



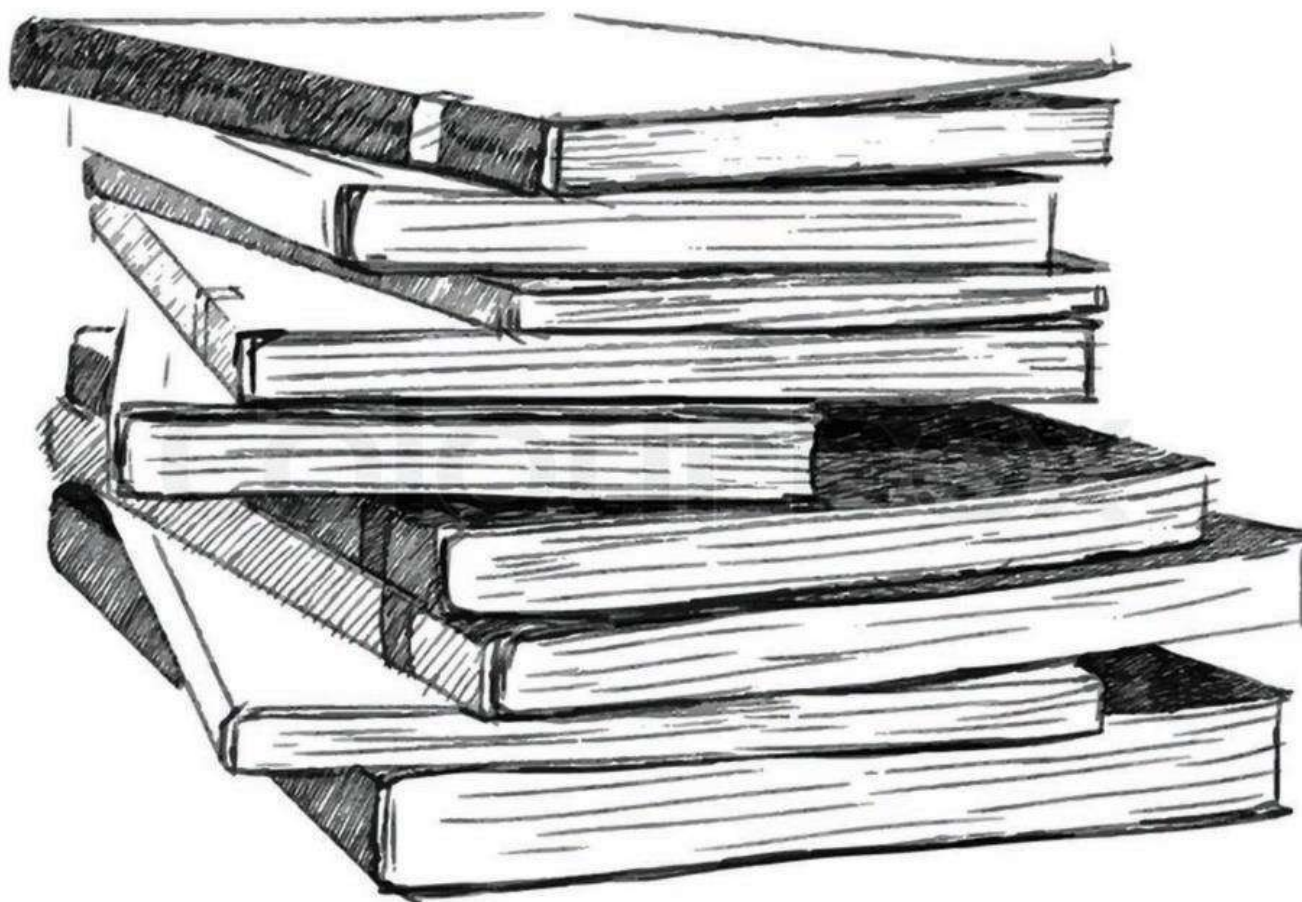
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Social Responsibility for Public Relations in Industrial Institutions: Case Study

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Abstract— *The study has dealt with the concept of social responsibility and public relations with workers in industrial enterprises and its role in the direction of the consumer and society (employees, consumers, environment, society). Also, identifying the ordered sequence of the study elements. The researcher used individual interviews and the descriptive analytical method in his study in order to reach the most accurate results for the elements of the study, which is that the reality of social responsibility for public relations, the trend of factory workers, happened On the average arithmetic weight (60.1%), and the reality of social responsibility for relationships. The general consumer trend (66.5%), as for the social responsibility of public relations towards the community environment, it got an arithmetic average weight (37%), and finally the social responsibility component of public relations got the community orientation, an arithmetic percentage weight (21.75%). By looking at the final result of all the weights of the paragraphs, it was found that the factory (Abu Ghraib) exercises the tasks of social responsibility towards (workers, consumers, environment, society) with a percentage weight of (46.33). The researcher came up with a number of recommendations and suggestions for the study.*

Keywords— *Social responsibility, public relations, Industrial Institutions, analytical methods and results.*

I. INTRODUCTION

The concept of public relations has existed since the existence of human gatherings, that is, since ancient times, and it became clear after the advent of writing, and evidence of this was found through excavations in Iraq, Egypt and other civilizations in the form of clay publications, stone inscriptions and others. The nineteenth century, but it became popular in its modern sense in the middle of the twentieth century, in theory and practice through many Western studies and literature, and this activity expanded by public and private institutions around the world.

The concept of public relations as a science and art has benefited from the great development achieved by the human and psychological sciences, and that the essence of public relations is based on common interests between any social, commercial, industrial, service or political

institution and the masses of those institutions. One of the most important approaches to good public relations with society, and that business organizations must leave an impression on their community that they are trustworthy, which can help the institution to achieve its benefit.

Study problem

The lack of government industrial institutions in general to understand the role of public relations and their social responsibility within the industrial institution and the business relationships and the dealings with the customers of the industrial institution, as well as their lack in management, organization, marketing, or in the supervision, direction and guidance of work inside and outside the industrial institutions, and the surrounding environment. Social responsibility is almost the most important dimensions that the institution is concerned with, which comes from an ethical point of view towards

the society in which it operates, so that the departments of the institution, including the management of public relations, should take care of the public sector. Create a social support for it.

The study problem can be formulated in the answer to the following main question:

What is the practice of social responsibility for public relations in the Abu Ghraib Dairy Factory? the following sub-questions are derived from the main question:

A- What is the position of social responsibility in the factory, the direction of its employees?

B- What is the position of social responsibility in the factory towards society?

C- What is the position of social responsibility in the factory towards the consumer?

D- What is the position of social responsibility in the factory towards the environment?

The importance of the study

The importance of the study is that industry and industry building are among the important economic sectors that contribute to raising economic development to the process of development forward, while all material, human and media capabilities have been exploited in order to develop this economic aspect and invest all the energies that exist for the success of development programs in the country. Industry and industrialization are the main engine to catch up with the developed countries.

The importance of studying in industrial institutions and its role and importance in creating a positive climate for workers to raise productivity and perform their humanitarian role to the fullest through means of guidance, counseling and advice through the role of public relations in them.

Objectives of the study

The study aimed to:

1. Learn about the concept and work of social responsibility and public relations.
2. Identifying the extent to which social responsibility is applied in a Alban Abu Ghraib factory in the city of Baghdad, the trend of employees, society, environment, and consumers.
3. Understand the ordering of the study elements such as workers, society, environment, and consumer.
4. Presenting recommendations and proposals that contribute to the development of the reality of social responsibility in the public relations of Iraq's governmental and private factories in general.

II. CONCEPTS AND TERMS OF THE STUDY

Any study if it is to be successful, especially social studies, and to achieve its desired goals must be clarifying the meaning of the scientific concept, term or phrase so that the reader can become familiar with it, whether he is specialized or not, in order to avoid a bad or a divergent interpretation of it. Therefore, many researchers consider the concept a symbolic means used by humans to express different meanings and ideas in order to be delivered to other people (Al-Hassan, 1992).

First: the concept of social responsibility

The concept of social responsibility is a multi-domain concept.

In terms of language, responsibility is the works human is required to do (Bin Manzour, 1995)

Idiomatically, responsibility is the capability of human to be obligated by something and he fulfills the obligation by his efforts (Ghaith, 2006).

Where the individual is responsible for his behavior and is bound by all that results in the direction of his work and his commitment to the laws and instructions of the social institutions which are represented as follows: (Amer, 2016)

A- Social and Religious Responsibility: It means the commitment of an individual by the orders of God Almighty and avoiding prohibitions and sins, Society shall apply the penalty to anyone who violates orders.

B- Social Ethical Responsibility: It means the responsibility of society in the upbringing of the individual. It starts from parenting the child and promoting warm morals-development and development to create a generation of a good moral.

C- Social Educational Responsibility: It is the responsibility of society to provide education, and spread it among the community, and developing the values of social responsibility requester of limit from ignorance and backwardness, what is the benefit of that? position the individual and his community and what is reflected in that economically.

D- Social Professional Responsibility: It is the responsibility of society to provide various fields of work for young people, according to their educational qualifications.

Social responsibility can be procedurally defined:

Human bears his duties and actions before God ,Glory be to Him, first, as well as before the work and tasks of his

institution in which he works, as well as the direction of the society that benefits from it secondly.

The goal of social responsibility is evident from the responsibility of each individual in society, in various institutions, whether religious, economic, social, and political.... Every mature and level individual has to achieve the sublime goal of God's worship (of this worldly existence). Secondly, society is devoid of ignorance, backwardness and deviation. It can also be seen that the social responsibility in society, through the responsibility of each individual member of the society towards the society in which he lives in terms of commitment to the laws of the individual and the imposed economic cooperation with the country.

The concept of social responsibility has become a prominent topic in the discussions that take place in all scientific practical circles, or by sight to the history that introduced this concept, as citizens have always had the concept of responsibility that must be followed commit institutions to society, where the use of the concept of corporate social responsibility has spread in light of this stage in the recent period. It was called the concept of quality of life, this concept emerged as a result of the great shift in the social goals practiced by American society, until the middle of the tenth century. If the basic pattern of society in institutions is the mere fact that they produce increasing quantities of goods and services, which leads to a rise in the standard of living of the American people, but after it rashes abundance over American society, other social problems have emerged direct and indirect economic success, such as urban decline, water and air pollution, and landscape distortion, as shown society that the economy has caused besmear and neglecting the natural social environment, and therefore a new organization for national priorities emerged, which focused on the quality of life, for example, institutions are required to contribute their financial and technological resources and administrative skills to the exercise of responsibilities greater than simply achieving the economic demands that are contained in the concept of more profits or simply balancing the conflicting demands of the parties associated with the institution, which is implied by the concept of trusteeship, but under the concept of this stage, the institution .Socially, they are those that contribute and its effectiveness in solving the basic problems of society(Ibid).

Second: the concept of public relations

Public relations are a science and an art that makes use of other sciences, and it has been defined by writers and those interested in them, each according to his specialization.

Some defined it as a profession to influence public opinion. Some of them defined it “as the planned activity that aims to achieve understanding and satisfaction between the institution and its publics.” And some of them defined it “as the activity that aims to consolidate trust and mutual understanding between the ruler and the ruled”. (Al-Bakhshwangi, 2006)

1. We can review several definitions, including: Public relations is the activity that consolidates trust and mutual understanding between the two parties, the ruler and the ruled, the leader and his division, the government and society, the institution and its society, whether it is private or governmental.

2- Public Relations is the planned activity that aims to achieve satisfaction and mutual understanding between the institution and its public internally and externally through policies and programs based in their implementation on the adoption of social responsibility.

3- Public Relations is the profession of influencing opinion through responsible and socially acceptable performance and based on mutual communication that achieves the satisfaction of society.

4 - Public relations means the dissemination of information, ideas and facts explained and explained to the public of the institution, as well as the transfer of information, opinions and facts from the society to the institution to reach harmony and social adjustment between the institution and its publics. (Mohammed & Mohammed, 2018).

Public relations can be defined procedurally, “which I see fit for study” is the dissemination and exercise of social responsibility, information, ideas and facts within the industrial establishment, as well as the transfer of information, opinions, ideas and facts from the community to the industrial establishment to reach the achievement of the establishment’s commercial and social goals. (Al-Hajj, 2010)

Public relations are those aspects of the institution’s behavior that have social effects through fostering good human ties in society and gaining its support. Other, and it becomes clear from this that the responsibility of public relations is to assist the higher management in making decisions and policies that affect society and to exclude what contradicts them with society, or to modify them in order to achieve reconciliation between the interests of the institution and its society in order for the public to understand the factors in order to achieve this. and the politics that motivate the institution and the society that surrounds it.

The successful effort in managing public relations always depends on the continuous interaction between the various types of talents and skills in management, study and development. (Al-Otaibi, 2003):

1- Activity: Public relations work is a continuous activity and effort in a variety of fields. Therefore, whoever works in it must be fast-moving without getting tired or bored and make the maximum possible effort.

2- Good appearance and reasoning: i.e., an honorable face, gentleness of speech and speech, proportionality of stature, good grooming, and the ability to express in an effective manner.

3- Personality: that is, he must be described as a stable and calm personality, to achieve understanding, gain support and create a good impression on the society about the institution.

4- Courage: i.e. he must have a strong personality to be able to present his opinions and suggestions vigorously and defend his point of view before the public administration.

5- The style of persuasion: is one of the important characteristics of a man of public relations, provided that he has the ability to influence people's hearts through the power of public speaking, and the ability to present and analyze in a scientific and realistic way.

6- Intelligence: is an important characteristic in the personality of the relations man to make him able to represent the institution in a decent manner and contribute to solving its humanitarian, economic and social problems, and to be familiar with all the information related to the institution (internally and externally).

Third: The concept of industrial institutions:

There is a difference between scholars and researchers in their definition of the industrial establishment, some of them knew it from the economic point of view, some of them knew it from the social point of view, and some of them knew it from the legal point of view.

Industrial establishments are defined as that type of interaction between people that leads to the formation of distinct social relations. It is also known as units built according to a specific structural model in achieving specific goals.

It is also known as a functional bureaucratic structure that contains a set of rules and procedures that determine the form of institutions in addition to a specific structural structure that determines social relations and the authority working together to achieve certain goals. (Yonis, 2017)

Through our analysis of definitions, we find that researchers look at the industrial establishment as a social organization that contains sub-social systems such as power, management, status, formal and informal relations.

Industrial establishments can be defined procedurally: They are economic organizations or systems that are intentionally established in a specific place and include a group of individuals, machines, equipment and materials, based on an organized method of work in order to achieve a specific production of goods and services and achieve the goal of marketing and selling. The industrial establishment contains a group of various complementary departments of administration and technical, service, marketing and media departments that are managed through bureaucratic relations in accordance with regulations and instructions.

III. SOCIAL RESPONSIBILITY AND PUBLIC RELATIONS

First: Social responsibility

Social responsibility emerged as a result of the interrelationship between the institution and the surrounding environment, and its content represented an attempt to confront changes that occurred in human society in general and that result in social problems caused by the inability of contemporary man to adapt to the consequences of these problems. The beginning of the fifties witnessed a remarkable shift in the expectations and requirements of the society regarding the establishments, as the society was no longer satisfied with its traditional limited economic role. Also, the impact of those decisions on the overall interests, as society expects the establishments to fulfill two new demands:

Its direct responsibility for the damage it may cause to the environment as a result of its activities, whether those damages are foreseeable or unforeseen. Mental images of institutions, and each professional group may have its own rules, trends, traditions, heritage, behavior and reactions to any change.

The institution is a social institution that lives in a social environment in the midst of a particular society, affecting it and being affected by it. The factory in a small city or village creates a lot of social changes. The need for housing, schools, and health services emerges, and each family requires a space for shopping, the origin of markets, and new relationships emerge and a new society interacts in which customs, traditions and cultural civilizations interact. and his habits, and therefore the institution must be subject to it and be affected by it, and an institution that disavows its society and does not take into account the changes that happen in it and its situation does not adapt to

its requirements and is not able to adapt in its surroundings will inevitably decline and will be provided by those institutions that interact with its society and touch its needs. (Naji, 2011)

Any executive institution that is considered part of the social environment surrounding it, it derives from that environment the elements of life, survival and continuity. Therefore, it bears the responsibility to contribute to the welfare of that society. Public relations are considered a social phenomenon in various social institutions, and have even become an imperative of the social imperatives in our contemporary society, especially after society became intertwined and conflicting interests, in many cases, and the relationships established by human and public relations. The general objective of social responsibility and service is to achieve the social well-being of the community and its members and to bring about adaptation between the individual and his social environment and behavior in order to adapt it to his social environment. These institutions are able to meet the needs of members of society and overcome their problems. (Al-Taher, 2007)

Second: Public relations

The modern and great technological development in the science of communications has placed the world as a small village through telecommunications, satellites, the computer, the Internet, and the world's entry into the era of globalization and privatization, where it reduced the restrictions imposed on the local, regional and global markets, as well as it seeks that the world is complete in one scientific language so that information can be exchanged in all parts of the world. This is done effortlessly by providing society with all the information in a very large way about goods and services in terms of quality and prices, and educating it to have the ability to compare everything that is presented to it for the purpose of choosing the best.

1- The emergence of democratic systems, where the spread of education and culture among the different groups led to an increase in the awareness of societies and the emergence of the need for correct information, its interpretation and clarification, especially related to the decisions and policies followed by private institutions and at the state level.

2- The emergence of large-scale production and the complexity of functional relations. The emergence of the industrial revolution in the early nineteenth century led to a tremendous development in production tools and methods, and problems appeared in the public relations between the employer, the institution or the institution, and the workers, and these problems began to exacerbate and then the problems became From time to time, the movement of

the flow of goods and services has been paralyzed and the attendant impact on the reality of society, in part or in whole, and thus the need for the intervention of an element or a link between the two sides arose, management and employees, to reduce the negative effects of the two parties and thus reach a process of awareness of the two parties rejecting all expectations and the claiming party. Some legitimate rights, a group of experienced individuals has succeeded in managing conversation, persuasion, and convergence of views between the two parties. And take the role of public relations show clearly and evidently through a group of business which was carried out by the pioneers of the public relations movement to solve many of the crises that occurred, especially in the US states, in coal mines, railways, tobacco factories, cinema and others.

3- The development of the means and methods of communicating with society. The development of the means of communication that came a long time ago and developed tremendously, starting from newspapers, radio, telephone, television, satellite, internet, computer and others, which millions of people deal with, gave those working in relations the freedom to choose the fastest, most effective and effective one to convey what they want. To the target community as well as local, regional and global public opinion, As well as the speed at which the Public Relations Department obtains results through information , feedback or echo, positively or negatively for the purpose of development or treatment through what is presented to senior management, which is issued in the form of decisions, policies or programs of various interest to society. (Jiyad, 2017)

The Evolution of Public relations

Public relations is a social phenomenon that has been linked to societies since time immemorial. These societies emerged as a result of the beginning of the process of human understanding using signs, then language, and then writing. Thus, societies developed from the stage of hunting to pastoralism, then agriculture, then industry, and consequently stability indicates a clan or tribe form. However, human understanding is the essence of public relations, that is, wherever there is a human gathering, there must be relations between the members of this society.. The roots of modern public relations go back to 1802, when it is mentioned that the third US president, Thomas Jefferson, was the first to use the concept of public relations in his message to the US Congress. The factory report that includes confirmation of the keenness of the factory head to take into account the interests of the community and to avoid what conflicts with these interests. Some writers suggest the use of the term public relations in its modern sense until the aftermath of the First

World War in 1914, as many of the masses of countries that were subjected to the scourge of war did not have sufficient awareness of the conditions of this war, and therefore work must be done to help him adapt and attract his interest to participate in the full war effort. Persuasion, grooming and counseling through the media. (Mohammed & Ezzat, 2018)

Pioneers of Public Relations

A: Evie Lee

Evie Lee, the father of public relations, is an American journalist who began his journalistic career in 1903. The mechanism is credited with inducing commercial and industrial businesses. He worked as a consultant in the coal industry and the Pennsylvania Railroad, and continued to provide advice and advice to many institutions such as the American Tobacco Factory and the film industry, and persuaded them to establish voluntary principles for moral control and persuasion on the administrations should adopt a declaration of principles that informs the media and the press of the facts, as well as that the institutions be characterized by the human nature of their relationship with society and to be more sensitive to the real needs of society. He is also one of the first who called for the futility of promotion unless accompanied it's good deeds. He is the first to use advertising as a means of public relations, and Evie Lee was famous with the this statement, "I am trying to translate dollars, cents, stocks and profits into human language".

B: Edward Bernays

He is the most prominent figure after Evie Lee, where he contributed to pushing public relations forward and followed the path of his predecessor, and he succeeded in his work as a public relations consultant in attracting the interest of institutions in the public relations function, Especially after the expansion and growth of the size of the American economy during the twenties, and in 1923, he published a book *The Crystallization of Public Opinion* and put in it broad principles governing the profession of providing consultancy in the field of public relations and showed in it the importance of the impact of communication in the headquarters of public opinion and taught public relations education Public Relations at New York University, and also developed the concept of the public relations function in writing the new in 1955 entitled *The Engineering of Consent or Acceptance*, in which he referred to the importance of the social role in building this function to reconcile the benefits and interests of society. It also gave social responsibility to this profession, as well as the process of gaining support and community support through reporting or news, education, education, persuasion and urging. Developing this

profession through his writings or lectures, which he delivered on the consulting work that he carried out, to ensure his recognition as a founder of modern public relations. (Ajwa and Atran, 2008)

IV. SOCIAL RESPONSIBILITY AND INDUSTRIAL INSTITUTIONS

First: The social responsibility role of public relations

Organizations of all kinds need relationship and support between it and its internal and external society, as well as promoting mutual understanding and sincere and common with that society, organizations at the present time have become of their responsibility towards their society of workers and customers alike, to increase its prosperity and the application of material and psychological satisfaction for it through work, and all of this brings benefit to the institution and supports the achievement of its objectives. The social responsibility of the institution is defined as many of the practical ideas that characterize the institution, regarding reaching its goals in a manner that meets its interests and the interests of its masses, that is, the so-called mutual interest with society. Therefore, the sane senior management does not negate the role of the public relations department and does not deal with this department merely because it is an advisory department, but rather makes it a ring. that link between it and all individuals who deal with the institution; In order to win them in any case. Accordingly, the work of public relations supports the institution, by directing it towards knowing and fulfilling its social obligations, while informing the society about this in order to form a positive opinion about the institution and support it in achieving its goals. The concept of corporate social responsibility is a comprehensive social concept, and this concept does not express an administrative function that serves the interests of the corporation alone, but rather expresses an organized cooperative activity between the corporation and society that serves the interests of both parties, and makes them partners in this interest. The social responsibility of the institution is of this nature above every activity and does not mix with it. It touches every activity and does not interfere with it. It is a social human framework that serves the reality of the institution and its society. for this reason some have defined public relations. It is the planned effort to influence public opinion, through socially responsible and acceptable performance at the same time and based on mutual communication that achieves the satisfaction of both parties. The social responsibility considered as one of the most prominent forms of support for the institution's relationship with society, which is transgression one of the most important approaches to good public relations with

society, and that business organizations must leave an impression on their society that they are trustworthy. Which can help the institution to achieve the maximum benefit from its work environment, as the lack of trust, in whole or in part, between the business institution and its community. (Al-Asraj, 2014)

Social responsibility in the general sense and in the field of public relations in particular means that the institution adds to its role in producing and presenting products and achieving profit. She bears social responsibilities towards the society in which she lives and towards the employees of the institution. Social responsibility is not the most important form of support for the institution's relationship with society, and it is not considered the most important entrance to the public and good features of society. The business organizations must be an impression of their society as trustworthy, which could help the institution to achieve the elderly environmental. Finally, the success of the establishment of the company and its role in social responsibility depends mainly on its commitment to three criteria:

- 1- Respect for the factory's internal environment (the workers in it), and the external environments of the members of society.
- 2- Supporting the community.
- 3- What serves the environment and improves its conditions in society and addressing environmental problems.

This is in accordance with what was stated in the United Nations Global Convention with regard to the social responsibility of companies. (Al-Qadi, 2016)

Second: The role of public relations in industrial institutions

Public relations take many characteristics with regard to the field of work of the concerned authority, and we will start from the industrial fields. From the side of public relations, it will help raise the level of the national industry, and for this it must carry out a number of activities, such as supporting the national product and marketing national products, as well as their use by the owners of defending consumers to give them a specific opportunity in this direction, and although it is one of the tasks of public relations to create attractiveness for the national industry, including attracting foreign investors, this task is difficult and is still facing difficulties so far. On the other hand, public relations are used in industrial fields during operations and activities that are related to the interests of a large circle of the public, and this is linked to the wide use of natural resources, which requires

addressing many environmental conditions emerging in many regions of the countries concerned. In order to avoid conflict. The concerned authorities should take into consideration the interests of shareholders, residents of the surrounding areas, suppliers, buyers, local authorities, employees of the concerned authorities, their families and other interests. Such conditions require continuous communications, and their burden has been greatly eased today by modern technology for modern means of communication, and the role of public relations in industrial companies contains an activity indoors to evaluate a behavior of the factory, and discovering the necessary actions necessary to improve the reputation of the factory, It also includes external activities to inform the target audiences about the companies' activities and the goals they have reached. In addition, it remains necessary for the industrial establishments to take into account the influence of public opinion on the process of legalizing production. The role of public relations shows that the institution is always based on developing these contacts and formulating opinions about industrial services if the public relations department in the industrial organizations is not of a high scientific degree of experience and efficiency, as its relations with the public may be damaged, and it may happen that the institution is exposed to bad events. It is a difficult and challenging situation that requires ability and tact-and rule-in treating it, So as not to show any counter-opinion or hatred of the facility and its products, and especially in June competition, in which competitors spread rumors against other facilities, and here the importance of public relations appears in addressing these difficulties. (Ibid)

Public relations that are represented by that media activity that seeks to raise the morale of workers and study their issues and their problems and their concerns and their participation in the dream of their material, moral, psychological and social problems.

The public relations in the institution aims to develop the employees and direct them to work in a team spirit in a way that entrusts the individuals, the management and the society in the interest for the public benefit. Therefore, the public relations may be interested in the management of the institution and in delivering media messages about its affiliation and its affiliate management to the employees and the improvement of the organization's future production. Their loyalty to the administration is the responsibility of the administration to develop the organization's human resources through the development of the spirit, loyalty and belonging among the employees, and to seek to train and develop them through holding seminars, lectures and annual entertainment parties, distributing appreciation awards, and introducing workers

to the quality of goods or services that the factory performs.

Presenting its products and how workers can participate in promoting this commodity and services in cooperation with the departments of advertising, marketing, sales and production, especially the Public Relations Unit, which strives to create a social climate that links the institution to its society through communications and media messages directed to the society of its manufacturers. The administration of public relations in the institution enables us to supervise advertising campaigns, media and commercial advertisements, according to what is appropriate for the institution and the nature of its goods and services that it provides to consumers. (Hassan, 1990)

V. THE METHODOLOGY OF THE STUDY AND CASE RESULTS

Pre-study

This topic explains the methodology used in the study, and matters related to it from the study community, methods for collecting data and information, Its sources, the tools used and the extent of their validity and reliability lead to the statistical treatment in analyzing the study questions and results.

The Methodology of the study

The researcher relied on personal interviews and used the descriptive analytical approach in his study, which depends on the study of social phenomena as they are on the ground, and is concerned with them as an accurate description of qualitative and quantitative terms through data collection and analysis to reach the results of the study.

Sources of data and information collection

In the process of collecting data and information, the researcher relied on meeting with factory managers, department heads and workers in order to clarify the picture and build a questionnaire to present it to the specialized arbitrators in order to analyze and treat its evidence. In writing his study, the researcher relied on the sources of books, magazines, studies, and research, Reports, the Internet.

Study community

The study community consisted of workers in Abi Ghraib Dairy Factory, one of the factories in the city of Baghdad. The questionnaire was distributed to an intentional sample that consisted of its employees, starting with the factory manager, department heads, engineers and ending with workers such as technicians and service people. The

intentional sample reached (100) individuals of the total number of employees (970) individuals.

Fields of the study

Spatial domain: The choice settled on the General Company for Dairy Products in Abu Ghraib, west of the capital, Baghdad, one of the companies of the Ministry of Industry and Minerals, as a field of study, due to the presence of the Public Relations Unit in the factory and its proximity to the researcher.

Time domain: The study has been launched in 2021-2022.

Brief information about the general company of Dairy Products Abu Ghraib (Al Rafidain) The General Company for Dairy Products (Abu Ghraib), is a self-financed, economic production unit fully owned by the state, enjoying legal personality, and financial and administrative independence, operating according to economic foundations, affiliated with the Ministry of Industry and Minerals, and its main center is in the Baghdad Governorate. The company was founded in 1958, started production in 1960. It has developed its production and increased its capacity. It has several factories in Abu Ghraib, which is one of the most important and largest factories in terms of area and production.

The General Company for Dairy Products Abu Ghraib consists of Al-Rafidain Factory, which is the parent factory of the company, the Dijlah Factory and the Al-Furat Factory. It also includes public administration and departments Factories The other, in addition to Quality Control Department, Mosul Dairy Factory, and Al-Diwaniyah Dairy Factory in addition to the milk collection centers affiliated with the company and spread throughout the country in Fallujah, Yusufiya, Samarra, Babel, Essaouira, and Al-Taji. Cheese, cream, butter, and ice cream, with the reputable Al-Rafidain and Abu Ghraib the good brand. There are two residential complexes near the company, the first is called "Bedour, which numbers of houses," and the second is "Abu Ghraib Residential Complex, which consists of two hundred and fifty apartments." As for the workers in the factory, their number is approximately 970 workers. (Zeidan, 2016)

Mechanism of the study

A:The interview: The researcher conducted interviews with the director of the factory and heads of departments and asked them questions related to the subject and to get quick and complete answers. Also for the process of collecting data and information for the study from the workers.

B:Questionnaire form of the study mechanism: The researcher relied mainly on the questionnaire form to collect information by answering the questions or

paragraphs that the researcher puts, and it was reached through the following reconnaissance question:

What is the extent of adopting the reality of social responsibility in the Abu Ghraib dairy factory towards society, workers, the environment, the consumer. After we and the public relations in the factory clarified the concept of social responsibility for workers, the wise goals were reached as a tool to collect data from the questionnaire. It was accepted by the specialized experts and consisted of four main elements regarding social responsibility towards, society, workers, environment, consumer. Each element included a number of Paragraphs related to the topic.

1. The validate tool

In order to obtain the validity of the tool, it was presented to a group of professors in Sociology and media. Some paragraphs were reformulated, some modifications were made, and others were removed, and the tool became in the questionnaire form in its final form.

2. Tool stability test

After designing the questionnaire, for the purpose of formulating it in a manner commensurate with the nature of our study, the researcher tested it, which requires the researcher to conduct two interviews with one group, provided that the interviews take place within a time period of ten days or more. Where the researcher interviewed ten respondents, and in each interview the researcher asked them to fill out a form The questionnaire by marking the answers to see that the ideas of the researchers match, using test.

VI. THE RESULTS OF THE CASE STUDY

First: The results of the private interviews

The researcher conducted an interview with the manager of the Abu Ghraib factory, as well as with a number of heads of departments, to ask a number of questions about the subject of the study:

Q1 / Are there specialists in social responsibility in your factory and the rest of the factories?

A / Through the answers of the director and heads of departments, it was found that there are no specialists in the factory or in its affiliated factories in the governorates. Rather, these tasks are limited to the responsibility of the Public Relations Department and the Director.

Q2 / What are the social initiatives that your industrial establishment undertakes towards society on an ongoing basis?

A/ It was evident from the response of the director and heads of departments that the foundation sometimes provides charitable aid by distributing its products to people, but not on a regular and continuous basis, but according to situations and occasions.

Q3: Does the Public Relations Department have its own budget for implementing social responsibility?

A/ Through the answer, it was found that the factory and its financial organizations do not allocate money to it, but rather depend on the conviction of the manager and higher officials in issuing orders to provide its services and social responsibility.

Second: Analysis of the data of the primary study sample:

The primary data has a role in determining the crystallization of the image that expresses the reality of the studied sample units in terms of the dimensions they refer to and which they include, and linking these variables to some analytical aspects so that through this it is possible to reveal the faults in some causes if the analysis requires it, and we will present the primary data through these tables:

1. Distribution of the study sample according to the gender variable of the researchers

Table (1) explains the gender of the respondents

gender of the subject	the number	percentage
Male	81	81%
feminine	19	19%
Total	100	100%

table (1) shows that (81) respondents were males out of a total of (100) individuals, and the number of females was (19) by (19%) of the sample members. It can be said that the number of female workers is less than males because of the location of the factory in a rural area in which it is difficult for women to work.

2. Distribution of the study sample according to the variable type of work practiced by the subjects

Table (2) explains the type of work of the researchers

No.	Type of employment	The number	Percentage
1	Director general	1	1%
2	department heads	8	8%
3	engineers	11	11%
4	employees	30	30%
5	Workers (services, technicians)	50	50%
	Total	100	100%

workers, and the sample was drawn according to what the researcher and some experts saw in selecting the sample with their experience, knowledge and responsibility in expressing their opinions on the subject of the study.

3. Distribution of the study sample according to the monthly salaries that the researchers receive

Table (3) Indicates the amount of salaries the researchers receive monthly

Salary	Frequency	Percentage
400-599	30	30%
600-799	21	21%
800-999	10	10%
1,000-1,099	9	9%
1,100-1,199	5	6%
1,200-1,299	8	8%
1,300-1,399	7	7%
1,400- or more	10	10%
Total	100	100%

It was found that the lowest income earned by a member of the study sample is 400 thousand Iraqi dinars, and there who gets high income? it is one million and four hundred thousands and more the high level of salaries is due to the fact that the sample consists of holders of certificates and

The results of the study indicated that the sample consisted of one general manager of the factory, while the number of department heads was (8) individuals with a percentage of (8%), while the number of engineers was (11) individuals with a percentage of (11%). The rest of the sample size is understood by the employees and

specialization, in addition to calculating the salaries of the sample members in addition to the work allocations.

4. Distribution of the study sample according to the age of the respondents

Table (4) shows the distribution of the sample of the study due to age

Age	Frequency	Percentage
26-32	37	37%
32-38	25	25%
38-44	15th	15th%
44-50	8	8%
50-56	10	10%
56-and-over	5	5%
Total	100	100%

The results of the study indicated that the majority of the study sample are from the youth group, as the arithmetic mean of their ages was (33.7) years, while the standard deviation of their ages was (11.3) years, and the ratio confirms In Table No. (4) this fact, as we find that (62%) of the majority of the study sample are between the ages of (26-38) years, and the reason for this is the tendency to government work to guarantee the continuity in the work.

Third: The results of the answers to the practical study questions (field):

In this topic, we will review the results of the study's objectives and questions, in the application of social responsibility in the Abu Ghraib factory in the city of Baghdad towards workers, society, environment and consumer. It also recognized the ordered sequence of the study elements.

A- What are the locations of social responsibility in factories towards their employees?

A-What happened? Social responsibility in factory direction staff in it?

Table (5) shows the social responsibility of public relations towards the workers in the factory

No.	Points	Weight percentile	Ordinal sequence
1-	The administration is interested in noticing the wages and salaries of employees and their fairness	85%	1
2-	It seeks to provide good physical and health conditions in the workplace	80%	2
3-	It seeks to provide incentives and rewards for the hardworking workers	58%	3
4-	Attempting to solve internal employee problems	60%	4
5-	Attempting to solve the problems of external workers	48%	5
6-	Provides training courses and employee skills development	30%	6
	Average weight percentile of points	60.1%	six paragraphs

By looking at the above table, it was found by the respondents' answers that the administration cares about workers' salaries and their fairness, as this paragraph got the highest rank among the paragraphs with a percentage weight (85%) because the factory is governmental and that salaries are subject to the laws and instructions of the Ministry of Industry and Minerals. The company has training courses and employee skills development) at least

(30) percentile weight among the paragraphs, and this indicates the lack of interest in human resources and public relations with workers in terms of increasing experience and keeping pace with the continuous development of the product.

B- Answering the question: What are the locations of social responsibility in factories towards the country's environment?

Table (6) shows the social responsibility of the public relations environment trend Country

No.	Points	Weight percentile	Ordinal sequence
1-	The factory uses techniques to avoid environmental pollution	60%	1
2-	Using the technical method for the disposal of factory waste	58%	3
3-	The factory follows an appropriate approach in designing a product that reduces waste	30%	2
4-	The factory uses the waste recycling method	0%	4
	Average weight percentile of points	37%	of four paragraphs

Through the respondents' answer to the first paragraph of the table above, it obtained a percentage weight (60%) that the factory uses modern techniques to avoid the environment from pollution in the process of operating the factory and its machines and generating the necessary energy for it in the event of continuous national power outages, and with this it can be said that The dairy production factory is one of the clean factories with low pollution, had it not been for the need to operate the

factory's electric generators. While the waste recycling clause obtained a percentage weight of (0%) because the factory produces healthy food (dairy of all kinds and products), it cannot be recycled and benefited from if it is damaged inside and outside the factory when the product expires.

C- What are the locations of social responsibility in factories towards the consumer?

Table (7) Shows the social responsibility of public relations towards the consumer (the customer)

No.	Points	Weight percentile	Ordinal sequence
1-	The company is keen to provide high quality products to the consumer	81%	1
2-	Public relations are keen on credibility in promoting the factory's products	80%	2
3-	Public Relations is keen on developing the product on demand	75%	3
4-	Public relations take into account the purchasing power of the customer	30%	4
	Average weight percentile of points	66.5%	of four paragraphs

It was found from the above table that the paragraph (the institution is keen to provide high-quality products to the consumer) obtained the highest percentage weight of (81%), which indicates the factory's keenness to provide the best product for it to try to compete with the private factories and laboratories as well as with the imported product in order to sell its product closest While the paragraph, public relations taking into account the

purchasing power of the customer, got the least percentage weight (30%), which indicates that, factory management with its public relations, is little concerned with the purchasing power of the consumer with low income, affiliated with the government ministry despite the factory The industry can support the product.

D- What happened? social responsibility in factory direction society?

Table (8) Shows the social responsibility of public relations in the direction of society.

No.	Points	Weight percentile	Ordinal sequence
1-	The Corporation provides assistance and support from its manufactured products.	35%	1
2-	The Corporation seeks to expand its work and production in order to employ a number of the unemployed.	30%	2
3-	Public relations contribute to supporting sports and recreational activities.	12%	3
4-	The Foundation contributes to supporting the infrastructure of the community through paving or street lighting ... and others.	10%	4
	Average weight percentile of points	21.75%	of four paragraphs

The table shows that the paragraph, the institution provides assistance and support from its manufactured products, has a weak percentage weight (35%), which indicates that the company does not support its products by reducing the prices of its products compared to the prices of the domestic or imported product, and does not take into account the limited income and the poor. The Corporation contributes to supporting the infrastructure of the community through paving or street lighting ... and others,

at a percentage weight of 10%, which indicates that the company does not support society with projects that benefit from it by allocating a small part of the profits to it. From a review of the four tables, it can be said that social responsibility, public relations and management care more about workers than all other elements, because they are producers, suppliers, and achieving profits for the factory.

C- Results of the ordered sequence statement for the study elements:

Table (9) Below shows the percentage of weights that each of the axes of the study obtained

No.	Study items	Weight	Ordinal sequence
1	Social responsibility of public relations towards the consumer (customer)	66.5%	1
2	Social responsibility of public relations towards factory workers	60.1%	2
3	The social responsibility of public relations, the direction of the society's environment	37%	3
4	Social responsibility for public relations direction of society	21.75%	4
	Mean weight percentile	46.33	All study items

Through the final result of all the weights of the paragraphs, it was found that the factory exercises the tasks of social responsibility towards (workers, consumers, environment, society) with a percentage weight of (46.33).

VII. RECOMMENDATIONS

1. Meeting by the specialist with businessmen and managers of governmental and private industrial establishments to clarify the concept of public relations and Social responsibility.
2. The Ministry of Industry should activate the supervisory role to follow up on factories and laboratories that are not committed to carrying out the duties of social responsibility and its work.
3. The concerned authorities and those responsible for industry and manufacturing in Iraq should pay attention to the health of workers and monitor pollution rates in the internal and external environment.
4. The necessity of spreading the culture of social responsibility within the social institutions by the administration or through public relations.
5. Providing concessions and incentives by the state to industrial establishments that are committed to carrying out their social responsibility tasks.
6. Monitoring the local product and its prices periodically by the relevant committees and holding the violator accountable.

7- The interest of officials, specialists, and directors of social institutions in the Public Relations Unit and its responsibility.

RESEARCHER'S SUGGESTIONS

1. The study of industrial institutions and their social responsibilities on a larger scale by research centers because of their importance in improving the country's economy industrially.
2. Studying social responsibility and public relations in other institutions such as educational, military and health-services, and other governmental and private institutions.
3. Open a unit-Public relations in all state institutions, large and small and eligibility for determining social responsibility and its internal and external work towards society and the environment.
4. The enactment of laws by the Ministry of Industry obligating government and private industrial establishments to allocate a unit or department for public relations and social responsibility towards workers and society.

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The Study of Tone in Kinguu Infinitive Verbs

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Abstract— This paper studied tone on Kinguu infinitive verbs; the study was guided by three objectives which were to describe tone in simple infinitive verbs, to describe tone in complex infinitive verbs and to establish tonological rules which govern tone assignment in Kinguu infinitives. The infinitives were studied in isolation and the study used the Autosegmental theory which was introduced by GoldSmith 1976. The method used in data collection was person interview of which the researcher guided the informants on the prepared corpus of Kiswahili infinitives to be pronounced in Kinguu by the Kinguu speakers, and then the pronunciations were recorded for marking tone. The main behavior observed in Kinguu infinitive tones is that there is High tone spread, shifting and penultimate back hopping.

Keywords— Tone, Infinitives, Kinguu, Melodic high, Lexical tone, Grammatical tone.

I. INTRODUCTION

Ethnic community languages are still facing a very strong challenge of not being documented enough, regardless of their unique features, majority of them are not well known. Bantu languages have variations in term of tone rules, but the common process is the expansion of the domain of High to the right or left (Odden, 1995). Most Bantu languages are tonal languages and have complex tone behaviors but the most fundamental phenomenon in Bantu tone is the mobility of the High tone (Nurse et al, 2003). Furthermore, a number of Bantu verbal tones are characterized by the attraction of the right most High tone to the penultimate stress syllable, (MacSavevy, 2009). Tone has been studied in many languages; however, tone in Kinguu is still a phenomenon that is not clear despite it being a very important aspect in language description. This paper therefore, deals with tone in both simple and complex infinitive verbs in Kinguu.

II. BACK GROUND OF THE LANGUAGE

Kinguu is one of Bantu languages spoken in North Eastern Tanzania in Tanga region at Kilindi district and in some parts of Morogoro region at Turiani and Mvomero districts. The language is spoken by about 300708 people in Tanzania, where 214586 speakers are found in Tanga who constitute 94.6% of the total population and 95622 speakers are found in Morogoro who constitute 5.4% of the total population (LoT, 2009). The origin of Wanguu may be traced back from the larger scale movement which involved split of the Bantu family into dialectical continuum and was out of that movement Wanguu spread in the entire area of Kilindi and some parts of Morogoro (Petzell, 2012). They are surrounded by other ethnic communities like Wazigula in the East, Wakaguu and Wasagala in the South-West, Wadoe and Wakwere in the South-East, Wakami and Waluguru in the South and the Maasai and Okiek in the North (Petzell, 2012).

Guthrie (1967) classified Kinguu as (G34) language. In this classification the alphabet “G” means the zone where the language belongs and “34” means the individual number of the language in that zone. The classification was very

important because equipped the researcher with extra knowledge on complicated features of Kinguu tone as the researcher could trace the general features of the languages classified under the same zone.

Data in this study was collected from six different people by using interviews of which the researcher guided the informants on the prepared corpus of Kiswahili infinitives to be pronounced in Kinguu by the Kinguu speakers, and then the pronunciations were recorded for marking tone. Also the researcher used anecdote narrations in data collection of which the informants were given chances to give stories in Kinguu, and then the researcher searched for relevant additional information from those stories.

III. THEORETICAL FRAME WORK

This study was guided by the Autosegmental theory as developed by John Goldsmith (1976). The theory is guided by three pillars; the first pillar requires phonological representation of segments be carried out in **multilinear** fashion (in different tiers), the second pillar requires phonological representations be unified by using what was proposed by Goldsmith as “**association lines**” and the third pillar requires a successful unification be guided by a condition “**A Well-formedness condition (WFC)**” (Massamba, 2010:225). The Well-formedness condition states as follows.

- i) Each vowel must be associated with (at least) one tone;
- ii) Each tone must be associated with (at least) one vowel;
- iii) Association lines do not cross.

This theory was useful in this study as it assisted in developing concepts and rules about why tone in Kinguu have a certain shape and how does it change from one shape to another.

IV. BASIC INFORMATION ON KINGUU TONE

The basic information that are to be discussed here are only those which have association with the limit of our study; therefore not all features of tone in Kinguu are described in this paper.

4.1 Grammatical Tone in Kinguu

Many Bantu languages use grammatical tones to mark different aspects. The same situation is also found in Kinguu in some cases. Consider data (1 and 2) below.

1. a) *h í t a* “I went”
b) *h i t a* “go”
2. a) *k u m w í t á n g a* “you called him/her?”

- b) *k u m w i t á n g a* “to call him/her”

In data (1) example (a) the syllable /hí/ has High tone and /ta/ has Low tone, this word means “I went” but when the syllable /hi/ is Low toned and /ta/ is also Low toned like in (b), the word changed its tense aspect from past to present tense and it meant “you go”. In data (1b) the tense marker and the subject marker have been collapsed into one syllable.

In data (2) example (a) the syllable /ku/ has Low tone, /mwí/ has High tone, /tá/ has High tone, and /nga/ has Low tone this word means “you called him/her?” but in the same word (b) when the syllable /ku/ is Low toned, /mwi/ is also Low toned, /tá/ is High toned and /nga/ is Low toned the word changed its tense aspect from past to present tense and it meant “to call him/her”. Therefore, this shows that in Kinguu change of tone lead to change of some grammatical aspects; thus, this prove that Kinguu has grammatical tone.

4.2 Lexical Tone in Kinguu

Lexical tone differentiates the meaning of words which have the same morphology (different words which are spelled the same). The question to be asked here is whether there is lexical tone in Kinguu or not. Let us consider the set of examples in data (3 and 4) below.

- 3 a) *khonde* “farm” (LL)
- b) *khónde* “marijuana” (HL)
- 4 a) *chi za* “dark” (LL)
- b) *chí za* “we have came” (HL)

As seen in data (3) above, in example (a) the first syllable of the stem /kho/ is Low toned and the vowel of the final syllable of the stem /nde/ is Low toned, this word means “farm”. In (b) the same word when the first syllable of the stem /khó/ is High toned and the final syllable of the stem /nde/ is Low toned the word changed its meaning and meant “marijuana”.

In data (4) example (a) the first syllable of the stem /chi/ is Low toned and the final syllable of the stem /za/ is also Low toned, this word means “dark” but in (b) the same word, when the first syllable of the stem /chí/ is High toned and the final syllable of the stem /za/ is Low toned, the word changed its meaning and meant “we came”.

As seen in data (1,2 and 3,4) words of the same morphological structure (spelled the same), their meanings are differentiated by tone variations. Therefore, this gives us a proof that Kinguu has lexical tone.

V. ANALYSIS OF TONE IN KINGUU SIMPLE INFINITIVE VERBS

Simple infinitives are words formed by the infinitive prefix attached to a verb stem. The infinitives may be formed by one syllable stem or more than one syllable stems. The analysis of tone below begins with infinitive with one syllable stem.

5.1 Infinitives Stems with One Syllable.

In order to have a good understanding of the discussion of the infinitive stems with one syllable, first, let us consider the example in data (5) below.

5) *kú ja* “to eat”

In data (5) morphologically the word is made up of infinitive prefix attached to one syllable verb stem. In general, words in this category have two syllables; the infinitive syllable of which in Kinguu is the prefix /ku/ and the stem syllable. In this category, the first syllable of the stem has three functions; first, it stands as the first syllable of the stem, second, as the penultimate syllable of the word and third as the final syllable of the stem. In infinitives with one syllable stems, there is no any verbal extension.

A word in this category generally has High tone on the first syllable of the stem but since in this category, it is also the penultimate and the final syllable of the stem. This High is therefore hopped back one syllable and dock to the infinitive prefix. This process is to avoid High tone surfaces at the final position of the stem because Kinguu “Basic Tone Melody” does not allow such tone behavior.

5.2 Infinitive Stems with Two Syllables

Let us expand the discussion by considering infinitive with two syllable stems. Consider the following data below.

6 a) *ku v í n a* “to dance”

b) *ku v ú z a* “to tack back”

The words under this category, morphologically are made up of infinitive prefix /ku/ which is attached at the initial position of a two syllable stems.

In data (6) the infinitive prefix has Low tone, the first syllables of the stems have High tone, and the final syllables of the stems have Low tone.

The infinitive stems with two syllables display a prominent High tone on the first syllable of the stems which also function as the penultimate syllable. In this category of words, since no any other syllable on the right side of the word rather than the final syllable which in Kinguu is characterized by Low tone, this lead to neither copying nor spreading of the High tone.

5.3 Infinitive Stems with Three Syllables

After observing tone behaviors in infinitive stems with two syllables, below is a presentation of infinitive stems with three syllables. Consider data (7) below.

7 a) *kuvú ní la* “to dance for”

b) *kuvú z í la* “to take back for”

Morphologically, the words under this category are made up of infinitive prefixes attached to the initial position of three syllable verb stems.

In data (7) the infinitive prefix /ku/ has Low tone, the first syllables of the stems have High tone, the penultimate syllables have High tone and the final syllables have Low tone. The infinitives with three syllable stems display a spreading behavior where High tone of the first syllable of the stem spreads to one more syllable on the right side of the word.

5.4 Infinitive Stems with Four Syllables

The previous analysis was based on Kinguu infinitive stems with three syllables. The following is a data of infinitive stems with four syllables. Consider data (8) below.

8 a) *kuvíní lá na* “to play for each other”

b) *kuhóngé z á na* “to congratulate each other”

In (8) above, the infinitive prefix /ku/ has Low tone, the first syllable of the stems is High toned, the second syllable of the stems is High toned, the penultimate syllable is also High toned and the final syllable of the stems is Low toned.

5.5 Infinitive Stems with Five Syllables

After having seen tone behaviors of infinitive stems with four syllables, below is a presentation of infinitive stems with five syllables. Consider data (9) below.

9 a) *kuvú ndú mu lá na* “to pull each other forcedly”

b) *kuzú ngú lú s í la* “to fence for”

In (9) the infinitive prefix /ku/ has Low tone, the first syllable of the stems has High tone, the second syllable of the stems has High tone, the third syllable of the stems has Low tone, the penultimate syllable has High tone and the final syllable of the stems has Low tone.

The infinitive stems with five syllables display tone copying and spreading behaviors, where the first syllable of the stem is copied to the penultimate, again the first syllable of the stem from the initial position of the stem spread to one more syllable on the right side of the word and before it reaches the penultimate syllable is blocked by one Low tone.

5.6 Infinitive Stems with Six Syllables

The preceded analysis was based on Kinguu infinitive stems with five syllables. The following is data of infinitive stems with six syllables. Consider data (10) below.

10 a) *kulómbélé ze lána* “to request for each other”

b) *kusúkú mí zi lána* “to push for each other”

In (10) above, the infinitive prefix /ku/ has Low tone, the first syllable of the stems has High tone, the second syllable of the stems has High tone, the third syllable of the stems has High tone, the fourth syllable of the stems has Low tone, the penultimate syllable has High tone and the final syllable of the stems has Low tone.

The infinitive stems with six syllables display tone copying and spreading behaviors, where the High tone of the first syllable of the stem is copied to the penultimate syllable, again the High of the first syllable of the stem from the initial position of the stem spread to two more syllables on the right side of the word and before it reaches the penultimate syllable is blocked by one Low tone.

5.7 Infinitive Stems with Seven Syllables

After observing tone behavior in infinitives with six syllable stems, below is the presentation of data in infinitive stems with seven syllables. Consider data (11) below.

11 a) *kulómbélézé se lána* “to request for each other with intensity”

b) *kusúkú mí zísílána* “to push for each other with intensity”

In (11) the infinitive prefix /ku/ has Low tone, the first syllable of the stems is High toned, the second syllable of the stems is High toned, the third syllable of the stems is High toned, the fourth syllable of the stems is High toned, the fifth syllable of the stems is Low, the penultimate syllable is High toned and the final syllable of the stems is Low.

The infinitives with seven syllable stems also display tone copying and spreading behaviors, where the first syllable of the stem is copied to the penultimate, then the first syllable of the stem from the initial position of the stem spread to three more syllables on the right side of the word and before it reaches the penultimate syllable it is blocked by one Low tone.

VI. ANALYSIS OF TONE IN KINGUU COMPLEX INFINITIVE VERBS

After having seen the simple infinitive verbs in Kinguu, let us see tone in Kinguu complex infinitive verbs. Under this category, only those infinitives which have more than four syllables are the one to be discussed. This is because complex infinitives which have four or fewer syllables have no any different tonological effects with the simple infinitives. Therefore, discussing them is reduplicating issues since simple infinitives were already discussed

(object prefix has no tonological effects to infinitive stems with four or fewer syllables)

Complex infinitive verbs include the infinitives which have object marker (OM). Morphologically, in Kinguu this kind of verbs are formed by infinitive prefixes attached to stems with object prefixes; the object prefix depends on the persons. Consider table (1) below.

Table (1): Object indicating Persons

	Singular	Plural
1 st Person	<i>kunizungu la</i>	<i>kuchizungu la</i>
2 nd Person	<i>kukuzungu la</i>	<i>kuwazungula</i>
3 rd Person	<i>kumzungu la</i>	<i>kuwazungu la</i>

In table (1) above, three object persons have been described: The first person, second person and third person both singular and plural and at each one a supportive example has been given. The first person singular uses the prefix /ni/, and its plural uses the prefix /chi/, the second person singular uses the prefix /ku/ and plural uses /wa/, the third person singular uses the prefix /m/ and plural uses /wa/.

In this work, the third person singular was the one which used, this is because it is the one which has been used by most of Bantu studies, but also was for simplification purpose because it was difficult to use all persons and could mislead the study.

6.1 Tone Behaviors in Complex Infinitive Verbs

A word under this category has High tone on the object marker which is situated on the left side and then it spreads to the right side of the word but it is blocked by a Low tone before it reaches the penultimate syllable. Another High tone surfaces on the penultimate syllable as a result of shifting of the High of the first syllable of the stem.

NOTE: Complex infinitives with less than five stem syllables in Kinguu have the same tone features with simple infinitives and those with five stem syllables and above have their unique features that is why the discussion on the complex infinitives has been done in complex infinitive with five stem syllables only as it has the same features with complex infinitive with six, seven syllables and above. Refer to the following set of examples in data (12) below.

12 a) *ku m' zúngulusí la* “to fence/round for him/her”

b) *ku m' súkú mí zí la* “to push up for him/her”

In data (12) the infinitive prefix /ku/ has Low tone, the object prefix /m'/ has High tone, the first syllable of the stem has High tone, the second syllable of the stem has High

tone, the third syllable of the stem has Low tone, the penultimate syllable has High tone and the final syllable of the stem has Low tone.

VII. TONAL RULES

After observing the behaviors of tone in simple infinitives, let us see the rules which govern the assignment of tone in Kinguu.

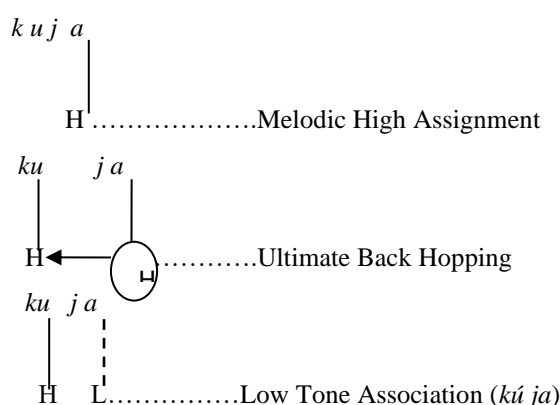
7.1 Tonal Rules in Simple Infinitive Verbs

Simple infinitive verbs do not carry objects and therefore their rules do not show object effects on tone. Let us begin the observation by considering the infinitive stems with one syllable.

7.1.1 Tonal Rules in Infinitive Stems with One Syllable

The rules governing tone assignment in infinitive stems with one syllable are established by using derivations and each rule at each stage is noted on the right side of the page as it can be seen in the following derivations. Consider the derivation in data (13) below.

13 *kú ja* “to eat”

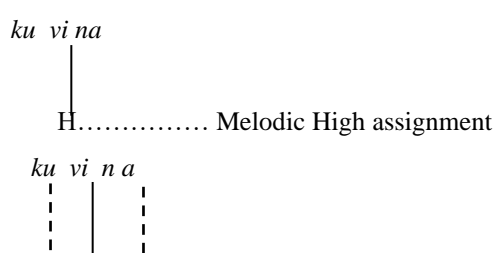


In derivation (13) above, the Melodic High is assigned on the first syllable of the stem which at the same time function as the penultimate but also the final syllable of the stem, then ultimate back hopping rule is applied to avoid the stem ending up with High tone, Finally, Low tone is inserted to the final syllable of the stem.

7.1.2 Tonal Rules in Infinitive Stems with Two Syllables

The rules governing tone assignment in the infinitive stems with two syllables are established by using derivations and each rule at each stage is stated as shown in (14) below.

14 *kuvína* “to dance”



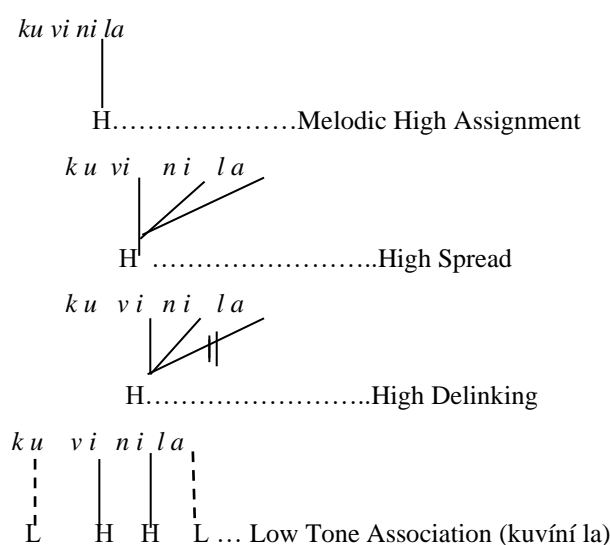
L H LLow Tone Association (*kuvína*)

In derivation (14) above, the Melodic High is assigned on the first syllable of the stem which at the same time functions as the penultimate; finally, the Low tones are associated to the infinitive prefix and the final syllable of the stem.

7.1.3 Tonal Rules in Infinitive Stems with three Syllables

The rules governing the assignment of tone in infinitive with three syllable stems are established by using derivations and each rule at each stage is stated. Refer the derivation in data (15).

15 *ka ví ní la* “to dance for”



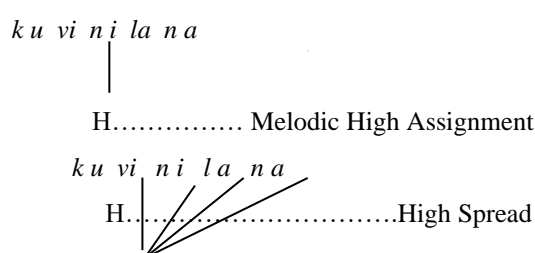
In derivation (15) above, the Melodic High is assigned on the first syllable of the stem and spreads to two more syllables up to the final syllable because no anything which blocks it. But if it will be left the way it spread up to the final syllable of the stem it will yields unacceptable form, therefore, it is delinked in the final syllable then Low tones are in associated.

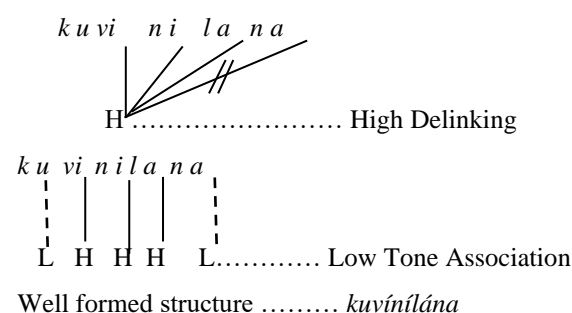
The previous derivations show the rules governing the assignment of tone in infinitive stems with three syllables, let us see the rules of tone assignment in infinitive stems with four syllables

7.1.4 Tonal Rules in infinitive Stems with Four Syllables

The rules governing the assignment of tone in infinitive stems with four syllables are established by using the following derivations. Consider data (16).

16 *kuvínílána* “to harvest for”





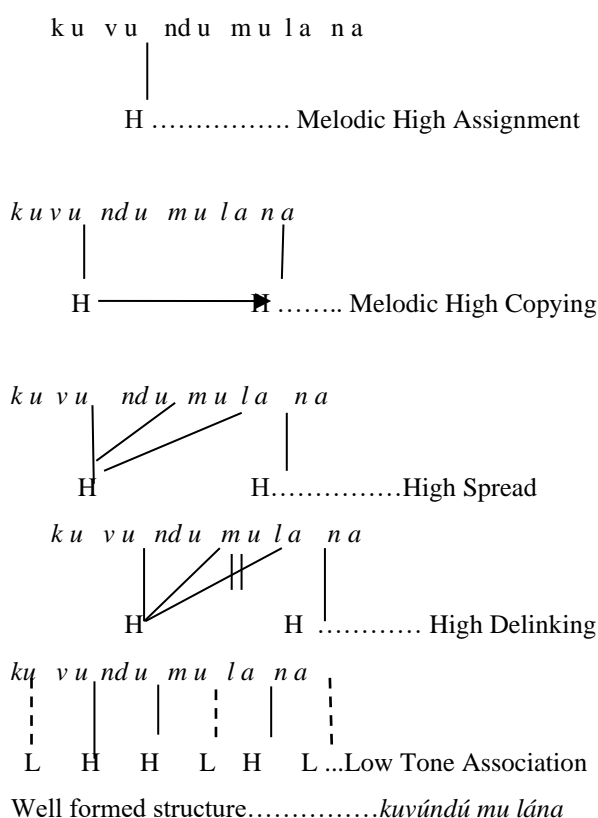
In derivation (17), Melodic High is assigned on the first syllable of the stem and spread to three more syllables, but the third syllable is the final of the stem if it will be left the way it spread it yield unacceptable form; therefore, to get acceptable form it is delinked and then Low tones are associated.

Having seen the rules in the derivations of infinitive stems with four syllables let us observe the rules in infinitive stems with five syllables.

7.1.5 Tonal Rules in Infinitive Stems with Five Syllables

The rules governing the assignment of tone in infinitive stems with five syllables are established by using the following derivations. Consider data (18).

18 kuvúndú mu lána “to pull each other harshly”



In derivation (18) above, the Melodic High is assigned on the first syllable of the stem and copy to the penultimate syllable, the High tone on the first syllable of the stem then

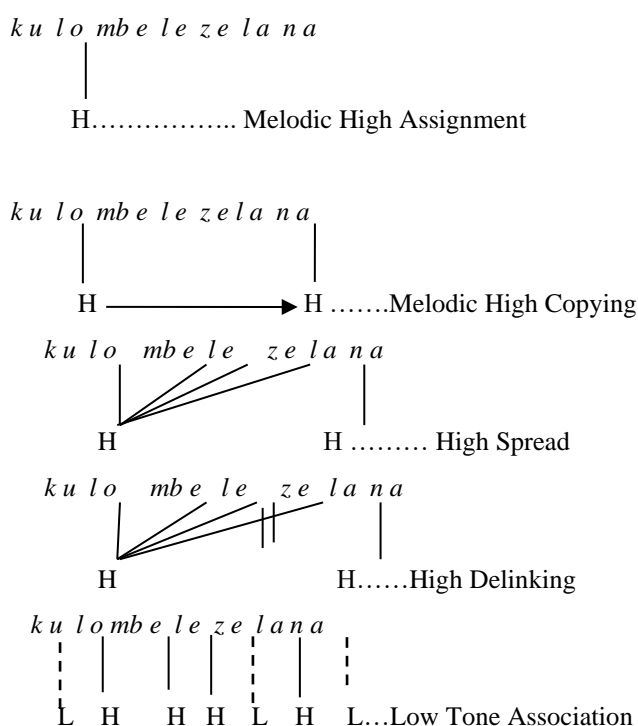
spread to two more syllables and come into succession with the penultimate syllable. If High tone will be left the way it spread yields unacceptable form, therefore it is delinked on the third syllable of the stem so as to avoid the succession of High tones, then Low tones are associated.

Having seen the rules in the derivations of infinitive stems with five syllables let us observe the rules governing assignment of tone in infinitive stems with six syllables

7.1.6 Tonal Rules in Infinitive Stems with Six Syllables

The rules of assigning tone in infinitive stems with six syllables are established by using the following derivations. Consider derivation (19).

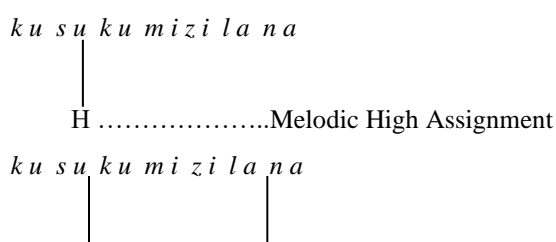
19 kulómbélè ze lána “to bag for”

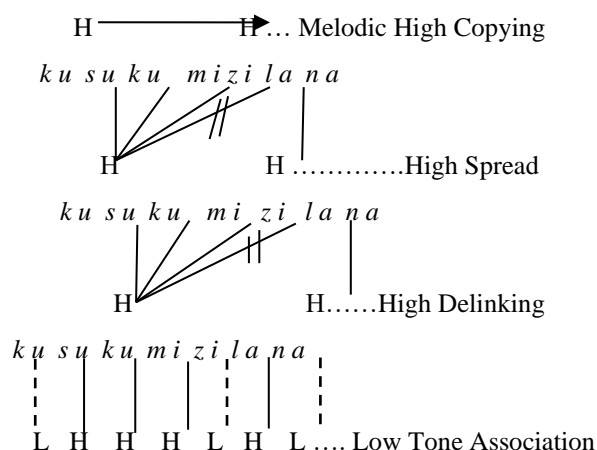


Well formed structurekulómbélè ze lána

In derivation (20) above, the Melodic High is assigned on the first syllable of the stem and copy to the penultimate syllable. The High tone on the first syllable of the stem then spread to three more syllables and come into succession with the penultimate syllable, but leaving it the way it spread it yields unacceptable form. Therefore the High tone is delinked on the syllable before the penultimate to avoid succession. Let us see other derivations of the same status

21 kusúkúmi zi lána “to push for each other”





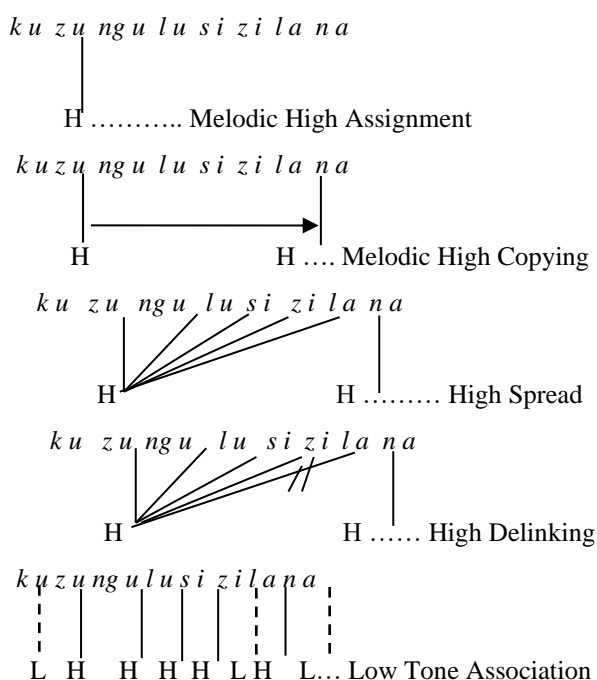
Well formed structure kusúkú mi lána

After having seen the rules in the derivations of infinitive stems with six syllables let us focus on the rules of assigning tone in infinitives with seven syllable stems

7.1.7 Tonal Rules in Infinitive Stems with Seven Syllables

The rules governing assignment of tone in infinitive stems with seven syllables are established by using the derivations and each rule at each stage is stated. Consider the derivation (22).

22kuzúngúlúsí zi lána “to fence for each other”



Well formed structure kuzúngúlúsí zi lána

In derivation (22), the Melodic High is assigned on the first syllable of the stem and copy to the penultimate syllable. The High tone on the first syllable of the stem then spread to four more syllables and come into succession with the penultimate syllable. If the High tone will be left the way it spread yields unacceptable form. Therefore in order to get

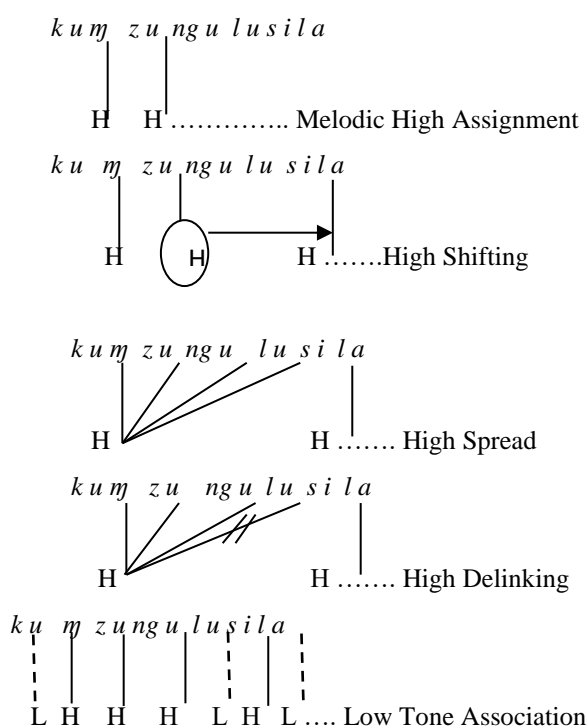
acceptable form, the High tone is delinked on the syllable before the penultimate and then Low tones are associated.

