to know and love, namely, reality and life.*

In the same line of reflection and in a very directly relation, Hannah Arendt ensures that *dialog can contribute to the teaching and learning processes as a thinking and affection motivating element, fundamental constructs for the learner's learning.* In the classroom, this motivating process could potentialize dialog, according to Rosa Luxembourg, as long as *this exchange is established without prejudices, respecting the other's timing, and seeking to understand this exchange beyond its capacities, abilities, and competences.* Thus, according to Socrates, *dialog not only contributes to the occurrence of the teaching and learning process but is actually its*

*presumption. Both are totally accomplished when they contribute to making people “to be more” in the world.*

According to Simone de Beauvoir, in this interactive dynamic between teaching and learning, the propositional element might lie in the fact that *dialoguing enables the possibility of thinking in a different way, of confronting ideas, to accept the different, and to open space for multiculturalism in the educational environment.* To corroborate this dimension, Edith Stein states that *dialog potentializes the exercise of alterity, of perceiving the importance of differences and daily challenges.* In the same line of thinking there is the answer of Socrates, who proposes *the establishment of collaboratively constructed teaching and learning networks. Dialog was not meant only at transmitting something to someone, but to make people able to share, reflect, and transform themselves.* According to the testimony of these lecturers, the teaching and learning processes pervade the relational dimension between teacher and pupil, establishes connections with knowledge diversity and prompts both pupils and teachers to a social commitment.

Such commitment, particularly in the relational dynamics, according to Plato, makes *pupils teach while learning. Teachers learn while teaching. Dialog, in my opinion, flows when this reciprocity is put into practice.* In this interactive dynamic, still according to the same statement, *teachers only point the paths. The key is that pupils, by following the paths based on teachers’ cues, let Life itself teach them.* Therefore, in this educational space dialog allows teachers and pupils to collectively design a pathway, considering, however, each one’s responsibilities and the potentialities of the subjects involved.

Maybe the aspect that arises in this dynamic is that dialog does not exhaust but always reveals a certain intentionality. According to Simone de Beauvoir, *using dialog in the classroom may contribute to make society more equitable, humanitarian, and egalitarian.* In this sense, dialog practiced in the teaching and learning environment causes interlocutors to think and project an actual possibility so that this experience may be implemented under broader social circumstances.

In addition to dialog being a constitutional element of the subject and characterizing as a dynamic that is inherent to the teaching and learning process, it can cooperate with the meaning of life. This potentiality should be recovered, particularly due to the disillusion that can be perceived in young students, as well as by the discouragement of people who live in a meaningless world. For this reason, we asked lecturers about the possibility of dialog contributing towards the meaning of life in the educational process.

Consistent with the lecturers’ contribution, dialog may cooperate for the discussion about the meaning of life and, according to Hannah Arendt, *as it becomes possible to share feelings, perspectives, stories of life, and countless other forms of livings and inhabiting the world, then obviously, one can reframe and produce new meanings to life.* Thus, as dialog fills the existential experience with meaning, Socrates recommends that *when this vocation is achieved through education, dialog is summoned to participate as a founding element. Here dialog comes in, which, in the scope of education, will arise through the exchange of feelings, impressions, and life projects.*

In addition to a more human interactivity, dialog is implemented, according to Simone de Beauvoir, *insofar as it is collaborative towards human beings’ intellectual, cultural, and emotional growth, that is, it should prepare us for life.* Likewise, Edith Stein suggests that *dialog demands elaboration, reflection and consequently transforms people and contexts. From dialog, we contribute to the consolidation of a cognizant, reflexive, and critical subject.* This would be, then, one of the main contributions from dialog, understood from the perspective of philosophy classics, as dialectics. Therefore, this process demands criticality and creativity to develop emancipatory education, able to construct new ideals.

That is why dialog becomes a dynamic that potentializes interlocutors and, according to Rosa Luxemburg, *strengthening the dialog that acts in a contributory way is more than exchanging, more than giving and receiving, its greatest purpose is to make the one affected by it able to also act as a citizen who is fit for dialog in all dimensions of life.* This proposition of understanding dialog as an exercise in citizenship may also be perceived in the philosophy classics, particularly in Plato. This concept, as previously stated by Paulo Freire, resembles the concept of dialogicity. However, it is necessary to match reflexive living with the experience of citizenship. According to Plato, *reflection is the ability to let experience resonate. It is the listening of sonance and the resonance of experience. It is about thinking about the meaning of what sounds and resounds in experiences, listening to their plea, corresponding to it in this listening.* In the correspondence between experience and reflection, the teaching and learning process in dialog, according to the same statement, *requires that, by listening to each other, and by talking to each other, we kick start the project of reaching an agreement in harmony with the mystery of Life.* The mystery is, in this case, the existential horizon, and according to this lecturer’s statement, *only if we learn to walk and inhabit in the shadow of the Mystery will the Meaning open to us as a pathway that will take us to happiness, beyond what we know, can do, and have, in the*

*realm of not knowing, of not doing and not having.* In this case, dialog in the educational process would be a sonance in the mystery of each human being and a resonance in the greater Mystery that encompasses humankind.

### VIII. FINAL CONSIDERATIONS

Due to different factors, the first years of this new millennium are still revealing that humanity keeps on a pilgrimage between light and darkness. Despite numberless advancements, whether local or global, the shading of a disenchanted society, the disappointed cultural processes, and the misruled government systems are still prevailing. Such reasons, among many others, feed the need for recovering the possibility of an existential meaning.

The educational process could be proposed as a possibility to change this ever more subjugating reality for young people, keeping them submerged in boredom, anguish, and depression. That is why an educational project directed by dialog, here characterized as a singular and universal energy, encompassing a moment of inspiration, a process of reflection, and a meaning-provided life postulation project, is being proposed. That is why the future of humanity needs to go through the dialog among humans, their cultures, religious systems, scientific advancements, economic agendas, and ideological options. But it is particularly in the educational environment and in the teaching and learning processes that the dialog, as a dialogical procedure, needs to be present and to be exercised in a constructive, critical, and creative way.

Through the dialogic options diversity and regarding the numberless opportunities that dialog can reveal, the meaning of life could, according to Boff (2014), refer to the purpose of life, the reason to exist, or the existential values, aspects that require also the experience of the transcendent because God would be the meaning of meanings. The meaning of life assumes, therefore, a direction that conveys meeting its own soul, but encompasses possibilities of the other relations as well, including divinity.

At last, the poetic testimony of the lecturer here identified as Plato could be suggested for the conclusion of this work. *For that to happen, in my view, it is necessary to educate not only for the mastery and conquest of the real, for the diurnal clarity of scientific and technical knowledge, but also and above all for the thinking that meditates the Meaning and that, in non-knowledge, in not having, finds the black pearl of Mystery, and manages to see in the darkness of this black pearl the most noble shine, the shine of the Night.*

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# Depiction of Psychological through Supernatural: A Reading of Edgar Allan Poe's Selected Short Stories

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**Abstract**— This paper analyses the representation of psychology by the supernatural in Edgar Allan Poe's fiction which exposes his tormented and sometimes neurotic obsession with death and violence and his preoccupation regarding the abandonment of women. The various literary devices and themes frequently used by Poe in representing thus are discussed as major subcategories. And for this case I make use of Poe's three different short stories namely "The Fall of the House of Usher", "The Black Cat", and "Morella". Poe had the aid of the pseudo-sciences of the time: mesmerism, phrenology, and other efforts to explore what we today call the subconscious. In the area between waking and sleeping, between life and death, he found the senses most alert, the emotions least inhibited. Insanity, telepathy, and other abnormal or unusual states of the mind became instruments of his deliberately overwrought mind. This paper is an analysis of how the psychological acuity of his stories and their impeccable concision and unity set a model and a standard that few have equaled and none have surpassed when it comes to the macabre fiction.

**Keywords**— Abject, Grotesque, Uncanny.

## I. INTRODUCTION

"The oldest and strongest emotion of mankind is fear, and the oldest and strongest kind of fear is the fear of the unknown", is the opening sentence of H. P. Lovecraft's treatise "Supernatural Horror in Literature" (1927) and in its somewhat flamboyant fashion it enunciates a central principle governing what might be called the metaphysics of supernatural fiction - its emphasis of the unknown. The works of Edgar Allan Poe revolutionized and transformed supernatural and psychological horror fiction in a profound way so that it could be said that the genre only began with him. Poe keenly analyzed the psychology of fear, and it was manifested in the intense emotive power of narratives. Poe focuses on horror, terror, the supernatural, and what would be termed as psychological suspense. This paper is an analysis of what all personal and the most dustiest corners of a human heart can contribute to the development of horror fiction beyond things that go bump in the night. It manifests how the inner human emotions such as fear, guilt, insecurity and so on bring out the most creepiest external experiences of the macabre in Poe's fiction.

The first section introduces the characteristics of gothic

literature, gives a brief note on the author, his unique way of writing. The related key terms are also explained. The second section analyses the short stories as a medium in which the psychology being represented by the supernatural. The various literary devices and themes frequently used by Poe in representing thus are discussed as major subcategories.

## II. POE'S TASTE ON THE MACABRE

The history of the supernatural in literature, even if it can be conceived to have its root in the oldest literature known to humanity - *Gilgamesh*, *The Odyssey* - really had its origin as a concrete genre in the eighteenth century, when Horace Walpole's *The Castle of Otranto* (1764) triggered the emergence of the Gothic novel as a popular literary form. Supernatural fiction is a very comprehensive term which may be applied to any sort of story which in some way makes use of ghosts, ghouls, specters, apparitions, poltergeists, good and evil spirits and things that go bump in the night; not to mention magic, witchcraft, marvels, talismans, the eerie atmosphere and the presence of the uncanny; anything supernormal, and beyond sensory



perception; what makes the flesh creep and the hair stand on; the 'spooky', the numinous; that which conveys the sense of 'preternatural' (to use Coleridge's word) powers.

Edgar Allan Poe (1809-1849), the pioneer of the American Romantic movement used his Gothic interests to create fiction characterized of supernatural psychology. On surprisingly few occasions he defended his taste on macabre, chiefly as a quest for imaginative expansion. That pregnant line "I maintain that terror is not of Germany, but of the soul" (n. p.) is as precise an

indication as anyone could explore the psychology of fear in his tales of terror, and his ability to do so with the most consummate skill and emotive power is what distinguishes his work from all that went before and a great proportion of what came after.

He classified his tales as 'grotesque', 'arabesque', and 'ratiocinative' to indicate variations in his intentions. The 'arabesque' is those in which horror or other emotion in violent suspense gives the tale its power; in the 'grotesque' tales the effect is achieved by a grim and ironic humour; in the 'ratiocinative' the effect comes from the use of rational analysis in reconstructing a series of events in the best manner of association psychology. All three methods were developed rather than invented by Poe, but his careful study and systematic use of them made him the master of a new form, 'the short story of psychological effect'.

The usage of anything uncanny contributed to the gothic atmosphere of Poe's short stories. Sigmund Freud referred the German word *unheimlich* as obviously the opposite of *heimlich*, *heimisch*, meaning 'familiar', 'native', 'belonging to the home'; and we are tempted to conclude that what is 'uncanny' is frightening precisely because it is not known and familiar. Naturally not everything which is new and unfamiliar is frightening, however; the relation cannot be inverted. We can only say that 'what is novel' can easily become frightening and uncanny; some new things are frightening but not by all means. Something has to be added to what is novel and unfamiliar to make it uncanny. Recurrence of the same situations, things and events, will perhaps not appeal to everyone as a source of uncanny feeling. The phenomenon is undoubtedly, subject to certain conditions and combined with certain circumstances, such as premonitions, duality in the behaviour etc. Which arouse an uncanny feeling, which recalls that sense of helplessness sometimes experienced in dreams.

'Abject' refers to anything 'wretched' or 'lacking all pride'. By its very nature, the Gothic contains elements of 'uncanny' and 'abject', although it maintains a separate and very distinct character. The term 'the abject' was coined by the psychoanalyst Julia Kristeva in her seminal essay entitled *Powers of Horror: An Essay on Abjection*. Abjection is primarily concerned with societal taboos

surrounding the materiality of the body, and the horror that arises from exposure to bodily excretions such as blood, pus, feces. For example, the horror associated with blood is a central theme to Bram Stoker's *Dracula*, the classic Victorian Gothic novel in which the legend of the vampire is powerfully invoked. In *Powers of Horror*, Kristeva classifies the corpse, we are forced to address our own mortality and inevitable corruption of our own bodies.

'Grotesque' is another terminology related to the Gothic. The term 'Grotesque' originated in the ancient Roman period and relates to fanciful, decorative flourishes in art and architecture. Grotesque art involves the fantastic, ugly, and bizarre, and its subjects are frequently mythological creatures and other strange, physically malformed monsters. The bizarre, anthropomorphic creatures that populate Lewis Carroll's children novel *Alice's Adventures in Wonderland* are a primary example of 'the grotesque' in literature.

Combining all these the true spirit of Poe's fiction is marked in the words of Paul March Russell, "Edgar Allan Poe who, unencumbered by the props of medieval history, redefined the form by translating its conventions to the American landscape and by concentrating more upon the psychological effects of horror, especially the depths of guilt and madness within the legacy of Puritanism. Poe imports the Gothic conventions of degenerate aristocrats, decaying mansions, burial chambers and sinister women..." (192). Russell's views are spot on when he states that "...his (Poe) Gothic horrors explored the darker recesses of the human psyche in order to understand more fully what it meant to be human." (196)

### III. REPRESENTATION OF THE PSYCHOLOGICAL IN THE SUPERNATURAL ELEMENTS OF POE'S SHORT STORIES

Poe is rightly hailed for his works of horror and 'Gothic' literature, yet there are some important qualities which set apart and make it uniquely the art of Edgar Allan Poe. He experiments the supernatural to represent the psychological aspects. The constant themes and literary devices that Poe implemented in his short stories are discussed as subcategories.

3.1 'The synthesis of supernatural and psychology'. The supernatural refers to forces and phenomena imagined to exist beyond ordinary scientific measurement. Meanwhile psychology is concerned with the spiritual, emotional, and mental lives of man and psychological fiction relegates plot and action to a secondary position. As Kathryn VanSpanckeren refers, Edgar Allan Poe believed that strangeness was an essential ingredient of beauty, and his writing is often exotic. VanSpanckeren states, "Poe shares a darkly metaphysical vision mixed with elements of realism" (40). This executed literary feature presents the supernatural

elements in the story in such a way that they appear real to the reader. This can either be through psychological relevance of settings or reliability of the characters. Poe arguably achieves the synthesis of psychology and the supernatural most effectively in "The Fall of the House of Usher". When the narrator states "...with the first glimpse of the building, a sense of insufferable gloom pervaded my spirit" (Poe, 97), we find a mentally disturbed man within the view of the uncanny House of Usher. A sort of uneasiness evoked in the reader due to the landscape features like bleak walls, vacant eye like windows, white trunk of decayed trees. These features impose on him/her a rising horror effect. As the reader tempts to rely on the plot visioned through the narrator, again the readers are affirmed by the 'trustworthy' narrator when he rethinks rationally on the cause of his instability in the contemplation of the House of Usher. And the conclusion to which he arrives indicates the underlying superstition in the narrator, "...there are combinations of very simple natural objects which have the power of thus affecting us" (98). thus here in the story, the supernatural elements such as Madeline's apparent telekinesis appear real to the reader as they are related by a reliable first person narrator. The psychological relevance of settings in the phrases like "soundless day", "passing alone", "singularly dreary" points to the 'solitary' mood which prevails around the mansion. Roderick and Madeline who confine to themselves are represented through these isolated premises and the House itself.

The deliberately capitalized primary letter personifies the grotesque mansion to the lonely and sickly Roderick himself, and so the narrator refers the House as 'mansion of gloom' and the windows as the 'eye of a scrutinizing observer'. Referring to this Michael Fabre says, "The Usher family and their mansion are analogous - crumbling from within, stained with time..." (n. p.) Also a very common element of Poe's stories is how the title of the story refers to the definite article. Here the subject of the title is made more specific by using "The" since it refers to the "Fall" as being unique. The grotesque environment of the House of Usher, such as the Gothic archway, carvings of the vaulted and fretted ceilings, sombre tapestries of walls, ebon blackness of floor, phantasmagoric armorial trophies, comfortless and antique furniture etc. These descriptions of the House indirectly refer to its reserve, introvert, mysterious, and dreadful residents. Roderick's song "The Haunted Palace" (105-107) alludes to mental deterioration and the psychological effects of isolation. 'Banners yellow' clearly points to the hair where 'glorious' and 'golden' referring to Roderick's aristocratic lineage. The eyes are 'two luminous windows'; the teeth and lips are 'pearl and ruby', all describing his physical appearance. The secluded and unhappy mind of the protagonist is pictured in the stanzas V-VI, and here Poe has successfully used the supernatural to represent the psychological. The depressing

loneliness of Roderick is equated with 'evil things, in robes of sorrow' adversely affecting his inherent mind, i.e., 'the monarch's high estate'. the 'troop of echoes' becomes a 'discordant melody' meaning harmonious thought becomes cacophonous madness. Furthermore, the narrator relates the collapse of the mansion with Roderick's own demise. The significance of Roderick's art is also a matter of discussion. There may be a question arising in the minds of reader regarding the function of Roderick's art, which is substantiated by Gerald M. Garmon in the article, "Roderick Usher: Portrait of the Madman as an Artist". he argues that Roderick's art contributes greatly to the definition of his character, pointing directly to the paradox that Usher's heredity and environment endow him with a hypersensitivity that enables him to be an artist seeking freedom and individuality but at the same time doom such endeavors to failure. Again those paintings which the

narrator describes as "pure abstractions" seem to be intended to paint the horror of annihilation which the House poses, but which Roderick cognitively understands only vaguely. Garmon mentions, "This painting, seen as an attempt to communicate with the narrator, suggests that Roderick very likely doubts his own sanity and is trying to use the narrator for a standard of rational thinking (n. p.).

Poe accomplishes the synthesis of psychology and supernatural deftly in "The Black Cat" through providing facts and superstitions on supernormal and unending revenge. In the beginning portion, we find the narrator weaving the upcoming plot through his comment on his wife's superstitious belief that black cats are 'witches' in disguise. This statement is deliberately chosen to be used since it is the primary appalling and forecasting hint marked in the mind of an active reader regarding the unfolded thread of story.

Further the narrator plucks out one of Pluto's (his pet) eye in a fit of anger. Here loss of one eye again indicates the application of the supernatural since it is the most uncanny image. Sigmund Freud states that, regarding the psychoanalytic experiences, fear of damaging or losing one's eyes is a terrible one and no physical injury is so much dreaded as an injury to eye. It is often a substitute for the dread of being castrated. Also the horror in "The Black Cat" is derived from the sudden transformation and cruel act which accompanies it. In this story the fur of the reincarnated cat symbolizes the supposed suppressed guilt that drives him insane and causes him to murder his wife. In "Morella" the narrator whom the reader comes across after the birth of their daughter is found to be confused and aghast at the gleaming passion and wisdom of the infant when he says, "all this became evident to my appalled senses, when I could no longer hide it from my soul..." As the child is Morella herself, reader here recognizes the chief anxiety of Gothic which is possession. Through this the

personal identity is dismembered, i.e. body is invaded. Here the narrator is found to be in great dilemma whether to accept or reject

his daughter. He loves and cares for his daughter meanwhile disregards and fears her on her astonishing resemblance with his dead wife. Such contradictory fancy is explained by Paul March Russell as “the projection of internal conflicts - the tension between the reasoning *ego* and the irrational *id* - so that self-identity is rendered uncanny: the individual is no longer at home with him/herself but is a stranger” (194). Russell states that here Gothic fiction presents the self as split into subject and object, each desiring and fearing the other, each perpetually sliding into one another.

There are analyses regarding even the possible origin of the name ‘Morella’. ‘Morel’ is the name of black nightshade, poisonous weed from which the drug belladonna is derived. It occurs in Presburg (now Bratislava), a reputed home of black magic where Morella is said to have received her education. Thus the name itself presents the collective extraordinary mood prevailed in the story. Referring hallucination and supernatural customs even in the slightest details is a premeditated move by the author for not to escape the intensity of horror inflicted upon the reader.

### 3. 2 ‘Madness’

Madness is another contemporary concern and a frequent theme in Poe’s works. Supernatural claims assert phenomena beyond the realm of scientific understanding, and may likewise be in direct conflict with scientific concepts of possibility. Supernatural is often scientifically justified on the basis of an unstable psychology or overwrought mind. Poe’s genius was often depicted as a symptom of “madness” of a “tormented artist”. As for Robert Giddings, “Poe seems to have been particularly fascinated by the schizophrenic group of illness, marked by a disintegration of thought processes, hallucination, and an unrealistic and wholly subjective relationship with the outside world, based on fantasy” (55). Further he details the classification of these schizophrenic disorders which involve disturbances of thought, emotions and contacts with reality (employed by Poe in his works) by Andrew Crowcroft.

Such disorders named Simple are characterized by lack of emotional depth, other-worldliness, isolation and a lack of activity, a gradual diminution of the use of inner resources and a retreat into increasingly stereotyped patterns of behaviour. When it renamed as Hebephrenia it is characterized by shallow and incongruous emotional responses which seem foolish, bizarre and often involve illusions and hallucinations, voices and strange visual experiences. Catatonia, another category is characterized by striking and unpredictable motor behaviour, trances, rigidity of posture, and loss speech. Meanwhile Paranoia is manifested in feelings of persecution, of being watched and

plotted against.

Since the ruined castles and abbeys of European tradition were inappropriate to the new world of North America Poe attempted to Americanize Gothic literature by setting his tales in the uncanny regions of his protagonists’ psyches. VanSpanckeren evaluates, “to explore the exotic and strange aspect of psychological processes, Poe delved into accounts of madness and extreme emotion. The painfully deliberate style and elaborate explanation in the stories heighten the sense of the horrible by making events seem vivid and plausible” (42). He often introduces an unreliable narrator who creates an unsettling effect of making the reader feel as if they are conversing with a madman.

In the opening sentence of “The Black Cat” itself, the narrator declares that “I neither expect nor solicit belief” which renders that he himself realizes what he is about to speak beyond customary. “Yet mad am I not - and very surely do I not dream” is a polemical entreaty typically reserved for those who are indeed crazed. The whole incident of the murder of his wife and his pet seems to him as a “series of mere household events”, signifying his unstable mind, and evoking a feeling of horror in the reader. His shifting attitude from docility to fiend intemperance commences the appalling plight not only of his pets but also of his spouse. There is probably some underlying exasperation evident in the narrator, for madness succumb a person when he/she represses something in mind. Or even the irresistible supplies like alcohol and drugs too induce such fantasies, and to an extent it seems to be the reason. This preoccupied mindset led to the brutality of the narrator towards Pluto. From here onwards it is this subjugated guilt of his deed that drives the narrator into the recurring evil thoughts and hatred.

An unexpected entry of a similar brute into the madman’s home corroborates the terror roving around the wife’s prediction of black cats as witches. In the portions where the narrator contemplates on his different projects to conceal the corpse of his wife, we are reminded of the abject themes allied with supernatural. His callous notion of cutting her body into minute fragments, and the corpse found decayed and clotted with gore, arise a feeling of revulsion. The uncanny missing of the beast crop up curiosity. Here becomes the comment of Paul March Russell relevant, “the Gothic imagination turns upon a fear of objects, in particular the individual’s anxiety of becoming subject to forces beyond its control” (195). the insane statement with which the narrator ends, “I had walled the monster up within the tomb” horrifies the sensibilities of the reader. And as Robert Giddings states, the feline who denounces the narrator and exposes his crime in “The Black Cat” is undoubtedly his own

conscience personified, but he reacts like one who hears a voice from the other side.



Elements of madness is evident in “The Fall of House of Usher”. As Dr. Leesa Sadasivan opines, when fantasy suppresses reality and the physical self, what results is madness and mental death. Madeline’s return and actual death reunites the twin nature of their single being, claiming Roderick as a victim to the terrors that he had anticipated. The true focus of this story is the narrator’s reaction to and understanding of these strange events, where fantasy becomes reality to evoke madness. That is why Roderick twice refers to the narrator as ‘Madman’ in the final scene. The narrator has made a journey into the inscrutable maze of the mind and is nearly destroyed by it. (97).

Theme of divided personality is applied in “The Fall of House of Usher”. Roderick and Madeline are twins and seem to be intended to represent two sides of a single personality. Docherty notes, “The theme of catalepsy so severe that it may well be mistaken for death with full attention to its horrific potential in “The Fall of House of Usher”, in which Madeline Usher is put living into her tomb, from which she escapes to terrify her brother” (56). The passages in which the narrator in “Morella” describes himself as distraught indicate that he might be mentally unbalanced and therefore unreliable. The expression “My tortured nerves obtained the mastery over my mind” (n.p.) substantiates the same. Similar as in “The Black Cat”, one finds no particular reason in the altering attitude of the narrator towards Morella. The line, “joy suddenly faded into horror, and the most beautiful became the most hideous, as Hinnon became Ge-Henna” (n.p.), conveys that the very same erudition that once impressed the narrator, now irritated or even horrified him. Michael J. Cummings analyze this temptation of the narrator to reject his wife may be because of his realization that she is far more intelligent than him. This feeling of inferiority complex may have been repressed in his mind and gradually found an outlet by rejecting her altogether. And as a justification for his deeds he regards his wife’s appearance as an uncanny one, “crimson spot steadily upon her cheek, and the blue veins upon the pale forehead became prominent” (n.p.). the narrator’s decision to name his child Morella can be examined as his subconscious desire for her death, just as he had for her mother.

Something very interesting regarding the madness in Poe’s fiction is the assumption that his own mental state was the leading light to pen such horror piling stories. Gidding suggests that such a tendency in assessing and explicating Poe’s work concentrating on his inner psychology began since the publication of Marie Bonaparte’s Freudian study *The Life and Works of Edgar Allan Poe* (1949). Her findings were supported by the categorization of A. Robert Lee who explored the inner- directed Poe being manifested in his own characters. Poe was of course identified as the drug-taker, the alcoholic, the husband of a child-bride, the

gambler and celebrant of ‘the perverse’, and resembling none other than his own tormented figure of Roderick Usher. Thus the two major themes in his stories are his interest in rituals and ceremonies associated with death, and mistaking of life for death, since Poe was personally obsessed with the catatonic condition in which life imitated death.

### III. 3 Female Abandonment

Poe lost both his parents at a very young age and was separated from his brother and sister, Rosalie. Even though he happened to have a step mother, Mrs. Allan, their relationship did not work well. Poe found refuge in the motherly affection of his aunt, Mrs. Maria Clemm and her daughter Virginia, whom he married later. But fate again interfered and Virginia died due to tuberculosis. Poe was now more than ever in a thoroughly abnormal condition of mind and body, for which he tried to find solace in the company of Mrs. Shev. This too survived only for a short span of time. These fears cultivated in him a fear of female abandonment. According to Andrew Hall, “...his creation of some of the most distinctive female characters in fiction can be seen as attempts to reanimate those lost women” (n.p.). His erratic mind, depressed in personal affairs, attempted to establish an all embracing theory of cosmology. Here it’s the mental state of Poe itself which is the inspiration for supernatural fiction. This abandonment can be explained on the account of Sigmund Freud’s essay “Beyond the Pleasure Principle”, proposed by Russell. “Freud observes the masochistic pleasure that a young child takes in repeatedly discarding and retrieving its favourite toy” (187). Thus presence can slide into absence, meaning into insignificance. And this elision is shrouded in the disembodiment of the ghost.

“Morella” can be manifested as the prime example for Poe’s fiction of female abandonment. He features the death of a woman and resurrection or communication from beyond the grave. The narrator who is not mentioned to have any other relatives is left only with his wife. Even though her wan fingers and low tone of her musical language become irritable for the narrator and longs for her death, somewhere we find a husband sympathetic to his wife when he utters, “one instant my nature melted into pity” (n.p.). One cannot also affirm that Morella’s death completely unmoved the narrator.

Further the narrator is portrayed as an ideal father who dearly loves his daughter addressed by him as “my child” and “my love”. But when he suggested the name Morella for his daughter with a “demon urge”, there occurs the most abject scene. Kristeva defines abjection in terms of ex-centricity which disturbs identity, system and order. Psychological fragmentation is also mirrored by the alienation of mind from body and one finds the realization of the daughter with the mother here. Allen Tate suggested

that Morella's rebirth may be her becoming a vampire to wreak vengeance on the narrator.

The death of Madeline in "The Fall of House of Usher" is another indication of female abandonment. The narrator happens to know about the death of Madeline through Roderick. There is a possibility that the lady might have just looked like she is dead, because of her catalepsy. But due to Roderick's gradual fear of losing his sister or his cataleptic mind makes him conclude that she is no more. This can be the outcome of Poe's mental distraught regarding his separation from his sister, Rosalie.

According to Hall, Poe may have felt responsible for the loss of other women in his life too, as it seems those he did not lose to death, but because of his actions. In the three stories, his characters are presented guilty of the abandonment of the women. Roderick who concludes his sister dead, buries her alive in the vault, burdening himself with the guilt. In "The Black Cat", the mad narrator murders his wife in a frenzied state resulting in the further appalling plight. And again it is the narrator's rejection which is responsible for the death of Morella and he did secretly desire for the death of his child too. This spots the author under the shadow of insecurity concerning his very near women.

#### IV. CONCLUSION

To sum up, the paper attempts to understand supernatural tales of Edgar Allan Poe as an agency through which he could disclose his own personal insecurities and social anxieties related to madness, disease and death. As Poe is sorted to be a scholar seeking solid elements for his matter, he analyzed on the basic emotion of a person i.e., fear. One may find the genius of this versatile writer when observing the various supernormal aspects exploited to deliver the psychological. It ranges from the settings, dialogues, mindset of the character and to the mentality of Poe himself. Synthesis of supernatural and psychology, madness, and female abandonment are used as frequent themes in Poe's fiction which ultimately gives way to evoke horror feeling in the reader, and also expose the psychology of terror. The paper focuses on how uncanny settings, abject and grotesque images which primarily represent the inner psyche of human mind come together in Poe's fiction in order to lay light on the horror and revulsion that may follow as the result. Limitation concerning the paper is that it is restricted to the exploration of only the above mentioned subcategories in the selected short stories of Edgar Allan Poe. It also focus only in qualitative content analysis rather than any other technique. However, it can add to the existing review of literature. The paper can be considered as a new psychological insight into the interpretations of Poe's fiction.

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# Divided and Bound by Nationalism: A Postcolonial Commentary

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**Abstract**—Scholars and critics alike agree that nationalism has been an important defensive feature of decolonization struggles in the Third World. Critics like Benedict Anderson, Bhikhu Parekh, Partha Chatterjee, Meenakshi Mukherjee, Ernest Gellner and Leela Gandhi have spoken extensively on its relevance to decolonizing efforts in the postcolonial world. Indian writers of fiction in English have deliberately or otherwise talked about 'nation' in their works, in their debates, talks and interviews. It is one of the ways that provides methods of communication of a sense of identity and belonging. For some, it provides, in contrast, methods of communication of some sense of loss and longing. Many authors of fiction and non-fiction in English today have successfully brought out very telling debates of the concept of nation in their works. That is the reason why I chose to write on the concept of nation as propounded by a few important critics. This article will therefore delve into some of the arguments of the eminent critics on the concept.

**Keywords**— colonial experience, identity, imagined community, nation, political.

## I. INTRODUCTION

Studies on the rise and emergence of nations for innumerable reasons or excuses, with vested interests or otherwise, for convenience and inconvenience, for the self and the 'other' have invariably shrouded the already indefinable concept of 'nation'. While an ordinary individual today may attach the words 'patriotism', 'government', 'belong', 'culture', 'people', 'language', and 'religion' to the word 'nation', it is worthwhile to note that the concept of nation has been arrived at, imagined, debated, assembled, disassembled and reassembled by different kinds of people- philosophers, men of religion, men of letters, colonialists, reformers, scientists, sociologists, social anthropologists, political scientists, businessmen, cartographers, politicians, the rich, the poor, the young, the old, and so on. In ever so many ways, nations, since ages, have been marked, constructed, imagined, defined, represented, legitimized, fought for, broken and forged. The hegemonic manifestations almost always present make the reception and response from the

receiving end an enormous corpus to be digested and thought over.

## II. LITERATURE REVIEW

It is evident that definitions of 'nation' vary, depending on the subject of approach. For a beginner of language, and for a layman, the Oxford dictionary defines it from the political point of view. It could also be said that 'nation' is largely imagined and understood as a geographical entity, encompassing qualitative aspects like culture, religion, history, and belongingness; and quantitative aspects like people, government, resources and security. Ask a school-going child of today about 'nation', his/ her mind goes to a large imagined area stretching much beyond the 'marked' courtyard of his/ her house, inclusive of an anthem, an emblem, a flag, a national animal, border defence forces and festivals. And the word 'my' or 'our' is almost always pronounced, as if nation has always been undisputedly out 'there'. Benedict Anderson, one of the foremost proponents of the study of 'nation' in the recent times,

defines it as “an imagined political community – and imagined as both inherently limited and sovereign” (Anderson, 1983, p.6). He holds it in “an anthropological spirit” (Anderson, 1983, p.5) he says, and elaborates on the words he has presented in his definition.

### III. EVOLUTION OF NATION AND ITS CONNOTATIONS

According to Anderson, nation is “*imagined*” because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion” (Anderson, 1983, p.6). The imagination itself has undergone profound change, from the case of specific imaginations based on family ties and ‘kinship’, therefore language, inclusive of dialects and cultural practices, if not totally homogeneous religious practices, to a geographic and political mode of imagination. Anderson writes that it is imagined as ‘*limited*’ (Anderson, 1983, p.7) because of the marks of boundaries and borders that limit the geographical and mental construction of nations: imagined as ‘*sovereign*’ because the concept was born in an age in which Enlightenment and Revolution were destroying the legitimacy of the divinely ordained, hierarchical dynastic realm (Anderson, 1983, p.7) and imagined as a ‘*community*’ (Anderson, 1983, p.7) because of the concept of fraternity. He introduces the word ‘piracy’ when he speaks of nation; because that is the way he thinks it is forged into existence. Ironically enough, nations, considered unified political entities, are forged, or imagined by their political division into state and its constituents.

Therefore, ‘nation’ and its derivative words ‘national’ and ‘nationalist’ have in a way, in the 1970s, been looked at as “a matter of ethnic politics” (Chatterjee, 1993, p.3). The potential and notoriety of this concept of nationalism, the word itself coming into general use only during the end of the nineteenth century (Anderson, 1983, p.4), have been captured by Chatterjee thus, “like drugs, terrorism and illegal immigration, it is one more product of the Third World that the West dislikes but is powerless to prohibit” (Chatterjee, 1993, p.4). Whether it is by Anderson or Parekh or Chatterjee, the study of ‘nation’ goes back to its roots in antiquity, memory and forgetting—intentional or otherwise, its acceptance or otherwise nailed to different modes of life, time and space. If Anderson makes it a point to explain the perplexity of theorists of nationalism about the “three paradoxes” (Anderson, 1983, p.5) in defining ‘nation’ and ‘nationalism’ before he arrives at his own workable definition, Chatterjee states that nationalism was “recognized as a ‘problem’ for it to a subject of general

debate and it resulted in the prejudiced view in the 1950s and 1960s: a feature of the victorious anticolonial struggles in Asia and Africa” (Chatterjee, 1993, p.3). The volatile and the near-impossible nature of giving a unified meaning to these words in question is made clear.

### IV. RELIGIOUS AND CULTURAL IDENTITY

Further, Anderson argues that the concept of nation historically was born in the eighteenth century, the Age of Enlightenment, with the decline of the authority of religion and religious thought. Till then religion played an important role in comprehending the “overwhelming burden of human suffering” (Anderson, 1983, p.10) thus transforming fatality into continuity. With the downfall of the unanimous authority of religion for the functions of the state, with the “Disintegration of Paradise” (Anderson, 1983, p.11) and “Absurdity of salvation” (Anderson, 1983, p.11), there arose the inevitability of another idea of an imagined community. Though not a direct result of the downfall of religion, the concept of nation and nationalism owes its birth to the historical, “large cultural systems that preceded it, out of which—as well as against which—it came into being” (Anderson, 1983, p.12). And those cultural systems are “The Religious Community” (Anderson, 1983, p.12) and “The Dynastic Realm” (Anderson, 1983, p.12).

Anderson’s study, going back to ancient history, delineates the fact that religion declined due to two factors: one, exploration and colonization of the East and two, gradual ebbing of the sacredness of Latin, the truth language. Language could no longer be unifying forces of class and clan, instead communities gradually got “fragmented, pluralized and territorialized” (Anderson, 1983, p.19). Also, Anderson points out, the invention and gradual massive production and circulation of the novel and the newspaper, that he famously calls ‘print-capitalism’ (Anderson, 1983, p.36) contributed to the formation of the imagined communities, for good or bad. This print-capitalism, in turn owed its success directly to the impact of Reformation.

Even there, Anderson and Chatterjee have points of departure, wherein we see that Chatterjee objects to Anderson’s argument of nationalisms other than in the Western world (largely anticolonial nationalisms) deriving from certain “modular” forms already made available to them by Europe and the Americas” (Chatterjee, 1993, p.5) because for him, results of nationalist imagination in the colonized ‘nations’ are “posited not on an identity but rather on a *difference* with the “modular” forms of the national society propagated by the modern West” (Chatterjee, 1993, p.5). He writes that nationalism and the

concept of nation takes a very narrow, almost false view if looked at only as a political movement. He defines the process thus - "Anticolonial nationalism creates its own domain of sovereignty within colonial society well before it begins its political battle with the imperial power. It does this by dividing the world of social institutions and practices into two domains- the material and the spiritual" (Chatterjee, 1993, p.6). The colonial hegemonic power gets no access to the spiritual domain, which bears the "essential marks of cultural identity" (Chatterjee, 1993, p.6). Chatterjee thus argues that the concept of nationalism is born not as an imposed identity given by the colonizer, instead as an innate generated process for a difference with the colonizer. However, Anderson and Chatterjee agree on the point that 'language', 'print-capitalism' and 'family' are the areas within the spiritual authority that nationalism "transforms in the course of its journey" (Chatterjee, 1993, p.6). Anderson writes, about the majestic change brought about by print-languages, "they created unified fields of exchange and communication below Latin and above the spoken vernaculars" (Anderson, 1983, p.44). And, the "fellow-readers, to whom they were connected through print, formed, in their secular, particular, visible invisibility, the embryo of the nationally imagined community" (Anderson, 1983, p.44).