After having done with the rules in simple infinitive verbs let us see the tonological rules governing the assignment of tone in complex infinitive verbs

7.2 Tonal Rules in Complex Infinitive Verbs

It should be noted that complex infinitive verbs carry objects, and therefore their rules shows the effects of the object prefix in tone. Let us consider the following derivations.

23ku m' zúngúlúsí la “to fence for him/her”



Well formed structure ku m' zúngúlúsí la

In derivation (23) above, the Melodic High is assigned on the object prefix and on the first syllable of the stem. High tone of the first syllable of the stem then shift to the penultimate syllable. High tone of the object marker is superior to the High tone of the first syllable of the stem. High tone of the object marker therefore spreads to the right side of the word and come into succession with High tone of the penultimate syllable because no anything which block it. If the spread of the High tone of the object marker is left the way it is, yields unacceptable form. Therefore it is delinked on the immediate syllable before the penultimate syllable.

Tone in Kinguu therefore for the simple infinitive verbs with more than four syllable stems display long distance copying and the complex infinitive verbs with more than four syllable stems display shifting behavior, where High

shift from the stem initial syllable to the penultimate syllable as it has already observed in the derivations above.

VIII. CONCLUSION

The study was done basing on the insights of the autosegmental theory but it is possible and necessary to test other theories on the language or even on the same data contained in this study and compares the findings. Kinguu generally adheres to most of the general features of Bantu languages described in the literature reviews. What is peculiar in Kinguu is the long distance copying and shifting of the High tone from the first syllable of the stem to the penultimate syllable.

IX. RECOMMENDATIONS FOR FURTHER STUDIES

Kinguu is an under investigated language; it needs more serious linguistic studies. This work was based on the infinitive verbs but there are many areas which need to be studied such as; tone in other verbal categories and phrases because they are generally not studied in this language.

Finally, the researcher suggests other studies to be done on the other suprasegmentals in order to have a wider coverage on the phonological issues on the language and also other linguistic levels such as semantics, morphology, and syntax are recommended for study.

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Perspectives on Error and Written Corrective Feedback in Second Language Acquisition and Composition Studies

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Abstract— *Theories of Second Language Acquisition view learning differently and see errors from different perspectives. Based on these views, different implications and recommendations have been made for practitioners (students, teachers, textbook writers and syllabus designers) and researchers. This paper aims to highlight the theoretical debate about error and written corrective feedback basically in Second Language Acquisition and composition studies. This analytical review shows that there are different perspectives of error and written feedback. Such a review can serve as solid background for practitioners and researchers willing to embark on empirical studies on issues related to feedback and errors in particular and language learning in general.*

Keywords— *composition studies, error, second language acquisition, and written corrective feedback.*

INTRODUCTION

This paper aims to provide an overview on the theoretical account on error and written corrective feedback in both second language acquisition (SLA) research and composition studies. SLA theories are reviewed first before moving to examining the views embraced by composition studies research.

I. PERSPECTIVES ON ERROR AND WRITTEN CORRECTIVE FEEDBACK IN SLA

A lot of research has been done to account for first language acquisition (L1) and how to facilitate L2 learning. Different views have been proposed to account for how children acquire their L1. Findings of research in SLA have been based on both theoretical and empirical grounds. The focus here is on the theories that have clearly voiced their perspectives on error and error treatment and are considered relevant to the concerns of this study. Thus, in our review of these theories, we refer to *The Behaviorist Perspective*, *Krashen's Theory*, *The Cognitive Perspective*

(including three main models), *The Interactionist Perspective*, and *the Socio- Cultural Perspective*.

1.1 The Behaviorist Perspective

Views about errors have been evolving tremendously. During the 1950s and 1960s, errors were considered more negatively than they are today because they were seen to interfere with the learning process and therefore should be prevented from occurring. Behaviorists' accounts suggest that errors should not be tolerated or accepted. Behaviorists argue that they can be habit inevitably interfere with the learning of other habits (Bitchener & Ferris, 2012). However, although they acknowledge the role of corrective feedback when an incorrect response occurs, the focus of this approach is on error prevention instead of treatment.

Contrastive analysis was another approach which was meant to help teachers deal with or treat learners' errors. This approach was basically found on comparing elements of L1 and L2 in order to identify the features that differ in L2 from L1 so that negative transfer can be prevented. However, although research on contrastive

analysis has yielded interesting results about the sources of learners' errors, this approach was later criticized for its inability to account for errors L2 learners make.

At the same time, developments in the field of linguistics and psychology began to attract attention theorists who were seeking alternative answers to the sources of learners' errors and how these errors should be treated. In the field of linguistics, the structuralists' descriptions of the surface structures of the language were being replaced with generative account, focusing more on the rule – governed and creative nature of language. As for developments in psychology, the prominent role of the environment to shaping learners' language, advocated by Skinner, was giving way to a more developmental view promoted by Piaget (Bitchener&Ferris, 2012). Each of these developments was reflected in Chomsky's beliefs (1959) about how children acquire their L1. He argues that children do not learn and produce a large set of sentences but create new sentences that have never been heard before, and that they do this because they internalize rules rather than strings of words (Bitchener& Ferris, 2012). Krashen (1982, 1985) has found that adult as well as child learners of English as an L2 develop accuracy in a number of grammatical morphemes in a set order, irrespective of the learning context. From this, he concludes that the existence of such an order indicates the operation of internal principles. Based on these developments and the findings of L1 acquisition research, Krashen has formulated his theory which we are turning to in the next section.

1.2. Krashen's Theory

Krashen's theory (1981, 1982, 1984, 1985) was mainly based on developments in linguistics and psychology research. His general theory comprises five hypotheses, each of which has implications for the way error was viewed and the extent to which it is worth treating. These five hypotheses are briefly described as follows:

a) The Acquisition Learning Hypothesis: In this hypothesis, Krashen (1985) makes a distinction between "acquisition" and "learning," claiming that they are two separate processes. He refers to "acquisition" as the "subconscious process identical in all important ways to the process children utilize in acquiring their first language" and to "learning" as the "conscious process that results in 'knowing about' language" (p. 1). He saw "acquisition" occurring as a result of learners interacting in natural, meaningful communication and "learning" occurring as a result of classroom instruction and activities in which the learner's attention is focused on form.

b) The Monitor Hypothesis: He believes that the only function learning has is one that enables a learner to monitor or edit what is produced by the acquired system. As put by McLaughlin (1987), "the monitor is thought to alter the output of the acquired system before or after the utterance is actually written or spoken, but the utterance is initiated entirely by the acquired system" (p. 10). This means, therefore, that the monitor is able to operate when there is sufficient time (e.g., during written performance but not necessarily during oral performance), when a focus on accuracy is important to the learner, and when the learner has linguistic knowledge relevant to the form or structure in question. From both claims, it seems that Krashen (1985) does not totally rule out a role for error correction in the written context provided that the target linguistic error category has been acquired. On the other hand, he has not seen a role for error correction in either oral or written contexts if the linguistic form or structure is still being acquired.

c) The Natural Order Hypothesis: The third hypothesis states that learners acquire the rules of language in a predictable order, with some coming early and others coming late. According to Krashen (1985), the order does not appear to be determined solely by formal simplicity and the order is not dependent on the order in which rules are taught in language classes. Thus, he claims that there is no value to be gained from classroom instruction and, therefore, error correction, if one's focus is on subconscious acquisition of the target language. This further implies that a focus on error and its treatment in the classroom is not going to aid the acquisition process and consequently it should be regarded as unnecessary.

d) The Input Hypothesis: Arising from the natural order hypothesis is the Input Hypothesis. Here, Krashen (1985) claims that L2 learners move along the developmental continuum by receiving comprehensible input. By this, he means input about the target language that is just a little beyond the learner's current level of syntactic complexity. Consequently, he goes on to claim that, when learners are exposed to enough comprehensible input, there is no need for formal grammar instruction and thus, by implication, no need to focus a learner's attention on errors that have been made or to try to treat them in any way.

e) The Affective Filter Hypothesis: Building on the Input Hypothesis, Krashen's next hypothesis states that the input a learner is exposed to must be "taken in" and, for this to occur, a learner's affective filter must sufficiently be low.

Although Krashen's arguments have been highly influential in shaping the direction of subsequent theoretical perspectives and their associated research agendas, none of his hypotheses has escaped a significant degree of criticism.

1.3. The Cognitive Perspective

Bitchener and Ferris (2012) maintain that the information processing models, developed by MC Laughlin (1987, 1990) and Anderson (1983, 1985), were mainly shaped by information processing models adopted by cognitive psychologists. "These models see SLA as a building up of knowledge systems that can eventually be called on automatically by learners" (Bitchener & Ferris, 2012, p. 12). These models basically include McLaughlin's Model, Anderson's model, and Pienmann's model.

Based on the view that complex behaviour builds on simple processes, McLaughlin (1987) argues that it is appropriate to also view second language learning in this light because it involves the acquisition of a complex cognitive skill. Mc Laughlin (1987) also confirms that:

To learn a second language is to learn a *skill*, because various aspects of the task must be practiced and integrated into fluent performance. This requires the automatization of component sub-skills. Learning is a *cognitive* process, because it is thought to involve internal representations that regulate and guide performance . . . As performance improves, there is constant restructuring as learners simplify, unify, and gain increasing control over their internal representations. These two notions—automatization and restructuring are central to cognitive theory. (pp.133-134)

As for the role of explicit instruction and corrective feedback, this model explains that they can play a significant role in the controlled phase and through practice and repeated activation and over time they can become automatized (Mc Laughlin, 1987).

Concerning Anderson's model (1993), Anderson's Adaptive Control of Thought (ACT) model is similar to McLaughlin's model in that it centers on the belief that practice leads to automatization. As Anderson (1993) puts it, *declarative knowledge* (knowledge *that*) can become *procedural knowledge* (knowledge *how*). Declarative knowledge is the type of knowledge that Krashen refers to when he defines *learning* and the type of knowledge that he claims is not able to be *acquired* as automatized *procedural knowledge* and the type of knowledge that is processed during the controlled phase of McLaughlin's model. As for the question whether declarative knowledge can be converted into procedural

knowledge, Anderson (1993) suggests that it can be through stages: the cognitive stage, the associative stage, and the autonomous stage.

The third information processing theorist we wish to refer to is Pieneman (1989) whose processability and teachability theories address one of the potential constraints in the progress that learners can make as they move from the controlled processing of declarative knowledge to the automatized production of procedural knowledge. With regard to the role of written CF in this process, Pienemann, like McLaughlin and Anderson, is less explicit about the specific contribution of CF to the process than he is about the role of instruction. However, it is not difficult to make a connection to what he says about the learning and teaching of linguistic forms/structures and a role for CF within his processing claims and teaching possibilities. In his teachability hypothesis, Pienemann (1987, 1989, 1998) explains that grammar instruction can only be effective if it is provided when the learner is at a stage in his/her *inter-language* that is close to the point when it could be acquired naturally. He adds that an L2 learner cannot progress if one stage is missing and that teaching can be constrained by the stage a learner is at.

Up to this point, our focus has been on cognitive, information processing perspectives and their focus on the learner primarily as an autonomous individual than as a social being, situated in a socially influential environment. From this point on, we explore other theoretical perspectives relevant to the role of error and its treatment in SLA, namely those that view language learning/acquisition in more social terms. First, we will consider those who see the social perspective interacting with the cognitive perspective—the *interactionists*.

1.4 The Interactionist Perspective

Although the interactionists have mainly focused on oral interaction between learners and interlocutors, implications of interaction research are also applicable to issues related to error treatment. Early interactionists identified negotiation of meaning between L2 learners and their interlocutors, as they interactionally modified their utterances to achieve mutual understanding when communication breakdowns occurred, as an important component of the learning/acquisition process. Long's reformulation of the Interaction Hypothesis (as cited in Mitchell & Myles, 2004) places a greater emphasis on linking features of input and the linguistic environment (i.e., the social dimension) with learner-internal factors (the cognitive dimension) (Bitchener & Ferris, 2012). The interactionist perspective proposes a role for negative evidence (corrective feedback) in the SLA process. Several mediating factors may have an impact upon the extent to

which oral negative evidence can facilitate L2 development: the processing capacity of a learner; the degree of attention he/she gives to noticing, understanding, and awareness.

1.5. The Socio- Cultural Perspective

Socio-cultural theory of human mental processing, based on the works of Vygotsky, provides a very different perspective on the role of interaction in SLA. It assumes that all cognitive development, including language development, occurs as a result of social interactions between individuals, especially when learners have opportunities to collaborate and interact with speakers of the target language who are more knowledgeable than they are (e.g., teachers and more advanced learners). L2 learners can achieve higher levels of linguistic knowledge when they receive appropriate scaffolding (i.e., the process of support that involves a shift from collaborative inter-mental activity to autonomous intra-mental activity). Thus, it is claimed that learners, with the assistance of *other regulation* (e.g., provided by teachers and more advanced learners) can eventually be *self-regulated* (i.e., able to use the L2 autonomously). In particular, it is believed to be most effective in the learner's *Zone of Proximal Development* (ZPD) (i.e., the domain or skill where the learner is not yet capable of using the L2 autonomously as procedural knowledge but were, with the scaffolded assistance of the more proficient partner). Another component of socio-cultural theory that has relevance to both oral and written CF is *Activity Theory* (Lantolf & Appel, 1994; Leontiev, 1981). This theory sees all human actions, including mediated action, as configurations of both social and individual influences within a dynamic system—a system that must be investigated holistically rather than as discrete parts. It also focuses on the individual goals that learners have when undertaking a particular task or problem.

II. PERSPECTIVES ON ERROR IN COMPOSITION STUDIES

2.1 Error as Character Flaw

“Good writing is characterized by grammatical purity, which can be defined as the absence of blunders which would disgrace a boy twelve years old” (Hill as quoted in Bitchner & Ferris, 2012, p. 29). In these early decades of college composition, there apparently was no concern over excessive attention to error at the expense of broader rhetorical issues, nor about the changing nature of language or subjective definitions of what constituted an *error*. Rather, attention focused on the appalling lapses of student writers and the urgent but regrettable need to teach “those so-called student writers their mother tongue”.

Because good writing was blemish-free and because many student writers of that era (as in our era) failed to meet that standard, instructors, thus, were expected to assume “the task of disciplining student writers” (Santa, 2006) by providing extensive, comprehensive correction of student themes on an almost daily basis. Santa describes this as “clearly . . . an attempt . . . to mend the ‘slovenly’ English (and by inference—character) of college writers” (p. 20). Baldwin, quoted in Bitchener and Ferris (2012), describes freshman student as technically as a slovenly and careless writer. The point here is that, as late as 1960, “error as character flaw” was a powerful paradigm that influenced teachers’ attitudes, their instruction, and their response practices.

2.2. Error as Developmental Stage

Santa (2006) notes that “Prior to the 1960s, error was an aberration, an embarrassment, a sign of illiteracy, sloth, disrespect, a signal of membership in the underclass” (p. 60). In contrast, drawing on the work of socio-linguists as well as psycholinguistic studies of first and second language acquisition and literacy development, Shaughnessy (1977) maintains that written errors made by basic writers are not, in fact, signs of carelessness, incompetence, or intellectual defectiveness, but rather rule-governed, dialect variations, and/or signposts of developmental stages that inexperienced writers and language learners experience as they acquire language and literacy in academic English. At the same time, because errors distract readers (or “carry messages which writers can’t afford to send” (Shaughnessy, 1977, p. 12), and thus can stigmatize writers, teachers must thoughtfully address error and help under-prepared students to develop academic language and literacy skills. Because she simultaneously calls for a broader, more informed perspective on why students make errors and a more effective strategy for helping students develop their language and writing skills, Shaughnessy’s study of basic writing has inspired several different lines of research and scholarly inquiry in the decades that followed it. In short, Shaughnessy’s work has helped composition scholars and teachers especially those who focus their efforts on under-prepared, basic, or second language writers look more deeply for explanations or sources of written error and use their enlightened knowledge to better prepare students for the expectations of a sometimes-harsh audience outside of the English composition class (Bitchener & Ferris, 2012).

2.3 Error as Social Construct

Santa (2006) claims that “error is a *constructed* artifact” which “does not exist outside of agreed conventions of language, but rather in subjective criteria that readers bring to a text” (p. 10). Williams (1981) has

made a compelling argument that the idea of “error” resides primarily in the reader’s mind rather than in the writer’s incompetence—that readers, in a sense, “create” error by expecting it and noticing it, especially in student writing where teachers feel responsible for finding and eradicating it. As a dramatic illustration of his thesis, at the conclusion of the essay, Williams disclosed that he had deliberately placed over 100 common errors of grammar and usage (“errors” according to a popular composition handbook of the day) in his scholarly article. The point, of course, is that readers most likely did not notice many (or any) of the errors before their attention was called to them because they would not expect to find such errors in an essay by an accomplished writer in a respected journal. Williams’ conclusion, in turn, leads to two related questions: (1) Do we only notice errors in student writing because we are looking for them, not because they are truly distracting or interfere with meaning? (2) If the “same” errors can be completely overlooked in a different context, how important are they, anyway? Tying the views of social constructionists and critical theorists together, if “error” is a figment of the teacher-reader’s imagination (or a function of his/her expectations) rather than a real problem, should practitioners perpetuate the myth by emphasizing error in their classrooms and their feedback, or should they (and their students) ignore or resist these irrelevant and even oppressive concerns? (Bitchener & Ferris, 2012) However, scholars from many different camps have cautioned that ignoring the effects of error on real-world readers may be negligent and even harmful to student writers.

2.4 Current Views on Error

In Santa’s recent historical overview (2006) of error in composition, he notes repeatedly that there is a clear discrepancy between what many composition theorists think about error and ongoing classroom practice: “Error has largely evaded successful theorizing . . . our response to error frequently deviates from what our own best thoughts on the matter dictate in response” (p. 131). Anson (2000) notes that “many teachers continue to feel torn between denying attention to error in their response because of its incompatibility with newer theoretical perspectives, and experiencing the unavoidable effects of error as they read their students’ writing” (p. 6). For decades theorists have argued that: (a) obsessive attention to error in teacher response, is fruitless and counterproductive, (b) error is a socially constructed notion, anyway: what is considered an error in composition handbooks or by composition teachers might be perfectly acceptable in other contexts (or not even noticed, as Williams, 1981 has demonstrated), and (c) training students to avoid error (as advocated by

Shaughnessy, 1977) inappropriately maintains a questionable status quo that teachers and students should be challenging, not accommodating (Bitchener & Ferris, 2012). Nonetheless, teachers continue to pay a great deal of attention to error in their response to student writing and in their classroom instruction. This is a theory/practice divide that clearly baffles and frustrates composition scholars interested in error and larger questions of response.

III. CONCLUSION

This paper was meant to provide a review on various perspectives about error and written corrective feedback in second language acquisition and composition studies. In SLA research, the focus was on the major theories including *The Behaviorist Perspective*, *Krashen’s Theory*, *The Cognitive Perspective* (including three main models), *The Interactionist Perspective*, and *the Socio-Cultural Perspective*. As for composition studies research, they viewed error as character flaw, developmental stage and social construct. These views and perspectives can be of great benefit to practitioners and researchers. They can have various practical implications for language teaching and learning in particular.

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Contemporary Bollywood Cinema and Politics of Nationalism: A Critical Analysis of Aditya Dhar's *Uri: The Surgical Strike*

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Abstract— In the present-day context of political instability and growing fear of terrorism, renewed scholarly interest in aspects like nationalism, ethnic assertion, religious fundamentalism is clearly discernible. The rising xenophobia of West, especially after the terrorist attacks of September 11, is not restricted to the white culture now, but has enormously inspired the jingoistic tendencies across the world. The belligerent nationalism that follows has seized the popular mind finding manifold expressions in forms of popular culture. Movies, music, television series, web series catering to the chauvinist taste of the audience not only has greater prospect of commercial success, but their role in the formation of the 'imagined communities' render them much more socially and politically influential than their counterparts. So far as India is concerned, the perpetual hostility between India and its neighbouring country Pakistan has provided thematic content for many genres of popular culture, particularly Bollywood movies, since Partition. Aditya Dhar's *Uri: the Surgical Strike* (2019) is such a movie, appealing to the nationalist sentiments of Indian audience of India and overseas, that has ranked fifth among the highest grossing Bollywood films of 2019 with its box office collection of over 49 million USD within seven weeks of its release. The fact that it is the dramatised version of a supposedly true event has evidently contributed to its immense popularity. This paper aims to critically analyze the movie as a cultural artefact and explore how contemporary Bollywood movies play a significant part in inculcating 'nationalism' in Indian audience by naturalizing the imagined commonalities among heterogeneous subjects through the projection of a common identifiable enemy. Reading the cinematic text as a cultural ISA, as Althusser has termed it, this paper is an attempt to decode this politics of nationalism in terms of contemporary Bollywood cinema.

Keywords— Nationalism, Ideology, Community, Citizen, Indian.

Oxford Advanced Learner defines nationalism as "a feeling of love for and pride in your country, a feeling that your country is better than any other." (1017) Nationalism is determined by the boundaries of the state and thus political in nature. "Nationalism" as Tom Nairn observes, "is the pathology of modern developmental history, as inescapable as "neurosis" in the individual, with much the same essential ambiguity attaching to it...and largely incurable" (29) Though Nairn has made this observation in the 1970s, his statement is very much relevant for today's world, especially India on which the

present study is focused. Nationalism has now become a growing obsession, so far as contemporary Indian social and political scenario is concerned, that inevitably leads to a tendency for xenophobia and jingoism. Use of nationalist zeal of the citizens as a political tool is not a new phenomenon. This, sometimes, serve to justify political acts which may otherwise appear inequitable and even horrifying.

The Holocaust is perhaps most appropriate example in this case where the German subjects of the

Third Reich were convinced that this ethnic cleansing was not only fair but necessary for the sake of Germany, their beloved nation. Instillation of nationalism was one of the major steps for Hitler to rise in power. Apart from its negative aspects, nationalism is the consciousness which binds the people of a country together and therefore provides it with a social and cultural stability. This is achieved through the creation of the "imagined community" where, as Benedict Anderson has observed, "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." (6) Thus it is the sense of oneness or rather "imagination" of the oneness which is the very essence of nationalism. Without this sense, it would be difficult for a country to survive and progress.

Gellner has argued that "nationalism is not the awakening of nations to self-consciousness; it *invents* nations where they do not exist." (26) Thus Gellner denies the very existence of nation claiming it to be fabricated by false consciousness i.e nationalism. If nation is a country considered as a group of people, as Oxford Dictionary defines it, with the same language, culture and history living in a particular area under one government, then the question remains what if the people living in a country under a particular government do not share common language, culture or even history?

In that case, what would be the basis of this consciousness of uniformity? In India, for example, more than seven religions are practiced among the population of 133 crores who speak in twenty two different languages across the different parts of the country that do not share common historical background. Still, India is one 'nation' where citizens with different language and cultural background are encouraged to be identified by their "national" rather than regional identity. National flag, national anthem, popular sovereignty, struggle against common political enemy, common citizenship are some of "imagined realities" (Anderson 81) that serve to reinforce the consciousness of uniformity and solidarity. For a country with such cultural divergence like India, nationalism is even more important instrument to preserve stability and sovereignty. Though there exist several apparatuses that attempt to naturalise the imagined commonalities allowing the members to cherish the national pride, for present study only cinematic texts have been taken for discussion. This paper aims to critically analyse the role of Bollywood in instilling nationalism with reference to a very popular Bollywood film of recent times, Aditya Dhar's *Uri: the Surgical Strike*.

In his celebrated essay "Ideology and Ideological State Apparatuses" Louis Althusser discusses different types of Ideological State Apparatuses by which ruling class exercises hegemony to hold state power. These ISAs disseminate ideologies that reinforce the control of the ruling class. Among the subcategories of ISA, Cinemas can fall under both communicational and cultural ISA. Though there are many debates among the scholars and critics regarding the question whether films should be considered as an art form, its wide influence on the psyche of the audience can never be denied. Broadly speaking, in contemporary time, cinema is able to reach wider audience than other art forms as it is easily accessible to the audience of remotest areas with less or no education. Cinema which is the clipped version of cinematography is all about communicating perceptions, feelings or ideas, in short, telling stories through motion pictures. When the story has a good moral, it can positively impact the audience. In recent years, we have witnessed release of the movies like *Padman*, *Toilet: Ek Prem Katha*, *Hindi Medium*, *Thappad*, *Article 15* etc that attempt to investigate several social issues that are affecting India in contemporary times with the aim to generate social awareness. However, cinema, being an important medium of mass communication, nevertheless plays an important role in reinforcing society's dominant ideology that sometimes serves the interest of the ruling class. It has its own subtle way to exert the hegemony thus sustaining the social cohesion and status quo. The focus of this paper is to study how the aforementioned Bollywood film serves to reinforce the ideology of nationalism, mostly with a much romanticized presentation of national achievement of defeating a common enemy.

Indian nationalism as a concept developed during the independence movement against the colonial British Raj to liberate India from the foreign rule. Today, however, nationalism in India is mostly characterised by revulsion and antipathy to Pakistan as a result of the growing tension between these two neighbouring countries. Since the independence and partition of India, the two countries had never been at peace and involved in several wars and skirmishes mainly due to Kashmir issue, border conflicts and terrorist activities that are supposedly nurtured by Pakistan. As retaliation for a terrorist attack on the Indian army near the town of Uri on 18th September 2016 that killed 19 Indian soldiers, a surgical strike was reportedly conducted by India on 29th September 2016.

The 2019 movie *Uri: the Surgical Strike* is the dramatised account of that event. As the disclaimer states, the film is based on the facts and information available in the public domain. Certain characters, institutions, events in the film are fictional and have been used purely for

cinematic reasons and for dramatizing the performances and incidents portrayed in the film. However, movies are bound to be fictional even though they are inspired by true events as no movie can claim perfectly accurate portrayal of the true events; in order to fictionalise the true event, the dramatic elements have to be added.

The surgical strike on which the movie *Uri* is based on itself a much debated topic as most claims made by India regarding the strike have been rejected by Pakistan. As published in the issue brief by Institute for Defence Studies and Analyses, while Indian government claimed 35-70 terrorists to be killed in the attack, Pakistan rejected the claim stating that Indian troops did not cross the Line of Control and had only a brief skirmish with Pakistani troops at the border, resulting in the deaths of two Pakistani soldier and nine wounded. Pakistan rejected India's report of any other casualties with the report that at least 8 Indian soldiers were killed in exchange and one was captured.

In the movie, eight teams of commandos successfully kill all the terrorists in six terrorist launch pads with Idris and Jabbar the masterminds of Uri attack being killed by the protagonist Major Vihaan Singh Shergill. On their way back they face the gunfire by Pakistani Air Force. Firing back the commando teams somehow successfully cross the Line of Control on the Indian side without any casualty. Thus the movie reveals only one side where no Indian soldier is showed to be injured or killed in the film resulting in a highly glorified portrayal of the event. The movie, as a romanticised account of the Indian achievement against the enemy, is bound to fill every Indian citizen with pride for India's success. It is, as stated in the very beginning, "a tribute to those men [martyred in Uri] and all to our brave Indian armed forces and to a New India." (1:40) It is evident from the very beginning that the movie is chiefly an idealized version of India's reported retaliation but what is problematic in the movie is the lack of proper research and no attempt to produce counter perspectives.

The movie begins one year before the surgical strike with another attack on the convoy of Indian Army in Chandel, Manipur. This attack however was not by Pakistani terrorists; it was executed by NSCN militants. This ambush too is retaliated by Indian Army when Major Vihaan Singh Shergill and his team attack the Northeastern militants and kill most of them including the leaders responsible for the ambush. Here too, the commandos do not give up and all of them return safe after successfully executing the operation. Invincibility of the Indian army is made evident from the beginning and the dramatic delineation of the war scene with the commandos fighting

with extraordinary prowess serves to provide the audience with deep satisfaction. Further it is conveyed that the bravery and skill of the army has put a stop on the movements of North Eastern Terrorism and remaining terrorist groups want to compromise as they have no option left. Thus the army successfully deals with the internal terrorist activities. The only threat remains is from outside i.e. Pakistan which is presented with more intensity, making it more appealing to the Indian audience. The growing tension between India and Pakistan is conveyed by several references to minor attacks attempted by Pakistani terrorist groups culminating in the Pathankot attack of January 2016. The brief references of these attacks serve to create the context for the deadly Uri attack that "bleeds India with thousand cuts." The emotion of the audience is channelized through the little girl, the daughter of Major Karan Kashyap who is martyred in the attack. The scene where the girl along with her pregnant mother gives last tribute to her father with poignant war cry "courage and competence in war!" not only boils the blood of the onscreen soldiers who replies with their battle cry "Sacrifice is the greatest virtue" but also that of the audience who can identify with the character. The pregnancy of Neha Shergill Kashyap just before her husband is killed is significant. It not only evokes more sympathy from the audience but also the fictional account of the love and bonding in Shergill and Kashyap family that get devastated after the attack reveal the human side of the soldiers' life and make the audience relate more with the event. The battle cry uttered by the girl "Courage and competence in war, Sacrifice is the greatest *dharma*" suggests service to the nation takes priority over anything else; thus upholding the virtue of patriotism and nationalism.

One of the major themes in the movie is the emergence of "Naya Hindustan" or the New India. The discussion between the prime minister and the officials prior to the strike indicates this new dawn. So far as history of India is concerned, it has never attacked any country first. But the New India will not be tolerant of any misdeed; instead it would infiltrate the enemy country and hit them where it hurts. The proposal of direct war is dismissed as Pakistan should be answered in a language they understand. This scene is one of the most potent scenes in the movie appealing powerfully to the nationalist sentiment of the audience. In a movie based on a war between two enemy countries, there is not supposed to be any need of songs that are essential part of other popular cinema. But following the tradition of other films of this genre preceding *Uri*, this movie does have "an element of all-purpose carnival." (Nandy and Lal 18) While the song "Behe Chala" (flowing away) picturise warmth of family

love and the family bonding that are meant to appeal the audience emotionally, the song Challa (Main Lad Jaana) before the operation is noteworthy. The lyric of this highly energetic song, "Main lad jana main lad jana/ Hain laho mein ek chingaari/ Zidd se junoon tak hain jaana/ Har katra bol raha" which can be translated as I am going to fight, there is a strong sparkle in my blood, every single drop convinces me to give my best- is enough to simmer the blood of the audience as well who have already witnessed too much to endure. The picturization of the song is equally dramatic as it involves the final training of the commandos before the strike. The firing of the cannons, shooting practices, guerrilla training of the military forces are not only picturesque but also serve to create the tension. Cannons have nothing to do with such surgical strikes; they are used purely for dramatic purposes.

Another notable thing in the song is the scene where three of the commandos are praying namaz that reveals their religious identity. As Vinay Lal and Ashis Nandy has observed in their book *Fingerprinting Popular Culture: The Mythic and The Iconic in Indian Cinema*, "*Border* is supposed to be based on the 'history' of a specific battle during the 1971 India-Pakistan war; in such films, it is important to have one or two loveable Muslim characters among the heroes to draw a line between Pakistan and Muslims. The phenomenon of the 'good Muslim' is widely encountered in popular Hindi films." (Introduction xvi-xvii) Though the film *Border*, as Lal and Nandy have pointed out, dispensed with this tradition *Uri: the Surgical Strike* could not. The prayer of only Muslim soldiers are made visible, not that of Hindu ones. Evidently the scene is designed to convey to the audience that among the heroes of the surgical strike there were Muslims too who were ready to sacrifice their own lives to avenge the 'thousands cuts' of Mother India. This is, in the words of Lal and Nandy, one of the 'good conventions' of popular Hindi films where the Muslim subjects of India who are mostly marginalised when it comes to the issue of Indian nationalism or more precisely abhorrence of Pakistan, can also relate and appreciate.

The portrayal of the character Seerat Kaur, the adept Indian Air Force officer eager to prove her patriotism to her dead husband is also very artful as it involves women too as an active participant of the event. It was flight lieutenant Seerat who was responsible for the safe return of the team after the mission is accomplished. This instils the emotion of nationalism in female audience because of the feeling that they too can be an active part of nationalist activities that is generally associated with male.

According to the reports by Indian media, three to four teams of seventy to eighty soldiers were involved in the operation. In the movie, eighty commandos are divided into four teams each of which has to destroy two terrorist launch pads. *Vihaan* chooses those two launch pads that had been responsible for Uri attack to avenge the death of his colleague and brother-in-law Major Karan Kashyap. Though this personal motive may justify the protagonist's adamant attitude, it is unlikely that each team of commandos successfully kills all the terrorists while managing somehow to keep themselves unharmed. India admitted that one of its soldiers was in Pakistan custody. There is no such detail in the film. The film ends with the successful return of the army and the formal dinner that follows the victory thus eschewing counter-perspectives as well as the claims made by Pakistan regarding casualties that make the depiction only one-sided. Nevertheless, for Indian audience it provides deep satisfaction when they witness such huge success of Indian against its enemy. The film is concerned with Indian version of the attack; the glorified and romanticised account of the operation produces desired effect on the Indian audience earning the film eleventh position in the list of Hindi film with highest domestic net collection. If counter-perspectives had been included, the effect would have been lessened. The immense influence of the film on the audience is discernable. The dialogue of the movie "how is the Josh?" which is Hinglish for how is the spirit and its reply "high sir" went viral over social media and then used widely several individuals and institutions. The movie has earned the rating of 8.4 out of 10 in Internet Movie Database (IMDb) with 97% audience liking the movie as per Google survey.

The details regarding the attack are still ambiguous. According to a BBC report on the attack by M. Ilyas, "despite the claims in the Indian media, the BBC could find little evidence that militants had been hit." The then UN Secretary General Ban-Ki-Moon stated that UN Observer Group in Pakistani Kashmir did not directly observe any firing across the Line of Control. According to Hasan Aksari Rizvi, a prominent Pakistani defence analyst, as published in *The New York Times*, India's announcement was nothing but playing to domestic sentiments. He claimed, "There was pressure on the Indian government. Hence, they are portraying this as a surgical strike to shape public opinion." There is no way to know the 'truth' behind the claims of either party. This article does not have any intention of refuting or supporting claims made by any of the nations. The point, however, is, that watching the movie audience can find it easier to believe in the claims made by India as a result of the huge psychological impact of popular films on the audience.

The box office collection of the movie was approx three hundred and forty-two crore in Indian rupees while its budget was only twenty five crores.

The huge success of the movie proves how well the audience has accepted the portrayal of the events. Nationalism is the key plank of the film being overtly expressed in lines like, "It is time to seek revenge, an eye for an eye" or "This is a new India- this will infiltrate your home and hit you where it hurts." As suggested in an article published in *Gulf News*, "The larger-than-life portrayal of the 2016 strikes is just one of the many outlets that Indians have found to celebrate the military action against Pakistan." This victory against a common conspicuous enemy not only inspire the feeling of unity and perfect harmony among the Indians all over the country as well as overseas, but it also celebrates military predominance of India vanquishing major antagonists in a single attempt.

The single-handed victory of the Indian army against the common enemy of the whole world i.e. terrorism implies the supremacy of Indian army and emergence of the 'New India' as a distinguishable force in world politics. In the present context of growing terrorism that has become a global issue, this representation of direct action also serves to provide a certain reassurance to the citizens on behalf of the nation itself, besides instilling pride on the national success. In the discussion scene, the prime minister is worried that something has to be done; otherwise people will lose morale. After the planning of the strike, it is also implied that such surgical strike is unique in the history of India as nobody before could think of such operation that will not only answer Pakistan in a language they know but also create fear in their minds so that they will think twice before another such cowardly attack. Even it is implicated that Pakistan may deny occurrence of any such attack as they will never admit that terrorists are breeding on their land thus giving a kind of explanation of the discrepancy between Pakistani and Indian claims.

Uri: the Surgical Strike, whose primary aim is to ignite nationalist sentiment that would ultimately turn into revenue, resorts to tired clichés and stereotypes. As observed by Akshita Prasad in the review of the movie, "it takes the approach of 'we, the sanctimonious and they, the deprived.'" Pakistani officials are portrayed as incompetent individuals who are sloppy, callous and to a great extent lecherous. On the other hand we have Indian officials who are exceedingly competent and righteous persons. The incompetency of the Pakistani officers results in bad policy decisions, where as the highly competent Indian officers decide everything right. Such cliché portrayals

nevertheless appeal to the Indian audience who are thrilled to see the aggravators bleed in the hands of the demi-god hero. In this context, reference can be given to another such film released previous year i.e. Meghna Gulzar's *Raazi*. *Raazi*, in spite of celebrating nationalism and patriotism, carefully avoids such clichés and takes a balanced approach in showing Indian and Pakistani administration. *Uri* on the other hand contains all the dramatic elements and stereotypes that enchant the audience while appealing to their nationalistic sensibility that rest on the abhorrence of the enemy country. *Uri: the Surgical Strike* stands apart from previous films of the genre like *Border* (1997), *LOC Kargil* (2003) that deal with Indo-Pakistani War of 1971 and Kargil war of 1999 respectively because of its lack of a counter perspective.

Popular cinema is the representative of popular culture that is, in turn, is a set of practices, beliefs and objects, dominant or ubiquitous in a society at a given point in time. *Uri* with all its enticing elements disseminate and popularise the already dominant ideology of nationalism. Though there is a great variety of Indian audience as a result of class divisions, cultural and linguistic diversity of India, the movie is appealing to most sections of the audience as it plays with a sentiment where most Indians would come to agree. It glorifies war and celebrates nationalism. The movie operates to make the Indian subjects proud on national achievement as well as competency of the Indian army thus creating the feeling of fraternity for the fellow people of the imagined community "that make[s] it possible...for so many millions of people, not so much to kill, as willingly to die for such limited imaginings." (Anderson 7)

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Kashmir Pandits: Militancy, Migration and the Question of Resettlement

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Abstract— Thirty years have already passed ever since the Kashmir Pandits were driven out of the valley. The high tide of militancy in the valley in 1989-90 made life difficult for the Pandits to migrate to Jammu. To escape the militancy-related aggression, they found their destiny cramped in makeshift tents in different refugee camps and later in the govt-given one room tenements (ORTs) at the outskirts of Jammu. Being an enterprising community many Pandits gradually reorganized themselves exercising their unique existential grit the 'courage to be'. The abrogation of Article 370 in 2019 by the current ruling dispensation at the centre seems to have engendered some hope of possible return for the Pandits to rebuild their deserted houses in the valley. But the growing resentment in the valley over the removal of Article 370, curfews, seizure of communication, prolonged lockdown for covid pandemic and poor economy and its angry political leadership and their Gupkar confederacy and the bouts of militancy complicate the environment appearing antithetical to possible resettlement of the Pandits in the valley. Therefore, this article examines the causality and the consequences of the event of mass migration of the Kashmir Pandits from the valley in 1989-90, and the Pandit destiny being refugees locked in the camps and later ORTs at the outskirts of Jammu, and the Pandit aspiration of return as they hold the right to return and exercise their autochthonous claim, and the need for an inter-community dialogue for peaceful coexistence.

Keywords— Kashmir Pandits, exodus, militancy, refugee, inter-community dialogue, resettlement

I. INTRODUCTION

The exodus of the Kashmir Pandits from the valley in the 1990s was numerically the seventh in the history of exodus of Pandits. After the tragic death of Queen Kota, the last Hindu queen of the Lohara dynasty in 1339, there began Islamic rule in Kashmir. The multicultural mosaic of Kashmir gradually experienced bottleneck. Religious orthodoxy and cultural exclusivity started germinating in the land which was known for its cultural openness and free exchange of ideas. Religious bigotry coincided with conversion, which was encouraged by Sultan Sikandar (1389-1413), Malik Saif-ud-Din and Shia and Sunni combined such as the Sayyids, the Magreys, the Chaks and the Dars, the Mughals and the Afghans. T N Madan explains Sikander's bigotry "a handful of Brahmins survived in Kashmir at the time of Sikander's death in

1414" (2008,19). Islamic rule primarily under Aurangzeb's Kashmir and more specifically under his governor Iftikar Khan (1671-75) further experienced conversion of Hindu population into Islam. They suffered atrocities both physical and cultural (Jagmohan 2019, 55). The martyrdom of Guru Teg Bahadur (Singh 1967; Fenech, 1997) for his daring defiance of Aurangzeb's challenge to convert the Kashmiri Pandits speaks loudly of the religious fundamentalism in medieval Kashmir.

Rahul Pandita, a Kashmiri Pandit, writes, "During Aurangzeb's rule, which lasted for forty-nine years from 1658 onwards, there were many phases during which Pandits were persecuted. One of his fourteen governors, Iftikhar Khan, who ruled for four years from 1671, was particularly brutal towards the community" (2013a,19). Jyoti Bhusan Dasgupta also highlighted the

discriminatory tendencies of the Islamic rulers prior to Aurangzeb, “Kashmir passed into the hands of the Muslims in 1339, but effective Islamization of Kashmir had to await the reign of Shikandar (1389-1413). Here also a small but significant minority group, the Kashmiri Pandits, survived the onslaught of Islam” (1968, 38). This explains the quantum of atrocity unleashed on the Pandits under the Muslim rulers barring a few exceptions. The exception includes Zain-ul-Abidin (1420-70), the son of the zealot Sultan Sikander. He could assuage briefly the pain of Pandits and other communities adopting more tolerant and inclusive posture (Jagmohan 2019). The brief spell of inclusivity and adjustment disappeared; and the subsequent rulers followed their predecessors other than Zain-ul-Abidin. However, the Hindu subjects under the Muslim rulers in Kashmir experienced mostly the threat of conversion and extensive proselytising activities. The proselytising process which began by Bulbul Shah in 1302 (Hussain 2021) gained acceleration with the ascension of Shah Mir to the throne of Kashmir in 1339. It goes without saying that the speed with which the conversion to Islam that continued over a period of 400 years until Ranjit Singh annexed Kashmir post the Battle of Shopian in 1819 has made the valley a home to 97% Muslims now (Dutta 2019). This dramatic change of demography in Kashmir simply demonstrates the difficulties other communities experienced to safeguard their faith and identity. The gory details of conversion under Muslim rulers have been very prominently demonstrated in the Persian works *Tohfatul Ahrab*, the biography of Shamsu'd-Din Muhammad Araki, (an Iranian Shi'a missionary of Nurbakhshiyeh order), who visited Kashmir around 1478 and *Baharistan-i-Shahi*, a Persian chronicle with anonymous authorship, offers a meticulous account of the activities of the Baihaqi Sayyids of Iranian origin in the affairs of Kashmir until 1640 A D (Pandita 2009&2013). After Kalhana, the author of *The Rajatarangini* (1148-58), the tradition of the writing the deeds of the kings of Kashmir was taken up by Jonaraja (1398-1459), Srivara (1459-1486), Prajyabhatta (1486-1513) and Suka (1613-1638) (Bhatta, 2015). They too have given indications of religious bigotry which disturbed the cultural eclecticism of Kashmir.

The presence of islet of ‘Batmazar’, literally means ‘the graveyard of Pandits’ (Mitra, 2017:137), in the famous Dal Lake, Srinagar, bears testimony of the most heart-wrenching cruelty inflicted upon the Pandits. With the rise of Islamic militancy in 1989-90 aided by the cross-border aggressive ideological transmission taking advantage of weak central leadership, the seventh and the seemingly final exodus of the Pandits happened. Jagmohan

clearly states the political undercurrents which facilitated the exodus:

Benazir Bhutto, Amanullah Khan and their workers were hurling their propaganda missiles from the other side. Dr. Farooq Abdullah was coining his worst invectives to incite Kashmiri Muslims against me. New Delhi was emitting incompatible signals. Most of the political parties were resorting to intentional falsehood. (2019, 31-32)

The Pandits who become progressively smaller in number experiencing exodus for six times prior to the one in 1989-90 were flushed out of the valley and became refugees in their own country. Christopher Snedden explains the Pandit reality:

Kashmir has also always had a small, but significant, community of Hindus, called Pandits. In 1947, these Hindus amounted to about six per cent of the Kashmiri population. However, since disenchanted Muslim Kashmiris began their anti-India uprising in the Kashmir Valley in 1988, many Hindu Pandits have left Kashmir. They now live as refugees in the neighbouring region of Jammu, to Kashmir's south, and in India. (2015, 22)

Their safe return to their ancestral land and their real home has not yet been legally ensured. They continue to be a suspended minority uncertain of their claim over their own land. Instead of ensuring necessary justice to the Pandit community, the propaganda machinery in India and outside spread misinformation and untruth. Rahul Pandita expresses his dissatisfaction over such callous spread of untruth, ‘In the last 23 years many untruths have been spoken about the pandits who were killed. One of them is that only those who worked with the police or intelligence agencies were targeted. The truth is that doctors, nurses, professors, teachers, scientists, shopkeepers, the unemployed, and even children were killed, in many cases at the behest of their own friends, colleagues or neighbours’ (2013b, 153). G L Pandit calls them forlorn, ‘the community is treated like a forlorn child, forgotten and abandoned after last storm of 1989-1990 when it was forced to disperse under cover of darkness’ (2006, 159).

In 2019 the Government of India abrogated Article 370 (which guaranteed special status to Kashmir) of Indian Constitution and by this piece of legislation there emerges a hope of possible return of the Kashmir Pandits to the remains of their skeletal houses in Kashmir. Sudha Ramachandran expresses pessimism over the possibility of return by the Pandits by saying “that life of tranquillity which they remember so fondly doesn't exist

anymore in Kashmir” (2020). This kind of pessimism sounds immaterial especially in the context of return of the Pandits to the valley. Kashmir is their homeland. It is ancestrally their own. R. K. Matto, a Pandit leader settled in Bangalore, argues in an interview, “Kashmir belonged to us. We are the original inhabitants of Kashmir” (Nandakumar, 2019). They have the right to reclaim their homes and heritage as and when they find it proper. The choice is left to them when to return. But an atmosphere needs to be created to make them feel safe and mentally inclined to return. It would not happen dramatically. It would be gradual. The abrogation of Article 370 is an attempt towards clearing one legal barrier for the possible return of the Pandits. But there is a greater need for healthy socio-cultural dialogue between communities to make the process of resettlement easier and more rooted. For a secure and firm resettlement, an inter-community bonding and affectivity is essential. An attempt in this direction is inevitable.

II. EXODUS

In 1987 Farooq Abdullah and the Congress Party decided to form an alliance to contest in the state election. This opportunistic alliance proved to be a failure as the elections were ‘profoundly compromised and contributed to widespread disenchantment among the local population’ (Ganguly et al. 2003, 3). This crisis gave the much-needed impetus to the militants to unleash ‘an ethno-religious insurgency in 1989’ (Ganguly et al. 2003, 3). The kidnapping of Rubaiya Sayeed (daughter of Mufti Mohammad Sayeed, then the Home Minister of V P Singh govt) by the members of Jammu Kashmir Liberation Front (JKLF) on 8 December 1989 exacerbated the political situation in valley. She was freed following the release of five militants imprisoned in India (Jagmohan 2019; Ganguly 1997; Datta 2017). This act of compliance shown by the Indian govt seems to have emboldened the militant determinacy to wreak havoc in the valley. By resorting to these ventures of violence and acts of terrorism, the insurgency in Kashmir lost ‘its pristine features and had become an externally supported, religiously oriented extortion racket’ (Ganguly et al. 2003, 3; Blank 1999). The episodes of horror then ensued. The situation in the valley got exacerbated by a select killing of eminent personalities from the Pandit community. These sample killings spread shockwaves of fears in the valley primarily among the Pandits and other residual minority communities: ‘The memory of gunning down of Tikalal Tapiloo, Lassa Kaul, Prem Nath Bhat and dozen others were still fresh’ (Bamzai 1994, 860). The last residue of trust which they had on the local law enforcing agencies such as the police got

deteriorated as they witnessed their open cooperation to the militants: ‘Everyday while peeping out of their windows they saw hundreds of gun toting terrorists walking fearlessly on the streets and in many cases being saluted by the local police’ (Bamzai 1994, 860).

To add to that terror the amplifying voices of threat from the mosques meant for the Pandits to vacate the valley at the earliest and killing of those who expressed a hint of resistance forced the most rooted and revered community to flee from their home. The very fact of leaving home was not easy. They left with a hope to return. Even today they have not been able to reclaim their homes and their heritage. Maroof Rajacalls this ‘a deliberate policy of ethnic cleansing’ (1996, 74). Alexander Evans’ statement on exodus in Kashmir decodes the militant agenda of Islamisation of the valley: ‘While elements of the militancy certainly had an agenda of deliberate and enforced Islamisation, large segments of the militancy (the JKLF, for example) actively claimed to speak for all Kashmiris regardless of religion’ (2002, 21). A structured attack on the Pandits was unleashed to cleanse the valley of the Hindus in order to build a nation along the strong ideological lines preached by Pakistan. The utopian enchantment of freedom spiced with religious doctrine of oneness and exclusivity intoxicated the Muslim majority in the valley to masquerade ignorance against the atrocity inflicted on their Hindu neighbours.

The Pandits found the imposition of unnecessary Article 370 after the Independence of India an anti-Pandit legislation. It didn't guarantee their protection. They became the easy prey to the rising Islamic fundamentalism in Kashmir. Many bowed to the dominant cultural monolith and got digested and those who resisted had to face violence. Rekha Chowdhary writes, ‘Jamat had been generating its sphere of influence through the network of schools attached to mosques, known as Madrasas. These schools have been responsible for the Islamisation of rural society and ingraining a secessionist ideology in the common sense of the youth in particular’ (1998: 23). In Kashmir ‘there are more than 260 madrasas active in the state but only 58 of them are registered with the State Board of School Education. Students studying in the other madrasas are getting only religious education’ (Qamrain, 2015). The objectives of madrasas in Kashmir as explained by European Foundation for South Asian Studies (EFSAS) are largely ‘promotion of the Ghazwa-e-Hind philosophy, the dehumanization of non-Muslim civilians, the transgression of moral boundaries, the introduction of military training into the curriculum alongside with the generation of support for active terrorist groups by providing safe havens for their lectures and recruitment process’ (EFSAS, 2019). This and a host of other factors

quite radical in nature moved the valley in the direction of 'radical Islamisation' (Chowdhary2019, 95). Therefore, the 'gun culture, ban on cinema halls and beauty salons, restriction of mobility of women and their visibility in the public places' became increasingly real (Chowdhary2019, 95). Secessionist ideology seems to have found the best ground for its promotion in Madrasas. Anti-India tendencies are disseminated through Madrasas in the valley in order to create a sense of dislike for the Pandits. The secessionists felt strangely empowered by the existing legal cover i.e. Article 370. Article 370 isolated the Pandits. They saw in article 370 an attempt to appease the Muslim majority in Kashmir (Jagmohan, 2019). It exposed them to the most obvious racial and religious attacks. Mitrawrites, 'Article three-seventy has destroyed us. We are neither Kashmiris nor Indians. We are stateless'(2017, 230).

Even after the exodus of the Pandits from the valley in 1990, some Pandits decided to stay on exercising courage. The Pandit residue that resisted the threat given by the militants in 1989-90 and stayed on in Kashmir had to face subsequent massacres unleashed by terror groups at Sangrampora (1997), Wandhama (1998) and Nadimarg (2003) (Ramachandran, 2020; Swami, 2003, 44). At Sangrampora, a small village 50 km away from Srinagar, seven Pandits were slain by the militants in March 1997. It triggered the 'second wave of migration' (Baweja, 1997). In such an atmosphere Farooq Abdullah issued 'an ultimatum to the Pandit employees to return or to quit their job' (Baweja, 1997). Again another tragedy occurred during Farooq Abdullah's chief ministership at Wandhama, Central Kashmir's Ganderbal District on 25 January 1998. Twenty three Kashmir Pandits were killed by the militants (*Kashmir Observer* 2016, Swami 2003, 44). The Nadimarg Massacre in March 2003 in South Kashmir killed 24 Kashmir Pandits (*India Today* 2017). The Pandit attempt to stay on in Kashmir and the will to live with the Muslim community even after what happened to them has been constantly aborted by the militants. The Pandit attachment to their home, heritage and land has made their lives more miserable. These series of aggressions against the Pandits explain the greater agenda of cleansing them completely from the valley. Rahul Pandita (2020) calls it 'an Islamist euphoria'.

In Independent India the Kashmiri Pandits without political power became a compliant community. Their obedience to the political and religious elites and the lack of decisive leadership to redefine their minority rights underlined their vulnerability. Hannah Arendt expresses the similar view with regard to the German Jews under Hitler: 'the Jews, because they were an entirely powerless group caught up in the general and insoluble conflicts of

the time...' (1973, 5). In the absence of political power the Jews in Germany became the victims of nationalist aggression. But in Kashmir the Pandit for not having political power became the victims of religious aggression. In spite of having copious evidence concerning the fear and threat under which the Kashmir Pandits lived among their Muslim neighbours, Ankur Datta argues that 'the Kashmir Pandits have inherited a history of having enjoyed a life of a certain quality and status' (2017, 231). Therefore, in his opinion 'the sense of loss among the Pandits must be understood in terms of deprivation relative to their past lives' (Datta 2017, 231; 2011, 296). The history of the Pandit deprivation began with the ascension of Muslim sultans to the throne of Kashmir from 1339 and continued through the rule of the Mughals and the Afghans until 1819 which marked the beginning of Sikh rule in Kashmir which lasted just for twenty seven years (Jagmohan, 2019). Then the Anglo-Dogra combined administration continued until 1947 when Raja Hari Singh of J&K signed the instrument of accession to be a part of Indian Union. From March 05, 1948 to 2019 the Kashmir body politic was completely governed by the Muslim leaders. Not a single Pandit was ever at the helm of Kashmir politics. Datta quotes the anthropologist T N Madan on the question of discrimination against the Pandits in getting govt jobs in 1950s: '... govt jobs have been thrown open to the Muslims on a favoured treatment basis' (2017, 51).

It may be true during the Anglo-Dogra administration the Pandits responded well to the British requirements of the white collar jobs by learning English and got some social prominence. The Muslim communities may have not responded to such requirement as done by the Pandits. The madrasa education though popular among the Muslim communities did not serve the British requirement. The Pandits suffered deprivation during the Muslim rule in Kashmir for over four hundred years in the past and for four decades after the Independence of India. Presumably for a brief period of success during the Anglo-Dogra administration cannot suspend the Pandit suffering prior and post that period into insignificance. It seems immaterial to examine whether the Kashmir Pandits living as refugees now were once privileged or non-privileged or how well they live in camps in Jammu or the magnitude of their suffering or the politicisation of their victimhood or the privilege of being victims. But it is important to focus on the fact that they lived in Kashmir for centuries and were driven out systematically. Therefore, they deserve the constitutional right to return and reclaim their ancestral land as ancestry and heredity determine their right to the land.

The original inhabitants possessed the right over the land. It is their inalienable right. They do not demand exclusivity. They propose to live amicably with their Muslim neighbours under the assurance of mutual respect. This need for reclamation does not thwart the rights of Muslim community. It is an attempt towards living with not living alone. It does not override the rights of others. The traditions of animism, Buddhism, Saivism and Vaishnavism were firmly established much before even the birth of Islam as a religion in the Middle East. The Islamic takeover of Kashmir was a 14th century phenomenon. The Hindus and Buddhists hold the right to revive their traditions from the ruins. History gives identity and rights to a people: 'The original inhabitants of the land have the first right over a place that belonged to their ancestors' (Mitra 2017, 67). No force or community however powerful and coercive can alter the power of history. Shyam Lal, a Kashmiri Pandit refugee, explained Ankur Dutta the depth of Pandit ancestry in Kashmir, 'You ask about our history? We Kashmir Pandits are the original inhabitants of Kashmir and the descendants of Kashyap Rishi' (2017,38).

In Hindu tradition the ancestry of a person is traced back to a Rishi. Kashyap is the primeval Rishi who emptied a lake and carved the Kashmir valley. Every inch of India' geography has a story: 'There is no village in India, however mean, that has not a rich *sthalapurana*, or a legendary history of its own' (Rao 2014, xxxi) Every civilisation begins with a story. The Kashmir Pandits trace their ancestry to the story of Kashyap Rishi. It explains the geographical and cultural rootedness of the Pandits in Kashmir. The depth and the strength of their root determine their claim upon the land.

III. FROM KASHMIR TO THE CAMPS IN JAMMU

Leaving home was not a choice for the Pandits in Kashmir. It was a compulsion. Nirupama Subramanian (2020) explains the nature of that compulsion under the grip of fear: '... as the numbers arriving in Jammu increased from thousands to tens of thousands over the first few months of 1990, a mostly middle-class community found itself living in tents in squalid, filthy camps far removed from the homes they had left behind'. Rajat Mitra quite poignantly explains the pain of leaving home through a conversation between two characters: 'Nobody leaves their homes voluntarily, Javed. What is home can only be torn away from you' (2017, 266). The destiny of being homeless was never a choice for any community in history. It was a compulsion at the teeth of complete annihilation. The land of cultural diversity - animism of the Nagas, Buddhism,

Saivism, Vaishnavism, Bhakti and Islam - was bottlenecked to a variant of militant Islamic monotheism. Riyaz Punjabi explains the Kashmiri psyche towards cultural insularity:

The sharpening of the religious component with a strong militant backing had the perilous effect of perpetuating strife in Kashmiri society and polity. From the very beginning, the Islamist militant groupings introduced a pronounced Islamic character to the militant movement. These groupings, well-organised and well-equipped, projected themselves as the proponents of a grand Islamic state ... (2002, 60)

The camp life for the Kashmir Pandits began in the early 1990. Being displaced from the valley, they came in large numbers and found themselves most humiliatingly in unhygienic small tents and makeshift shelters and govt buildings in Jammu with 'snake and scorpion bites, scorching heat and half a tomato' (Misri, 2019; Blank, 1999). The camps built to accommodate the displaced Pandits were named Jhiri, Gajan Sumud, GSI Transport Nagar, Railway Camp, Labour Sarai, Muthi, Purkhu, Misriwala and Nagrota Camps (Datta 2017, 77-78). Some of them were closed when one room-tenement (ORT) were built as the period of displacement prolonged. Some of the camps still exist. The condition in Muthi, Purkhu and Misriwala camps remains pathetic (Datta 2017). To add to the apathy, the materials used in constructing ORTs hardly resist the extreme weather conditions in Jammu during summer which experiences sometimes the temperature of 47 degree Celsius. Ankur Datta (discusses the condition of the ORTs:

They were also built with a 'shelf life' expected to last only for ten years until 2004, and yet they are still inhabited. While the camps are provided electricity and water by the state, the supply is erratic, which exacerbates conditions in the summer. One informant complained bitterly about having to raise children, live, sleep and entertain visitors like me in a single room, which he regarded as 'slow poisoning'. The camps are thus regarded by its residents themselves as a place which does not allow for a life of dignity and respect. (2017, 84-85)

Therefore, Datta calls the camps 'a place of exception' (2017, 71). The Pandits left the valley out of sheer fear. It was a fear of erasure. The story did not end there. The life in camp was terrible. The unhygienic condition in the camp infected children with 'lung diseases and scabies' (Pandita 2013a). Hundreds suffered from stress-induced diabetics, heart disease, hypertension and

depression (Pandita 2013a). The difficulties were unbearable and unending. But the Pandits considered the conditions they found themselves in as temporary. Gradually they realised the larger reality and started moving on with life. No doubt in their effort to move on they have received facilities from the govt (Datta 2017). But nothing compensates the loss of their home and root. Nothing justifies their homelessness. Charity is not justice. The gift of ORTs does not suspend the Pandit demand for a dignified return (Misri 2021). A home away from home is a home and also not a home. The Kashmir Pandits know where is their real home? And certainly one ORT is not a Kashmir Pandit home. To have a concrete shed instead of a tent over their head does not make it a home. Many have reorganised themselves by virtue of their effort, talent and some by the help given by the govt. But still there are a lot that live in the ORTs and crudely-built asbestos houses. The Pandits should be given the choice to decide the fact of their return. For instance, even if a few wish to go back, they should be given the necessary security to relocate. It is natural, if the prerequisites are provided, many would happily return. Saul Bellow in the context of Jerusalem wrote: 'Elsewhere you die and disintegrate. Here you die and mingle' (1998, 10). This emotive factor attached to a piece of land one is born to and inherits cannot be brushed aside.

More importantly, the Pandits have shown exceptional courage in staying calm at the teeth of unspeakable difficulties and prolonged homelessness. They have never taken law into their hands and have never expressed their will to revenge even though they have been singularly targeted for several reasons and for several times. Rahul Pandita (2020) explains the resilience and restraint exercised by the Pandit community post 1990. They have neither taken up the guns, nor killed anyone, nor burnt houses of Muslims as a form of reaction against the suffering they went through (Pandita, 2020). Pandita (2020) expresses the Pandit collective desire to return:

In the last three decades we have known of so many elderly people, who, on their deathbeds, wished to just be taken home. We had a way of life, we had our Gods, our language, our festivals, our rituals. They are all vanishing in our collective memory. In exile, we put pictures of our symbolic celebration of rituals on Instagram, more as an assurance to ourselves than to others — assurance that we are a people who are still alive; that our ties with our homeland have not been severed.

In January 2020, on Twitter a campaign under the hashtag *#HumWapasAyenge* became quite prominent. It explains the Pandit deep emotive connect with their real home.

IV. KASHMIR PANDITS AFTER 2019

Why 2019? On 05 August 2019, Article 370, paradoxically a temporary provision which gave J&K a separate constitution, special status and special immunity except defence, foreign affairs and communications included in the Constitution of India on 17 October 1949 (Noorani 2012, 4-5), was removed by the government of India. It implies the cancellation of special status or limited autonomy given to J&K. The announcement of the same was followed by strict precautionary measures: '... a major Hindu pilgrimage was cancelled, schools and colleges were shut, tourists were ordered to leave, telephone and internet services were suspended and regional political leaders were placed under house arrest' (BBC NEWS 2019). The above pre-emptive actions were undertaken to prevent possible eventualities as Kashmir was highly vulnerable to militancy-related violence. The terrorist ambush masterminded by Jaish-e-Mohammed (JeM) on the CRPF convoy on 14 February 2019 in Pulwama on Srinagar-Jammu highway causing casualty of 40 CRPF personnel (Ahmad 2019) was shockingly fresh and might have contributed to intensifying security arrangement for the event like removal of Article 370. However, the removal of Article 370 seems to have generated some hope for the Pandits to imagine of their return to their ancestral land. But this hope combines fear. The Pandits have experienced exodus and the difficulties and trauma integral to it. They have also reorganised their lives over a period of thirty years undergoing various kinds of difficulties. It seems that unless there is a demographic change in Kashmir in terms of people from other parts choosing to settle there, the return of the Pandits to the valley may turn out to be suicidal knowing the magnitude of militancy that prevails there.

In Indian federal system, a citizen is free to settle in whichever state he/she wishes to except in Jammu and Kashmir and India's North-Eastern states. Exception applies on the North-Eastern states as they are predominantly tribal regions. But the status of exception enjoyed by J&K was determined by Article 370 and 35A of the Constitution of India. The said articles were from the beginning stated as temporary. But these legal barriers restricted the citizens of India to seek residency in Kashmir. Kashmir therefore became predominantly a Muslim majority province. Since the J&K administration was located in Srinagar, which is the Capital city and part of Kashmir, Kashmir therefore exercised greater leverage

and monopolised the Kashmir discourse. The Kashmir discourse was dominated and singularly shaped by the Muslim ruling elite. Ladakh and Jammu could hardly secure a place in it. Kashmir receiving legal immunity from Article 370 became demographically a Muslim majority state. This fact therefore helped Pakistan and militants to disseminate the ideology of separatism. However, the idea of going to Kashmir as a minority may not be accepted by the Pandits. They may not welcome the idea of risking their lives again. And the present Kashmir does not seem to offer any affirming signal for a mutually respectful coexistence.

Knowing the impact of militancy in the valley and to some extent the political and local support of the same as it happened after the killing of Burhan Wani, ‘a commander of Hizbul Mujahideen’ (BBC NEWS 2016; Meenakshi 2017) in July 2016, the Pandits may hesitate to return. In the same year more than twenty five schools were burnt down in Kashmir affecting the life and education of ‘more than 4500 students’ (Wani 2016). Mehbooba Mufti, the CM of J&K, ‘blamed separatists for using children as cannon fodder’ (Wani, 2016). This assault on the institutions of primary and secondary education, primarily those which promote secular education, suggests the power and the clout that the militants and separatists occupy in Kashmir. The reactions and the blame-games from the political circles in the valley are dubiously demonstrative in nature. They signify nothing. The valley still remains under the grip of the militants, dogmatic theologians and separatists. These violent events explain the Pandits’ fear as they have experienced the same during and prior to their exodus from the valley.

To add their fear, Anantnag Congress sarpanch Ajay Pandita’s murder by ‘the Lashkar-e-Taiba backed TRF’ in June 2020 (Pandit, 2020) shakes the Pandit grit to relocate to the valley as a minority community. The murder of Supinder Kour (Kashmiri Sikh and principal of a govt school at Eidgah, Srinagar), Deepak Chand (a Kashmiri Hindu and a teacher in the same school), M L Bindroo (a Kashmir Pandit) and Virender Paswan (a panipuri seller from Bihar) in October 2021 intensifies the fear factor in the valley (Zargar 2021). The victims are the Hindus and a Sikh; and The Resistant Force (TRF), a militant outfit, has taken responsibility for the school attack and the killings (Ashiq 2021). Targeting the reed-thin religious minority the valley explains the intent of not making the pandit smooth settlement in the valley. In spite of strict security in Kashmir, 38 civilians are killed by the militants in the valley in 2021 (Zargar 2021).

These recent challenges combined with what happened in 2003, the massacre of 24 Kashmir Pandits at

Nadimarg, South Kashmir by the militants (*India Today*, 2017), exacerbate the Pandit apprehension of possible return to the valley. Besides Nadigram massacre, the massacres at Sangrampora (1997) and Wandhama (1998) ruined the Pandit resolve to stay on in or to return to Kashmir (Ramachandran 2020; Swami 2003, 44). It is not that the Pandits did not want to stay on in Kashmir even after the mass exodus in 1990. Some of them stayed on because it was difficult for them to leave and embrace uncertainty. But, they too were systematically targeted. After 1989-90 episode, they had to bear three more massacres, as stated above, to leave the valley. Pain has taught them fear. To resettle they have to overcome that fear. Besides, the mutation of the militants post nullification of the Article 370 into new outfits such as The Resistance Force (TRF), Kashmir Tigers, People’s Anti-Fascist Force (PAFF), United Liberation Front of Kashmir (ULFK) etc and their effective use of digital space for disseminating false propaganda (Stambamkadi 2022) add to the Pandit fear. Moreover, radicalisation machinery working determinately in the madrassas to produce more militants to keep the militancy alive in the valley is a major worrying factor towards securing peace (Pandya 2019). The banning of Jamat-e-Islami and JKLF, though inevitable, does not really solve the problem of militancy. They mutate into some other organisations changing the nomenclature and continue their activity.

Farooq Abdullah, a prominent political leader of Kashmir having significant political clout, seems to have complicated the matter by his well-crafted comment tactically placed in an interview to *India Today TV* in October 2020 after he was released from detention. He expressed his hope that China would restore Article 370 in the valley (*The Hindustan Times* 2020). The timing of such a comment given was very well-chosen. It was precisely during Indo- China intense border dispute along LAC. Mehbooba Mufti on her release from detention on 13 October 2020 expressed her anger over the fact of the removal of Article 370 and called that legislative exercise ‘anti-constitutional, anti-democratic and illegal’ (Dutta, 2020). The Mufti-Abdullah alliance in Kashmir to oppose the abrogation of Article 370 is well defined in her choice to be one of the signatories to ‘Gupkar Declaration’ (Dutta 2020). The ‘Gupkar Declaration’ was designed to collectively oppose the removal of Article 370 to fight for the special status of Kashmir (Dutta 2020). But such comments and the formation of political alliances to register resistance also explain the dissatisfaction of the Kashmir political leadership over the removal of Article 370. Resistance to the abrogation of Article 370 also implies resistance to the resettlement of the Kashmir Pandits.

The local political leadership in the valley both Peoples Democratic Party (PDP) and National Conference (NC) seems to have neither shown decisive willingness nor conducted any initiative with genuine commitment since 1990 to bring the Pandits back to the valley. Genuine gestures of integration were never proposed in the past. If a hint of such gesture was presented, it was immediately responded with some form violence by the militants. Massacres of the Pandits at Sangrampora (1997), Wandhama (1998) and Nadimarg (2003) in Kashmir are the examples of reactions from the militants (Swami, 2003: 44). The dark history of the Pandit exodus from the valley would have been evaporated from the public memory, if attempts to resettle the Pandits had been extended from the valley. It seems that it was a plan that became successful. It seems that the exodus was a not an accident. Had it been an accident, it would have been healed or attempts may have been made to heal it. And the occasion to remove Article 370 would never have come. The consistent taciturnity exercised by the Kashmir political leadership since 1990 over the issue of the Pandit resettlement in the valley underlines their unwillingness. Therefore, the valley seems emitting contrary signals.

In such a situation resettling only the Pandits may be suicidal. The re-settlement of the Pandits in the valley ought to coincide with the resettlement of a host of other people. But it is difficult to predict how the situation in Kashmir would take its shape post-covid. The valley is under the grip of ongoing pandemic caused by Covid 19 and poor economy. The possibility of an amicable resettlement of the Pandits in the valley depends on how the nature of political trajectory takes shape after the pandemic. However, observing closely into the current scenario in Kashmir and the unwillingness exhibited by the local leadership for the Pandit resettlement, the prospect of resetting the Pandits along with people from other communities and cultures seems apparently the solution. It may sound politically incorrect to suggest such a solution. But that seems unavoidably the only way out in the current situation. Moreover, many more prospects may also emerge once the formality of resettlement makes a beginning. But to resettle the Pandits alone with certain security arrangement may not be a right idea. As it happened during V P Singh as prime Minister at the centre between 1989 and 1990, the similar situations may emerge in the life of a nation. Such occasions, if re-emerge, may again give rise to militancy in the valley. The Pandits would again become victims of militant aggression; and another exodus may occur. This solution seems fine at the level of a proposition. But, if applied, it may also invite a series of reactions from the Muslim communities from the valley.