When it comes to nationalist response to colonial experience, Anderson focuses mainly on the Indonesian states, while Parekh and Chatterjee write more on the native Indian nation construct. Chatterjee notes, "The colonial state, we must remember, was not just the agency that brought the modular forms of the modern state to the colonies; it was also an agency that was destined never to fulfil the normalizing mission of the modern state because the premise of its power was a rule of colonial difference, namely the preservation of the alienness of the ruling group" (Chatterjee, 1993, p.10). It is worth mentioning here a very valid argument that, "The fact that Britain had conquered India did not signify the moral superiority of its civilization" (Raychaudhari, 1989, p.70).

Particularly hitting upon the Hindu responses to British imperialism, Parekh writes, "Rather than concentrate on colonial rule and ask whether to welcome, or fight against it, as the Muslims were to do later, Hindu leaders, almost to a man, located and discussed it with the wider context of their social regeneration" (Parekh, 1999, p.40). He notes that among the four arguments that Indians, particularly Hindus, including relying on scriptures, one was to legitimize adoption of European values and practices. Meanwhile, Anderson has aptly noted the bitter responses of multitudes of Indians to the colonial rule, as represented by Bipin Chandra Pal in his memoir, that Indian magistrates sadly, injudiciously, deliberately alienated

themselves from the material and spiritual domain of native India. The aftermaths of Anglicization in producing "thousands of Pals" (Anderson, 1983, p.93) is horrifying. Anderson notes that "Nothing more sharply underscores the fundamental contradiction of English official nationalism, i.e. the inner compatibility of empire and nation" (Anderson, 1983, p.93). Seen from the other perspective too, in terms of enabling themselves, colonialism has had its role to play, as Parekh notes, "The fact that Hindu social self-consciousness was precipitated by and developed simultaneously with the consciousness of colonial rule, each shaping and in turn being shaped by the other, meant that Hindus could not define and make sense of themselves without defining and making sense of the colonial rule and vice versa" (Parekh, 1999, p.41). Gandhi's struggles for reforming tradition presupposed the belief that "A free, equal and open-minded dialogue between traditions involving an exchange of insights was a necessary condition of their progress. It enabled each to look at itself from the standpoint of others and to gain critical self-understanding" (Parekh, 1999, p.25). Living at a time of infinite challenges for reforming the society owing to the colonial rule, Gandhi constructed and deconstructed, later reconstructed required principles of Hinduism and Christianity: "He took over the Hindu concept of *ahimsa*, in his view one of the greatest values derived from the profound doctrine of the unity of life. He found it negative and passive and reinterpreted it in the light of the Christian concept of *caritas*. He thought the latter was too emotive and led to worldly attachments, and so redefined it in the light of the Hindu concept of *anasakti*. His double conversion, his Christianisation of a Hindu category after suitably Hinduising its Christian components, yielded the novel concept of an active and positive but detached and non-emotive love" (Parekh, 1999, p.26). Parekh delineates three phases of nationalist response to colonial experience. He starts off by saying that some Hindu leaders "saw little wrong in the society, and either showed no interest in British rule or discussed it as inconsequential" (Parekh, 1999, p.26). These were the Traditionalists, "who did not think much of their ruler's 'materialistic', 'irreligious', 'individualist', 'selfish', 'violent', and 'greed-based' civilization" (Parekh, 1999, p.43). The second phase was the Utilitarian response, and the third, evidently denigrated approach - the Critical traditionalism response.

## V. CONCLUSION

We now understand nationalism and national consciousness can be viewed as partly the result of the colonial encounter and the colonial experience. It can be argued that nationalism sprung up as a force for

legitimizing one's identity as an individual. It is a very tedious process to undergo for the colonized as well as for the colonizer. Several critics, philosophers, historians, social anthropologists have done substantial amount of research to come to this conclusion. A wide variety of people, be it men of religion, freedom fighters, agriculturalists, students, so on comprised the corpus of the divided responses in unifying the nation, the process of which is still under scrutiny.

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# Performers of Overlooked Spaces: A Critical Reading of Prajwal Parajuly's Short Stories, *The Cleft* and *A Father's Journey*

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**Abstract**— *The study of space is not new and several critiques have done phenomenal work on it. One such scholar is Michel Foucault who has explained it in terms of six Heterotopias. These are spaces where norms of human behaviour remain suspended. Therefore, heterotopia is a physical representation or approximation of a utopia or a parallel space that contains undesirable factors making a real utopian space impossible. These spaces become a veritable stage where performers, irrespective of one's sex, construct and modulate space. Many studies have been conducted based on the Foucauldian spaces and their impact on human psyche but certain unconventional spaces like the trunk of a car, the interior of a widow's household have been overlooked. However, these spaces do exist and develop as a result of performance shown by people of different sexes and age.*

*This paper is an attempt to analyse such overlooked spaces which become vibrant due to the interplay of human behaviour. Most of the scholarly studies on the literatures of the North Eastern states of India and India's neighbouring countries like Nepal delve into history, culture, myths or politics, whereas the study of spaces has not been widely explored. Therefore, this paper focuses on the overlooked spaces which can be detected in the two short stories by a writer from Sikkim, a state from the North-Eastern part of India.*

**Keywords**— *Foucault, Heterotopia, Human performance, Nepal, North Eastern States, Space.*

## I. INTRODUCTION

The debutant work of Prajwal Parajuly, *The Gurkha's Daughter* was critically acclaimed for its candid representation of the Nepalese diaspora. Being the son of an Indian Nepali-speaking father and Nepalese mother and having spent a major part of his childhood in Gangtok, Sikkim, the culture, lifestyle and identity of the people of this area has deep impact on his writings. He is the first Indian to be offered a two-book multi-country deal by the London based publisher Quercus as a part of their project to bring out works on regional diaspora. The two short stories, titled *The Cleft* and *A Father's Journey* delve deep into the interiors of the Nepalese speaking household. In these two stories we find a very intricate interlink between spaces occupied by the characters that exerts tremendous

thrust on the psyche of these characters. They take up roles and their performance changes the dynamics of the space that they occupy.

Living in a brave new world physical beauty does not matter but things are a little different for a poor servant girl living far off from home. A minor physical disparity like a cleft lip would cost her a lifespan of taunts, snide remarks and rude comments. The short story *The Cleft* provides a peek into the life of a thirteen year old girl named Kaali who lives with her rich widowed mistress Parvati in Kathmandu. On their way to Parvati's mother in law's funeral, Kaali, sitting in the trunk of the van, wishes to run away to become an actress. While sitting there she overhears conversation regarding her ugly appearance that shatters her dream, Parvati reveals her loneliness and the



tender compassion she has for Kaali. Parvati's sister-in-law Saritha at the same time reveals her wish to get a divorce and move abroad. The story deals with quest for freedom, companionship and truth not just for Kaali but for all the women in the story who unknowingly finds solace in each other.

When a child is born, a parent is also born is a common saying. The growth of a child is reflected in the character of the parent just like the life of the parent has its impact on the child. *A Father's Journey* takes us through a household in Gangtok where the life of the couple trapped in a loveless marriage revolves around their only daughter. When Prabin, the father, realises the impact of a silly thing that he told his daughter Supriya when she was hardly six, he feels flabbergasted by the effect he has on his child. He finds redemption when he makes Supriya realise that all Brahmins are not good prospective grooms; in the same way he made her understand that not all Bengalis are wise and not all girls are silly during her childhood.

## II. REVIEW OF LITERATURE

Through these stories, Parajuly makes the reader identify with the space of his characters and its effects on their daily lives and behaviour. By referring to Michel Foucault's principle of space as heterotopias, that are real physical or mental spaces which exists, a viable study of the overlooked spaces will provide a different perspective of the select short stories. Foucault at the same time has defied Judith Butler's idea of performativity based on sexuality and sexual identity. Foucault turned back to ancient thoughts to insist that one need not posit a subject and sexuality behind action. He states that external factors like space can also affect the gender performativity and roles.

Theories are different looking glasses through which the society can be analysed. In order to deconstruct the space of the characters in the short stories, the looking glass of Foucault's idea of space can be deployed. French philosopher Michel Foucault explains the impact of the spaces through his Theory of Heterotopia and he enumerates six types of heterotopia; each having special purposes and characteristics. The Heterotopia of Crisis is a space reserved for individuals who are, in relation to society and to the human environment in which they live, in a state of crisis like a hostel or a menstruation home. Heterotopia of Deviation is the institution where individuals whose behaviour is outside the norm are placed like a jail or a mental asylum. The next type is the Heterotopia where a single real place juxtaposes several spaces like a garden where plants from several parts of the world are grown. Heterotopia of Time encloses in one place objects from all times and styles like a museum or a

library. Heterotopia of Ritual or Purification refers to spaces that are isolated and penetrable yet not freely accessible like a movie theatre which is a public place but accessible only through a ritual like submitting a ticket at the entrance. The final Heterotopia encompasses the function of Illusion and Compensation. Heterotopia of Illusion creates a space of illusion that exposes every real space, and the Heterotopia of Compensation creates a space that is a compensation for a real space like a cemetery. Foucault also mentions 'the ship' which is a perfect or ideal heterotopia where there is no power play.

These are actual spaces where norms of human behaviour remains suspended. These spaces are created and recreated according to human behaviour, laws and needs. Foucault while discussing the relevance of heterotopic spaces in the psyche of human beings in his work *The Order of Things* says that "We do not live in a homogenous and empty space. . . . The space in which we live, which draws us out of ourselves, in which the erosion of our lives, our time and our history occurs, the space that claws and gnaws at us, is also, in itself, a heterogeneous space" (3).

Etymologically the word came from the Greek terms 'hetero' meaning other and 'topia' meaning space; thus the word Heterotopia means 'other space'. So one can say, heterotopia is a physical representation or approximation of a utopia or a parallel space that makes a real utopian space impossible. Foucault identifies six different types of Heterotopic spaces, each having special purposes and characteristics. Each of these spaces affects the human psyche in a different manner. A single space could come under any of the six Heterotopic spaces depending on the people as it varies according to culture, geographical area and emotional state of a person.

Heba M. Sharobeem while discussing the effect of Heterotopic spaces in the tribal population in the work *Space as the Representation of Cultural Conflict and Gender Relations in Chimamanda Ngozi Adichie's "The Thing Around Your Neck"* states that "the space in which one lives, which draws us out of ourselves, in which the erosion of our lives, our time and our history occurs, the space that claws and gnaws at us, is also, in itself, a Heterotopic space"(2).

## III. EFFECTS OF HETEROTOPIA ON OVERLOOKED SPACES

From these cases one comes to the understanding that many scholarly works have been carried out in relation to the Foucauldian idea of space. However, no source is found on any Foucauldian spatial study done on

Parajuly's short stories and on gender performativity of people in relation to the overlooked spaces.

Parajuly's stories are different because of his illustration of the overlooked spaces such as a widow's household, the area occupied by a servant girl, the trunk of a car and the home of a couple trapped in a loveless marriage. More attention is paid on such areas and their effects on the marginalised people of North-Eastern part of India and the Nepal region. Like the land and people of the North-Eastern part of India and the neighbouring area of Nepal, the literary works of these areas are also largely unexplored.

Prajwal Parajuly's stories have their roots deep into the Nepali speaking soil. Applying Foucault's theory of Heterotopia, the paper aims to elucidate such spaces which exist and exert tremendous influence on the psyche of the people. Both the short stories *The Cleft* and *A Father's Journey* account for many different Heterotopias.

In the short story *The Cleft* Kaali, the thirteen year old servant girl was unwelcome even in her own family and her mother sold her when she was just eight. Naming the child 'Kaali- the black one' itself shows how the dark child with cleft lips was not accepted by her own family. But the widowed Parvati kept Kaali with her in her house in Kathmandu. She was kept away from the usual circumstances of an Indian girl because of her biological deformity of having the cleft lips and the widow Parvati's home thus acts as a Heterotopia of Crisis for her.

The girl finds access to the space of Parvati's household because of her uncomplaining, submissive attitude. The widow's house can thus be considered as a heterotopic space that requires a gesture, ticket or some ritual for entering. It is Kaali's demure, submissive nature that acts as her ticket to Parvati's home. Heterotopic spaces also have the precise function of reflecting on the society that they exist in. In the story the space reflects on the practices happening in the society which sells children for money because of poverty as well as prejudices. It also reflects on the child-labour, which is unashamedly practiced even in modern times, in the Indian subcontinent.

In the story, after a phone call with Saritha, her sister-in-law, Parvati bursts out saying, "Of course, you are, you fool. I don't know who else is going to fill up the van. No space? She'll probably bring that Australian paying guest she takes everywhere with her – that elephant. You can sit in the trunk. After all, I'm paying two thousand rupees. What are the others paying then? Nothing!" (Parajuly 8). When they made arrangements to go to Birtamod in Nepal to attend the funeral of Parvati's mother in law, Saritha asks Parvati to pay two thousand rupees for the transportation. She being an outsider, it is

Parvati's ticket or gesture to enter the heterotopic space of the van of Saritha's household. Kaali being her servant is given access to sit in the trunk as Parvati is her ticket to this Heterotopic space. This also reflects on the hypocritical social norms that keep the daughter-in-law as an outsider.

Kaali rejoices as she is allowed to go with them. As Kaali is just a servant, she is made to sit in the trunk of the van, thus making the trunk a heterotopia of deviance. When they enter the van, Kaali though made to sit in the trunk of the van, finds it to be the most comfortable space as she enjoys more room there than the people in the front. She also gets to listen to the conversations without the others knowing that she is listening. This way the trunk no more remains the heterotopia of deviance. Foucault defines the perfect heterotopia as a ship where everyone is happy and equal. When Kaali has a comfortable place to sit and has the opportunity to listen to the conversations of Parvati and Saritha, she enters the perfect heterotopia which is often called as the 'Foucauldian ship'.

Saritha explains the presence of Erin, her foreigner tenant, in the van as "She's a paying guest. She's been with me for a month. After the news of Aamaa's death today, she told me she'd be my mother from now on. I call her Aamaa, and she likes it. She wanted to see a proper Nepali funeral, so I told her to come along" (Parajuly 13). Erin, the Australian woman had access to the heterotopic space of the van because of a different reason which is the affection Saritha has for her. Like Parvati is Kaali's ticket to that space, Saritha is Erin's. Heterotopic spaces have the power to juxtapose several real places and emplacements simultaneously. Erin's presence and the Australian identity is juxtaposed with the Indian identity of the space and the difference is clearly seen in Saritha's attitude and thoughts because of this European influence.

Erin clicks photographs of the places they pass freezing time in her frames. Heterotopic spaces are linked slices of time and truly work when people are given a break from the traditional time. By clicking pictures of the different places they pass through, she creates an archive of the landscape of the Indian subcontinent, thus encompassing time in the Heterotopic space of the Van, later on to be taken with her to her homeland.

Kaali acquires money from a certain person to go to India, which acts as her ticket to enter the Heterotopic space. Throughout the story, Kaali snaps in and out of a mental space where a male, who poses as a friend, keeps persuading her to run away from her mistress and become a Bollywood star. But by the end of the journey, she realises that her friend was misleading her and she would

end up probably in a brothel if she followed his advice. So she snaps out of that space and decides to stay in the heterotopia of her mistress' home.

Heterotopic spaces like these have serious impacts on the gender roles and performances of the people involved. Parvati, in a usual Nepali household would be expected to be submissive and demure as she is the daughter-in-law. But after her husband's death, her home becomes a space where she is the dominant person despite her widowhood. Gender performativity is affected and modulated by space this way in her case. Similarly, Kaali as she enters the heterotopia of the trunk of the van, which is the 'Foucauldian ship', gains a sense of equality and freedom which results in her taking a decision for herself and not follow the lead of the man who was dictating her to run away. Even Saritha gets influenced by the space when Erin, the strong independent Australian woman, enters it and the former decides to get a divorce and go abroad.

Like the elements of Heterotopia in the short story *The Cleft*, elements of Heterotopia can be seen in the short story *A Father's Journey* too.

In this short story, Parajuly take the reader into the private space of a house in Gangtok. The father Prabin owns a successful bookstore in the main market of Gangtok. The bookstore is a Heterotopic space as time can be accumulated and frozen there like in a library or museum.

When one looks into the household, one can find a routine: "After dinner, Supriya and Prabin headed up the terrace and through the narrow spiral staircase into the make-shift crow's nest – a semi constructed room with French windows, a yet-unpaved floor and two chairs – to savour half an hour's view of Gangtok before darkness swallowed it." (65). This is Prabin's private abode. It has two chairs and Prabin takes Supriya to enjoy the view while Khusboo his wife is never invited. In a normal household such a private space would be shared by the couple rather than the father and daughter. It is because of the constraints in their marriage, Khusboo is never invited to that space. Prabin had actually constructed the crow's nest to stay away from his wife. Thus Prabin's affection is the ticket to the Heterotopia of the crow's nest.

Supriya and Prabin thus shared a special bond. When she was a child, he always took her to school, made her laugh and cuddled with her at night telling stories. But few years later their chemistry altered. "The snuggle routine, which started with Supriya's heading from her bed and jumping into his earl in the morning, had stopped a year ago, heralding a new phase in their relationship. The hugs, kisses and easy physical comforts graduated to high-

fives, thumbs-ups and a special awareness that Prabin hadn't quite noticed evolved." (73)

The psychological and the social growth of the child had its impact on their relationship. As Supriya grew, she comes in terms with the society that does not allow a father and daughter to be close even though their intentions are platonic. The Heterotopia of Crisis can be seen as the adolescent finds a different space as she grows biologically because of the societal norms.

When Supriya menstruated for the first time, her mother kept her in a separate room for seven days. When Prabin asked her the reason for her cross behaviour that followed, she lashes out at him and tells:

You locked me in a room for seven days. Mua told me that I couldn't see the sun, that I couldn't see a man's face. All those days there, I cried. I cried because I felt guilty, because I thought I had committed a sin. I'd look at myself in the mirror and hate myself. I honestly thought I was an evil person, or that I had done something bad. My body hurt and so did my thoughts. When I confided in a teacher at school, she said I might have been depressed. Seven days in a room, bua. (77)

The room that Supriya was kept in for seven days can be taken as an example of Heterotopia of Crisis which is privileged, sacred or forbidden spaces reserved for individuals who are in relation to the society in crisis. It was a space of isolation for Supriya even though the society considered this space to be sacred. For her it was a Heterotopia of Deviation as she felt entrapped in this particular space. She felt like she was punished for doing a crime or kept hidden for shaming the family. She felt guilty, dirty and depressed showing how the Heterotopia affected her psyche. Her relationship with Prabin soured because she felt betrayed as he didn't save her from the isolation of the room. It took several years for the relationship to go back to the earlier state emphasising on the effect of Heterotopic spaces on human relations and power structures.

In this short story also space plays a pivotal role in modulating and affecting the gender roles and performance. When little Supriya enters the heterotopic space of the society that does not allow a father and daughter to be close, she starts moving away from her father. Prabin being part of the society, gets agitated as his daughter confines herself to the societal gender roles. As Supriya grew the society influences their Foucauldian ship affecting their relationship and the performance of the individuals. Khusboo, the mother who should be an integral part of the family is neglected and made a part of

just the background of the main picture. This is the reason why she is not included into the crow's nest or space which is shared by the father and daughter. This space is symbolic of their whole family dynamic affecting Khusboo's performance and forcing her to find satisfaction in just being a doting mother.