The domicile rule, that the govt of India has implemented for J&K under Section 3A of the J&K Reorganisation Order 2020, introduces several caps for domicile rights. They include, a period of 15 years of residency is required for exercising the domicile right; if the applicant has appeared the class 10 and 12 examination in an educational institution there; and the central govt officials and their children are eligible for residency provided the concerned official should have served a period of 10 years in the state (DD News 2020). At this point, nothing definitive can be said. It is to see how does the current govt, which has fulfilled a part of its poll promise by revoking Article 370, proceed with its plan of resettling the Pandits in the valley. Any initiative to be taken needs to be based on the aspiration of integration. Home is not just a physical reality. It involves 'considerations of quality, dignity and social relations within the community and with other communities' (Datta2017, 103). 'Exclusive township' for the Pandits in the valley as a necessary measure towards the idea of resettlement or establishing them as separate communities without any connect with the existing society at large may widen the divide (Ramachandran2020). The inter-community dialogue which seems impossible at present may begin once the Pandits are placed there. These are just speculations. But knowing the hardship caused after the removal of Article 370 and the angry local leadership in Kashmir, it does not sound to be easy to seek immediate acceptability from the majority. The politics and ideology around exclusivity along religious identity that has taken anchorage in Kashmir do not create an ecosystem of positive engagement and amicable resolution of Kashmir problem. Pakistan is very clear in its intent to intensify the conflict in Kashmir. It looks for opportunities to degrade the situation there. But the initiative of resettlement needs to start. Instead of talking to the Kashmir political leadership, there is a greater need to reach out to the ordinary Kashmiris who by and large seek peace.

On the question of return, Ieshan Vinay Misri (2019) expresses unreasonable doubt as he finds no practical policy in place to rebuild solidarity among the communities and rehabilitation of the Hindu minority in the valley. He calls the very process of bringing back the Pandits to the valley 'unrealistic' unless the practical constraints – 'xenophobia', 'communal violence' and 'security threat' – are not effectively addressed. The debate over the possibility of return of the Pandits to the valley is fertile with the combination of contrary speculations. But the fact of the matter is that if finally an amicable solution is consensually arrived at, it would set example of the grace of inter-community cohabitation against the burden of increasing divisiveness. The return of

Pandits to the valley is after all inarguably essential for 'the revitalisation of Kashmiryat' (Mattoo 2003, 17). Nothing can substitute dialogue however hard they may appear in the trying situations. The bottom-up approach and comprehensive dialogic framework appear to be the only therapeutic to the never-ending Kashmir conflict.

V. CONCLUSION

To conclude, it is true that the people in Kashmir had to go through hardship owing to curfews and *bandhs* and communication collapse subsequent to the abrogation of Article 370. It seems that it was primarily done to prevent violence in the valley knowing the sensitivity of the issue and militancy in the valley. But the abrogation of Article 370 opens the space for reinvigorating true *kashmiriyat* and re-energising the Kashmiri ethos of cooperation and mutual respect. It may facilitate the process of demilitarisation. A smooth resettlement of the Pandits in the valley under the provision of mutual respect and community interaction may solve the question of resettlement of the Pandits. To work towards that goal, principles of segregation and insularity and favouritism are not the way out. Knowing the complexity of the Kashmir issue, it requires the govt at the centre and the leadership in the state and the people of Kashmir and the Pandits to come together in order to express cooperation. All stakeholders need to discuss and amicably resolve the issues through proper dialogue. Efforts need to be made from both the sides. Willingness needs to be extended from both the ends. Such acts of unique display of human character will defeat the cause of militancy and ease out gradually the intense military presence from the valley. It will inaugurate a new ecosystem of inter-cultural communication and cohesion.

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Racial explosion in post war era: In aspect of Doris Lessing's narratives

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Abstract— *This paper will run the eye over racism and the way in which it revolves round in Lessing's narratives. It will also share the movements of racial war, which begin from Africa and then spread all over Europe.*

However, white government in which they prohibited from participating ruled the Africans. It was only the whites that were allowed voting and electing the leaders for Rhodesia. Evidently, racism in Southern Rhodesia had more of a systematic cause as its roots lay in powerful combination of ideology. Doris Lessing had to escape the society based on unequal opportunities thus, in 1949; she left Rhodesia and moved to England. It is important to note that;

Although Doris Lessing has lived in England since 1949, she is considered an African author because the twenty-five years she spent growing up on a small farm in what was then Southern Rhodesia had such an impact on her writing.

(Sizemore 282)

Doris May Lessing, the victim of post-war racial exploitation, has have her individual opinion about the particular movement of racism in the post-war era.

She performed her duty less as a writer and more as an architect. In fact, Lessing offers a harsh comment of the prejudicial attitudes, which maintain inequalities of the racist-oriented society. As a woman writer, she writes about her diverse culture which encourages her to create the literary work for diverse purpose thus she achieve liberating goals. It is evident how racism in Southern Rhodesia has more of a systematic cause as its roots lay in a powerful combination of ideology. Therefore, that it is necessary to define the word 'Racism' literally. Racism is a word that touches human basic sense of right and wrong and arouses strong emotions in them.

It is a word, which is applied is only to action by people who hold and use economic and political power to control or oppress another racial group. Different people have the different opinion about racism. This concept includes so many other thoughts along with its main doctrine. Conceptually, Racism is an ideology; a doctrine that calls for supports for the domination or oppression of one race by another.

Keywords— *Racism, liberating goals, economic and political power.*

RACIAL EXPLOSION IN POST-WAR ERA

Lessing's narrative appeals the whole human-race that it is an Imperfect Sympathies of White man's burden. Lessing spends her childhood in Southern Rhodesia, now Zimbabwe, so that her writings are the bites of the antipathy of the time of her bringing-up. Her

contemporaries used to call her, "White Southern Rhodesian Female Communist" (WIS 9). She expresses remorse about her prohibition from her own land in the second volume of her autobiography, *Walking in the Shade* in following manner:

There is certain charm about all this, amateurishness: it is because I was white. Had I been black, the South African Special Branch would not have had one second's embarrassment about deporting me. Had I been black, with my views, I would have been on the run, hiding like the National Congress men, or pretending to be a house servant. (WIS 180)

According to Lessing, racism is the movement, which is, expresses by her in her stories and novels respectively one aspect becomes clear that she define the racial issue with both sides of the coin. She points out the black-explosion by the white community at the same time she, highlights the black's avenge from the white through a poetic verse in *African Laughter*:

You kick me like dirt, pull, push and kick me,
With boot soiled with mud, and call me a filthy wretch,
When I am dead and buried your deeds will tear your heart.
Your farms wild and bushy, I have tamed, fenced and ploughed
The yield I gather you sell, to spend the cash alone.
When... (S.Jono Tso-Tso- African Laughter 374).

African Laughter is the counterattacking fiction by Lessing it is a great blend of comic and seriousness. It is a zigzag combo of delight and profundity. In this profound 'Testament', she tries to embryo shrewd and modern African picture with golden thread. She criticises the new black rich class through this poem prescribed in her *African Laughter*. Ultimately, the wordings and the poem is a revenge-verse from the oppressed class. However, the world is not lacking eloquent people, "the white liberals of the time" (AL 380).

Hence, *African Laughter* is a story about primitive people. She portrays their picture in the prehistoric age of human-race. The wide description of Binga, Zulu, Shona and Tonga tribes is effectively explained by her. She retorts the lives of fishermen who live at the banks of those African rivers. Fishermen are philosophical and humorous, according to Lessing they mock at their poverty and distinctive attitude. The narrative involved in innumerable conversation, about their living, and they feel great and assume that "the authorities really knew their hearts would be less hard." So that they freely talk about their ban, and about their devastating condition even after the war and prescribed changes. They exclaim, "The police there will only talk to us with guns.

Pass-ports are not for the poor people." (African Laughter 384)

In this way, they face so many problems and discrimination, in general communication with their family and relatives. Even their generation did not believe on the stories told to them by their ancestors, about their betterment in the past. According to Lessing for the next generation, these stories of richness and growth are like human existence in paradise. She compares these stories with Biblical quote:

"Once we live in Eden where Nature was so kind we hardly needed clothes and fruit fell from the trees. But then an Angel with a flaming Sword...." (African Laughter 383)

Racial- issues concern by her in almost all her novels, but the issue becomes the main theme, primary concern in her debut *Grass is singing*, and *African Laughter*, the books may consider the 'racial-bible' respectively. She enormously, speaks about her African upbringing. About her race relation in Africa, she acquires a great impression among the writers, publishers and critics.

Lessing is a bright star of exclusively new talent and vitality of extreme learning. Her racial work may be considered as a great masterpiece because she portrays the real picture of the dominated white society in 1930's and 1940's Southern Rhodesia. So that, main theme of this chapter revolving-round her *The Grass is Singing* and *The African Laughter* reported documentary on racism. She highlights upon the degradation of black people in African society. Lessing offers a harsh comment of the prejudicial attitudes, which maintain the iniquities and inequalities of the racist-oriented society. She illustrates through her nameless white characters with regard to their actions and racist attitudes. She illustrates through her nameless white protagonist, who feels remorseful for her treatment of African characters, how white people were fully aware that their oppressive actions were unacceptable, even ridiculous.

SOCIALLY CONSTRUCTED RACIAL THEORY

Race is seen as more of a cultural and social category than a natural, genetic or biological one. Moreover, there is the negative representation of the African characters in Lessing's narratives that highlights another theory of racism which organises sets of attitude about other members of modern society.

The race issues that are portrayed in the work of Doris Lessing can be further carefully examined by the notion of social construction. Lessing ascribes the socio-economic

conditions of the Rhodesian people and arrangements by the political parties as the country controlled under the Charters-rules until 1923.

Racism in these novels is socially- constructed as people seen as a products of their culture and past, thus they depend upon the prevailing culture at that time. However, the oppression and exploitation of African people are explored by the characters' social manipulations and constraints in the texts of Lessing's novel. The fact that racism is often regarded as very ordinary and a normal issue in society, demonstrating the accepted way of life and representing the common experience of an individual in the society, whether they are of colour or not. In *Grass is Singing*, the author ascribes that the mental and psychological development of Mary depending upon her parents' life-style. At one place the protagonist, remind her mother's mutilated state in these words:

Sometimes her mother worked herself into a passion of resentment, and walked up to the barman, complaining that she could not make ends meet, while her husband squandered his salary in drink. (TGS 33)

Her mother enjoy such scolding about her husband because by doing so she gain the sympathy of all the people in the bar at that time. In this way, she makes money for her family and children. Mary's father was a bad drunker, so Mary began to hate the marital life and poverty, she decided to enjoy the life in its own way and refuse the marital rituals of society but after reaching at the age of thirty, Mary was committed to a farmer Dick and unfortunately suffered from the same disgust like her parents' devastating situation. She remarks her harshness thus:

The women who marry a man like Dick learn sooner or later that there are two things they can do: they can drive themselves mad, tear themselves to pieces in storms of futile anger and rebellion; or they can hold themselves tight and go bitter. Mary, with the memory of her own mother recurring more and more frequently, like an older, sardonic double of herself walking beside her, followed the course her upbringing made inevitable. (Grass is Singing 90)

Consequently, an individual's genetic composition has no influence on the distinctions between races; instead, it is individual in society that consciously creates these differences.

Lessing portrays this situation in her text *The Grass is singing* through her characters Mary Turner and Charlie Slatter, two characters who are not afraid to turn to

violence and abuse in disciplining the farm labourers. In turn, the workers obey all their instructions and adhere to the masters' needs without dispute. The power and authority of race is of significance as human fate dictated and manipulated by person's ancestry and appearance. The characteristics of person's hair, complexion and facial features tried to settle every aspects of the African person's life. People were judged solely on external biological aspects of race, and these determined their standards of living, and ultimately their destiny and future. These physical characteristics were an immense influence as to whether a person was figuratively free or enslaved to the society. Lessing portrays Mary's appearance thus:

She was very happy: that was her perhaps her only positive quality, for there was nothing else distinctive about her, though at twenty five she was at her prettiest. Sheer contentment put bloom on her: she was a thin girl, who moved awkwardly, with a fashionable curtain of light-brown hair, serious blue eyes and pretty clothes. Her friends would have described her as a slim-blond: she modelled herself on the more childish-looking film star. (Grass Is Singing 36)

The word picture of Mary's appearance is beautifully emphasised by the author. Similarly, she ascribed the Moses a black nigger with an African black body in this manner:

He was silent, dogged and patient under her stream of explanations and orders. His eyes he always kept lower, as if afraid to look at her... He was a good worker one of the best she had had. He appeared even taller and broader than he was because of the littleness of house (GS 142).

This effective appearance of Moses disturbed Mary's white mistress integration. She likes to look at his naked body during washing while as a white mistress she did not consider him more than a dog.

Lessing's mind upon the hierarchical relationship between the black African people and the white people can be attributing to that of puppet and puppeteer. In the *Oxford School Dictionary*, a puppet defines as "a kind of doll that can be made to move by working it with strings and wires, whose actions are controlled by someone else" So that it can immediately observe that the role of the blacks are the puppet and the ruling class were the puppeteers. These ruling powers controlled every aspect of their restricted life. In this way Lessing, represent the picture of Zambia.

INFERIORITY OF BLACKNESS

However, black and coloured characters when considering their identity have been, similarly conditioned to associate the idea of blackness with inferiority.

The authoritative characters address and communicate with the subjugated black or coloured people in a demeaning and disrespectful way, thus using language as a carrier of the belief that the Africans of designated colour, and worthless and unimportant society.

Lessing's text focuses on the certain degree about the inferior position of black people in society, they enjoying superior status of white community in society. She illustrate the concept in *Grass is singing*, when Samson, a black African character responds Mary's hailing in a respectful manner using terms "missus" and "madam," which suggest Mary's superiority and power. This is evident in the quote: "the old boy kept his eyes on the ground and said "Good Morning", missus" (TGS, 68). It is evident that racism, a social problem, is cognitive notion embedded in the individuals' mind and is social problem that deteriorates the quality of life of the black Africans on a large scale. Thus, the discrimination possessed in the society is not because of an objective but determined by the thought processes of the individual in society.

The racial differences between diverse cultures or groups of characters in the narratives of Lessing uncritically believe that their culture is more civilised and ultimately superior to that of black characters. It is for this reason that the white characters structure the functioning of society, politically and socially, on their group ideology resulting in their opposition to the black characters' best interests. Mary's hatred to the native man and her guilt and humiliated thoughts for the black women and children expressed as thus:

If she dislikes native man, she loathed the women. She hated the exposed fleshiness of them, their soft brown bodies and soft bashful faces that were insolent and inquisitive, and their chattering voices that held a brazen fleshy undertone. She could not bear to see them sitting there on the grass.....above all she hated the way they suckled their babies, with their breasts hanging down for everyone to see; there was something in their calm satisfied maternity that made her blood boil. 'Their babies hanging on to them like leeches', she said to herself shuddering, for she thought with horror of suckling a child. The idea of a child's lips on her breasts made her feel quite sick; at the thought of it, she would involuntarily clasp her hands over her breasts, as if protecting them

from a violation. And since so many white woman are like her, turning with relief to the bottle, she was in a good company, and she did not think of herself, but rather these black women, as strange; they were alien and primitive creatures with ugly desires she could not bear to think about. (TGS 95)

Under the influence of cultural discrimination, Mary fails to preserve her individual growth she developed with master narratives and superiority as a white mistress. She observes those native women as "other" in society. She treats them according to the fixed ideas in the society and the pattern of white people. The continued invisibility, mistreatment and exploitation of the Africans of colour results in devastating effects to the individual incurring emotional and psychological trauma. Furthermore, the physical abuse endured by the Africans of colour had a harmful and injurious impact yet this physical mistreatment was over-shadowed by the resultant mental destruction of the individual's psyche. Lessing interprets the particular issue in her debut as once Dick fell ill and the farm's responsibility got over Mary, she treated the workers as cruelly and badly as she add and represented the mimicry of the society.

The intimidating and brutal attitude of "the Other" is then incorporated into each facets of the black's life, as it is through the disguise of the white person that offers the black person a feeling of importance and worth. Lessing explain the fact in her novel *The Grass is singing*, she exposes that the 'Turners' failure at farming and their poverty and reclusiveness have made them disliked in the district. The Turners' primitive condition of life is irritating for other white settlers because they do not like the natives to see they live in the same manner as the whites, which would destroy that *spirit de corps* "Which is the first rule of South African society" (TGS 11).

With this in mind, it is possible to understand the troubled characters of the selected Lessing's texts. Her characters are the spokesperson of the story about the authorial work and the powerless victim of cruel African society. Mary is the traumatic character she was psychologically weak and unable to come out from such traumatic conditions since childhood

The traumatic Mary suffers from the masculine hatred as well as racial disliking. In other dreams, she sees herself in the playing postures with her brother and sister when her father holds her "in his laps with small hairy hands, to cover up her eyes" and she can smell the sickly odour of beer and the "unwashed masculine smell she always associated with him" (TGS 63). Under the disintegration, Mary confuses Moses with her father, with

mixed feeling of horror and desire, "her father who was threatening her, they advanced together, one person." (TGS 165) her dreams are the showcase of the terrifying power of her upbringing. These psychologically damaged characters are thus portrayed as being mad or irrational, illustrating their inability to deal with the trauma endured. In *The Grass is Singing*, Mary Turner, a white racist female character displays extreme hatred towards black African characters and treats them like worthless animals. She manipulates situations giving her reason to physically inflict harm to them, further intensifying her hatred for them. Mary's obsession with the black characters eventually leads to her own destruction as she becomes psychotic and consumed in her own inner world of fear and revolution. It is her tremendous hatred for the black people that results in her insanity, and ultimately her death.

Lessing's fictional character, Mary Turner in *The Grass is Singing*, also exemplifies a character who imitates the subjugated behaviour of women in society at that time. Even though Mary is a white woman, who is considered to have more power than the black African women do, she is also conditioned to carry out certain roles and responsibilities as a married woman living in a society full of unequal opportunities.

The members within those specific environments socially construct Lessing's world as racism. In so far the injustice and struggle of Rhodesian and Botswana society are mirrored in the fictional lives and communities created by Lessing. Racial oppression, hatred, prejudice, detestation, intolerance, cruelty, subjugation and brutality are a few terms that reflect the insensitive and cruel characteristics of these racially divided societies. The protagonist Mary Turner's extreme hatred for the black African characters can be defined as psychological as she has been infused with racist notion of white supremacy has been instilled in her psyche by the other white racist members of society.

Ironically, later in the novel there is a shift in the power relations between Mary and Moses. Instead of Mary holding all the power, as in the beginning of the novel she has now placed Moses in a powerful position as she has come to rely on him. This is evident when Moses leaves the house to return to his sleeping quarters and Mary commands him to stay with her. He, in a sense, is able to console and calm her, which contradicts her racist feelings towards him at the beginning of the novel. Furthermore, it is also ironic that Moses is a black character that is now giving instructions to a white character. This is evident when Moses orders Mary to drink water. "Drink, he said simply, as if he were speaking to one of his own women; and she drank" (TGS 186). Lessing represent

Moses' manner as typical with Mary as he would speak to the submissive women in his culture. The tone he uses is also important, as it is similar to the commanding tone used by the white characters.

All white, black and coloured characters are conditioned to behave in a certain manner in society; if they do not confirm to this conditioning, they are shunned for their alternate beliefs. Therefore, Mary, like other members of society, is taught to view the differences between black and white characters as fundamental to Rhodesian society. Mary increases the intensity of her hatred for the black characters by continually reaffirming in her mind their inferiority and danger to the white characters. The psychological state of Mary is evident in the quote: "She was afraid of them, of course. Every woman in South Africa is brought up to be... that they were nasty and might do horrible things to her" (TGS 70).

As a result, Mary reaffirms her white authority in the presence of the black characters working in her house or as labourers in Dick's farm by continually giving orders and carefully examining their behaviour and work. "The sensation of being boss over perhaps eighty black workers gave her new confidence; it was a good feeling, keeping them under her will, making them do as she wanted" (TGS138).

The fact that Mary Turner and other white character distanced themselves from the black characters and discounted their tradition and culture leads to the characters' creation of racial stereotypes in the text. This is apparent throughout the story where the black characters are continually likened to animals. For instance, whites arriving from Europe are shocked by the ill-treatment of the blacks: "They were revolted a hundred times a day by the casual way they were spoken of, as if they were so many cattle..." (TGS 20). In another instance, the black characters are also regarded as tantamount dogs. "A white person may look at a native, who is no better than dog" (TGS176).

Institutional Racism

Lessing also put the nuances upon the Institutional Racism, Lessing incorporates the idea of black labour supporting white productivity and profit in the book, *The Grass is Singing*; "They, the geese that laid the golden eggs, were still in that state where they did not know there were other ways of living besides producing gold for other people" (TGS 15).

In the 50's society, the black characters experienced with so many disintegrated issues on colour-bases. They deprived from education as it is believed that it will empowered them and their community so that people disgust them of being of a darker skin colour. In

spite of highlighting the issue of literacy, Lessing portrayed the group of black people that are thieves and scheme to obtain wealth by stealing from whites. This notion is observed in the novel's opening paragraph in which Mary's murderer is assumed a thief. Moses, the confessed murderer, is immediately labelled a thief, regardless of what the actual motive of the murder might be. He is conformed to the stereotype that black characters are dishonest and dangerous to the whites in society.

Members of the society of Lessing are inspired from the theory according that members of society conduct themselves in a manner that is determined by the ideological state appliances. The diversity in racial group of Rhodesia interrogates in Lessing's narratives in manner of Althusser's theory of over determination. In the character's world, most social institution elevates the status of the white character characters while diminishing the position of the black character.

Stereotype Racial-Conflicts

Stereotyping, violence, intense mental and physical abuse, are but a few factors that are frequently endured by the black characters in *The Grass is singing*. Lessing points out the disintegration individually in the black character, Moses, as he has been the black character most affected by physical violence and emotional abuses. The primary traumatic incident experienced by him is the severe whipping by Mary, occurring merely because he needed a rest and a drink of water while performing strenuous work in the field.

However, later in the novel, Dick selects Moses to work as a servant in his and Mary's household where he further experiences severe physical and emotional abuse. This abuse is portrayed in the fact that he is expected to work as if he does not have any feelings or limitations. "As always, he behaved as if he were an abstraction, not really there, machine without a soul" (TGS188). Hence, personal feeling does not influence Moses as a black character. Mary as a person does not view him with feelings. She portrayed him as being more machine-like than human.

This disorder is characterised by the fact that a victim of trauma is unable to effectively deal with the trauma experienced. Moses' inability to objectify the trauma that has damaged his psyche displayed in the fact that he resorts to murdering Mary Turner. The murder of Mary allows Moses to release his anger and bitterness towards her, the root and cause of his trauma.

"And this was his final moment of triumph, a moment so perfect and complete that it took the urgency from thoughts of escape, leaving him indifferent" (TGS 255).

Furthermore, Lessing's placement of stereotype on the black characters changes from that of criminal in *The Grass is Singing* to the black characters being portrayed as savage in the short story. Moreover, Lessing exposes that many white characters despised it when the black characters used English. Mary illustrates this point when she says "He spoke in English, which as a rule she would have flamed into temper over; she thought it respectable. However, she answered in English, 'Yes' (TGS 189).

In this way, Lessing reinforce the situation, it is for this reason that there is conflict between the white male and female characters based on competition, between the two groups, and their differing beliefs pertaining to patriarchy and unfair treatment of the female character in *The Grass is Singing*. There are so many points where Mary is not oppressed because of her skin colour, she criticized unfairly because of her class. Mary and Dick Turner are not wealthy people; as a result, Mary is given an inferior status by the other white characters as she is considered a poor white.

What, indeed! Living the way they did! That little box of a house-it was forgivable as a temporary dwelling, but not to live in permanently. Why, some natives (though not many thank heavens) had houses as good; and it would give them a bad impression to see white people living in such a way. Then it was that someone used the phrase poor white. (TGS 11)

Mary in the *Grass is Singing* as the expected stereotypical behaviour of white women portrayed in Mary's society leads her into a loveless, unwanted marriage. Mary's reflection on her life before marriage is a life free of worries and filled with extreme happiness, however, it is after her marriage to Dick that she experiences a complete personality change, leading to her dysfunction as a character. Her carefree existence as an unmarried woman in African society is reinforced in her statement: "South Africa is a wonderful place for the unmarried white woman" (TGS 44).

Moreover, Lessing points out the black female characters, and their role in Rhodesian society. Lessing completely excludes black female characters from this story. Thus, the placement of the black female characters at the bottom level of the social hierarchy in southern African society is mirrored in the text, as Lessing does not even mention a female black character. Their absence and silence indicates their total irrelevance in a society.

Accordingly, racism in literature examine through its impact not only on the victims of racial oppression, but also comments on its effect on the operator of racism. Therefore, that racism is just the study of the

oppressed victim's experiences. Lessing applied this theory in her narratives very carefully in *The Grass is Singing* the doer themselves endured emotional and psychological trauma, and some characters are more seriously affected than others as their racist actions actually lead to their destruction in the text.

CONCLUSION

Thus, Lessing's fictional characters' understanding of the African world and their knowledge of society is understood in terms of racial categories where every character's identity is determined by these reluctant societal issues.

Probably the black or coloured person suffered a difficult life with many hardship plainly because of their darken skin colour. The fact that a person is of a different skin colour also subjected to various stereotypes created by the xenophobic characters in the text. The first common stereotypes are that they are savage and are a danger to society; secondly, the black person is also placed on the fundamental level where they are considered to be animal-like. Another misfortune experienced by the black person is that these oppressed people is denied an education as, if educated, it is believed that if they will gain power and create a disturbance in the ordered society.

Throughout, Lessing's *The Grass is singing*, the black literary characters are portrayed as a group of people whom the white characters believe are continually straitening to steal their belongings. Mainly, the black characters are not white; thus, they are automatically deemed inferior, as a person had to have a white skin in order to be significant in the society Lessing easily supports this social, political and cultural distinction in her *The Grass is singing*. The white characters have many economic, political and social opportunities available for them to utilise in order to better themselves in the society. The black characters, on the other hand, have no such opportunities as the white characters placed restrictions on them in all spheres of their lives in order to retain their own social power and wealth in the fictional societies.

According to the works of Lessing, one may draw the conclusion that all individuals no matter what skin colour were negatively affected by the era of racial oppression. The works also emphasis the attitudes of the fictional characters based on the hostile attitude of the actual individuals in the Southern African society. Furthermore, one can actually observe the extent to which society affected writers and influenced the creation of their texts connected with the Lessing. Therefore, the texts and the theories discussed prove significant today.

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A Comparison of English Translations of Su Shi's Song Ci Poetry under the "Truth-Seeking-Beauty-Attaining" Translator Behavior Continuum—Xu's and Watson's translations as examples

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Abstract— Based on the theory of translator behavior criticism, this paper takes the English translation of Su Shi's Song ci poetry as the object of study and compares Xu Yuanchong's translation with that of Burton Watson. With the help of seven poetry translation strategies (phonemic translation, literal translation, metrical translation, poetry into prose, rhymed translation, blank verse translation and interpretation) as summarized by André Lefevere, a "truth-seeking-beauty-attaining" continuum evaluation model is established to compare and analyze the translators' tendency to choose translation strategies in order to reproduce the scenes and emotions in Song ci poetry. By applying the theory of translator behavior criticism to the choice of translator, we point out that the translation of Song ci poetry should not only express the meaning of the original text but, more importantly, reflect the cultural meaning and beauty of the poems.

Keywords— Song ci poetry, Seven strategies, Translator Behavior Criticism, Truth-Seeking-Beauty-Attaining.

I. INTRODUCTION

In recent years, China has been making efforts to promote the overseas dissemination of Chinese literature. Ci poetry is a unique form of poetry, an emerging metrical poetic style resulting from the combination of poetry and music. As the artistic peak of Chinese classical poetry, Song ci poems are the treasures of ancient Chinese literature. The meter and realm of Song ci poetry are the wonders of Chinese literary history, making them unforgettable. As a poetic genre suitable for singing with independent artistic values, ci poetry has a fixed format in terms of the number of words, stanzas, rhymes, rhythms, and the level and obliquity of the words used (Yan Zhangrong, 2005). Burton Watson, one of the most famous contemporary

American sinologists and translators, has greatly promoted the spread of Chinese culture overseas with research and translation of classical Chinese literature. Unlike Tang poetry, with a late start and a small number of successful translators, Song ci poetry abroad is not optimistic in its translation and publication (Dai Yuxia, Cheng Ying, 2016). But the *Selected Poems of Su Dongpo* translated by Watson has become one of the few successful cases of English translation and publication of classical Chinese poetry. His translation style is simple, but loved by the majority of readers in English-speaking countries. Xu Yuanchong is a famous translator in China and is internationally renowned for his English translations of Chinese poetry. His translation of *Three Hundred Song Ci Poetry* pursues both neat rhyming and full realm,

spreading the beauty of classical Chinese culture. The spread of Song ci poetry at home and abroad cannot be separated from the careful polishing by the translators. Thus, this paper takes the English translations of Su Shi's Song ci poetry as an example, and compares and analyzes the techniques used by two typical English translators to reproduce the form and mood of the original text, with a view to contributing to subsequent studies of Song ci poetry translation.

II. TRANSLATOR BEHAVIOR CRITICISM AND THE "TRUTH-SEEKING-BEAUTY-ATTAINING" CONTINUUM MODEL OF EVALUATION

Translator behavior criticism focuses on the role of the translator as a body of wills in the process of translation socialization and the general behavior characteristics (Zhou Lingshun, 2014:1). Based on full description, this approach coordinates the inside and outside of translation, and regards the translator as the dual carrier of linguistic identity and social role. It is facing not only the original text, but also the society, thus extending the "Truth-Seeking-Utility-Attaining" Model of Continuum of Evaluation of the translator's behavior. The "truth-seeking" and "utility-attaining" are in a state of gradual change, respectively at the two ends of the continuum. The choice of "truth-seeking" and "utility-attaining" by translators is both self-constrained and constrained by the socio-cultural environment.

André Lefevere believes that in literary translation, it is not enough for the translator to translate the linguistic meaning, which is only the minimum requirement for translation. In fact, a literary translator has to translate the communicative meaning of the original as faithfully as possible. He summarized seven strategies of poetry translation and their gains and losses as a guide for poetry translation and literary translation in general: (1) phonemic translation: fidelity to the resource text means, purely and simple, fidelity to the sound, to the near exclusion of all other elements; (2) literal translation: fidelity to the sense of the source text; (3) metrical translation: fidelity to the metre of the source text, thus more or less preserving its outward form; (4) poetry into prose: fairly elegant in language, avoiding most of the distortions and verbal antics; (5) rhymed translation: restriction of metre and demand on the look-out for the right rhyme-words; (6) blank verse translation: free from the obligation of metrical scheme and the regularity of metrical system; (7) interpretation: different degree of interpretation results in translation, version (change in form) and interpretation (produce a new poem) (Lefevere, 1975). At the same time,

Lefevere opposes the mechanical use of these strategies in isolation from the textual and cultural dimensions. His categorization reflects different degrees of alienation and naturalization, truth-seeking and beauty-seeking. Strategies (1) to (7) are arranged in an orderly and detailed manner. The contradiction in literary translation is mainly the contradiction between "faith" (or "truth") and "beauty" (Xu Yuanchong, 2012:84). On this basis, this paper establishes a continuum model of "Truth-Seeking-Beauty-Attaining", which can objectively describe and analyze the translator's behavior.

III. TEXT ANALYSIS

Example1. 簌簌衣巾落枣花，村南村北响缫车。牛衣古柳卖黄瓜。酒困路长惟欲睡，日高人渴漫思茶。敲门试问野人家。

This ci poem is mainly about what the ci poet saw, heard and felt on his way to Shitan, describing the rural scenery with vivid strokes, reflecting the emotions of the peasants, rejoicing in their joy and sympathizing with their sufferings. It starts from typical things in the countryside and expresses the simple rural flavor with great interest. There are several translations of this ci poem, and this paper selects the translations by Watson and Xu Yuanchong for analysis.

*Flutter, flutter, on clothes and cap, jujube flowers fall;
village south, village north echo to spinning reels.
Half leaning on the old willow, they peddle yellow melons.
Wine-drowsy, a long road, I'm getting sleepier;
sun high, throat parched, thinking only of tea
I'll knock on a gate and see what the villagers'll give me.*

(Burton Watson, 1994:71)

*Date-flowers fall in showers on my hooded head,
At both ends of the village wheels are spinning thread,
A straw-cloak'd man sells cucumber beneath a willow tree.
Wine-drowsy when the road is long, i yawn for bed;
Throat parched when sun is high, i long for tea,
I'll knock at this door. What have they for me?*

(Xu Yuanchong, 2011:265)

Chinese poetic forms of the time influenced the American poetic style and contributed to the American free verse movement, and most classical Chinese poems were translated into free verse in the English-speaking world (Zhao Yiheng, 2013:200). Under this trend, Watson has always advocated abandoning the traditional English poetic metre and traditional poetic phrases. Instead, he translated ancient poems with modern English norms, aiming for readers to understand and appreciate their connotations. For example, in the first line, Watson translated the onomatopoeic superlative "簌簌" as "Flutter, flutter". He combined Lefevere's literal translation method with the metrical translation method to make the translation not only mean the same thing as faithful the original, but also achieve the same form. Watson's translation respects the original works, reproducing the scene of date flowers falling on pedestrians with a vivid and wonderful artistic conception that strikes a balance between seeking truth and beauty. The theory of "Three Beauties" proposed by Mr. Xu Yuanchong is an important theory in the field of poetry translation. He believes that the translation of poetry should achieve the beauty of meaning, sound and form, of which the beauty of meaning is the most important, the beauty of sound is the second and the beauty of form is the last (Xu Yuanchong, 1987: 70). In the first line, Xu Yuanchong translates "簌簌" as "in shower". He pursues more the communication of the meaning than the formal consistency with the original, so as to convey the beauty of the ci poetry. He uses "in shower" to paint a beautiful picture of falling date blossoms scattering in the sky, leaving behind the reduplicative word.

Meanwhile, Xu Yuanchong most often used the rhymed translation method in his English translations of ancient poems. Rhyme is one of the features that create the beauty of Song ci poetry and is a factor that cannot be ignored in translation. It is easy to find that the ci poet uses "花", "瓜", "茶" and "家" to rhyme at the end of every sentence. In the translation, Xu Yuanchong used "head", "thread", "bed", "tree" and "me" to rhyme respectively. He adjusted the order of lines on the basis of faithfulness to the original text, so that the translation could present the rhyme scheme of AABABB and preserve the phonetic beauty of Song ci poetry. Although translating the original text into free-form poetry can better adapt to the reading habits of English-speaking readers, it cannot more accurately convey the musical beauty carried by Song ci poetry. By reproducing the rhythm and rhyme of the ci poem, Xu Yuanchong maximized the uniqueness of the Song ci poem and moves closer to the "beauty" end of the continuum. As an American translator, Watson undoubtedly chose the unrhymed free verse style in his

translation of poems. With the unrhymed translation method, the translator can express his ideas more accurately and convey the literary nature of the original. Watson was not satisfied that the translation fit the original text in terms of meaning, but he was also very careful in wording and phrasing. He used a lot of simple and common monosyllabic verbs, such as "fall," "lean," "get," "think" and so on, to paint a fresh picture of the countryside and to show the original ci poet's relaxed and cheerful mood after the drought and the rain. He used a lot of "verb +ing" patterns to make people static and objects dynamic to enhance the vivid effect, so that readers can feel what the ci poet saw and felt along the way as if they were there, which objectively helps readers further understand the beauty of the original text. In addition, Watson made good use of punctuation and breaks to express the original text in a simple and smooth way, forming a natural rhythm and fully expressing the freshness and simplicity conveyed in this ci poem.

Example2. 十年生死两茫茫，不思量，自难忘。千里孤坟，无处话凄凉。纵使相逢应不识，尘满面，鬓如霜。夜来幽梦忽还乡，小轩窗，正梳妆。相顾无言，惟有泪千行。料得年年肠断处，明月夜，短松冈。

This is a ci poem written by Su Shi to his late wife, expressing his unending sorrow and longing. The first stanza is realistic, expressing the ci poet's deep longing for his deceased wife, while the second stanza describes the dream, writing about his deep feelings for his deceased wife. Zhou Ruchang, in his *Dictionary of Appreciation of Tang and Song Ci Poetry*, says: "This ci poem uses a straightforward style of writing throughout, with genuine emotion and sincerity, without any traces of carving; the language is simple, but the implication is very profound (Zhou Ruchang, 2011: 693-694).

Ten years – dead and living dim and draw apart.

I don't try to remember

but forgetting is hard.

Lonely grave a thousand miles off,

cold thoughts – where can I talk them out?

Even if we met you wouldn't know me,

dust on my face,

hair like frost –

In a dream last night suddenly was home.

By the window of the little room

you were combing your hair and making up.

You turned and looked, not speaking,

*only lines of tears coursing down –
year after year will it break my heart?
The moonlit grave,
its stubby pines.*

(Burton Watson, 1994:71)

*For ten long years the living of the dead knows
nought.
Though to my mind not brought,
Could the dead be forgot?
Her lonely grave is far, a thousand miles away.
To whom can I my grief convey?
Revived, e'en if she be, oh, could she still know me?
My face is worn with care
And frosted is my hair.
Last night I dreamed of coming to our native place;
She's making up her face
Before her mirror with grace.
Each the other hushed,
But from our eyes tears gushed.
When I am woken, oh, I know I'll be heart-broken
Each night when the moon shines
O'er her grave clad with pines.*

(Xu Yuanchong, 2011:247)

Watson adopts the literal translation method, translating word by word and line by line, which is almost consistent with the meaning, emotion, sentence pattern and grammatical structure of the original text, and realizes the equal transmission of information in the translation with simple words and sentence patterns. He is not too particular about the rhyme in the original text, but translates it in the form of English prose poetry. At the same time, in order to convey the image, he uses "draw apart" and "dim" to vividly express the scene of the separation between the ci poet and his wife. In the second line, he does not directly translate the number "千", but pursues the meaning behind it. Watson translates it as "lines of tears coursing down", which retains the beauty of the original text on the basis of making readers better understand the original text. The translation reflects a high level of pursuit of aesthetic experience. What Xu Yuanchong pursues is to rhyme the translation while conveying the image. Adopting the combination of interpretation and rhymed translation method, he translates "尘满面" into "face is won with care", and introduces

"with grace" into the English translation of "小轩窗，正梳妆" in order to achieve the purpose of rhyme. However, Xu Yuanchong changes the word order and uses "nought", "brought" and "forgot" to rhyme, which made the translation slightly tongue-twisty and unsmooth. In the last line "明月夜，短松岗", in order to rhyme, he omits the character "短" to retain the characteristics of Song ci poetry. The above choices of the translator do not "harm the meaning with rhyme" but maintain the beauty of the poem. On the contrary, Watson's translation mostly uses short sentences, which are not limited to form. The images are accurate and vivid, which makes the translation easier to read.

IV. CONCLUSION

The English translation of Song ci poetry has to pursue both the beauty of artistic conception of the original text and the musical beauty such as rhythm and rhyme, which undoubtedly places extremely high demands on the translators. The two translators, Watson and Xu Yuanchong, have flexibly adopted the translation strategies proposed by Lefevere in their English translations, reflecting their profound linguistic and cultural skills. Among the seven strategies, the phonemic and metrical translation methods are the two least used strategies. Due to the uniqueness of Chinese characters, translator cannot render the sound of the source text in the target language. In fact, phonemic translation only very rarely achieves an acceptable rendering of the source-language sound and an acceptable paraphrase of its sense. As for the metrical translation, if one is committed to a certain number of feet in a line, one is limited in the choice of words or even forced to mutilate words. What's more, the unstressed and stressed syllables in English translations are almost impossible to be equivalent to the metrics of Song ci poetry, and it is also difficult to fully preserve the original form on the basis of conveying the original sense of the works. In his English translation of Song ci poetry, Xu Yuanchong preferred to use rhymed translation method, which can express the musical characteristics of traditional Chinese poetry. Although in a few cases the result is unacceptable in the target language, rhyme can "make the sound beautiful to the ear" and meet the translator's purpose of spreading Chinese culture. Watson tends to translate poetry into prose and writes blank verse. Under the background of the American Free Verse Movement, poetry strives for liberation in style and language, not bound by rhyme and rhythm, forming a free way of expression. This way can withhold information helpful for understanding the source text while reducing the delicate beauty of Song ci poetry. But his choice of

translation strategies is more in line with the aesthetics of western scholars and readers. The interpretation method used by both translators serves as a way to produce additional communicative value. At the same time, it even leaves enough space for the two translators to portray the beauty of the context of the original text.

Watson's translation is easy to understand, catering to the receptive psychology of the target language readers and approaching the aesthetics of the public. Professor Xu Yuanchong conveys the beauty of traditional Chinese literature without changing the original meaning of the poems, and seeks to reflect the beauty of the poems in terms of imagery and form. In contrast to Watson's translation, Xu Yuanchong's translation reflects the translator's tendency to act socially in order to promote the beauty of Chinese culture. Watson's translation is loved by most readers abroad and is highly accepted. Xu Yuanchong's translation, though not as well received, upholds the uniqueness of classical Chinese culture. Both translators adopted different strategies, principles and methods to convey the meaning of the original text based on their own understanding of Su Shi's Song ci poetry and shaped their excellent translations. A translator who translates a beautiful poem in an unattractive way cannot be considered to have preserved the truth (Xu Yuanchong, 2021:26). Therefore, in translating ancient Chinese poems, a good translator should not only convey the meaning of the original text, but also reflect the culture and beauty of the original text.

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Cold-Case on Serial Killings in F.H. Batacan's *Smaller and Smaller Circles*

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Abstract— A killer is someone who murders at least two people in separate events that occur at different times. Pointing the killers in any gruesome killing may take a long time especially if the investigators conducting the investigation are not doing well. Even up to this time there are unsolved killings in the country and justice is elusive to serve or yet too long to achieve. This study analyzes the search for justice on the serial killing of the “novel, *Smaller and Smaller Circles* by F.H Batacan.” Specifically, it investigates the elements of characters, symbols, and conflict. It uses *Qualitative Method*. The findings revealed that the attitude of the national investigators is thwarted with rivalry; identified symbols are manifestations of how the gruesome killing happened: heart, face, genitals, and knife. The conflict is man vs man in which rivalry to get career advancement is also revealed. It is concluded that national government investigators are inept to solve murder cases where the search for justice is too slow and elusive. A phenomenology study on lived experiences of the victim's family shall further be ascertained in order to know their predicaments.

Keywords— Search of justice, F.H Batacan, Serial Killing, Qualitative Method.

I. INTRODUCTION

A killer is someone who murders at least two people in separate events that occur at different times. Killers have often been seized on by the media and the public consciousness—especially in cases where there are many victims or the murders are carried out in gruesome fashion. Their murder weapon of choice may vary. But one thing holds them common in an abnormal form of psychological gratification. In most cases, alongside the murders they committed, there's also sexual assault, robbery, cannibalism, extreme love of money or property. The murders usually take place over more than a month, including a significant period of time between them — and may even go on for years. There are different levels of insanity at work in the mind of killers.

Pointing the killers in any gruesome killing may take a length of time especially if the investigators conducting the

investigation are not doing well. Even up to this time there are unsolved killings in the country.

The focus of the study is the literary work of “F.H Batacan entitled *Smaller and Smaller Circles*, a Filipino novel. As a Filipino novelist, she is noted as a journalist, musician, and crime fiction writer. Extreme social issues are definitely popular, and one of those is killing. Batacan's piece fits to be a target of an in-depth analysis presenting the characterization and its responsibilities in their work¹.

This study explores the search for justice on the killings in society. Exposing the realities becomes a piece of information to make the people more aware of why killings are happening and the reason why the search for justice takes time to reach.

With this, this would not halt the reader to think that this might happen in reality, especially in the Philippines form of looking for justice in the killings that happened.

This study analyzes how the search of justice is handled “in the novel, *Smaller and Smaller Circles* by F.H. Batacan. Specifically, it investigates the elements of characters, symbolism, and conflict.

1.1 THEORETICAL BACKGROUND OF THE STUDY

This study theorizes that “F.H Batacan’s novel, *The Smaller and Smaller Circles* reveals how a search of justice is conducted of the investigators in the Philippines. It is strongly supported by the literary theories of formalism and mimesis.

Formalism examines the inefficient plot structure of the novel from exposition to the initial incident that rises and complicates the action, and heightens to the climactic event that makes the action fall, and finds a conclusion. According to Shklovsky (1), the formalistic approach emphasizes the analysis of all the sentences in the literary piece. Formalism takes into account the objective form of the order of the story, the characters, symbols, conflict, and some other literary elements that contribute to the whole meaning of the fiction.

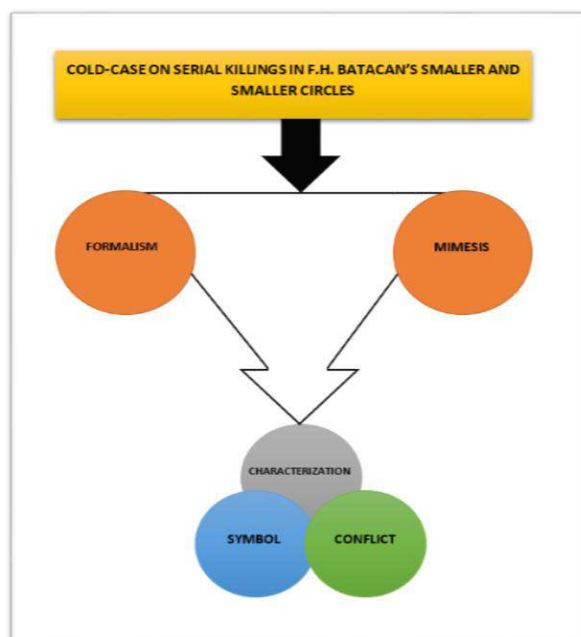


Fig.1. Schematic Presentation of the Theoretical Background of the Study

Mimesis also emphasizes the image of the investigators in the study. The art of ideas copies the first human experience and is taken out and replaced with a duplicate of concepts as expressed by the original theorists of Mimesis-Plato and Aristotle. The simple becomes complicated without eternity and is dropped into the point of hyperbolic ideas. The more authentic and imitative thing is, the more it becomes deceitful the reality is.

It is significant to prove the contention of the fictional Filipino novel which focuses on proving the existence and extent of the investigator’s search for justice to solve murders in a characterization, symbol, and conflict. Within this context, the study is investigated.

II. LITERATURE REVIEW

Novel an invented prose narrative of considerable length and a certain complexity that deals imaginatively with human experience, usually through a connected sequence of events involving a group of persons in a specific setting. The novel is a genre of fiction, and fiction may be defined as the art or craft of contriving, through the written word, representations of human life that instructor divert or both.

Zainul (6) considers formalism theory that looks at patterns and treats literature as a group of literary devices that investigates the relationship among the smaller parts in the text. Zainul (11) added that there has been a distinction made between the events that can be said to happen in real-time and the artistically treated version which is in the text presented to the reader³.

In the study of Pipit and Eripuddin (3) they mentioned that formalist criticism analyzed the large-scale structures of longer works, looking for patterns and relationships among scenes, actions, and characters. A novel is a kind of literature that has the quality of value of the author’s experience⁴.

Sulistyorini (33) added that a novel which is written down with good fiction can prove that there is something beyond the text telling about moral value, human behavior, and also tells how to be a good people, added to this if that conflicts happened, characterization and setting of the story gives a real portrait of real human life⁵.

In this study mysterious killing is been looked upon in which Chan (1) pointed out that murders are always disturbing and some are even worse, killings were brutal, almost unimaginable in their depravity. The crimes horrified communities and stumped police — leaving questions that lingered for decades afterward, as years passed without an arrest or even a credible suspect.

Added to this, Chan (1) pointed out that victims of the so-called “Whitechapel Murders” — Mary Ann Nichols, Annie Chapman, Elizabeth Stride, Catherine Eddowes, and Mary Jane Kelly — all had their throats slashed, and most of them had their stomachs slit and organs ripped out before being dumped on the streets⁶.

Although there are efforts of the government investigators to conduct an investigation it lacks driving force. Lucenio (1) as quoted by De Guia in Benar News said “we hope that commitments to uphold human rights translate to

delivering justice to the aggrieved and improvements on government programs and policies, including reviewing the conduct of state agents in implementing them.”⁷

High-profile investigations present a multitude of leadership challenges for law enforcement, from investigators to police executives. Collectively, strong management throughout the chain of command must continually reinforce the supreme goal of the investigation as cited by Morton⁸ (1). It reinforces the idea of Corpuz (8) that the criminal justice system is all of these institutions or pillars collectively. For it to work efficaciously and speedily, all these pillars need to work efficiently and with dispatch, in cooperation, and in coordination with one another⁹.

But whatever is the effort of the national government there are still reported cases of killings in the Philippines and as to Conde (1) justice remains elusive as many suspects have not been brought to trial or remain at large, this is supported by Buan (1) as quoted Cayosa “we share the fear and frustrations of many about the brazen violence, continuing criminality and appalling impunity in our country. Justice is distant and delayed for too many victims.”

Searching for justice on the killings that happened in the Philippines is elusive more importantly if the investigators are lopsided on taking action on the case they handled.

Citing the report of Valenzuela (1) "Justice delayed is justice denied." The perception of a continuing failure of the Philippine criminal justice system to deliver fast and efficient justice has inevitably led to the erosion of public trust in the government. As a consequence, citizens are laden with anxiety because of unabated criminality and violence in their communities¹⁰.

The related readings expounded and reviewed are beneficial sources that would strengthen the present research for a more expansive study on searching justice.

III. RESEARCH METHODOLOGY

This research employs the descriptive method which is qualitatively arranged in a systematized manner through matrices and textual format. The main concept investigated in this study are a) characters; b) symbols; and c) conflict. The novel “F.H Batacan's *Smaller and Smaller Circles*” published in 2015 is “the” principal reference of “the” study. The novel is a necessary source to get the full details of the analysis of searching justice for the investigators to resolve gruesome killings. Be it cautioned, however, that some gruesome lines are quoted as written in the novel to establish strong points of proof of the study.

Other sources are articles, books, research papers, and other online related readings for further references and proofs of searching justice in a gruesome killing. Finally, the researcher points out significant details of a novel of F.H Batacan to the characters, symbols, and conflict of the investigators in the Philippine setting.

IV. RESULTS AND DISCUSSION

Chapters 1, 2, 3, and 4 contain the way how killing is done by the perpetrator as well as the character's involvement in searching for justice on the killing. Chapters 3, 10, and 25 take the portrayal of how the investigators have animosity toward each other taking the cudgels in the bureau where rivalry and efficiency existed.

Table 1. Fictional Characterization

Fictional Characters	Societal Roles/Functions	Manner of Characterization
Father Gus Saenz	Catholic priest, forensic anthropologist	respected, diligent
Father Jerome Lucerno	a psychologist teaches in a university with Fr. Saenz	supportive
Director Lastimoza	director of the National Bureau of Investigations	elderly head
Atty. Benjamin Arsinas	ambitious, an attorney who works in the bureau	egotistic, single-minded, inept

Father Gus Saenz is one of the few forensic anthropologists in the country, juggling his teaching work at the Ateneo de Manila University and his church duties, his examination and identification of dead bodies of people who disappeared during martial law, and his pursuit of a colleague who has long been using his power to groom children and, worse, is safeguarded by the church. He is asked by the National Bureau of Investigations head to look into a series of grisly murders.

Gus Saenz is tall, a little over six feet—the metal autopsy table at which he is working has been adjusted so that he won't have to bend too far over—it and he has the wiry muscularity that comes with zero body fat. (Batacan, 13).

Father Jerome Lucero also teaches at the university, a clinical psychologist who has been Saenz's student before becoming his closest friend.

As Saenz and Lucero seek to unravel the mystery, they are thwarted by political infighting within the NBI.

Father Jerome Lucero is about five foot nine, of a physical type that is usually described as "compact" or "solid." Jerome walks over to the metal table, where the remains of a child's body lie. Its back rests on a rubber block, pushing the chest up and out for better examination. (Batacan, 14).

Director Lastimoza had been a trial lawyer, he served on company boards, government panels, committees of inquiry. The president had plucked him then out of semiretirement and, in a confluence of gumption and good judgment rare in Philippine politics. Appointed him to the post despite protests from many quarters that he was a nobody—and old nobody at that. He sought the help of Father Saenz to investigate the killings that happened in Payatas.

"Now Father, it must be clear by now that I know a lot about you. Your work for Desaparecidos, for victims of disasters. I have a great admiration for you. And without any arrogance, I must assume that you know a fair bit about me as well. Perhaps you will agree that you and I share a somewhat similar view of the world. And while I've never had the chance to work with you, I guess there's a first time for everything." "I need your help." (Batacan, 39)

Acting against out of envy and ambition is Attorney Ben Arcinas, who at first seems a stock "slimeball" character, with manicured nails, badly-dyed hair, and arrogant manners — he is by turns "defiant" and "sullen" — but what some readers might not realize is that such people are all too common in the realities of Philippines society, Arcinas is a depiction from real life.

If you don't cooperate with me, I will.

You have a second chance here, Ben, but if you waste it, I'll have no qualms—not just about sacking you, but about throwing the book at you. Another child is dead because you didn't do your job right, and we can't sweep that under the rug. I'm asking you: are you going to help us—and I mean, really help, not just try to advance your own interests? (Batacan, 175).

The characters are contributors to establishing how its portrayal on handling a murder case in their place. It is a manifestation that these characters have similarities in how Philippine murder cases are investigated. Franco (1) infers

that the families of the victims are reluctant to ask assistance from the people in the legal field. They have the notion that only privileged people have access to justice. This has been a reality for those who are living in rural poor areas. They unwillingly accepted the fate that they thought was bestowed on them. They would rather not speak than to even try to seek justice.

Thus, the novel's characterization reveals the fictional roles and functions in society that national investigators themselves cannot be trusted in searching justice in the killings that happened in the society, and in fact they used other private individual-investigators that are more credible to do the investigations¹³.

Table 2. *The Symbols*

Fictional Symbol	Societal Image Reflected
heart	killings where the victims' hearts are mutilated
face	killings where the victims' faces are peeled off
genitals	victims' genitals are removed
knife	the object used by the killer in butchering the victims

Father Saenz and his junior partner Father Lucero connect the clues from mutilated bodies being found in garbage dumps.

"Viscera gone?" "Pretty much. Heart missing. Face peeled off." "Neat blade work." Jerome bends at the waist, tilting his head to one side to look obliquely into the chest cavity. "Skull?" (Batacan, 15)

The two discuss the murder. Saenz observes that the boy's face was flayed by a small, sharp, smooth blade. They note that since there was no blood at the site, the killing must have taken place elsewhere. While the boy had not been sexually assaulted, Jerome believes that the killer must have "some sexual conflict in there somewhere," because of the removal of the boy's genitals. The priests discover that the boys were each killed on the first Saturday of the month over the last six months.

He quickly surveys the other injuries. "Genitals removed." He leans forward and runs the tip of his forefinger in a straight line beneath the child's exposed chinbone. "Face flayed, just like the others."

(Batacan, 15)

Jerome nods. "But the excision of the genitals . . . I still can't fully account for that." (Batacan, 16)

Most of the internal organs have been carved out. The penis, severed. The face, mutilated beyond recognition.
(Batacan, 35)

The brutally murdered and mutilated remains of preteen boys were discovered among the heaps of garbage dumps of Payatas and that series of murders that has gripped one of Metro Manila's poorest neighborhoods. Authorities were immediately alerted to the presence of a serial murderer. The murderer, however, used bladed or sharp objects in order to gruesomely kill someone.

What do we know about the knife?" Again, very likely a small blade, about six inches long, no more than an inch wide. Something easy to handle for close, detailed work. Very sharp, no serration. And we've got the same grooves on the chinbone." (Batacan, 15)

There are several reasons why justice is not served right away to the victims of murder. These situations expressed negative conceptions about our status quo from previous years until the present. These situations are not just merely a situation in the story but rather a way to know the status of our society that may still be relevant until today, taking into consideration the handling of the cases and its recording system so to speak.

Here, again, the poor recording of crime information comes into play, as well as the ineffectual communication and coordination between agencies and even units within the same agencies. (Batacan, 44)

Killing is not as impossible a phenomenon in the country as popular perception and opinion seems to suggest, but one that local law enforcement has barely any capability or inclination to detect. This is because little if any, the comparison is ever made between the particulars of murders committed at different times or places.

Hence, the novel expresses the manifestation of the act of killing that is the consistent manner of the murder. The inefficiency of the investigators is also proven.

Table 3. *The Conflict*

Fictional Conflict	Societal Image reflected
man vs. man	the rivalry of the authorities in the bureau of investigation

Tasked to investigate these crimes is the National Bureau of Investigation (NBI), headed by Director Lastimosa. Due to insufficient manpower in his agency, he tapped the services of Father Guz Saenz and Father Jerome

Lucero, two Jesuit priests, assist them in getting to the bottom of these events. They have barely anything to rely on except the murders' pattern which occurs on the first Saturday of every month. But the national investigators could not do the investigation with themselves because of rivalry and a self-centered attitude.

It's clear that this thwarted ambition is the key reason Arcinas has been so antagonistic toward him since he took the helm of the bureau. That antagonism has only been amplified by this plan to consult with another outsider—
Saenz. (Batacan, 41)

Entering the civil service had a way about government employees of lesser aptitude . . . Decline to do general task . . . and devoted energies attaching himself to team leaders and supervisors who could further his career. (Batacan, 171)

To sum it up, this is the reason why crime statistics are chronically underreported or misreported across the country because of the inefficiency of the authorities. Discrepancies have been estimated in crime incidents, with some authorities seeming more interested in staying in an office or snagging promotions than in presenting a true picture of criminal activity in their area of responsibility, thus seeking justice in killing is very elusive to achieve.

V. CONCLUSION AND RECOMMENDATION

Understandably, no society is perfect. Every society is beset with its own set of issues. The Philippine society is painted close to reality as horrific as the murders perpetrated and these murders are not solved immediately because of the inefficiency of the national investigators who are thinking only of their own career advancement. Investigators tend to work for someone whom they believed can help them bring to the peak of their career. The findings of this literary research call for further investigation regarding the lived experiences of a victim's family in order to ascertain their predicaments on why searching for justice is elusive, or yet too long to achieve.

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Genocide Women Survivors Empowerment in the Rwanda Post 1994 Genocide Against Tutsi: Case Study of AVEGA-AGAHOZO Women Survivors of Nyange Sector, Ngororero District (2015-2019)

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Abstract— This research paper entitled *Genocide Women Survivors Empowerment in the Rwanda Post 1994 Genocide Against Tutsi: Case study of AVEGA-AGAHOZO Women Survivors of Nyange Sector, Ngororero District (2015-2019)* was aiming at answering the question such as: Did women empowerment contribute to the improvement of life conditions of women survivors of the 1994 Genocide against Tutsi living in Nyange Sector of Ngororero District during the period of 2015-2019? In fact, AVEGA-AGAHOZO is a French acronym name (Association des Veuves du Genocide/Genocide Widows Association) established in 1995 to rehabilitate and to support widows, in the aftermath of the 1994 Genocide against Tutsi in Rwanda.

The study has used both qualitative and quantitative methods. Data have been collected from a sample of 61 respondents by using questionnaire, interview, observation as well as the desk review to track information from existing relevant researches on the topic under study. The results from the field have shown that almost 80% of the 1994 Genocide widows of AVEGA-AGAHOZO have improved their self-empowerment such as increasing household management skills and media access, health cares, capability of choice in managing life, income generating activities, self-help initiatives, existence of friendly social networks, and active participation in local community life, to name a few. As the findings have shown above, despite their pain and struggles, AVEGA members succeed well to work tirelessly, to support each other, urging themselves to consolidate and increase their gains in the matter of self-empowerment. However, one of the major challenges AVEGA widows faced was the persistent genocidal ideology within some few Rwandans. This study recommends further researches such as: to assess the impact of genocidal ideology on the women survivors of the 1994 Genocide against Tutsi in Rwanda; and to evaluate the impact of strengthened social networks on the women survivors of the 1994 Genocide against Tutsi in Rwanda.

Keywords— Women empowerment, 1994 Genocide widows, self-development, capability of choice, gender and development, AVEGA-AGAHOZO.

I. INTRODUCTION

This section includes different components such as: background of the research, specific problem in relation to the study, and objectives of the research.

Background of the research

The causes and the current disastrous multiple consequences of the 1994 Genocide against Tutsi in Rwanda were rooted in the history of the country dating back to colonial era in the early 20th century. According to many researchers, there is no evidence throughout the pre-colonial Rwandan history where organized civil wars have erupted between Hutu and Tutsi- the two traditional major social groups composing the Rwandan population (Muzungu, 2009; Byanafashe, et al. 2016). However, the multisecular social solidarity among Hutu and Tutsi has been strongly eroded by the Belgian colonial power since the early 1950s. As an expected result, a sharp social antagonism based on the forged ethnicity applied to Hutu and Tutsi has dramatically exacerbated during the two first Republics that ruled the country from the early 1960s up to 1994. Therefore, in April 1994, the extremist Hutu-led Government has initiated a planned large-scale genocide against Tutsi. A barbaric and a truly surreal genocide has accelerated during almost 100 days, and the results were extremely horrific: at least 1,047,017 Tutsi were slaughtered as well as tens of moderate politician Hutu (Ministry of Local Administration, MINALOC 2002). And there is a highly speaking symbol of a planned genocide: 15,593 families including 68,871 members were completely decimated all over the country (*Imiryango Yazimye*); the higher number being in Karongi District where 2,839 families comprising 13,371 persons were totally decimated (Commission Nationale de Lutte contre le Genocide, CNLG 2020). And there were 20,312 widows ; 71,478 orphans ; thousands of HIV positive members due to rape in 1994 Genocide; many women survivors left homeless, disabled, traumatized, and impoverished (AVEGA Report 2011).

In such a disastrous situation, at least two crucial problems were likely to be raised like:

- 1) Were there any possibilities for women survivors of the 1994 Genocide to rehabilitate and strengthen their conditions of life?
- 2) Were there any strategic actions to cause the 1994 Genocide widows to integrate again and develop themselves into a Rwandan society severely demolished by the 1994 Genocide against Tutsi?

Specific problem of the study

The research intended to answer the question such as: *Did women empowerment contribute to improve the conditions of life of women survivors of the 1994 Genocide against*

Tutsi living in Nyange Sector of Ngororero District during the period of 2015-2019? In relation to this difficult question, many social scientists have attempted to demonstrate how in different developing societies the use of women empowerment approach has succeeded to raise to some extent the standards of life in the vulnerable women.

Objectives of the research

The paper aimed at reaching the objectives as following: to examine the nature and the major outcomes of women empowerment in women survivors of the 1994 Genocide against Tutsi living in Nyange Sector of Ngororero District for the period of 2015-2019; to show the challenges related to women survivors empowerment and to their living standards in Nyange Sector; and to suggest some solutions in relation to the challenges identified above.

II. METHODOLOGY

The study has used a qualitative method that included an analysis of individual testimonies and interpretation of the data from the field. The research has also used a quantitative method that included statistical frequencies and percentages. Ms Word and Ms Excel have been useful in processing data collected from the field. A purposive sample of 61 individuals has been drawn from 72 Genocide widows equal to the total population of AVEGA-AGAHOZO members regularly living in Nyange Sector of Ngororero District. Sixty-one respondents have been purposively selected in referring to three different criteria such as: being active member of AVEGA, ability to perform daily duties in order to have a decent life, and to be an active participant in the local community life. Primary data have been collected by using questionnaire, observation, and interviews held with some key informants like some AVEGA committee members. Both the questionnaires filled in and the data drawn from interviews were collected from the field by the researcher in March 2020. Secondary data have consisted of different researchers having already worked on the topics related to that of the present study and have included books, journals, reports, and electronic documents.

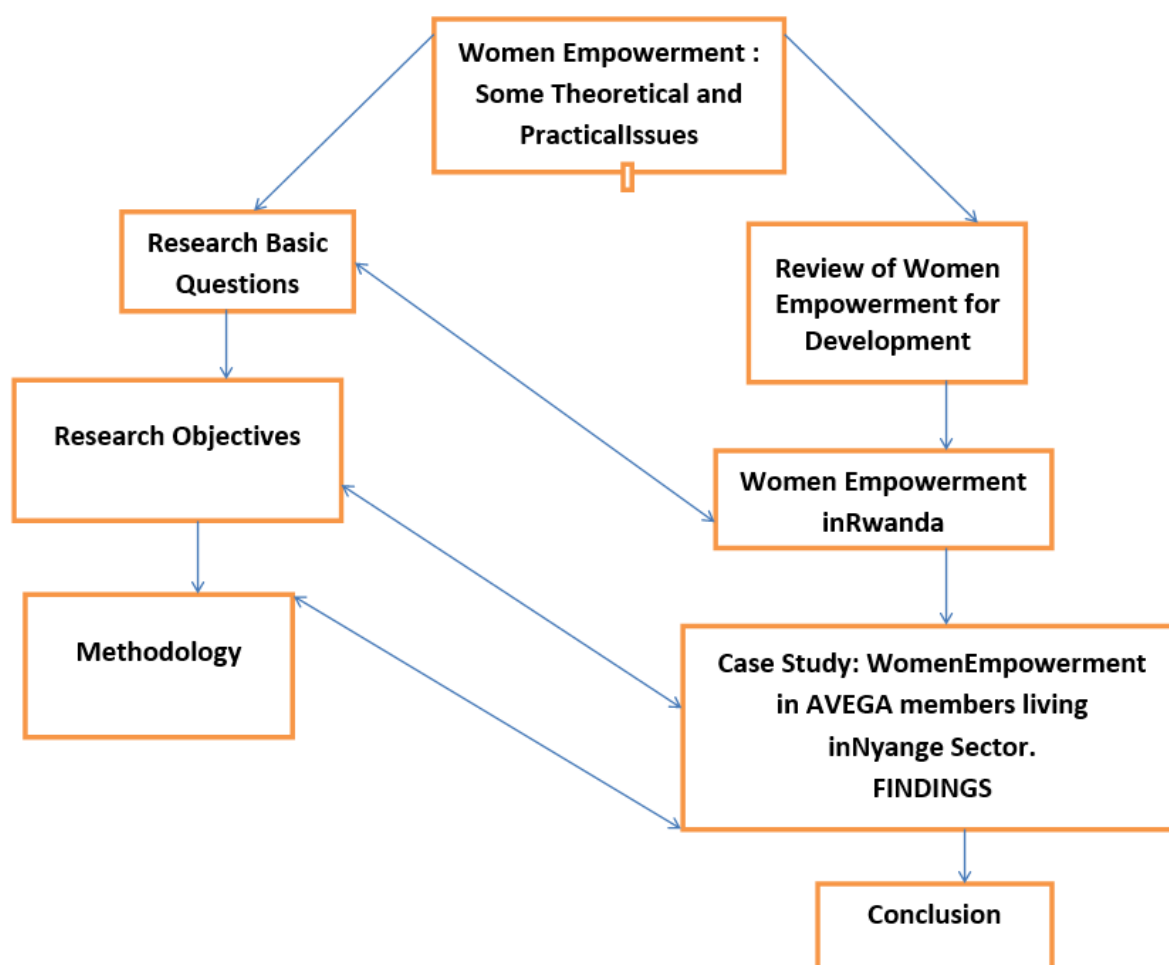
Concerning the field site, Nyange Sector (*Umurengewa Nyange*) is one of the 13 administrative Sectors composing Ngororero District (*Akarereka Ngororero*) inhabited by 333,723 people with a population density of 493 inhabitants per km² (Rwanda General Population and Housing Census, RGPHC 2012). In considering the social and economic aspects, Nyange Sector (*Umurengewa Nyange*) is also a very populated rural area where a subsistence economy consists of raising domestic animals

(cows, pigs, rabbits, etc.) and growing mainly food crops. Since several decades until today, Nyange population has modest conditions of life and makes much effort to combat poverty. Being integrated in such a rural socio-economic environment, for some AVEGA Genocide widows living in this area the conditions of life have strongly worsened as direct consequences of the 1994 Genocide. Indeed until recently some AVEGA widows had heavy problems like: homelessness, loneliness, physical disability, trauma, HIV/AIDS positive widows due to rape used as another

weapon in Genocide, and impoverishment. However, in the present days following many interventions of different partners, in general AVEGA widows in Nyange Sector have recorded a lot of social and economic gains and their conditions of life are far better than in the past.

In addition, the general structure and the different interrelated components of the research are shown in the diagram below that indicates both the direct and reciprocal linkages between the various parts of the study.

Diagram of the study design



III. LITERATURE REVIEW

This section attempts to explore different studies conducted by important researchers so that the reader has a deep understanding of the women empowerment approach of development. The section includes two major points like: explaining the nature and the outcomes of women empowerment; and showing the obstacles to women empowerment.

Exploring the nature of women empowerment

Women empowerment approach is rooted in a set of theories having worked on raising the conditions of life of women especially in the Third World countries. Since the 1960s onwards, the development theorists have worked on different approaches focusing on fighting against poverty especially in promoting the standards of life of women in poor countries of the world. In this way, three major approaches of development have been elaborated by the social scientists such as: Women in Development (WID), Women and Development (WAD), and Gender and Development or GAD (Boserup 1970; Dusingize 2015;

Maguire 1984; Mbilinyi. 1984; Rathgeber 1989; Sen2012; Sen and Grow 1987).

The Welfare Approach (1960s), dating back to colonial and postwar era, was the earliest policy approach related to development of women in the Third World countries. Its objective was to make women participate into development as progressive mothers and wives. Its impact has been very weak as both the international and national contexts were struggling against heavy social, economic, and political challenges of the prevailing times.