#### IV. CONCLUSION

The study of Heterotopia in these short stories *The Cleft* and *A Father's Journey*, deal with the spaces that are usually overlooked or considered ordinary. Space influences the psyche in such a way that the power structure gets defined accordingly and gender roles are signified. It also helps in analysing the psyche of the people who when entering such spaces are influenced by its structure. The attitude of the society especially towards women, children and the specially-abled is witnessed in the above stories. The study of the spaces also brings to light the economic condition of the people especially the division between the rich and the poor as that division is crucial in the individual's entry into several Heterotopic spaces.

The application of the Foucauldian theory of Heterotopia to the short stories shows the conventional concept of space being deconstructed. The focus has been shifted from the prominent spaces to the overlooked spaces and the analysis is done based on the potential and influence of these spaces on the characters. There is a decentring of the idea of space leading to a new outlook in the genre. This helps in providing a different view point in the study of gendering identities and even the interlink between power structures.

The paper also guides future scholars to delve deeper into the study of the various spaces. It also introduces them to the literatures of the North-Eastern states of India which is an upcoming modern literary arena. The stories in the text have special detailing to make the readers understand, identify and appreciate a community as Parajuly feels that the people in the Indian subcontinent are indifferent to a particular group of people. Thus the study paves way for future scholars to apply the theory into indigenous literatures making them part of the mainstream scholarly endeavours.

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# Domination and Exploitation: The Primary Aims or the By-Products of Colonization?

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**Abstract**— Domination and colonization are the terms closely related to each other as they are inseparable in the sense that when colonization comes into being, it either aims at domination or domination becomes the by-product of colonization itself. Hence, my paper will focus on the purpose of colonization and its inevitable outcome that is, domination that may or may not be the primary aim of colonization but without which colonization ceases to survive. Colonization, in general, comprised of people whose primary aim was to settle elsewhere, earn their livelihood and pass a better life there. To maintain these, again the colonizers become despotic and dominant over the colonized. Though the critics, historians and post-colonial theorists often characterize colonization as the means of subjugation of one race by the other, colonization was in fact a solution to a social problem which is to save large number of population in Europe in general and in United Kingdom in particular from an anticipated civil war. Colonization thus expands the empire for the settlement of the surplus population and for economic and political stability of the settler country. I will cite the canonical literary texts, theories and publications on colonialism and postcolonialism to show that colonization was not just a means of exploitation of the black natives by the white, but also a means of survival of a vast number of populations of Europe. The purpose of my research is to show that colonization comes into being not only to dominate and exploit others, but also to help survive and expand the empires for their own necessity and existence. Domination and exploitation are thus evolved as the by-products of colonization as they are the means and tools for the large empire to survive.

**Keywords**— colonization, domination, exploitation, by-product, postcolonialism, black natives.

## I. INTRODUCTION

Previous studies and researches consider colonialism as solely a matter of subjugation, domination and exploitation of one race by the other which is a more theoretical notion than a practical one. This paper will examine that colonialism has its different facets in its different times and in different places. From sixteenth century to eighteenth century onwards colonialism was considered as a matter of adventurous journey to a new land to find a new fortune and there was a heavy exchange of hard labor to accomplish it. It was a social and historical inevitability to occupy more new lands for the survival of a surplus population. It was rather an economic and social advancement that people are trying to live by means of struggle and hard labor amidst unfavorable condition. But

colonization becomes an evil agent soon in their hands when the colonizers become the rulers of the new land. After eighteenth century, exploitation colonialism took its rapid progress and prolonged until the mid-twentieth century. It created a mass hatred and criticism against the colonizers. In the mid twentieth century anti-colonialism was on the rise and drove away the colonial system that was expanding speedily at the close of the nineteenth century. Before it was a matter of pride to expand and set up colonies but now it has taken different forms of colonization rather than physical presence. This paper will focus on the historical purpose of colonizing others from a very deep and core understanding of the facts and realities of the time when colonization began and the period when it continued to expand rapidly.



## II. METHOD

I analyzed some canonical or prototypical literary texts, essays, journal articles, and discourses on colonialism and postcolonialism to investigate the facts whether 'domination' and 'exploitation' were the primary aims of colonization or they came as the by-products of colonization. While investigating the texts, I found some interesting findings which will help me reach to a reliable conclusion that though colonization did not aim at domination in the most cases but it was the ultimate outcome of this process. I took the following resources into consideration to investigate and analyze because they are the most appropriate texts or essays or materials for my research.

The most influential theory book I have ever read on postcolonialism was Robert J.C. Young's *Postcolonialism: An Historical Introduction* which gave a vivid history and background of colonialism and postcolonialism. *COLONIAL DISCOURSE AND POST-COLONIAL THEORY: A Reader*, edited and introduced by Patrick Williams and Laura Chrisman, is a collection of some important and significant essays on colonial and postcolonial studies. Another book which provides a vital introduction to the historical dimensions and theoretical concepts associated with colonial and postcolonial discourses is *COLONIALISM/POSTCOLONIALISM* by AniaLoomba. *The Empire Writes Back* by Bill Ashcroft, Gareth Griffiths and Helen Tiffin is 'an absolute must' book for the postcolonial studies and my research. Frantz Fanon's *The Wretched of the Earth* and *Black Skin, White Masks* are the texts which will be analyzed to get the psychology of the colonized and their path to liberation. Edward Said's ground-breaking texts *Orientalism*, and *Culture and Imperialism* were also analyzed to show the western investment made to create knowledge of 'the Orient' to rule them. Some canonical texts like 1) *Robinson Crusoe* by Daniel Defoe 2) *The Tempest* by William Shakespeare 3) *Heart of Darkness* by Joseph Conrad 4) *Things Fall Apart* by Chinua Achebe and 5) *A Passage to India* by E.M.Forster will be interpreted to show the exploitation of the colonial rule portrayed in different works of different writers.

## III. RESEARCH QUESTIONS

Whether or not domination and exploitation of other race are the primary objectives of colonization, they are caused out of the by-product of it. If not all, most of the theorists only discuss about the evil consequences of colonization and cease to regard 'colonization as the necessary phase of human social development' (AniaLoomba, 21, situating postcolonial studies). My position here is to scrutinize the

historical aim of colonization and consequences of it and to place them together comprehensively. Hence, I will discuss both the background of the necessity of the expansion of empire as well as the exploitation of the colonized by the colonizer. To do this I need to ask some questions and search for the answers of them. The first of the few questions is "Did colonization begin with the aim to exploit others or to settle elsewhere to earn the bread and butter for the colonizers themselves?". The second question is "What are the common outcomes / by-products of the (earlier or modern / settler or exploitation) colonization?". The third and very important question is 'Was it a historical inevitability to colonize others, to expand the empires, to settle elsewhere or a dialectical processing of binaries like 'civilization' versus 'exploitation', 'center' versus 'marginal', 'self' versus 'other' and so on?'. If we search for a very innocent answer that colonization aims at a noble cause of civilizing others or enforcing a direct rule over the colonized people and territories, it will be misleading to study colonialism in its proper form. So considering 'the civilizing mission' as a thesis, and 'exploitation of the natives' as antithesis, and 'the resistance from the colonies and achievement of liberation' as its synthesis, which is a dialectical study of colonialism, will be the proper way to evaluate it. Thus I will show the historical and the dialectical evaluation of colonialism in the course of my research.

## IV. RESULTS AND DISCUSSION

To indulge myself into the topic I need to define colonialism first. If we define the terms 'colonialism', 'imperialism', and 'postcolonialism' side by side, it will be easier to get the idea of colonialism. Both colonialism and imperialism involve forms of subjugation of one people by another. Imperialism governs its empire from the center bureaucratically for ideological and financial reasons but colonialism deals with the settlement by individual communities. Imperialism is a concept whereas colonialism is a practice. The postcolonial critique is the product of resistance to both colonialism and imperialism. In order to search the definition of colonialism or postcolonialism and the reasons and consequences of these terms, I studied and went through several books which gave me one important idea that there is no direct and complete definition of colonialism. One cause is that colonialism is not restricted to a specific time or place. The ancient Greek set up colonies as did the Romans, the Moors, and the Ottomans. Discovery of new sea-routes and technological developments in navigation made it possible to reach distant ports and to sustain close ties between the center and colonies. The modern European

colonial project emerged when it became possible to move large numbers of people across the ocean and to maintain political sovereignty in spite of geographical dispersion. Thus colonialism can be considered as the process of European settlement and political domination over the rest of the world. Some Scholars distinguish between colonies for settlement and colonies for economic exploitation. In his book *Postcolonialism-An Historical Introduction* Robert J. C. Young defined colonization as :

"Colonization, as Europeans originally used the term, signified not the rule over indigenous peoples, or the extraction of their wealth, but primarily the transfer of communities who sought to maintain their allegiance to their own original culture, while seeking a better life in economic, religious, or political terms – very similar to the situation of migrants today. Colonization in this sense comprised of people whose primary aim was to settle elsewhere rather than to rule others. Though in most cases it also involved the latter, this was a by – product of the former, the result of the land being already populated, though usually not 'settled' in the European sense." (Young, 2001)

This statement clarifies the position that ruling others was not the primary aim of colonization but the by-product of it. Robert J. C. Young took a citation from Lenin who cites Rhodes' comments to his friend Stead in 1895:

" ..... My cherished idea is a solution for the social problem, i.e., in order to save the 40,000,000 inhabitants of the United Kingdom from a bloody civil war, we colonial statesmen must acquire new lands to settle the surplus population, to provide new markets for the goods produced in the factories and mines. The empire, as I have always said, is a bread and butter issue. If you want to avoid civil war, you must become imperialists." (Young, 2001)

Thus the idea of the colony as an outlet for surplus population motivated economics and politics and hence, social balance. Seeley in his famous comment in the book *The Expansion of England* stated as: ' we seem ..... to have conquered and peopled half the world in a fit of absence of mind'. So colonialism can be defined as the conquest and control of other people's lands and goods. Colonialism is not only an expansion of various European powers into Asia, Africa or the Americas from the sixteenth century onwards but also a recurrent and widespread feature of human history. Ania Loomba in her book *Colonialism/ Postcolonialism* stated different phases of colonialism as:

"Modern European colonialism cannot be sealed off from these earlier histories of contact – the Crusades, or the Moorish invasion of Spain, the legendary exploits of Mongol rulers or the fabled wealth of Incas or the Mughals were real or imagined fuel for the European journeys to

different parts of the world. And yet, these newer European travels ushered in new and different kinds of colonial practices which altered the whole globe in a way that these other colonialisms did not." (Loomba, 1998)

Aime' Cesaire provided a critical view of colonization in the essay *Discourse on Colonialism*. It can be seen as an antithesis of colonial propaganda. He places 'Africa' as the binary opposite of 'Europe', a Europe that is 'decadent', 'stricken' and 'morally, spiritually indefensible'. Cesaire along with Frantz Fanon emphasized on the dehumanizing aspect of colonialism. Cesaire wrote:

"The colonialists may kill in Indochina, torture in Madagascar, imprison in Black Africa, crackdown in the West Indies. Henceforth the colonized know that they have an advantage over them. They know that their temporary masters are lying. And therefore their masters are weak." (Cesaire, 1972)

From the above literature we can assume that colonial discourse and the postcolonial theories are antagonistic. If colonial discourse is about the 'civilizing mission' , postcolonial theories are about the resistance to the exploitation caused by the colonizer. This dichotomy can be well addressed through the dialectical study of colonialism. The violent history of colonialism, starting in 1492, includes history of slavery, of untold, unnumbered deaths from oppression and neglect, of enforced migration and diaspora of millions of people, of appropriation of land and territories, of institutionalization of racism, of destruction of one culture and imposition of another and so on. Postcolonial critique reconsiders history and intermingles the past with the present. If colonial history is the history of imperial appropriation of the world, the postcolonial history is the history of the people taking power and control back for themselves.

## V. CONCLUSION

My research proposes the historical fact about colonialism and its aftermaths. My study focuses on the historical facts and then analyzes them to show that colonialism begins as a solution for one social problem but while solving this problem it created another disease. To state my position clearly I can say that my paper is not meant to legitimize the colonial propaganda, but to show how it evolved as a social phenomenon and exploited the colonized. Any general theory tends to be inappropriate to define colonialism and its aftermath because of its diversity and difference. Modern historians distinguish between settlement and exploitation colonies. The purpose and outcome of the settlement of British North America, Australia and New Zealand, French Algeria, or Portuguese Brazil is different from the purpose and outcome of the exploitation colonies such as British India,

American Philippines and Puerto Rico, Dutch East Indies, German Togo or Japanese Taiwan etc. As the field varies depending on time and place, the aim and outcome also changes accordingly. My study focuses on the various aims of different forms of colonization from their historical background and on the various forms of domination or exploitation which are the ultimate by-products or outcomes of colonization.

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# The ephemerality in ‘humane’ existence: Understanding *Begum Ka Takiya* as a parable

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**Abstract**— Pandit Anand Kumar’s *Begum Ka Takiya*, was first published in 1985 as a drama. The work has been adapted by the National School of Drama, New Delhi which staged the play in 2010, directed by Ranjit Kapoor, and subsequently, several other theatre groups performed the play around the country.

*Begum Ka Takiya* explores the ethical dilemmas of human life through the confrontation of several fundamental questions. It attains the quality of a parable in being morally didactic by giving out an ideal message otherwise forgotten in the modern utilitarian world. The paper focuses on one such primary aspect which the author emphasizes on: the temporality of human lives and everything associated with it. The play reiterates the factual and philosophical truth of the ephemeral nature of time in human lives as well as all the elementary things that one thrives for in a lifetime. Every individual is subject to the test of time and fate; however, it is the persistence of fatefulness through ethical perseverance that makes one’s existence fundamentally ‘humane’. The paper explores the ‘humane’ understanding of the ephemeral nature of human lives through a study of the play as directed by Ranjit Kapoor and performed by the National School of Drama Repertory Co. in continuous deliberation with the author himself.

**Keywords**— Ethics, Humane, Parable, Pandit Anand Kumar, Ranjit Kapoor, Utilitarianism.

A parable often aims at the ethical understanding of human lives to ensure a didactic or instructional, and simple but essential message. Parables and fables are not new in Indian culture with their deep-rooted relevance in several story-telling practices like the ‘*qissa*’ in Punjab, theatre and performance practices like the Bengali ‘*jatra*’, or the ‘*nataunki*’ popular in and around North India, along with the relevance of Arabian and Middle Eastern folk tales around the sub-continent. What differentiates a parable from a fable is its indulgence with human lives directly through issues of everyday life and not through the use of animals or inanimate objects as carriers to understand ethical problems of humans as the latter does. The paper explores the quintessential nature of a parable that *Begum Ka Takiya* is attributed with.

The playwright, Pandit Anand Kumar is a noted icon in the film industry and the field of Hindi literature. Notably, he was awarded the National Film Award for

screenwriting and scriptwriting for the film, *Anokhi Raat* (1968). He regularly writes in Hindi, Urdu, and Marathi. *Begum Ka Takiya* was first published in 1985 as a drama. However, it earned compelling attention a few years later when Ranjit Kapoor, theatre director and alumnus of the infamous National School of Drama in New Delhi, decided to adapt the work into a play. Pandit Anand Kumar gave the adaptation a go despite his initial reservations about the actors misinterpreting the emotions of the characters as he meant them to be. He visited and assisted the preparations of the team assigned to perform the play and ensured that the adaptation would not manipulate the fundamental essence of his original work. Subsequently, the play was also adapted by few other renowned theatre directors and was performed by distinguished theatre groups like the Hum Theatre Group of Bhopal among others.

*Begum Ka Takiya* confronts the ethical paradoxes of the contemporary modern society. The basic human values of trust, belief, and empathy are problematized in a capitalist world where everyone is looking for material gains. The novel starts with the *murshid*'s or the teacher's confrontation with his student who is in a dilemma of everything that he sees and experiences around him. On his quest to understand and incorporate '*fakiri*', the *mureed* /student is evermore confused and is looking for ways to transcend from everything in the world which seems to lure and entice humans, as a part of his journey of becoming an enlightened ascetic. '*Fakiri*', therefore, becomes a philosophical position that the play takes through Dariya Shah to acknowledge the questions by Katra Shah. It is the position of transcending from all the desires in the world to live the life of an ascetic. The duo address these fundamental human dilemmas through the lives of the people in the fictional setting of Baghdaar.

It is the theme of time, fate, and temporality that gives *Begum Ka Takiya* its significant parable factor. The play becomes a spectacle of life where every person is being tested in one way or the other as the litmus test of time is inevitable to be faced by everyone. While Peera is being tested through his dire poverty, Meera is being tested through the wealth and his overnight rise to a rich businessman.

The idea that nothing in the world is permanent and human life is dynamic, is reiterated several times in the play. Dariya Shah, as his name itself suggests, embodies human fate in the form of a '*dariya*' or a river. The omniscient character in the play becomes the metaphor for time flowing like his namesake, which is the 'river', going through the path of every character. The same temporality is associated with wealth by Dariya Shah in the introductory monologue when he stresses on how wealth and material possessions simply go from one hand to another and it is only the lack of patience or '*sabr*' that makes humans poor and not the actual lack of material wealth.

DARIYA SHAH: Wealth has nothing to do with  
being poor...consider wealth as the  
water in a river... just as the water flows  
around and comes back, similarly,  
wealth returns to the place it belongs.

Time acts as the predominant and inevitable truth of human lives. However, it is the test of time and fate, when faced ethically, that makes one's existence 'humane'. In the play, Peera's adherence to the ethical values of trust and honesty is problematized in a utilitarian setting. Despite the worst conditions that he has to suffer, Peera never agrees to use the money assigned to him by Dariya

Shah for the job of building the *takiya*. Suffering through dire poverty simply makes him more prone to empathize with the suffering of others. On the other hand, his brother Meera makes a fortune by claiming wealth that does not belong to him. Meera represents the utilitarian stance of the capitalist world where one is only concerned about oneself. However, we witness how his wealth does not last for long and it is bestowed back to the villagers in the form of the '*takiya*'. The community of the village of Baghdaar consists of everyday workers struggling to meet their ends through whatever menial job they can find. But their consciousness is not sabotaged with extreme greed like that of Meera's. Even when they are offered four times the money to build the *mahal* (palace) for Meera's wife Raunki, at Dariya Shah's shed, they deny doing so. The villagers eventually would not see injustice materializing through them. They reiterate that their 'humane' existence cannot be purchased through any sum of money.

The readers also witness the primary human fate of suffering in the novel. Apart from the dire condition of poverty that most of the villagers suffer from, the idea of suffering is also manifested in the loss of Ameena and Peera's son. The loss of their child is the sacrifice Peera and Ameena had to go through to endure the pre-eminence of time in human lives. However, Peera is rewarded with wealth for his perseverance in protecting the land meant for the *takiya*, hence proving the circular nature of material possessions in life. Dariya Shah emphasizes that the gone is something one can do nothing about, but one can thrive to live for things in the present and things in posterity.

DARIYA SHAH: Do not grieve for what has

been taken away, be thankful for what  
has been given again.

The fact that at the end of the play only one thing is permanent, that is, the *takiya* or shelter-house, reimposes the overarching idea of ephemerality in the play. It is because that the very concept of a shelter-house or *musafirkhana* is meant for temporary refuge for *musafirs* or travellers who would stay at the place for a few days and eventually leave the place. Therefore, the '*takiya*' becomes the embodiment of temporality in human life and its existence.

One cannot ignore the omniscient nature of Dariya Shah when it comes to the addressing of events happening in the play. As a metaphor for time, Dariya Shah controls the fate of every individual throughout their being. Katra Shah, hence becomes the *mureed* /student to the *murshid* /teacher, being guided to fathom the ultimate reality of time and temporality. He indeed becomes the ideal student, filled with questions and confusions about life and its material enigma of wealth, greed, and lust,



hence, representing the everyman suffering from the dilemma that life in itself is.

The play also questions the concept of madness through the character of Peera, one whom the villagers often consider mad because of his selfless actions. The idea of being mad has often been problematically conceptualized in the contemporary materialistic world. One who is ready to hold onto the values of trust and belief is laughed upon and is considered insane. The truth of insanity, however, that the play recapitulates is the running behind of material wealth and the pursuit of a utilitarian existence of life which limits the very idea of human existence giving importance to the self while negating the notion of humans being social beings. The play, therefore, becomes a dialogic perspective on the concept of madness in the present world traversing the gap between the contemporary perception of sanity and insanity.

The realization of the temporality of everything that is, is the truth of humanity, and the practice of this realization through acceptance and understanding of ethical values like empathy, care, and compassion could be the metamorphoses from a 'human' towards an essentially 'humane' existence. *Begum Ka Takiya*, therefore, takes the philosophical position of 'fakiri', which is the manifestation of these 'humane' values, and further, an ideal way of living an ascetic life. It takes a stance to uphold the ethical practice of values in a contemporary utilitarian world. It might very well be true that the contemporary world is a race for everything, but the ethical understanding of humanity is something that should not be sabotaged in the process. Through a tale of a few people in a fictional setting of a village, Pandit Anand Kumar's work provides a cathartic experience for the readers, which is emphasized through the spectacle of a play as staged by Ranjit Kapoor, the outcome of which is a message well-put and a parable well-constructed.

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# Challenges of the New Normal: Students' Attitude, Readiness and Adaptability to Blended Learning Modality

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**Abstract**— *In Mid the second semester of the academic year 2019-2020, the Kalinga State University commenced the application of a blended/Flexible learning approach which combines synchronous and asynchronous learning modality.*

*This study explores students' attitudes, readiness for learning to determine their adaptability to a blended learning environment using different technological platforms and investigate problems and challenges that the students faced in their learning.*

*Drawing upon 508 questionnaires using the Google form, with closed and open-ended questions along with virtual interviews with 25 interviewees, The researcher analyses the survey data quantitatively and open-ended questions and virtual results qualitatively and then merges the two sets of results to assess in what ways the results about students' attitude and readiness to blended learning converge and diverge employing the convergent parallel-side by the side mixed-method approach.*

*Mixing the two databases by merging the results during interpretations, the findings revealed Technological Lapses, which covers the educational device's unavailability; unreliable internet connectivity hinders the success and productive implementation of blended learning adaptability. Students also have a positive attitude and showed a moderate level of readiness to implement blended learning. But there is a negative correlation between the students' attitude and students' readiness towards blended learning environment;*

*Conversely, results from open-ended question responses and the virtual-interviews confirmed or validated the results from the closed-ended questions*

**Keywords**— *Blended Learning, Students' Attitude, Students' Readiness.*

## I. INTRODUCTION

The COVID-19 pandemic quickly led to the closure of universities and colleges worldwide in hopes that public health officials' advice of social distancing could help to flatten the infection curve and reduce total fatalities from the disease. Face-to-face schooling is constructed as a specific threat from which the learners must be protected, and emergency flexible learning is the safety measure proposed to protect the learners within the community.

"The CHED Advisories have consistently advised HEIs to refrain from conducting face-to-face or in-person classes or mass gatherings in their campuses. These advisories have been disseminated in the print and broadcast media and several zoom meetings with HEIs considering the threat of community transmission due to the mass

gathering of students. The CHED has not issued any policy to allow face-to-face classes, and the IATF clearly states that limited face-to-face classes in low-risk MGCQ areas must comply with CHED guidelines," said CHED Chairman J. Prospero E. De Vera III.

Higher Education Institutions (HEIs), like the Kalinga State University, strive to provide practical learning experiences to address the learners' needs. Blended learning through synchronous and asynchronous has emerged to address these needs and has been adopted by various HEIs. Furthermore, it can help students develop critical twenty-first-century skills such as communication, information literacy, creativity, and collaboration and develop the ability to use digital technologies for various purposes (Zurita, Hasbun, Baloian, & Jerez, 2015). While

these are essential skills, students' ability to acquire these skills will depend on their attitude and readiness to learn in a blended learning environment.

However, not all students and academic staff members are willing to adopt blended learning when introduced by their institutions. Although this teaching and learning approach offers various advantages to students and academic staff, there are many factors to consider that may affect its adoption.

As a result, one of the factors to consider is the Advances in network and communication technologies, which have shifted the way we deliver instruction to learners in any location. Due to enhanced communication systems and newer media formats, various innovative instructional methods have provided learning solutions meeting the diverse needs of instructors and learners in schools and other organizations. A significant concern in adopting the new technologies is whether learners are ready to utilize and adopt new technologies for the convenience and efficiency of learning educational content (MacDonald, J. 2003 as cited by Lim, D. H., et al. 2007). This study explores students' attitudes, readiness for learning to determine their adaptability to a blended learning environment using different technological platforms and investigate problems and challenges that the students faced in their learning.

## II. BACKGROUND OF THE STUDY

### I. Benefits of Blended Learning

The reports provided by the U.S. Department of Education (2010) indicating, "on average, students in online learning conditions performed better than those receiving face-to-face instruction" Students mentioned better overall satisfaction in blended learning courses rather than in traditional lecture as reported in the International Journal of Technology in Education (IJTE) (Martinez-Caro & Campuzano-Bolarin, 2011).

One of the reasons for BL mode being more preferred and effective is assumed to be the requirement to involve students in active learning through diverse learning approaches that include active peer communication, processing the information gained by constant self-reflection and "checking their understanding, organizing their knowledge, and making connections with what they already know" (Glazer, 2012, p. 3). The key features of blended learning pedagogy are interaction, flexibility, and suitable assessment forms (Smith & Hill, 2019).

The study of López-Pérez et al. (2011) shows that blended learning positively affects reducing dropout rates and a positive attitude on improving exam marks. Moreover, the students' perceptions on the attitude and readiness for blended learning are interrelated, with their

final marks depending on the blended learning activities and the students' age, background, and class attendance rate Graham, C. R., Woodfield, W., & Harrison, J. B. (2013)

### II. The use of Technological Platforms in BL

Information technology (IT) has provided a new means for blended learning outside conventional classrooms. With the trend of using Information Technology, blended learning is an approach that gives the best advantage from class and online learning. It also helps the higher education to improve their understanding of how students see blended learning and formulate strategies to implement blended learning successfully. Furthermore, students' technological knowledge of various aspects of learning can also be essential in assessing students' readiness, which is a prerequisite for the successful application of blended learning (Firdaus, F. et al. 2020; and Tang, C., & Chaw, L. 2013)

One big challenges is how users can successfully use the technology and insuring participants' commitment given the individual learner characteristic and encounters with technology (Hofmann, T. et al., 2014). Hofmann adds that users getting into difficulties with technology may abandon the learning and eventual failure if technological applications. In a report by Oxford Group 92013), some learners (16%) had negative attitude to blended learning, while 26% were concerned that learners would not complete study in blended learning. Learners are essential partners in any learning process, and therefore, their background and characteristics affect their ability to carry on with learning effectivity, and being in blended learning, the design tools to be used may impinge on the effectiveness of their learning. (Keskin, S., & Yurdugul, h. (2020)

Instructional strategies differ considerably from those that were formerly used to educate them. In this regard, university educators need to understand university students' readiness for blended learning by considering the technological-related factor that may affect this instruction method.

### III. Students' Attitude towards Blended Learning

Birbal, R. et al. (2009) emphasizes that the attitude on learning flexibility reflects good points of blended learning, including better access to learning materials and freedom to decide where and when to study and at what pace. Blended learning improves students' attitude towards study management, which motivates them to organize their time when studying online as well as their familiarity with digital technologies which enables them to collaborate with other students for assignments and to interact with the lecturer. This study suggests five learning aspects through

which student attitude can be examined to study their readiness for blended learning. These five learning aspects are learning flexibility, online learning, study management, technology, and online interaction.

#### IV. Students' Readiness for Blended Learning

Blended Learning readiness is defined as knowledge, skill, social, psychological, affective characteristics, and physical opportunities necessary for learners to make the most of e-learning environments (Yurdugül & Demir, 2017). Blended Learning readiness consists of six main components: computer self-efficacy, internet self-efficacy, online communication self-efficacy, self-directed learning, learner control, and motivation towards blended learning activities (Hung, Chou, Chen, & Own, 2010). The first three factors are related to learners' competence in technologies and communication tools for e-learning. The constructs of self-directed learning and learner control refer to learners' pedagogical knowledge and blended learning skills. These skills include students' learning methods, self-assessment, access to resources, resource management, and time planning. Self-directed learners can determine their learning needs, goals, and learning strategies without the help of others and also evaluate their learning results. Learner control can be considered an individual's ability to manage the learning process (Yilmaz, 2017). The construct of the motivation towards e-learning addresses the willingness and interest of students in affective terms.

These blended learning readiness components have a significant impact on learners' satisfaction and motivation in blended learning (Yilmaz, 2017). To provide positive e-learning experiences, learners must be ready for blended learning (Keskin, S., & Yurdugül, H., 2020). Blended learning readiness structures are an essential indicator that learners are ready for this process. Today, since the learners are accepted as a digital native, researchers start with the assumption that the learners are sufficient to use blended learning technologies (Keskin, S., & Yurdugül, H., 2020).

However, the attitude towards the usage of these technologies at different levels and the problems observed in blended learning processes have led to the need to evaluate the learners' blended learning readiness

Thus, if Blended learning environments are considered as a system, learner characteristics, which are the inputs of this system, considerably affect the outcomes from the system. E-learning readiness is one of the integral inputs in this system. Therefore, the readiness features of the learners to use e-learning environments emerge as an important construct in many studies (Yurdugül & Demir, 2017).

#### V. Problems and Challenges to Blended Learning

The lack of suitable infrastructure and access to technology can cause some constraints for the successful integration of BL. Tshabalala, Ndeya-Ndereya, and Merwe (2014) have constructed a list of challenges that add to the constraints in implementing blended learning: "lack of policy, lack of faculty support, lack of technological and computer skills, large class sizes, and inadequate technological resources."

In the same vein, Smith and Hill (2019) identified a range of drawbacks, such as the necessity for clear goals and blended learning objectives. Furthermore, Mirriahi, Alonzo, and Fox (2015) indicated that a lack of institutional definition of blended learning causes some challenges, as well as the lack of staff capacity to engage with BL, increases the probability of misinterpreting the BL principles and practices.

As an example, the case study conducted by Tshabalaha et al. (2014) in South Africa investigated academic staff's perception of blended learning to allow for the identification of challenges encountered. It was determined that "the absence of a policy on blended learning; inadequate staff training; limited access to the computer laboratory for students" were problematic to the success of BL (Tshabalaha et al., 2014, p. 107).

Moreover, due to their study, Smith and Hill (2019) postulate that additional teacher training should be conducted for the staff before implementing blended instruction. This concept could be done through the appropriate governance and strategic leadership within an institution Namyssova, G., Tussupbekova, G., Helmer, J., Malone, K., Mir, A., & Jonbekova, D. (2019)

### III. FIGURES AND TABLES

INPUT	PROCESS	OUTPUT
<ul style="list-style-type: none"> <li>•Conducted review of literature on a technological platform, attitude, readiness, and challenges to blended learning</li> <li>•Suggestion from collaborators for content Validity</li> <li>•Testing the reliability and validity</li> </ul>	<ul style="list-style-type: none"> <li>•Administered the Questionnaire Using the Google Form</li> <li>•Virtual Interviews using a technological platform</li> <li>•Data were gathered, processed, and treated statistically</li> </ul>	<ul style="list-style-type: none"> <li>•Adaptability to Blended Learning</li> </ul>

Fig.1: Conceptual Framework of the Study

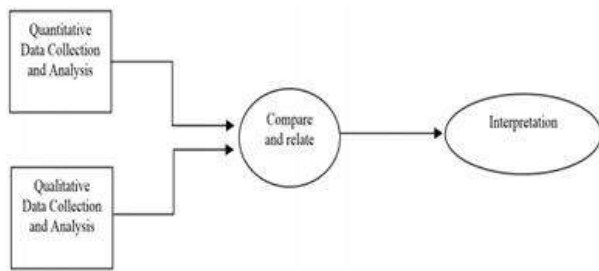


Fig.2: The research process in this study using the Convergent Mixed-Parallel Design

Table 1. Demographic Characteristics of the Study

The population of the study as to:	Frequency	Percentage
<b>A. College Affiliation</b>		
a) CA	28	5.51%
b) CF	19	3.74%
c) CBAPAE	43	8.46%
d) CCE	43	8.46%
e) COED	94	18.50%
f) CEIT	75	14.76%
g) CAF	14	2.76%
<b>h) CILA</b>	<b>129</b>	<b>25.39%</b>
i) CNHS	25	4.92%
j) CPAIG	14	2.76%
k) CPAIG(MPA)	4	0.79%
l) CBAPAE(MBA)	15	2.95%
m) COED(MAED)	5	0.98%
n) COED(Ph.D.)	28	5.51%
<b>B. Year Level</b>		
First	64	12.60%
Second	151	29.72%
Third	260	51.18%
Graduating	22	4.33%
Graduate School	11	2.17%
<b>C. Sex</b>		
a) Male	148	29.13%
b) Female	360	70.87%
<b>D. Ethnic Affiliation</b>		
a) Kalinga	400	39.37%
b) Ilocano	67	13.19%
c) Tagalog	3	0.59%
d) Muslim	7	1.38%
e) Others	31	6.10%

Table 2. General information about participants and Accessibility to Technological Platforms of a BL

		F	%
What face-to-face instructional	<b>Lecture</b>	<b>378</b>	<b>82.35%</b>
	Face-to-face	345	75.16%
	Discussion Groups		

delivery you experienced during the residential learning( school setting)	Watching demonstrations	223	48.58%
	Roleplaying	160	34.86%
	Games (F2F)	10	2.18%
	Seminars	75	16.34%
	Laboratory	58	12.64%
	FieldWorks	110	23.97%
	Others( Please Specify)	42	9.15%
	Printed Lesson Modules	133	28.98%
	Watching lesson videos	181	39.43%
	Small group projects using	128	
What flexible instructional delivery you experienced or given during the non-residential learning ( off-campus learning) check at most 4.	online		27.89%
	Online Lesson tutorials	162	35.29%
	Email discussions	103	22.44%
	Using digital tools for searching	180	39.22%
	Use of Virtual Learning Environments	59	12.85%
	Use of purely online on Learning	37	
	Manage		8.06%
	<b>Online Lesson Modules</b>	<b>289</b>	<b>62.96%</b>
	Own		
	Understanding/Self Learning	1	0.22%
	Self-study/ searching	1	0.22%
What devices are available at home that you use for blended/flexible learning	<b>Smartphone/Mobile Phone</b>	<b>449</b>	<b>97.82%</b>
	Tablet	10	2.18%
	Laptop	88	19.17%
	Desktop	11	2.40%
	Cable TV	18	3.92%
	Radio	17	3.70%
How do you connect to the internet to assist you in your flexible learning course	<b>Mobile Data</b>	<b>406</b>	<b>88.45%</b>
	Broadband		
	Internet(DSL, Wireless Fiber, Satellite)	31	6.75%
	Computer Shop	3	0.65%
	Other Sources outside Home with an internet	12	2.61%



	connection(neighbor, other establishments)		
	None	7	1.53%
How reliable are your <b>MOBILE</b>	Moderate Reliability	165	35.95%
<b>DATA</b> internet connections at home for blended/flexible learning	<b>Low Reliability</b>	<b>254</b>	<b>55.34%</b>
	No Internet Connection	40	8.71%
How reliable are your <b>BROADBAND</b>	Moderate Reliability	137	29.85%
Internet (DSL, Wireless Fiber, Satellite)	<b>Low Reliability</b>	<b>189</b>	<b>41.18%</b>
internet connections/services at home for blended/flexible learning	No Internet Connection/Not Applicable	134	29.19%
How reliable are your Other Sources outside the home with an internet connection(neighbor, Barangay Hall) for blended/flexible learning?	Moderate Reliability	110	23.97%
	<b>Low Reliability</b>	<b>210</b>	<b>45.75%</b>
	No Internet Connection/NA	139	30.28%
What social media platforms do you use in blended/flexible learning	Facebook	154	33.55%
	<b>FB Messenger</b>	<b>347</b>	<b>75.60%</b>
	<b>Group Chat</b>		
	E-mail	237	51.63%
	You Tube	68	14.81%
	Others(Please Specify)	33	7.19%
What Learning Management System or e-learning platforms do you want to use for future flexible	Facebook	111	24.18%
	Messenger Group Chat	234	50.98%
	Gmail	145	31.59%
	School's own LMS	53	11.55%
	<b>Google Classroom</b>	<b>256</b>	<b>55.77%</b>
	Edmodo	42	9.15%

learning	Moodle	31	6.75%
	Other(Please Specify)	26	5.66%

Table 3. The factors that affect the readiness of students for a blended learning environment

Dimensions for Readiness to Blended Learning	Mean	Descriptive Interpretation
<b>On Learning Flexibility:</b>		
1. I am ready to increase my opportunity to access unlimited lecture materials and use information	3.65	Ready
2. I am ready to study at my own pace and have the opportunities to reflect on what I have learned	3.57	Ready
<b>Sub Area Mean</b>	<b>3.61</b>	<b>Ready</b>
<b>On Online Learning</b>		
3. I am ready and comfortable with self-directed learning, for it helps me better understand the course lessons	3.23	Approaching Readiness
4. I am ready for online-based learning activities as it provides richer instructional content to understand course requirements better than face to face approach	2.85	Approaching Readiness
5. I am ready to learn from things I hear, like lectures, audio recordings, and video format lessons, and	3.37	Approaching Readiness
6. I am ready having my lessons on online-based activities for I am likely to finish a degree	3.32	Approaching Readiness
<b>Sub Area Mean</b>	<b>3.19</b>	<b>Approaching Readiness</b>
<b>On Study Management:</b>		
7. I became multitasked and organized my time better when studying online with the Blended Learning modality	3.49	Approaching Readiness
8. Blended learning through online motivates me to prepare well for my studies by	3.54	Ready

developing strong time management skills		
9. I am ready to be more responsible for my studies through the Blended Learning modality	3.51	Ready
<b>Sub Area Mean</b>	<b>3.51</b>	<b>Ready</b>
<b>On Technology Readiness:</b>		
10. I am ready with technological learning because my university provides the resources necessary for students to succeed in the online-based Blended Learning modality	3.12	Approaching Readiness
11. I am ready to use platforms for learning- Social networking applications (Computer software and web-based services that enable people to interact with each other; blogs, wikis, video conferencing, online chat, Facebook/Messenger) which help me with learning	3.18	Approaching Readiness
<b>Sub Area Mean</b>	<b>3.15</b>	<b>Approaching Readiness</b>
<b>On Classroom Learning</b>		
12. I still believe that learning face to face more effective for it offers more opportunities to collaborate with other students in the classroom part.	3.63	Ready
13. There are more opportunities to collaborate with teachers face to face, and still like the fast feedback when I meet my lecture in person in the classroom learning part of Blended /Flexible Learning	3.52	Ready
<b>Sub Area Mean</b>	<b>3.57</b>	<b>Ready</b>
<b>Total Average Weighted Mean</b>	<b>3.41</b>	<b>Approaching Readiness</b>

#### IV. CONCLUSION

Since the availability of the technology platform is the main characteristics of blended learning, school and students should invest in better accessibility for online learning.