The term “Women in Development” or WID came into use in the early 1970s after the publication of Ester Boserup’s work entitled *Women’s Role in Economic Development* (1970). The author has analyzed the changes that occurred in traditional agricultural practices as societies were modernizing and has examined the differential influence of those changes on the work carried out by men and women. While analyzing data and evidence already available long ago in development literature, she was the first to systematically use gender as an independent variable in her research. Boserup’s study was very interesting as it has attracted scholarly attention on the sexual division of labour and the differential impact of gender on development and modernization strategies. The WID perspective was closely linked with modernization theory, usually equated with industrialization, and exploited by international development agencies during the 1960s-1970s. Industrialization would allow an economic growth within the agrarian societies and the benefits of modernization i.e. better standards of life, wages, education, and adequate health services, etc. would spread downwards to all the segments of the society. But mistakenly modernization approach has assumed that the male experiences would be generalizable to females and that development would benefit equally as society increasingly became modernized. But by the 1970s the relative position of women has improved very little over the past two decades. In addition, WID—enthusiastically adopted by the liberal feminist theorists—solidly grounded in modernization theory failed to question systematically the sources and nature of women’s subordination and oppression and concentrated instead on more equal participation in education, employment, and other spheres of life (Mbilinyi 1984; Rathgeber 1989). Overall, WID has argued that gender relations would change of themselves as women became fully economic partners in development. Women and Development or WAD. The demarcation between the WID and the WAD perspectives is not sufficiently clear. WAD approach (late 1970s) argued that women always has been ‘Integrated’ into their societies and that their work done both inside and outside the household is central to the maintenance of the

societies, but that this integration serves firstly to sustain existing international structures of inequality. WAD presents a more critical view of women’s position than does WID but it fails to conduct a full-scale analysis of the relationships between patriarchy, differing modes of production and women’s subordination and oppression. The WAD approach implicitly assumes that women’s condition will improve if and when international structures become more equitable. In short, like WID approach did, WAD intervention strategies have tended to concentrate on the development of income-generating activities without taking into account firmly designed strategic mechanisms to cause fundamental changes in the social relations of gender (Mbilinyi, 1984; Rathgeber 1989).

Gender and Development (GAD)—rooted in socialist feminism and bridging the gap left by the modernization theorists—has emerged in the 1980s as an alternative to the earlier WID focus. GAD is concerned with the social construction of gender and the assignment of specific roles, responsibilities and expectations to women and men (Young 1987). The GAD has drawn on a holistic view and treated gender relations in the totality of the complex environment of social, economic, and political structures. The GAD perspective appreciates the potential contributions of men who share a concern for issues of equity and social justice (Sen and Grown 1987). In addition, both the socialist feminist and GAD approaches concentrate on the oppression of women in the family and enter the so-called ‘private sphere’ to examine the assumptions upon which conjugal relationships are based. GAD also puts greater emphasis on the implication of the State in promoting women’s emancipation in all the sectors of private/public life. Furthermore, researchers working within GAD perspective have deeply examined both the connections among and the contradictions of gender, class, race and development (Maguire, P. 1984). GAD perspective leads inevitably to a fundamental re-examination of social structures and institutions and ultimately to the loss of power of entrenched elites which inevitably will affect some women as well as men. Not surprisingly, as frequently observed in the field, the implementation of GAD theory of development appearing to require a process of tens of years, a fully applied GAD approach is less often found in the different private/public projects of development (Rathgeber 1989; Sen and Grown 1987).

It is also worth noting that already since the early 1960s onwards, especially in the Western developed countries, feminist approaches have systematically explored the aspects of gender inequality within family. They have argued that while for many people the family provides a vital source of comfort, harmony, and cooperation; it can

also be a place for exploitation, isolation, violence, and a profound inequality. The American feminist Betty Freidan (1965) has written on “*the problem with noname*”; Gavron (1966) has explored the situation of the “*Captive Wife*”; and Laing (1971) has studied the damaging effects of the “*suffocating*” family settings. Still during the 1980s socialist feminist perspectives have dominated most debates and researches on gender inequality within family. Furthermore, Women empowerment, created by the Third World women, is the most recent approach related to women and development. To this approach women’s subordination is perceived as a triple problem of men, of colonial, and of neocolonial oppression; and women empowerment attempts to gain power and greater self-reliance to break the relations of dependency. In other words, women empowerment approach is aiming at claiming the effective application of principles of gender equality emphasizing that both men and women enjoy, without any kind of discrimination, equal opportunity in all the spheres of life.

In addition to the women development approaches explained above, the international agency UNO (United Nations Organization) - inspired by the spirit of the 30-articled Universal Declaration of Human Rights of 1948- has several times operated world conferences aiming at accelerating the progress in relation to equality, peace, and development of women in the common benefits of the world, especially in the developing countries. In this way, UNO has sponsored World Conferences on Women respectively held in Mexico (1975), in Copenhagen/Denmark (1980), in Nairobi/Kenya (1985) and lastly in Beijing/China (1995).

The Fourth World Conference on Women held in Beijing (1995) has effectively adopted a Declaration and an Action Plan that has highlighted to strongly support women empowerment: “*We reaffirm our commitment to the empowerment and advancement of women, including the right of freedom of thought, conscience, religion and belief, thus contributing to the moral, ethical, spiritual and intellectual needs of women and men, individually or in community with others and thereby guaranteeing them the possibility of realizing their full potential in society and shaping their lives in accordance with their own aspirations*” (Beijing Declaration 1995, article 12).

To Duflo (2012) women’s empowerment is defined as “*improving the ability of women to access the constituents of development – in particular health, education, earning opportunities, rights and political participation*”. Furthermore, an abundant literature has discussed the issues of women empowerment. In his book *Commodities and Capabilities* (1985), Amartya Sen, 1998 Nobel Prize

winner in Economics, puts that poverty cannot be properly measured by income utility. What matters is not the things a person has or the feelings these provide but what a person is or can be and does, or can do. The author names “*functioning*” what a person does (or can do) with the commodities he/she comes to possess or control. In his book *Securing the Future We Want: Gender Equality, Economic Development, and Environmental Sustainability* (2012), A. Sen points out that “*Empowering women and girls with more choices and more freedoms is crucial to achieving a better future for all*” Women empowerment is to be understood as process of development by individuals and groups to gain power to manage their lives and the ability to set up a planned life, and free choices. Moreover, to effectively combat poverty and committedly support gender equality and/or women empowerment, UNO has respectively launched the 8-articled Millennium Development Goals (MDGs) in 2000 and the 17-themed Sustainable Development Goals (SDGs) in 2015.

In addition, social scientists have identified factors very influential to support women empowerment such as: age of women, marital status, education, cultural practices, economic status, rural/urban location, etc. (Sadaq et al. 2016; Duflo 2012; Kabeer 2012). Of all these variables, education appears to be an indispensable tool for empowering women in every field of life. In fact, “*Education provides an additional probability of attaining improved perceptions and thoughtfulness. It enhances self-assurance for performing social, political, and economic actions*” (Chaudry and Rehman 2009; see also Chaudry 2007; Sadaq et al. 2016.)

Determining the outcomes of Women empowerment approach

Since the 1960s until now, in order to systematically tackle the issue of gender inequality, an important body of studies has been worked out and various world programmes have been attempted. To some extent the achievements in the matter are today significant, however there is still a long way to go—even a very long one—, especially in tens of societies of the developing countries. We are going to mention below some successes in relation to women empowerment as they have been identified by social scientists and some influential international organizations.

According to Sen (2012) countries that have expanded opportunities for women and girls in education and work in recent decades have largely achieved a greater prosperity and moderated population growth while achieving social progress for all. To Sadaq et al. (2016) a study on 464 households located in both rural and urban areas in Pakistan has revealed that about 54.1% of

households had a moderate level of women empowerment ,35.9% had a low level, and merely 10% of households enjoyed a high level of women empowerment. As the results from the field have shown, women empowerment has been positively supported by a range of factors: *“The positively significant factors include age, education, working status, income, access to credit, bank account possession, acquisition of assets, household investment, and awareness through mass media”* (Sadaqet al. 2016). Referring to a research conducted in Colombia in 2008, Kabeer (2012) has pointed out that *“In many cases, the availability of training allowed women to move from unpaid domestic into paid employment. And along with a greater likelihood of employment for women, training increased their wage and salary earnings by 18% and their formal earnings by 31%”*.

Duflo (2012) has mentioned some progressive figures in relation to women empowerment as identified by the World Bank (2011):

“In low income countries, in girls/women the primary gross enrollment rate was 67% in 1991 to 100% in 2010. The secondary gross enrollment rate for girls /women was 22% in 1991 to 34% in 2010. Labor participation for girls/women was 50% in 1998 (in contrast to 82% for boys/men) and 52% in 2010 (in contrast to 78% for boys/men). Life expectancy for girls/women was 54 years in 1991 to 59 years in 2011. Maternal mortality (per 100,000 live births): 850 in 1991 to 580 in 2011”.

Women Empowerment in Rwanda

Concerning Rwanda, significant efforts have been made towards empowering girls/women. A UN Report (2011) has pointed out that *“Rwanda has made tremendous socio-economic progress and institutional transformations since the 1994 genocide (...). Overall, poverty fell from 60.5 percent in 2000/01 to 57 percent in 2005/06. There was also a decline in the levels of infant and maternal mortality, HIV infection and malaria (...). Rwanda is a leader in gender equality, surpassing all countries in the world in female representation in Parliament and in executive positions in Government, including at the ministerial level”*.

To recent statistics, indeed, in 2018 females make up 61.3% of the Parliament, 38.5% of the Senate, 50% of the Cabinet, and 50% of the Supreme Court judges. And Rwanda ranks sixth on the World Economic Forum's Global Gender Gap Index, highest in Africa and in contrast Germany ranks 14th (www.newtimes.co.rw/news/rwanda-records-significant-gains..., Retrieved on May 20, 2020). In 2020 women were successfully heading the executive management of some important agencies like Rwanda Air,

Rwanda Development Board (RDB), Rwanda Governance Board (RGB)—a strategic branch of Ministry of Local Administration, Good Governance, and Community Development (MINALOC), and Bank of Kigali (BK)—the largest financial institution in Rwanda (en.wikipedia.org/wiki/...).

Moreover, actions to promote women empowerment are recorded in Rwandan private organizations among them AVEGA-AGAHOZO (Association des Veuves du Genocide / Genocide Widows Association) established in 1995 to rehabilitate and to support widows, in the aftermath of the 1994 Genocide against Tutsi in Rwanda. To 2011 AVEGA report, the association was including countrywide 20,312 widows and 71,478 of their dependents mainly orphans. Among these members 5,628 widows were 58 years old and over 926 of them were childless. The global objective of the association was, and still is, to improve all over the country members' living conditions and knowledge through education, sensitization, and provision of social, economic and health support. The global objective shows that AVEGA-AGAHOZO truly deals with women empowerment to help the women survivors of the 1994 Genocide to enhance their living standards. To implement its goals AVEGA performs four different programmes: Psycho-Social Medical Programme, Advocacy, Justice and Information Programme, Capacity Building and Self-Reliance, and Institutional Capacity Building Programme. During the period of 1995-2010, through these programmes many tens of major successes have been achieved and have importantly contributed to women empowerment in AVEGA members.

Referring to AVEGA report (2011), we mention below some of its achievements ⁽¹⁾:

- a) The problem of AIDS as a stigma has been significantly reduced as a result of sensitization sessions conducted countrywide by 1225 voluntary counselors. Many beneficiaries in danger in the past were healed and have already managed to work and develop themselves.
- b) 12,929 members have been helped to have a decent shelter and 1561 people under ARVs were given a nutritional support.
- c) AVEGA members were taught how to solve conflicts and informed about their rights, and on unity and reconciliation process in post-genocide Rwanda.
- d) Gacaca Courts exerted countrywide during 2005–2012 have remarkably contributed to speed up trials and judgments related to the 1994 Genocide perpetrators. Through these courts the Government of Rwanda has aimed at supporting

unity and reconciliation among the entire population. Gacaca Courts have importantly succeeded to provide a large amount of recorded eyewitness first-hand information about the 1994 Genocide against Tutsi in Rwanda (Ministry of Local Administration, MINALOC 2012). Many AVEGA members have participated actively in Gacaca Courts and have come to know a lot of information about the death of their closest relatives and of their friends; and thus detecting their remains and eventually to bury them in honor and dignity. *“Burial ceremonies have helped to reduce significantly trauma and depression in many Genocide survivors”*, especially within AVEGA members (Association of the 1994 Genocide survivors or IBUKA 2014).

(1) The researcher did not find a recent global report of AVEGA Achievements, only some current isolated elements were available at the completion of the study.

- e) 321 projects were funded countrywide by both national and international donors to improve the members' standards of living and their self-sustenance. In addition to off-farming activities the members have been given 633 cows, 427 goats, and 90 pigs.
- f) In addition to running its own three (3) health centres and clinics, AVEGA had multi-service centres—comprising conference rooms, kitchen, restaurant, lodges, and tents—a business that gained about 30 million Rwandan francs per year.
- g) In addition to many national funders, AVEGA has been cooperating with international partners including among others: SURF (Survivors Fund, an English NGO), CAFOD (Catholic Overseas Development Agency), DFID (UK Department for International Development), and WFD (UN World Food Programme).

According to MUKABAYIRE, V. (2020)- President of AVEGA at national level - *today 25 years after its foundation in 1995, despite their pain and struggles, AVEGA members successfully continue to work tirelessly to strengthen each other, raise orphans, urging themselves to consolidate and increase their gains, and to contribute towards restoring and supporting unity and reconciliation in Rwanda. As the Rwandan First Lady has affectionately admired in 2020 on AVEGA 25th anniversary: all these achievements remarkably reflect “how strong willed the 1994 Genocide widows are”*. Until now, the Rwandan First Lady has added, *“AVEGA widows remain truly a highly*

speaking example of resilience and determination” in a post-Genocide Rwanda.

However, some important challenges to women empowerment still persist both at international and national levels.

Obstacles to Women Empowerment

At the international level, the issues related to gender equality, women empowerment, and poverty remain difficult to eradicate as these challenges appear to be overcome through a long process consisting of tens of years. MDGs (2000-2015) were aiming at significantly accelerate human development, especially in the developing countries. The MDGs achievements have been moderate in many deprived regions of the world, even very low in some poor countries (see for instance some African countries devastated by armed terrorist conflicts). The SDGs (2015-2030) were set up to reiterate the efforts towards speeding up human development mostly in poor countries of our planet. In relation to women empowerment, the SDGs are very expressive in Goal 5: *“Gender Equality- Achieve gender equality and empower all women and girls. (...) The SDGs can only be successful if women are completely integrated into each and every goal.”* Yet women empowerment has a long walk to go even in rich countries, and more especially in poor countries, as many studies have pointed out in recent years.

Globally, women earn only three-quarters as much as men, even with the same job and same education. (...) *“They make up 70 percent of the billion people living on less than a dollar a day. (...) The bottom line is that women are underutilized, underpaid, under-appreciated, and over-exploited”* (Lagarde 2014). To Sen (2012) *“economic progress in the contemporary world tends to give a much larger role to men's needs and demands despite all the progress that has been achieved in enhancing the voices of women in the last half-century”*.

According to Duflo (2012) *“Parents have lower aspirations for their daughters than for their sons, and female teenagers themselves have lower aspirations. For each ‘missing woman’⁽¹⁾ there are many more women who fail to get an education, a job, or a political responsibility that they would have obtained if they have been men”*.

To support women empowerment, Rwanda has certainly achieved significant successes, as seen above. However, to a woman Rwandan official *“the path to real equality is a long and at times a difficult one. We shouldn't forget that we still live in a patriarchal system. There are still some people who don't have a full understanding of gender issues”* (Parliament Speaker, 2019).

Concerning women empowerment in AVEGA, some outcomes as seen above were remarkably successful. However, this non-government organization still faces today several challenges such as the persistence of Genocide ideology in some Rwandans; Genocide consequences including poverty, lack of shelter, displacement, trauma, HIV/AIDS due to rape used also as a weapon in Genocide, and many other issues which still affect Rwandans, especially Genocide widows; most beneficiaries are growing older and weaker that they need a regular moral and material assistance; and elderly childless widows are unable to look after themselves, what makes their survival very difficult among others (AVEGA Report 2011; Diefallah 2016; Mukabayire 2017).

Overall, in addition to effectively implement the SDGs, social scientists have suggested in favour of poor countries other related indispensable strategies to achieve women empowerment such as: reform of regulatory environment, promoting education, skills and training, improving infrastructures and media access, supporting gender aware social protection, strongly addressing women's care responsibilities and enhancing opportunities for organization and power of voice (Duflo 2012; Kabeer 2012; Sadaq et al. 2016)

(1)'missing women', a concept coined by Amartya Sen in 1990 to mean women/girls who would have been alive today if they had been born male. Example: infanticide and abortion in some present societies.

IV. FIELD RESULTS PRESENTATION

NATURE AND OUTCOMES OF WOMEN EMPOWERMENT IN AVEGA WIDOWS OF NYANGE SECTOR

In analyzing the data from the field as provided by the respondents, some basic internal qualities and the outcomes of women empowerment within the 1994 Genocide widows in Nyange Sector have been identified like: ability of choice in planning life, education and training, economic status, health cares, self-help initiatives, friendly solidarity, and participation in local community life.

Increasing household management skills, and media access

85% respondents have benefited trainings in order to gain practical skills for starting and running small income generating activities. Concerning the access to information, 9% of AVEGA widows had a TV set, 13% a radio, and 83% owned a cellular phone useful to access

calls and many other services including regularly listening to different radio programmes.

Health Cares

AVEGA widows have pointed out that they were highly aware of the value of hygiene in their homes. And 100% of AVEGA widows have adhered to Mutual Health Insurance (Mutuelle de Sante', MS), a health cares scheme implemented by the Government of Rwanda since 2008.

Sensitization Sessions and ability of choice in managing household life

Eighty percent (80%) of still productive AVEGA widows, along with other citizens, have been given a series of useful information related to local development such as: hygiene, immunization for children under 5 years, preventing/combating malaria in using mosquito net, productive work in order to eradicate poverty in the household, preventing damaging family conflicts, etc. In addition, AVEGA widows, currently having been obliged to become head of family, have taken important decisions like selling/buying a plot of land, building/restoring their houses, and adopting a savings culture to meet the future needs.

Income generating activities

Thirty percent (30%) of Genocide widows raised cows. To 100% of respondents the role of livestock was of a vital importance as it was a significant source of money, milk, and manure to increase food crop production. Furthermore, their marketable food crops were also a major source of money. Ninety-three percent (93%) of AVEGA members owned a bank account in SACCO (Savings and Credit Cooperative), a micro-financial scheme implemented by the Government of Rwanda since 2007 and available countrywide in each administrative Sector. Their conditions of life have largely developed as 100 % had sufficient nutritive food, 82% had clean water, 60% had their houses permanently illuminated with electricity.

Self-help initiatives and Group solidarity

Along with other neighbors, 80% of AVEGA widows have organized themselves into small groups to put together money (*Ibimina*) resulting in a weekly individual contribution. Thus, a modest capital was always available for deposit and withdrawal to meet basic needs within the widows' households. Concerning group solidarity, widows have organized within themselves regular visits to combat ones of the damaging Genocide consequences like depression and loneliness. Especially for the childless AVEGA widows, "these friendly social networks were a very enjoyable opportunity to share a lot of their past/current life experiences. These continuous home visits had a true healing effect", as said the President of

AVEGA committee in Nyange Sector of Ngororero District.

Participation in local community life

Eighty-three percent (83%) of physically able widows have managed to participate actively in various activities organized by the local administration and conducted in their local community and concerning different subjects such as: sensitization meetings (*Inama*) on hygiene, family planning, combating malaria, preventing/stopping school dropout in primary education, ensuring security in local settings, performing regular community works (*Umuganda*), and participating regularly in *Umugorobaw'Ababyeyi* (Parents' Sunset Meeting) in their local community. Indeed, *Umugorobaw'Ababyeyi* offers a good opportunity to discuss in the local community different issues such as: local development, security, family conflicts, teenagers' delinquency, etc. and to find adequate solutions.

CHALLENGES TO WOMEN EMPOWERMENT IN AVEGA WIDOWS OF NYANGE SECTOR

The field findings have revealed that AVEGA widows in Nyange Sector have been facing hard problems as the direct consequences of the 1994 Genocide against Tutsi in Rwanda. There were some major challenges such as: persistent genocidal ideology in some individuals claiming hatred words and/or damaging survivors' properties and sometimes killing survivors; disturbing loneliness due to loss of many closest relatives killed in 1994 Genocide; trauma and depression as a consequence of horrific events experienced in 1994 Genocide; HIV/AIDS positive widows because of rape used also as weapon in 1994 Genocide; and finally pressing poverty in some elderly widows. During the interview with the President of AVEGA Committee in Nyange Sector, she has indicated that 11 widows (out of 72) were between 65-78 years old and most of them were unable to ensure themselves decent standards of living. Thus, they were supported by the Ministry of Local Administration (MINALOC) which gave them a modest regular direct support (*Inkungay'ingoboka*) of nearly 12 US \$ per month, as also done for other neediest citizens countrywide.

SUGGESTIONS TO REDUCE THE CHALLENGES IDENTIFIED

In order to alleviate the challenges facing AVEGA widows in Nyange Sector some solutions have been proposed by the researcher. As the reality in the field has revealed, the reduction of challenges facing AVEGA members need the intervention and cooperation of different actors like: AVEGA widows themselves, AVEGA leaders at all the levels of the organization, Rwandan Government, and

national/international private partners. And to AVEGA widows still able to execute a productive work some proposed solutions should be as following: enhancing ability for self-confidence and motivation for a productive work; promoting trainings and gaining practical skills for a more productive work; being helped to engage in different small size profitable businesses; and supporting themselves profitable self-help initiatives and strengthening friendly solidarity.

And as field findings have revealed, some AVEGA widows were unable to work due either to old age or to physical disability/illness as consequences of the 1994 Genocide. AVEGA Committee at all levels has to conduct a persistent advocacy to different actors (see above) to secure better conditions of life in this category of widows. In addition, AVEGA Committee at Cell level in Nyange Sector has to remain close to these widows in order to ensure a regular material support and a continuous affectionate assistance.

V. FIELD RESULTS DISCUSSION

This section attempted to reiterate some major findings in interpreting them, to evaluate their significance, and to relate them to literature review. The main findings discussed in relation to empowering the AVEGA widows of Nyange Sector have included some results such as: increasing household management skills and ability of choice in organizing the household life, engaging in income generating activities, supporting group solidarity, and participation in local community life.

Increasing household management skills and ability of choice in organizing the family life

AVEGA widows had a modest educational level as 93% of them have attended the primary education and only 7% have completed the secondary education or a 2 or 3-year vocational training. Benefiting from either formal education or different trainings has proved to be an important tool to succeed self-development initiatives. The lack of a raised educational level within AVEGA widows has been a result of a governmental discriminatory educational policy practised against Tutsi for several decades before 1994 (Muzungu 2009; Byanafashe et al. 2016). In addition, many researchers have convincingly pointed out that education in the present days is positively valued as an indispensable tool of women empowerment: “*education enhances self-assurance for performing social, political, and economic actions*” (Chaudry 2007; Chaudry and Rehman 2009) And some interested members have benefited trainings and sensitization meetings organized by either AVEGA Headquarters or the local government

agents. As a result, many Genocide widows have acquired awareness of self-development issues, how to manage the household life as a Genocide survivor widow, to gain decidedly self-confidence, trust in others, and hope in life. Furthermore, many AVEGA members had a triple stigma of being a survivor, a rape victim, and HIV positive. And within some AVEGA widows different issues like family conflicts, persistent problems of poverty, and sometimes the resurgence of the genocidal ideology in their local settings have been the factors to cause trauma (2011 AVEGA Report). In this way, many problems of stigma and trauma have been significantly reduced due to a committed action of AVEGA Headquarters conducted through thousands of voluntary counselors, and as a result many beneficiaries were, to a meaningful extent, psychologically healed and have already managed to work hard and develop themselves.

Engaging in income generating activities

The physically able AVEGA widows mainly have practised farming activities consisting of growing food and raising domestic animals like cows, pigs, and goats. Respondents have pointed out that they were growing older so that they didn't practise off-farm occupations like tailoring, hair cutting, and selling airtime usually conducted by young people. In rural household economy raising cows was well profitable as it was a both marketable product and a means of an improved nutritional status. The distribution of cows to AVEGA widows was ensured either by AVEGA Headquarters or by the Government of Rwanda through its “*One Cow per Family*” Programme (“*Girinka Munyarwanda*”) started in 2007 and having already distributed up to now about 280,000 cows to very needy households countrywide (MINALOC 2018).

And very interestingly, as intended by the Government of Rwanda, “*One Cow per Family*” Programme was not only an economic source but also a big opportunity for social solidarity. Indeed, through “*Girinka*” programme the beneficiary of a young/adult cow gave the first offspring to another agreed recipient and the chain of sharing continued. This circular donation of livestock appeared to be a real opportunity to strengthen local social ties. Furthermore, the use of self-help funding groups (*Ibimina*) are both a beneficial tool to save/gain money for future expenses and an appreciated advantage for social solidarity in the beneficiaries. For instance, as it had been said by the President of AVEGA in Ngororero District, a member of a self-help group managed by AVEGA widows, and assisted by the Swiss non-profit organization Care International, should receive an individual credit up to 80 US\$, equal to around 80,000 RwF. According to productive AVEGA

widows, the standards of life were relatively comfortable as they met easily their basic needs. And basing on any important development, researchers have convincingly shown that economic factor was one of crucial conditions for women empowerment (Duflo 2012; Sadaqat et al. 2016).

Supporting group solidarity

Through its subordinate branches countrywide, AVEGA Headquarters has regularly implemented its Psycho-Social Medical Programme in encouraging frequent contacts and mutual assistance within AVEGA widows. One of the painful consequences of the 1994 Genocide against Tutsi was the frequent loneliness experienced by AVEGA widows. Indeed, in addition to have been deprived of all their material resources, they have also lost either all or most of their closest relatives and friends. Thus, AVEGA Headquarters, through a constant cooperation with its decentralized organs countrywide, has strongly sensitized AVEGA widows to organize between them frequent home visits, especially done for the elderly widows. The existence of these friendly social networks were a remarkable opportunity to share various life experiences and to strengthen the individual psychological health in enhancing mutual trust, self-confidence, hope in life and peer support within AVEGA widows. And in order to reinforce group solidarity, in addition to regular home visits, other opportunities have been exploited such as cooperating in farming activities and borrowing/lending money in case of an urgent problem like illness.

Participating regularly in local community life

Referring to administrative map in our country, the Cell and the Sector are ones of the smaller units of the local community, that is a setting where the population has to perform their activities to support local development. Since around three decades Government of Rwanda encourages all its citizens to support *unity, hard work, and patriotism* -indeed the national motto - a strategy considered as one of the rocky pillars of the national development (Ministry of Local Administration or MINALOC 2019). According to 2011 AVEGA Report, Genocide widows aim at reaching one of the principal objectives of AVEGA-AGAHOZO referred to as “*to participate in the national reconstruction and reconciliation*” processes. Therefore, as other citizens did, most of productive AVEGA widows have successfully managed to gain political awareness and to support different governmental policies aiming at enhancing national unity like *NdiUmunyarwanda* (a unifying multisecular Rwandan Identity), to participate actively in the local community life in attending regular local

community meetings (*Inama*) and to take part frequently in local community development activities (*Umuganda*).

Overall, as it has been demonstrated by different researchers, women development is nothing else than a process of national development, sometimes likely to be a long walk, where individuals/groups gain power to manage their lives and secure more ability to set up planned life and more freedoms for choice (Duflo 2012; Kabeer 2012; Lagarde 2014; Sen 2012).

VI. CONCLUSION

Referring to the objectives of the research and in relation to self-development and consequently women empowerment, the field findings have demonstrated that most AVEGA widows have attempted to succeed significantly in securing improved conditions of life in their households. Indeed, they have been engaging in different activities to gain many benefits like: increasing household management skills, and media access; securing health cares; attending sensitization meetings and gaining power in decision-making processes; engaging in income generating activities; adhering to self-help initiatives and supporting group solidarity; and participating actively in local community life. However, in considering different challenges facing AVEGA widows living in Nyange Sector, some new areas of research have been suggested such as: to assess the impact of genocidal ideology on the women survivors of the 1994 Genocide against Tutsi in Rwanda; and to evaluate the impact of strengthened social networks on the women survivors of the 1994 Genocide against Tutsi in Rwanda.

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Contribution of “Umugoroba w’Ababyeyi” Programme (UAP) or Parents’ Sunset Meeting to the Reduction of Family Conflicts in Rwanda: Case Study of Cyanika Sector, Nyamagabe District (2016-2019)

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Abstract— The research was dealing with the topic entitled Contribution of “Umugoroba w’Ababyeyi” Programme (UAP) or Parents’ Sunset Meeting to the Reduction of Family Conflicts in Rwanda:

Case Study of Cyanika Sector in Nyamagabe District (2016-2019). This period of time has been chosen following two major reasons. Firstly, a 4-year implementation of “Umugoroba w’Ababyeyi” Programme was long enough to record meaningful results within this local community. Secondly, to investigate into the recent results of UAP in the field under study. The study has intended to answer the research question like: Did “Umugoroba w’Ababyeyi” Programme (UAP) or Parents’ Sunset Meeting contribute to the reduction of family conflicts in Cyanika Sector of Nyamagabe District during the period of 2016-2019. This study is both quantitative and qualitative approaches and data from the sample of 99 respondents have been collected by using questionnaire, interview as well as the literature review to track information from existing relevant researches related to the topic under study. According to 73% up to 91% respondents the major causes of family conflicts in the study area were, among others: lack of frank and regular face-to-face communication between the couples, financial issues, conjugal infidelity, mismanagement of family material property, and parental roles-related issues. In addition, a vast range of 36% up to 92% respondents have pointed out some major consequences of family conflicts like: wasting family resources, conjugal infidelity, lack of trustfulness and confidentiality, teenage pregnancies and delinquency in children, sexual transmitted diseases and HIV/AIDS contamination, imprisonment, low school performance, school dropout, and increased absenteeism in children. Furthermore, a high range of 81% to 99% respondents have recognized some major outcomes of “Umugoroba w’Ababyeyi” Programme (UAP) such as: Creation of favorable conditions for sharing family experiences, achieving reconciliation and unity in many conflicting families, organizing a regular follow-up to support the families recently reconciled, visiting and advising in confidentiality families still in conflict, and discussing different topics related to the socio-economic development in their local community such as: domestic violence, teenage pregnancies, children abuse, school dropout, creation of cooperatives or self-help groups. However, a very significant range of 78% up to 97% respondents have indicated some important challenges impeding UAP like moderate participation of the Village members in the meeting, repeated individual absences due to job constraints, lack of financial means and logistic challenges and resistance to change in many parents still supporting traditional patriarchal attitudes. And the study recommends further researches like:

Contribution of increased participation of local community members in enhancing improved outcomes of UAP; and impact of well-designed sensitization approaches on reducing the resistance to social change within the rural local community.

Keywords— *Umugoroba w’ Ababyeyi Programme (UAP), Family Conflicts, Rwanda National Women Council (NAWOCO), Gender Equality, and Local Community.*

I. BACKGROUND OF THE STUDY

From times immemorial the family is considered as the foundation of any human society that appears to be a collection of these basic small-sized social units. In this research the nuclear family that includes the father, mother, and children was specifically discussed. Many frequent experiences throughout the world have shown that within these small social units, conflicts might occur as a result of divergent interests related to, among others, extramarital affairs, financial difficulties, communication failure, and parenting issues (Mukashema, I. and Sapsford, R. ; Fish et al. 2012; Pancare 2019). In addition, other social situations are likely to cause severe conflicts harming individuals, families or entire social groups. Likewise, as a consequence of a discriminatory colonial domination, Rwanda—an East African country—has been for long victim of a distorted national history that eventually has strongly opposed the two major social groups namely Hutu and Tutsi. For decades this social discrimination supported by a bad political leadership has led to the extremely horrific 1994 Genocide against Tutsi where over one million Tutsi and tens of moderate Hutu politicians were slaughtered ruthlessly. As heavy results, thousands of Tutsi survivors were left disabled, traumatized, greatly impoverished, and thousands of girls/women violently raped and deliberately infected with HIV/AIDS (AVEGA Report 2011; IRDP 2017). Furthermore, at a large scale the country was socially and economically devastated by the civil war where all the population has been chaotically displacing either inside or outside the country. However, since over two decades Rwanda has achieved tremendous progress in all sectors of national life (World Bank Report 2018) but segments of the population keep today lasting effects of the tragic events that they have experienced in 1994 and afterwards. According to Ministry of Health (MoH) currently 14% of population and 35% survivors show at various extent real signs of depression (www.moh.gov.rw/fileadmin/templates/Docs-Posted-National-Mental-Health-policy-in-Rwanda, Retrieved on September 15, 2020).

Therefore, according to many local observers increasing family conflict rates countrywide today are perhaps to be associated with the disastrous social and psychological situations that most people have experienced in the recent Rwandan history. Indeed, the post-genocide Rwanda has

been undergoing for around three decades family conflicts that have become one of the challenging social concerns. A recent study has revealed that “*family conflicts have become a major problem to security and are threatening the welfare of Rwandan families. In the last two decades following the 1994 Genocide against Tutsi, the Rwandan society has witnessed quarrels of family members who reached the extent of killing one another, this despite ongoing peace-building efforts conducted in Rwanda*” (IRDP 2017). In addition, Rwanda Ministry of Justice reports that all over the country divorce cases have dramatically increased from 69 in 2017 to 1311 in 2018 (www.minijust.gov.rw/last_children_policy_...). A Ministry of Health survey conducted in 2016 has shown that 17,444 girls aged between 16 and 19 were impregnated (www.newtimes.co.rw/section/read/...) Ministry of Gender and Family Promotion (MIGEPROF) has reported 19,000 mothers in their teenage in late 2018 (www.migeprof.gov.rw). And for only 2018, Rwanda National Police (RNP) has reported many tens of murders and suicides within households all over the country. www.police.gov.rw/about-rnp-rnp-partners...

II. RESEARCH QUESTIONS AND OBJECTIVES

The researchers wanted to find out mainly the solutions and strategies to the following questions related to challenges and conflicts faced by some families of Cyanika Sector of Nyamagabe District in the period of 2016-2019 though “*Umugoroba w’ Ababyeyi Programme*”. 1) What are the causes and the consequences of family conflicts in the area under study? 2) What are the strategies used to reduce family conflicts in the local community selected as the area of study? Did “*Umugoroba w’ Ababyeyi*” Programme (UAP) or Parents’ Sunset Meeting contribute to the reduction of family conflicts in Cyanika Sector of Nyamagabe District in the period of 2016-2019? In line with these questions, the study was guided by the following objectives: 1) To explore the root causes and the consequences of family conflicts in the study area in 2016-2019. 2) To identify the strategies used by “*Umugoroba w’ Ababyeyi*” Programme (UAP) to reduce family conflicts in Cyanika Sector. 3) To determine the outcomes and the challenges to UAP and

suggest some solutions to the challenges opposing UAP in the local community under study.

III. LITERATURE REVIEW

This part attempts to explore the findings already worked out by social researches in the matter of family conflicts—a disturbing social reality identified in many households across the world. As studies have shown *“family relationships—between wife and husband, parents and children, brothers and sisters or between distant relatives—can be warm and fulfilling. But they can equally well contain the most pronounced tensions, driving people to despair of filling them with a deep sense of anxiety and guilt”* (Giddens 2002:193). Two major themes are considered in the following discussion such as: causes and consequences of family conflicts; and objectives, strategies and outcomes of “Umugoroba w’ Ababyeyi” Programme (UAP).

Investigating into the causes and the consequences of family conflicts

Family conflicts appear to be a disagreement or a friction within nuclear/extended family members resulting from divergent beliefs, viewpoints, goals or interests. Researchers claim that family conflicts are a pervasive human reality identified throughout the world. The nature of family conflicts consists of various aspects that should include fights, injuries, refusal/reduction of domestic cares, sexual harassment, temporary leave from home, causing anxiety or depression, separation, divorce, murder, and suicide. Giddens (2002:193) puts that *“the home is in fact the most dangerous place in modern society. In statistical terms, a person of any age or of either sex is far more likely to be subject to physical attack in the home than on the street at night. One in four murders in the UK is committed by one family member against another”*.

With reference to Western societies with the dominant nuclear family, studies reveal that the origins of family conflicts may largely vary in terms of their nature, intensity, and impact. In relating to the works of Valls-Vidal et al. (2010), Bost (2015) explains different causes of family conflicts like the death of a family member, illness of family member such as a cancer or other life threatening disease, financial hardship, career transition, relocating to new area, addition of new family members, and children having issues in school. Giddens (2002:194) indicates two major root causes of family conflicts: *One is the combination of emotional intensity and personal intimacy. Family ties are normally charged with strong emotions, often mixing love and hate. A second influence is the fact that a good deal of violence within the family is*

actually tolerated, and even approved of (...). About one in four Americans of both sexes takes the view that there can be a good reason for a husband to strike a wife”.

Nowadays, Rwanda appears to be a transitional society in which some aspects of traditional extended family are still mixing with features of the nuclear family. Thus, current Rwandan family is subject to a process of social change aiming at reaching modernity and at successfully managing multiple consequences of the devastating 1994 Genocide against Tutsi. And a research has attempted to identify some critical causes of widespread family conflicts in our country such as: *contrasted expectations of marriage, insufficient knowledge of each other, poor communication, coping with change, sex and adultery, poverty, property and land, influence of other people*. And the study has pointed out some consequences of marital conflicts such as: *divorce, health problems, effects on children, gender and the effects of conflicts* (Mukashema, I and Sapsford, R. 2013).

Similarly, Institute of Research and Dialogue for Peace (IRDP 2017)—a Rwandan public research agency dating back to 2001—conducted an interesting research using a rigorous qualitative approach where the participants in group discussion as well as individual interviews have given in details some important causes of the conflicts between conjugal partners like: jealousy and mistrust between the couples; financial difficulties influencing poor housing, health problems, poor conditions of life in the family; lack of dialogue, open communication and negotiation between couples; sexual dissatisfaction, adultery, reiterated refusal to have sexual intercourse with partners; practice of incest; unfair distribution of inheritance (umurage/umunani) within children; unwanted pregnancies, drug addiction, delinquency, and school dropout in children; and misinterpretation of the concept of gender equality in family life.

Most studies have shown that family conflicts often generate damaging impact on nuclear/extended members. Fabricius et al. (2007) indicates that *“family conflicts cause tremendous stressors such as anxiety, long term health effects such as high blood pressure, suppression of the immune system, premature aging, increase the risks of mental illnesses such as anxiety, depression (...) and behavioral problems in children”*. In addition, Bost (2015) and Joseph, M. (1993) point out that in a broader view family conflicts often result in family violence, intimate partner disruption, loss of psychological, emotional and physical security in children, and imbalance in power relations. Furthermore, IRDP (2017) has shown a number of devastating effects of family conflicts in Rwanda today like: conjugal infidelity in either partner; wasting family

resources; fights and destruction of household material equipment; divorce or separation; school dropout, drug abuse, delinquency in children, imprisonment; and committing suicide/murder.

To end this section it is worth noting briefly that family conflicts should result in positive effects. Although most of consequences of family conflicts generate damaging effects, many studies have indicated some positive consequences of family disruption. Indeed, many children who have supportive systems outside of their family are exposed to positive influences and role modeling. Support systems may be an after-school program, a friendship with a teacher or mentor, social support systems, and inclusion with extra-curricular groups. These children tend to be able to adapt well to change because they have eventually positive support during transitional stages in their life (Sroufe 2005, Lansford 2009, Mustonen et al. 2011).

Umugoroba w'Ababyeyi: Objectives, Strategies, Outcomes, and Challenges

Umugoroba w'Ababyeyi Programme (UAP), a renovated traditional mechanism applied to solve conflicts within family/community members, was a creation of Rwandan National Women Council (NAWOCO) started in 1996 consisting in organized structures from the grassroots up to the national level and aiming at ensuring women's participation in local governance at all administrative levels. NAWOCO was legally established by article 187 of Constitution and article 4 of Law N° 27/23 of 18/08/2003. National Women Council (NAWOCO) conducts countrywide its activities following four (4) major sectors like: Civil Education; Health and Social Affairs; Capacity Building; and Women Economic Empowerment (<http://197.197.243.22/migeprof/index.php?id=194>).

Umugoroba w'Ababyeyi Programme (UAP), a creation of NAWOCO, is a platform that brings together male and female parents to discuss strategies to be taken by family members to enhance their relationships, to prevent/reduce conflicts that can arise in their households or neighborhood. UAP has started as a small idea in 2010 working as a forum bringing only women together to share life experiences and support each other. As UAP has eventually produced interesting results, in accordance with the Government of Rwanda through Ministry of Gender and Family Promotion (MIGEPROF), NAWOCO has decided to launch officially countrywide the programme that was developed and broadened further to include also men and sometimes young people living in the same Village (*Umudugudu*)—the smallest administrative entity of the country.

As established by NAWOCO in 2013, UAP is intended to reach the goals as follows: To enable the parents to discuss

their relationships and welfare; To help parents to improve education in children; To listen and provide advices to parents or children victims of violence in the local settings; To discuss the implementation of national development programmes in their local community; and to share life experiences and various testimonies on how others have succeeded to manage household issues and family conflicts. The present study has mostly focused on family conflicts that have consisted in open conflicts within the couples because these ones were perceived as the cornerstone of family life.

In order to reach the goals planned, some efficient strategies have been set up and NAWOCO explained in 2013 that UAP operates its activities at the Village (*Umudugudu*) level and is composed of the general assembly comprising all the male and female members living in the same Village. UAP gathers at least once a month and whenever necessary for an urgent case. NAWOCO further points out that UAP is headed by a Coordination Committee (CC) elected for two years renewable once and made up of president, vice-president, secretary, and two advisors. This 5 person team is required to have some undoubted ethical values such as integrity, wisdom, good skills in solving social conflicts, ability of high confidentiality, and good reputation. CC is given periodic trainings by trained social workers on how to handle social issues occurring in the local community. In a well-organized manner, CC leads the working of the gathering. Members of conflicting families are requested to present their respective problems as more openly and frankly as possible to the parents' assembly. For more clarification of the issues under discussion, CC uses a well-structured democratic approach in sharing opinions and life experiences between conflicting parties and the general assembly. To solve the family conflicts, CC uses in general the techniques like negotiation, mediation, and reconciliation. Through negotiation, the parties are encouraged to formulate themselves the issues under dispute and find a satisfactory solution to all of them in win-win conditions.

The goal of mediation is creating by CC the process of dialogue, breaking destructive cycle and leading parties to agreement. The reconciliation appears to be the crossing point of truth, justice, mercy, and peace. Reconciliation occurs when the relationships severely broken are definitely restored. Along with other local community leaders and to ensure a long lasting solution to family conflicts, CC continues to conduct a regular follow-up and support to reconciled families. In this gathering a lot of advices are provided and, when necessary, reasonable punishment is proposed to the wrongdoer(s).

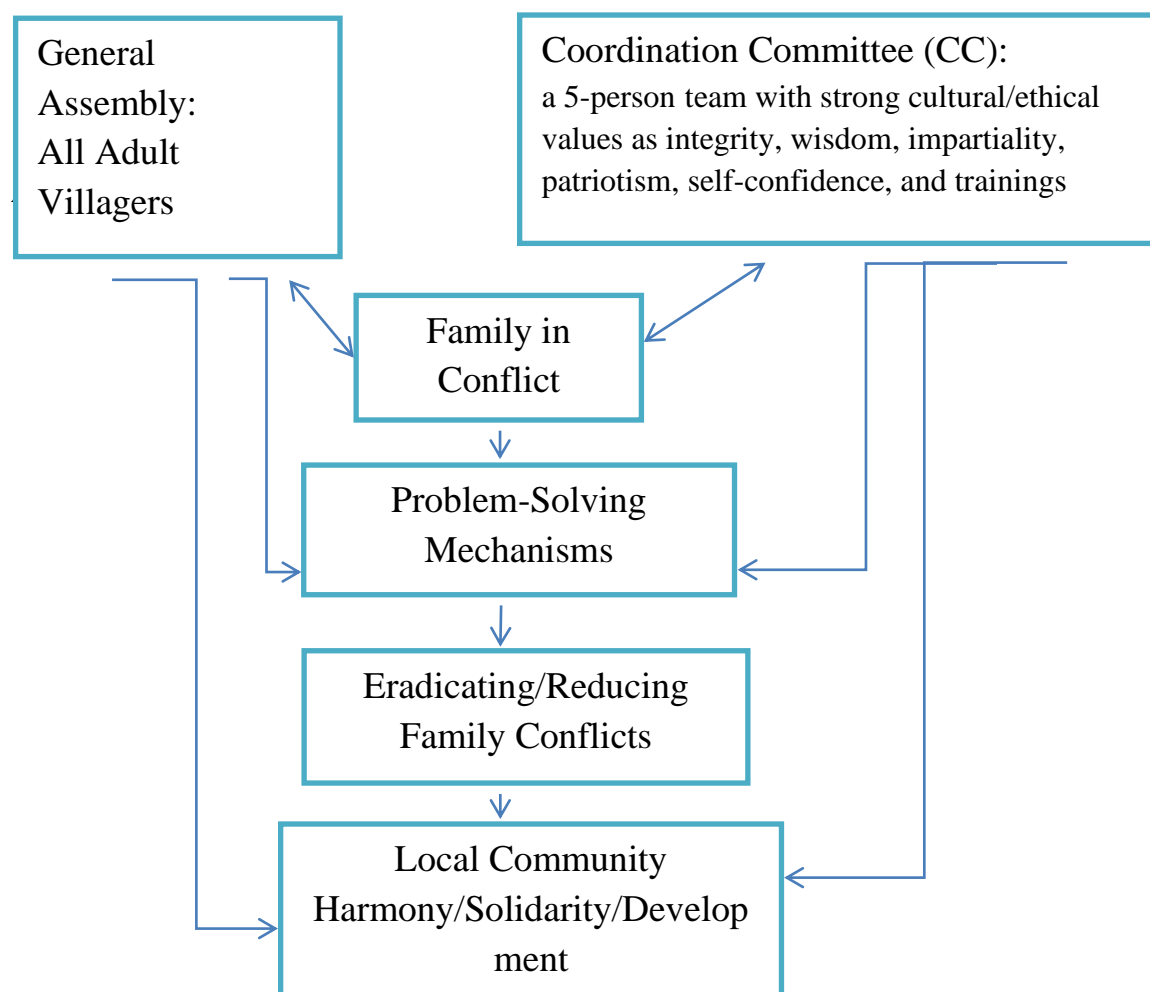
Finally, through the supervision of CC the individuals involved in dispute are encouraged to reach a frank agreement and to reconcile in front of UAP’s general assembly which strongly applauds as a sign of approval and joy. In addition to solving family conflicts, the Village leaders/sensitizers take the opportunity to discuss with the citizens about different development subjects related to hygiene, school dropout, drug abuse, security in the local community, teenage pregnancies, adhering to cooperatives of marketable production, etc. For more serious family conflicts the cases are transferred in administrative higher stages like Mediation Committee (*Abunzi*) at Cell (*Akagari*) or Sector (*Umurenge*) levels and perhaps finally to use ordinary judicial courts.

As Uwineza et al. (2009) have shown, traditional cultures include effective responses to various modern challenges. Indeed, the participants in UAP meetings have indicated numerous benefits that have improved their social conditions of life in their families. A worker in charge of gender and family promotion in Kamonyi District/Rwanda explained: *“We address issues related to domestic and gender-based violence, child abuse, family planning; we discuss how to improve security in our communities. Those found with deep rooted conflicts are taken through six-week counseling sessions”* ([en.igihe.com>news>umugoroba-w-ababyeyi-reuniting – broken...](http://en.igihe.com/news/umugoroba-w-ababyeyi-reuniting-broken...)).

In addition, citizens of Kicukiro District in Kigali City/Rwanda told the media that *“the initiative has made a big difference in the wellbeing of the society at large. When we meet we discuss about family, parents discuss issues concerning their children, matters of domestic violence, child abuse, and parents’ conflicts are also*

debated on” ([en.igihe.com>news> umugoroba-w-ababyeyi-reuniting- broken...](http://en.igihe.com/news/umugoroba-w-ababyeyi-reuniting-broken...)). On the other hand, a female citizen of Kigali City expressed about UAP: *“Oh yes! It means a lot to us. It has yielded unity and reconciliation where several women who initially couldn’t see eye to eye can now sit and talk. It comes to teaching people how to put conflicts aside and work towards a common goal”* ([www.newtimes.co.rw>section>read...](http://www.newtimes.co.rw/section/read...)).

Although the outcomes of UAP are convincingly appreciated by the public institutions like MINALOC and MIGEPROF, Village leaders/sensitizers indicated that these forums encountered a series of obstacles that impede their projected performance. To IRDP (2017) some three (3) major barriers to UAP have been identified such as: 1) Lack of sufficient ownership at grassroots level. The participation of the local population in the community gathering was moderate. Indeed, in some places lots of efforts by local leaders were needed to mobilize citizens to attend **UAP** meetings as some of them were busy in their ordinary daily occupations. 2) Financial means and logistic challenges: Absence of meeting room especially in rainy season. And there was no budget to support operational costs in relation to basic materials like notebooks, pens, files and communication tools like telephone and airtime. CC was obliged to work in volunteerism approach. 3) Resistance to change: Inability in some parents to adapt their views to easily adopt change. Especially in the matter of gender equality many male parents still support traditional beliefs and attitudes that cause family conflicts. The diagram below summarizes how UAP works.

UAP: An indigenous knowledge-based approach to reduce family conflicts**IV. METHODOLOGY**

To conduct the research in the field the period of 2016-2019 has been chosen for two major reasons. Firstly, an implementation of four years was sufficiently long for UAP to record meaningful results in the study area. Secondly, to investigate the current results of UAP in the field under study. The study has used the qualitative method since the findings have included numerous individual testimonies and many sections related to the interpretation of the results. The research relied also on the quantitative method where the answers collected from a sample of respondents were translated into statistical frequencies and percentages. In addition to primary data collected from questionnaire and interview, the secondary data were also used to track information from books, reports, journals, and electronic documents so as to explore relevant findings of different researches related to the study. The total population (N) of the Sector under study was made of 9,254 adult people aged between 21 and 50 years old and above. To represent this large population ‘N’ under study, a random sample ‘n’ has been calculated by

using the formula of William G. Cochran (1909-1980), a well-known American and English prominent statistician of our times.

$$\text{Thus, } n = \frac{No}{1 + \frac{No}{N}}$$

$$\text{Where } No = \frac{(Za)^2 p \cdot q}{d^2}$$

And replacing in the formulas above the mathematical symbols by their respective numerical values, we have had $No = (1.96)^2 \times 0.5 \times 0.5 / (10/100)^2$ and $N = 9,254$. Therefore, the sample $n = 99$. In addition, Cyanika Sector is composed of 6 Cells. There was a need of sample stratification to determine the number of respondents to be selected in each cell. For instance, a questionnaire has been administered to 99 respondents including 21 respondents of Karama Cell where 1,936 people aged 21 years old and above were living. Data of questionnaire collected from the field were ready in the late March 2020.

Regarding the study area, according to Rwanda Fourth Population and Housing Census (RPHC 2012) Nyamagabe District comprising 17 administrative Sectors has registered 341,491 inhabitants with 310/km² as population density (www.statistics.gov.rw/file/download). In 2017 Cyanika Sector was composed of 23,093 people growing food crops like bananas, maize, beans, cassava; and cash crop only consisting of coffee. In addition to raising pigs, goats, and rabbits majority of farmers also had livestock like cows mainly given by Girinka Munyarwanda-a governmental programme started in 2007 to raise the conditions of life in poor households.

Although in the past 25 years Rwanda has been recording in general tremendous outcomes in the area of socio-economic development, the conditions of life still remain modest in rural areas like Cyanika Sector mainly because of less progress in terms of adopting modern attitudes to cause a quick social change. And to have more recent information on the area under study, a long interview was held in late August 2020 with Executive Secretary of Cyanika Sector.

V. FIELD FINDINGS

Causes and consequences of family conflicts

Although family conflicts might originate in various psychological, ideological and socio-economic processes, 73% up to 91% respondents have indicated some causes of family disruptions in Cyanika Sector of Nyamagabe District such as lack of frank and open communication, financial issues, conjugal infidelity, mismanagement of family material property, and parental roles-related issues. Major causes of family conflicts identified by the respondents were generally found in the couples themselves.

Furthermore, a high range of 78% up to 93% respondents have identified specifically in details the major causes of family conflicts in Cyanika Sector such as: jealousy and mistrust between spouses mostly originating in conjugal infidelity; lack of frank and open communication in the couples; high imbalance in power relations and in decision making processes; financial difficulties causing poor conditions of life in the household; sexual dissatisfaction in either partner; frequent opposing views in managing the household affairs like family planning, money allocation, in-laws and extended family relationships, disciplinary measures for children; misunderstanding and ill application of the concept of gender equality in the couples; and influence of external factors like working conditions, rumors, peer groups, and so forth. And 45%

respondents have stated to have experienced family conflicts in their households.

And a vast range of 36% up to 92% respondents in Cyanika Sector have pointed out some major consequences of family conflicts like: wasting family resources; conjugal infidelity; lack of trustfulness and confidentiality; divorce or separation; teenage pregnancies, delinquency, and drug addiction in children; sexual transmitted diseases and HIV/AIDS contamination; low school performance, school dropout and increased absenteeism in children; and imprisonment. As indicated by most respondents, the consequences of family disruptions were sometimes severely damaging the good working of the households concerned and were impeding to some extent the socio-economic development of the local community.

Umugoroba w’Ababyeyi (UAP) in Cyanika Sector: outcomes and challenges

Since its beginning, UAP has intended to make Rwandan family become a constantly safe place where the family members live in harmony and direct cooperation to promote better conditions of life within the households. In close cooperation with the local community and the Village leaders, UAP has conducted various activities in the field. A very significant range of 81% to 99% respondents have attempted to identify some major activities performed in UAP framework like: creation of favorable conditions for sharing family life experiences and testimonies; achieving reconciliation in many conflicting families; securing reconciliation between neighboring conflicting families; organizing frequent follow-up to support the families recently reconciled; visiting and advising in confidentiality families still in conflict; and discussing different topics related to socio-economic development in their local community like domestic violence; children abuse; drug addiction; teenage pregnancies, school dropout; adhering to cooperatives of marketable production; ensuring security in the Village; and so forth. According to Executive Secretary of Cyanika Sector, UAP “*was very beneficial to the population for different reasons such as being allowed a free talk; ability of listening to and critically analyzing a problem; opportunity of self-evaluation and adopting new behavior*”.

In addition, a very significant range of 78% up to 97% have attempted to indicate some important challenges impeding UAP such as: moderate participation of the Village members mainly because of being busy in daily occupations; repeated individual absences due to paid job constraints; and resistance to change (“*hari abantu bananiwe guhinduka*”). Some male parents have still resisted to gender policy and supported traditional beliefs

and patriarchal attitudes in managing the household affairs. To remove these obstacles to UAP, different agencies were considered as likely to provide a crucial contribution. To Executive Secretary of Cyanika Sector, current Rwandan programmes like *Umugoroba w’Ababyeyi* Programme (UAP) and *Inshuti z’Umuryango* (Family Friends Club) drawing from indigenous family conflict-solving mechanisms should be strengthened and empowered to prevent/alleviate family conflicts.

Moreover, the study findings have suggested that different public institutions like MINALOC, MIGEPROF, NAWOCO, Rwandan Commission of Human Rights and the local community leaders should strengthen sensitization campaign in order to raise awareness of gender policy within the population in order to prevent/eradicate family conflicts. Various private institutions like NGOs and Faith-based organizations should also enhance sensitization campaign among the population to promote harmony and cooperation in families. And family members/couples should change their understanding and practices to adopt the benefits of gender policy for a better working of families.

VI. RESULTS DISCUSSION

The research has intended to demonstrate how *Umugoroba w’ Ababyeyi* Programme (UAP) or Parents’ Sunset Meeting has contributed to the reduction of family conflicts in Cyanika Sector during the period of 2016-2019. To evaluate the significance of the field results and to understand their implications, some major root causes of family conflicts have been selected in order to be discussed in depth namely: conjugal infidelity; mismanagement of family property; lack of frank communication; and misunderstanding of gender equality.

Conjugal infidelity

Eighty-five per cent (85%) of respondents stated that conjugal infidelity in either male or female partner was identified in some families and consisted in having one or more sexual partners outside the couple. In interview, Executive Secretary of Cyanika Sector pointed out the frequent occurrences of jealousy, mistrust, unfair cooperation and violence between spouses as consequences of conjugal infidelity. Local community observers have noted that conjugal infidelity should be associated with factors like working conditions (for instance staying often a long time far from the home), negative influence of peer groups, and individual permissive behavior. In addition, some respondents have pointed out that perhaps the existence of females outnumbering the males was also one of the important

factors of conjugal infidelity. Indeed, to Rwanda Fourth Population and Housing Census 51,8% females totalized Rwandan population (RPHC 2012). According to Bost (2015) other studies have shown that relationship stressors such as having children, new career opportunities, financial difficulties, and death of loved ones tend to reduce relational satisfaction. Other factors like lack of income, lower educational level, and exposure to parental divorce increase infidelity in relationships. In many human societies supporting individualistic values, a suspected conjugal infidelity is considered as sufficient evidence to cause divorce or separation in couples. Many studies have shown that several broken families bring about multidimensional negative consequences within the offsprings (Cui et al. 2010; Fish et al. 2012; IRDP 2017).

Mismanagement of family property

A high majority of respondents have stated that the mismanagement of household regarding property resulted also in family conflicts. Indeed, financial difficulties as a result of unplanned money allocation has caused poor conditions of life in the household such as inability of ensuring health cares and schooling expenses, keeping a decent nutritional status, and non-providing with indispensable household material equipment. In addition, some of other reasons given are unequal power-relation in favour of men as well as economic disparities regarding possession of assets. However, according to Family Law (2006) and Rwandan Constitution (2003,2015) men and women are equal before the law in terms of human dignity, right to succession, right to any form of his/her own property, right to education, right to various freedoms, etc. In contrast, as direct consequences of traditional patriarchal culture, many Rwandan men in their families consider themselves as arbiters on all important decisions, especially those regarding the household assets (IRDP 2017). Moreover, in some cases women alone produce an important part of family income and this should be perceived by men as source of frustration very likely to cause lasting family conflicts. In interview, Executive Secretary of Cyanika Sector explained that in either male or female parent a wrong use of monetary income or marketable production contributed to the family disruption. Furthermore, many researchers have abundantly shown that financial issues and in general the mismanagement of family assets have been a frequent source of family conflicts (Giddens 2002; Valls-Vidal et al.2010; IRDP 2017).

Lack of frank communication

According to most respondents, the lack of frank and frequent face-to-face communication within couples was perhaps one of the major causes of many family

disruptions. Once again, the cultural practices in patriarchal societies support the monopoly of the speech in the male family members. Thus, within some families of the study area, in various decision-making processes males are leading and females remain passive. Therefore, for this reason, today in times of modernity, a reduced opportunity of open communication within the parents might bring about an increased rate of frequent divergent views in managing the household affairs like money allocation, disciplinary measures in children, family planning, in-laws and extended family. In interview, Executive Secretary of Cyanika Sector in Nyamagabe District has highlighted: *“the lack of sharing freely and extensively on the household matters, not giving room to a frequent consensus in decision-making processes and lack of honesty and integrity in daily conduct of either partner have been also a frequent source of family conflicts”*. In the same line of ideas, many studies have pointed out that frequent open communication within the couples was an indispensable strategy to successfully manage the household affairs (Mason 2007; Kariuki 2010; Mustonen et al.2011; Pancare 2019).

Misunderstanding of gender equality

According to a high percentage of respondents, the concept of gender equality appeared not sufficiently understood. Since the late 1990s until now Government of Rwanda, especially through Ministry of Gender and Family Promotion (MIGEPROF) and its unit of Gender Monitoring Office (GMO), has been committedly engaging in raising awareness of gender policy within the population and has implemented different activities of regular sensitization in the local communities. Most respondents in Cyanika Sector stated that there still were in many couples a high imbalance in decision-making process for instance in family planning initiatives. Although big efforts have been made and tremendous successes registered in Rwanda in the area of gender equality, it remains a long walk to go, as said a woman Rwandan official: *“the path to real equality is a long and at times a difficult one. We shouldn’t forget that we still live in a patriarchal system. There are still some people who don’t have a full understanding of gender issues”* (Parliament Speaker, 2018; www.newtimes.co.rw>section read..). And as the study by IRDP (2017) has also observed, in Rwanda gender equality laws seem to be operating in a non-conducive environment where the mindset and attitudes of some couples are still guided by traditional gender practices. As a result, this misinterpretation of gender creates tension and instability in households.

VII. CONCLUSION

The study has attempted to reach its specific objectives that in turn led to respond the research question: Did *Umugoroba w’Ababyeyi* Programme (UAP) contribute to reduce family conflicts in Cyanika Sector of Nyamagabe District in the period of 2016-2019? Field findings have convincingly shown that *Umugoroba w’ Ababyeyi* Programme (UAP) has recorded significant benefits to reduce family conflicts such as: achieving reconciliation in many conflicting families; achieving reconciliation between neighboring families in conflict; organizing frequent follow-up to support the families recently reconciled; and discussing various obstacles impeding the socio-economic development in their local community such as: domestic violence, drug addiction, teenage pregnancies, school dropout in children, wasting family resource, and misunderstanding gender policy. Apart from these UAP advantages, there were hard challenges that have impeded a good working of UAP including a moderate attendance of the Village members in UAP, financial and logistic challenges, and resistance to social/cultural change. To lead to a higher performance of UAP, further research should be conducted such as: Contribution of increased participation of local community in enhancing improved outcomes of UAP; Impact of eradicating/reducing the resistance to social change on promoting socio-economic development within the rural local community, to name a few.

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Voice of the Voiceless in Select Works of Uma Parameswaran

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Abstract— *Displacement is a part of human experience. The displaced communities often live on the margins and preoccupied with the elements of nostalgia. The concept of alienation is inevitable in immigrants life because his journey is from rootlessness to selfhood and to self-realization. The voice of the immigrants writers express the human emotions awakened by the human sensibility.*

Keywords— *Alienation, Nostalgia, Identity crisis, Marginalised society.*

“The fact that I did not really come here to get here,
I sort of drifted here to get away from there” (35).

Gita Mehta

The words cited above, spoken by one of the “instant nirvana” aspirants in Gita Mehta’s *Karma Cola*, exemplify the basic problem of the diasporic psyche: of not belonging anywhere, of feeling dislocated and being without any roots. Expatriates, exiles or emigrant settlers who find themselves displaced from one country or culture and aspire to accept the new identity of the alien land into which they have moved into will constitute the diasporic community.

Exile is a part of the human experience, writers of displaced community express the inexhaustible imaginative resources through writing. The act of displacement activates the diaspora writers mentally to visit their home frequently through dreams and literatures, so much so that their homeland reappears to them as a series of objects or fragments of narratives. They record the theme of displacement and self-fashioning and connote a dispersion, scattering or decentralization of national or religious groups living outside their homeland. Caught between conflicting cultures, the immigrant writers often dwell upon the themes of dislocation, survival and loss of identity. The feeling of nostalgia is heightened if the writer happens to be a coloured immigrant in a predominantly white

society. Writers of the Indian diaspora in Canada – Bharathi Mukherjee, M.G.Vassanji, Rohinton Mistry and Uma Parameswaran often explore the crucial issues of racism, alienation and the confused social disparities that are found in the world of an immigrant. This paper discusses the issues of racial discrimination, sense of alienation and nostalgia in the works of Uma Parameswaran.

Nostalgia and longing for the homeland and their sense of alienation in the country of adoption are prominent in Uma Parameswaran’s works. She has given expression to nostalgic memories where the reader can encounter the shifting involvement of the immigrant in the country of adaptation and the country of origin. Her works show how life abroad is exciting, a bit absurd and often lonely. In her writings the protagonists’ search for the symbols of collective past and their attempts to resensitise their sensibility through their communion with past heritage is obvious. The central characters are drawn not only from the royal or ruling classes but generally from the ordinary segments of the society, a cross section of professions and race.

According to her, writers of displaced communities occupy a significant role in expressing the transformation of language and culture. They live on the margins of two countries and create cultural theories. They are often preoccupied with the elements of nostalgia as they seek to locate themselves in a new culture. They focus mainly on the culture of the homeland and at the same time

adopt and negotiate with the cultural space of the host land. Parameswaran in her article “Literature of the Indian Diaspora in Canada” says, “. . . immigrant spaces are not homogenous, they depend on how they adjust and adapt to the new environment and nation”(12).

Education, qualification, usefulness to society, economic status and one’s rootedness to one’s culture- all factors affect settlement. Their views are based on individual experience, which interfere with the whole process of belonging and adjustment. Parameswaran unifies an essential Canadian sensibility with that of her Indian historic past. The individual’s alienation from himself and society constitute the thematic centre of Uma Parameswaran’s works. She derives her material from her cultural background and history and articulates both Indian and Canadian sensibility. This sensibility stems from her culture and gives her a kind of imagination and freedom to roam freely around the world at large. In order to survive in the foreign land, the immigrants create an ambience thereby establishing their own ghetto, celebrating festivals, dining together or holding community feasts, sharing cultural markers, frequenting to the houses of their colour and little socializing with the dominant group. They create an “alternative world” in their present world and they ignore the subtle desire to merge among the majority, oppose the willingness of their children to adjust and accept the dominant culture.

Uma Parameswaran’s *Dear Deedi, My Sister* portrays the problems that ravage the larger immigrant community in Canada. Though it is a short play the impression it leaves, is very powerful. Sapna, an immigrant from India in her late twenties, is the main character who narrates everything to her sister. For a woman who has settled in a foreign country, it is natural to expect letters from her motherland. Sapna says, “When I first came, the mailman’s daily visit was my lifeline (63). Even though she is in Canada, her heart is still in India and with her relatives. Nature is “both bounteous and tyrannical to her” (63). As in India, in Canada also “wheat grows in miles and miles of prairie gold” (63). In the land around her, there are cedar and fir trees; but in the landscape of her memory, “there are other smells and sounds of mango blossoms, monsoon rains, and temple bells” (63). She has been longing to hear the temple bells which she used to hear in India; to inhale the smell of incense stickers which she used to burn for Lord Parameswaran; to see Lord Nataraja, the presiding deity of dance; to walk to the temple to have a glance of Lord Shiva. All these she describes to her elder sister, Deedi, who is far away in India.

In another context, Parameswaran narrates how immigrants feel happy to receive letters from their homeland. It is a great solace for them as they get relief from the boredom as well as loneliness. When Sapna is in the joint family, she used to do all sorts of domestic works like cleaning, attending to the children and the men folk and spending long hours to fetch water from the well. She feels very happy amidst the family members and sometimes she is distressed by the ill treatment meted out to her by the family members. She says “But these are hardships one can bear for Nature, as you say is sometimes bounteous and sometimes stingy as a mother-in-law” (68). Since she has settled in Canada, she is quite relieved from all those burdens. Her sister Deedi says, “Sapna, my sister, you are lucky to be far away from all these burdens that womankind must bear in this our ancient land happy in your new home . . .” (68). For that, Sapna replies “Here too women suffer dear Deedi, for being women. The burdens are different but the pain is the same” (69). These lines show that wherever they live, the immigrants feel the same way about their family problems. It may be because of living on a dual plane- of straddling two worlds -of looking both ways - of trying to forge an identity with the new land - yet continuing to look back with a lot of nostalgia and regret. All this leads to a sense of alienation- a displaced sensibility- a hyphenated, decentred and fractured existence, of having a belief in the restoration of their sanctified ancestral home and a definition of self by identifying with their homeland.

Uma Parameswaran’s first short story *The Door I shut Behind Me* introduces her saga of thematically related, intergenerational and intertextual immigrant experience.

It reflects the sense of wonder and fear of the immigrant at the new world around himself and nostalgia for the world left behind. Regarding the theme Judith Kearnsin remarks that the “treatment of the theme of Indo Canadian experience in different genres particularly intriguing especially as the writing was interconnected by theme and by recurring characters” (49). The story is about a young graduate Chander who secures a green card, goes to Canada and is surprised to see the Indian families in a new country. His mother gives him a copy of the Ramayana and a translation of Bhagvat Gita as parting gifts but he buys a copy of Chandra Sekhar’s *Radioactive Transfer*, though it is not his field of study; nor is it one that one could read during a journey. He is simply driven by an urge to hold that book:

Chander blinked the glare away and focused his eyes on the book in his hand. The black of the title, the motley orange - yellow – green of the jacket resolved

from their hazy halations into a clear spectrum of colours and forms --The Ramanaya, a new English translation. His mother had given this and Annie Besant's translation of the Bhagavad Gita to him at the airport half-apologetically, half beseechingly, choosing the last hour so that he would not have the heart to refuse. "Keep it on your table," she had whispered . . . (3)

These lines show how Indian families in Canada create "Little Indians" around themselves and try to live in the memories of India of their childhood rather than the India of today. All the characters often live in a world of nostalgia centred on a sort of homesickness, bearing the pains of uprooting and re-routing, the struggle to maintain the difference between oneself and the new unfriendly surroundings. "Indians abroad" seem to be more self conscious than the "Canadians abroad". Both are torn between the old and new world values. Though Chander has a well settled life in Canada, his mind always longs for his motherland. He expresses his views "I'd give anything, anything in the world to see one of my own people, to hear my own language" (7).

Uma Parameswaran's *Rootless but Green are the Boulevard Trees* explores the lives and experiences of Indian immigrants as they struggle with the painful and bewildering task of adjusting in their new land. Her primary interest is to discuss the problems of the immigrants at various levels and their struggle between the pulls of two cultures. This story depicts real life like people in the Indo Canadian community and the events, situations and experiences pictured are common and typical as they occur in various families of the immigrants in Canada. Several factors related to the recognition and acceptance of the immigrants have been discussed in this play, as the change called for affects the total configuration of memory, history and cultural values and at times the individual immigrant has to work within polarities between the question of belonging and not belonging.

In the play Jayant, Sharad's son, introduces his father who was an atomic energy scientist in India. Jayant believes that instead of migrating to Canada if he had stayed in India, he would have become a Director. Because he was not able to get a good job as he desired, he ends up as a real estate broker. Jayant's voice has contempt for his father as he chooses to migrate. He says bitterly, "Instead he quits the place to be and rots here selling houses, Jesus, a crappy real estate broker, just one step better than an encyclopedia salesman . . ." (76). Though he had a better career in India, the living conditions are better in Canada which even Jayant admits later when he recalls their

ancestral house. "Some house that, a sprawling shambles handed down untouched from the time of Peshwas, where you have to walk half a mile to get to the shithouse, Jesus, we haven't lost anything on that count; even he couldn't think so" (77). Like the others in the play, Sharad too faces racial anxiety. He has a lean face and a long neck "which he tends to stick out so that his Adam's apple shows even clearer and he looks even taller than he is" (81). Sharad's life represents the state of diasporic dilemma as he is like 'Trishanku' a figure from Indian mythology who, with the efforts of the 'rishis' was pushed to heaven but was denied entrance to heaven by the gods. With both the forces working simultaneously in opposite directions, he could not belong to either place and stayed in between two worlds. His plight of not being able to belong anywhere gets further reflected in his children's behaviour. Savitri, Sharad's wife faces challenges of different nature in the new country. When she comes to know that her daughter has an active sexual life, she reacts vehemently and says "We are supposed to treat you as rational adults even when you behave like beasts" (90). As a father, Sharad finds it difficult to accept his children's life style. He refuses to admit that his children "can wander into the bushes" (81). These lines show how the first generation immigrants are facing problems due to the behaviour of their children. Jayant, Jyothi's brother is also upset when he realizes that his sister might be sleeping with her boyfriend. He looks at her and "there is something in her eye that draws him up sharply, against the wall of recognition" (77). He is extremely disturbed and wants her to turn down his suspicion, "Unwilling to accept it", he desperately wants her to deny the same by asking her again and again: "You haven't sister? You haven't? (78). Hence youngsters are unable to handle the pressure from home and from friends and if they don't follow their culture they would be alienated. As a result, irritability and unhappiness surfaces in the home. The author sees "the seeds of sadness in her eyes" (81) to reflect the melancholic state of their unsuccessful attempt to fit in the given environment.

On the other hand, the second generation immigrants in this play -- Jyothi, Jayant, Krish, Vithal, Priti, Arun, Dilip, Rajan, and Sridhar, who have studied in Canadian schools, speak and dress like other Canadians, have similar hobbies, but still they are seen as aliens. Jayant tells Jyothi: ". . . but you are never going to be one of the boys. Not that I see why anyone would want to fit into this mould" (76). The second generation Indo -Canadians find it difficult to maintain a balance between what the society expects from them and what is expected of them by their families. The parents of the second generation immigrants want their children to be members of the Canadian society and at the same time want them to confirm to their notion

of Indian Children. Like their parents they do not have memory and nostalgia to fall back upon, nor do they cherish the comforts of the present life, as they have not known the discomforts.

Apart from this, most of the members of the Indo-Canadian diaspora experience the feelings of alienation, assimilation and go on 'nostalgic trips'. The memory of the homeland remains an important part for the first generation members. They face tough competition and racial discrimination wherever they go in the alien soil. For people of the first generation who have spent most of their life and have settled in Canada in their middle ages, the conflict is not as intense as their roots are still in India. They have their own country to fall back at any time. But, people of the second generation are greatly disappointed, when the whites are not ready to accept them and consider them as equals. Uma Parameswaran in her article on "Scaling Walls: Linguistic and Cultural Barriers Between Writer and Community" says "All these years we thought the isolation was coming from us, but now that we are trying to merge we know exactly what they feel . . ." (28). Hence, in order to save themselves from the psychological crisis of their identity, the immigrants are compelled to cling to their own tradition and to mix with their own people rather than suffer total rootlessness and alienation from both the cultures.

Uma Parameswaran's *Trishanku*, is a series of monologues, spoken by different characters; some voices recur, others do not; all gather richness and meaning from each other; each monologue is a poem in itself and each is part of *Trishanku*. The most striking feature of *Trishanku* is the vivid sense of life created by the memories, dreams and present realities of each speaker. This memorable work epitomizes the life of typical middle class Indian immigrants in Canada. All the characters, incidents and even dialogues are repeated in her work, spanning genres, whereby they give a sense of continuity and veracity creating the illusion that she is writing about real people and real episodes. In this poem, the poet narrates the strangeness of the land, its geography and customs through the section where Sharat remembers his ancestral home, where his father would perform puja early in the morning facing the rising sun in the east:

In our ancestral home
Every newmoon day
Father, as his father before him,
in silk dhoti
vibhuti on forehead and chest
sacred thread dipped in turmeric
sat on a wooden plank

facing the east
to repeat the purohit's chant
sprinkle holy water with darbha grass
and call upon our ancestors. (40)

This shows the vivid sense of life created by the memories and dreams of the speaker. The collective memory touches every person who is physically, culturally and emotionally displaced.

Uma Parameswaran's novel *Mangoes on the Maple Tree* focuses on the sense of loneliness and the feeling of nostalgia that the immigrants undergo in the early stages of their settlement in the alien place. There are different types and attitudes among the immigrants where some are emotionally detached and some will stand together without worrying about their class or cultural differences. The concept of home, nation and cultural identity of belongingness to the place of ancestry does not remain the same for all individuals. In the first generation immigrants, migration creates alienation, nostalgia of the past and rootlessness at the place of migration as he or she is still clinging to the cultural beliefs, practice and norms of the homeland. Hence, the sense of loss or 'living in border' gives rise to the concepts of double consciousness and homelessness which mark the diasporic identity.

Uma Parameswaran's writings reflect the consciousness of the need for regaining roots in the tradition of India and a rueful nostalgia towards that. Through her work one can identify how Canadian culture produces disenchantment in the minds of the immigrants and how they find themselves crushed under the burden of alienation and rootlessness. As a diasporic writer she has a huge bank of memories of homeland that she has left behind. It has provided the necessary impetus to chisel her identity in the host society. Her characters demonstrate the universality of real life experiences.

Though Uma Parameswaran has categorized nostalgia as an element of the first phase, the very fact that one turns towards ethnocentric community organization goes to prove that the immigrant never gets over the feeling of 'nostalgia'. Hence, the best way to survive under the pressures of hybridity is to keep contacts with one's roots. In fact hybridization transcends the boundaries made by man and thus creates a heady mix of multicultural and multi-ethnic society. Through their sense of alienation the immigrants have learnt what they have unlearned in the alien culture -- The old order has to give way to the new, by way of assimilation. It also depends on the age and the immigrant's length of stay in the two cultures. Most of the first generation immigrants do not get emotionally involved with the events of their host countries, though they very much remain alert to the

incidents in the mother country. The second generation immigrants are not fully cut off from the mother country; but they too have a feeling of unsettlement and disturbing memories of the parents' motherland. The issue is alive, though not as powerfully as for the parents. Hence, the attempt to "assimilate" has been explained by Uma Parameswaran in her play *Rootless but Green are the Boulevard Trees* as follows: "Why does it have to be "them" and "us" all the time, why not just you and me, an individualistic approach; the best bet is to let time take its course and come a couple of generations everything would be more even all around, within the community and outside" (101-02).

The second generation is torn between two polarities; the immigrants develop a sense of in-betweenness which results either in the loss of identity and alienation or in hybrid identity which means adoption of both elements of home and host culture which has also been termed as plural identity. Hence there is no solution to the problems of the immigrants. The disturbing issues which resist adjustment or which stir up irrational responses can be overcome with the positive mentality of the immigrants. Gauri Shankar Jhain her book *Dimensions of Diasporic English Fiction* says :

The immigrants employ three different techniques of adaptation in abroad. They are assimilation, cultural preservation, with economic integration and ethnic polarization for pursuit of power cultivations. The most profound and predominant pattern is the cultural preservation with economic integration. It continues from generation to generation. In the process some disappear and some syncretise or change. Meanwhile they develop double identity, a status of Trishanku, neither to the maternal place nor to their foster country, and their culture becomes a sandwich culture. (144)

Undoubtedly, to an Indian, an ancestral house stands for an institution and roots are not merely geographical site, but a way of life oriented to value system believed in and lived by people through generations. Uma Parameswaran re-creates the atmosphere of nostalgia, homelessness and the consequent agony faced by her characters and at the end, her characters gradually rise above their alienation and work for assimilation in their new home. They remember their 'homeland' in various ways by recalling old myths, telling and retelling many versions of the stories from the great Indian epics to the children, cooking Indian food at home and thereby

maintain a relationship with their homeland. Perhaps Uma Parameswaran's finest achievement is this-- that she ends the isolation and silence of her immigrant people by giving them a place and voice in Canadian literature.

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Beauty Vs Duty: A Comparative Study of Robert Frost and W. H. Davies

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Abstract— *The purpose of this research paper is to focus and analyse on the conflict while choosing between beauties of nature and duties of an individual, of which should be given more importance and prominence. This paper is mainly intended to bring out the similarities and differences of opinion and views of both Robert Lee Frost and William Henry Davies towards beauties and duties, in their respective poems Stopping by Woods on a Snowy Evening and Leisure. The reason for comparing the two poems of these poets is due to their outlook not only towards nature and beauties around but also the mundane and routine chores of man. Most of the themes in their poetry dealt with realistic life and situations familiar to the common man. Both the poets are eminent, well-reputed and widely accepted by the common readers of English poetry.*

Keywords— *Beauties and duties, realistic, mundane and routine chore.*

I. INTRODUCTION

Robert Lee Frost and W.H. Davies are very well noted, eminent and contemporary modern poets known for their earnest stance towards life and their sympathetic view of nature with all its beauties.

Both the poets expressed mostly similar feelings and views in their respective poems- “Stopping by Woods on a Snowy Evening” and “Leisure” towards nature and hectic life style of a modern man. But They concluded their poems with different perspectives or outlook.

Robert Lee Frost was born on March 26, 1874 in San Francisco, California. He is the only poet to receive four Pulitzer Prizes for his work. He also received many honorary doctoral degrees, although he never actually earned a bachelor’s degree. An avid teacher and a gifted writer, he is one of America’s most admired poets of the Twentieth Century. He wrote in traditional poetic forms but with a twist—capturing the rhythms and vocabulary of ordinary speech. He was a great man and was very loyal too.

President John F. Kennedy, at whose inauguration Frost delivered a poem, said of the poet, "He has bequeathed his nation a body of imperishable verse from which

Americans will forever gain joy and understanding." And famously, "He saw poetry as the means of saving power from itself. When power leads man towards arrogance, poetry reminds him of his limitations. When power narrows the areas of man's concern, poetry reminds him of the richness and diversity of his existence. When power corrupts, poetry cleanses."

William Henry Davies is a Welsh poet who was born on July 3, 1871. Born in the harbor town of Newport, Monmouthshire, Wales.

Davies wrote seven hundred poems throughout his life in twenty-five different volumes, *Nature Poems and Others*, *Forty New Poems*, and *The Loneliest Mountain*, just to name a few. His *Collected Poems* was published two years after his death. Most of his poetry was about the beauty of nature, something he learned to appreciate during his life on the road, and his experiences traveling and wandering the countryside. Davies has been praised for his incredibly simple, natural style of writing poetry.

II. RESEARCH QUESTIONS

- *What is the purpose of human existence?*
- *How does a modern man spend his leisure?*
- *Which are more important 'beauties' or 'duties'? And why?*
- *How to balance between beauties and duties?*

III. AIMS AND OBJECTIVES

This article aims at

- The dilemma of modern man in prioritizing between his responsibilities towards his fellow beings and the beauties around him in nature.
- Describe the present life style of modern men

IV. RESEARCH METHODOLOGY

This article adopts descriptive and qualitative methods to analyse, compare and contrast the theme, style and poetic devices employed by the poets in their respective poems.

V. FINDINGS

A. Similarities

1. Theme

Both Robert Frost and Henry Davies dealt with the same theme i.e., of the individual caught between nature and civilization. In "**Stopping by Woods on a Snowy Evening**", the speaker's location on the border between civilization and wilderness. The speaker is drawn to the beauty and allure of the woods, which represent nature, but has obligations— "promises to keep"—which draw him away from nature and back to society and the world of men. The speaker is thus faced with a choice of whether to give in to the allure of nature, or remain in the realm of society. Some critics have interpreted the poem as a meditation on death—the woods represent the allure of death, perhaps suicide, which the speaker resists in order to return to the mundane tasks which order daily life.

The opening two lines of the poem, "**Leisure**"—

"What is this life if, full of care,
We have no time to stand and stare"

warns that "the hectic pace of modern life has a detrimental effect on the human spirit." Modern man has no time to spend free time in the lap of nature.

2. figurative language

Figurative language is a way to describe different literary techniques that help make writing memorable. Poetry, in particular, uses figurative language to help say something in a more beautiful or meaningful way.

2.1. Symbolism is figurative language that enhances literal things with symbolic the poem, the poet and his horse go through snowy woods surrounded by nature, he stopped 'without a farmhouse near.' The village and farmhouse can be seen as symbols of society and civilization. The lonely journey of the poet or rider might symbolize the journey of an individual through life. The dark woods that surround the poet are often interpreted as symbols of death.

2.2. Personification is a tool where an inanimate object or an abstract idea is attributed with traits of living beings. William Davies beautifully personifies beauty as a beautiful dancing girl with smile on her face. Here natural beauty is attributed with living beings' traits like dancing, smiling and having feet. The use of personification in the poem increases its beauty and creates interest for readers.

Robert Frost has personified the thinking of the horse mildly in the second stanza when it stops, and in the third stanza he gives a sign to the rider.

"He gives his harness bells a shake/ to ask if there is some mistake." It shows as if the horse is a human being who understands his owner's needs or inquires if they have to stop.

2.3. Alliteration is the repetition of the same consonant sounds in the same lines such as the consistent use of /w/, /wh/ and /s/ sounds. The following phrases are examples of alliteration from the poem: "Stopping by Woods on a Snowy Evening" –

"Watch his **w**oods", "sound's the sweep", "His house".

The following phrases are examples of alliteration from the poem: "Leisure" –

"Stand and stare", "beneath the boughs" and "Streams full of stars".

2.4. Imagery draws on the five senses, namely the details of taste, touch, sight, smell, and sound. Imagery can also pertain to details about movement or a sense of a body in motion (kinaesthetic imagery) or the emotions or sensations of a person, such as fear or hunger (organic imagery or subjective imagery).

The following phrases are examples of imagery from the poem: "Leisure" –

"Stand and stare", "squirrels hide their nuts in grass"

The following phrases are examples of imagery from the poem: "Stopping by Woods on a Snowy Evening" –

"Other sound's the sweep
Of easy wind and downy flake", "frozen lake"

2.5. Extended metaphor refers to a comparison between two unlike things that continues throughout a series of sentences in a paragraph, or lines in a poem.

The last line of the third stanza, of “Stopping by Woods on a Snowy Evening”

“Sweep of easy wind and downy flake”

“No time to turn to beauty’s glance” in the poem the “Leisure”.

3. Repetition, There is a repetition of the verse

“And miles to go before I sleep” “and miles to go before I sleep” “which has created a musical quality in the poem.

“We have no time to stand and stare” repeated twice in the poem “Leisure”.

B. Differences

1. Tone

The poet in poem LEISURE is satirical. The poet satirizes human beings and prefers animals upon them who have time to enjoy nature. The diction is very simple and quite appropriate to the subject-matter of the poem.

The general tone of *Stopping by Woods on a Snowy Evening* is **calm and serene, quiet and contemplative**, according to some critics it is **dark and depressing**.

2. Structure and Form

The poem, ‘*Stopping by Woods on a Snowy Evening*’ is composed in iambic tetrameter, pioneered by Edward Fitzgerald. All the respective verses conform to the a-a-b-a rhyming scheme. On the whole, the rhyme scheme follows the pattern of aaba-bbcb-ccdc-dddd convention.

“Leisure” consists of seven couplets. It means there are a total of 14 lines in this poem. The poet uses a regular rhyme scheme. The rhyme scheme of the poem is AA BB and it goes on like this. As an example, in the first couplet, “care” and “stare” rhyme together. Apart from that, there is also regularity in the metrical scheme of the poem. There are a total of 8 syllables in each line and the stress falls on the second syllable of each foot. It means each line contains four iambs. For this reason, the overall poem is composed in iambic tetrameter.

3. Animals as illustrated in the poems

“My little horse must think it queer

To stop without a farmhouse near”,

“He gives his harness bells a shake

To ask if there is some mistake”.

The above lines in the poem “Stopping by Woods on a Snowy Evening” deals with the most striking things about the human and the animal appear to exchange their values. The horse is the one who is in a hurry, who needs a place of business—a farmhouse—in order to make sense of their brief stop. It is the human who is able to temporarily put aside all materialistic worldly aspects like property

ownership and destination and to appreciate the moment. The horse is impatient, the human tranquil. This shows us how completely the horse has been brought into the human world, indicating the completeness of nature’s transformation to mankind’s uses.

“No time to stand beneath the boughs

And stare as long as sheep or cows”.

In the above couplet from the “Leisure” W. H. Davies asserts that the human condition contrasts unfavourably with that of “sheep and cows.” Those animals are permitted the time to stand and stare as long as they desire.

The speaker is, of course, bemoaning his own sad situation. He is implying that he would prefer to be a cow or a sheep that could take all the leisure time it wishes. But instead, he will be called a good-for-nothing, a shirker, or a slacker, if he tries to emulate the activity of animals.

4. Message

The last two lines of Williams Davies’ ‘Leisure’

“A poor life this if, full of care,

We have no time to stand and stare”.

unveils the richness of life as embodied in nature and wants us to avoid falseness of life as exemplified in our daily pursuits. The poem has an important message that is to change our attitude to nature; from that of indifference to seriousness. The main theme is that we should abandon our material pursuits and establish a firm contact with nature to lead a rich and diverse life. The poem starts with a rhetorical question, i.e., the author is sure you will agree with him that it’s important to have free time. The idea of “stand and stare” is picked up all through the poem. He reminds us that even animals have time to look at things; then moves on to looking at animals and then to broader pictures like the wonders of the night sky and finally Beauty itself – personified as a dancing girl. So, by the end of the poem, we’ve realized that if we don’t forget our pursuits, we miss everything – all the beauty, joy and movement of life. Thus, the writer has criticized modern man for his leisure less material life devoid of natural beauty.

The last two lines of the poem “Stopping by Woods on a Snowy Evening” gives message as

“And miles to go before I sleep,

And miles to go before I sleep.”

The important thing here is that the poet repeats the last line to make an emphasis and attract the attention of the readers. In this very last line lies the allegorical interpretation. Here ‘sleep’ may refer to death. and ‘promises’ may refer to our duties. The poem apparently presents the picture of a snow-covered woods and tells the tale of a man who wanted to

enjoy the beauty of the woods but could not do so for long. He had to go to keep his promises.

"Stopping By Woods on a Snowy Evening" examines just how difficult it has become in the modern world for man to stay in touch with nature. The poem is made up of contrasting images of the natural and the man-made: the woods and the village, the farmhouse and the lake, even the horse and the harness-bells. The speaker is enchanted with the things of nature, but is constantly reminded of human things, and, after a few minutes of giving in to the enchantment, decides with regret that this return to nature cannot last.

We, in our real life, have many things to look at with awe, many things to enjoy. But in most cases, we cannot, simply because we have other things to do in our short lifespan. So, we have to move on. This is the message or theme inherent in the poem.

Again, the woods are symbolic of the beautiful aspects of life, as well as life's temptations and distractions. We have got to go on our way to achieve our goals. So, we should not get distracted by the fascinating things around us. According to Dereck Walcott, "Stopping by Woods on a Snowy Evening" is "A poem begins in delight and ends in wisdom."

VI. CONCLUSION

After reading the last lines of both the poems one can observe that W. H. Davies is requesting the modern man to give some time to stand and stare the beauties in the nature surrounded by him. He is asking the modern man to return to nature from his maddening daily routine chores.

Whereas Robert Frost through his poem suggests the modern man to return to his duties and responsibilities towards his family and society without distracted by the beauties around him. The poet describes the beauty and allure of the woods as "lovely, dark, and deep," that his entire life span is not enough to explore all the external beauties but reminds himself that he must not remain there, for he has "promises to keep," and a long journey is ahead of him.

Both the poets are right in their own perspective. But it is the modern man who has to maintain an equilibrium between the duties and the beauties. Both are equally important. Nature is our first guru. It teaches us so many life lessons like patience, selflessness and sacrifice so on and so forth, which one has to learn and implement those lessons while discharging his duties towards his family and society.

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Return to God in Tennyson's *In Memoriam*: An Islamic Perspective

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Abstract— This research is an analytical study discussing the issue of doubt as it contradicts the belief in God to Alfred Lord Tennyson in his great elegy, "In Memoriam." The Islamic religion calls for the return to God and it emphasizes that God would rejoice in the believer's return to Him and repentance of sins and disobedience. The mercy of God is available for those who would like to be repented at any time in their lifetime. God has no deadline for repentance and return. This research is a comparative study that deals with the issue of return to God after disobedience and doubt between what was mentioned in the poem *In Memoriam* and the Islamic perspective in this regard. This study revolves around the question of whether there is any correspondence in the concept of return to God between what is mentioned by Tennyson in *In Memoriam* and what is given in the Holy Quran. Through the evidence that is presented in the body of the paper, harmonization between what Tennyson mentioned in *In Memoriam* and what is written in Quran and the prophetic Hadiths (The Prophet Muhammad's sayings) would be proved.

Keywords— *In Memoriam*, Tennyson, doubt, faith and Islam.

INTRODUCTION

Returning to God is a concept that has at least two senses: The first is the return to God after leaving this world by death, for the Almighty God created man and sent him down to earth to live on it, and then he will be brought back to Him after death. The second sense, which is the subject of this study, is to return to the bosom of His mercy after disobedience, doubt and denial of His existence. **"It is He who accepts the repentance of His worshipers, and remits the sins, and knows what you do"**. (Quran, 42:25).

English poetry abounds with poems that discuss this issue, especially in the Victorian era, when scientific theories prevailed, which are essentially meant to doubt and deny the existence of the God. Many reasons stand behind the doubt across the ages and the Victorian era is of no exception for it witnessed many transformations that contributed greatly to this unfortunate result indicated by doubt and denial. Moreover, scientific theories such as the theory of evolution by Darwin have portrayed that there is a contradiction between science and religion, considering

religion and the Creator as a metaphysical matter that cannot be experimentally proven, and that science is an apparent matter that can be recognized by the senses. The church, for instance, with its corruption has a role in making people turn away from and oppose religion, and corollary they doubt and deny the existence of the Creator.

"Church officials seem to be at least (if not more) corrupt than leaders in the world at large". (Keller, 67).

On the other hand, the spiritual aspect has alienated the human and set him up to revolve in a whirlpool of doubt, mental illness and an internal conflict between the call of the instinct for the return to God and the sweeping currents that surround him and are reinforced by theories and scientific discoveries. Philip Davis states, "Paradoxically, perhaps the most powerful religious phenomenon of the age was religious doubt, the sheer life-seriousness with which the threat of unbelief was experienced by those who could live in ease neither with nor without religion" (Settle, 3).

The English poet Alfred Tennyson lived those circumstances which were exacerbated by the death of Arthur Hallam his close friend and the would-be brother in law. His poem entitled *In Memoriam* represents the top of his creativity in dealing with theories already mentioned. It is a poem that envisions a lot of pain, the suffering of loss, and the contemplation of the destiny of death and what is after death. It exhibits a struggle that leads the poet to believe that the Almighty God never gives way to the creation of man and then makes him die and the matter is over. Rather, there is another more beautiful and purer life next to the Creator characterized by comfort and peace, which is a situation that distances him from deep sadness and bitterness and brings him near to happiness, tranquility, and firm faith in God.

Alfred Lord Tennyson is rightly considered a representative poet of the Victorian age. "Few poets have been so completely representative of their time, have entered so fully into its moods, or have, to such a degree, first moulded and then satisfied the tastes of their contemporaries as Alfred Tennyson" (Gayley and Young, 274). Some writers have likened Tennyson to the Pope "In reflecting the restless spirit of his progressive age, Tennyson is as remarkable as Pope was in voicing the artificiality of the early eighteenth century. As a poet, therefore, who expresses not so much a personal as a national spirit, he is probably the most representative literary man of the Victorian era". (Long, 458).

In Memoriam is widely acknowledged as one of the greatest elegies ever written in English. Tennyson basically wrote many sections of *In Memoriam* to mourn the passing of his intimate friend, Arthur Hallam. The poem consists of 133 sections excluding the prologue and epilogue. It is Tennyson's most prominent, being his master piece. It was written through seventeen years (1834-1850). Although the different sections of the poem are primarily intended to lament Hallam's death to show Tennyson's grief over the death, many questions can be evoked. These questions are: Is there indeed life after death? And if there is, will it be a conscious life? Will there be mutual recognition between Tennyson and his friend after he dies and departs to the other world where his friend Hallam already is? Can Hallam watch Tennyson's sorrow from his heavenly residence? All these questions may be asked by a doubtful person or even by a nun believer. The main step to have faith is to doubt, so the poet could answer all these questions and doubts. Through the different states of doubt, the poet transcends to the domain of faith which results in self-confidence, courage, and hope for the future of mankind. This can be seen in the Holy Quran, especially when the Prophet Abraham argues with the unbelievers and as follows: **"Thus We showed**

Abraham Malekoot (The world of the unseen, related to spirits, souls, and wonders of the heavens) that he could be one of those with certitude. He noticed a planet as night fell over him. He stated that "This is my lord." But when it set, he said, "I do not love those that set. Then, as he noticed the rising moon, he said, "This is my lord." however, once it had settled, he said, "If the Lord of mine does not guide me, I will be among the erring. Then, as he saw the sun rising, he said, "This is my lord, this is bigger." But as it set, he stated, "O my people, I disown your idolatry. I have directed my attention towards Him Who created the heavens and the earth—a monotheist— and I am not of the idolaters."

Religion in Queen Victoria's Era

The Victorian era is frequently portrayed as being devout and genuine, as they call it the "Era of Doubt and Religious Confusion" however, while this is true to a certain extent, it was also a period of social transformation and scholarly inquiry. Science, rationality, and Scriptural input were all proving too difficult to trust. Darwin's Birthplace of *Origin of the Species* in 1859 proposed the advancement hypothesis; savants, like Nietzsche, who is famous for declaring "God is dead," promoted elective world ideas; and a few researchers addressed Scriptural data. However, as antique structures have been discovered and decoded, the early languages were much better understood, and anew light was also cast on the Book of Scriptures. Maurits S. Berger sheds light on the significance of Islam, pointing out the reasons why he has attempted this important task, and as follows:

"Islam's recent arrival in Europe by means of migration, violence and media images has kindled a wave of interest in Europe's past and present relations with Islam. Publications on these subjects are prolific, [they are made] to provide the first comprehensive overview of the entire thirteen-century history of Islam in Europe from 700ce until now (most existing literature covers only a part of this history); to identify the role of 'Islam' during this period; and to look into the impact

of this long history on the current discourse and situation of Islam in Europe...and [to] allow us to sample and interconnect the enormous corpus of existing knowledge on Islam in Europe and to put it in chronological and thematic order. This framework should provide the reader with novel insights into the history of Islam in Europe." (Berger, 13)

Berger proceeds to say that the image of Islam in Europe is not a mere historical event. He says that Islam is to sum up the story of the Muslim and non-Muslim Europeans—native and non-native. Islam points to the conflict with Europe struggling to shape its identity in the thirteenth century. Though this is a comparative research, Islam in the Victorian period was getting stronger and more doubtless to a great extent, Qur'an was one of the most significant books that had been sold, Islam was going worldwide especially in Europe at the time when the European people doubted the Bible and Christianity and even the name of God. (Berger, 14)

Tennyson's Doubt and Faith

"There lives more faith in honest doubt, believe me, than in half the creeds". (Alfred Lord Tennyson). Religious doubts occupied a big part of the intellectual climate of the Victorian era, and Tennyson was affected and sensitive to it as any man else. Tennyson was a religious man and had a faith that cannot be subdued by reason. All his doubts have found their expression in *In Memoriam*. A rather definite statement regarding this doubt is expressed in *In Memoriam* and as follows:

I think we are not wholly brain,
Trust I have not wasted breath:
Magnetic mockeries; not in vain,
Like Paul with beasts, I fought with
death; (cxx. 1-1).

Another doubt that troubled Tennyson was why mankind has to endure mental and physical suffering. Various poems have revealed, however, that he has realized certain questions to which there are no answers. Thus he lately seems to come to conclusion that suffering for the individual, as well as for mankind, is necessary. Two lines from "The Ancient Sage," an extremely subjective poem,

can be regarded the conclusion of the poet for this question as well as other questions that have created doubt in his mind: "For nothing worthy proving, can be proven,/ Nor yet disproven." (Wright, 3).

Science leads to Faith

When we read some lines in *In Memoriam*, we may find some references to doubt raised by science.

The wish, that of the living whole
No life may fail beyond the grave,
Derives it not from what we have
The likest God within the soul?

Are God and Nature then at strife,
That Nature lends such evil dreams?
So careful of the type she seems,
So careless of the single life;

That I, considering everywhere
Her secret meaning in her deeds,
And finding that of fifty seeds
She often brings but one to bear,

I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar-stairs
That slope thro' darkness up to God,

I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope.

(In

Memoriam. Section LV)

Here, in these lines we find that the faith of Tennyson is not solid or firm. He maintains that doubt and denial are grown with science. Religion looks upon the individual life as something holy, while science tells us that Nature is absolutely careless of the single life. Thus God and Nature seem to be at conflict. Science points to the waste of individuals and even species on a huge scale. While religion teaches us that in the ages of God, even tiny creatures are sacred. If science is to be believed, man is only a monster. And comparatively to what Tennyson mentions in this regard, Islam has praised science and has

never been an enemy of science, and has never stood a stumbling block in its path. Rather, it has called for it and urged it, raised the status of science and scholars, and made science boards as worship boards surrounded by angels, and they set their wings for science and scholars, and even students of knowledge. Islam has also been based on rejecting every claim without proof, and denial of subordination and traditions, and following conjectures and whims. Pioneering, Islam has created the psychological and social “climate” for the flourishing science and the establishment of a bright scientific life. Moreover, Islam considered that science is the best way by which the existence of God is proven and which leads to a firm belief in Him. Qur'an has clarified this in many verses; God Almighty says: **"Allah bears witness that there is no god but He, as do the angels, and those endowed with knowledge—upholding justice. There is no god but He, the Mighty, the Wise"**. (Quran, 2:18)

Faith leads to comfort

With the passing away of his friend Arthur Hallam, Tennyson lives in deep grief and depression. As result, Tennyson's faith has changed dramatically. *In Memoriam* reveals the journey of Tennyson from doubt and disbelief, and grief and distress that have accompanied it. But once he realized that death doesn't mean the nothingness, Rather, it is a stage of another emergence in another world. "To the poet, death without a faith in a future life, would be preferable to life if he cannot have a faith in a future life". (Lall, 54).

Apparently, the poet's belief in immortality is as important to him as his belief in God's existence. Tennyson's mind is now shifting away from doubt and thoughts of death toward peace and hope for a renewed life.

This truth came borne with bier and
pall

I felt it, when I sorrow'd most,

'Tis better to have loved and lost,

Than never to have loved at all—

O true in word, and tried in deed,

Demanding, so to bring relief

To this which is our common grief,

What kind of life is that I lead;

(In

memoriam, Section 85)

At the end of the poem, Tennyson states that happiness that he will know and will never lose, and wit, which will

be blended the happiness of all the world, will flow from the divine side of his friend's personality. The poet will not lose his friend even when the poet dies. Tennyson wishes to hold those truths which cannot be proved but which are sustained by faith, faith that results from a victory over doubt. In the end, the two souls would meet one another in the next life.

O living will that shalt endure

When all that seems shall suffer
shock,

Rise in the spiritual rock,

Flow thro' our deeds and make
them pure,

That we may lift from out of
dust

A voice as unto him that hears,

A cry above the conquer'd years

To one that with us works, and
trust,

With faith that comes of self-
control,

The truths that never can be
proved

Until we close with all we
loved,

And all we flow from, soul in
soul.

(In

Memoriam, section: 131)

In this mode, Quran affirms in many verses that turning away from God is the main reason of misery and unhappiness. The Holy Quran says: **"But whoever turns away from My Reminder, for him is a confined life. And We will raise him on the Day of Resurrection blind"**.(Quran, 20:124).

And in another place it confirms that return to God is the cause of happiness and peace of mind, says: **"Those who believe, and whose hearts find comfort in the remembrance of Allah. Surely, it is in the remembrance of Allah that hearts find comfort"**.(Quran, 13:28)

The Holy Quran also says: **"Whomever Allah desires to guide, He spreads open his heart to Islam; and whomever He desires to misguide, He makes his heart narrow, constricted, as though he were climbing up the sky. Allah lays defilement upon those who do not believe"**(Quran, 6:125)

Doubt in Islam

Doubting the principles of faith and the principles of Islam render one out of the fold of Islam. A person who doubts is not a believer, as being firm upon belief is a condition for the validity of belief. A person, who doubts, neither confesses to the truth nor is he sure about it. Allah says: **"Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not..."**(Quran 49:15). **"I bear witness that there is none worthy of worship except Allah, and I bear witness that I am Allah's Messenger, and no one meets his Lord with this testimony without doubting in it except that he will be allowed to Paradise,"** the Prophet said. Therefore, undoubting is a condition for the validity of belief in Allah and His Prophet because the person who doubts is a hypocrite. Allah says: **"Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating"**. (Quran 9:45)

In this narration, the Prophet conditions entering Paradise on uttering these testimonies with a content heart and without being in doubt. So if the condition is not fulfilled, one will enter into Paradise. However, one should differentiate between being content with this doubt as this takes the one out of the fold of Islam, and between the whispers of the devil of which one is not content with and which he tries to repel from his heart, as this is not disbelief [this does not take one out of the fold of Islam]. The fact that one hates these whispers and tries to repel them from his/her heart proves his genuine belief. A true believer would never doubt his religion nor his God; it is a great sin and a believer with doubts is not a believer at all; doubts have no place in Islam, and Quran forbids this so doing for good.

In Memoriam versus Islam

There is no doubt that Tennyson is spreading his thoughts about doubting the Bible, the Quran and the existence of God. His ideas have been in line with people's thoughts that are reading his books and poems, while the Quran has denied the possibility of doubting God's existence and the Quranic representations held by true believers; in the end, some people would find that Tennyson is not a believer at all: some think that he actually has the right to question God and doubt him and so they do, and after all, Tennyson fans and followers

cannot be underestimated, he has thousands of readers who read his words and believe them with closed eyes.

Alfred Tennyson's Faith

"Kind hearts are more than coronets, And simple faith than Norman blood". "His honour rooted in dishonour stood, And faith unfaithful kept him falsely true"(Alfred Lord Tennyson).

In these few lines, Tennyson describes faith as something "complicated" and cannot be simple. He despises those with simple faith and thinks it is a common thing and it is not something he agrees with, so in his opinion, believers should not just be faithful as the Bible and the Holy books say, but he must have faith in his way. And ask his faith and question it, that is the definition of true-believing as he thinks. However, at the same time, Tennyson is a believer, that is for sure, in one of the lines he writes:

"Faith and unfaith can ne'er be equal powers

Unfaith is aught is want of faith in all"

He describes the unfaith as "aught" which means "nothing", such a strong word to describe it, so he thinks that unfaithful people are much worse than those who doubt their faith. Tennyson did not want people to be unfaithful, most likely he just wanted people to think about their faith, questioning it and doubting it until they found that there is a true form of faith, maybe he just didn't like the way faith should be.

Faith in Islam

Faith in Islam is not anywhere near the faith in Tennyson's point of view for faith, in Quran almost 90-100 surahs talk about faith, and how his faith is everything in Islam and a Muslim heart. Also, Islam never tolerates anything related to faith; faith is the very basic thing in the relationship between the Muslim and God. It is nothing complicated as Tennyson declares, Quran declares that Faith can also bring relief and help to a Muslim's soul in many and various ways: **"Hope and whoever relies upon Allah – then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent"**. (Quran, 65:3). This verse provides as a source of hope for those who feel alone in this world; by remembering that Allah is and will be always enough for us all, we can have hope in the fact that we will never in fact be alone in this world. Knowing that Allah is there for us all can serve as an important reminder that all we ever need is faith in Allah and knowledge of the Holy Quran.

Another benefit of true faith in Quran is Tranquility: **“So verily, with the hardship, there is a relief. Verily, with the hardship, there is relief”**.(Quran 94:5-6). **“Allah does not burden a soul beyond that it can bear”** (Quran 2:286). With feeling overwhelmed by struggle, pain, or certain obstacles in life, it is important to remember that Allah only tests those with as much as they can specifically handle and overcome. By understanding that each hardship is created specifically for you to overcome, it becomes empowering to know that Allah understands your strength more than you sometimes understand yourself. One more benefit will be referred to before the end of this study which is “Mercy.” **“My mercy encompasses all things”**. (Quran 7:156). A very obvious verse from the Holy Qur'an almost does not need explanation. Another verse that reminds us of Allah's mercy may be of assistance to individuals who are afraid of not being pardoned despite their earnest prayers and repentance. As stated in this verse from the Quran, Allah's mercy embraces everything and is limitless, implying that no matter who we beg for forgiveness from, we should do so with sincerity and confidence that our prayers will be answered.

CONCLUSION

Considering what I have mentioned earlier about Tennyson and his beliefs, I can now be sure that Tennyson thinks that being a religious person means to pray to God and fear Him or even obey Him for the strength He has. Tennyson clearly showed no love for God, only doing his job as an obedient servant for Him which is true, but still he thinks he is forced to be obedient, which makes him feel angry. He once said in his meetings with queen Victoria that **“God could be more cruel than every human being,”** while the Holy Quran declared the very opposite talking about cruelty, in one of prophet Muhammad Hadiths he said that God gives only 1/10 mercy to the human world, and 9/10 of the mercy is in the heavens where God is, so if you gather all the mercy in the world somehow, this is only 10% of God's true mercy, Tennyson did not trust God that way, that is why he has never thought about returning to God; so talking about returning to God, Many of Tennyson's poems deal with the temptation to give up and succumb to pessimism, but they also celebrate the virtues of optimism and highlight the significance of overcoming obstacles in life. In short, Tennyson does not think that returning to God is a possibility, he wants to give up, and he wants people to give up as well. He focuses on fighting for life and living a happy life instead of thinking that life is a test we here are just mortal creatures that will gain absolutely nothing from

it, so in *In Memoriam*, he talks about how faith can badly affect people who should simply give up on changing themselves and accept the reality that the humans are sinful and God is cruel so there is no need for redemption anyway.

But the Holy Qur'an gives quite the opposite thought: it does not matter how sinful you are, it doesn't matter what you did in past, even if you spent your whole life in sins and disobedience, God will welcome you and forgive you if you go back to Him with a pure heart and truthful will. The Holy Quran said that God loves the “*Awabs*” [the obedient] who are the people who each time separate from God and fall in sins, they return to God again and ask for redemption, so the door for returning to God never closes, whereas Tennyson declares that people with sins are doomed for eternity, but Islam says as, it is narrated from the Prophet Mohammed, **“The one who repents, is like one who didn't commit a sin at all”**

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Advocates and Detractors of Iqbal: A Study Across Cultures

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Abstract— *Criticism on Iqbal is as vast as ocean. A huge corpse of material has been published both in the East and West. Yet, no critic has passed a final verdict on him to cover all dimensions of his poetic thought and philosophy. Therefore, his works still need further interpretations in order to do justice with him. There is a need to take nothing on trust and a critic should break the fanciful myth that has been allowed to grow round Iqbal over the decades, and to expose the bogus and misleading premises that support a calculated misrepresentation of him. His critical canvas is so broad that it is not easy to write on him without knowing his indepth poetic thought, philosophy and sources of knowledge. The present paper tries to analyse the arguments and criticism, thesis and antithesis of both advocates and detractors of Iqbal. The emphasis is put on to project the real literary personality of Allama Iqbal on solid grounds. The findings of this paper are that Iqbal has been misrepresented by the detractors in the wide literary circles of the World due to misunderstandings of his poetic basis and philosophical thought. The crux of the Iqbalian philosophy is unbiased to any religious faith and sentiments whatever he has said and written in his prose and poetry have a solid background like theological, scientific, historical and logical evidences. The reason of their misunderstandings is their partial knowledge about the multidimensional personality of Iqbal. In contrary to that the advocates have analysed the whole personality of the poet and have minutely studied the basic sources of his knowledge. Therefore, the present paper is projecting Iqbal as the flawless revolutionary reformer and rational philosopher.*

Keywords— *Advocates, Detractors, thesis, antithesis, misconstructions, Confirmations and Testimonies of Iqbalian Literary Criticism.*

There is a need of original critical aptitude to assess and comprehend Iqbal, minutely. A lot has been written on his different dimensions till present but all writers have not been successful in representing him correctly. They have merely added confusions in their writings. Against those writers and critics Syed Abdul Wahid in *Glimpses of Iqbal* has vehemently raised his voice, he writes:

To illustrate this we have only to mention that Iqbal was a great poet, a philosopher, a leading politician and a religious reformer. Now a critic trying to discuss his politics consciously or

unconsciously refers to his poetry also. Those who do not like the stand Iqbal took in politics, start discussing his sublime poetry also from the same angle. Such writers add nothing to our knowledge, but add considerably to our confusion (Vahid 118).

Abdul Wahid suggests that a critic should analyse only that facet of Iqbal with which he or she can do justice. It, therefore, becomes mandatory for a researcher who works on any critic of Iqbal or other thinker to first know critic's competency, his strong and weak zones of knowledge

besides having a thorough knowledge of his other streaks of life like religious, political and social background.

The question that arises here is why a writer fails to do justice with Iqbal? The answer of the question is that for understanding Iqbal's poetry and philosophy a critic must have an essential knowledge of following three primary requirements:

- (a) Western literary and Philosophical background;
- (b) Knowledge of Islam, access to the Quran and Sunna (The primary sources of Islam);
- (c) Knowledge of Eastern Mystical schools of poetry and a good command on Persian language and literature.

The critics who wrote on Iqbal without keeping the above significant fields into consideration have merely filled their pages with misinterpretations and misconceptions about his works. However, there exist both advocates and detractors of Iqbal in a huge number and the present study introduces few of them as under:

The advocates of Iqbal exist both in the East and the West. Among the advocates of Iqbal one name is of Dr. Fermaan Fathepuri who in the preface of his book "*Iqbal Sub Keleya*" (Kitab se Pehlay) acquaints its readers to the problem that no justice has been done to Iqbal's works by all his critics. No doubt thousands of research papers and books have been written on him but little part of it is of sublime kind, worth of recognizing as original and justifiable criticism on Iqbal (Fathepuri1).

The other name among the advocates of Iqbal is of S. Aalam Khundmiri. He in his *Some Aspects of Iqbal's Poetic Philosophy*- a volume of his four lectures has stressed, "One who is, or aspires to be a serious student of Iqbal, cannot separate Iqbal the poet from Iqbal the philosopher, particularly when one is discussing his mature poetry. If his philosophic thought has certain strong poetic elements, his poetry contains equally strong philosophic concerns. Of course the synthesis is uneasy but it is there as a living fact" (Khundmiri vii). What makes Iqbal stand unique in Persian or Indo-Persian tradition is the introduction of a new spirit and a new poetic ethos. It is on this point that he represents a meeting point of the resurgent East and the dynamic West. He gives tradition a new dimension.

Professor Ale Ahmad Surooran eminent critic and advocate of Iqbal has spent maximum period of his life in extending the philosophy and thought of Iqbal to the common masses. Being the former Professor and Director of Iqbal Institute at Kashmir University, he had organized number of seminars and had invited eminent scholars from the different prestigious universities of India for presenting papers on Iqbal. These papers have been published under

several headings such as, *Iqbal Aur Maghrib*, *Iqbal and Modernity* and *The Islamic Resurgence*. Suroor took it as injustice to Iqbal's art and thought, to brand him a fundamentalist or conservative. He can be properly understood in the context of the Reform movement started by Sir Syed, this Ale Ahmad Suroor has remarked in response of Iqbal Singh's book '*The Ardent Pilgrim*' (Suroor, *Modernity and Iqbal*: Preface).

Prof. Ale Ahmad Suroor's views are refutation to those orthodox Sufis and fanatics who often have raised their eye brows against Iqbal, because Iqbal laments stagnation in the Islamic world and hence demanded Islamic resurgence. He attacked *Mullahs* and *Pirs* for their lack of dynamism. Prof. Suroor further admitted that:

Any innovation, even it is a sin, is a blessing in the eyes of the Iqbal.....he wants man to rise above the consideration of colour and race or region (Suroor, *Modernity and Iqbal*).

Mustansir Mir, a renowned critic of Iqbal has represented him to the English speaking world with the purpose of acquainting Western people to the heart and substance of Iqbal's writings. About this Mir in the preface of *Iqbal, Poet and Thinker* writes that this book aims to introduce Muhammad Iqbal to general readers of the English-speaking world. There is a respectable number of works on Iqbal in the English language, but very few of them set out systematically to acquaint the reader with the heart or substance of Iqbal's own writings. Within its limits, this volume tries to fill this gap. Mustansir Mir has translated some selected poems of Allama Iqbal under the title of *Tulips in the Desert: A Selection of the Poetry of Muhammad Iqbal* (2000). In his translation of Iqbal's poetry, Mustansir Mir seeks to convey every level of meaning and mood in the poems, while making the text as readable and idiomatic as possible.

Another notable critic among the advocates of Iqbal is Asloob Ahmad Ansari. He defended Iqbal from those detractors who attacked his poetic language. He in '*Iqbal Essays and Studies*' (1978) has pointed out that Iqbal has been criticized by the traditional Ghazal writers for his verbal idiom, fineness, decorum and correctness but did not highlight the freshness and originality of vision. His poetry has been examined from the linguistic point of view also but what his critics ignore is the larger aspect of stylistics and the processes involved in the intricate pattering of the literary verbal structures. Ansari is of the view that:

They (Iqbal critics) showed little or no awareness of the functioning of image-clusters, of the system of symbology, of myth as the exteriorisation of the collective consciousness,

and of style and value as cohering into a pattern and thus raising the question of meaning. They could at best perceive a particular poem sprinkled over with similes and metaphors but had no notion of contextualism or of the correspondence between the thematic and formal components of a work of art (Ansari, 1978: xvi).

Ansari is further of the view that the framework of Ghazal bears a striking resemblance with French Symbolist poetry and it is Iqbal who conferred upon this genre the maturity, the comprehension and the width of range which opened a new direction in which Ghazal can move and readily absorb the ambivalent drives and impulses of our humanistic culture. Iqbal has made the age-old symbols of Ghazal vibrate with new potencies of meaning in accordance with the changing of life.

Asloob Ahmad Ansari has made an important point that literary criticism is distinct from lucid and coherent exposition of concepts like as some critics usually bound their criticism mere to deducing philosophy of life from Iqbal's poetry or rather regard his poetry as substitute for it without following the real assumptions or laws of literary criticism. Talking about Iqbal's philosophical system is important but literary criticism as per Ansari is basically a matter of explication and involving the endeavour to discover and reveal the enactment with events of reality, which is mediated through the in woven fabric of the literary artifact. It, therefore, requires on the part of the critic, the exercise of discrimination, aesthetic distancing and sensitivity to verbal nuances and texture as much as to the relevant co-ordinates of meaning (Ansari, 1978: xvii-xviii).

The other renowned critic among the advocate of Iqbal is Prof. G.R. Malik who considers Iqbal as an Islamic thinker and artist. He has pointed out that there are certain places in his writings which can be contradicted with heated arguments when put in relation to the holy Quran and Sunna, like some places in *The Reconstruction of Religious thought in Islam* and in his early poetry but at heart he was a Muslim thinker and an artist. Malik justifies his stand by saying that an Islamic artist takes life as an organic unity where different elements are linked together. These elements with their essence and functions put equal influence to each other. As against art for art's sake, Iqbal uses art for the sake of life. Malik here considers those people as rebels against human nature and nature of the universe who treat artists as free from the responsibilities of life and human culture. No doubt unlike orator, politician, philosopher and scientist an artist impacts life. Artistic impact albeit is for the satisfaction of aesthetic sense, for awakening of soul, for feelings, emotions and

their right usage and for creating revolution from each and every basic quarters of life. If art fails to awaken soul, fails to ooze love in a human for life and merely emerge animal instincts then as per form, style and diction it could be an art but not the great art. Malik on the basis of said characteristics projects Iqbal as the great artist (Malik, *Surood-e-SahrAafrin*:7-8).

Iqbal was committed to Islam and for this reason some detractors attacked him as they considered commitment as a drawback which makes an artist narrow sensed and delimits his vision from seeing things indifferent perspectives. Malik disagrees with the view of such detractors and asserts that commitment develops emotional intensity in an artist, this emotional intensity as per Iqbal instill feelings even into stone and gives birth to the great art. As per Malik neither commitment nor non-commitment are evaluative measures but they are descriptive terms. There was the existence of both committal and non-committal artists among the great artists of the world, among the non-committal artists were Shakespeare, Hafiz, Ghalib, James Joyce and from committal artists were Dante, Milton, Wordsworth, Sadi, Tolstoy, Yeats, Tagore and Iqbal. According to Malik Eastern critics accept blindly whatever art and views are imported from the West. They accept Shakespeare's Negative Capability and T.S. Eliot's theory of impersonality without giving little thought to it. Shakespeare has written sonnets as well which projects other great dimension of his personality. They do not either recognise the differentiation between the later Eliot and early Eliot. Malik, in order to justify his point of view refutes the critical remarks of Tolstoy that he has hurled on Shakespeare. Tolstoy did not regard Shakespeare even as an average artist. As per him it is perpetual propaganda that has made him attraction of the readers although he was not an artist because an artist needs to have a conscious commitment with his life. Malik does not agree with Tolstoy and by keeping commitment and non-commitment aside he asserts that Shakespeare was a great artist, he would have been either in both the cases whether in the presence of commitment or in its absence (Malik, *Surood-e-SahrAafrin*:9-11).

Malik rebuts such detractors of Iqbal, whose purpose was to lower down his stature by passing baseless remarks on him without going through his works. They tried to make Iqbal's commitment to Islam as means to prove him narrow sensed and unrealistic. Malik asserts that Iqbal was such a dynamic artist and broadminded personality who produced the character of Devil in '*Jabreel-o-Iblees*' and '*NalaiIblees*' with sympathy and objectivity. It is Iqbal who wrote about the experience and mature consciousness of Prophet Khizar, he wrote '*Abu Jahal ka Nawha*' and

about the personalities like VishwaMitra, Byron, Nietzsche, Lenin, Bergson, Goethe, Einstein and others with impartial attitude that nobody can claim that his thinking was narrow and subjective (Malik, *Surood-e-SahrAafrin* 11).

Malik also refutes those detractors of Iqbal who consider his poetry merely as a statement and not poetry in true sense. Among these detractors the most prominent is Kaleem-ud-din Ahmad who has written a whole book to prove that Iqbal's poetry is not poetry but merely a message, oration and statement. Malik agrees with his view that Iqbal's poetry is poetry of statement, a message but he also believes it is poetry as well. Malik justifies his view that Iqbal's poetry is not merely a statement but poetry also he writes that the poetry of Dante, Milton, Eliot, Faiz is also a message.

The element of oration (*Khitabat*) is essential part of world poetry. Eliot has called this oration (*Khitabat*) the second voice of poetry. It becomes a flaw when its purpose remains merely to influence and attract others and it takes the form of skill if used within the context. The use of oration is made in the dramas of Shakespeare, Milton's *Paradise Lost* and in the poetry of Iqbal at such places where it was inevitable due to material and subject like the oration of Shakespeare's Othello before he dies, the language which Milton's Satan uses in his speech and the oration used in Iqbal's *Shikwa*, *Jawab-e-Shikwa*, *Khazir-e-Rah* etc., all as per their context were liable to such language. Malik challenges Kaleem-ud-din Ahmad and such critics for composing better poetry or even a couplet than Iqbal's couplet, Shakespeare's couplet, Milton's poetry, Eliot's, Wordsworth's or Shelley's poetry. Malik therefore states that the poetry of statement lies in the poetry of great poets of the world and it cannot be always rejected. It is sometimes a way of stating which creates such enthrall, power and mesmerizing effects that a statement turns into a poetry. No doubt the poetic devices like simile, metaphors etc., instill soul into a verse but if the same poetry is composed without poetic devices then who can deny the miraculous genius of such verses. To illustrate this Malik in one of his books has given the example of certain couplets from above mentioned poets (Malik, *Surood-e-SahrAafrin*:12-13).

Malik in his paper *Iqbal and Rhetoric* writes that Iqbal has been constantly accused of being fond of rhetoric by a section of the so called progressive critics. Iqbal's theoretical pronouncements about language and style prove him, almost indisputably, to be nearer to the Romantic and Crocean aesthetic than to the mechanical aesthetic of the rhetoricians. In Iqbal's view 'feeling', 'idea' and 'word' are organically related to one another

(Malik, 2009:63-65). However, Malik refutes such remarks about Iqbal's poetry as that of Faiz who once called Iqbal's poetry the poetry of *Mochi Darwazah*. But the author in *Iqbal and Rhetoric* has concentrated on the Western idea of rhetoric and made no mention of the Eastern view of rhetoric. However from his citation from *Tulu-i-Islam* and *Az Khab-i-Giran Khaiz* one has the feeling of what Iqbal's detractors imply and the author's reply to their charge is effective and forceful (Malik, 2009:6). One agrees with his conclusion that Iqbal's rhetoric is no rhetoric at all. It is the masterful use of language by a great artist. Language as per Iqbal is a purposeful and inevitable means of expression. He in a letter wrote that:

I do not consider language as an idol to be adored but regard it as purposeful means of expression (Schimmel, 1963: 61).

Some detractors believe Iqbal's language as rhetorical but there are his advocates as well who do not believe so. Muhammad Suheyl Umar another advocate of Iqbal makes it clear that Iqbal is neither the poet of sublimation, nor of the lexical/ linguistic techniques and resources nor of the literary embellishments and rhetorical devices though he uses all these elements in a consummate manner. He is a poet of intellectual-conception and intuition-expression wherein the *ma'na* (inner meaning) dominates totally over the *surah* (Umar 76). Iqbal rejects the slogan of art for art's sake and advocated art for the sake of life.

In addition to the above mentioned critics of Iqbal the eminent scholars in the East who did objective and impartial assessment of his works are; NumanBukhari, Khurram Ali Shafique, Suheyl Umar, Dr. Israr, Javid Iqbal and others.

Subsequently, in the West the advocates of Iqbal exist in a huge number, few of them are introduced as under:

Reynold Alleyne Nicholson, an English orientalist is one of the eminent scholars of mysticism and advocates of Iqbal. After taking consent from Iqbal he translated *Asrar-i-Khudi* into English under the rubric of *The Secrets of the Self* in 1920, with proper introduction and notes. The source of this translation is the original Persian text of *Asrar-i-Khudi*. In its introduction Nicholson writes:

...I read it soon afterwards and thought so highly of it that I wrote to Iqbal, whom I had the pleasure of meeting at Cambridge some fifteen years ago, asking leave to prepare an English translation...My proposal was cordially accepted, but in the meantime I found other work to do, which caused the translation to be laid aside until last year (Nicholson vii).

The Secrets of the Self introduced the genius of Iqbal to the literary circles of Western world. But it was often misinterpreted by many European readers like C.A. Nallino, the Italian Orientalist, who interpreted it as a call to the Eastern nations to rise against European Imperialism (Vahid, *Glimpses* 122). Nicholson treats Iqbal as an apostle to the future generations if not to his own age.

In Nicholson's translation of Iqbal's *Asrar-i-Khudi* one may come across astonishing howlers as located by Malik in his book *The Western Horizon*. Because Nicholson clearly tells his Western readers that the *Asrar-i-Khudi* does present certain obscurities which cannot be removed by any translation. Therefore, his translation does carry certain loopholes that he honestly confesses that:

I am not sure that I have always grasped the meaning or rendered it correctly; but I hope that such errors are few, thanks to the assistance so kindly given me by my friend Muhammad Shafi, now Professor of Arabic at Lahore, with whom I read the poem and discussed many points of difficulty. (Nicholson 3).

It is pertinent to mention that Nicholson ratifies whatever he has learned from Iqbal and accordingly he advocates the introduction of Iqbal to the world of audience.

Arthur John Arberry a prolific scholar of Arabic, Persian and Islamic studies has translated famous works of Muhammad Iqbal such as *Javid Namah*, *Rumuz-i-Bekhudi* (*The Mysteries of Selflessness*) edited by Badiozzaman Forouzanfar, some portions of *Zabur-i-Ajam* and *Rubais of Payam-i-Mashriq* (Message of the East, 1923) under the title of *Tulips of Sinai*.

The Mysteries of Selflessness, a translation by Arberry is the projection of Iqbal's concept that if selfhood is developed in isolation from society its end will be then an unmitigated egoism and anarchy. Because Iqbal was not interested merely in the individual and his self-realization, he was equally concerned with the evolution of an ideal society or community as he preferred to call it. It is only as a member of this community that the individual, by the twin principles of conflict and concord, is able to express himself fully and ideally. It is only as an association of self-affirming individuals that the community can come into being and perfect itself. Iqbal thus escapes from Libertarianism by limiting the community's authority, making it a challenge and not an insurmountable obstacle to the individual's self-realization.

Arberry in the preface of *The Mysteries of Selflessness* has pointed out that the ideas in *Asrar-i-Khudi* and *Rumuz-i-Bekhudi* are not particularly new. Not particularly new either is the proposition that Islam is the ideal society. What is new, and what justifies Iqbal's pretension to be a

leader of thought is the application of this philosophical theory of individuality and community to the religious-political dogma that Islam is superior to all other creeds and systems. The propaganda for Islamic unity in modern times has been continuous from the days of Jamal-ud-Din Afghani. Iqbal was one of the latest albeit one of the ablest and most influential of its publicists. He supplied a more or less respectable intellectual basis for a movement which is in reality more emotional than rational.

About *Rumuz-i-Bekhudi* Arberry views that Iqbal in it states the case for international Islam and to support his view Arberry quotes *The Reconstruction of Religious Thought in Islam*:

...every Muslim nation must sink in her own deeper self, temporarily focus her vision on herself alone, until all are strong and powerful to form a living family of republics. A true and living unity, according to the nationalist thinkers, is not so easy as to be achieved by a merely symbolical overlordship. It is truly manifested in a multiplicity of free independent units whose racial rivalries are adjusted and harmonized by the unifying bond of a common spiritual aspiring. It seems to me that God is slowly bringing home to us the truth that Islam is neither Nationalism nor Imperialism but a league of Nations which recognizes artificial boundaries and racial distinctions for facility of reference only, and not for restricting the social horizon of its members (Iqbal, *Reconstruction* 159).

Dr. Annemarie Schimmel (1922-2003) is among the great advocates of Iqbal. Her interest in Iqbal dates back to her student days at the University of Berlin. She writes:

I myself have to admit that my long lasting love of Iqbal has led me to publish a number of works which are more or less relevant for a study of his contribution to Muslim thought... In many articles I have tried to show Iqbal in the context of Islamic modernism, or deal with his imagery (Schimmel xv).

Between cultures and religions of the East and West Schimmel worked as a bridge. She was a devoted scholar of the poetry and philosophy of Iqbal and considered him throughout her life as one of the greatest poets of the East. Her translation of Rumi's poetry enhanced her interest in Iqbal. On the insistence of her Turkish friends she translated '*Javid Namah*' into Turkish and her first article on Iqbal came in 1954 and since, she consistently wrote in various languages on his different aspects of poetic thought and philosophy. *Gabriel's Wing – A Study into the*

Religious Ideas of Sir Muhammad Iqbal is considered her masterpiece book on Iqbal.

In response to Iqbal's detractors regarding the difficulty in his expressions, Dr. Schimmel tells the story that after her publication of the Turkish-prose translation of the *Javid Namah*, she received a letter, in very bad Turkish orthography, revealing that the letter writer was an unlearned man; but he expressed his admiration for Iqbal's work, and asked her for more books of his in Turkish translation. Dr. Schimmel writes that the person wrote that:

He was a bearer (he wrote "Karson") in a restaurant in a small town of Eastern Anatolia – that seems to be sufficient proof for Iqbal's unquestionable appeal to simple minds too, who do not grasp properly the philosophical implications of his poems but are moved just by the energy they feel, even through the medium of a translation (Schimmel 380).

Philosophy of Iqbal has been considered by some critics merely as poetical and not as a closed-up fixed system, or, even worse, as a simple outburst of Islamic resentment against Western thought, as apology rather than true philosophy. Dr. Schimmel diametrically counters such detractors by commenting on the background of Iqbal's philosophy, she writes:

No doubt, Iqbal cannot be understood without the religious background of his homeland. He's firmly rooted in the prophetic tradition of Islam, and in the mystical thought of India. He has struggled against whatever he thought wrong in this mysticism and has rediscovered the personal, dynamic God of Prophetic revelation who is described best not in the abstract philosophy of the lectures but in the poet's deep and pathetic prayers (Schimmel 381).

Dr. Schimmel observes that one should not forget that a difference exists between a scientific philosopher and a prophetic philosopher. Iqbal was certainly of the second type, endowed with an extraordinary capacity for assimilation, and for synthesizing seemingly divergent facts into a new unity that may look, at the first glance, surprising enough, but has, in any case, proved as stimulating formative of the *Weltanschauung* of Pakistan.

Sometimes one gets the impression that Iqbal's study of European philosophy leads him, in the course of his life, more and more to the conviction that all the good and appropriate ideas launched by Western philosophers had been expressed centuries ago in a somewhat more ideal form by Islamic thinkers. Dr. Schimmel writes that his way of interpretation provided him with new possibilities of combining harmoniously Islamic tradition with the most

recent scientific research. Only thus, he thinks, Muslims can become interested in Western science and discover that Europe is indebted to Islam, and that therefore the adopting of recent scientific results from the West does not do any harm to primacy of Islamic thought. As Iqbal has said, "If Muslim scholars were aware that Einstein's most thrilling ideas are already existent in Islam, they would like to take more interest in them and study them carefully" (Schimmel 321).

Einstein granted Iqbal the proof for his view concerning the relation of God and universe that the universe is limitless but finite, and his theory of relativity has impressed Iqbal's theories of time and space. Thus, the European philosophy and scholarship becomes, in Iqbal's reading, a medium for leading back the Muslims to the sources of their own culture, and giving them the feeling that these conceptions are nothing but their own heritage. Interpreted in this way, European civilization is no longer a danger for the Muslims but a stimulant for their awakening. Dr. Schimmel states that Iqbal has tried to answer in poems the claims of different philosophers and political leaders during the different periods of his life, and the *nasqsh-i-firang* (the picture of Europe) in the fourth part of *Payam-i-Mashriq* (Message of the East) contains short poetical sketches, skillfully characterizing thinkers and poets of the West. The philosophers whose names have occurred most in Iqbal's prose and poetry are Hegel, Bergson, and Nietzsche. In totality Dr. Schimmel's view about Iqbal is that:

Nobody will assert that he was a prophet, but we may admit that he has been touched by Gabriel's wing (Schimmel 387).

Hence, the Western advocates of Iqbal are in huge number such as Alessandro Bausani who has translated Iqbal's *Javid Namah* and other poems in the Italian. He has written on his poetry copiously. His translations are very good but his criticism is not always well-informed. He has introduced Iqbal in his Italian motherland and has made some fine critical remarks on his poetical and philosophical technique. Another name is of a French Scholar Madam Meyerovitch. She has translated several books of Iqbal in French like *The Reconstruction of Religious Thought in Islam* and is a great admirer of him. John Marek of Prague University has translated some of Iqbal's poems in the *Czech* language and his criticism of Iqbal is generally based on political grounds.

The last but not the least is the name of Massignon albeit there is not so much contribution of him in Iqbal studies but he has paid the highest tributes to Iqbal in his masterly introduction to the French translation of *The*

Reconstruction of Religious Thought in Islam, translated by Madam Meyerovitch.

There are plenty of detractors who have blindly attacked both poetical and philosophical works of Iqbal. To begin with Wilfred Cantwell Smith, has made baseless comments on Iqbal in his book *Modern Islam in India* and a reader can judge his ignorance when he says, "During the first World War he was strongly pro-Islamic and pro-Turkish, and wrote some bitter verses against the enemy, i.e., Britain. Later he was an ardent *Khilafatist*; some of his most passionate utterances belong to this period" (Smith 125). Smith in *Islam in Modern History*, his later work, remarked about his earlier book *Modern Islam in India* that it was written when he was young and immature. He further confesses, "This youthful work has many defects; among them, those of which the writer is most conscious—chiefly the inadequate understanding of Islam and also of the crucial role played in history by ideological and moral factors are corrected as far as possible in the present study" (Smith 210). His ignorance and misconstrues about Iqbal even in his second work goes nowhere and is crystal clear when he says, "Yet Iqbal is so contradictory and unsystematic that it is difficult to assess him. He is the Sufi that attacked Sufism, and perhaps the liberal who attacked liberalism. The historical consequence of his impact seems on the whole to have served to weaken liberalism among Indian Muslims and to help replace it with an illiberal nationalistic and apologist dogmatism" (Smith 210).

Smith's assessment of Iqbal's impact has great weight in it although it cannot be accepted in its totality because Iqbal's influence has not strengthened illiberalism only but encouraged radically liberal thinking among the Muslim intelligentsia also. His observation that Iqbal is unsystematic and contradictory is, however, untenable. Could Smith comprehend the system of Iqbal's thought most of the contradictions would have been resolved. Iqbal was committed to a liberalism which has very little in common with the materialistic and unbridled liberalism known to Smith and his (Iqbal's) Sufism (spiritual purification) was not anti-life and escapism. Iqbal's standpoint of socialism was quite explicit but the fact remains that a mere materialist like Smith cannot appreciate it. A belly-centred world view for which the material alone is real and the mental develops out of it cannot understand the mystique of the spirit. Iqbal saw both the capitalist economy and its socialist version as springing from the womb of materialism.

Another detractor of Iqbal Sir Hamilton Gibb is a Christian writer who criticizes Iqbal on the basis of religion. He, in his book *Modern trends in Islam* says, "In these days, when we are enveloped in an atmosphere charged with

propaganda, it is the duty of every investigator to define precisely to himself and to his audience the principle which determines his point of view. Speaking in the first person, therefore, I make bold claim to say that the metaphor, in which Christian doctrine is traditionally enshrined, satisfied me intellectually as expressing the highest rage of spiritual truth which I can conceive" (Gibb xi). Gibb remarks while pointing out that Muslim writers are apologetic, he says, "The outstanding exception is the Indian scholar and poet, Sir Mohammad Iqbal, who in his six lectures on *The Reconstruction of Religious Thought in Islam* faces outright the question of reformulating the basic ideas of Muslim theology" (Gibb x). Later on in the same book Sir Hamilton Gibb says: "He (Iqbal) aimed to reconstruct the established theology of Islam; but the theology which he attempts to restate is not, in fact, the Sufi theology...Iqbal has tried to refashion thought in terms of Western humanism" (Gibb x). The main charge that Gibb has brought against Iqbal is that he has mistranslated some of the Quranic verses. He says:

Throughout the lectures he constantly appeals to *Quranic* verses in support of his argument. But we cannot help asking ourselves two questions 'Do they mean what Iqbal says they mean'? In one or two instances I suspect actual philological misinterpretations (Gibb 83).

It is not enough to make blindly wild charges even one would expect a scholar like Gibb to quote the verses of the holy Qur'an which he thinks Iqbal has misinterpreted.

Another critic from Oxford, Alfred Guillaume also wrote on Allama Iqbal in his book on *Islam*. Describing Iqbal's ideas that Heaven and Hell are states and not localities, Guillaume remarks that it hardly needs saying that all this comes perilously near heresy in Islam (Vahid 127). The superficial and little knowledge of Alfred Guillaume may be obvious when he asserts that the reader can see Iqbal has left the Muslim with some principles based partly on texts which for generations have been interpreted in quite a different way, and partly on Christian thought in modern time (Vahid 127).

It seems Guillaume has read little portion of Iqbal's poetry. However, the western critics have often misinterpreted Iqbal, like the other from American soil J.S. Badean, professor at the University of Cairo. In his book *The Lords Between* he has written that according to Iqbal the Quran was given as a guide only for the period when modern science was unknown, which is not actually the case, God has sent the holy Quran upon Prophet Mohammad (S.A.W) as guidance for the whole universe till its end.

It was from Iqbal's student days he started to write poetry that received criticism from two schools of thought Delhi

school and Lucknow school but these schools were also in contradiction with each other on the usage of 'Diction'. The reason of Iqbal's criticism at that point says Syed Abdul Wahid was Daghlvi's correction of poetry that Iqbal had sent to him because Daghlvi was from the Delhi school of thought. Unfortunately both schools were unacquainted with the modern principles of Literary Criticism (Vahid119). This flood of criticism and literary squabbles were so great that they would have dismayed an ordinary poet. But in *Kulyat-i-Iqbal* (Urdu) Iqbal answers that criticism with the following verse:

Iqbal Lucknow se na Delhi se hi Garz
Hum to aseer hi khamezulf kamal ke.