Other research should be considered to understand how blended learning is related to students' characteristics like age, gender, disabilities if they have, such as blindness and hearing disabilities.

KSU as an HEI's should explore partnerships with relevant agencies and organizations to strengthen and complement existing resources or connectivity to ensure undisrupted learning of the students and should survey grants and/or support for faculty on transitioning to flexible learning.

The systems and procedures for the transition to blended/flexible learning should be disseminated to all students, which may be in the form of a policy document such as a manual or incorporated in the student handbook. HEIs should implement students' mechanisms to receive/access printed or digital course packages/instructional materials through designated pick up points or through digital platforms.

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# The Cosmovision of Students Participating in a Research in Portuguese Public Universities

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**Abstract**— In order to identify aspects of the University students' worldview. Use a qualitative cross-sectional approach, with the ability to answer in relation to your position, position of the 3 universal questions, and content analysis using the word cloud. Sample from a student from 10 of the 13 public universities.

**Keywords**— worldview, university students, students.

## I. INTRODUCTION

Does the world view live in the head or in the whole man? Does she live in the hours of the proclamation or in the quiet hours of the private time of her life? Does he use it or surrender to it? What counts is the person's existential responsibility to get hold of a worldview. (Buber, 1962, p.815)

Worldview (overview of the world). From the general sum of knowledge, philosophers organized, systematically or not, a kind of general panorama of all knowledge, forming a totality of vision, a coordination of opinions intertwined with each other. Particular way of perceiving the world, generally, taking into account human relationships, seeking to understand philosophical issues (human existence, life after death, etc.); conception or worldview (Etm. cosm (o) + vision). Cosmos - from the Greek kosmos means order, as opposed to Chaos (Kaos), disorder. Which translates the ideas of world, universe (J. Machado, 1967, p.712).

Schaeffer (2013), said that comosvision "is the filter through which a person sees the world" (J. Machado, 1967, p.712).

Bottom of the bottom on which a view of the world lands, depending on what kind of roots it has, air roots or earth roots, it decides what flows towards it in terms of nutritional reality, it decides the content of the your reality

and hence, the confidence of your performance. (Buber, 1962, p.814)

In the same sense, Geisler and Bocchino (2003) claim that worldview is the lens through which people see the world.

The worldview is analogous to the intellectual lens through which people see reality and that the color of the lens is a strongly determining fact that contributes to what they believe about the world. Furthermore, a worldview is a philosophical system that seeks to explain how facts in reality relate to and adjust to each other. Once the lens components are brought together, it will focus on the general plane of reality that gives a structure in which the smaller parts of life harmonize. In other words, the worldview gives shape or color to the way we think and offers the interpretative condition to understand and explain the facts of our experience. (Geisler & Bocchino, 2003, p.53)

Education, like any other human activity, cannot escape the domain of metaphysics, because metaphysics is the study of definitive reality, it is fundamental for the elaboration of any concept of education and the variation of metaphysical beliefs led to a different and even educational approach divergent educational systems. One of the issues of metaphysics is the cosmological aspect and cosmology, which according to Knight (2001), consists in

the study of theories about the origin, nature and development of the universe as an ordered system.

The term “worldview”, synonymous with “worldview” or in the German “Weltanschauung”, designates a general way of conceiving the world or a perspective on this world (Pessoa Junior, 2006). Crema (1989), defines a worldview, saying that in addition to signifying a world view or conception, it also expresses an attitude towards it. Therefore, it is not a mere abstraction, since the image that man forms of the world has an orientation factor and a shaping and transforming quality of human conduct itself. Implicit in every worldview is a path of action and fulfillment. According to M. Santos (1955), with this systematization it is possible to formulate, not only a general opinion of everything that happens, but also understand and relate an individual fact with the formulated general view of the whole. In the same sense, Sire (2009) stated that:

Few people have anything that comes close to an articulated philosophy, at least as characterized by the great philosophers. Fewer people still have an adequate theology, however, all have a worldview. Whenever we reflect on anything, from casual thinking (where did I leave the watch?) To a deep question (who am I?), We are operating within a framework. In fact, only the hypothesis of a worldview, even if it is basic or simple, allows us to think. (p.15)

Cosmovisão, according to Mendes (2012), is a structure through which the person understands the data of life. A worldview decisively influences how a person sees God, as origins, the question of evil, human nature, values and destiny.

Santos (1955) exemplifies the components inherent to the worldview “In addition to the worldviews provided by science and philosophy, one can also enumerate the determined by psychology, race, social class, historical culture, as well as those provided by biology, mathematics, physics ”(p.19). Buber (1962) did not see the possibility of doing training work without a worldview. Accordingly, Rohr (2013) reinforces that the founding educational work is responsible for the process in which the member of a worldview decides for it, in which he becomes familiar with it, in which he seeks to deepen this knowledge in such a way that he becomes identifies with the repercussions that this vision has on him, in the concreteness of his life. Someone can be born and grow up in a worldview. One can socialize and acculturate in it. But if he does not go through a moment when he decides for himself, she is not really his. He needs to appropriate her in order to recognize her as hers, feeling authentic with him in this experience. As Buber (1962) further exemplifies that

formative work educates participants from all worldviews for authenticity and truth. It educates everyone to take their own worldview seriously, starting from the authenticity of the fund and moving towards the truth of the target.

We cannot exclude ourselves. We always carry ourselves, with our historical situation, our concrete experience of ourselves and the world, our horizon of understanding. The concrete pre-understanding that results, even if it is possible, should not be eliminated. It is the indispensable condition for us to be able to ask about man. (Coreth, 1988, p.19)

According to Pestalozzi, cit. by Incontri (1997), about beliefs, moral religion, is the one that leads to moral autonomy, because it represents the valorization of interiority and integrity, through the recognition of the divine essence present in each human being and the proposal of a lifestyle responsible and autonomous. The moral religion defined by Pestalozzi is one that provides the freedom not to be enslaved to one's own instincts and the autonomy to transcend social morality, allowing human beings to act responsibly according to the only true and possible morality that is assumed by the individual conscience.

In line with CRP, LBSE states, in Articles 3 and 4, that one of the guiding principles of the educational system is: “b) to contribute to the achievement of the student, through the full development of personality, the formation of character and citizenship , preparing him for a conscious reflection on spiritual, aesthetic, moral and civic values and providing him with a balanced physical development ”(p.6). According to the publication Global competency for an Inclusive World (OECD, 2016), global competence requires numerous skills / abilities, including the ability to understand other people's beliefs and feelings, and to see the world according to their perspectives.

It can be summed up by saying that worldview (world view) is the fundamental cognitive orientation of an individual or of an entire society. This orientation encompasses its natural philosophy, its fundamental, existential, normative values, its emotions and its ethics, its ideology, that is, the image of the world imposed on the people of a nation or community. by which an individual interprets the world and interacts with it.

Therefore, this research also analyzed the students' worldview centered on their beliefs, because, in order to understand what they think and their arguments, it is necessary, first, to take into account the concepts that underlie and guide their conception of man and the world and, therefore, way, they run through beliefs.



## II. OBJECTIVE

Identify the worldview of students participating in the study of Portuguese public universities.

### KIND OF STUDY

We used in the scope of this investigation:

#### 1. Qualitative approach, using an interview.

Brief justification for the use of the methodology mentioned above:

- We use the Qualitative methodology, when analyzing the interviews applied to the samples, as they are the main guides, mentors of day-to-day practices, responsible for the curricular plans and vision for the University and the future of the students. As he points out (Morse, 2007) "The qualitative researcher's laboratory is the daily life and cannot be put in a test tube, connected, stopped, manipulated or sent by the sewer. Therefore, the development, description and operationalization of the theory are often the results."

- Phenomenological, as as he reports (Maanen, 1990) "What characterizes it in relation to other qualitative methods, is that it seeks to discover the essence of phenomena, their intrinsic nature and the meaning that humans attribute to them", as well as supports (Fortin, 2009) "The attention of researchers is focused on reality as it is perceived by individuals" This was exactly our intention, to identify the university profile, however, through their feedback.

- Interview, "It has the advantage of including higher responses, greater efficiency in discovering information, low cost, responses obtained quickly and a high response rate, ensuring better data validity." (Fortin, 2009). This instrument fit properly with the objective of this research, which proposed to obtain information from students

participating in the study of 10 Portuguese public universities regarding their vision of worldview.

- The Cross-Sectional Study, as described (Harkness, 1995) apud (Fortin, Filion, 2009) "The Cross-Sectional study consists of simultaneously examining one or more sections of the population or several groups of individuals, in a given time, in relation to a phenomenon present at the time of the investigation. The processes considered can be related to age, growth, personal development, etc. " For this reason, our study is also characterized as cross-sectional, since the instruments of data collection, such as the interview, were conducted only once, in only a certain time, and thus not longitudinally.

## III. PARTICIPANTS IN THE STUDY

For our study, it was an accidental and convenience sample by quotas, as exemplified (Fortin, 2009) "The accidental sample is formed by subjects who are present in a specific place, at a precise moment and the quota technique is used to ensure a representation of subgroups or strata of the population. " Exactly like the proposal for this research, where students who were at that time and on that day and only for the quotas were interviewed, that is, using 1 3rd year student from 10 of the Portuguese public universities, that is, from the 13 Portuguese public universities, There were 10 universities under study: University of Algarve, University of Aveiro, University of Beira Interior, University of Coimbra, University of Évora, University of Lisbon, University of Trás os Montes and Alto Douro, University of Minho, University of Porto and University Nova de Lisboa.

	Public Universities	Main Headquarters	Region	Nature	Fundation	Type
1	<u>Universidade Aberta</u>	<u>Lisboa</u>	<u>Estremadura</u>	<u>University</u>	1988	<u>Pública</u>
2	<u>Universidade dos Açores</u>	<u>Ponta Delgada</u>	<u>Açores</u>	University	1976	<u>Pública</u>
3	<u>Universidade do Algarve</u>	<u>Faro</u>	<u>Algarve</u>	University	1976	<u>Pública</u>
4	<u>Universidade de Aveiro</u>	<u>Aveiro</u>	<u>Beira Litoral</u>	University	1973	<u>Pública</u>
5	<u>Universidade da Beira Interior</u>	<u>Covilhã</u>	<u>Beira Baixa</u>	University	1986	<u>Pública</u>
6	<u>Universidade de Coimbra</u>	<u>Coimbra</u>	<u>Beira Litoral</u>	University	1290	<u>Pública</u>
7	<u>Universidade de Évora</u>	<u>Évora</u>	<u>Alto Alentejo</u>	University	1973 <sup>[13]</sup>	<u>Pública</u>
8	<u>Universidade de Lisboa</u>	<u>Lisboa</u>	<u>Estremadura</u>	University	1910	<u>Pública</u>
9	<u>Universidade da Madeira</u>	<u>Funchal</u>	<u>Madeira</u>	University	1988	<u>Pública</u>
10	<u>Universidade do Minho</u>	<u>Braga</u>	<u>Minho</u>	University	1973	<u>Pública</u>
11	<u>Universidade Nova de Lisboa</u>	<u>Lisboa</u>	<u>Estremadura</u>	University	1973	<u>Pública</u>

12	<u>Universidade do Porto</u>	<u>Porto</u>	<u>Douro Litoral</u>	University	1911	<u>Pública</u>
13	<u>Universidade de Trás-os-Montes e Alto Douro</u>	<u>Vila Real</u>	<u>Trás-os-Montes e Alto Douro</u>	University	1986	<u>Pública</u>

IV. RESULTS AND DISCUSSION

Only because man does not fully understand himself. Just because he remains an enigma and a mystery to himself, just because his knowledge corresponds to not knowing and his self-understanding is at the same time incomprehension, he can and must ask what is specific and specific to his being. (Coreth, 1988, p.11)

the results regarding the content analysis of the interviews conducted with students from the 10 public universities in portugal, the context of this study, will be presented by category and subcategory.

in the total sample, the majority of students were male, 9 boys and 1 girl, falling into the 19-22 age group, all of whom were single.

the categories were pre-established by the researcher on departure and the subcategories emerged from the interviewees' discourse.

category 1: the origin of man. (where we came from?)

regarding this category, in the interviewees' discourse, subcategories emerge. the analysis of these subcategories allows us to verify that the vast majority of the answers are divided between god and evolution. however, they present some nuances like big bang, adam and eve and cells, of which the fragments of the quotes that follow are more expressive:



Fig.1: The origin of man. (Where we came from?)

Coreth (1988), says it is a philosophical question of the first Greek thinkers about the arche panton, the principle of all things. And that this question indicates the task that falls to the philosophical thought of all times, that is, to question everything about its principle. He also says that this question is made from man and because of man and

made to analyze the whole reality in which man experiences himself, and thus recognize his own place and his mission in that totality of being. The author states that, regardless of how this question is asked or answered, the truth is that this question constitutes an affirmation about man himself and the way he concretely understands himself in his world, in history and in the whole of reality. “Everything we know about man, everything that each man knows about himself, does not correspond to man. What the man is attached to, what the man struggles with, does not identify the man. His origin poses a problem for him ”(Jaspers, 1965, p.48).

Category 2: The future of humanity? (Where are we going?)

As for the argument given by the interviewees about their vision of the future of humanity, they indicate a vision of the future that is heading towards an end, not very optimistic.



Fig.2: The future of humanity? (Where are we going?)

These results or even the interest of this part of the research go in the direction of what Rohr (2013) says, “the search for a meaning of human life cannot exclude thoughts about the end of life, death, which is part of life” (p.113). As well as:

It is not intended to affirm a scientifically sustainable truth, much less to offend someone in their personal beliefs. These are reflections that we raise in terms of hypotheses, in the sense of possibilities of thought that, as such, open perspectives for analyzing a reality. If we do not want to give up aiming at the fullness of the human in its formation, we need to seek answers to the anxieties that arise around the distance between the fullness as a goal of

human formation and the finitude of human existence on earth. (Rohr, 2013 p.114)

For Viktor Frankl, a neurologist and psychiatrist, doctor of philosophy, survivor in four concentration camps during World War II, he is a reference in the literature that deals with the question of the meaning of human life, the author says that questioning oneself about the meaning of life consists of what is most human in man, showing a symptom of maturity as, in doing so, the individual is not limited to pre-existing (traditional) ideals and values, but has the courage to seek a personal sense for its existence (Frankl, 1989).

### Category 3: The purpose of your existence.

When asked about the “purpose of existence”, a diverse view is perceived, ranging from I don't know, to helping others or personal development.



Fig.3: What is the purpose of your existence?

The study or reflection of this theme in education or teaching, is defended by Rohr (2013):

Human life is reoriented to assume the fullness of its dimensions and a new perspective on education is inaugurated, which characterizes the composition of what can be called an educational goal, which presents as a

fundamental scope helping the student to realize the meaning of their own life. (p.158)

In this same line of thought, Coreth (1988) states that “man lives in the world and asks for the meaning of his existence. It is an old question from humanity that cannot be reduced to silence”(p.223). The author also pointed out that for Marx, who understood man only as a set of social relations, the question of the meaning of life was a bourgeois prejudice that socialism had to overcome. However, Coreth, affirmed that the individual is not only part of a whole, nor can he see its meaning in submitting to a historical process. And if this answer can suffice while one has a job that satisfies him and gives him a sense, what happens when he has an incurable disease and can no longer work? And what happens when he has severe pain and cannot see any sense in it? And what happens when he walks towards a certain death? Can this sense, of being a function of society, satisfactorily explain the meaning of human existence? (Coreth, 1988). For the author, it is not only about individual existence; the meaning of the whole history of mankind is also at stake, because, from the moment we think where the meaning of all efforts and failed struggles is, blood spilled uselessly, pains and tears spilled in secret, injustices suffered until now and not yet repaired? In his view, then, man is oriented towards an absolute foundation and meaning. Therefore, Coreth (1988) defends the purpose of existence as follows:

Man is faced with the problem of an absolute foundation of meaning, a problem to which he cannot escape. Because of this fact, there is always an authentic experience of meaning based on faith in God. It thus constitutes itself based on faith in God lived and felt in a new intellectual world. This shows that the true origin and that the existential place of the problem of God, of faith in God, lies in the question of the meaning of human existence and that the experience of meaning in God alone reaches its ultimate foundation. (p.229)

Table 1 presents the summary of the categories and subcategories described above.

Categories	Subcategories
1 . The origin of man	<p>Interviewee 1) Big Bang and God</p> <p>Interviewee 2) Big Bang</p> <p>Interviewee 3) I don't know</p> <p>Interviewee 4) Evolution</p> <p>Interviewee 5) Cell</p> <p>Interviewee 6) source-God</p> <p>Interviewee 7) Adam and Eve</p> <p>Interviewee 8) Adam and Eve and Evolution</p> <p>Interviewee 9) Evolution</p>

	Interviewee 10) Be divine
2. The future of humanity	Interviewee 1) Extinction Interviewee 2) death Interviewee 3) destruction Interviewee 4) chaos Interviewee 5) conquest of other planets Interviewee 6) return to source Interviewee 7) immortality Interviewee 8) destruction Interviewee 9) Explore other planets Interviewee 10) Nirvana, evolve.
3. Purpose of existence	Interviewee 1) reaching higher beings Interviewee 2) sustainability Interviewee 3) live, have fun and learn Interviewee 4) a wide range of probabilities Interviewee 5) I don't know Interviewee 6) spiritual and personal growth and development Interviewee 7) leave a mark on someone Interviewee 8) help others Interviewee 9) just live Interviewee 10) I'm looking for

## V. CONCLUSION

We were able to identify the students' arguments about their position regarding the worldview in relation to the origin of man, it is divided between Evolution and God.

Regarding the vision of the future, where are we going ?, we mostly identified a not very optimistic vision, more of an absolute end (extinction), chaos and destruction.

About the purpose of existence a very diverse view, most of which I don't know, of those who are looking for their purpose for this life and those who think of developing, having fun and helping others.

We were able to have a minimal notion of the vision of the interviewed students participating in this study, from north to south of the country in relation to their position in the face of the so-called 3 universal questions, of which we all seek an answer and all regardless of whether it is right or wrong we must have our position and conviction.

It is noted, therefore, the need and relevance of an opening so that universities can propose a space, transversal disciplines, developing values, with respect for the holistic being that the student is, also offering an education that is harmonious, with a view to physical, emotional, spiritual

growth and helping students to be convinced of their beliefs or even know what they believe, therefore, a curriculum that is not only intellectual is important.

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# Exuberance and Enchantment in Sean O'Casey's Later Plays

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**Abstract**— O'Casey as a playwright worked arduously to bring novelty and new insight into the theatre. He rose to both fame and controversy with his anti-heroic themes in his Dublin trilogy- a series of plays limning the poignant effects of the revolution on the Dublin's poor. All of his plays have a meld of comic, serious themes dipped with poetic imagination. In his expressionistic plays he seeks to expand his aesthetic vision by including songs, chants, ritualistic scenes, allegorized characters and stylized sets. In his later plays, he dramatizes the conflict between youth and senility, between sexual expression and repression, between zest for life and lust for money, between revelry and misery, between freedom and servitude. These plays are unique as there is a judicious blend of "farce, satire, fantasy and symbolism. He has made use of all the possible visual and aural theatrical effects to make his plays worth reading and performing.

**Keywords**— Assiduous, Vivacity, Vitality, Experiment, Realism, Expressionism, Fantasy, Spell, Incantation, Humanity, Love, Music, Instinct, Vision, Redemption.