When *Asrar-i-Khudi* (The Secrets of the self) deals with Iqbal's philosophy of 'Ego' appeared in 1915, it became starting point of criticism to Iqbal's thought. Primarily it was criticized on the usage of '*Khudi*' which detractors misunderstood as 'conceit' and 'pride' totally against the Iqbal's contextual point of view. Critics generally took it literally in respect to Urdu language; therefore, in the beginning they decimated its title by attaching wrong interpretations to it. Indian writer K.P.S. Menon, a member of the Indian service also wrote against *Asrar-i-khudi* from the same angle. C.A. Nallino, the Italian orientalist in clear terms warned European nations against the writings of Iqbal, thus started a criticism of Iqbal for political reasons. He remarked about *Asrar-i- Khudi* as "un grido di riscossa Musulmana contro l' Europa, una manifestazione delle piu ardenti aspirazioni dell' irredentismo Pan-Islamica" (Vahid 122). (A cry for Muslim awakening against Europe, a manifestation of the most ardent aspirations of Pan-Islamic irredentism.) Dr. S. Sinha in his book *Iqbal: The poet and his Message* and Iqbal Singh, a communist too in his book *Ardent Pilgrim* have blindly criticized Iqbal. They both have misunderstood the Iqbalian philosophy.

Sinha disliked Iqbal for political reasons and as a poet regarded him of a very mean order and when it comes to Iqbal's philosophy, he took that as borrowed from others. Iqbal Singh on the other side attacked Iqbal for his political views but paid a rich tribute to his poetry. Recording the reasons which led him to write the book Iqbal Singh says:

And that is to record a personal enthusiasm for Iqbal's poetry- an enthusiasm which increases every time I return to it (Vahid 123).

Besides in totality being among the main advocates of Iqbal Schimmel at certain places has made certain serious charges against him. She writes:

Iqbal did not know Turkish, has studied his (ZiyaGokalp's) work through the German translation of August Fisher, and it is of interest to see how he (Iqbal) sometimes changes or omits some words of the translation when reproducing the verses in the Lecture (Schimmel 242).

Schimmel again writes:

...Iqbal's interpretation of the Holy Writ (The Holy Quran) is sometimes very personal and influenced by the wish of combining Quranic revelation with the experiences of modern science (Schimmel 385).

Annemarie Schimmel further writes:

The Christian reader will be shocked by the devaluation of nearly everything Christian, and European, in Iqbal's work, and by the lack of understanding of the ethical ideals of Christianity (the dogmatic differences are of no interest to Iqbal and not discussed in his work.) He should, then, realize that Iqbal in this respect does not talk with the calmness required of a historian of religions...(Schimmel 382).

It is thus noticed that this Christian writer by means of mis-statements, wrong information and faulty translations has tried to create a wrong image of Iqbal amongst the Western readers. The object is obvious. In this regard Syed AbdulVahid says:

We can see that the Christian writers on Iqbal display wonderful homogeneity in their attacks on him. Their aim is to discredit him in the eyes of the Muslims as well as the Christians. To the Muslims they say that Iqbal has mistranslated Quran and misrepresented Islam; to the Christians they say that Iqbal is a fanatic Muslim (Vahid 128).

It does not mean that there are no Christian writers who have paid real tribute to Iqbal, actually there are. It is well known that Browne, the illustrious author of *The Literary History of Persia*, did not have a high opinion about those poets of the Indo-Pakistan sub-continent who wrote in Persian language, but he always treated Iqbal as one of the exceptions.

R. A. Nicholson's translation of *Asrar-i-Khudi* under the title of '*The Secrets of the Self*' attracted the attention of number of detractors which resulted in the publication of several reviews through the British press. The two reviews which merited the attention were by E. M. Forster and Dr. Dickinson, the former had published it in *Athenaeum* and the later in the *WeeklyNation*. E. M. Forster alleged that Iqbal was influenced by Nietzsche's concept of Super-man

which stood for absolute strength and hardness, it was strange, the critic added, how Iqbal could make it Islamic, for Nietzsche's infatuation for Aristocracy and his denial of God could not be acceptable to Iqbal. Therefore, Nietzsche's Perfect Man, in Iqbal's hands, becomes God's vicegerent on earth. On the other side Dr. Dickinson attacks in his review that Iqbal's thought seems to be the blend of Nietzsche and Bergson and a bit of his teacher Mc Taggart. Subjects like '*Khudi*', Will to power, struggle against odds show that Nietzsche's influence was stronger, Iqbal does not believe in the usefulness of Sufism and has criticized Plato for his otherworldliness. Dickinson further adds that Iqbal's Philosophy is based on the teachings of the ancient book, the Quran and hence teaches loyalty to Islam. Though in principle this philosophy is universal, yet in actual practice, it is wedded to the cause of a particular group, as he holds that Muslims alone deserve to be successors to real power. It means that this teaching of strengthening '*Khudi*' amounts to a cry for revival of Muslim people. He invites Muslim people in clear words to declare *Jihad*, holy war. It is true that he forbids war for worldly ambitions; but whatever the motive, war is after all war which brings about destruction. It seems Islam has once again become ready to take up sword to free and then to unite Islam (Ishrat 195).

Iqbal strongly refutes and resents the reviews of both E. M. Forster and Dr. Dickinson in a letter to Dr. Nicholson on 24th of January, 1921. Iqbal asserted that these English reviewers have been misled by the superficial resemblance of some of his ideas to those of Nietzsche. The view of E. M. Forster in the *Athenaeum* is largely affected by some mistakes of fact for which, however, the writer does not seem to be responsible. But Iqbal was sure if Forster had known some of the dates of the publication of his Urdu poems referred to in his review, he would have certainly taken a totally different view of the growth of his literary activity. Nor does Forster rightly understand his idea of the Perfect Man which he confounds with the Nietzsche's Superman.

Iqbal in refutation to Dr. Dickinson's charges has clearly asserted that he does not believe in brutal force as Dickinson has thought instead he believes in the power of spirit. In response to his another charge Iqbal writes when a people are called to a religious war and it is their duty to obey that call as per his belief but he condemns all wars of conquest. He agreed with the view of Dickinson that wars are destructive whether waged in the interest of truth and Justice or conquest and exploitation; these must be put to an end in any case. On Dickinson's reference to his 'Be Hard' Iqbal provides convincing answer by explaining the significance of maintaining the state of tension or conflict for the cause of evolution in an individual especially his

evolution of personal immortality. Nietzsche did not believe in personal immortality, Iqbal on the other side looked upon immortality as the highest aspiration of man on which he should focus all his energies. Iqbal has condemned speculative mysticism and inactive quietism.

Iqbal has agreed with the view of Dickinson that his philosophy is universal but in application he has made it particular and exclusive. In its response Iqbal asserted that for making a humanitarian ideal there was a need of society and he found Islam as the suitable society for this purpose. Iqbal had the greatest love for Islam because of its practical and not patriotic considerations, as Dickinson had thought of that he was compelled to start with a specific society (e.g., Islam) which actually among the societies of the world happens to be the only suitable for his purpose. The spirit of Islam is not exclusive as Dickinson has thought of but in the interest of the unification of mankind the Quran ignores their differences and invites all humanity for unification on what is common to them all.

The Mystic or *Sufi* detractors of Iqbal are also in huge number. When in *Asrar-i-Khudi* Sufis saw the critical verses on Persian poet Hafiz they flared-up in rage. Though Iqbal has criticized him on advocating a life of ascetic inaction, which is purely the criticism of literary ideals. Hafiz the greatest lyric poet rightly or wrongly is also esteemed as a great Sufi, whether he was or not is a moot question. The issue was many Sufis took Iqbal's lines on Hafiz as an attack on Sufism and reacted with virulent and vulgar attacks on his poetry and prose. Few of these attackers are Khawaja Hasan Nizami of Dargah Nizamuddi, Delhi and Khan Bahadur Muzaffar Ahmad Fazli, a retired Canal Deputy Collector of the Punjab. They did not understand the theme of *Asrar-i-Khudi* as neither of them was a great scholar (Vahid 120). There are also critics who appreciated *Asrar-i-Khudi*, like Dr. Abdul Rehman Bijnori and Hafiz Aslam Jairajpuri. Later in the second edition of *Asrar-i-Khudi* Iqbal omits the lines he had written on Hafiz and replaced them with new lines in which he explains the rules according to which the literature of a nation must be judged.

However, Iqbal's admiration of Mussolini or his verses about Napoleon have often been misconstrued as a manifestation of a Fascist attitude. In fact, it is his admiration for one particular aspect in the personality of these men- their vitalism and strength of character- and not a blanket adoration of these men. Like the German poet Heine, Iqbal praised even a despot if he expressed the fierce vigor of an untrammelled life-force.

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The scenography of entertainment in journalistic discourse

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Abstract— *The newspaper is a discursive practice that aims to impart information to individuals, with a heavy burden of responsibility. Its pages contain news and reports about the different subjects of everyday social life, but there is a certain predisposition in news about violent incidents. Nonetheless, across all forms of media, it is possible to encounter a transgression of the genre's characteristics. Given that problem, we seek to understand how journalistic discourse is presented as a scenography of the discourse of entertainment, pervaded by the discourse of violence. Moreover, we attempt to analyze how the strategies of journalistic discourse enable the construction of that scenography. To this end, we draw on the theoretical assumptions of Dominique Maingueneau (2008), Muchembled (2012), Michaud (1989) and Cano (2012) to achieve our objectives. We thus hope to contribute to discussions in the area of discourse analysis, particularly those on journalistic discourse. We understand that the strategies used by the newspaper enable an interaction with entertainment and that a subtle violence pervades this relationship. As a result, the reading public is not only informed about world affairs but also consumes violence and entertainment, through the scenography that is constructed.*

Keywords— *Discourse Analysis, Journalistic Discourse, Discourse of Violence, Entertainment, Scenography.*

I. INTRODUCTION

Studies in discourse analysis now privilege a diversity of corpora that facilitates a very intimate relationship with the social demand for research. Among these corpora, those emerging from the journalistic field are particularly noteworthy, considering the rich interdiscursive presence within the field. Through that field, we have the opportunity to construct political, chauvinist, racist, advertising and popular science corpora, among many others. It is thus possible to encounter a series of other discourses that shape how journalistic text is presented to the reading public. The newspaper reader seeks out that form of media because of its informativeness, a distinguishing feature of its existence. Nonetheless, the

purported neutrality and factuality of the journalistic media also implicates that reader, who sees it as legitimate and credible to consume. Moreover, there is also a certain degree of entertainment, be it through the genres of journalistic discourse, such as chronicles or cartoons, or through the way the newspaper constructs its style of presenting news and reports.

The dimension of informativeness gets muddled with the topics that the journalistic media places on the agenda. An event therefore becomes something that can take on a certain degree of informativeness. As a result, information is confused with the desire for information, and that desire is confused with what the journalistic media defines as information. The relationship between the

reader's desire to feel informed and the information that will respond to that desire can thus be constituted by the movement of journalistic discourse. Consequently, subjects such as violence, sex, or political or celebrity scandals become information to be consumed and, very often, are able to entertain the reader. There is thus a predisposition to cover cases of violence, given the large number of those cases in today's society. However, simply presenting news about crimes, deaths, assaults, etc. is not sufficient for the reading public to consume the newspaper. Journalists therefore produce the news in such a way that it is transformed.

Within the context of that problem, studies developed within the Reading and Discourse Production Research Group (Grupo de Pesquisa Leitura e Produção de Discurso - GPLPD) have raised the question of whether the discourse of violence and journalistic discourse are in an interdiscursive relationship, causing the scene to construct an entertainment effect. This leads us to our objective: to understand how, in strategies for constructing scenes of enunciation, the discourses of entertainment and violence appear in the journalistic media, as well as how they implicate the reader in their positioning.

To that end, in this paper, we present a theoretical framework comprised primarily of Dominique Maingueneau's studies on categories of discourse, more specifically on interdiscourse (2008) and scenes of enunciation (2008, 2015). Furthermore, we will build on studies previously carried out by us, Cano (2012), on discourse analysis concepts applied to violence, as well as by Muchembled, who presents, more specifically, notions about violence and its historicity. The corpus is composed of three front pages of the *Estado de Minas* newspaper. That publication was chosen because we are part of a research institution located in that space; we decided to select a newspaper that would speak to a certain Minas Gerais elite and, at the same time, would be a form of media with a broad reach. We did not choose the top-selling newspaper, *Super Notícia*, as it is an extremely sensationalist newspaper and the relationship with the discourse of violence and entertainment is more obvious.

II. INTERDISCOURSE

The discipline of discourse analysis (DA) has both a theoretical and practical character. It is thus constituted by the need to apply theory. Because analyses focus on corpora of diverse social practices, concepts from psychoanalysis, history, philosophy and sociology are used to understand questions related to discursive functioning. As such, although the discipline is part of the field of linguistics, observations from other disciplines are utilized in order to understand, for example, who is speaking, why

they are speaking and for what purpose they are speaking. It is thus always characterized by interdisciplinarity (CANO, 2012).

In addition to that interdisciplinary assumption—namely, recognizing the contribution of other disciplines to the field of DA—it is essential to state that any discourse has, at its core, an interdiscursive constitution. According to Maingueneau (2008) and revisiting the studies of Authier-Revuz (ANO), discourse is grounded in a shown heterogeneity and a constitutive heterogeneity. The former, which is easier to grasp, concerns the way in which the discourse of another is present in an utterance, through an announcement, quotation marks, a citation, etc. In the case of the latter, constitutive heterogeneity, it has a relationship with the mark of other discourses that are present in an utterance and that are not perceived in such a simple, such a marked way. Interdiscourse thus causes the Other to be perceived within a Self, visibly or invisibly. In other words, all utterances made in any communicative situation are grounded in what was previously uttered, in both a favorable position and a contrary position (MAINGUENEAU, 2008).

In this paper, we will take interdiscourse as one of the main theoretical apparatuses for our discussion. Corroborating the assertions of Maingueneau (2008), Cano (2012) states that the object of DA is interdiscourse, which thus has precedence over discourse. That is, any discourse is formed by a set of other discourses.

To understand interdiscourse, it is necessary to consider the triad proposed by Maingueneau (2008): discursive universe, discursive field and discursive space. This triad corresponds to an analytical path that must be traveled by the analyst until they reach their study object.

According to Maingueneau (2008), the discursive universe represents a set of discursive formations in which all existing discourses are located. The use of the term universe, however, does not imply an infinitude of discourses, and even being finite, it is not possible to grasp them in their totality. The discursive field is the place where discourses are produced, for they are in competition with others, refuting or agreeing. It is thus understood that it is the place where they are defined, establishing their regularities through discursive formations. Although discourses are constituted within the discursive field, within it, not all discourses behave in the same way. This is due to an “unstable hierarchy [that] opposes dominant and dominated discourses” (MAINGUENEAU, 2008, p.36-37), causing them not to be located on the same plane. Accordingly, within the discursive field, there is a discursive space, representing a subset of discursive formations defined by the analyst in order to comprehend their works (MAINGUENEAU, 2008). The discursive

space must be constituted according to the objectives of the analyst, which is why we often identify those spaces based on subjects of interest, such as sensationalist discourse, chauvinist discourse, humorous discourse, etc., which circumscribe—within a field—the sequence of utterances that will be selected and described in accordance with the aims of the analysis.

We thus reiterate that discourses are not constituted automatically. It is necessary to consider discursive places and understand that there is a network of dependency among them. For example, within the discursive field, where discourses are in competition, that which leads a subject to utter a discourse inevitably originates in the discursive formation to which they belong, which determines that what they are going to say is this rather than that.

III. SCENES OF ENUNCIATION

For the objectives of our paper, it is essential to understand scenes of enunciation. They are a theoretical device created by Maingueneau (2008), appearing in several of his works over the years. According to him, it is necessary to forestall “notions such as a ‘situation of enunciation,’ of a strictly linguistic nature, or a ‘situation of communication,’ which can be used in a purely sociological approach, in which the activity of speaking is somehow described from the outside” (MAINGUENEAU, 2015, p. 117).

It thus adopts the metaphor of the theater, in which we are obliged to play specific roles in accordance with what is imposed upon us. As a result, there is an understanding that the notion of discourse genres is also important for grasping the question because they also impose roles to be performed in everyday interactions. Maingueneau tells us that

It is in instituted genres that subjects are most aware that they are participating in a theatrical play, that they are performing a previously imposed role. A discourse genre mobilizes its participants through a determined role but not in all of its possible determinations (2015, p. 118).

Maingueneau thus proposes three scenes to better understand scenes of enunciation: enclosing scene, generic scene and scenography.

The first, the enclosing scene, is what defines the type of discourse, which is the result of an established portion of some social activity that is characterized by a network of discourse genres (MAINGUENEAU, 2015). Cano (2012) asserts that the enclosing scene is equivalent to the discursive field, as it uses its typical forms of designation. It is thus what allows us to perceive, for example, that a pamphlet received on the street can be part of advertising

discourse, political discourse, religious discourse, etc. With this, the author also affirms that through it, it is possible to enter into one discourse rather than another on the analytical path.

The generic scene is established through discourse genres. According to Cano (2012), genres construct a generic scene in which socially legitimized roles are established between the enunciator and the co-enunciator. Those roles, in Maingueneau’s (2015) perspective, result in norms that substantiate some expectations related to those genres.

Those norms are as follows: one or more aims, as it is assumed that one or more aims can be ascribed to interaction activities; roles for the partners, where there are rights and duties that are delegated to discursive behaviors; a place for the discursive act, be it physical (schools, courts, specific rooms) or symbolic; a mode of inscription in temporality, be it periodic, of a predictable duration, or ongoing; a medium, as all text is inextricable from its mode of material existence; a composition, as a discursive genre has predefined forms related to its mode of existence; and a specific use of linguistic resources, as discourse genres impose certain restrictions according to the discursive situation to which they belong (MAINGUENEAU, 2015).

Accordingly, the generic scene defines certain genres that will be delegated to a particular discourse. For example, within the school enclosing scene, in the school discourse, there are specific genres that are part of that school social practice. There is the classroom genre, the lecture genre, the discussion genre, the parent-teacher conference genre, and so many others.

Based on those questions, we arrive at the scenography. In this third presentation mode of scenes of enunciation, we understand that it constitutes a mode of staging through which a discourse can be seen, be it through a specific genre that is part of the generic scene or another way of speaking that is conditioned to the intentions of the enunciator. Cano, corroborating that idea, states that “the scene does not need to develop in its typical form, and in its unfolding, it can assume another scenography that relegates to the background the scene that would normally happen” (2012, p. 68). Beyond that affirmation, Maingueneau asserts that

The notion of scenography is based on the idea that the enunciator, through their enunciation, organizes the situation on the basis of which they intend to enunciate. Any discourse, through its own development, actually intends to elicit the support of the recipients, establishing a scenography that legitimizes it (2015, p. 123).

The staged nature of the subjects, spaces and times must be remembered, however, and reinforced. Radicalization through a theatrical metaphor is imperative, as we need to understand that interactive processes, events, are always staged more or less consciously by the co-enunciators. Their productive character lies precisely in the possibility of raising awareness about the level of engagement and perception of the game of the scene. That kind of category can contribute to society's perception of its own method of constructing and projecting social relations. We can thus understand when we are situated in the game of the advertising scene, for example, and we play the role of the consumer, in a naive way, without questioning or resisting the role that is imposed upon us. Although it is complicated to speak about awareness, we can infer from this discussion that it is possible for us to be more resistant to the restrictions of the roles imposed, insofar as the staging is assumed as such.

Consequently, problematizing the scene pervaded by entertainment and violence makes it possible to describe, at a minimum, certain traits that are able to better elucidate the role we play and how to resist, to reconfigure it and, to a certain extent, to propose a different engagement in the unfolding of the scenography.

IV. THE DISCOURSES ANALYZED AND THEIR PLACES IN THE DISCURSIVE REALM

To understand the analysis that will be carried out, it is important to address the discourses that will be our corpus and the place they occupy within the discursive realm. We will then consider those places. Maingueneau (2010) states that not all discourses are accepted in society and they thus occupy different places within the discursive field. He proposes a division between paratopic, topic and atopic discourses (MAINGUENEAU, 2010).

For accepted discourses, the author proposes the terminology of topic discourses, as they are located in society and perform a specific function within it. However, they do not legitimize themselves. They need discourses that are self-legitimizing in order for them to have credibility. Those self-legitimizing discourses—philosophical, scientific, literary, and religious—are called paratopic discourses (MAINGUENEAU, 2010).

In contrast, a discourse that is not legitimate, is pornographic discourse. That discourse, as well as several others in the same situation, are called atopic discourses. Those discourses are thus predicated on a double impossibility, according to Maingueneau (2010). By specifically examining pornographic discourse, we can borrow its assertions in order to better understand this question. Since pornographic discourse is an atopic

discourse, it is impossible for it to exist and impossible for it not to exist. We thus extend this assertion to all discourses considered atopic. Its existence is impossible because, as it is a peripheral, unaccepted discourse, its producers and readers do not acknowledge it, for if those discourses were accepted, society would introduce other forms of constitution, and its existence would be jeopardized. Furthermore, although it is not accepted, it exists and is part of other discourses. It is present in newspaper stands, bookstores, etc., hence the impossibility of its nonexistence.

Having made those considerations regarding places in the discursive realm, we will now address journalistic discourse, the discourse of violence and the discourse of entertainment. We will thus seek to demonstrate the place of those three discourses within the discursive realm.

Journalistic Discourse

Journalistic discourse, as Cano (2012) indicates, is an example of interdiscourse par excellence. It contains a number of other discourses that enable the construction of journalistic discourse. There are, within the pages of newspapers, as well as in television newscasts, discourses that circulate and give it a certain "tone." Political and advertising discourse and the discourse of entertainment are located within it, in an interdiscursive relationship. It is through them that the newspaper, in addition to conveying the news, organizes its mode of speaking.

As Cano (2012) explains, a newspaper will never stand against the political group with which it is allied; the advertising pages will be laid out in accordance with articles that have a connection with what is being sold by a particular advertisement. Entertainment is related to the way the news is constructed, be it in a comical manner, a literary manner or even in relation to the use of colors or images; what is important is capturing the reader's attention.

With regard to the language adopted by the newspaper, it always aspires to be concise and objective, but that is an idealized version of the press, which in no way achieves that level of perfection. In reality, the idea that shapes the perception of the press as a space of truth, factuality and neutrality—even in language—is nothing more than a representation established by hegemonic groups to create an effect that ultimately manipulates and implicates the reader, causing them to believe they have that experience of truth, factuality and neutrality. Márcia Machado and Nilda Jacks (2001) discuss the specificities of journalistic discourse, arguing that it must privilege the uniqueness of facts, data, in order to be impartial. According to the authors, to achieve that particular impartiality, the journalist should not use adjectives, so as not to attribute

values; should refrain from irony because it can be offensive; and should avoid, in every case, ambiguity.

However, what is evident in the journalistic media are strategies that can create a simulacrum of that world so committed to truth, to neutrality. Such a simulacrum creates the effect of impartiality and, consequently, prestige among readers. In that simulacrum, which activates that perception, it is difficult to recognize the use, for example, of entertainment, as a way to engage the reader and relegate neutrality to the background. Based on that view, Machado and Jacks (2001) state that the enunciator of journalistic discourse always has their reading public in mind. As such, the distancing from the characteristics of that discourse is not done unconsciously; it occurs as a result of the newspaper's own sales needs. It is important to emphasize, however, that the distancing occurs to different degrees based on the journalistic media. There are newspapers with a greater distance that have a great deal of sensationalism or are labeled as not credible, and there are others with less distance, despite having a certain degree of sensationalism or entertainment, and are therefore labeled credible and considered to be conveying information without marks of subjectivity.

To end our discussion of journalistic discourse, it is possible to state that within the discursive realm, it is a topic discourse, considering its inclusion in society, its social role, its definition of subjects who use it and make it circulate, as well as the fact that it uses paratopic discourses to legitimize itself. Moreover, within journalistic discourse, there are discourses that are not recognized and accepted by society, such as the discourse of violence.

The privilege of occupying a topos causes the journalistic field to become part of the everyday dynamic of society, conveying that everyday life and, at the same time, constituting it. The media, the press and the newspaper are embedded in the daily life of the city, in such an embryonic way that we do not know whether society steers the newspaper or the newspaper steers society. By entering into that dimension of reciprocity, we no longer know how to separate what might be considered real from what is fictional in a clear-headed or serious way, which leads to that simulacra of interaction that proposes stagings related to the world of politics, crime, economics, science, and all everyday practices. The media therefore exists in the belly of representations of social existence and, as such, is where social issues are discussed, where society is engaged and where individuals are entertained by experiencing the themes, hence what transpires in entertainment, in unconscious engagements and in passions: pain, compassion, hatred, violence, love, envy and fear.

The Discourse of Violence

According to Robert Muchembled (2012), the term violence appeared in France in the early thirteenth century and comes from the Latin *vis*, meaning "force" or "vigor." At first, "it characterized a quick-tempered and brutal person. It also described a power relationship aimed at subjecting or constraining another person" (MUCHEMBLED, 2012, p. 7). It is thus evident that the uses of the word are still maintained but have expanded because we can now also use it in cases where the violent incident is not in actions but in discourse.

Violence, however, can be understood differently by subjects in accordance with the time and place where it is studied. Muchembled asserts that "the classification of these phenomena is not the same in all countries and at all periods" (2012, p. 8-9). He also says that

The perception of the phenomenon also varies within a civilization, especially according to social and age groups and gender. True cultures of violence prosper, even in the long term, when living conditions are hard and the law difficult to apply (MUCHEMBLED, 2012, p. 13).

History ascribes a dual role to what is classified as violence, according to Muchembled (2012): it may be legitimate or illegitimate. This is because, in the past, there were wars with objectives considered just, to defend people, the interests of monarchs or even the church. That is thus its legitimate role. In contrast, and very succinctly, it could be considered illegitimate when the crime, resulting in death, reminds us that the divine law forbids a human to kill their fellow human. Violence is therefore considered legitimate in terms of institutions and illegitimate in terms of morals and customs.

Specifically, in the discursive relationship, violence, according to Michaud (1989), is related to a dimension of acts and states. Acts are those that can be seen—where blood is visible. States are connected to the subtler relationship, which is related to moral violence. Generally, when the discourse of violence is present in that moral relationship, it primarily involves less affluent social strata.

However, thinking specifically about the newspaper, the violent discourse propagated is largely that related to acts of violence, particularly in newspapers of record. In sensationalist newspapers that are not recognized as newspapers of record, the narratives constructed move toward a discourse that privileges moral violence, i.e., states of violence. It is also possible to encounter, however, in certain cases, a discourse of moral violence in newspapers of record.

The violence shown on the front pages of newspapers and in their articles privilege the violence that occurs in large

urban centers, natural disasters, wars, events that mark society, etc. There is also the violence waged against the poor, the elderly, homosexuals, women, and all those who do not enjoy a certain social “prestige.” In these cases, it is possible to see a predisposition toward the violent event being constructed in such a way that it reveals a state of violence, in its subtle form.

Strategies to present the news or front-page headlines also contribute to broadening the discourse of violence. Not infrequently, the use of colors, striking photos and bold letters serve to amplify that violence. Accordingly, when thinking about the place of the discourse of violence within the discursive realm, we believe that it falls within atopic discourses, as they are not socially legitimized and pervade other discourses in order to circulate in society.

It is thus essential to consider the fact that we are emphasizing two dimensions of violence. Everyday violence is criminalized, i.e., the subject killed another; they will be judged and possibly convicted. The fact that society criminalizes some acts recognized as violent casts those subjects into that world of marginality. They become part of a world without place, without topos, atopic. A crime is planned in darkness, in hiding, in private and never under the city lights. The lucidity of that perception is, however, blurred when we introduce the second dimension of violence, which is states; this dimension becomes yet more atopic than criminalized acts, as the legal apparatus does not always recognize it as violence. We can also adopt a continuum of states of violence between two poles: from the most visible to the least visible. Among the most visible today are, for example, violence against women and against Black people and bullying; among the least visible are violence against Black women and against Black people living in poor communities, corporate harassment, as well as, we emphasize, language influenced by exaggerated violence. The latter modality is located in a state of violence, as it is confused with the act itself. For example, a video of one subject killing another conveys an act of violence to the senses; that same video repeated ten times in a television news report creates an exaggeration, establishes fear and terrorism, leading to a state of violence. An assault constituted as a fact by an article may convey an act, but that same assault conveyed by a report with a more affective prose in a literary style, with the use of metaphors and comparisons with the cinematographic world, for example, elevates it to a state of violence.

Discourse of Entertainment

To what extent do we engage in journalistic reading as entertainment? That question seems absurd or, to say the least, strange, considering that we open up the newspaper to inform ourselves, to update ourselves, through the

aforementioned credibilities, such as the factuality, neutrality and informativeness of the journalistic field. To reflect on journalism as entertainment is to think about society itself at the threshold of reality and fiction, where we find the news. Constructed based on an event, transformed into fact, the news strives for a perspective that engages, seduces and makes the reader want to read, continue reading, and feel the lack of information. At the same time, the reader laughs, cries, falls in love with and despises the people in the news and events. To maintain itself as a company and sell the news, the newspaper will exploit the entertainment potential of consumers. For that reason, we will shift the perspective and think about the news as entertainment.

According to the etymology of the word entertainment, found in the Houaiss dictionary, it comes from the Latin *tenere*, meaning “to have.” Gabler (1999) argues that entertainment concerns actions that seek to amuse and interest people. In that context, we believe that entertainment is part of the constitution of any human being’s culture because, as Coan (2012) states, the needs of individuals are not centered only around material survival, causing amusement to fill a potential lack in people.

Considering the above, entertainment is that which is able to satisfy the desire originating in that lack. However, that desire is only satisfied if it is related to the dimensions of capitalism because entertainment also becomes an industry. Gabler (1999) thus argues that life becomes a movie, as different situations in human relationships are embellished to ensure that pleasure enables profit and satisfies the viewers, who are the actors of social life.

We understand that in the past, what was considered entertainment was largely intended for an elite that only consumed an art presented as erudite; it is enough to think of the theatrical plays, music concerts, books that were intended only for the wealthiest. There was little left for other individuals who were unable to consume those forms of entertainment. As such, understanding entertainment as a way to satisfy needs, it would be necessary to construct methods to provide that audience with an art form that was accessible to them. The entertainment industry thus uses the capitalist landscape to reach all levels of society, favoring large profit-seeking companies (COAN, 2012).

Given the scarcity of time, the pursuit of entertainment is jeopardized. If the pursuit of amusement, understood as entertainment, must fill the lack in human beings and there is less and less free time, that tool of abstraction and escape from the conditions that imprison beings must be present in other moments of life. The discourse of entertainment thus pervades common day-to-day situations. To obtain a profit, the media industries use

entertainment to provide the fulfillment of that lack in individuals. According to Coan (2012)

Free time ceases to be a space to disconnect from everyday life and becomes time that should be used to produce financial advantage for the capitalist system, i.e., to consume (television, newspapers, magazines, radio, internet—media in which advertisements appear) or to take a leisurely stroll in “shopping centers” (COAN, 2012, p. 7).

Furthermore, Gabler (1999) draws our attention to the fact that a life being transformed into a movie produces within us the process of entertainment being experienced all the time. For that reason, we believe that the discourse of entertainment is present in situations that provoke amusement in interlocutors. It is present in objectively entertaining genres, such as film, music, theater, etc. However, it is not present only in those genres. Through interdiscourse, it is possible to discover the discourse of entertainment in other discourses, in a constitutive way, such as journalistic discourse.

As we mentioned above, it is possible to encounter certain characteristics that can be constitutive of a discourse of entertainment within the pages of newspapers. The eye-catching colors, the exaggerated headlines, the shocking images, the literary construction of the articles and so many other artifices organize the mode of speaking, in order to make it possible to sell entertainment in the pages of the newspaper. Furthermore, the mechanisms establishing a discourse of entertainment in the newspaper often use facts that deal with sex, violence, fear, and insecurity. There is thus a movement toward satisfying the reader's needs, offering entertaining forms that meet the needs of individuals, but also a method of staying falsely informed about world affairs. The false sensation of information is due to the embellishment of the newsworthy fact, transporting it from reality to a condition of fiction, entertainment.

Finally, we can understand the discourse of entertainment as a topic discourse because it has a well-defined social function and is accepted within society. Nonetheless, as we have already perceived, it is constituted by other modes of speaking that are atopic. Within it, there are constructions that are violent, although in a subtle way.

V. ANALYSIS AND DISCUSSION

Three front pages of the Estado de Minas newspaper from 2019 were selected to compose the corpus of this work. In these front pages, we analyze how the discourses of violence and entertainment appear within journalistic discourse, in an interdiscursive relationship, using the assumptions of scenes of enunciation, in order to engage

the reader. It is thus possible to confirm how scenography works in an intersemiotic perspective, to construct a scene of entertainment. We speak of an “intersemiotic perspective,” drawing on Maingueneau (2008), when we affirm the importance of analyzing practices in this sense, as well as the fact that they should not be separated from the discursive formation to which they belong.

The first front page is related to a crime committed by two young men in the city of Suzano, in the interior of the state of São Paulo. On that occasion, they entered a public school and shot a number of students, killing eight people and injuring several others. At the end of the attack, one of the criminals shot the other and then killed himself.

On the front page of the March 14 issue, the day after the event, we can see a headline describing the event as a “horror” copied from an event that occurred in the United States. The noun is used to describe things or actions that cause repulsion, hatred, and fear. The use of that noun may also indicate something that cannot be understood. The event is an act of violence that caused a national uproar. We will now analyze the front page and how it is inscribed within the scenes of enunciation.



Fig.1 – Front page on March 14, 2019

“Brazil once again copies the horror of the United States”

With regard to the scenes of enunciation, journalistic discourse is the enclosing scene, and the newspaper's front page is the generic scene. We thus enter the discursive field of journalistic discourse and select the discursive space of violence and entertainment in order to comprehend our analytical work. Journalistic discourse is placed on this front page as a source of information about an act of violence; the newspaper's front page predisposes the reader to have certain expectations, as it is eye-catching, with a striking title about an event that has occurred and an image related to what is being reported. However, what we perceive is a distancing from what is purported to be a front page. In this case, the scenography constructed is similar to a movie poster, a genre intended for the discourse of entertainment, which can also be perceived in the other front pages that we will analyze.

The image of a man shrouded in a mask, against a red background, holding a gun in a defiant attitude, reminds us of horror movies that are box office hits. As such, a scenography of entertainment can be seen on the front page of the newspaper. It can thus be said that readers not only want information but also a certain degree of entertainment. This is connected to the need to sell and to embrace the taste of the reading public, for, as Machado and Jacks (2010) remind us, the journalist always has a virtual reader in mind and—intuitively—seeks to write in accordance with the interest and tastes of that reader.

A simulacrum of truth and neutrality is also created, causing the reader to believe that he or she is being informed and, with that false sense of information, to feel a supposed sense of safety, as if what happens to another person could never affect the reader. That false sensation is transposed to the reading public when the newspaper, creating the headline in question, creates a distance between the event and real life; the way it is covered is no longer a reality but, rather, situated in the dimension of the fictitious, of entertainment.

Furthermore, when we return to the historical constitution of the discourse of violence, its dual role as legitimate and illegitimate (MUCHEMBLED, 2012), the front page reaffirms the unacceptable character of that act. However, what we pose as a problem in that relationship is the presentation made using images and words within that intersemiotic production, causing a state of violence to emerge.

The discourse of violence thus appears in the construction of fictional levels through the utterance made by the producer of the headline in question. It is possible to observe the use of the generalization “Brazil once again...” In this sentence, the country is positioned as an imitator of an entire scene of violence, as if the event occurred throughout the entire national territory. The use

of the phrasing “once again” also posits the earlier occurrence of the act, as if it were common to copy events such as those in the US. Another level of discursive violence appears in the use of the adjective “horror.” As mentioned above, it describes an event that is difficult to explain, as it is linked to terror, to fear. We return to the words of Machado and Jacks (2001), which affirm the newspaper's need to maintain a distance from the use of adjectives in order to be impartial, without any marks of subjectivity.



Fig.1 - Front page on September 8, 2019

“Deadly Traffic”

“The number of deaths from traffic accidents is close to the number of homicides”

We thus find that the scenography of violence and entertainment is present in our corpus, as seen on the second front page analyzed. Published on September 9, 2019, it reports on data released by Insurance for Personal

Injuries Caused by Land-based Automotive Vehicles (Seguro de Danos Pessoais Causados por Veículos Automotores de Vias Terrestres - DPVAT) regarding the high number of traffic accident victims in the state of Minas Gerais. According to the report, the number is so high that it is comparable to the number of murder victims in the state. We will now look at the front page:

Once again, there is a movie poster scenography that utilizes a state of violence and is placed in a front-page generic scene. The eye-catching colors and striking image are reminiscent of big action movies with speeding cars, which have been very successful in recent years and, in some cases, kill off their characters. We can also observe the use of adjectives, giving the utterance a subjective tone.

Once again, the use of eye-catching colors is observed, in order to capture the reader's attention. For the characteristics of a front-page scenography, the striking title is an introduction to the event that is going to be reported, along with the image that corroborates the text. The scenography employed is not that of the front page but that of the discourse of entertainment, presented as a movie poster. We can perceive, in the title, the use of a mark of subjectivation, with the qualifier "deadly." In this journey, it is also possible to understand that front page as sensationalist, due to the exaggeration and metaphor. The scene of violence, of death, is also constructed and amplified through the utterance and the image. Note, at first, that the discourse of violence reported appears only through an act of violence.

Based on Muchembled's (2012) considerations about the discourse of violence through its historicity, we believe that the reproduction of the discourse of violence is connected to social relations, as violent incidents resulting in death have always been denied, viewed in a negative light, with alienation. Nonetheless, even if those feelings of outrage exist, there is a need to acknowledge and reproduce the events. Consequently, the newspaper, embracing the taste of the readers, reproduces reports of the violence, using the scenography of entertainment to convey that discourse to its consumers.

In the third and final front page that is part of our corpus, we see an accident involving a small plane in the city of Belo Horizonte, Minas Gerais. The front page is from April 14, 2019—a Sunday. In addition to the news of the crash, there is a space for the first episode of the final season of the international hit television series, *Game of Thrones*, which aired that same day. There is thus a confirmation of the scenography of entertainment, represented by the movie poster genre, which uses a television series to corroborate the positioning presented by the newspaper.



Fig.3 - Front page on April 14, 2019

"Neighbors to Fear"

"Airplane crash in Bairro Caiçara magnifies the fear of those living near the airport"

Here, in particular, we consider only the verbal utterance in relation to the reported event, in order to understand the scenography of entertainment and the discourse of violence. The headline, which is a metaphor, reminds us of a thriller or horror movie. We can also perceive a discourse of violence that is confirmed in the utterance presented below the headline. It is not about circulating an act of violence, as that is not what the article apparently proposes to address, but rather about the way the news is constructed, which conceals a subtle state of violence.

"The noise of the plane flying over the buildings and houses would be just another part of the routine in Bairro Caiçara, in northwestern Belo Horizonte, but this time, the sound was followed by two explosions, a materialization of the fear surrounding the residents. Around 3:30 p.m.

yesterday, they saw fire and smoke through their windows and ran to see the damage from the small aircraft crash in the residential area. The French model Socata ST-10 Diplomate had room for four occupants. At the time of the accident, there was only the flight instructor, who was incinerated. The authorities did not disclose the victim's identity”.

In this short passage, from the beginning of the story, we observe a phrasing that is almost literary or, perhaps, like a synopsis of a movie. The way the enunciator presents the account reproduces a setting that is a forgotten place, in which the fear and dread surrounding the residents materialize, producing a state of violence. Furthermore, the scenography of entertainment is not justified solely by the headline but also by the way the text is constructed. A reader who was shown this introduction to the article out of context might say it was a short story, a chronicle, a synopsis, as we noted above, or some other genre of that type.

The newspaper's simulacra of truth, factuality and neutrality work in its articles as a way to give it credibility and impartiality. Consequently, when a front page such as this is constructed, the strategies that cause a scenography of violence and entertainment to be perceived go unnoticed by the reader. As such, the metaphor, the literary text, and the state of violence produced are relegated to the background. The scenography of entertainment thus implicates the readers in the enunciation that is presented, and they are, to a certain extent, compelled to believe in the purported impartiality and credibility of the newspaper.

Finally, corroborating the scenography of entertainment and, in a certain way, expanding it is the mention of the series *Game of Thrones*. Considering that it is an international hit and has a major influence through its script and performances, it is natural that a journalistic publication would reference the opening of its final season. There is thus a path constructed, beginning with the headline “The end of a saga?” with images of the main characters in the series. As a type of invitation, readers enter into the movie poster scene, in which the series is only a secondary production but one that is eagerly anticipated. The feature film would be represented by the main headline “Neighbors to Fear,” which even has a synopsis below the title. The representation of entertainment is therefore present not only through an event that is transformed but also through a production with entertainment purposes, which confirms the entire scene constructed. The images, the headlines, and the use of other entertainment productions are all used—in the strategies of journalistic discourse—to confirm the scenography of entertainment, which employs, to a certain degree, states of violence.

VI. FINAL CONSIDERATIONS

Based on the premise that DA has established a corpus focused on media discourses, our proposal was to understand how the discourse of entertainment and the discourse of violence appear in journalistic discourse through scenes of enunciation, more precisely movie poster scenography. We observed that journalistic discourse is constituted in an interdiscursive relationship, within which different discourses can be perceived. We can infer that newspaper readers not only become informed about world affairs but also become consumers of other discourses, whether consciously or not.

Additionally, by using entertainment, journalistic discourse causes individuals to have their needs for amusement satisfied. We know that entertainment, converted into a capitalist industry, must be sold and generate a profit. As such, the newspaper, which is also a capitalist industry, appropriates the strategies of entertainment, such as eye-catching colors, striking images, and metaphorical and sensationalist utterances, giving it a dual role: to provide amusement and entertainment for its readers and to generate a profit. Those strategies were found in the analyses proposed.

Additionally, the discourse of violence is present—visibly or invisibly—in news coverage and appears in a scenography of entertainment. Indeed, that entertainment resides in the way the discourse is presented and how it embraces the desires of the reading subjects, in order to constitute journalistic discourse. Thus, recalling Maingueneau's (2015) assertion, the scene of enunciation is a metaphor for the theater, in which the subjects place themselves in a staging to demonstrate what they desire. Journalistic discourse is therefore presented through the metaphor of entertainment, in order to construct a scene that engages its co-enunciators.

In this vein, we emphasize that the strategies of scenes of enunciation offer an experience to the reader, enabling them to interact with the discourse of violence and the discourse of entertainment. The reading public, however, is not conscious of that interaction. They believe that they are consuming information, but they are also consuming reality transformed into film, fiction, and literature. We know that the newspaper under analysis is considered a newspaper of record, that it has credibility. Those characteristics emerge from the simulacrum created by the newspaper itself, which causes it to be considered impartial and credible. It is thus important to raise discussions about the role that is played, as a reader, in relation to those journalistic publications.

Studies on scenes of enunciation allow us to understand the strategies of the newspaper. It is thus possible to perceive how journalistic discourse uses strategies such as

eye-catching colors, unusual headlines, and images that attract attention to implicate the reader in its positioning. It is clear that readers rarely play a critical role in relation to newspapers of record. The questions we have posed would be easily perceived in newspapers considered popular, but in regard to other newspapers, the focus is placed solely on the event. We do not realize that strategies of manipulation are also present there.

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Secondary School Students' Perceptions of the use of Task-Based Speaking Activities in EFL Classes

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Abstract— English speaking competence is considered to be one of the most important aims of teaching and learning English. How to speak English naturally and fluently inside and outside the classroom is all that the learners need. This study, therefore, aimed to explore students' perception of task-based speaking activities (TBSAs) at a secondary school in Bien Hoa City, Vietnam. 134 students from 7th grade participated in the study. A mixed method research design was employed for the study with the collection of both quantitative and qualitative data to ensure the validity as well as the reliability of the study. For analyzing the data collected, descriptive statistics were employed for the questionnaire and content analysis for the interview respectively. The results of the study revealed that TBSAs were implemented frequently in EFL classes, confirming that all of the teachers have applied TBLT in their instruction. The findings also revealed that students not only found TBSAs useful for their improvement of language proficiency, skills of team work, and communicative competence, but they also discovered that they encountered such problems as classroom setting, mixed ability and some challenging tasks in the textbook when they join TBSAs. The study made some recommendations for both teachers and students to improve the quality of teaching and learning speaking skills at the school. This study is expected to shed light on the implementation of teaching speaking skills in the Vietnamese secondary school context and in other similar contexts.

Keywords— task-based speaking activity, perceptions, secondary school, Vietnamese context.

I. INTRODUCTION

The goal of EFL learners is to use English meaningfully and effectively. Kaur (2014), KeandCahyani (2014) Asakereh, Yousofand Weisi (2019) stated that English is used as an international language (EIL) or lingua franca for multipurpose. Politicians, businessmen, oversea students, and visitors use English to work and communicate with other people. Therefore, speaking skill plays an important role for non-native speakers all over the world.

Although the opportunities to learn English are myriad, ELF learners encounter problems in producing the language orally. Particularly, the problem becomes more challenging in EFL context. The reasons for this problem derive from inappropriate context, learners' affective and

cognitive side, and the teachers' factors. Task-based language teaching (TBLT) is considered to be an innovative approach for teaching communicative competence. In reality, TBLT has been worldwide introduced, for instance, in India, Hong Kong, Thailand, China, Japan, Vietnam, Australia, French and Venezuela (Nunan, 2004; Nunn & Adamson, 2006; Shehadeh & Combe, 2012). Both the teachers and learners hold positive attitudes towards TBLT and the implementation of TBLT in their EFL classrooms. In the context of Vietnam, TBLT has been employed in the EFL classroom. Researches on perceptions of factors affecting and the implementation of TBLT have been conducted, and have revealed significantly positive results, but most of them were conducted at higher education level.

To meet the educational goal set by the Ministry of Education and Training (MOET) and the demand of learners for communicative competence, teachers at Tan Hanh secondary school have employed innovative approaches flexibly. Time for teaching speaking skills is lengthened; the selected topics are relevant to the learners' prior knowledge; English is used more frequently. However, the learners' low proficiency, psychological obstacles, and passive learning style are considerable challenges to the implementation of communicative approach in their EFL classrooms.

From the benefits of TBLT in the practice of teaching speaking skills, this study aims to explore the learners' perception of the use of TBSAs. The objectives of the study are (a) to examine the 7th grade students' perceptions of the types and teachers' implementation of TBSAs in EFL classes at Tan Hanh Secondary School, and (b) to explore the 7th grade students' perceptions of the benefits and problems of the use of TBSAs in EFL classes at Tan Hanh secondary school. The current study about TBSAs at secondary level is to fill the gap in the context of study. Based on the objectives, the study attempted to address two research questions as follows:

1. What are the 7th grade students' perceptions of the types and teachers' implementation of task-based speaking activities in EFL classes at Tan Hanh Secondary School?
2. What are the 7th grade students' perceptions of the benefits and problems of the use of task-based speaking activities in EFL classes at Tan Hanh Secondary School?
- 3.

II. BRIEF REVIEW OF LITERATURE

2.1 Definition and Features of Task-Based Language Teaching

Tasks are activities that people try to achieve the goal in spite of difficulties. According to educational definition, tasks are classroom activities that students cooperate to achieve the outcome. In addition, the tasks may help them relate the language with the real world. Willis (1996) wrote that "tasks are always activities where target language is used by the learner for a communicative purpose (goal) in order to achieve an outcome". To design a task, task components are important elements to be considered. Nunan (1989), and Nunan (2004) identified goals, input, activities, settings, teachers' and learners' role as task components. What is more, task design including task types, task selection and task complexity in which task types play an important role in deciding the organization of task-based syllabus, task-based course, and the learners' development. Task types can be categorized differently.

Basically, Willis (1996) proposed a number of types for pedagogic task: listing, ordering and sorting, comparing and classifying, problem solving, sharing experiences, and creative tasks. In addition to task design, framework for a task-based lesson is considered as "the standard format for a task-based lesson".

2.2 Purposes of Task-Based Language Teaching

Nunan (1989), Willis (1996), Harmer (2007), Ellis, Skehan, Li, Shintani, and Lambert (2019) agreed that TBLT meets the demanding of communicative language teaching, and TBLT aims to improve communicative competence for the learners. TBLT focuses on meaningful communication related to real-world context. It creates a free and relaxing environment where anxiety and inhibition disappear, so students are confident and eager to engage in learning activities. In addition, TBLT provides an actual context where students are members of society and culture during their process of groupwork. Learning activities provide the learners with opportunities to cooperate, discussion, negotiation, so students can employ their prior knowledge and background experience orally. As a result, their speaking skills improve naturally, fluently, spontaneously then accurately. Attentionally, the purposes of TBLT are useful for creating meaningful communication. They meet the general perception of both the teachers and the learners of using English, especially, for speaking activities.

2.3 Types of Task-based Speaking Activities

Ellis, Skehan, Li, Shintani, and Lambert (2019) identified psycholinguistic perspective, psychological perspective, educational perspective, and sociocultural perspective related to TBLT. Accordingly, task-based performance is measured by 4 basic areas: complexity, lexis, accuracy and fluency. Speaking tasks are helpful to improve these areas. Van den Braden (2006) stated that "tasks invite students to focus primarily on meaning exchange and to use language for real-world, non-linguistic purposes". Therefore, the task requires the learners use verbal or non-verbal language to achieve the required goal for communication.

TBLT focuses the learners on how to use the language appropriately, so the role of speaking skill is emphasized among the four skills. Researchers have listed useful activity types to increase the quality of speaking in-and-out classroom context. Prabhu (1987) and Richard (2006) proposed a typology of task type including (1) information gap, (2) reasoning gap, (3) and opinion gap activities. Six types of speaking activities which were listed by Willis (1996) include listing, ordering and sorting, comparing, problem solving, sharing personal experiences, and creative tasks. Ellis, Skehan, Li, Shintani, & Lambert (2019) mentioned to one-way information gap and two-

way information gap. To the extent of task types, role play encourages the learners to adopt the new language into their communication (Nunan, 2003). Interview task encourages the learners to share their opinion, attitude, or personal information. Ur (2012) considers speaking tasks as solving problems are useful for EFL learners.

The above-mentioned types of tasks are enquired in order for students to employ their cognition, personal experience and prior knowledge to operate the task. Although the process to approach each type of task is different, it is helpful for student to utilize their knowledge and ability. To express the meaning correctly, the knowledge of language function or speech acts is necessary.

2.4 Benefits and Problems of Using Task-based Speaking Activities

TBSAs bring students with significant benefits because students can use target language to convey the meaning. Thanks to familiar topics and real-world tasks, students are able to utilize their prior knowledge and background experience to express opinions or argument in communication. TBSAs require using groupwork which focuses on meaning and safe learning environment helps students improve their communicative competence naturally. Through group work students are able to improve team work skills and continuous interaction, and negotiation of meaning.

Many studies on TBSAs conducted in EFL contexts have proved that different types of speaking tasks in the EFL classroom (e.g., giving opinion, role play, survey, discussion, question and answer, exchanging information, giving opinion, class survey, discussion) are useful in teaching English speaking skills to EFL learners (Widia & Astawa, 2014; Sariçoban & Karakurt, 2016; Le & Huynh, 2019). More specifically, Kiernan (2005) explored that storytelling helps low level learners move from silence to babble. Additionally, Kuśnierek (2015) showed that role play helps students to improve their speaking skills. Albino (2017) identified that TBSAs help students to improve their speaking fluency. Le and Huynh (2019) indicated that TBSAs improve students' attitude, motivation, interaction, language skills and knowledge. It can be seen that TBSAs are useful for students, especially, whose level of proficiency is low. Students are able to generate their holistic intelligent effort, and try out what they want to convey (Ellis, Skehan, Li, Shintani, & Lambert, 2019). Regarding problems of using TBSAs, researchers have shown that time constraint, individual difference, mixed ability and crowded class, and the use of L1 and examination are considered to be problems hindering the implementation of teaching speaking activities (Nunan, 1989; Willis & Willis, 2007; Ellis, Skehan, Li, Shintani, &

Lambert, 2019).

III. RESEARCH METHODS

3.1 Participants

134 students ranging from the age of 12 to the age of 14 at Tan Hanh secondary school, Bien Hoa city, participated in the study. 63 (47%) of them are male, and 71 (53%) of them are female. Convenience sampling was employed in this study.

3.2 Research instruments

With the aim of finding the answers to the two research questions, the study employed *questionnaire and interview* to collect data. Firstly, the questionnaires consist of 62 items, 9 items for "yes", "no" question, 13 items for five-point Likert scale and 40 items for four-point Likert scale. The Likert scale ranges from "1" for "strongly disagree" to "4" or "5" for "strongly agree". Teachers' implementation of TBSAs included 13 items ($\alpha = .950$); the benefits of TBSAs included 20 items ($\alpha = .935$); problems of TBSAs included 20 items ($\alpha = .839$). Secondly, 9 questions for interview were employed to collect data supporting for quantitative data. All the items of the questionnaire and interview questions were first written in Vietnamese so that they were easy for the students to understand and complete the questionnaire and the interviews.

3.3 Data collection and analysis procedures

Data collection took place during the first semester of the school year 2021-2022. For the questionnaire, 163 questionnaire copies in Vietnamese were administered to the students. However, 134 copies were relevantly completed and 29 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, 10 students volunteered to answer the questions. 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.

To analyze the data collected from the questionnaire, SPSS Statistic version 26.0 was employed to find out the value and calculate the means (M), the standard deviation (SD), the frequency, and the Cronbach Alpha. The meaning of the mean (M) scores is interpreted as follows: regarding to the extent of students' perception of the teachers' implementation of TBSAs: M= 1.00 - 1.80: Never = Very low; M= 1.81 - 2.60: Rarely = Low; M= 2.61 - 3.40: Sometimes = Moderate / Average; M= 3.41 - 4.20: Often = High; M= 4.21 - 5.00: Always = Very high and regarding the students' perception of the benefits and problems of

TBSAs: M= 1.00 - 1.75: Strongly disagree; M= 1.76–2.50: disagree; M= 2.51 – 3.25: Agree; M= 3.26 – 4.00: Strongly agree. For the data collected from interviews, content analysis was employed. Students who participated in the interview were coded as S1, S2, S3to S10.

IV. RESULTS AND DISCUSSION

4.1 Types & teachers' implementation of task-based speaking activities

Research question 1 aimed to discover types of task-based

speaking activities and the teachers' implementation of TBSAs in EFL classrooms. The results from both the questionnaire and interview are displayed as follows:

4.1.1 Types of task-based speaking activities

The data collected from the questionnaire displayed in table 1 show that the speaking tasks in the textbooks were selected and sorted out. Accordingly, nine TBSAs were sorted out. They were put in a list and the participants were asked to identify which tasks were often used for teaching speaking in the classroom. In fact, most of the students agreed that those tasks were performed in their classes.

Table 1: Types of Task-based speaking activities (TBSAs)

No.	Task-based speaking activities	n (students)	%
1	Giving opinion about something	112	91.8%
2	Role-play	93	76.2%
3	Making a list of something	116	95.1%
4	Interviewing someone about something	109	89.3%
5	Doing group/class survey	107	87.7%
6	Finding the fact of something	81	66.4%
7	Retelling about something	75	61.5%
8	Problem-solving	109	89.3%
9	Discussing about something	112	91.8%

As can be seen in the Table 1, all of the types of TBSAs were carried out in classes. All tasks reached the agreement at 61.5 percent up. Specifically, among 134 students, 107 students agreed that “Doing group / class survey” task was often used to improve speaking skills. Both “Problem-solving” task and “Interviewing someone about something” task achieved 89.3 % of agreement. More interestingly, both “Giving opinion about something” task and “Discussing about something” task received 91.8 % of students' agreement. Obtaining the highest rate in the table is “Making a list of something” task. It may be understood that this kind of task was organized in group and got active engagement from all of the classmates. Meanwhile, the last two tasks “Retelling about something” and “Finding the fact of something” obtained 61.5 % and 66.4 % of agreement respectively.

In conclusion, the students' high agreement showed that the finding is reliable and prove that there is a frequent implementation of TBSAs in EFL classroom.

4.1.2 Teachers' implementation of task-based speaking activities

It can be seen in Table 2 that all teachers employed TBSAs in their EFL classroom ($M > 4.69$). Obtaining the highest agreement level is that the teachers assessed what the students had achieved (item 11) with $M = 4.83$ indicating that the teachers always assessed the performance of students to help the students improve their speaking skills. Although item 5 and 12 had the lowest mean score (4.67), it is still inferred about the frequency of the teachers organizing activities to provide the students with vocabulary and grammar structures to prepare for the speaking activities, and asking the students to have self-correction and peer-correction when they taught speaking in EFL classes. The implementation of TBSAs related to TBLT instruction and introduction, classroom interaction, motivation and assessment are presented with $M = 4.82, 4.75, 4.80, 4.78, 4.73, 4.69, 4.67$ and 4.79 respectively.

Table 2: Descriptive statistics of teachers' implementation of TBSAs

No	Items	N	Mean	St. D
1	Introducing the activity to the students	134	4.75	.789
2	Telling the students about the purpose of each activity	134	4.80	.734
3	Telling the students what knowledge and skills they should achieve after the task	134	4.78	.729
4	Instructing the students how to carry out the task	134	4.82	.635
5	Organizing activities to provide the students with vocabulary and grammar structures to prepare for the speaking activities.	134	4.67	.658
6	Asking the students to work in pairs and groups	134	4.73	.603
7	Telling the students what to do in pair and group work	134	4.69	.663
8	Creating interaction among the students and with the teacher	134	4.73	.603
9	Encouraging the students to get involved in the speaking activities.	134	4.78	.630
10	Asking the students to present what they have prepared	134	4.69	.593
11	Assessing what the students have achieved	134	4.83	.569
12	Asking the students to have self-correction and peer-correction	134	4.67	.646
13	Giving feedback to what all the class has done.	134	4.79	.549

More specifically, the qualitative data from interviews were also taken into account to attain information about the teachers' implementation of TBSAs in EFL classroom. Most students gave positive answers about their teachers' implementation of TBSAs. Accordingly, clear instructions on the purpose of the task, what to do, and how to do with the task were introduced carefully. Here are some obvious opinions of the students:

"My teacher tells us about the purpose and the outcome of the task." (S3); "My teacher gives us clear instruction on what to do and how to do with the task." (S4)

Students expressed their opinion about the role of the teacher during students' process of working. Here are some typical opinions from the students:

"Our teacher usually interacts with us, so we feel really happy and comfortable to express our ideas to her." (S6); "Our teacher encourages us to engage in speaking activities by cute encouragement, so I get more motivated" (S8)

How the teachers organize the class to help speaking activities effectively, students' answers were stated as follows:

"My teacher divides the class into four or six groups so that we can work together to complete the task." (S6); "We are asked to work in group, so the better students can help low proficient students study better, and the task can be completed." (S9)

Regarding students' performance of the task, several

students expressed their opinions as follows:

"My teacher asks some students to perform the task." (S9); "Groups of students are asked to perform the task after an allotted time of discussion." (S10)

In alignment with the findings from the survey, students also revealed teachers' implementation of assessment after students' performance. For example, some student reported:

"My teacher gives comment on the strengths as well as the weakness of each group so that I can remember the knowledge deeply." (S5); "When all group finish their presentation, our teacher asks us to grade the presentation of each group with some criteria related to vocabulary, pronunciation, meaning, and grammar, then she grades our presentation. As a result, I can remember the vocabulary and grammar well. Moreover, I understand how and when to use the language meaningfully." (S2)

In conclusion, the collected data from the questionnaire and interviews revealed a consistent result that teachers frequently implemented TBSAs in the class. It can be inferred that a typical principle of TBLT "learning by doing"

was employed.

4.2. Benefits and problems of task-based speaking activities

Research question 2 attempted to discover the benefits and problems of TBSAs applied in English classes. In the sections below the data collected from the questionnaire

and interview are presented and interpreted. Benefits of TBSAs are presented first, then followed by problems of TBSAs.

4.2.1 Benefits of task-based speaking activities

Improvement of English knowledge and skills

As can be seen in Table 3, TBSAs helped students improve their English knowledge and skills. The mean scores are very high ($M > 3.27$). It is evident that students agreed that when they joined TBSAs, their pronunciation, vocabulary, grammar improved positively (item 1,3,4) with $M = 3.40$, 3.42 & 3.37 and $SD = .910$, $.852$ & $.906$ respectively. Especially, they understood and applied English in specific situation correctly (item 5, 7) with $M = 3.38$ & 3.50 and $SD = .830$ & $.733$ respectively. Moreover, TBSAs supported the

skill of reading and listening (item 6) with $M = 3.27$ and $SD = .815$. In addition, the speaking activities helped students to improve skill of team work (item 8) with $M = 3.39$ and $SD = .831$. They cooperated, assigned the duty for each member in the group so that each of the group member could involve in the activity actively and responsibly. It can also be seen that item 7 had the lowest deviation of $.733$, and item 1 had the highest standard deviation of $.910$. Item 2, 3, 4, 5, 6 and 8 had the standard deviation of $.890$, $.852$, $.906$, $.830$, $.815$ and $.831$ respectively showing that the students' answers are rather consistent. It is suggested that TBSAs are useful for students to get improvement in the academic English, skills of using English, and skill of cooperation.

Table 3: Descriptive statistics of Improvement of English knowledge and skills

No	Items	N	Mean	SD
1	The TBSAs help the students to improve English pronunciation.	134	3.40	.910
2	The TBSAs help the students to improve English speaking skills.	134	3.46	.890
3	The TBSAs help the students to improve English vocabulary.	134	3.42	.852
4	The TBSAs help the students to improve English grammar structures.	134	3.37	.906
5	The TBSAs help the students to apply grammar and vocabulary in speaking.	134	3.38	.830
6	The TBSAs help the students develop other skills such as reading and listening because the students have to read and listen before speaking.	134	3.27	.815
7	The TBSAs help students understand and memorize the language more deeply and easily.	134	3.50	.733
8	The TBSAs help the students to improve their team work skills.	134	3.39	.831

The data collected from the interviews also revealed that students thought they were benefited from TBSAs applied in their classes. They said that they were satisfied with the TBSAs. Several students expressed:

"I'm really satisfied with speaking activities because the activities help me improve my pronunciation and my cooperation. I can learn from my friends and express myself to them." (S1); *"In fact, I like speaking activities because it is useful for my speaking English. I can remember and use the vocabulary. I feel confident to convey my idea in English in spite of my short-term memory."* (S4)

To the extent of group work, S6, S7 and S10 stated that group work or team work is cooperative, interactive and helpful. S6 stated *"Yes. Because I can communicate, express my feelings, my opinion and interact with my group members."* Additionally, S7 reported that *"Group work is really helpful for me because, you know, I am not good at English, my group members help me to understand*

more about what I have to do, and understand something about the language area that I missed." Sharing the same idea, S10 expressed that *"Group work is wonderful. We can cooperate to complete the product with higher quality."*

It can be concluded that students considered their English proficiency and their team work skills improved thanks to TBSAs. It should be noticed that students found interaction offered scaffolded learning naturally, and learning difficulties could be negotiated during the process of group work.

Development of attitudes, beliefs and motivation

As shown in Table 4, the mean scores of 6 items are high ($M > 3.30$ and $SD > .772$). Item 13 and 14 have the mean score of 3.35 and 3.34 , and the standard deviation of $.835$ and $.833$ indicating that students showed their positive beliefs in TBSAs. They agreed that TBSAs helped them use English purposefully and cooperatively, and enabled them to improve their imagination and creativity.

Moreover, the result of item 9, 10 and 11 ($M=3.37$, $SD=.772$; $M=3.31$, $SD=.750$; and $M=3.28$, $SD=.800$) revealed that students were motivated, confident and

excited when they joined TBSAs. Additionally, students found TBSAs useful because they were more autonomous in learning English ($M=3.28$, $SD=.800$).

Table 4: Descriptive statistics of development of attitudes, beliefs and motivation

No	Items	N	Mean	SD
9	The TBSAs makes the lessons more exciting and effective.	134	3.37	.772
10	The TBSAs help the students to develop their confidence in trying out whatever language they know.	134	3.31	.750
11	The TBSAs help the students to become more motivated in learning English.	134	3.28	.800
12	The TBSAs help the students to become more autonomous in learning English	134	3.30	.832
13	The TBSAs engage the students in using English purposefully and cooperatively.	134	3.35	.834
14	The TBSAs enable the students to improve imagination and creativity.	134	3.34	.833

When students were asked about their attitudes toward TBSAs, they also stated positive opinions as follows:

"Yes. Speaking activities are really interesting, I want to improve my speaking skills so I read pictures book in English, search google to learn the meaning and the pronunciation of some vocabulary. I also practice listening conversation on YouTube e.g.," (S6); *"It is interesting and exciting. I like group work and interact with my friend in such a comfortable learning atmosphere. I hope my teacher will employ TBSAs more frequently"*

Particularly, S8 stated *"Maybe yes. If I have prior knowledge and background experience related to the topic, I am interested to engage. If not, I play the role of a receiver"*. Whereas, S7 showed negative attitude toward speaking activities, the student stated that *"No, because I find speaking English is difficult, I can't pronounce correctly, I forget everything related to English quickly"* and *"It is boring and difficult."* It is noticed that if students do not have enough prior knowledge, background

experience related to the topic, they would be demotivated. What is more, if students' proficiency is low, they would find TBSAs boring.

Development of an interaction environment

The displayed data in Table 5 describe the interaction environment. The mean score is high ($M>3.36$). The item of "The TBSAs provide students with a relaxing English learning atmosphere" ranks highest in the table with the mean score of 3.50 indicating that TBSAs created classroom interaction. Students enjoyed the learning atmosphere. Followed by item 18 ($M=3.48$), item 15, 16, 17 and 20 ($M=3.39$, 3.43, and 3.36) revealed that students found speaking activities interactive. It is indicated that real-life situations, cooperation, the frequency of using English in working, and the flexibility in using different strategies for communication enhanced and developed the classroom interaction. Moreover, the standard deviation distributes closely to the mean score. This suggests that students' answers were consistent.

Table 5: Descriptive statistics of Development of an interaction environment

No	Items	N	Mean	D
15	The TBSAs provide real-life situations for the students to practice speaking English.	134	3.39	.765
16	The students can increase cooperative relationships with each other when doing those tasks.	134	3.43	.818
17	The TBSAs help the students to use the target language (English) more often.	134	3.43	.740
18	The TBSAs increase student-teacher and student-student interaction.	134	3.48	.701
19	The TBSAs provide the students with a relaxing English learning atmosphere.	134	3.50	.712
20	The TBSAs give learners chances to try out communication strategies to achieve communicative goals.	134	3.36	.789

As can be noticed in the interview, students responded positively about their attitudes toward the classroom

atmosphere and group work. Some students considered:

"Yes. Because speaking activities are enjoyable, I am

really free and be myself” (S2); “I am entirely comfortable when I work in group. Our group members love communicating and expressing opinion, so they are eager and active in speaking activities.” (S3).

In conclusion, the findings revealed that students found TBSAs useful for their learning English speaking skills. First, they were interested in learning speaking English because of safe learning environment, interesting activities, exciting interaction, and collaborative working spirit. Second, they were able to remember the vocabulary the pronunciation and the function of the language deeply. Third, they were able to produce English purposefully and meaningfully. Last but not least, student found TBSAs as a useful learning scaffolding to negotiate learning difficulties.

4.2.2 Problems of task-based speaking activities

Students-related problems

The data displayed in Table 6 show students' agreement

Table 6: Descriptive statistics of student-related factors

No	Items	N	Mean	SD
1	The students differ in their knowledge.	134	3.48	.634
2	The students differ in their learning experience.	134	3.50	.723
3	The students differ background experience	134	3.52	.646
4	The students differ in their abilities.	134	3.55	.710
5	The students differ in their characteristics.	134	3.51	.733
6	Students are not familiar to topics in the textbooks.	134	3.28	.760
7	The students only use Vietnamese when discussing something with classmates.	134	2.96	.929
8	The students are not confident enough to speak English with other classmates.	134	2.90	.887
9	The students lack of knowledge and English vocabulary related to the topics.	134	3.52	.680
10	The students are unable to construct oral sentences in a limited time.	134	3.19	.886
11	The students are always shy and nervous when working in groups	134	2.74	.980
12	It is very difficult for the student to convey ideas and knowledge to others when working in groups.	134	2.80	.972

Students who participated in the interview shared their opinions about factors affecting their speaking English in EFL classroom. Firstly, students stated that they did not have enough time to convey the meaning or perform their products. S3 stated that *“One of my problems is that I sometimes respond to the speaking situation slowly, so I need more time to practice speaking.”*; S4 said that *“I find difficult to convey the idea instantly and spontaneously because I have short term memory. As a result, I think time to speak is not enough.”* Secondly, in terms of the psychological problem, S1 said, *“Well, I am quite shy when producing English orally”*; and S7 expressed that *“I*

with the student-related factors. Interestingly, the collected data showed that more or less, all students agreed with all the items. They reported that they differed in knowledge, learning experience, background experience, abilities and characteristics (Item 1,2,3,4,5) with M=3.48, 3.50, 3.52, 3.55 and 3.51 respectively, which might cause problems in the implementation of TBSAs. Relatively, the mean score of items 6, 7, 9 and 12 indicated that students lacked vocabulary, prior knowledge and background experience related to the topic (M=3.28, 2.96, 3.52 and 2.80). Specifically, students used Vietnamese to discuss and negotiate the tasks, they found the topics difficult to convey ideas and knowledge when working in group. In addition, inability to construct oral sentences in a limited time (M=3.19), shyness and nervousness in group work (M=2.74), and shyness in speaking English with other classmates (M=2.90) prevented them from performing their knowledge.

am not confident to use English.” Thirdly, students expressed their opinion about their English proficiency and ability as follows:

“Sometimes, my vocabulary related to and my prior knowledge of the topic do not meet the requirement of the task.”; (S8) *“I don't have enough vocabulary and grammar to convey the full meaning.”* (S9)

Teacher-related factors

The data displayed in Table 7 shows that the standard deviation is high. Item 15 ranks highest with the standard deviation of .865, and item 14 ranks lowest with the

standard deviation of .708. It is suggested that teacher-related factors did not affect students' speaking activities negatively. In addition, it can be shown that the result from

mean score of items 13, 14 and 15 is high ($M=3.26$, 1.57 and 3.38) indicating that the teachers had positive effects on students' speaking activities.