"Man must be his own, man must be his own god. Man must learn, not by prayer but by experience. Advice from God was within ourselves, and nowhere else. Sound sense and social development was the fulfilment of the law and the prophets. A happy people made happy by themselves. There is no name given among men by which we can be saved, but by the mighty name of man".<sup>1</sup>

Sean O'Casey as a dramatist is renowned for his dexterity to make his plays vivacious and distinct with his character's actions and witty dialogues. His plays are like fresh breeze and a feast to eyes because they are never the same. He asserts,

"Dramatists cannot go on imitating themselves and when they get tired of that, imitating others. They must change, must experiment, must develop their power or try to, if the drama is to live."<sup>2</sup>

In his Dublin trilogy comprising 'The Shadow Of Gunman', 'Juno and the Paycock', and 'The Plough and the Stars' he expressed his disgruntlement about the way in which the Irish Independence Movement vitiated into

fratricidal carnage. Minnie Powell in 'The Shadow of Gunman' loses her life because of the menacing glorification of war between IRA and Black and Tans. Juno in 'Juno and the Paycock' is devastated due to her family's dysfunction. Her

son is shot dead and daughter is ditched and ruined by her boyfriend under the backdrop of civil war. In 'The Plough and the Stars' Nora, her husband Jim, her unborn child, and her neighbour Bessie Burgess lose their lives due to the revolution. Her husband's jingoism plays a key role in destroying their simple lives.

In his next play, 'The Silver Tassie' he blends realism and expressionism to talk about the Great War. The Second Act exhibits a shift in the stage technique to delineate metaphorically the annihilation of human values demanded by the War. For instance, 'he shows the Crucified Christ half detached from His Cross and leaning in supplication towards the figure of the Virgin.' It symbolises the fact that the Christian religion is beleaguered by the War. He also includes songs, chants,

ritualistic scenes, allegorized characters and stylized sets. The war zone has been painted effectively through the use of stagecraft, poetic speeches of the Croucher, soldiers, juxtaposition, montage etc. The play presents the gory sights and crippled humans pointing to the senselessness of the War.

In the subsequent play 'Within the Gates', he wishes to accentuate the fact that his plays are not confined to any particular locale i.e. with either Dublin or London but to the world as a whole. The Park is the microcosm of the world. The life painted is not just of dejection or discontentment but of serenity, simplicity and universality. Championing his cause for giving up realism in this play, he wrote,

"The closer we approach to actual life the further we move away from the drama. There is a deeper life than the life we see and hear with the open ear and the open eye, and this is the life important and the life everlasting."<sup>3</sup>

He also wrote 'Purple Dust' and 'Red Roses for Me' with an Irish setting, melding expressionist technique with traditional Irish characters, scenes, songs and subject matter. He brings to forefront the zestful Irish spectacle with the song, pageantry, rustic setting, magic in 'Purple Dust'. He was honest enough to admit later,

"Like James Joyce, it is only through an Irish scene that my imagination can weave a way."<sup>4</sup>

In 'Red Roses for M', he portrays the unending conflict between the capitalist and the humanists. One fight for money, the other for equality. The latter fight for their right against the social forces hoping for a new dawn. With his vivid poetic imagination and promise for a new vision, this play is phenomenal. It can aptly be said,

"When the Irish artist begins to write, he has to create his moral world from chaos by himself."<sup>5</sup>

His later plays are vibrantly hilarious fantasies that dramatize the conflict between the spiritual and material forces of human nature. His favourite 'Cock-a-Doodle Dandy' followed by 'The Bishop's Bonfire', and then 'The Drums of Father Ned' are extremely rich and variegated than his conventional realistic drama. He displays his genius by mixing perfectly Farce, satire, melodrama, lyricism to the main plot. At the same time he also evinces his unwavering faith in moral values and a firm belief in man's innate uprightness - Man has the

power to redeem himself.

"Man must be his own, man must be his own god. Man must learn, not by prayer but by experience. Advice from God was within ourselves, and nowhere else. Sound sense and social development was the fulfillment of the law and the prophets. A happy people made happy by themselves.

There is no name given among men by which we can be saved, but by the mighty name of man."

He manifests his point of view that the Church has lost its value and has become clerical instead of Christian. In these plays the moral forces are governed by God of Love whereas the evil forces by God of Terror. In 'Cock-a-Doodle Dandy' the God of Love incarnates in the merry Cock that wages an unflinching war against Father Domineer, the priest of false religion who believes in terrorizing his subjects. The Cock strives to dispel religious fanaticism and Puritanism from Nyadnannave, a small village in Ireland with ebullience and incantation. The Cock initiates a series of enchantment and bewilderment for the simple people and indicates them to live a mirthful life instead of remaining scared. The Conservative people think Cock to be an embodiment of some deleterious Spirit though the youth especially the women are spell bound by its message.

The play is a parable of Irish spirit in conflict with the repressible forces. Father Domineer exercises his authority by employing sundry magical tricks, making them fearful of death and damnation. There is no place for freedom and love.

"A whisper of Love in this place bites away the soul."<sup>6</sup>

The father shows his power by killing the lorry driver brutally who doesn't accede to his demands. Michael and Mahon try to subdue their wives by rebuking them, belittling them and inflicting atrocities on them. The Climacteric of this tussle takes place in the famous Exorcism scene where the hobbling and crippled but conceited Father Domineer emerges from the tumbling house, symbolic of Ireland, hinting at the externment of the cock with its spirit of love and joy. The power of Darkness has won but only partly. Michael feels that without love and joy there is nothing left for him but to die. It takes immense self control and fortitude to follow the Cock in its celebration of life - "a place where life resembles life more than it does here."<sup>7</sup>

'The Bishop's Bonfire : A Sad Play Within the Tune of Polka' presents the discordance caused by suppressing the natural instinct of love and joy. In the village of Ballyoonagh there are preparations made for the visit of the Bishop at Councillor Reilligan's house. He is beaming with joy for he has been made Papal Count. There is also a bonfire arranged to burn the objectionable or Evil Literature. The false piety of the councillor can be seen in the way he manipulates his children. He coaxes his daughter Keelin to abandon her poor suitor and fixes her match with an old but rich farmer. He asks his other daughter Fooraun to abide by her chastity and remain virgin even after being aware that she loves Manus

Moonroe. Father Boheroe urges her “to love the beautiful flesh of humanity, a sparkle with vigour, intelligence and health”<sup>8</sup>

He is offended to see “no colour, no thought, lean cattle thin milk, worn out meadows giving dusty hay: not a single building calling a halt for a look at it, not even the tawdy Church”<sup>9</sup>. Though men and cattle starve and die, yet money is spent lavishly on church towers. He wants men to fight against all odds and not endure it quietly.

In ‘The Drums of Father Ned’ there are conflicts between youth and senility, between sexual expression and repression, between zest for life and lust for money, between revelry and misery, between freedom and servitude. But in this combat the forces of Good emerge triumphant. This play fills us with *joie de vivre*. The play starts with a Prerumbe or flashback in Doonavale where the Black and Tan officers are ready to spare the round tower of the church if the two archenemies Binnington and Skerighan compromise, but they decline. They can talk about business deals but would never give up their stand on Free state v/s Republican. They stand with Father Filifogue to suppress the Tostal singing in favour of musically inferior religious hymns. But the youth refuse to endure. They organize the Tostal in their own way. Through the love-story of Michael and Nora, the playwright envisions a new Ireland where there is liberty of expression and action.

“We have stood quiet in our fields, on our hills, in our valleys; we have sat quiet in our home ,trusting the power that has held down would show justice; but we have found neither security nor peace in submission; so we must strike for the liberty we all need, the liberty we must have to live”<sup>10</sup>

The incorporeal presence of Father Ned and the sound of his drums heard at the backstage represents O’ Casey’s brand of joyful Christianity.

As a priest Father Ned is a representation of both Catholicism and Protestantism. He is identified with church and his accompaniment with drums show his participation in the life force of joy. Nora fantasizes Father Ned.

“If he didn’t dance himself, He must have watched the people at it, and, maybe, clapped His hands when they did it well. He must have often listened to the people singing, and been caught up with the rhythm of the gentle harp and psaltery and His feet may have tapped the ground along with the gayer sthrokes of the tabor and the sound of the cymbals tinkling.”<sup>11</sup>

Conclusion:

These three later plays demonstrate a vision of a New Golden Era for both Ireland and the World. They propagate the message of becoming more humane and patient. O’ Casey has found the style of making his expressionist style compatible with typical characters and generalized allegory. There is preoccupation with the future and not with the past as in Dublin Trilogy. They are plays of optimism, hilarity and self fulfilment. His mythical Christian outlook is his new vision for Ireland and the world. He does not lash out bitterly at the follies and conservatism of Clerics rather makes them realize the requirement of joy and zest in their lives. His buoyant spirit is conducive to his zestful writing.

“Theoretically as well as in actuality, we are all against what O’ Casey is against- injustice, oppression, narrow mindedness and life denial. And we are all in favour of what O’ Casey affirms - freedom, self fulfilment, beauty, and love. More than any other playwright he is substantially the minstrel of St. Paul’s message of Charity, of Caritas or love.”<sup>12</sup>

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# A Peep into the history of Kottiyoor Migration

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**Abstract**—Migrants act as agents of social change. Migration is a process by which leads to the intermixing of people from diverse cultures. It has many positive contribution such as evolution of composite culture and it also breaks the narrow considerations and widens up the mental horizon of the people at large. Improvement of the quality of life through the transformation of society and by this they improved their standard of living. As part of the Migration to Malabar, we can see its effects on the process of acculturation, adjustment and integration of migrant people at the region of Kottiyoor (Kannur Dt).The present study about Kottiyoor Migration intends to analyze the process of changes in Kottiyoor after migration.

**Keywords**— Kottiyoor Migration, Migra, invasion, conquest.

## I. INTRODUCTION

Migration is one of the oldest activities and it is also a worldwide phenomenon. Migration basically a spatial mobility from one place to the another. This is the movement of people to new area or country in order to find out work and better living condition. The word migration has been derived from the Latin word 'Migra' which means to change ones abode. It is simply defined as the relatively permanent movement of persons over a significant distance. Migration is one such a crucial sociological and economic variable that exerts a persuasive influence on the socio – economic-political and demographic structure of both the sending and receiving areas.(Jose Andrews,2016:p.77) .On the basis of diverse parameters, according to the area of migration ,it is classified into several types like rural to urban, urban to rural ,Internal and external migration ,Return migration and so on the basis of duration. It may be either for permanent or for a short period(p.78).However there are four major forms of migration that are invasion, conquest, colonization and immigration.

Migration usually happens as a result of a combination of these push and pull factors. Push factors are the reasons why people leave one area. They include lack of services ,lack of safety, high crime, drought, crop failure , flood ,poverty, war etc. Otherwise Pull factors are the reasons why people move to a particular area. They include higher employment, more wealth, good climate, better services, safety, less

crime, political stability, more fertile land, lower risk from natural hazards etc.So,we can say that migration usually happens as a result of the combination of these push and pull factors.

Migration is a consequence of the uneven distribution of opportunities over space and people tends to move from place of low opportunity and low safety to the place of higher opportunity and better safety. Scarcity of food, military operation or political operation and religious persecutions serve to push people out of one region. While opportunities of several employment ,investment and favourable conditions of advancement ,help to pull them certain other region(John Joseph ,p.117) .Sometimes it can be classified according to a range of criteria. Migration based on distance,duration,motive etc.. And the results can be see in socio economic cultural political and demographic fields. Migration of the peasant community from Travancore to Malabar assumed gather significance in the contemporary history of Kerala, changed the entire social cultural and economic landscape of Modern Kerala. Migration and peasant settlement of farmers in the high land of Malabar finally lead to urbanization and social change in Malabar(Dr.Sebastian Aikkara,2018,p.59).In Malabar migration, migration of peasant farmers which started on a small scale and majority were small farmers who went to make Malabar their permanent home(Varghese Thottaikkad,2014,p.101). The first stage of migration was



very slow ,the second and the third stage marked it's peak period, then it became stagnant because of the cultivable land.

The present study "A Peep Into The History of Kottiyoor Migration " intends to analyze the process of changes and impacts of Kottiyoor Migration. The migration of Kottiyoor had multi-faceted effects and it had introduced so many changes in the different spheres. The two main types of migration of Keralites were, migration of farmers from Travancore to Malabar and the second one is migration of semi-skilled labourers to Gulf and Arabian countries. The migration of farmers from Central Kerala was started in 1920s.It was first initiated by a group of Syrian Christians. Majority of the migrants were small peasants who went to make Malabar their permanent abode (Dr.Ratna Raj,2003).The situation caused to the migration from central Travancore is a natural phenomenon under stress. The first migrated place on the north –eastern hilly region like

Arakalam,Muthumala,Perimedu,Mundakkayam,Kattappan a,Kumali etc(Varghees Thottaikkad,2014,p.29).In the case Malabar migration, there is no special leadership and the cost of land was low in Malabar also helped to migrate(p.37).The peasant migration was a milestone in the history of Kerala.

It has been observed that, migration to Kottiyoor is a part of a developmental discourse in the context of Malabar. Kottiyoor is a village in Peravoor block in Kannur district of Kerala state. Mar Vellappally Sebastian gives brief account on 17migrant colonies of Malabar including Peravoor ,Alakkode and Cherupuzha of Kannur District(Sebastian ,1999 ) Mattanur, Koothuparamba, Kalpatta, Peringathoor are the nearby cities of Kottiyoor. The total geographical area of Kottiyoor is 15501 hectares and it has a total population of 16,698 peoples(Panchayat Documents, Kottiyoor).The word Kottiyoor is derived from the two Malayalam word ,*koodi* and *Ooru*.It is the hilly village in the eastern side of Kannur District. The eastern side is forest land bordering of Karnataka state. In spite of the similarities of topographical conditions, Malabar had altogether a different pattern of agriculture development and a significant land-individual relationship(Joseph,2005,p.120)

Generally migrants act as agents of social change. It is says that the world has been grown by the result of migration. It leads to intermixing of people from diverse cultures. As part of the arrival of farmers from Travancore to the eastern regions of Malabar, there were occurred a lot of transformations in Kerala today's form. The people from Travancore to Malabar had to build lots of roads, bridges, libraries, schools, hospitals and several co-operative

institutions in this forest land , Kottiyoor(VargheesThottaikkad,2014,p.84) .Food crops and cash crops were produced in Kottiyoor region. The cash crops like pepper,rubber,arecanut,cashewnut etc. were produced and it became helpful to the increasing of economic system of our country. Moreover lots of people worked hard in these plantations. The farmers proved that farming is a job which could be done with the profit(Dr.Sebastian Aikkara,2018,p.214).So the migration increased economic output and standard of living also. But now the peasantry in Kottiyoor experiences lots of problems today, because of the price of cash crops has also declined as part of globalization, Even, the farmers not get the cost of production of rubber(Biyathus,2017,p.26).

The narratives on migration present the migrant community as a 'modern' community. As the protagonist in one of the migrant novels *Churam* recalls, they are viewed as the "carriers of modernity "who envisage a modern society in Malabar(Ambili Anna Markose,2017).Education at Kottiyoor is also made significant changes in the education system over there. They proved to establish better educational institutions .Education before the arrival of emigrants was very poor, there were no such proper educational system at Kottiyoor and even not a basic preliminary education was there. So the arrival of migrants made a milestone in the field of education (Dr.Sebastian,2018,p.189). For the purpose of education, LP School have been established and later it was raised into High School. In that period higher educational institutions were very few in migrant areas in Malabar. Later several colleges were established nearby regions.Nirmalagiri College at Koothuparamba, Basic Training School at, Mananthavadi, St. Mary's College Batteri,Pulpally Pazhassi Raja College,Devigiri College, Kozhikode etc. were some of the important among them.

K K Gopalan Nair set up a shed for education at the place of Manjunath Mathai's at Neendunooki.They were set up a school for migrants. When K K Gopalan Nair went back in 1956,Kallupurukkathu Devasya and Puthanparambil Kuttyappan taught the children.Gopi Nair donated twenty five cent land for to build school at Chungakkunnu.At the same time ,no one willing to donate any place for to build a school at Thalakkani.In 1962 Nair Service Society established a UP School at Kottiyoor.P.SreedharanPillai,K S Siva Raman Nair, A K Kochunarayana Pillai were the administrators.SNDP also started a nursery school and later it was upgraded into L P School in 1963.It was under the leadership of famous personalities in the areas likeK.S Padmanabhan,Kolad Bhaskaran, Aikkarakkudi Subramanyan, Kalappurakkal Velayudhan etc.



Due to Malabar migration hill residents have undergone a wide variety of changes. There have been major changes in the socio cultural political and sports fields. Road, power supply, bridges, post office, panchayat etc. increased the living facilities of the people. Kottiyoor Plachuram road is one of the important road in these area(Biyathus,p.28).Malabar migration also resulted major changes in sports and culture. Young people meet in the churchyards and public places ,including the mission log K.C.Y.M, book shelves, clubs under the leadership of youth engaged in sports activities such as volleyball. National and international sports players emerged from migrants that had only small play grounds. Jimmy George brothers in Peravoor, Baby Aluysius, M.D Valsamma, Sushanth Mathew ,O.P Jaisha and others are contributing to the field of migration centers(ibid,p.30).

Migration has always been a decisive factor in regional politics. Several migrant people became entered into several major leadership .N C Appachan, Mathai C Rosakkutty Teacher etc. were some of the important among them. The people of the migrants has been able to find a key political presence in the migration sector. Kottiyoor came under the influence of political conflicts and communal violence. This is a development of higher political consciousness and broad view points. However, regional cooperation can help to minimize the negative consequences of migration and promote its integrity.

Like that of political sphere, in the case of cultural realm, there has been good change also. Newspapers, libraries, schools, mosques, church etc. were made great impact in the progress of culture. Nehru Memorial Library ,established in 1964,has led a leading role in the cultural changes of the area. Now it situated in the place donated by Mr.Thuruthiyil Zakaria.Similarly the Panchayat Cultural Centre and library of Chungakkunnu(1925),Tagore library Ambayathodu were founded .Besides the above, fine arts societies and co-operative institutions etc. were contributed much to the development of cultural aspects of the society. In 1965 a co-operative society was found to be necessary for the Kottiyoor people, and some of them started registering the society in 1966.

In 1961 Chiraythachan was charged as Vikari of the Thalakkani church and he take effort for to make road transport possible .Thus, the better journey from Thalakkani to Manathana fulfilled by the efforts of P K Joseph,Thuruthiyil Zachariah etc. In 1967 new road from Kottiyoor to Mananthavadi also constructed under the leadership of Father Chirayath and firstly started a Jeep service through this. In 1965-66 a bridge was built with wood without pillars at Bavalipuzha to connect the migratory centers to the Panniyamala,

Thullanpara,Palukachi to Thalakkani under the leadership of Father Chirayath .Similarly built another bridge to connect Chungakkunnu to Adaykkathodu and Poyyamala.

The reason for the development of Kottiyoor was the hard work of migrant farmers. A significant feature of migration is that most of the large migrant land owners were businessman too. All those persons who own ten acres and above ,own shops and establishments in the bazar in Kottiyoor, either renting them out or running their own business. On the other side most of the landless are engaged in agricultural labour while some others are engaged in non-agricultural labour.

## CONCLUSION

Kerala has witnessed several streams of migration. However ,migration of farmers from the highlands of Travancore to Malabar is significant one. With these ,migration of Kottiyoor also indicates that it is unique and distinct from many other migrations. Several sociologists have done great efforts to find explanations for the attempts on social mobility among various sections of the population.Pitrim Sorokin David Glass said that, social mobility is any transition of an individual from one social position to another.(David Glass,1954).Bernard Barber also explains the mobility as a movement upward or downward between higher and lower social classes, and the shift is not towards a single social role. It is rather a combination of roles which acts as a safety valve against the risks of agrarian occupations ((Bernard,1957).So the migration of farmers from Travancore to Malabar, particularly to Kottiyoor has been the subject of study for historians and sociologists.

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# The Formations and Policies of Colonial Agriculture in Malabar

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**Abstract**— Till the second half of eighteenth-century Malabar was under the rule of Mysore Sulthans and was ceded to the British by the treaty of Seringapattom. During this period the cultivating land was owned by numerous landlords and chieftains in Malabar. The land was leased for cultivation to tenants called kudiyaans, kanakudiyaans, pattakkaran, verumpattakkaran etc. for cultivation. One of the interesting facts in Malabar was that different persons had rights on a same piece of land based on tradition. The British started revenue assessment and for the collection of taxes the landlords acted as their agents. For this and for the administration of law and order the British established so many law courts and enacted numerous laws. By these laws the traditional land relations were disappeared and the new class of jenmis who had absolute ownership on land came into existence. In the guise of revenue collection excessive levies and charges were imposed on the tenants and these extortions resulted in various protests and peasant revolts in different parts of North Malabar. The consequences of colonial policies in agrarian relations in Malabar is examined in this paper.

**Keywords**— Colonial Agriculture, British administrators, laissezfaire principles, Mysorean rulers.

## INTRODUCTION

The British administrators had an ideological affinity towards the seventeenth century English concept of private property, derived from John Locke and others, and it was transmitted to them through the school of Philosophical Radicalism or Utilitarianism. These ideas and *laissezfaire* principles were decisive forces in controlling the Indian political economy in the nineteenth century. The British land policy under the utilitarian principles mainly stood for defining and recording the rights of the landowners and guaranteeing their rights through law courts<sup>1</sup>. The Whig concept of a political society was more concerned on landed property and protection of the rights in the land. Joint control and communal ownership over land were considered as characteristics of a primitive society. As such the existing pattern of agrarian relation among the numerous groups in the rural India were disturbed and disrupted by the English

administrators in the early stages of colonialism. But the growth of rural population, the integration of the economy and agriculture with the world capitalist system, periodical revision of land tax, absence of scientific cultivation, etc. created an explosive situation in the villages of Malabar especially in grain producing southern Taluks. The social evils arising from the growing dominance of landowners and intermediaries were not so far controlled by the Government. It could not further create conditions favourable for a prosperous agriculture in Malabar owing to defects in the tenurial system, land control and other factors under the colonial government<sup>2</sup>.

By the treaty of Seringapatam in 1792 Tipu Sultan ceded Malabar to the English East India Company and made a part of Bombay Presidency<sup>3</sup>. The Mysorean

<sup>1</sup>K.K.N.Kurup, *William Logan-A Study in the Agrarian relations of Malabar*, Calicut, 1981, p.199.

<sup>2</sup>*Ibid.*, p.200.

<sup>3</sup> The British Malabar had an area of 5,795 square miles and was divided into nine taluks, namely Chirakkal, Kottayam, Kurumbranad, Wayanad, Calicut, Ernad, Valluvanah, Ponnani and Palghat.

rulers made the settlement with the *Kanakkar* who were then in possession of land. Taking advantage of this situation the Muslims purchased land at low costs or to seize land withheld by fleeing landlords<sup>4</sup>. But the *Kanakars* who became a party to the revenue settlement of Mysorean only tried to preserve their *Kanam* rights and did not try to seize the *Janmam* rights. If the *Kanakkar* regarded the *Janmam* to be really important right in the soil, they would have definitely claimed this right<sup>5</sup>. As soon as the British annexed Malabar, they started leasing lands to the Rajas of numerous principalities, whom they had encouraged against the Mysore sultans for lump sums equal to the Mysorean assessment<sup>6</sup>. Naturally the collection of land revenue was done by the deputies of the Rajas. This policy left the country at the mercy of the Rajas who in turn were supported by the might of the British, had pernicious effects. Under this conditions agriculture did not flourish, and that the fields now cultivated (which in some districts bear but a small proportion to those that are waste) should yield but very indifferent crops<sup>7</sup>.

The company's assessment of the tenurial position in the Mysorean period was stated as follows. In the year 1766 Hydar Ali first invaded Malabar the country was divided among a number of petty *Rajahs* of whom the Zamorin was by far the most powerful. The Village headman were called DeswayJelmway He enjoyed the whole or only a part of the rights which were supposed necessary to the constituting of complete chief of the *Desam*. These rights together with the landed property of the village were originally obtained from the Nambudiri Brahmins who were the ancient proprietors of the whole country. Another British official wrote in the province of Malabar there was a class of people called *Jenmkar* or possessors of free hold, for there is not a spot of ground that had not been for one of those claimants, so difference in this from all other countries of India and this is owing to the impossibility of renting<sup>8</sup>.

It could also be seen that the Company's officials of the earlier period were very much anxious to keep the Brahmins satisfied. They were equally anxious to hold to the fled Rajas and Hindus (the lower orders exempted) the

prospect of restoring them to the situation they held prior to the Mysorean invasion. One of the officials of the Company stated: "they were then called on to join our standard, as people who in avenging their own injuries might prove useful allies to us"<sup>8</sup>. Further proof to the conciliatory attitude towards *Janmis* could be seen in Governor-General in council in his reply to the Malabar Joint Commissioner's report. He wrote "whatever importance our possessions on this Malabar coast may in future attain, either in a financial or commercial view, at present their political consequence is most worthy of attention". On account of such factors to the early British administrators accepted the Brahmin tradition that they alone enjoyed the proprietary right in the land<sup>9</sup>.

In 1793 a group of Joint Commissioners<sup>10</sup> were appointed to supervise collection by the *Rajas* as well as to study the region in order to make more convenient arrangements for revenue collection and general administration. When the Joint Commissioners started their work of enquiring into the land tenures of Malabar the Brahmins and Nairs who had left the region following Mysorean invasion were returning. Farmer, one of the Joint Commissioners to restore them to their estates. They were reinstated with full ownership rights and as per the rule laid down for the restoration they were given the authority to prosecute in law courts for regaining possession which they lost before September 1787<sup>11</sup>. This was done in view of the older usurpation of their rights by the Moplah of Ernad Taluk. By 1789 the major part of such possession were reclaimed by landlords except in the Moplah districts. Farmer reported in 1793 that two types of right-holders in land were found in the region. First *Jelm-Kars (Janmis)* or free holders who hold their lands either by purchase or by hereditary descent. Second *Kanam-the Kaars (Kanakars)* or mortgagers, to whom an actual delivery of the land appeared to be made, although the money taken up on it was not at all proportioned to the value of the land. Thakery and Warden who was Collector of Malabar for twelve years from 1804 to 1816, also subscribed to the above idea, that the *Janmis* possessed entire rights on the soil<sup>12</sup>.

<sup>4</sup>B.A.Prakash,(ed.)*Kerala Economy,Performance,Problems,Perspectives*,New Delhi,1994,p.31.

<sup>5</sup>Baden Powell,*Land System of British India*, Vol.III,New Delhi,1972,rpt,p.170.

<sup>6</sup>V.V.Kunhikrishnan,*Tenancy Legislation in Malabar (1880-1970)*,New Delhi,1993.p.91.

<sup>7</sup>Murdoch Brown quoted by S.SrinivasRaghavaiayya,*TheMemorandum on the Progress of Madras Presidency during the last 40 years of British Administration*,1983,Appendix,Section 2.

<sup>8</sup> Murdock Brown,*Report on Malabar Tenures*,10<sup>th</sup> April,9<sup>th</sup> May 1801,Vol.20915-2550,p.2.

<sup>9</sup> C.A. Innes (ed.),*Malabar District Gazetteer*,Madras,1951 edn,p.305.

<sup>10</sup> The Commission consisted of William GamulFarmer,Major Alexander Dow,William Page and Jonathan Duncon.

<sup>11</sup> D,N Dhanagara,*Peasant Movement in India 1920-1950*,New Delhi,1983,p.60.

<sup>12</sup>Cf.WilliamThackeray,*Report on Revenue Affairs of Malabar and Canara*,1807,p.212.

The forgoing land settlement in fact introduced a new agrarian society thoroughly unknown to pre-British Malabar. The recognition of *Janmam* as an absolute property right led the Commissioners to declare *Kanam* as mortgage and *Verumpattam* as tenancy at will. It was the formal recognition of landlords, as the legal proprietors, which armed them with the right to evict tenants and their authority over tenants could be enforced through British civil courts. It was the political expediency and realization of the potential benefit of a policy of conciliating landed elites to the British authority that stood at the basis of British land policy in Malabar.

One of the far reaching consequences of the tenancy reforms during British period was that they did not draw a bold line between different interests but singled out the substantial tenants for special protection and devoted less attention to other tenants. The twin rights of fixity of tenure and fair rent were granted to tenants who held lands directly from the landlords i.e., the *Kanam* tenants and every settled cultivators. These reforms raised the *Kanam* tenants into a new class of landlords who had no interest in agriculture. The interference of the Government helped them enjoying protection from competition. The most important effect of this change was on their tenants, they were exposed to competition and had to become tenants not only of the traditional landlords but also of protected tenants. Their position became worse in the agrarian hierarchy since the migration from other sectors increased the number of people who sought their livelihood in agriculture. On the whole, therefore it must be stated that tenancy reform did not constitute a change in basic economic relationships. This only reshuffled the upper levels of the tenurial hierarchy and exposed the tenants at the bottom, to competition.

The cultivating tenants had no protection of law in regard to fixity of tenure and fair rent. As more people had to be accommodated in the narrow confines of agrarian structure, these unprotected tenants had to pay more rent to retain their holdings. The tenancy legislations afforded little relief to agricultural labourers, the actual tillers of the soil. They were tied to agriculture and it was their main source of livelihood. Their wages depended on the demand of labour and they often received only low wages. They were subjected to both 'old' and 'new' kinds of exploitation. The result of the reform was the multiplication of interest groups in land, which had no inclination whatever to invest directly in agricultural development. The actual cultivators, the last right holder was left high and dry. In consequence, agricultural produce suffered a set-back.

The colonial economy gradually lifted a new stratum to wealth and power, and brought the most ancient and power, and brought the most ancient living aristocracies to an end. The Syrian Christians, Moplahs and Ezhavas as traders and merchants benefited more from cash crop cultivation, commercialization of agriculture, and from the expansion of trade and commerce. They were the people who purchased land from the traditional land owning communities. The mobility of the middle class strengthened the National Congress. The marginal farmers and agricultural labourers under the leadership of the Communist party fought against the evils of landlordism and colonialism. The Party's perpetual struggle helped them to broaden their base in the state, especially in British Malabar.

The land policy of the British in Malabar aimed to achieve two objectives. Firstly, they wanted to extract large share of the agricultural produce as land revenue. Secondly, while achieving this end they were also interested in creating and recognizing a few superior right holders in land who would act as the agents of the British. Thus the application of the British jural norms led to categorization of the agrarian population into *Janmis*, *Kanakkars*, *Verumpattakkars* and agricultural labourers. Thus the erstwhile joint proprietorship or corporate ownership was transformed into individual ownership and the growth of middle peasantry. The restoration of feudal and semi-feudal structures of the through gifts and donations on festive occasions. This practice continued well into the twentieth century on account of the vesting of complete rights over forests and waste lands in the landlord, and the refusal of the government to consider the afflicted question of the rights of tribals over the land they cultivated.

With the expansion of cultivation of cash crops and the development of industries based on agricultural products had accelerated the monetization of economy and wages were paid in cash. Agriculture especially the cultivation of paddy became more extensive in the interior. There was also an increase in the area under paddy cultivation in large extent. Since all waste lands and forests belonged to the *Janmis*, the peasants had to get permission from the *Janmis* for cultivation. They had to bear all the responsibility of cultivation and half of the produce was given as rent to the *Janmis*. The increase in the agricultural population and vast expansion of cash crops created many problems to the tenants.

The fall in the per capita production of paddy and other food crops was one of the striking features of the development of agriculture during this period. At the same time, production of cash crops increased and the growing



demand for cash crops in world market deflected paddy cultivators, which provided only a small margin of profit.

The development of commercial agriculture involves replacement of subsistence farming by producing crops for trade. While modernization of agriculture implies transformation in the modes and therefore in the relation of production. The shifts in the cropping pattern was chiefly determined by the demand and supply situation, particularly of raw materials. When cultivation became expensive, cultivators took to the practice of borrowing money from local money lenders and landlords. The money lenders and landlords extracted high interest rates from the farmers and absorbed large scale transfer of land from cultivators to non-cultivating, money lending households. As a matter of fact these people had little interest in the modernization of agriculture. Gentleman farmers attracted by the profit and social status resulting from land ownership began to possess land. Their aim was to make more profit not from direct participation in agricultural production but from rack-renting and land speculation.

During this period customary rights disappeared and the labourers became free to sell their labour at prices fixed by the market forces or to remain unemployed, if no work opportunity was available. The new cropping pattern was comparatively less labour absorbing because the perennial cash crop cultivation needed labour only for maintenance and harvesting. That was especially true of women agricultural labourers. The ruin of local manufacturing industries in the colonial period swelled the mass of agricultural labourers and increased the number of people forced to live on land. The agrarian sector could no longer absorb the underutilized and unutilized labour force in the district. The European planters depended mainly on cheap labour available from neighbouring regions outside the district.

The tremendous increase in the population and the decline of traditional manufacturing industries had increased the demand of land for cultivation. During the late 1920s Malabar witnessed the migration of peasants from Travancore because of the high pressure of population on cultivable land in Travancore. The small peasants purchase the lands in Malabar and brought up waste land converted them into paddy fields or orchards and plantation. Increasing capital investment in agricultural sector in highlands of Malabar was the main impact of migration. The migrants introduced crops like tapioca, ginger and lemon grass. As a result of migration rapid changes took place in agriculture and cropping pattern. Cultivation of coffee, rubber, cashew etc. had been rising and the area under food crops fell considerably. The

growth of plantations and the expansion of agriculture which was accelerated by the process of migration reduced the area of forests in Malabar. Moreover the migration was also responsible for the fragmentation of agricultural holding in Malabar.

Under the impact of increasing monetization and the advent of capitalism the traditional agricultural system was under strain and stress. Subsistence agriculture was undermined by the introduction of commodity agriculture. The increasing regional specialization and the shift of emphasis from lower to higher value crops diminished not only the income but also changed the attitude of the agriculturists. Food production for local consumption was neglected in favour of articles of food and raw materials for export. Commodity exchanges began to play an important part in the newly evolving economy. Under the new conditions, land was exploited instead of being used for subsistence and crops were produced not for consumption but for sale.

## CONCLUSION

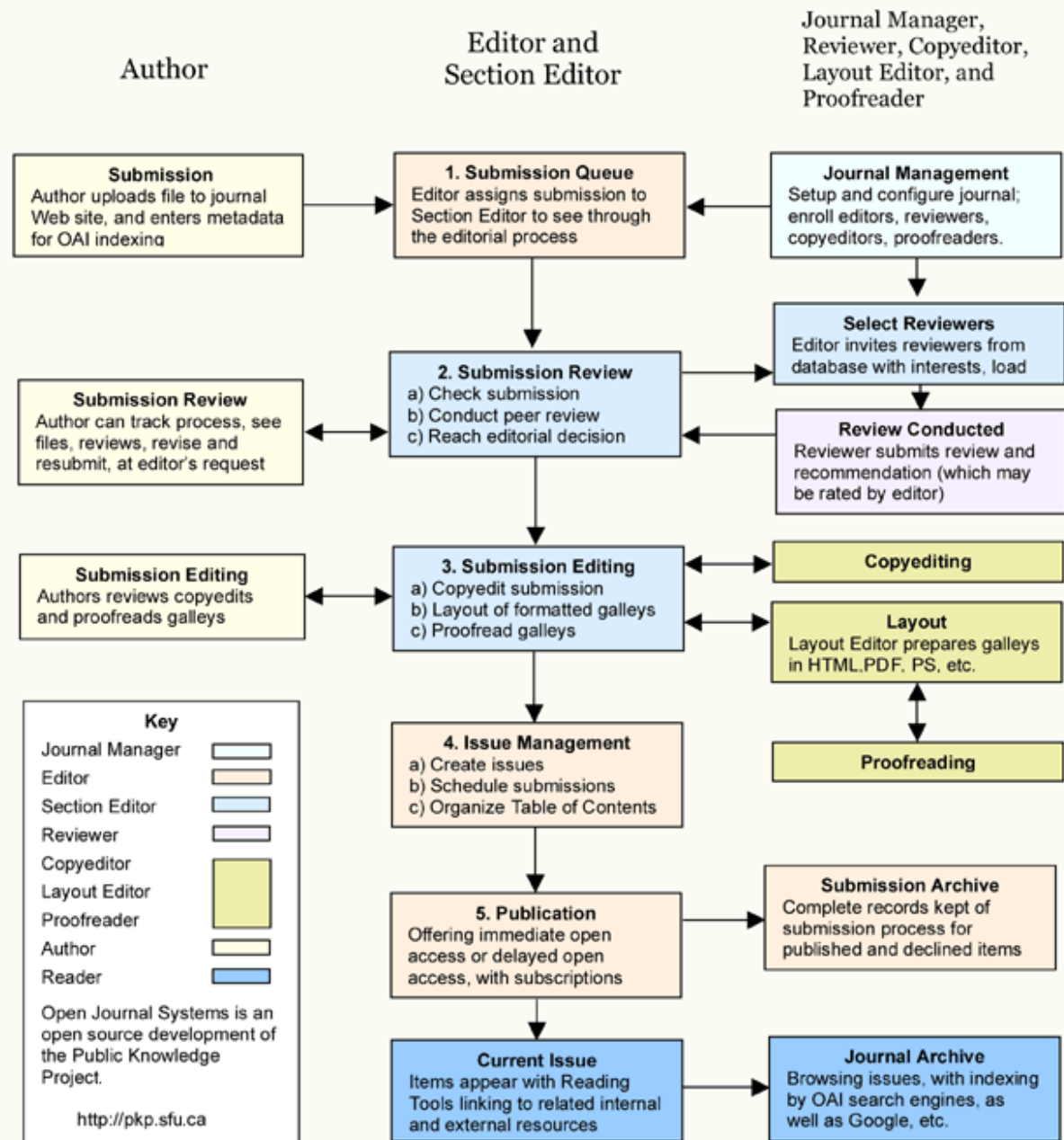
It could be seen that, even if the colonial administration had experimented and introduced different types of cropping patterns, variety of crops, innovative instruments and agricultural practices into Malabar, it had undermined the indigenous agricultural system based on traditional and hereditary relations continued for centuries. They had introduced novel implements, manures and new breeds of plants including cash crops. The value based cultivation has changed into fiscal targeted production. It was the British who transferred subsistence agriculture to market economy based cropping system. The main aim of the British was to create a new class of landlords who are to be designated as their revenue collection agents. Conferring absolute proprietary rights of the land to these new class, replacing the traditional farmers had upsetted the traditional relations as well as the peaceful livelihood of the tenants which in turn has created greivous problems in the law and order of the society. Ultimately it led to open confrontation and peasant uprisings in various parts of Malabar.

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