Table 7: Descriptive statistics of teacher-related factors

No	Items	N	Mean	SD
13	The teacher is interested in using TBSAs in the class	134	3.26	.858
14	The teacher instructs the students carefully when implementing a TBSA.	134	3.57	.708
15	The teacher does not dominate the class all the time during the TBSA.	134	3.38	.865

Specifically, most of the students reported that their teachers were interested in using TBSAs in the class with $M=3.26$ and $SD=.858$. They also agreed that the teachers instructed the students carefully when implementing a TBSA with $M=3.57$ and $SD=.708$. Particularly, they thought that the teacher did not dominate the class all the time during the TBSA with $M=3.38$ and $SD=.885$. The findings of the interview with students revealed that teachers' instruction and attitudes were not problems in teaching and learning English. Several students expressed: "Yes. I love learning English so I am really happy when joining speaking activities." (S5); "Yes. Speaking

activities provide a relaxing learning atmosphere, I am free to speak. The lessons seem to be interesting." (S9); "Yes. Interacting with group members orally is so relaxing and comfortable." (S10)

Environment-related factors

The data displayed in Table 8 show the mean scores of all 5 items (16, 17, 18, 19&20) are rather high, so it should be noticed that students agreed that the textbook, limited time, crowded class, and class setting were considerable challenge to students in the performance of speaking skills with $M=3.39$, 3.10, 3.44, 3.28, & 3.41 respectively.

Table 8: Descriptive statistics of environment-related factors

No	Items	N	Mean	SD
16	The TBSAs in the textbook are difficult and boring	134	3.39	.803
17	The time allotted to each TBSA is limited.	134	3.10	.917
18	There are too many groups because the class has over 40 students.	134	3.44	.741
19	The desks and benches are fixed so it is not easy for the students to move around when necessary.	134	3.28	.906
20	When all the students speak together it gets too noisy so it is not easy to control of the classroom.	134	3.41	.806

Regarding responses collected from the interview, students also reported similar opinions as follows: "I am not happy with the noise around me because it makes me confused, or forget what I am going to say." (S1); "The class is crowded." (S10); "The sound from other groups disturbs my thought." (S4); or, S2 expressed their disagreement with the fixed desks and benches. S2 stated that "Because of the fixed arrangement of tables and benches, I am not free in moving to make more communication and interaction."; and S3 expressed "Anyway, I love interact with students in other groups, but it is not easy to move around."

The students' opinions about their problems with vocabulary, prior knowledge related to the topic were stated as follows: "I don't have enough vocabulary." (S6); "Sometimes, my vocabulary related to and my prior

knowledge of the topic do not meet the requirement of the task." (S8); "I don't have enough vocabulary and grammar to convey the full meaning" (S9).

In conclusion, it should be noted that student-related factors and environment-related factors were factors considerably affecting TBSAs while teacher-related factors were not. The data in Table 8 revealed significant results about the problems students faced in the implementation of TBSAs. Environmental-related factors had the higher mean score than student-related factors ($M=3.32$ and $M=3.20$).

V. DISCUSSION

Types and implementation of task-based speaking activities

Regarding data collected from questionnaire, the findings revealed that 9 types of TBSAs in TIENG ANH 7 were frequently implemented in classes for 7th grade students at THS. It is evident that teachers at THS have changed their teaching approach; they aimed to teach speaking competence instead of grammatical competence only. This aim meets the MOET's requirement. Moreover, the teachers found all the task types necessary for teaching and learning speaking skills. It could be explained that every task requires purposeful and meaningful interaction and communication, so students can always obtain their goals in learning speaking skills (Shehadeh, 2005). A few types of tasks were not frequently chosen in EFL classroom; that might be because the allotted time was insufficient, the tasks were challenging, and were not mentioned frequently in the textbook.

Regarding the consistence of collected data from questionnaire and interview, the findings revealed that the teachers always implemented TBSAs in the class. It can be inferred that the teachers employed the framework for task-based language teaching to teach TBSAs. In pre-task phase, the topics, the objectives as well as the outcome of the tasks were introduced to the students. Moreover, students were provided with necessary input, and were instructed what and how to do the task clearly. Willis (1996) identified what to do in pre-stage to set up a successful task includes introducing the topic, identifying the topic language, and giving task instruction. In task cycle, students work in pairs or in small groups to perform their language proficiency, prior knowledge and background experience. Willis (1996) stated that this stage support 'the use of and the exposure to the target language'. What is more, pair work and group work provide more opportunities for classroom interaction, time talking turn, and a comfortable learning environment. Through group work students are able to negotiate their learning difficulties, and notice the language gap. In the language focus phase, students know how progressive in fluency and accuracy they get through peer's assessment and teacher's assessment. In other words, students are consolidated from meaning to form (Willis, 1996; Ellis, Skehan, Li, Shintani, & Lambert, 2019).

Regarding the teachers' role, it should be noticed in the findings that the teachers applied student-centered teaching and learning style. They play the role of organizers, observers, facilitators or sometimes participants. It is suggested that the teachers should motivate and energize students in the topic and task, provide clear and adequate instruction for the task, and provide support and interact with students if it is necessary. It is evident that the teachers in the context were flexible in their instruction. They encouraged their students

to become autonomous learners through such activities as group work, self- and peer-correction.

Benefits of task-based speaking activities

It can be seen that all the students showed strong agreement with the four major benefits that they received from TBSAs. Accordingly, students' English knowledge and skills have improved. This finding is consistent with that of studies conducted by Erten and Altay (2009), Humanez and Arias (2009), Sariçoban and Karakurt (2016), and Vo and Nguyen (2021). Erten and Altay (2009) showed that TBSAs might create a more collaborative learning environment and also provide opportunities for real life-like language use. The result of the study by Humanez and Arias (2009) revealed that students' quality of oral interaction has been improved thanks to TBSAs. What is more, Sariçoban and Karakurt (2016) indicated that task-based activities improve the EFL learners' listening and speaking skills. The finding of a study conducted by Sameer and Abdallah (2020) indicated that task-based instructional program improved students' speaking skills of accuracy. In addition, one of the advantages which received the high agreement is that the TBSAs provide the students with a safe learning atmosphere where students join interesting and fascinating activities, so they had a positive attitude toward TBSAs. This proves that a relaxing learning environment is very important to the students at the age from 12 to 13. Ur (2012) identified the young learners learn best through implicit learning in enjoyable, or interesting activities. Harmer (2007) identified that children at the age of 12 and 13 learn indirectly. Specifically, they learn from everything around them, and their understanding come from seeing, hearing, touching and interacting. As a result, if the teachers organize activities with games or physical movement, the students will be more active and motivated. The findings of the study are also in alignment with Harmer's (2007) theory stating that students at this age love working in pairs and in groups, they have an acute need for teacher approval and peer approval. In addition, 'they are keen to talk about themselves and respond well to the learning that uses themselves and their own lives as main topics in the class'.

Problems of task-based speaking activities

The finding revealed that student-related and environment-related problems were factors affecting speaking activities in EFL classroom. Particularly, "Students differ in their abilities" and "There are too many groups because the class has over 40 students" caused more challenges. It can be seen that the two factors are closely related to each other. Harmer (2007) stated that the differentiated classroom prevents students from performing and

producing the target language. Because of multiple intelligences, students who have higher level of language proficiency have to slow down their speed of learning. Moreover, they have to spend time to explain and instruct their classmate to do the task, so they might feel boring. What is more, students who have lower level of language proficiency find difficult to keep pace with the speed of good learner, so they feel unease. The findings of the study are similar to the findings of previous studies. For example, factors affecting the implementation of TBLT are large size and mixed-ability class (Le, 2014; Ji, 2017; Jong, 2006; Xiongyoung & Samuel, 2011).

The finding also revealed that students were unconfident in using English and discussing their ideas when they worked in group. This might derive from their lack of prior knowledge, vocabulary and grammar related to the topic. This finding is consistent with that of the studies conducted by Ak Şentürk (2012) and Wahyuningsih and Afandi (2020) revealing students' speaking problems including lack of appropriate vocabulary and grammar, incorrect pronunciation, and lack of confidence. Students' lack of English and prior knowledge related to the topic of the task might cause shyness and reticence about performing English orally.

VI. CONCLUSION AND IMPLICATION

The data collected from the questionnaire and interviews in this study prove that the textbook used in THS cover different types of TBSAs for the 7th grade TBSAs. These activities are being implemented in the context of the study and students benefit a lot from these activities. Nonetheless, they also encounter several problems during the time they engage in these activities to achieve the goals of the course. Based on the findings, the study suggests that

the teachers should train themselves to utilize the innovative approach, TBLT, to help students improve their English-speaking competence. Interesting activities with interesting topics and continuous encouragement from the teachers and the classmates might attract students' active engagement. Secondly, teachers should organize the class logically to limit the problem of mixed ability, crowded class, and time constraint; for example, a group of four might be suitable because all of the group members are able to take their turn to produce the language. Additionally, the goal of learning English is to use the language meaningfully, so it would be better if students have more than three periods per week. Next, students should be provided with appropriate source like video clip or corpus related to the task in order to study themselves, and have a good preparation for the coming lesson.

TBSAs foster the students' achievement of English learning goal, so students should utilize this innovative approach to improve their speaking skills. First, students should engage in group work actively to improve their confidence, speaking competence, appropriate cooperation and interaction, and team work skills. Secondly, time for studying English in EFL classroom is limited, so they should learn English autonomously. More specifically, they should work with English frequently. The Internet might be helpful because students can use online dictionary to improve their pronunciation, social network to communicate with international friends in English, or website to find necessary input to enrich their knowledge. Practicing speaking English with friends outside the class is also a good way to learn English. Therefore, students should spend time discussing topics that they have learnt at school, and the task that they are going to prepare for the next lesson. If they practice English in group outside the class, their reticence, shyness, and stress might disappear gradually, and they would be more confident and active in TBSAs in EFL classroom. Finally, because of the COVID 19 pandemic, students do not have chance for face-to-face interaction. It is suggested that students should record their group discussion via the assistance of digital tools like Google meet or Zalo call. If they do so, communication, interaction, and cooperation still occur.

This study was conducted in a secondary school with 143 grade 7th students, so limitation cannot be avoided. It is suggested that another study can be conducted in other contexts at the same level to collect more evidence showing that TBSAs are useful for secondary to improve the quality of English-speaking skills.

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Teachers' Gender Sensitive Attitudes towards their Students in relation to the Parameters of Gender Sensitivity

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Abstract— *This study aims to determine the teachers' gender sensitive attitudes towards parameters of gender sensitivity in school. This will specifically look into the teachers' gender sensitivity attitudes towards their students, the parameters of gender sensitivity, and the relationship of these variables. This study is quantitative utilizing standardized questionnaires. The respondents are the 36 faculty members of Bohol Island State University Clarin Campus. Data are gathered, analyzed, and treated. Weighted mean and Chi-square Test of Contingency are used as statistical tools in the study to aid in the analysis and interpretation. Teachers' gender sensitivity attitudes towards their students provide different exposure to gender sensitivity in school. Parameters in school should be gender sensitive to address the gender equality through education. Results show that there is no significant relationship between teachers' gender sensitivity attitudes towards their students to the parameters of gender sensitivity. It is highly recommended that teachers will enhance their gender sensitivity training to address gender sensitivity issues in schools.*

Keywords— *Gender sensitive attitudes, parameters of gender sensitivity.*

I. INTRODUCTION

The Philippines may be relentlessly attempting to mainstream gender equality and equity in public and private institutions, plans and programs, yet the efforts may not be enough to facilitate a transformative process that will produce equality and equity between women and men in the Philippines (Social Watch Philippines, 2007). As of 2013, the Gender Gap Index in the Philippines for enrolment in tertiary education is 0.87 (The Global Gender Gap Report, 2013). This means that it is in favor of boys. Therefore, there is gender disparity.

Moreover, the National Commission on the Role of Filipino Women (NCRFW) (2006) suggests improving systems for gender tracking in education, training, employment and in other areas of development. One of the areas of development is the education sector. According to

Aina, C. (2011), teachers play critical role in promoting equitable learning. Teacher educators themselves must be committed to teaching students about gender issues. Further, the curriculum in high quality teacher education programs incorporates gender issues.

This study aims to determine the teachers' gender sensitivity attitudes towards their students to the parameters of gender sensitivity. Since BISU Clarin have not conducted any studies yet about gender issues, this study will be useful in helping the institution improve its parameters to gender sensitivity and assess how sensitive the teachers are when it comes to their gender sensitive attitudes towards their students. With such endeavor, the institution is guided on the gender issues present in the campus and conduct necessary undertakings if needed.

The international community has been constructing and pursuing goals and strategies related to the achievement of gender equity in education. Dakar Framework for Action, Education for All (2000), proposes 12 major strategies and sets 6 major goals to achieve quality education for all by 2015. The gender specific goals are as follows: Goal 2 is to “ensure that by 2015, all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities, have access to and complete free and compulsory primary education of good quality.” Goal 4 is to “achieve a 50 percent improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults.” Goal 5 is to “eliminate gender disparities in primary and secondary education by 2005, and achieve gender equality in education by 2015, with a focus on ensuring girls’ full and equal access to and achievement in basic education of good quality.”

In addition, the 8 UN Millennium Development Goals (MDGs) (2000) form a blueprint agreed to by all the world’s countries and all the world’s leading development institutions. They have promoted new efforts to meet the needs of the world’s poorest. The education related goals are as follows: Goal 2 is to “ensure that all boys and girls complete a full course of primary schooling.” Goal 3 is to “eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education no later than 2015.” The right to education for all was recognized by Article 26 of the Universal Declaration of Human Rights, which was adopted in 1948 by the General Assembly of the United Nations (Universal Declaration of Human Rights, 1948).

The theories on gender and development which support the present study are the following: Kohlberg believed that children’s cognitive understanding of gender influenced their behavior (Kohlberg, 1981), and Gender-Schema Theory of Martin & Ruble (2004) which says that it involves the creation of organized structures of knowledge that influence thinking and behavior. Children begin to form concepts of gender beginning around age 2, and most children know if they are a boy or girl by the age of 4. After children can label themselves as a boy or girl, their preferences for gender-typed play activities and materials begin (Freeman, 2007). Gender is labeled also as social construct. Children explore and understand gender roles (Chick, Heilman-Houser, & Hunter, 2002). For Vygotsky (1961), imitation and instruction are vital components to children’s development. Adults promote this learning by role-modeling behavior, assisting with challenging tasks, and passing along cultural meanings to objects and events, all of which are components of gender development.

A gender-sensitive teacher should be encouraged and trained to the six gender-sensitive attitudes towards their students (UNESCO, 2009). First, Perception of Learners’ Abilities is visible in valuing equally the learning ability of both female and male learners (girls/women, boys/men), and facilitating both female and male learners’ abilities to learn and progress equally and develop their potential to the fullest (UNESCO, 2009).

Secondly, Learners’ Attitudes towards Each Other through reacting cautiously to unfriendly and potentially gender-biased attitudes that learners may demonstrate towards other female and male learners, and helping learners question these attitudes in order to prevent them from happening in the future (UNESCO, 2009).

Third is Learners’ Participation in the Classroom. Call on or address both female and male learners a balanced number of times and for all subjects. Give both female and male learners an equal opportunity to write on the writing board a balanced number of times on all subjects. Give both female and male learners equal opportunity to present their work or answers to the class. Give similar duties to both female and male learners (example cleaning, moving furniture, etc.). Support and encourage both female and male learners to be class leaders, possibly having one female and one male as co-leaders (UNESCO, 2009).

Fourth is Teaching/Learning Environment. Use materials that portray female and male characters in equal numbers and involved in similar activities; if not, the teacher should try to call on learners and help them challenge stereotypes in the portrayal of female and male characters in the teaching/learning materials used. Display posters on the walls that portray female and male characters in equal numbers and involved in activities together. Have a classroom seating plan that enables both female and male learners to participate and have equal opportunities to learn (UNESCO, 2009).

Fifth is Mentoring, Guidance, and Counseling to Learners. Provide guidance and counseling, if possible, as well as mentoring support to both female and male learners with regard to the continuation of their studies, job perspectives, or psycho-social needs. This support should be delivered in a gender-sensitive way so that both boys and girls do not choose stereotyped paths (for instance, girls should not be led to select subjects that are traditionally regarded as being more “feminine” or boys should not be led to select subjects that are regarded as being more “masculine”) (UNESCO, 2009).

Sixth is Personal Development and Training. Seek advice on teaching methods that are more gender-sensitive from other teachers, the school head, the school

inspector, ministry personnel or from ministry issued policies and relevant support material, gender experts and attending formal training courses, parent-teacher associations, whenever relevant, non-government organizations (NGOs), whenever relevant, self-study (printed and/or online materials etc.) (UNESCO, 2009).

The checklist for Gender Sensitivity consists of gender sensitive parameters which should be followed to promote gender sensitivity in classroom transaction and extra-curricular activities. The checklist identifies the specific standards that the schools should conform to in order to build and support an environment, system and processes that are sensitive towards the requirements of students of both the genders.

First is School Vision. The school vision conveys specific commitment for basic human rights and gender sensitivity. The vision statement communicates the commitment to all stakeholders of its intent (Lucas, S., 2017).

Second is School Mission. The mission statement of the school reflects the spirit and commitment of the vision in terms of gender sensitivity and human rights. There is any word/statement in the mission statement which is not gender sensitive. The mission specifies in clear terms the proposed direction of actions that would emanate from the mission statement. The intent of the mission statement is transferable into an action plan. It reflects upon existing the gender issues and identifies gender equality goals. The mission defines clear and transparent gender equality outputs or outcomes. It identifies and supports the activities or interventions to reduce gender gaps and inequalities (Lucas, S., 2017).

Third is School Management. The school management ensures abiding by the constitutional and legal rules and regulations supporting Gender equity and equality in all systems and processes of the school. The constitution of the school management reflects the broad understanding and spirit of gender sensitivity. The delegation of responsibilities in the management structure and executive plan gender is inclusive. The functional and operational domains of the executive functions of management indicate gender sensitive concepts. There is a fair and equal representation of females and males in the School Managing Committee. Both women and men are seen as stakeholders, partners, or agents of change in the school managing committee. The selection committee of school, select teachers based on transparent assessment of candidates' competencies and does not reflect bias in terms of gender, diversity and community. The management provides opportunities and responsibilities to all members without any gender bias (Lucas, S., 2017).

Fourth is School Infrastructure and Utilities. The school design and infrastructure offer equal comfort level to both the genders. The school has separate toilet facilities for both genders. The ratio of urinals/toilets is the same for boys and girls. The restrooms/toilets for girls are sensitive towards their needs (disposal of menstrual waste, privacy, cloth hooks). The restrooms are secure enough from any external intervention. The school does have a separate care taking room for girls to meet their menstrual problems, if such needs arise. The school does provide sanitary assistance facilities in the event of any specific needs. The school does have a female nurse/mentor teacher to attend to the specific requirements of girls. The school does have special restroom facilities for female staff. The school does have separate and covered change rooms for girls in the immediate environment of swimming pools. There a mechanism in the school for continuous supervision, surveying and reporting of gender specific requirements. The school does provide adequate sports facilities to meet the requirement of both genders. The school does have a separate green room for both gender students in their auditoriums. The school does have a counselor to address the growing up concerns of both genders and provide support (Lucas, S., 2017).

Fifth is School Administration. There is bias reflected towards either of the gender in the school policies. The verbal and written communication to the parents reflects any gender bias. The teachers/other staff members are sensitized to the use of appropriate verbal/non-verbal language towards either gender. The school does provide opportunities for both the parents to exercise their individual options in decision-making processes with regard to their children. All documentation procedures of the school is same for students of both genders. The school does follow the same policy of administration for teaching/non-teaching staff of both genders. The rules and procedures of the school are sensitive to the specific requirements of the female staff with regard to the norms prescribed by the central/state government. There are equal and adequate space/seating procedures for staff of both genders. The school does have adequate female support staff to meet the needs of children. There is peer-monitoring system of the supporting staff handling/interacting with children. There is a zero tolerance policy with clear punitive measures for gender-based abuse/ teasing/harassment. There is any bias reflected in approach or action towards either of the gender in school discipline policy. Advocacy activities/ programs are conducted periodically to involve and sensitize parent community towards gender issues and concerns. School does conduct community activity periodically to promote gender sensitivity and address gender issues. The school

does conduct regular trainings/talks/interactive session for staff and students to strengthen gender sensitivity in approach, attitude, systems, processes and practices (Lucas, S., 2017).

Sixth is Curricular Approach. The curriculum vision does suggest a gender sensitive approach. The design of the curriculum does take note of the gender specific needs. The curriculum does offer equal learning opportunities to either gender. There is a bar on the selection of subjects for specific genders. Both genders do get equal opportunity and encouragement in the choice of the subjects. The scheme of studies does indicate a gender sensitive approach. The curriculum does provide equal opportunity for students in the subjects like Physical Education and Work Education. There are adequate representations of both genders in the committees dealing with the design and architecture of different disciplines. There is any specific guideline for various subject departments/committees with regard to the gender sensitive approach. The curriculum in various disciplines does have components that support gender appreciation. The school does integrate Life-Skills and Values Education with adequate focus on Gender Sensitivity as an integral component of its pedagogical practices. Information about educational/career opportunities and support readily are available to students of both genders (Lucas, S., 2017).

Seventh is Textual Material. The textual content does reflect gender sensitive approach. There is any bias reflected towards a gender in any of the textual contents. There is equal weightage for both genders in the selection of content. There are any guidelines to the content developers with regard to gender sensitivity. The language used by the content developers gender sensitive or does it show any gender bias. The images, pictures or visuals used in the textual content indicate any bias towards a gender. There is adequate representation of women in the texts of History, Science, Technology, Mathematics, Language and Literature. There are any statements or inputs that provoke gender bias/demean either gender in the content. There are guidelines to publishers of textual materials with regard to gender sensitivity. There is any mechanism to vet the content published by the private agencies with regard to gender sensitivity. There are any anecdotes, incidents, events and descriptions in any of the textual materials that directly or indirectly suggest bias to a gender. The language is used in textbooks gender neutral (Lucas, S., 2017).

Eight is Pedagogical Practices. There are any guidelines shared with teachers with regard to gender sensitive approach in the classroom. There is any bias reflected on the part of teachers towards instructional

strategies in the classrooms. The teacher does take note of gender sensitivity in the use of language. There are any guidelines or suggestions to the teachers in developing their lesson plans keeping gender issues in mind. The teaching aids inclusive charts; visuals or e-materials indicate any bias to a specific gender. Teachers are equipped to approach in a gender responsive manner towards students of either gender in their formative and adolescent periods. The Physical education teachers are adequately oriented towards the methodologies to be adopted for instruction to different genders. The physical education/work education/other learning programs involving bodily movements does take care of the issues of gender needs and requirements. Students of both genders are given adequate support to participate in classroom interactions. Teacher is conscious of the number of questions being asked to either gender and of equality in responses received. Teacher does provide examples and activities in class which reflect experiences and interests of both gender. Teacher does ensure a class setting supportive towards both the genders. Teacher does ensure fair division of responsibilities in between the students of either gender. Teacher does stress upon the values of respect and responsibility to be practiced by both genders. Teacher does avoid the use of clichés- like 'boys don't cry' or 'a tomboy' consciously. Teacher does openly questions and is critical of teaching and learning materials (such as textbooks) which do not include or reflect gender sensitivity. Teacher does moderate pedagogical material which is, not gender sensitive and develop appropriate material/support material for use. Teacher does provide guidance and encouragement to students of both the genders in subjects like Mathematics/Science/ICT without supporting stereotyping. Teacher does encourage male interest in normally female-pursued studies and vice versa. Teacher does promote and provide guidance towards vocational education to students of both the genders (Lucas, S., 2017).

Ninth is Co-curricular and extra-curricular activities. There is a fair and sensitive approach towards selection of school leaders/prefects, house captains and other student designates. Both genders are given equal opportunities in representing the school in various programs. There is any specific bias towards selection of candidates for school programs and events. Both genders are given equal status and role in performances in schools. There are any restrictions to either gender students in participating in field trips, excursions, and external visits. There is a specific practice of giving captaincy to boys and vice captaincy/secondary role to girls. Both genders are given opportunities to participate/represent the school in sports of their choice. Both gender students provided

adequate support, guidance and opportunities to develop bodily strength and endurance. Students of both the genders encouraged and provided equal opportunities to learn and practice self-defense techniques (Lucas, S., 2017).

Tenth is School Uniform. The design of the school uniform is sensitive to the need and comfort of both the genders. The design of the school uniform in any way does suggest a bias towards either gender (Lucas, S., 2017).

Eleventh, School Transport. The school transport system have in place measures to ensure the safety of children in terms of Gender Based Violence. There is responsible support staff to escort the children till they are dropped at their point of dismemberment. There is any provision for peer audit and verification for avoiding any possible abuse of children by the staff in charge (Lucas, S., 2017).

Twelfth, School Support Mechanisms (Clinic/Infirmary/Counseling Services). The school clinic does have a qualified nurse in place. The school does have a qualified counselor to meet the counseling/guidance needs of children. The facilities/medical does support in the nursing room adequate enough to meet the specific needs of children belonging to either gender. There is provision for privacy for children when they are placed in the nursing center. The school does have doctor(s) enrolled/empanelled who would attend to the specific needs of children belonging to either gender. Regular sessions are conducted by School nurse/counselor to handle and address gender specific growing up queries and concerns (Lucas, S., 2017).

Thirteenth is Gender Based Violence. There are any hot spots in the school where there is a possibility of Gender Based Violence to happen. It is ensured that all areas of the school compound are safe for all students and that there are no 'no go areas' in which students feel threatened or afraid. There is a mechanism to prevent/pre-empt such happenings in the school premises. There is a school team in place to prevent GBV incidents. There are specific guidelines to teachers/non-teaching staff/part-time/temporary staff of both genders to prevent such happenings. There are any video/CCTV coverage in schools and a central monitoring mechanism to prevent such incidents. There are specific guidelines to the students/staff/other employees in school transport to prevent child abuse cases during travel/transport. There are any specific guidelines to parents to provide instructions to children to prevent, report such happenings on time. There is a provision for imparting refusal skills to the children as a part of Life Skills Education. There is a specific

instruction/circular to the teachers indicating therein their conduct towards children to ensure gender safety (Lucas, S., 2017).

In the study of Maluwa-Banda, D. (2003), she stated that clearly, any changes in the national curriculum, content of the textbooks, teaching and learning methodologies must be linked up with classroom teachers through orientation and with parallel changes in teacher training institutions, as it is not only curriculum content but the process that will have a positive impact on boys and girls. Moreover, it is crucial that schools are gender sensitive in the provision of basic infrastructure, teaching materials, school rules and teaching methods. Furthermore, schools need to provide a safe environment for both boys and girls.

Many teachers, however, have not had the opportunity of receiving gender sensitive training in order to effectively deliver the engendered curriculum. Many teacher trainers are still insensitive to gender issues in the pre-service training of teachers. Moreover, to this must be added the often gender-biased texts used in teacher training, as well as the reinforcement of gender-stereotyped attitudes that this inculcates among teachers (Blumberg, R. L., 2007). Moreover, he said that gender bias in textbooks does matter and it turns out to be one of the best camouflaged – and hardest to budge – rocks in the road to gender equality in education.

Teachers can also develop their own gender responsive teaching and learning materials (Mlama, P., et. al. 2005). According to Aina, O., and Cameron, P. (2011), skilled teachers encourage cross-gender activities and play in cross-gender centers. Unfortunately, new teachers are often unaware of how their behavior and the educational materials they use may hinder equitable learning in their classrooms. Thus, they need to learn how to incorporate gender sensitivity in the classroom.

II. OBJECTIVES OF THE STUDY

This study aims to determine the teachers' gender sensitivity attitudes towards their students in relation to the parameters of gender sensitivity to address gender issues. Specifically, this will answer the teachers' gender sensitivity attitudes towards their students, the parameters of gender sensitivity in schools, and the correlation between teachers' gender sensitivity attitude towards their students in relation to the parameters of gender sensitivity in schools.

III. METHODOLOGY

This study is quantitative in nature. This study utilized questionnaires. The first part is on the teachers' gender sensitivity attitudes towards their students in a Likert scale: (4) strongly agree, (3) agree, (2) disagree, and (1) strongly disagree. The second part is on the parameters of gender sensitivity in schools in a Likert scale where the respondents are to tick their answers: (3) yes, (2) partially, and (1) no. There are thirty-six (36) respondents in the study. The data are collated, analyzed, and interpreted.

The locale of this study is Bohol Island State University (BISU) Clarin Campus located at Poblacion Norte, Clarin, Bohol. Bohol Island State University is a state university which caters to the educational needs of the northern part of Bohol.

This study utilized questionnaires. The first part is on the teachers' gender sensitivity attitudes in a Likert scale: (4) strongly agree, (3) agree, (2) disagree, and (1) strongly disagree. There are six (6) categories on teachers' gender sensitivity attitudes adapted from UNESCO (2009).

The second part is on the parameters of gender sensitivity in schools in a Likert scale where the respondents are to tick their answers: (3) yes, (2) partially, and (1) no. There are thirteen (13) categories on parameters of gender sensitivity in schools adapted from Checklist for Gender Sensitivity by Lucas, S. (2017). Weighted mean and Chi-square Test of Contingency are used in this research.

The researchers secured the permission and approval of the Campus Director of Bohol Island State University Clarin Campus. Having the approval, the researcher administered the questionnaire to the faculty of the said university.

IV. RESULTS AND DISCUSSION

Table 1. Teachers' Gender-Sensitivity Attitudes towards their Students

N = 36

Teachers' Gender Sensitivity Attitudes towards their Students	SA (4)	A (3)	D (2)	SD (1)	TOTAL	WX	D	R
A. Perception of Learners' Abilities	66	4	2	0	72	3.91	SA	1
B. Learners' Attitudes Towards Each Other	36	35	1	0	71	3.51	SA	3
C. Learners' Participation in the Classroom	129	47	4	0	180	3.69	SA	2
D. Teaching/Learning Environment	47	55	4	1	107	3.38	SA	5
E. Mentoring, Guidance, and Counseling to Learners	23	10	3	0	36	3.50	SA	4
F. Personal Development and Training	116	118	31	3	269	3.28	SA	6
TOTAL	417	269	45	4	735	3.545	SA	

Legend:

3.21 – 4.00 = Strongly Agree (SA)

2.31 – 3.20 = Agree (A)

1.51 – 2.30 = Disagree (D)

1.00 – 1.50 = Strongly Disagree (SD)

Table 1 shows that perception of learners' abilities ranked first in their gender-sensitivity attitudes towards their students with a descriptive rating of strongly agree. All the teacher gender-sensitivity attitudes of the respondents are rated strongly agree. This result conforms to the study of Maluwa-Banda, D. (2003) that clearly, any

changes in the national curriculum, content of the textbooks, teaching and learning methodologies must be linked up with classroom teachers through orientation and with parallel changes in teacher training institutions, as it is not only curriculum content but the process that will have a positive impact on boys and girls. Teachers' gender

sensitivity attitudes towards their students provide different exposure to gender sensitivity in schools. This means that the teachers valued equally male and female learners.

Table 2. Parameters of Gender Sensitivity

N = 36

Parameters of Gender Sensitivity	Y (3)	P (2)	N (1)	TOTAL	WX	D	R
1. School Vision	39	26	5	70	2.48	Y	1
2. School Mission	77	116	53	246	2.10	P	8
3. School Management	105	157	20	282	2.30	P	3
4. School Infrastructure and Utilities	190	171	122	483	2.14	P	6
5. School Administration	125	279	110	514	2.03	P	10
6. Curricular Approach	123	200	78	401	2.11	P	7
7. Textual Material	82	237	92	411	1.97	P	11
8. Pedagogical Practices	234	349	81	664	2.23	P	5
9. Co-curricular and extra-curricular activities	147	147	40	334	2.32	P	2
10. School Uniform	36	15	17	68	2.28	P	4
11. School Transport	18	59	56	133	1.72	P	13
12. School Support Mechanisms (Clinic/Infirmary/Counseling Services)	62	79	54	195	2.04	P	9
13. Gender Based Violence	56	169	100	325	1.87	P	12
TOTAL	1294	2004	828	4126	2.12	P	

Legend:

2.34 – 3.00 = Yes (Y)

1.67 – 2.33 = Partially (P)

1.00 – 1.66 = No (N)

The highest rank in Table 2 is the school vision which is rated with yes. This means that the school's vision clearly emphasizes equal treatment of both male and female learners. A school vision should always manifest goals for the future; one of those is to be a gender sensitive institution. However, the rest of the parameters were rated partially. This means that the respondents said that these parameters are not fully present in terms of its gender sensitivity in the institution. This result conforms to the

study of Maluwa-Banda, D. (2003) that it is crucial that schools are gender sensitive in the provision of basic infrastructure, teaching materials, school rules and teaching methods. Furthermore, schools need to provide a safe environment for both boys and girls. School standards will address gender sensitivity issues. Parameters in schools should be gender sensitive to address the gender equality through education.

Table 3. Teachers' Gender Sensitive Attitudes towards their Students in relation to the Parameters of Gender Sensitivity

N = 36

Variables	df	χ^2	CV	TV	Result	Decision
Teachers' Gender Sensitive Attitudes Towards their students in relation to the Parameters of Gender Sensitivity	34	0.155894189	1.129144122	2.042	Not Significant	Accept

Statistical Treatment: Chi-square Test of Contingency

This table shows that the computed value 1.129144122 is greater than the tabular value 2.042. It implies that there is no significant relationship between teachers' gender sensitive attitudes towards their students to the parameters in gender sensitivity in schools. Therefore, the null hypothesis is accepted. Teachers' gender sensitivity attitudes trained in gender sensitivity attitudes are not necessary affected by the parameters of gender sensitivity in schools. Moreover, the presence or absence of the parameters will not affect the teachers' gender sensitivity attitudes towards their students. According to Aina, O., and Cameron, P. (2011), skilled teachers encourage cross-gender activities and play in cross-gender centers. They concurred to this by stating that new teachers are often unaware of how their behavior and the educational materials they use may hinder equitable learning in their classrooms. This implies that even if schools are gender-sensitive, teachers, especially those who are new to the workforce, may not be exercising gender sensitivity.

V. CONCLUSION

Teachers' gender sensitivity attitudes towards their students provide different exposure to gender sensitivity in schools. Teachers have these different gender sensitivity attitudes since they are either more or less exposed to gender sensitive training. School standards address gender sensitivity issues. Parameters in schools should be gender sensitive to address the gender equality through education. Teachers' gender sensitivity attitudes trained in gender sensitivity attitudes are not necessary affected by the parameters of gender sensitivity in schools. Moreover, the presence or absence of the parameters will not affect the teachers' gender sensitivity attitudes towards their students.

VI. RECOMMENDATIONS

1. Teachers should be exposed and trained in all gender sensitivity issues that require their full participation to address different gender related issues in schools.
2. Parameters in schools may be fully gender sensitive to all its stakeholders.
3. Administration should look into the deficient parameters needed in schools to address gender sensitivity issues. The Gender and Development Department of the institution may look into programs necessary in answering gender issues.

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Staging an Encounter: Citizenship and Resistance

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Abstract— Maxim Gorky's 'Mother' has been hailed as a timely intervention by a writer in exile that succeeded in rallying the flagging hopes of a citizenry that was reeling under the failure of the first Russian Revolution. The novel offers a different perspective on the ways in which women resisted attempts at repressing revolutionary voices across classes. This paper attempts to look at the differences in the depictions of the Russian and French Revolutions in Gorky's *Mother* and Dickens' 'A Tale of Two Cities' respectively. Comparisons will also be drawn between the two novels as ones that vary in their representation of women as participants in a revolution. The paper also proposes to scrutinize the strikingly unusual manner in which the French Revolution itself has been presented by Dickens with a very deep-rooted patriarchal agenda that aims at disempowering women's agency through characters such as Madame Defarge, La Vengeance, Miss Pross and Lucie Manette. The paper will seek to validate the position that Dickens' representation of the French Revolution unlike Gorky's depiction of the Russian Revolution is guilty of a stark gender bias that is evidenced in his "extreme portrayal and rejection of Madame Defarge and his exaggerated depiction of Lucie as a desired feminine form" that also demonstrates patriarchal anxiety about powerful women and a fear of revolution itself (Robson: 329).

Keywords— citizenship, empowerment, gender bias, patriarchal anxiety, resistance

I. INTRODUCTION

Historically women have been left out of the exercise of political power. While they were denied suffrage in Western democracies for a long period of time, they continue to be significantly under-represented in formal political forums and seminal decision-making bodies all over the world. Politics has therefore been and continues to remain a male-dominated arena and activity. A standard argument used to deny women the right to vote or participate in political decision-making is that they are naturally irrational. Theorists and philosophers like Hobbes, Locke, Aristotle, Plato and Rousseau have argued that men are naturally rational and therefore ideally suited for political decision-making while women are emotional and more suited to the private, affective and domestic sphere of the home. In order to resist this exclusion, women had to claim that they were not in fact different, but were men's equals; in that, they were equally capable of being rational and of taking part in the political sphere.

On the other hand, paradoxically, in mobilizing as women and claiming rights for women, they were affirming their identity as women and thus reinforcing the existence of sexual difference. Thus, though women have acquired suffrage in democracies the world over, they have found that the right to vote does not automatically lead them to the road of full political citizenship. An important element of political citizenship is political participation, and this must translate into far more than a mere chance to vote every few years.

II. METHOD AND DISCUSSION

A thorny issue with most feminists has always been that of political representation. Despite having the rights to eligibility and the right to vote, women are still terribly underrepresented in most parliamentary democracies the world over and also in decision-making bodies that count, both locally and nationally. Women have been very

successfully engaged in grass-roots activism the world over. However, this kind of political action at an informal and associational level has often been rendered invisible by classist, masculine definitions of power as a top-down concept. Feminists have protested this exclusion of women from full and active political citizenship. All through history, both the liberal and the republican traditions have rested on a fundamental dichotomy of the private and the public spheres.

The liberal tradition perceives the private sphere as a domain characterized by individual freedom where the individual is unfettered by the power of the state. The republican tradition on the other hand, views the public sphere as the area of true freedom for it is here that the individual has the potential to attain his true humanity through active citizenship and political participation. However, in both these traditions, a woman's role has been delimited to the private domestic sphere of a life bound to the family where she is socially conditioned and acculturated to subsume her will, interests and individuality in favour of the desires and interests of her family members. The private sphere of family life has historically been perceived as outside the purview of the legal guardians of the public sphere of politics.

Pateman (1988) has forwarded an interesting and significant critique of the liberal contract theory where she argues that theorists of the social contract have been oblivious to the fundamental basis of women's subordination that is, the sexual contract. She contends that the patriarchal domination of the realm of the active public sphere rests on the assumption of a fundamental sexual difference that women are assumed to naturally lack the attributes and capabilities of individuals and are therefore denied personhood and civil freedom. Sexual difference thus also translates into the difference between political freedom and suppression.

What is ironic here is that the private sphere has historically been viewed as a necessary and important part of civil or public life. In fact, it is usually viewed as rather foundational to society. Many feminist writers (Pateman 1988; Lister 1997) have argued that the segregation of women from citizenship was a fundamental feature of their having internalized notions associated with the private, the familial and the emotional. Modern liberal contract theory also assumes a natural separation between the public and the private although feminists have for several years, persistently argued for the interdependence of the two spheres.

However, Pateman realizes that it is not enough to merely claim that the individual is gender-neutral in order to ensure complete political citizenship for women as in

doing so one would be ignoring the interrelation between the public and private spheres. She comments insightfully on the dangers implicit in de-prioritizing the issue of sexual difference:

To argue that patriarchy is best confronted by endeavouring to render sexual difference politically irrelevant is to accept the view that the civil (public) realm and the 'individual' are uncontaminated by patriarchal subordination. Patriarchy is then seen as a private familial problem that can be overcome if public laws and policies treat women as if they were exactly the same as men (1987:17).

Fraisse (1995) also forwards a similar critique of French republican thought by noting that although women were active participants in the French revolution, they were completely excluded from active citizenship in the post-revolutionary regime. She focuses on three areas of exclusion in post-revolutionary theory. Firstly, democratic thought which excluded women from active citizenship; secondly, republican thought which excluded women from political representation; and thirdly, feudal, or monarchical thought which ensured the continuing symbolic representation of political power as masculine. She contends that the essential fear that gripped democratic theorists was that bringing about parity between the sexes would lead to friendship replacing love and this would destroy the balance of sexual relations which has traditionally favoured patriarchy. The segregation of the private and public spheres was thus incorporated to maintain the boundaries of sexual difference. According to Fraisse, patriarchy then came up with an alternative strategy, "that of no longer finding in women the other to themselves, the other who assured their power" (Fraisse 330).

Even radical philosophers such as Rousseau felt that women should confine themselves to domestic government and not concern themselves with the public space of politics. Feminist theorists have persistently engaged themselves in pointing out that the boundaries between the private and the public spheres are arbitrary in nature and that the very basis of this dichotomy must be challenged. Second wave feminists in the 1960s and 70s challenged traditional views on the family and personal life as being outside the purview of politics. They argued that the private sphere was in fact a crucial and primary site of power relations and of gendered inequality. These theorists emphasized the idea that personal circumstances are in fact structured by public factors. For instance, women's lives

are regulated and conditioned by government policies on childcare and by the allocation of welfare benefits, labour laws and the sexual division of labour. Laws on rape, abortion, sexual harassment also influence women's lives. So-called personal problems can thus be solved only by means of political action. The intertwining of the private with the public is thus inevitable and the two spheres cannot be separated from each other.

Feminist theorists such as Ruth Lister have also challenged the moral boundary erected between the public and the private suggesting that there is a tendency to see justice as a public value and care as a private one. This, for instance, explains why nursing as an occupation is dominated by women; so is teaching, primarily because it allows women the time and the flexibility required to balance both their home and their career, the private and the public. Lister comments on the manner in which the dichotomy "contributes to the opposition of justice and care" and becomes an incapacitating force through its "convenient camouflaging of men's dependence upon women for care and servicing" (1997: 120).

The dynamics between women and revolutions have always caught the interest of researchers and sociologists worldwide because of the inherent tension between the apparently effortless manner in which women are expected to slip in and out of these passionate but temporary roles as they straddle the public and private spheres. It is in the light of these critiques that a comparative analysis between two literary texts set against the backdrop of a revolution becomes illuminating. The context of a revolution immediately suggests agency. While Dickens seems to contest it even while he hyperbolically exaggerates it in the characters of Madame Defarge and La Vengeance, Maxim Gorky offers a point of view that is ensconced within the scope of socialist realism. A marked difference exists between social realism and socialist realism which needs to be elucidated in order to clarify why the method enables a vivid depiction of the Russian revolution in *Mother* without romanticizing it or melodramatically aggrandizing its pioneers. The hero of the novel is purportedly the working class son of Pelageya Nilovna Vlasova, a woman who has consistently been the victim of domestic violence. She has raised her son Palev singlehandedly, determined to give him an upbringing that did not culminate in a life that wallowed in drink and aggressive behaviour unleashed upon women and children. However, Gorky does something that demonstrates how it was necessary for women across classes to participate actively in order to make any revolution a success. He shows women from

different strata of society contributing in their own way, quietly creating a revolution, empowering themselves with agency in a self-appointed inspired manner.

Dickens's *A Tale of Two Cities* is a novel with intricately woven plot lines driven by intriguing characters. The women characters are often primary forces in driving the other players and advancing the plot. Dickens seems to have a very definite patriarchal agenda in her depiction of his women in the novel. He apparently portrays how women can make men act according to their will. The women, especially Madame Defarge and La Vengeance appear to be calling the shots in planning and meticulously executing the French Revolution and its resultant coup. Dickens systematically feminizes the revolution itself going to the extent of calling its instrument of death, La Guillotine. As a work of historical fiction, this novel is fascinating for Dickens's imaginative handling of what could be viewed as monarchical propaganda against the French revolutionary fervour. Published in a climate that was fraught with the fear that a similar civil war could break out in England if the English governance did not take remedial measures, the novel has been seen by critics such as Lisa Robson, as one propelled by a definite patriarchal agenda that is not only chauvinistic but also supportive of a classist monarchy.

Charles Dickens systematically uses women characters throughout this work to represent the moral climate of a nation, class and family. For instance, Madame Defarge is depicted as a woman who knows no remorse and is merciless when it comes to personal vendetta. Her rather unethical nature seems to have been predominantly highlighted by the Victorian novelist to denounce France as a nation and this is allegorically represented in the loyal Englishwoman who is servile to her mistress Lucie Manette, Miss Pross's symbolic victory over the Frenchwoman in her almost epic battle at the end of the novel. Both these women, Madame Defarge as well as Miss Pross are also portrayed as being rather masculine in their behaviour and temperament. This fine line being violated is also disapproved of by Dickens in his authorial dismissal of these two women characters. Miss Pross is rendered deaf and Madame Defarge is tellingly killed (albeit accidentally) by Miss Pross.

The characters around whom the action revolves in both the settings around which the novel is organized are women namely, Lucie Manette, Madame Defarge and Miss Pross. These three women form a complex triangle. Each woman, according to the researcher, Lisa Robson, corresponds to the other two either as some form of double or as an antitype. If Madame Defarge represents a French peasant who is vengeful and unforgiving, Miss Manette

represents the perfect angel who symbolizes the golden thread of hope to which all humanity must cling if they are to stop themselves from becoming cynical, while Miss Pross represents the lower class comic counterpart of the English woman. Miss Pross does all that Lucie as a middle class woman cannot do. Madame Defarge and Miss Pross, two women of similar social standing on opposite sides of the novel's personal conflict appear to have little in common yet are deceptively similar. The one quality that links them in an apparent lack of conventionality. While they are shown as breaking free from traditional sexual boundaries, Dickens also seems to show how patriarchy, both English as well as French, recontains them in traditional positions according to Robson.

III. CONCLUSION

Dickens portrays his women in ways that follow stereotypes of the period. He pairs strong minded women with negative personality traits. The Guillotine, for example, has been afforded a feminine character by referring to the weapon as "the sharp female called La Guillotine" (Dickens: 320). In the words of the researcher Lisa Robson, "Dickens raises La Guillotine to near mythic status by suggesting her timelessness and universal familiarity, and clearly identifies as female this symbol of the bloodthirstiness of revolutionary vengeance" (Robson: 329). In stark contrast, Gorky's protagonist, Pelageya Nilovna Vlasova, although politically ignorant, becomes an agent of consciousness raising by generating awareness of the revolution by transporting pamphlets that she smuggles on her own person, the only resource available to her. Through this action of his central character, Pelageya Nilovna Vlasova, Gorky also highlights his central theme, a mother's awakening from a life of fear and ignorance. Pelageya Nilovna Vlasova has suffered as the wife of a drunkard, has raised her son against all odds, only to see Palev take to drinking too. Her awakening as also Palev's is linked to the revolution, which inspires both to make their lives count to the extent of becoming ready to sacrifice themselves for a noble cause, awareness raising.

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Linguistic Landscape of Referral Hospitals in Tanzania: Reasons for Language Choice on Signage

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Abstract— *Language choice on signage is a vital role in the display of language on signage in hospital compounds. This study aimed at assessing the reasons for language choice on signage that constitute the popular notion known as linguistic landscape at Bukoba and Sekou Toure referral hospitals. The study employed Language choice theory on signage which was developed by Spolsky and Cooper (1991). A total of 36 respondents were involved. They include hospital management teams, medical care providers, patients, and their aides. Purposive and convenience sampling techniques were used to get the sample while data were collected through observations and interviews. The findings show that there are different reasons for language choice on signage which are categorised into three, namely monolingual in Kiswahili, English, and bilingual language on signage. These reasons include the use of monolinguals as the national language, foreign language, official language whereas bilingual is used to complement monolingual language on signage. Despite the use of bilingual language on signage, monolingual language on signage was predominant where some targeted people were excluded from the message displayed on signage. The study recommends increasing the number of bilingual languages on signage for smooth communication, especially in hospital surroundings, including adapting bilingual policy on signage.*

Keywords— *Linguistic Landscape, language choice, signage, monolingual, bilingual, Tanzania.*

I. INTRODUCTION

Language choice on signage plays a big role, especially when individuals or institutions want to communicate a certain message through the signage. The language needs to be very clear to help the targeted people to get the message at the right time. As Benedicto and Tibategeza (2021) comment, “The choice of languages on the public space is very important in forming an appropriate linguistic landscape” (p. 71). They add that failure to select suitable language on signage, leads to the limitation of the information displayed on signage. Thus, planners of language choice on signage should consider their targeted people. As far as referral hospitals are concerned, the hospital management team should consider their clients.

This article is based on the assessment of reasons for language choice on signage in referral hospitals in Tanzania,

specifically Bukoba and Sekou Toure hospitals. Tanzania as a country is composed of different regions whereas each region has a referral hospital. These referral hospitals offer more specialized services than those found at district levels such as different operations, X-rays, or CT-Scan with advanced tools and specialised doctors.

II. BACKGROUND TO THE STUDY AND LITERATURE REVIEWS

Language on signage is arguably the most visible representation of language in society Backhaus (2019, p. 158). Backhaus also added that curiously enough, though in line with a general bias towards spoken language, it took sociolinguists quite some time to discover the writing on the wall as an object of study. Hence, it is from this notion that the linguistic landscape emerged.

Shohamy (2006, p. 110) defines public space as the actual language items that are found in streets, shopping centres, schools, markets, offices, hospitals, and any other public space (and often private ones, such as homes), for example, names of streets, public signs, names of shops, advertisements, documents, newspapers, billboards, verbal as well as non-verbal items such as pictures and images. This implies that the language on signage is like a compass direction where it helps the reader to get a message if the selection of language suits the targeted people.

According to Landry and Bourhis (1997), the linguistic landscape refers to the visibility and salience of languages on public and commercial signs in a given territory or region. They give the exact meaning of linguistic landscape as, “The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban agglomeration” (p. 25).

Backhaus (2005, p. 104) declares that linguistic landscape first appeared in regions where linguistic conflict had traditionally been relatively pronounced in Quebec and Belgium. The conflict arose as a result of the contention on which language could be displayed in the public spaces among the Quebec and Belgium communities.

The language choice on signage is vital because the proper selection of language can help for direction, instruction, education especially if a person is navigating in public areas such as schools or hospitals. This concurs with Akindele’s (2011) study where he provides the use of signs that, “Signs are used to disseminate messages of general public interest such as topographic information, directions, and warnings” (p. 2). Akindele also adds other importance of signs that a sign indicates a direction on how to get to a place, as in the case of guidance signs, or simply call attention to it as advertisement signs do.

In addition, Mdukula’s (2017, p. 102) study on the linguistic landscape, indicates that public signs are meant to enable hospital clients to access information related to directions, instructions, warnings, and health information. Hence, there is a great need of choosing a suitable language according to the targeted people. Thus, improper choice of language on signage may limit the message to reach the targeted people on time.

Habitually, stakeholders must consider different factors such as linguistic factors. This is in line with Nofal et al. (2015, p. 167) who comment that language choice is determined by several factors including attitudinal, linguistic, commercial, and other factors. The consideration of factors leads to appropriate language on signage whereas

ignoring the factors like the nature of the intended people may limit understanding the information on the signage.

Although language choice on signage is meant for communicative reasons, the selection of language in public space leaves a lot to be desired. That is, in some institutions such as schools, hospitals, and shops, language displayed on signage excludes some targeted people. To understand the message on the signage as it was reported by different scholars (Akindele, 2011; Lusekelo, 2019; Shohamy, 2006) that languages on signage do not favour all the targeted people. For example, some signs are monolingual or bilingual without the consideration of readers of such signage. This is contrary to Spolsky and Cooper (1991) on one of the rules of language choice on signs in Jerusalem. The rule states, “Write the sign in a language which can be read by the people you expect to read” (p. 83). This indicates that before choosing a certain language on signage, there must be reasons.

In the case of Tanzania, both English and Kiswahili are in position to be displayed on the public signage as these are the only recognized official languages in the country (United Republic of Tanzania [URT], 1995). Nonetheless, the practice shows that monolingual signage in Kiswahili or English is commonly used. This limits some people who only have the knowledge of a single language. Sometimes there is less consideration of foreigners where Kiswahili is more dominant than English on the signage. Similarly, Mdukula’s (2017) study on the linguistic landscape at Muhimbili National Hospital, indicates the same. He emphasises, “Most signage in public space are monolingual and only very few are bilingual” (p. 104). Therefore, there is a need to have a purpose on which language should be displayed on signage.

As far as referral hospitals are concerned, the language choice on signage should aim at communicative goal. With language on signage, stakeholders should consider the nationality, of foreigners, including the nature of targeted people. In selecting which language should be displayed on signage, some signs are displayed with spelling errors, acronyms, foreign languages, or monolingual format. This is in line with Martinez’s (2014) study on the linguistic landscape in Spanish in health care facilities. Martinez’s study indicates, “Spanish signs were plagued with spelling errors, grammatical errors, and unintelligible translations...” (p. 21). Therefore, it is from this backdrop that this study sought to assess the reasons for language choice on signage at the selected referral hospitals.

Theoretical Framework

Spolsky and Cooper (1991, pp. 81-84) formulated three rules for language choice on public signs based on their

study of signs in Jerusalem. They posited three rules explaining language choice on signs as analysed below.

Sign-writer's skill: This refers to writing a sign in a language one knows. The rule requires a writer of language on signage to write the language which he or she knows in order to avoid the spelling errors which can happen especially if the writer chooses the foreign language. This can limit information to reach the targeted people.

Presumed reader: This refers to writing a sign in a language that can be read by the targeted people. It is a communicative goal, where the writer expects that the intended people can read the message displayed on signage.

Symbolic value: This refers to writing a sign in one's own language or in a language with which they wish to be identified. Shohamy and Gorter (2009, p. 33) comment that this accounts for the order of languages in multilingual signage for the reverence of monolingual signs to understand the message clearly. The writer must follow the order, where the language with majority speakers should be the first on the signage.

Generally, Spolsky and Cooper's rules helped the researcher to assess whether the language displayed on the signage had proper spellings and whether the order symbolizes the targeted people. Moreover, through the rules above, the researcher was able to identify whether the reasons for language choice on signage fits the targeted people or not.

III. METHODOLOGY

3.1 Research Design and Approach

The study used descriptive research in assessing reasons for language choice on signage. Descriptive research was used in order to capture and describe data in detail. The qualitative approach was employed in order to get the views and feelings of participants on the reasons why a certain language was used on signage.

3.2 Area of the Study

The study was conducted in Tanzania, particularly in Kagera and Mwanza regions. Bukoba and Sekou Toure

referral hospitals were selected. Both hospitals were selected because the researcher wanted to conduct an intensive study on the linguistic landscape in the selected hospitals on reasons for language choice on signage. Again, the hospitals are located in urban areas where there are people from different linguistic backgrounds. For example, Bukoba referral hospital is expected to receive patients from Uganda and Burundi. Sekou Toure referral hospital also is located at the centre of Mwanza city where there are people from different areas with different linguistic backgrounds. The targeted people like patients and their aides are affected by the public signage in the selected referral hospitals. The nature of the study also, made a researcher conduct a study on the hospitals. In general, the researcher wanted to get more information from the hospital management teams on why a certain language is displayed on the signage in their hospital environments.

3.3 Sampling Procedures and Sample size

The study used purposive and convenience sampling techniques to get the sample based on the knowledge and suitability of respondents on the language choice on signage. Purposive technique involved hospital management teams because they had diverse knowledge and experience on why a certain language was used on hospitals' signage where medical care providers were involved because they are involved in directing their patients. Therefore, they have to know the suitability of a certain language in the hospital. Similarly, convenience sampling involved patients and their aides in order to capture the perceptions and feelings of individual patients on the reasons for language choice on signage in the hospital environment whether they help them or not.

The study was composed of 36 respondents, namely three officials from the management teams, five medical care providers, five outpatients, and five patient aides from each of the selected hospitals. The sample size was selected in accordance with the knowledge and experience of the respondents since they all serve or get service from the hospital. Table 1: 1 indicates the summary of the sample size.

Table 1 Summary of Sample size and their Sample Techniques

SN	Respondents	Sampling Techniques	Sampling Size
1.	Management Team	Purposive sampling	6
2.	Medical Care Provider	Purposive sampling	10
3.	Outpatients	Convenience Sampling	10
4.	Patients' Aides	Convenience Sampling	10
	Total		36

3.5 Data Collection, Presentation and Analysis

In order to get detailed information on the reasons for language choice on signage, the researcher employed interviews and observations. Semi structured interviews were used with all participants in order to complement data from observations which had no answers from observation on the present study. Interviews also were used since the researcher wanted to acquire thorough information from both hospital management teams and medical care providers on why a certain language is displayed on the signage in their hospital environment.

Additionally, the researcher used observation to identify the type of language used on the signage, location, roles of language on signage, and observing the most frequent language on signage found in the hospital environment. This was accompanied by taking photos with a digital camera and a notebook for note-taking as an essential in noting important key issues for report writing in the future.

Data were recorded, coded, analysed, and presented through thematic and narrative analysis. The narrative was employed in order to make participants' stories more coherent and interesting to the readers where thematic was used to summarise the key findings from both interviews and observations.

IV. FINDINGS AND DISCUSSION

In this section, the research findings are presented to answer the research objective on why a certain language was displayed on signage in the selected hospitals. The results are categorized in terms of monolingual signage in Kiswahili, monolingual signage in English, and bilingual signage in both English and Kiswahili.

4.1 Monolingual Signage in Kiswahili

4.1.1 The Nature of Population

The majority of members in management teams said that the nature of population which attends their selected hospitals are mainly Tanzanians. The experience shows that most Tanzanians are conversant in Kiswahili. That is why the hospital management teams decide to use Kiswahili on the signage in order to make their information understood by most of their clients. This concurs with Petzell (2012) who says, "Kiswahili is used all over the country, even in isolated areas, and it has deeply penetrated the Tanzanian society" (p. 139).

Correspondingly, the current study is similar to the second rule of the theory on the language choice on signage by Spolsky and Cooper (1991) which states, "prefer to write signs in a language which can be read by people you expect to read it" (p. 83). In relation to the present study, Kiswahili

is understood by most Tanzanians that is why it is displayed and predominant on signage.

4.1.2 National Language

Through interviews, most of the hospital management teams reported that Kiswahili is used as a national language since it symbolizes the identity of all the Tanzanians. As far as Tanzania is concerned, the national language is Kiswahili. For example, one of the hospital management team members from Sekou Toure said, "We decided to use Kiswahili on signage in order to maintain our national identity". The study correlates with Petzell (2012) who said that, Kiswahili is the symbol of national identity in Tanzania (p. 141). He also adds that at the national level, a larger regional language like Kiswahili is used. This implies that planners respect the identity of Tanzanians.

The present study also concurs with the symbolic value condition of the language choice theory on the signage by Spolsky and Cooper (1991) which states "Prefer to write signs in the designer's language or in a language with which he or she wishes to be identified" (p. 84). Correspondingly, this is supported by Latin (1992) who said that today in Tanzania, almost 90 per cent of the population speak Kiswahili. Hence, the selection of Kiswahili on signage is very significant since it is known by the majority of Tanzanians.

From observations, the study findings show monolingual signage is the most commonly used in the selected hospitals. That is 254 out of 317 signs were monolingual in either Kiswahili or English whereas 164 signs are in Kiswahili. The evidence is very clear in percentage (see Figure 1).

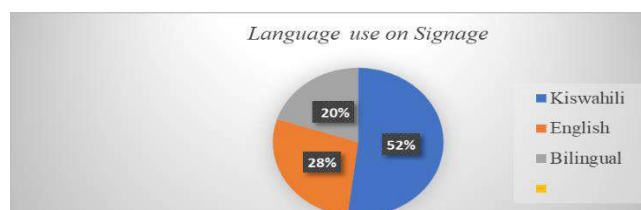


Fig.1. Linguistic landscape for Sekou Toure and Bukoba referral hospitals

Figure 1 summarises the study findings in percentage at the selected hospitals. The data show that Kiswahili is predominant with 52 percent, followed by English 28 percent, and lastly is bilingual signage with 20 Percent. The general results indicate that monolingual signage consists of 80 percent while bilingual has 20 percent. This correlates with Mdukula's 2017, p.102) study at Muhimbili National Hospitals that about 70 percent were in monolingual signage. Therefore, the dominance of Kiswahili on signage implies the proper choice of language on signage though few are excluded who cannot read the information in

Kiswahili. Figure 2 illustrates very well the sample of monolingual signage in Kiswahili.



Sekou Toure Hospital



Bukoba Hospital

Fig.2. National Language Used on Signage

Reasons for Monolingual Signage in English

Generally, the presence of Kiswahili on signage (see Figure 2) indicates that the choice of language on signage suits the targeted people of the selected hospitals since Kiswahili is the major language understood by majority of Tanzanians. This concurs with Tibategeza's (2010) who notes, "Kiswahili is described as a language spoken and understood by the majority of the whole country" (233).

4. 2 Monolingual signage in English

The hospital management teams provided various reasons for the selection of monolingual signage in English within their hospital surroundings as follows:

4.2.1 The Presence of Foreigners

Most of the hospital management team members said that English was used on signage because it is an international language. The respondents reported that Tanzania usually receives many foreigners from different countries like tourists, interns, and investors especially when they visit the hospitals as patients. The present study correlates with Xie's (2019) study on language choice and language functions of official signs in China. He reports, "Signs with English in the research site were in relation to tourism, transportation

and public service, which might be the first step taken by the local government to purposefully build an international image for the city" (p.190). Thus, the use of English on signage is inevitable because it helps foreigners to navigate in a given environment without difficulty.

Correspondingly, Mdukula (2017) says, "English is the most dominant foreign language, and it is an official language in Tanzania, just like Kiswahili" (p. 89). Similarly, one of the management team members at Bukoba referral hospital said:

We understand that this is the referral hospital found within our region. Sometimes we receive clients from Uganda and Rwanda who cannot understand Kiswahili. That is why we consider all these visitors because they are able to understand English.

This implies that the use of English is of great significance to our foreigners since the use of Kiswahili would exclude foreigners from understanding the information found on the signage. The current study is in line with Cenoz and Gorter (2006) who did a study on linguistic landscape and minority languages. They noted:

The spread of English on the signage is due to two reasons namely, i) English is clearly the language for international communication and its use, and ii) it can be perceived to be more prestigious and modern than using the local languages (pp.78-79).



Sekou Toure Hospital



Bukoba Hospital

Fig.3. Signage in English

This shows that the selection of English on the signage is expected because Kiswahili only cannot help the foreigners

to reach their intended places around the hospital. That is why there is a need of using English on the signage in order to supplement information from Kiswahili to foreigners. Through observation, the study found various monolingual on some signage in English in hospital surroundings. Some are indicated in Figure 2.

Figure 3 demonstrates the use of monolingual language on signage in English in different places of the hospitals such as theatre and some wards. This validates the belief that the planners of the language to be used on the signage (hospitals management teams) considered the foreigners in the selection of language on signage.

In general, the use of English on signage is important in referral hospitals because it is a language for wider communication. Since the selected hospitals tend to receive people from different linguistic backgrounds and sometimes different countries, a client may opt for English rather than Kiswahili. This corresponds with Petzell's (2012) study on the linguistic situation in Tanzania. Petzell says, "On international level, English is used as a language of wider communication" (p.141). In relation to foreigners, Shohamy and Gorter (2009) comment that some signs may be intended for foreigners only. Hence, the presence of English is very crucial in public signs like hospitals.

4.2.2 Translation Challenge

Most hospital management teams revealed that some medical terms are difficult to translate into Kiswahili. They provided some terms on the signage such as PIH, APCU, and gyno (see Figure 3). They also reported that, in the translation of medical terms, one may end up with wrong information. One of the hospital management team members at Sekou Toure said, "Some medical terms are difficult to translate. When it comes to the issue of translation, this may result in a different meaning. That is why some signs are only in medical terms". The researcher also witnessed that signage as indicated in Figure 3.

Figure 4 indicates one of the medical terms used on the signage.

Apart from the challenge of translating medical terms, one of the hospital management team members at Bukoba referral hospital said:

In medical fields, almost all the subjects are taught in English only. That is why in some departments like the laboratory and dental departments, some information is written in English only since they are meant for workers, not their clients.

Generally, translation for hospital techniques is a bit challenging. If the translator is not an expert in the field, some information may lose meaning. This

corresponds with Gambier's (2014, p.11) study on changing landscape in Translation that the heightened demand for translation and interpreting work is felt acutely, even if the work is invisible, non- or poorly recognized, or quickly assumed as a "loss". Similarly, Martinez's (2014, p. 21) study on health facilities in Spanish. The study indicates that Spanish signs were plagued with spelling errors, grammatical errors, and unintelligible translations. It can be concluded that the translation can be done only if there is an expert in the specific field.



Sekou Toure Hospital



Bukoba Hospital

Fig.4. Signage of Medical Terms

4.2.3 The Issue of Space on the Signage

Through interviews, most of the members of the hospital management teams said that they decided to use English on the signage because in most cases English tends to use few words and occupy a small space on the signage compared to Kiswahili (see Figure 5). One of the hospital management team members at Sekou Toure gave some pieces of evidence of English words written in English with fewer words compared to Kiswahili as she said:

There is a lot of evidence that indicates English has few words, especially when used on the signage such as 'Client Charter' instead of *Mkataba wa mteja na mtoa huduma*, 'gynaecological ward' instead of *wodi ya magonjwa ya akina mama*, 'no parking' instead of *usiegeshi gari hapa* or 'doctor's room' instead of *chumba cha daktari*, and 'Surgical Female Ward' instead of *wodi ya upasuaji ya akina mama*.

Through the observations, method, the researcher noted some signage displayed in English only as indicated in Figure 5.



Sekou Toure Hospital



Bukoba Hospital

Fig.5. Considerations of space on the signage

Figure 5. reveals that in some areas, English only is used due to the consideration of space

From the study findings, the data show that the language choice on signage considers the space on signage. Sometimes, this might lead the improper choice of the language because, planners can base on the benefits of the church without considering the targeted people. The issue of cost also needs to be observed because the most reasons of language on signage is to give direction to the people found within the hospital's environment.

4.2.4 The Cost of Designing Signage

The study demonstrates that hospital management teams decided to use some signage in English only in order to avoid incurring extra costs. Most of the hospital management team members reported that, due to the increase in cost in some areas, monolingual signage in English are used. That is, the addition of another language on the same signage could lead to more cost since the number of words will increase as one of the respondents at Bukoba referral hospital said:

Due to the scarcity of funds, we decided to use some signage with English only on the signage because English normally uses few words compared to Kiswahili. Currently, we are struggling to get funds in order to use two languages on the same signage for

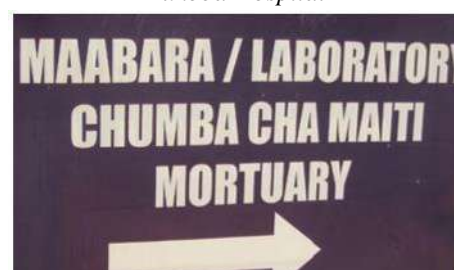
the benefit of our clients and the hospital community in general.

Similarly, respondents provided some examples of words or terms on the signage as evidence to demonstrate monolingual signage in English as it reduces the cost. These include 'theatre' instead of [theatre/*chumba cha upasuaji*], 'mortuary' instead of [mortuary/*chumba cha kuifadhi maiti*], 'gyno' ward instead of [gynaecology ward/ *wodi ya magonjwa ya wanawake*], and 'laboratory' instead of [laboratory/*maabara*].

On the contrary, the consideration of cost may result in ineffectiveness in relation to the aim of the language on signage. In the areas where monolingual language is used tend to exclude people who are not native speakers of that given language. This situation may cause difficulties to the clients as Mdukula (2017) reported in relation to monolingual signage. He says, "This affects the ability to process information as they navigate their way in the hospital compounds" (p. 99). During observation, the study identified some monolingual signage and bilingual signage as indicated in Figure 6.



Bukoba Hospital



Sekou Toure Hospital

Fig.6. Signage indicating both Monolingual and Bilingual Signage

Figure 6. indicates that the left part is designed with monolingual signage while the one to the right is designed with bilingual signage. The study reveals that in designing the signage on the right-hand side, which is bilingual, designers also can require a high amount of money because of the time and number of words included on the signage.

4.2.5 English as the Professional Language for Hospital Staff

The study findings show that English was used on signage because for professional workers in hospital compounds, English is used for reporting the medical conditions of their cases. One of the respondents at Sekou Toure referral hospital said:

We have some information which is meant for the hospital workers only. We believe that workers can read and understand. Some of this information on the signage include *sluice* and *sterilization* rooms where there are purposely for workers only. That is why we decided to use English language in some places around the hospital surroundings.

The researcher also witnessed signage with complex information as illustrated in Figure 7



Fig.7. Sekou Toure Hospitals Signage for Workers

Figure 7. indicates the signage which is meant for workers.

However, it was observed that the clients could be confused with such information. Being the language of daily use and practice, scholars (Akindele, 2011; Martinez, 2014; Schuster et al., 2016) support that the chosen language plays a central role in providing general information to patients and their aides as well as administration in general. Thus, the planners have to

select the best language in relation to the hospital environment.

4.3 BILINGUAL SIGNAGE

This is another reason why bilingual language on signage was used in both of the selected hospitals.

4.3.1 The Nature of the Community

The study findings revealed that bilingual signage is used due to the nature of the communities of the respective hospitals. The hospital community comprises patients and their aides as well as support staff such as cleaners and security guards. Again, hospital management teams reported that sometimes, a single language may not be clear to all; therefore, they said that to solve such a problem, another language was added to supplement the second language. This concurs with the sign-writer's skills as one of the conditions of the theory of language choice on the signage by Spolsky and Cooper (1991) which states, "Write a sign in a language you know" (p. 83). This implies that the presence of bilingual signage complements the understanding of information found on the signage within the hospital community.

4.3.2 Official Languages

The study revealed that Kiswahili and English are used on the signage because they are the official languages in Tanzania. One of the hospital management team members at Sekou Toure said, "There is no way that we can choose the language on the signage without consideration of official languages in Tanzania". This idea correlates with Lusekelo (2019) who comments, "It is obvious that in Tanzania, hybridity is a result of the merge between Kiswahili and English, the two official languages" (p. 45). This implies that the choice of language on the signage considers the official languages of the country.

4.3.3 The Nature of the Area

Most of the hospital management team members said that Bukoba and Sekou Toure are big hospitals; hence, in some areas, patients and their aides, and visitors tend to visit frequently for services such as emergence room and reception. The use of bilingual language on the signage is very crucial as one of the hospital management team members at Bukoba said, "In most cases, workers are too busy to direct clients, in case of any emergence, patients, aides and visitors. The presence of bilingual signage helps them to get direction immediately".

However, hospital management teams reported that bilingual language on signage helps them but in a real sense, even bilingual signage at both Sekou Toure and Bukoba referral hospitals seem to be limited. This brings out some difficulties that the targeted people face. Hence, it can be

concluded that the reasons for displaying bilingual signage in these selected hospitals need to rethink. Through

observation, the study findings showed the bilingual signage as shown in Figures 8 and 9.



Fig.8. Sekou Toure Bilingual Signage



Fig.9. Bukoba Bilingual Signage

Figures 8 and 9 illustrate the presence of bilingual signage at the selected hospitals.

Generally, the findings indicate that the use of bilingual signage is beneficial to the hospital communities. On the contrary, data indicate that very few signs contain bilingual signage at the two hospitals. This implies that the choice of the language on the signage does not favour all the targeted people. Due to this reality, the hospital management needs to increase bilingual signage within the hospital surroundings to make information accessible and clear to most of the targeted people.

4.3.4 Medical Care Provider's Views on the Language Used on the Signage

The medical care providers were asked to provide their views on the reasons for bilingual signage in the hospital surroundings. The study findings reveal different reasons for information on the hospitals' surroundings as explained.

To begin with, referral hospitals normally receive a lot of people from different parts of the country as well as other countries. The presence of bilingual signage helps people who do not understand Kiswahili to opt for English, especially those from outside the country. Also, the use of both English and Kiswahili language helps to display information widely to many people compared to the use of a single language on signage. Finally, Kiswahili is a national

language that is understood by most Tanzanians whereas English is an international language that is used in many countries.

In general, the results correspond with those by Calvera (2019) who did a study on the linguistic landscape of the Valencian community by analysing the bilingual and multilingual signs in three different areas. Calvera asserts, "Bilingual signs have to do with the two co-official languages of the region where the selected language is to communicate additional information" (p. 14). This shows that the use of bilingual signage, especially in multilingual nations or public signposts, gives the right information to the intended people. Thus, the use of two languages is considered reasonable for the benefit of the intended people who can understand the languages used on the signage.

V. CONCLUSION AND RECOMMENDATIONS

This study aimed at assessing the reasons for language choice on signage at Sekou Toure and Bukoba referral hospitals. Based on the findings of the study, the following conclusions are drawn.

Firstly, the study found that monolingual signage in Kiswahili or English language is predominant with 80 percent followed by bilingual signage with 20 percent at both of the selected hospitals. In this case, the selected

languages are beneficial to those clients who can understand the two languages and exclude those who cannot.

Secondly, due to some weaknesses and challenges, the study reveals that some clients fail to understand the information on the signage because of the use of monolingual signage only. This is because the hospital management teams have no guidelines on the choice of language to be used on the hospital signage. That is why some signs are monolingual while others are bilingual.

Thirdly, some clients are not able to understand the language on the signage especially when the information is displayed in a single language (Kiswahili or English). The findings reveal that the selected hospitals also receive their clients from different linguistic backgrounds. Therefore, the selection of bilingual language on signage is very important.

It is therefore recommended that Kiswahili and English should be used on the same signage for the benefit of hospital clients, foreigners and workers. This will ease the understanding of the information on signage around the hospital surroundings. The government should also include guidelines on language choice on the signage in the national language policy. Similarly, the hospital management teams should establish a language policy on the signage which will guide them in selecting the most suitable languages to direct, warn or inform their clients around the hospital's compound. Hence, the selected languages should be the ones that are understood by most people including the international language (in this case English) because it is the language for wider communication.

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Doings of Caste: An Analysis of Inter-Caste Violence among Dalits in Bama's Novel, *Vanmam: Vendetta*

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Abstract— Caste carries a sort of symbolic value. For those who are at the top in the hierarchical Indian caste system have positive symbolic value of caste and those who remain in the bottom have negative value of it. It is so infectious that everyone in this system wants to assert his supremacy over the next one and this hierarchy goes on till the lowest of the low. Dalits are no exception to this rule. Dalits as a community has been victims of caste-based atrocities since the inception of caste-system but they do not hesitate to apply the same sort of caste rules among themselves. Having been beguiled by the Brahmanical ideologies, Dalits have divided themselves into many castes on the basis of high and low. By doing so, they have unknowingly reinforced their own torture in the hands of their oppressors. Bama is a prolific Dalit writer who has touched upon this very sensitive issue of inter-caste violence among Dalits in her third novel, *Vanmam: Vendetta*. In the novel, she has underscored how Dalits fight among themselves in the name of high and low caste falling prey to the ideologies of their oppressors. In this researcher paper, a genuine effort has been made to highlight how caste becomes functional in promoting inter-caste violence among people of two Dalit castes in a village of Tamil Nadu.

Keywords— Caste, Inter-caste, Dalit, Oppression, Violence, Ideology.

Violence per se is known as the intentional use of physical or mental force or power to inflict pains upon oneself or others. Various dictionary definitions confirm this from time to time. *Merriam Webster Online Dictionary* describes violence as, "the use of physical force to injure, abuse, damage, or destroy someone or something". *Collins Online Dictionary* states that, "Violence is intended to hurt, injure or kill people". *World Health Organization* elaborates violence as "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation". These definitions seem to be compact and comprehensive but not complete as they only underscore the visible manifestations of a variety of covert forms of violence and fail to highlight those subtle mechanisms which remain in the core of every sort of

explicit violence and help them to sustain indefinitely. Such mechanisms are not easily traceable as they survive in the forms of various social, religious and political norms, dogmas and institutions in any organized society and serve the purposes of the oppressors for a long time and become natural overtime in the name of rule of social, religious or ethical laws. Under such circumstances, most of the people of such a society become operative to protect these laws instead of eradicating them and help their own subjugation.

People of marginalized sections of any society unknowingly become easy prey to such maneuvers of their oppressors. Dalits create one such category in India. They have been victims of caste-based atrocities since the commencement of caste-system. Dalits who were earlier known as 'untouchables' comprise of almost 16.6% population of India according to the 2011 census. The root of the word Dalit can be traced back in Sanskrit word 'dal'

which means to crush or to destroy. Jotibarao Phule, one of the pioneering figures of anti-Brahminic movement in India, has used this term "to describe the condition of the outcastes and untouchables as oppressed and exploited people who were maltreated by the upper castes" (R. Kumar, 4). Dalits were traditionally not the part of the varna system as they were out of the four varna described in various Hindu scriptures. They were variously known as ati-shudras, chandals, panchmas, antyajas, achhuts, asprushyas, neechjati, depressed classes, harijans etc. at different times in Indian history. As per Indian Constitution, Dalits are known as Scheduled Castes after independence.

With the passing of time, birth-based caste system had also infected Dalits. During the Rig-Vedic era, people were divided into two sections; Arya and Anarya. As time passed, Aryas divided their society into four varna; i.e. Brahmin, Kshatriya, Vaisya and Shudra. Varna system was akin to class division and migration from one varna to another was quite possible. Caste was created much later when Brahmins, the most revered of all varnas, self-enclosed themselves in order to maintain their superiority among other varnas by following strict exogamy from inside and even stricter endogamy from outside of their varna. Dr. B.R. Ambedkar states that "the superposition of endogamy on exogamy means the creation of caste" (Ambedkar, *Caste in India* in The Essential Writings of B.R. Ambedkar, 246). Thus, caste is a sort of enclosed varna or class. Caste among Dalits might have percolated down from above as it had already infected the existing varnas. About the proliferation of castes, Dr. B.R. Ambedkar asserts in his popular Research Paper, *Castes in India: Their Mechanism, Genesis and Development*:

Endogamy or the closed-door system, was a fashion in the Hindu society, and as it had originated from the Brahmin caste it was wholeheartedly imitated by all the non-Brahmin subdivisions or classes, who, in their turn, became endogamous castes. It is "the infection of imitation" that caught all these sub-divisions on their onward march of differentiation and has turned them into castes... imitation flows from the higher to the lower... and the intensity of imitation varies inversely in proportion to distance... The Brahmin is a semi-god and very nearly a demi-god... His prestige is unquestionable and is the fountain-head of bliss and good. Can such a being, idolised by scriptures and venerated by the priest-ridden multitude, fail to project his personality on the suppliant humanity? ... Such a creature is worthy of more than mere imitation, but at least of imitation; and

if he lives in an endogamous enclosure, should not the rest follow his example? ... It cannot be otherwise. Imitation is easy and invention is difficult. (Ambedkar, *Caste in India* in The Essential Writings of B.R. Ambedkar, 257-58)

Dr. Ghurya also sates, "Caste is a Brahminic child of Indo-Aryan culture cradled in the land of the Ganges and then transferred to other parts of India" (143). With the passing of time, it heavily infected the native culture of India. Dalits, who were part of Indian indigenous culture, have also adopted this system in their society and started having faith in the idea of high and low born among themselves. Following the Brahmanical model, they have also enclosed their groups by following endogamous marriages. Brahmins follow strict exogamy within their groups in order to consolidate their power and unite themselves whereas Dalits and those who were left out of the varna system in Aryan culture follow strict endogamy without any sort of apparent exogamy. Owing to the lack of exogamy and imposition of stricter rules of excommunication, they have ceased to form a larger group or unity among themselves. Their groups are fragmented, dissected and non-cooperative to one another and it weakens their position in the caste-based Hindu society. Dr. Ambedkar states, "Caste to be real can exist only by disintegrating a group. The genius of caste is to divide and to rule" (Dr. B. R. Ambedkar, qtd. in Bama, xiii).

Bama, a prolific Dalit writer from Tamil Nadu, has touched upon this very sensitive and crucial issue of caste-based conflicts among Dalits in her latest novel, *Vanmam: Vendetta*. Originally written in Tamil, the work has been translated into English by Malini Seshadri. The story of the novel takes place in a village named Kandampatti in rural heartland of Tamil Nadu. It depicts a long line of caste-based violence that swallows many lives of two Dalit communities namely Pallars (who identify themselves as Hindu Dalits) and Parayars (who are Christian Dalits). She has depicted how Dalits of different castes become sworn enemies of one another and fall prey to the stratagems of caste Hindus. Despite the fact that Bama warns readers not to extrapolate the story as it is set in a specific spatio-temporal context, it speaks about the truth of Dalit lives in almost all parts of India. The novel may have specific local colour but the ubiquity of caste-based conflicts and violence among different Dalit castes across India can't be denied. It is such a sensitive issue that even Dalit intellectuals avoid to speak on it as they may fear that it would be detrimental for their own popularity.

In the novel, the first major conflict takes place between two persons of different Dalit castes for the irrigation of the fields of Naickers, a dominant landowning

zamindar community. There used to be constant quarrel between Mariaraasu, a tall and well-built Parayar who was in charge of watering the fields of Ranga Naicker; and Karuppusamy, a Pallan by caste, who had the charge of watering the fields of Palanivelu Naicker. The intensity of the quarrel was so high one day that Karuppusamy killed Mariarassu with the shaft of the spade with which he was working on that day. Outwardly, this act of brutal killing was carried out by Karuppusamy over a simple dispute that was related to the irrigation of the fields of two Zamindars, but it would be unfair to ignore other dimensions of this clash which led to the ruthless murder of Mariarassu.

Caste system has heavily infected Dalits in India. As a result of the infection of imitation, they too have created caste-hierarchies among themselves. As its nature is very much unlike the caste-system found in top three varna of Hindu society, it provides an opportunity to caste Hindus to fuel the internecine rivalries among Dalits. In the top three varna of caste Hindus, exogamy is practiced within each endogamous group/varna whereas various smaller groups of Dalits are only endogamous with strict rules of excommunication which forbid them to unite together. In order to push away Dalits from the progressive ideas of Dalit-Bahujan revolutionary social reformers, caste Hindus take support of those Dalits who are illiterate and can easily be manipulated. Strict caste divisions among Dalits provide opportunities of manipulation to their oppressors who try to trap the people of relatively less educated castes among Dalits with the help of popular religious beliefs, myths and stories.

In the novel, it becomes clear when Parayars started emulating Ambedkar's ideology by improving their educational and economic conditions, they became unbearable for Naickers. When some of the educated youths as well as a few sensible men and women among Parayars started understanding the subtle maneuvers of the Naickers through which they used to torture them, they started focusing specifically on their own business instead of unnecessarily appeasing the landlords. Together with it, many of them sought work in the adjoining towns and cities. They were also helped by the church and missionary schools of their area. There was a wind of change among Parayars. Naickers found all these progressive changes detrimental for their hegemony. Therefore, they used 'divide and rule policy' on caste line.

For this, Naickers started prompting Pallans against Parayars in the name of beef eating, conversion to Christianity, worshiping false gods, belonging to the lower caste among Dalits etc. with the assurance that they would help Pallans in case of any need in their struggles with Parayars. Thus, Pallans were instigated to safeguard the

sanctity of Hindu religion by following strict rules of discrimination against Parayars whereas in practice, both were equally discriminated by Naickers. The idea of high and low caste is so much ingrained in the minds of Dalits that they themselves become instruments of their own suppression in the hands of caste Hindus. Priests, landowning and business communities use Dalits to consolidate their own power and prestige in the society. In order to propagate their divisive ideas, they take advantage of the illiteracy of Dalits. In the present work, Naickers select Pallans to support against Parayars as they were sure that provoking Parayars for violent acts against Pallans would be far more difficult than to instigate the Pallans against Parayars.

Generally, the nature of caste is static. Transference or migration from one caste to another is not possible. The rule of the caste hierarchy is this that those who are placed low will always be low regardless of the fact that they have uplifted their status in terms of education and employment. Under such circumstances, if any community from below makes a fast progress, a natural jealousy is sure to ensue in those who are at the top and also a strong sense of competition in them who are close by. This sense of competition would have been fair and healthy between Pallans and Parayars, which for sometimes had been, if they had not been instigated against one another times and again by the Naickers who were relatively more educated and trickier than the Dalits. They knew it very well how the fissures among Dalits could be created and maintained for a long time in order to uphold the system which consolidates their power. Therefore, they kept on stimulating caste-based rivalries among Dalits who continuously fell prey to the subtle ways of Naickers irrespective of the best efforts made by some educated youths and adults. An instance of this can be seen when the statue of Dr. B. R. Ambedkar was being installed in Parayar locality in the good gathering of people of both the communities. Bama also asserts, "Marginalized people...have to put aside their internal enmities if they are to reclaim their self-respect and their rightful place in society" (vii).

But, all sorts of efforts were disrupted by the Naickers as they were afraid of this unification of Dalits. As they had better grip on Pallans, they instigated them by saying, "When the Chakkiliya fellows are keeping their mouths shut, why are you fellows joining with those Parayans and talking rubbish about getting rid of caste and things like that...Just because they have got a bit of education, they are doing all this drama!" (R. Kumar, 61). On another occasion, Lokanathan Naicker tells Perumal, a Pallan who was the watchman of his guava orchard, "...they are of a lower caste than you. If you challenge

them, they will become docile...if we let them go on like this, it is not good for you and not good for us" (R. Kumar, 62).

The sole purpose of these instigations was to breed hatred, envy and enmity in Pallans against Parayars to get them clashed to each-other and Naickers fairly succeeded in their efforts when a bloody clash got its way after a stone had been pelted in the crowd which had gathered in the chavadi of Parayars during a cultural program; and Chinnappan had been severely beaten by a Pallan named Maasanam when he picked up a mango which was fallen on the ground in the orchard of Keezhoor Ayya. These seemingly smaller events heightened the intensity of the feud to such an extent that it devoured the lives of many Dalits of both the sides. The chauvinistic attitudes of Dalit youths played a very instrumental role in developing the enmity between Dalits of different castes. Sundarraju, a Pallan youth of almost 25 years, speaks during the meeting of his caste:

The Parayars are inferior to us, and always will be. We are not untouchables, we are of royal descent. We are not Dalits...So we must not have any type of contact or communication with those low Dalit Parayars...We must get together with our own caste people from all the surrounding villages, and make sure these Parayans don't dare raise their heads. (R. Kumar, 77-78)

This bloody clash would have been averted if caste heads, overlooking the passionate advices of the young boys, had taken some sensible decisions at the right time. But the Pallans, injected with the idea of caste superiority and supported by the Naickers, were in no mood to stop. Under the influence of Naickers, caste pride/superiority had swelled the chest of Pallan nattamai so much that he, even when fate presented him opportunity, did not make sincere efforts to stop this clash. Leanings of Police were in favour of Pallans due to Naickers. Outwardly they were helping Parayars, but the real intention of Naickers was to make this clash permanent in order to get the maximum advantage. The hope of any sort of compromise was discouraged by them. Finally, Parayars were instigated to retaliate fulfilling the dream of Naickers. All the worst things happened during these violent clashes: many people including women from both sides were brutally killed; police imprisoned, misbehaved and tortured Parayar women very badly; people had to leave their village for longer durations, education of the young children was discontinued, police cases were lodged against those educated worthy young fellows who could have brought positive change in their society by getting government jobs and various other sorts of private jobs in the nearby cities.

Bama writes, "Wealth, power, upper-caste status, and the might of the government itself are used against those who possess none of these, and this violence is sought to be justified" (vii).

Thus, Naickers, taking advantage of their social positioning in a caste-based society, had succeeded in halting the progress of these slowly emerging Dalit communities for almost two to three years by entangling them in the crude politics of caste. The chasm had become so wide between the people of both the communities that they looked towards one other with suspicion, hatred and ill-will; and all sorts of efforts of communion had miserably failed until the fear of judicial punishment crept in their minds. Cases of murder and other sorts of illegal activities were lodged from both the sides and it had become quite clear that they would get no respite without out of court compromise and their progress would remain halted as long as these bloody clashes and litigations would go on. Consequently, they themselves began to bridge the gap ignoring their internal differences as well as advices of their landlords who kept on taking advantage of their inordinate pride of high and low caste for such a long time. None but the caste heads of both the communities came ahead with a few youths for this purpose. Pallans also had come to know by now that they had been used against another caste Dalit to weaken the solidarity among them. And when once it was understood that the idea of caste is a machination of Caste Hindus to oppress Dalits and halt their progress, caste-based violence had been replaced by progress and prosperity.

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A Survey of Dearth and Trend of Female Literary Writing in English from the Northeast Nigeria

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Abstract— *There is an apparent paucity of literary works written by women in English from the northern vis-à-vis southern part of Nigeria in the corpus of the country's literature. Adopting a mixed-method approach, this paper surveys availability or dearth of female writers in the northern region by focusing on the three north-eastern states of Borno, Yobe, and Gombe states. Quantitative and qualitative approaches, through questionnaires and interviews, and Consensus Workshop, through Focus Group Discussions (FGD), are administered to gather the data for the discussion. The paper found a dearth of women writers in the northeast region and concludes that readership, publication opportunities, level of education, and social choices of the medium of expression are among the factors responsible for the dearth. The paper also found a recurrent motif of love, family, and marriage as the thematic and stylistic complexities of the available female work of fiction that follow the Soyayya trend. Possible amenable measures, which include organizing competitions and book projects, are proffered as recommendations.*

Keywords— *Female Writers, Northeast Nigeria, Dearth, Trend, Fiction in English.*

I. INTRODUCTION

Studies have suggested a shortage of internationally recognised female works of fiction and poetry in the English language from northern Nigeria (Malumfashi, 2019; Ajeluorou, 2018; Kassam, 1996; Ousseina, 2002; East, 1936). The first known internationally acknowledged feminist novel written in English is Zaynab Alkali's *The Stillborn* in 1984. There were, however, established literary works before Alkali's novel, written by northern Nigerian women in Arabic *Ajami* and widely acknowledged in the region, as far back as the pre-colonial period. This was as a result of the region's contact with Islam and Arabic literacy, which came in through the eleventh-century trans-Saharan trade route. Nana Asma'u, the daughter of the Sultan of the Sokoto Caliphate, Usman dan Fodiyo, was a well-known poet in the northern region in the nineteenth century. She witnessed many of the Fulani Jihad battles and wrote about her experiences in a prose narrative known as *Wakar Gewaye* (The Song of Wandering). She left behind a large collection of poetry

that emphasises women's positions as leaders. She promoted women's rights within the ambit of Sunnah and the Qur'an (Boyd and Mack, 1997).

In the twentieth century, there was a rise in women writing prose fiction novella in the Hausa language known as *Littattafan Soyayya*. This prose fiction is the product of British colonial education, popularly called in the local parlance as *Boko*. In the 1990s, this literary fiction genre became very popular among the youths, particularly females, under what is known as the *Kano Market literature*. Even at the turn of the 21st century, very few female literary voices emerged from the region's literary space. These voices are mainly concerned with love, marital, and family issues, rather than national and broader social, racial, and global issues as their themes. The majority of female writers in this period focus on themes that are often regarded as mainly female and feminine voices within feminist discourses.

However, feminine and feminist writings have been central issues in African and western feminist

scholarship, which early Western French feminist scholars such as Hélène Cixous and Luce Irigaray have advanced in their discourses. For instance, Cixous stresses that women writing or *l'écriture féminine* should be the kind that fights for women's rightful space in historical literary spheres (Cixous, 1976, p. 251). This is always considered as both a model and invocation for those who support her kind of *l'écriture féminine* (Conley, 1984, p. 77). This argument is also appreciated in African feminist fiction. As Florence Stratton argues, 'sexism has operated as a bias of exclusion in African Literary criticism' (Stratton, 1994, p.4). So, literary writings of women in northern, and specifically north-eastern Nigeria can be categorised under feminist and feminine writings, but largely in the Hausa language.

This paper answers the bigger question of why few or no female writers from the three states of Borno, Yobe, and Gombe states write fiction and poetry in the English language for an international audience. The paper contributes to the feminist and feminine discourse by exploring the significant factors that limit their literary voices in English. As well, the paper focuses on the thematic content and stylistic complexities of their literary works from these three states from 1980 to 2020.

OBJECTIVE(S) OF THE STUDY

The main objective of the paper is to survey the dearth and trend of women's literary writing in English from northern Nigerian states of Borno, Gombe, and Yobe. This is to be achieved through the following specific objectives:

- (i) To determine the average percentage of women writers from the three northeast states that produce literary Works in English as compared to women writers from the other states in the northern regions of Nigeria;
 - (ii) To investigate the various factors that cause the likely dearth of women's literary works in English from the three states in the northeast region;
 - (iii) To study the thematic concern and unique stylistic complexity as a trend among the women writers in the three northeast states;
 - (iv) To proffer amenable measures to be adopted in addressing the likely factors limiting the production of literary works in the English language by women in these three northeast states in particular, and northern Nigeria, generally.
- ❖ What is the average percentage of women writers from Borno, Gombe, and Yobe states writing literary works in English as compared to women writers from other regions of Nigeria?
 - ❖ What are the various factors that cause the likely dearth of literary works in English from the three northeast states in northern Nigerian?
 - ❖ What is the thematic concern and unique stylistic complexity as a trend among the women writers in English in the three northeast states?
 - ❖ Are there amenable measures to be adopted in addressing the likely factors limiting women's production of literary works in English in the three northeast states in particular and northern Nigeria, generally?

II. LITERATURE REVIEW

Throughout history, female writers have been challenging their status as subordinates and secondary options through feminine and feminist discourses. From Sappho, the first female poet of the sixth century BC, to the present crop of English female novelists, women have been breaking barriers and making history as writers at the forefront. The first English female novelist, Aphra Behn, set the ground rolling with her 1688 novel *Oroonoko*. Mary Wollstonecraft changed the course of women's status with her provoking feminist work, the pamphlet *A Vindication of the Rights of Women* (1792) while Mary Shelly became the first Sci-fi fiction writer with her *Frankenstein* (1818). Today, Agatha Christie and J.K Rowling stand as the bestselling English authors ever. Agatha's thrillers sold copies second only to Shakespeare and the Bible while Rowling is the first and ever billionaire author (Rutigliano, 2020; Giuliana and Whitten, 2015).

Generally, women in Nigeria have been active participants in the production of literary works. Southern Nigeria has produced women novelists such as Flora Nwapa, the first internationally recognised African woman novelist, whose *Efuru* (1966) was the first novel by an African woman published in Britain (Busby, 1993, p. 399), and which marked the beginning of women's literary revolution in Africa. Buchi Emecheta, 'the first successful black woman novelist living in Britain after 1948' (Dawson, 2007, p. 117), and Chimamanda Ngozi Adichie are other well-known Nigerian female writers from southern Nigeria. Many female writers have emerged from that region but few or no voices are from northern Nigeria.

The educational backwardness in northern Nigeria has always been cited in studies as the probable factor responsible for the paucity of women writers to

RESEARCH QUESTIONS

The survey intends to answer the following questions as regards the objectives for the study:

contribute their quota from the region. Lack of adequate access to formal education for women has always been cited as the factor responsible for the dearth of all forms of educational endeavors, including writing in English. As Margaret Hauwa Kassam noted, 'lack of adequate education, especially, seems to be the biggest cause for the limitation of literary works by women from this part of the country' (Kassam, 1996, p. 122). Similarly, Sada Malumfashi lamented that 'the arrival of British colonialists did nothing to improve women's education [...] It wasn't until as late as 1933, that classes first opened to women in previously male-only primary schools' (Malumfashi, 2019, np).

The term 'education', as both Kassam and Malumfashi observed, refers only to being educated through formal schooling, not including knowledge acquired in Arabic and Islamic education. Northern Nigerian women, such as Nana Asma'u, were literates and had engaged in writing literary materials before the advent of British colonialism and formal education (Boyd and Mack, 1997). Arabic literacy along with Islamic education was introduced first to north-eastern and then northern Nigeria through the trans-Saharan Arab traders and missionaries in the eleventh century (Balogun, 1969). Formal western education, however, was brought to northern Nigeria in the twentieth century by the British colonialists and Christian missionaries. It was invariably due to this mode of entry of the formal western education that the predominantly Muslim populace of the north received the new form of education with some degree of apprehension. The fear shared in the region at that period was that the new form of education was a device to 'Christianise' the already Muslim populace, and so the people were antagonistic to it. This antagonism continued up to the twenty-first century in the form of *Boko Haram* Islamic fundamentalism from the northeast, the first point of Islam entry to the north and the area of focus of this paper. So, these reasons may be the impediments to girls in the region acquiring formal education. There may be other factors that this research sets to corroborate and expound on.

In addition to educational backwardness, popular love and family themes that evolved out of the *Soyayya* genre in the Hausa language became a trend that limits women's writing in the English language. This genre started in the 1980s in Kano, the largest Hausa city in northern Nigeria, and became widely accepted in the northern region. It was self-published literature, written and distributed mostly by Hausa female writers under strict censorship of the authorities in Kano state. Before the advent of this genre, there were virtually no women writers in the northern Nigerian scene writing through the Roman

script. After the introduction of the Hausa *Bokoby* the British colonialists in the 1930s, Hausa fiction literary competitions were introduced to boost literary activity in northern Nigeria (East, 1936; Yahaya, 1988). But, there was no female voice from the region among the early writers (Adamu, 2006; Ousseina, 2002). However, when in 1978 a writing competition was organised by the Northern Nigerian Publishing Company (NNPC), a female voice emerged. Hafsat Abdulwaheed won second place with her 1980 novella *So Aljannar Duniya* (Love is a heaven on Earth). She initially wrote it in the English language but was unable to get it published due to economic and social reasons, so translated the manuscript into Hausa and sent it for the literary competition. With the publication of *So Aljannar Duniya*, she became the first published Hausa woman novelist using the Hausa Boko roman script (Malumfashi, 2017). Hafsat has been the mother of the Nigerian veteran journalist, Kadiriyya Ahmed and Hadiza Isma el-Rufai, a wife of a Northern Nigerian governor of Kaduna state, Nasir el-Rufa'I. Hadiza has also established herself as a female writer in northern Nigeria with her *An Abundance of Scorpion* (2017), a story of a woman seeking love, peace, and happiness (Ajeluorou, 2018).

Interestingly, it is the love theme in Hafsat's novel that set the pace for romance novella writing among female writers in Hausa known as *Littattafan Soyayya*, which flourished within the Kano Market Literature. The Kano State Islamic *Hisbah* censorship board created in 2001, however, ensured that the contents of these *Soyayya* novellas conform to cultural and Islamic religious dictates in the society. As part of 'cleansing' those fictional works that failed the screening test, the censor board burnt many romance novellas confiscated from the markets in 2007 (Whitsitt, 2002). Glenna Gordon reveals that fictional works written under this genre are regarded as taboos once they contradict the cultural codes that request modesty on issues about love, sex, and any intimate social relationship between sexes (Gordon, 2011). Such restrictions always ensured issues in these fictional works never contradict the cultural and Islamic religious injunctions. Gordon (2011) interviewed Sa'adatu Baba Ahmed, one of such female writers whose novella was confiscated and burnt, and asked her why her text failed the screening. What she revealed captured the conservative cultural ideal about morality in the region. The fault was a mere physical contact that describes a husband hugging and wiping away tears from the face of his wife. That fleeting physical contact between the sexes, according to the Board, would encourage premarital sex and promiscuity among the young female readers. The novella of a leading writer in the genre, Balaraba Ramat Yakubu with a title *Alhaki Kwuikwiyo* was translated into English as 'Sin is a Puppy

that Follows You Home' in 2012. The novella became the first Hausa text written by a woman to be translated into English and published.

Studies have also cited religion and culture as limiting factors for female writers writing in English in the northeast (Musa, 2019). As it's obtained in most parts of northern Nigeria, parents in the northeast marry off their daughters at the onset of puberty. Balaraba Ramat Yakubu, one of the prolific Hausa woman writers, was herself married off at the age of 13 (Malumfashi, 2019). Within the cultural convention of the region, even when girls attend schools their education usually ends after completion of primary school, by which they moved to their husband's houses as child brides. Very few girls obtain secondary and tertiary education because tradition requires them to be married early in life. This has been captured in almost all available literary works of female writers in the northern region. Most of Alkali's characters are also married off from that age. This may be a limiting factor for them as writers to acquire higher education that would bring out their proficiency to write in the English language. Although presently there are few females in the region having access to higher formal education, there appear to be limitations due to the activities of Boko Haram insurgents, who for the past one and a half decades were on a rampage, destroying schools, killing students, and teachers and abducting girls in schools (Joda and Abdurashid, 2015). Their activities have virtually halted educational activities in the region. This may also be a limiting factor for the production of educated females writing in English from the region within the last two decades.

Taking all these together, this paper attempts to corroborate those findings on education, literary trend, and religious-cultural factors as limiting women's literary production and explore other probable reasons that are constraining the production of women's literary works in English in the northeastern region.

III. METHODOLOGY

A mixed-method is adopted for this study in order to provide authentic, dependable, and enlarged information on the research questions. It is an approach espoused by the pragmatists through incorporating quantitative and qualitative techniques. Mixed method proponents uphold that the amalgamation of both techniques assists in providing a bird-eye view on a problem from different perspectives. Having a mixed method is considered the best approach for this paper based on the assumption that "no investigative strategy is essentially superior to another" (Saunders et al 2012, p.141). The combination of

the two methods decreased the possibility of reaching deceitful endings (Yin, 1994).

Research Methods

Qualitative and Quantitative method of data collection was adopted through the use of questionnaire, interview, and Focus Group Discussion.

Quantitative Method

Quantitative data was collected from publishers, English and literary studies students, female lecturers as well as literary clubs and associations members through structured interviews and questionnaires.

Structured Interview

Written interviews were administered to publishing houses in the northeast and other parts of northern Nigeria targeting publishers and editors. Questions for such interviews were sent in advance and were followed up by a face-to-face discussion.

Questionnaires

Structured questionnaires were also sent to departments of English and literary studies in six universities and three colleges of education from the three states of Borno, Gombe, and Yobe in northeastern Nigeria, targeting heads and lecturers in the respective departments.

Qualitative Method

Qualitative data were collected through Focus Group Discussion, unstructured interviews, phone conversations as well as library and desk reviews.

Narratives through FGD

A Focus Group Discussion (FGD) with female students of English and literary studies from six universities and three colleges of education in Borno, Gombe, and Yobe states was conducted. The FGD was conducted through a Consensus Workshop, which is a specialised way to help a group reach a consensus on a phenomenon (Gilbraith, 2018). The FGD engaged the female students in a discussion by grouping them to brainstorm the research questions and to give their responses in their groups. The responses of the smaller groups were then clustered on related themes and reflected upon in a larger plenary group. The FGD also focused on problems and prospects for aspiring or unpublished female writers from the region so as to build amenable measures as recommendations.

Unstructured Interviews

Unstructured interviews were conducted with the heads of departments, female lecturers, and selected female members of literary organizations and associations in the six universities, three colleges of education, and three literary associations in Borno, Gombe, and Yobe states of

the northeast. The interview bordered on issues affecting producing literary works in English in the region. Data gathering included a recording of the interview responses and recorded telephone conversations, which were later transcribed. Consents from the respondents were first received before the recording and transcription of the responses.

Reviews

Secondary materials were reviewed from journals, textbooks, and newspaper articles as regards women writing in the three states and the northern region generally. This was meant to answer research questions that the questionnaires, FGD, and the direct interview could not adequately provide. The data collected through these sources were analysed and reviewed, and fully acknowledged.

Sampled Population Size

The population for the survey came from Yobe State University and Federal University Gashua in Yobe State; University of Maiduguri and Borno State University in Borno State, and Federal University Kashere and Gombe State University in Gombe state. In addition, Umar Suleiman College of Education Gashua from Yobe State, College of Education Waka Biu from Borno State, and Federal College of Education (Technical) Gombe from Gombe state were also sampled for the population. Literary associations from the three states were also part of the sampled population. Others are the University of Maiduguri Printing Press in Borno State and Ahmadu Bello University Press and Northern Nigerian Publishing Company in Kaduna state. The study was limited to these six (6) universities, three (3) colleges of education, three (3) literary associations in the three states, and three (3) publishing houses in northern Nigeria.

Structured interview questions and questionnaires based on the research questions were sent to the nine higher institutions in the three states, targeting respondents from the departments of English and literary studies. The targets were the nine (9) heads of the departments and twenty-seven (27) female lecturers, two (2) each from the nine (9) institutions making up thirty-six (36) respondents. For the FGD, forty (40) female students from each of the nine (9) higher institutions participated in the consensus workshop, targeting three hundred and sixty (360) participants. In addition, two (2) participants from each of the three (3) publishing houses were selected, making a total of six (6) participants. Six (6) members from each of the three (3) literary associations, making up a total of eighteen (18) participants, were engaged through unstructured interviews. So, a total of 420 participants were

targeted through the different methods of data collection for the survey at different times in the course of the study.

Data Analysis

The data were analysed through a discussion of each research question. Responses for the questions were derived from the unstructured interviews, interviews, questionnaires, and consensus workshop proceedings. The unstructured interviews conducted as part of the qualitative data were recorded and converted to printed documents for the analysis. For the structured interviews, responses were recorded as they were given and were later analysed. The points that the female participants came up with through the FGD consensus workshop answered some of the research questions and formed part of the suggestions or amenable measures to be taken to answer the relevant research questions.

IV. DISCUSSION OF FINDINGS

Data collected are discussed based on the research questions and the responses of the target population to achieve a particular objective. In other words, a research question is taken to formulate the items of a questionnaire, interview, or the FGD topics in relation to the stated objective. This was answered through the appropriate method adopted, by the responses of the population. The findings of the research based on the questions are presented below.

(a) What is the average percentage of female writers from Borno, Gombe, and Yobe states writing literary works in English?

The first Research Question demands to find out, through interviews and questionnaires, the percentage of published female writers in English from Borno, Gombe and Yobe states. This question was posed to respondents from the three publishing houses and the three literary associations in the three northeast states. The objective is to determine the actual percentage of published women novelists or poets in the northeast between 1980 and 2020. Responses from the publishing houses revealed no record of female writers from the region who have published creative works with them. Female members in one of the literary associations identified a female member who has published a collection of poetry from a less known publishing house and all three associations in the state identified four (4) major published female novelists that they have read their works. A further review of literature on the question revealed very few published female writers from the northeast region.

(b) What important position does creative writing occupy in the northeast region?

This research question was directed to heads of departments as well as sampled female lecturers in the nine tertiary institutions in the region. Responses were also gathered through the consensus workshop conducted through the Focus Group Discussions in these institutions. Their responses on the items of the questionnaire, interviews, and FGD on this question were collated and summarised at the point of saturation to answer the research question as follows:

Are there any females in the northeast writing fiction and poetry in English?

This item of the question was aimed to establish paucity or availability of female writers to corroborate the responses of the publishing houses and the literary associations. Ninety percent (90%) of the respondents stated that there are very few female writers in English whom they have read from the northeast. The ten percent (10%) of those that stated there are female writers in the region continued to cite Zaynab Alkali, Raznat T. Mohammed, Habiba Alkali, and Fatima Ba'aram Alkali as the only prominent female novelist voices in the region. Other women writers cited are unpublished poetesses who use online sources as the medium to showcase their works.

Is Creative Writing an important subject taught as a course in the higher institutions within the three states?

Ninety percent (90%) of the respondents from the nine tertiary institutions confirmed that they were taught creative writing as a literature course in their institutions. The participants through the FGD, however, provided mixed responses to the significance of teaching the course in fostering creative work from the region. Thirty percent (30%) of the respondents said creative writing courses are relevant in providing the required language and writing tips for female writers from the region. They see teaching the course as important given that it prepares students to be effective writers and communicators. About seventy percent (70%) of the respondents, however, claimed that it is not relevant given that many renowned female writers are not graduates of English literary studies or creative writing courses in Nigeria and globally. A participant cited Fatima Ba'aram from the northeast, who is a lawyer by profession, and who has been a writer, and Chimamanda Ngozi Adichie from southeastern Nigeria, who was first a medical student before becoming a writer. Tyler Hurst claimed that it's wrong to assume that becoming a good writer requires formal education. Good writers 'don't necessarily quote Shakespeare, nor do they use four-and five-syllable words'; they don't need that knowledge to 'impress their readers with slick verses that rhyme and flow effortlessly from beginning to end', but rather try

only to 'connect their audience' to their story' (Hurst, 2017, np). However, seventy-five (75%) of the respondents indicated that the lack of students' solid foundation on creative work and literature to be admitted into English and literary studies courses may be a factor that affects writing and appreciating creative works in the northeast. A study by Muhammad Dahiru (2020) reveals that there are no sufficient teachers to teach literature in secondary schools in the northeast states of Yobe and Borno. The study revealed that there are no graduates of literature teachers in the public secondary schools in Yobe state, which affects the products being admitted for literary courses in the universities and colleges of education within the region (Dahiru, 2020).

Further, about 75% of the female lecturers and students that responded from the nine tertiary institutions revealed that creative writing is not so popular with their female students. This finding does not corroborate the findings of Anthony (2011) on gender as a determinant of achievement in literary studies among the Yoruba and that of Anisa (2017) that girls have higher achievement in literature study compared to boys.

Is writing a glorified profession/venture in the region?

There are mixed responses to this item of the research question by the respondents. A greater number (75%) see no glory in being a writer as writing does not pay. Many see it as a hobby or recreation rather than bringing credit to oneself as a writer. Only about 25% of the female respondents support the idea that writing is a glorified venture and that women should embrace it in the region. As some argued, creative writing fulfills the requirements of Nigeria National Policy on Education (NPE) as regards the function of education. NPE stipulates that one of the goals of education in Nigeria is to "raise a generation of people who can think for themselves, respect the views and feelings of others [and] respect the dignity of labour" (Federal Government of Nigeria, 2004: p.18). Creative work provides the basic foundation for all these. As Ryan S, and Ryan D. opined, literature as a reflection of any society mirrors the human condition as well as presents ideology and challenges; it makes readers or participants think about all these through a recreation of a world seen through reading literary material (Ryan and Ryan, n.d., p.2). Creative works, therefore, develop individuals and the nation by bringing about empowerment, pleasure, acculturation, and general knowledge on different things and ideas. Based on this, few respondents consider it a significant venture to embrace.

The responses of the participants through the FGD also revealed that most lecturers in the universities

and the colleges of education were not effective writers themselves, and so show little or no regard to creative writing ventures. Responses from the FGD also revealed that most of the lecturers of literature do not inculcate creative skills to students because they also don't have such skills. After all, they have no capacity and competence to inculcate to budding writers in English and get published. Labo-Popoola observed that the attitude of the teacher as well as his competence in handling literary texts determines his output in the class and the attitudes of the students to the subject (Labo-Popoola, 2020). The available female lecturers that responded admitted they do not provide the enabling creative masterclasses to encourage budding female writers from the higher institutions in the region. As rightly observed by Ogunaike (2002), teachers of literature mostly adopt the 'take your book and read approach' and do not apply good methods and approaches. About 80% of the female lecturers in the nine higher institutions sampled admitted they use the same approach. This invariably affects the inculcation of basic creative skills and knowledge that liberates but only provides knowledge that domesticates the learners. This approach is what Paulo Freire calls the banking method as opposed to the problem-solving method (Freire, 1970) that can produce critical thinkers and creative writers.

The responses of female students, through the FGD, as well as the responses of the heads of departments and female lectures in the nine institutions, through the interviews and questionnaires, revealed that writing is not an area of specialisation in which female students pursue in academic life in the northeast region. This view is similar to a study by Fakeye (2011) on the general decline in enrolment into literature-in-English courses. As Onukaogu (2002) observed, students can use literature to connect their experiences with other experiences they encounter in life. However, about 60% of the respondents argued that female students and potential female writers lack the capacity to learn and build from the various cultural, religious, and security challenges being experienced in the northeast region, and develop as writers. In addition, taking up a course that can give skills in writing or reading texts is not popular with the female students and lecturers, which corroborates Fakeye's (2011) finding that revealed declining enrolment of students into literature classrooms and Fakeye (2012) on students not considering literature as a profitable career path.

(c) What are the significant factors that likely cause the dearth of women's literary writing in English in the northeast?

This research question was answered by all the sampled respondents, which include the female teachers, heads of various departments, and the students of the nine (9) tertiary institutions, editors and publishers in the three publishing houses and the members of the three literary associations in the three states surveyed. The responses gathered through interviews, questionnaires and the FGD were collated and grouped, at the point of saturation, under the following factors:

Religious Factors

Religion, *per se*, has not been cited by the respondents as a factor that stops women from writing. Age-old aversion to formal education, obviously because of its connection to Christian missionaries, has always been attributed to the drawbacks on all forms of education and educational pursuits in the region. Almost all the respondents identified the activities of the Boko Haram Islamists and their ideology as affecting any form of the educational enterprise, including the act of writing by the females in the region. Many studies have identified the Boko Haram ideological stand on formal or 'Western Education' as a general threat to educational development in the northeast, where they operate. There is no denying the fact that the Boko Haram insurgency has impacted negatively on educational development in northeast Nigeria for over a decade (Joda and Abdurashied, 2015) by increasing the number of out-of-school children or nonattendance into formal education in the region (Oladunjoye and Omemu, 2013). Any form of education acquired in the formal school is regarded as anti-Islam and a process of Christianization.

Participants through the FGD recount the impact of Boko Haram ideology on education and writing in English from the region. The Boko Haram group claimed that in English language class, the concept of having a 'future tense' is to claim knowledge of *gayb*, a divine providence to say what would happen tomorrow. During one of Boko Haram's propaganda sermons, a commander claimed that the addition operation symbol + in Mathematics represents the Christian Cross. This means the education aims to Christianise the people that undergo it. They gave the same interpretation to the symbol in the hospital, which they wanted to be replaced with a crescent. In Geography and Biology subjects, the shape of the earth and its rotation as well as the concept of the *big bang* in evolution theory, are two grey areas that the group is against, claiming they contradict Islamic injunctions. Any creative work and literary text depicting cultural codes and behaviours that may contradict what they feel is the Islamic teaching become taboo. Reading *gods* and deities in some novels or recreating morally bankrupt actions are

considered acts of corrupting the religious values of the people. This is more dangerous, as they claimed, with young girls. They claimed such bad examples would corrupt young girls' morals rather than develop their capacity and make them learn and build from the experiences of others for their development in life. This supports the claims of Onukaogu (2002) and Ogden (1997) that works of literature provide life experiences for readers to learn from. Respondents cited the activities of the Hisbah censorship board created in 2001 in Kano to enforce cultural codes on literary materials as well as Boko Haram that adopted a brutal way of destroying formal school structure, abducting female students, and killing innocent women and children as factors that have impacted negatively on the creation of many female writers from northern Nigeria, generally, and specifically from the northeast.

Cultural Factors

The predominant northern Nigerian culture has been synonymous with the Islamic religion. Anything that the culture considers taboo is largely derived from the dictates and codes of the religion. The responses through the Focus Group Discussion revealed that culture as an extension of religion plays a significant role in the dearth of female writers from the region. The content and style of literary works from the northeast are limited by the dictates of the culture. Writers share similar concerns about family, marriage, patriarchy, polygamy, and other issues because these are what cultural and religious authorities would sanction. What they write and how they write, therefore, are influenced by the culture of the region. Although studies have revealed literary and language courses are considered an exclusively female area of specialization (Anisa, 2017; Anthony (2011), the girls from the northeast are discouraged from it because of cultural restrictions. Responses from the study, therefore, indicated that the mindsets of the people on moral codes are indicators that contents of some permissive literary creative works are considered to be against the culture in the northeast.

Publishing Opportunities

Responses by the three publishing houses and the three literary associations in the three states collated are summarised under three areas of concern. First, the unavailability of publishing houses in the region has been identified by almost all the respondents as a factor that limits female writers from getting their works published. Only university presses are recognised as publishers within the three states in the region, and they mostly publish educational books and scholarly journals rather than literary texts. The second reason cited by the respondents is high publishing cost, which poses challenges to poor

aspiring female writers in the region. The third reason is the absence of sponsorship, either by individuals or organisations in the region, to support budding female writers get published. The responses through the FGD consensus workshop identified the social media outlet as a preferred means for the few available female writers in the region to get noticed or read. Most budding poets and novelists chose the online medium to publish their works rather than through official publishing houses because of the cost.

Participants of the FGD through the consensus workshop emphasised that female writers from the northeast have always lagged in relation to creative work. Participants acknowledged attempts made to foster women's literary activity in northern Nigeria, in which women writers from the northeast were not noticed. The participants cited the writing competitions in the north which started in the 1930s with the Northern Regional Literature Agency (NORLA) writing competitions organised in the Hausa language (East, 1936; Yahaya, 1988). Females from Borno, Gombe, and Yobe, however, did not take part. The majority of female voices from other parts of northern Nigeria that took part were proficient in the Hausa language but not so adept in writing through the medium of the English language.

Poor Readership

About seventy-five (75%) of the respondents, through the interviews, questionnaires, and the FGD, cited poor readership as the factor that affects female publishing in the region. Two reasons were identified as causes of this poor readership: level of education of readers and poor reading culture in the region. The level of education of readers has been identified as a major reason. Texts written in English are not popular with young female readers because of the language challenge. The education of girls in the region usually ends after primary school and as Margaret Hauwa Kassam states 'very few young girls obtain secondary and tertiary education because tradition requires them to be married early in life' (Kassam, 1996, p. 122). Writing and reading in the English language, as identified by the respondents, become difficult tasks for most of the not highly literate females in the region. Texts that were written in English pose difficulty in understanding, appreciation, and analysis for the not-so-educated male and female readership. A study by Gubair and Samia (2019) in Sudan, which has the same religious and security challenges as northeastern Nigeria, offers a critical perspective that applies to the situation in the northeast. They identified the linguistic competence of the students as a factor that affects literary study and appreciation. They found that students of literature find it

very difficult to deconstruct a literary piece and appreciate it. The educational backwardness in the northeast has a similar effect on readers' level of competence in the English language, which would have enabled them to read a literary text effectively and critically appreciates it.

Participants also cited the use of social media and other internet facilities such as *Netflix* and *YouTube* as other reasons for the paucity of readers of published texts in the region. Most of the FGD participants revealed that the last time they bought a novel or book of poetry was as a recommended literary text in their literature courses. They revealed that they only bought books for a specific purpose, not for pleasure. They preferred watching movies to reading novels, and poetry has very little readership among the participants. With the advent of Hausa movies in the Hausa movie industry known as *Kannywood*, even the Kano Market Literature *Soyayyya* novellas become less popular among female readers. They prefer watching movies and drama on television or through the internet than reading a novel. Poor readership, therefore, discourages writing and publishing literary texts, which come with a cost. Responses from the publishing houses confirmed this state of poor readers. A study revealed that poor reading culture is a problem that is found among students in the southern part of Nigeria as well (Fabunmi and Folorunso, 2010).

(d) Do thematic concerns and unique stylistic complexity as a trend among the women writers in the northeast affect the production of literary works in English?

Almost all participants agreed that the available literary works from the region followed a unique pattern identifiable in northern Nigerian women's fiction and poetry. Most of the thematic concerns of the novels and poems from the region concentrate on love, marriage, family, religion, and peaceful coexistence. Female writing in northern Nigeria, which started in the 19th century with Asma'u bint Shehu dan Fodio's the first modern poet, writer, educationist, and feminist in northern Nigeria, followed this identifiable trend to the 21st century. Participants recognised that the themes of the novels of Zaynab Alkali, the pioneer internationally recognised northern female writer in English, also focus on love, marriage, family, and the experiences of the female as a mother, daughter, and wife. When Hafsat Abdulwaheed set the tone of the *Littattafan Soyayya*, young readers, especially girls in north-eastern Nigeria, developed a voracious appetite for these romantic fictional works. Chronicling the themes of these *Soyayya* novellas, Glenna Gordon explains that they are mainly concerned with romance, love, marriage and how best to serve husband

(Gordon, 2011, np). This trend continued to influence female writing and *Kannywood* movies in the Hausa language in northern Nigeria.

Participants identified, as a thematic trend, love, family, and peaceful coexistence as basic motifs in almost all works written in English by women from the northeast. The novels of Zaynab Alkali, from *The Stillborn* (1984), *The Virtuous Woman* (1987), *Cobwebs and Other Stories* (1997), *The Descendants* (2005) to her most recent novel, *Invisible Borders* (2016), all focus on issues of marriage, child bride, polygamy, cultural and religious codes, girl-child education, and other factors that affect the female in northern Nigeria. Participants identified all these motifs as building the general love themes and peaceful family coexistence. *Personal Angle* (2008) and *The Phantom Army* (2017) are the novels of Alkali's two daughters, Fatima Ba'aram Alkali and Habiba Nur-Alkali, respectively, which the participants identified as the fresh voices of female writers from the northeast. The themes of these novels also focus on family, marriage conflict, and the position of the female in Islamic society, Fatima's *Personal Angle* won the 2009 Abuja Writers' Forum (AWF) Ibrahim Tahir Prize for Prose. Although the novel touches on issues related to politics and business, the central message of the novel is the depiction of the ideal woman, who has dignity, etiquette, and integrity that both religion and culture in the northeast want to see. The novel focuses on the aim of marriage, which should be a union for peace and happiness, not a place to fight for rights. Habiba's *The Phantom Army* also reflects the experiences of women in relation to the Boko Haram insurgency in the northeast (Ibrahim, 2018). Lots of unpublished female writers were identified by the participants. Like Habiba Nur-Alkali, they also come up with additional motifs on personal emotions (Musa, 2019) and issues related to the conflict in the region. Participants cited the works of Razinat T. Mohammed, who has already established herself as a voice to reckon with among the female writers in the northeast. Her works cited by the participants include *A Love Like Woman's*, *Habiba*, *The Travails of the First Wife*, *A New Line* and *My Daughter My Blood*.

The FGD concludes that the works of these four (4) female writers have been essential reading for literature courses in the nine (9) higher institutions selected for the study. The novels are *for* and *about* the northeast because of their current and cutting-edge contribution to the cultural perspective of the region required and accepted in relation to marriage, family, polygamy, and the position of women. This as well conforms to the main trend of the literature in northern Nigeria.

V. CONCLUSION

The paper broadly set to investigate women writing in northeastern states of Borno, Yobe and Gombe in northern Nigeria. The objectives include identifying the availability of women writers or their paucity, investigating the various factors that cause the likely dearth of women's literary works in English, and the thematic concern and unique stylistic complexity as a trend among the women writers in these selected states. Through a mixed method of qualitative and quantitative data collection, the study discovered a paucity of women writers from the northeast region. The study also found that religion, culture, publishing challenges, and poor readership were some of the probable factors that cause the dearth of women writers in English in the three states under study. The study also discovered that the few available women writers prefer social media outlets and other online media to read or get their works published. The themes of the few available texts also revealed the recurrent motifs of marriage, family, polygamy, girl-child education, and peaceful coexistence in society. This finding has expanded the scope of the existing literature on feminist fiction in northern Nigeria, particularly from the northeast region. Although the conclusion reached from the data collected through the different methods was at a point of saturation, still, further research is suggested on other states in the northeast and the northern Nigerian region or anywhere in the world to corroborate the findings of this survey or validate the instrument used for the data collection.

VI. RECOMMENDATIONS

The fourth objective of the survey aimed to identify amenable measures to be adopted in addressing the likely factors that limit women's production of literary works in English. The paper recommends the following, based on the findings and conclusion.

- *Organise female literary competitions and retreats in the northeast region*

Like other female writers across the continent, female writers from a war-ravaged region of northeastern Nigeria need robust literary competitions and workshops, especially to write for and about peace. 'Write for Peace', an online story writing workshop and competition outlet from South Sudan that started in 2020, is apt for the northeast in the promotion of female writing. South Sudan shares conflict experiences with northeastern Nigeria. So, issues raised by the entrants to the competition would not only raise the number of published female writers but could help in fostering peace. The competitions, just as obtained in South Sudan, could act as powerful counter-narratives against divisions and gender-based violence. In

the same vein, good values and creative critical thinking could be encouraged through the competitions. Winning entries could be published and distributed to schools in northeastern Nigeria as formal reading texts in English literary studies. The higher institutions, publishing houses, literary associations, and the relevant government authorities in the region can facilitate the formation of such competitions.

- *Literary outlets for the female writers*

Women remained strong change agents in any society and literary activities are important avenues to bring the desired change, especially peace as a post-conflict measure in northeastern Nigeria. The BBC World Hausa service *Hikayata*, a story writing competition exclusively for women, has helped in discovering lots of female writers from northern Nigeria. The budding novelists explore biases on female rights, stereotypes, cultural exclusions and other social and economic conditions of women in northern Nigeria. Female writers in the northeast region should be encouraged to be part of existing or created writing forums such as the 'Poets in Nigeria' Association of Nigerian Authors (ANA) as well as local and international literary clubs and associations. This should be the responsibility of all stakeholders.

- *Organise a Book Project for female writers*

The displacement of women in the region comes through the tripartite factors of peace, security and gender. Women are the most affected by the conflict. About 53% of the displaced in the region are women and girls. The displacement comes with the attending consequence of poverty and hunger, which are all fodders for literary writings from the region. A book project would produce novels, anthologies, and collections specifically for women. It's the responsibility of all stakeholders to identify a funding body to sponsor such a book project that would promote female writing in the region.

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A Case Study of English Majors' Participation in Oral English Class in China

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Abstract— *English speaking competence is one of the most important targets of English language learning, and to which great importance has been attached in teaching and learning. However, many Chinese students, even English majors of local universities have difficulties in speaking English fluently and appropriately. Classroom is a major setting for Chinese students to practice and improve their oral English so participation in class activities plays an important role in their competence and progress in oral English. This study aims to explore major problems that affect Chinese students' participation in oral English class. Based on an adopted and revised questionnaire and interview from previous researches, the study finds that anxiety, self-esteem and lack of courage are the major internal factors. Meanwhile, dull teaching materials and activities, as well as teachers' role are external factors that affect participation in oral English class. This article provides some empirical evidence for exploration into factors that hinder students' participation in an Chinese context.*

Keywords— *Students' participation, English majors, oral English class.*

I. INTRODUCTION

Student participation has been studied a lot by researchers all around the world (Hu & Kuh, 2002). Participation may refer to student and institutional level, academic and non-academic aspects of higher education experience. Previous studies have already pointed out that student participation is one determinant to a student's academic success and the quality of education (Kahu & Nelson, 2017). The degree of participation with academic-oriented

activities is one of the key standards to measure student participation level. When it comes to oral English, it is assumed that the more students get engaged in class activities, the more progress they will achieve. Since Hymes' concept of communicative competence was introduced to China thirty years ago, teachers and researchers have come to realize that the ultimate goal of language teaching is to help students improve their ability to communicate. So speaking occupies an important and

indispensable position among the four basic language skills—listening, speaking, reading and writing, and should be paid more attention to. Language researchers and teachers have been aware of the importance of the language communicative competence. However, the English most Chinese students have learned is far from being sufficient to express their ideas.

II. PROBLEMS IN ORAL ENGLISH CLASSROOM

The English teaching process itself is a communicative process, which means that teachers and students are engaged in all the possible activities of exchanging information. There are typical problems in oral communication such as inhibition, lack of motive, low participant and mother-tongue interference.

The dominant problem is inhibition. Unlike reading, writing and listening activities, speaking requires some degree of real-time exposure to an audience. Learners are often inhibited from trying to say things in a foreign language in the classroom: worried about making mistakes, fearful of criticism or losing face, or simply being shy. Secondly, lack of motive. Even if they are not inhibited, students may complain that they cannot think of anything to say: they have no motive to express themselves controlled by the sense of guilty if make a poor speech. Then, low or poor participation. Limited by class hours, only one student can talk for a short time especially in a large-sized classroom. The interference of mother tongue is another factor. Students may tend to seek help with their mother tongue when have difficulties expressing their ideas. If they are talking in small groups it can be quite difficult to get more progress—particularly the less disciplined or motivated ones.

The above problems affect students' participation in oral English class. When it comes to participation alone, active participants are very often top students (Long, 2001). The active students tend to dominate class discussions, with silent students listening thus falling further behind (Liao, 2001). Some college students, who have at least

studied English for eight years including 6 years' study in middle schools, even can't answer some simple questions raised by the foreign teacher, 'What do you usually have for breakfast?', simply because of the lack of the words for "xifan、mantou" in English (Cai, 2002). Many researches have been done with English majors (Wang, 2002; Liao, 2001) indicating language incompetence accounted for low participation. To understand the reasons why students are not fully participated in oral class, a quantitative research is designed and carried out in Shandong University of Technology.

III. RESEARCH DESIGN

3.1 Objective of the research: To find out the reasons affecting students' participation in oral English class.

3.2 Research question: What prevents students' from actively participating in oral English class?

3.3 Participants of the research: 80 undergraduates enrolled in Oral English courses in Shandong University of Technology of China. 62 females (77.5 %) and 18 females (22.5%), and sophomores account for the largest proportion (67.7%) while the juniors the second largest (32.3%).

3.4 Instrument: questionnaire and interview. The questionnaire consists of two parts—students' role and teachers' role, including self-evaluation, attitudes towards teaching materials and teaching methods. It is revised by the author based on prior researches. The first part is made up of 5 statements concerning their attitude towards oral English learning and self-evaluation of their performance at oral English class.

3.5 Procedures. The author distributed 80 questionnaire papers to the participants and all are collected. 16 students are chosen for an interview concerning their attitude randomly.

IV. DATA ANALYSIS

All English majors who have done questionnaires want to learn English well and understand the importance of

speaking and eager to acquire high proficiency oral English. But 68% students are always inactive in oral English class. It can be seen that individual learners' internal factors place the key role in preventing them from engaging actively in oral English classroom, external factors like teacher's encouragement and dull topics are in secondary consideration.

According to interviewing, 14 interviewees (87.5) hope they can practise oral English more in class and after class with the teacher's help. 9 interviewees (56.3) thought they were too timid to volunteer to speak. 12 interviewees (75%) expects teachers to adopt some effective methods to encourage them to speak. 10 interviewees (62.5%) hope some more interesting materials to be used to motivate their speaking initiatives. There are also 4 students (25%) who require proper psychological training to gain self-confidence by reducing anxiety.

Regarding students' self evaluation of participation in oral English class. Most of the English majors(68%)regard themselves as inactive learners and more than half of the students as of 54% keep silent in oral English class. The inactive participators owe it mainly to the factors of personality and speaking competence.

V. FINDINGS AND DISCUSSION

Results show that both internal and external factor affect students engagement in oral English class. Internal factors that affect class engagement include learners' anxiety, low self-esteem and lack of courage, which place the key role in preventing them from taking an active part in activities in the oral class.

5.1 Internal factors

5.1.1 Anxiety

In the survey, the majority (71%)attribute their inactive participation to their being nervous in speaking in public. Some students being interviewed have the some problem: "No matter what class we are having, we always feel nervous when speak in front of the class." And they just cannot control it; some say it occurs "when they make

mistakes", "when they don't know what to say" or "they cannot follow the speaker".

From psychological perspective, their anxiety (Brown, 1994) is associated with feelings of uneasiness, frustration, self-doubt, apprehension or worry. The arousal of anxiety makes learners more reluctant to speak. This is because they underestimate their competence. As a result, when in communication, they divide the mental resources and can't devote themselves well to the task. In oral English class, silent or inactive learners usually appear more likely to avoid or withdraw from class activities and they often fail to take the initiative or participate in conversations, such as "keeping silent, responding only when necessary, being passive, and avoiding class entirely"(Oxford, 1999). Much of the anxiety is associated with understanding and speaking the foreign language. Speaking publicly in the target language is particularly the anxiety trigger, even those who feel little stress in other aspects of language learning. Most language research shows a negative relationship between anxiety and performance. Performance anxiety is an emotion inherent to participation in all stages of the event (Reis, Dionne & Trudel, 2015). Therefore, teachers should help the students take a proper attitudes towards anxiety, try to reduce the deliberately anxiety and encourage them to speak more in class activities to improve their speaking ability.

5.1.2 Learners' self-esteem

60% of the participants evaluate themselves poor in expressing themselves, which shows they are of low self-esteem. Self-esteem refers to an individual's sense of value or self-worth, or the extent to which people value, appreciate or like themselves (Phan, 2017). It expresses all attitude of approval or disapproval and indicates the extent to which individuals believe themselves to be capable, significant, successful and worthy. In short, self-esteem is a personal judgment of worthiness that is expressed in the attitudes that individuals hold towards themselves. People derive their sense of self-esteem from the accumulation of experiences with themselves and with others and from

assessments of the external world around them. High self-esteem causes language success and language success does cause high self-esteem. Both are interacting factors for language acquisition. Learners' self-esteem will no doubt cause them low language proficiency.

5.1.3 Lack of courage of taking risk

Anyone who has learned a foreign language is acutely aware that second language learning actually necessitates the making of mistakes, especially in speaking. Learners can really make progress by learning from their mistakes. If they never venture to speak a sentence until they are absolutely certain of its total correctness, they would likely never communicate productively at all. That means when learners who avoid risks are stalled by actual or anticipated criticism from others or by self-criticism, their language development becomes seriously stunted due to the lack of enough practice.

Research shows 58% of participants are afraid of being laughed by their classmates and 66% of them are afraid of being criticized by their teacher if make mistakes. This is because mistakes can pose both internal and external threats to one's ego. It can be concluded, to some extent, that the inactive or silent students in the classroom are those who are unwilling to appear foolish when mistakes occur.

5.2 External factors

The external factors involve teaching materials, teacher's factors, teaching background and teaching environments, among which teacher's factors play the most important part. Teacher's factors involve teacher's talk, patience, tolerance and teaching methods used.

5.2.1 Teacher discourse

Teacher discourse not only organizes the classroom activities but monitor the process of students' learning process. Effective teacher discourse can stimulate learners' interests, create a friendly language speaking environment, guide and adjust classroom communication activities so as to help learners produce effective language output (Jordan, 1997). Otherwise, ineffective teacher discourse hinders

students' willingness to speak in oral English class. Learners with a high level of willingness to communicate tend to engage in more frequent communication than those with low levels (Peng, 2013).

Feedback shows that 66% of the participants owe their inactive engagement to being afraid of being criticized by teachers if make mistakes, 62% not receiving enough encouragement from the teacher and 15% find that teachers often point out their errors in speaking, which reduces their confidence. Positive feedback may more possibly lead to successful learning while negative feedback may lead to possible future failures.

5.2.2 Teacher support

Research shows that 42% of the subjects attribute their inactive participation to teachers' not giving them enough time and adequate support before they finish speaking task. To respond to questions, learners should be given adequate support. Teacher support has positive influence on enhancing students' academic motivation. Daniel and Arapostathis (2005) who made the point that reluctant learners became more motivated when they received teacher support. Were the teacher able to provide support and allow the learner to finish their turn, students would have an opportunity to produce better and more complete language.

5.2.3 Teachers' error correction

66% of participants attribute their inactive participation to fear of being criticized by teacher when they make mistakes, 15% to that teachers often point out their errors in speaking, which reduces their confidence. Traditionally, it is taken for granted that it is the teacher's responsibility to correct student's errors. However, sometimes teacher's correction does not significantly decrease the number of students' errors but frustrate them. As language learners, it can be safely anticipated that they will produce a fair amount of language errors (Ismail & Samad, 2014), so teachers should be careful and skillful when they correct students' errors in speech.

5.2.4 Dull teaching materials and activities

In the survey, 61% of the students owe their silence to dull topics and 37% of the subjects to the difficulty in teaching materials or activities. It indicates there exist some problems in teachers' teaching materials and activities which can hardly arouse students' interest of participation. Previous studies show that motivation is very strongly related to achievement and involvement in language learning. Unless learners can be highly motivated, they will not take an active part in class activities. Furthermore, the more they are involved in the activity, the more sustained effort they will make to succeed in the activity. If a task is too complex or incongruous, it is likely to induce confusion and an avoidance response. Proper tasks should provide learners with a feeling of competence and challenge.

VI. CONCLUSION

6.1 Implications

In the research, students owe their inactive participation to themselves and place hopes on teachers' help. It is seen that learners themselves are aware of speaking competence and do not want to keep silent. Below are some suggestions for local college English majors and average language learners in general.

- (1) Not to be afraid of making mistakes and losing face in classroom participation, and do not skip a chance to speak English.
- (2) To be well prepared before class so as to be more confident to take part in class activities.
- (3) To understand that teachers' role as facilitators rather than authority who are always willing to assist. Thus, it is advised to grasp every chance to interact with instructors as well.
- (4) To communicate more with teachers many a time to understand their requirement better and lessen the level of anxiety.

Meanwhile, it is an urgent task for teachers to analyze students' needs so as to overcome the obstacles of communication and improve their willingness of

participation.

6.2 Limitations

This paper is more of a preliminary study with mixed method, in which the design of questionnaire and interview questions can be revised to be more comprehensive, and data can be analyzed with more depth. Results of this research may not be applicable for some top universities where more competent language learners are enrolled.

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Appendix I

Questionnaire

Please choose “Yes” or “No” in following questions.

1. You think English is important to you and want to learn it well.
Yes () No ()
2. You think oral English is as important as listening, reading and writing, or even more important.
Yes () No ()
3. You hope you can speak English fluently and correctly.
Yes () No ()
4. You are always very active in the oral class as you want to learn it well.
Yes () No ()
5. You are not active in the oral class though you want to learn spoken English well.
Yes() No()
6. You own your inactiveness in the oral English class to:
 - (1) Natural nervousness in speaking in public.
Yes () No ()
 - (2) Inability to express yourself.
Yes () No ()
 - (3) Not knowing how to express yourself in English.
Yes () No ()
 - (4) Difficulty in understanding and being understood.
Yes () No ()
 - (5) Being afraid of your classmates laughing at you when you make mistakes.
Yes () No ()
 - (6) Fear of being criticized by the teacher when you make mistakes.
Yes () No ()

(7) Lack of encouragement from the teacher.

Yes () No ()

(8) Teacher's always pointing out your errors in speaking, which makes you lose confidence in yourself.

Yes () No ()

(9) Teacher's not always giving you adequate support before speaking.

Yes () No ()

(10) Boring teaching materials and activities in Oral English class.

Yes () No ()

Appendix II Data Analysis Results

Table 1 English Majors' Attitude Towards Oral English Class

Statements	Yes	No
1. Want to learn English well	100%	0%
2. Think oral English important	100%	0%
3. Hope to speak English fluently and correctly	100%	0%
4. Always active in the oral class	32%	68%
5. Always inactive in the oral class	68%	32%

Table 2. Reasons for Inactive Participation in Oral English Class

Statements	Yes	No
1. Natural nervousness in speaking in public	71%	29%
2. Inability to express yourself	60%	40%
3. Not knowing how to express yourself in English	70%	30%
4. Difficulty in understanding and being understood	23%	77%
5. Being afraid of your classmates laughing at you when you make mistakes	58%	42%
6. Fear of being criticized by the teacher when you make mistakes	66%	34%
7. Lack of enough encouragement from the teacher	62%	38%
8. Teachers always pointing out your errors in speaking, which makes you lose confidence in yourself	15%	85%
9. Teachers not always giving you support before and during your speaking	42%	58%
10. Boring teaching materials and activities	37%	63%
Due to some of the above reasons, you choose to be silent in the oral English class	Always 11%	Often 43%
		Sometimes 46%



Pertaining the Feminist Vision of Ecocriticism for Environmental Justice against Gender Biases and Women Critics: A Literature on the International and National Perception

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Abstract— *To explore environmental literature from a feminist perspective, a large diversity of feminist eco-critical approaches to affirm the continuing contribution, it is necessary and relevant to present a feminist perspective in environmental literature, culture, and science. Feminist ecocriticism is considered as a substantial history that defines women's environmental writing and social change activism with the eco-cultural critic. This research mainly defines the connection of the feminist vision of eco-criticism by taking the international and national perception against gender biases and women critics. The main purpose of the study is the elaboration of ecocriticism for environmental justice against gender biases and women's critics.*

Keywords— *Feminism, Ecocriticism, Gender, Environment, Perception, Ethics, Ecofeminism.*

I. INTRODUCTION

Environmental justice is about the fair or equitable distribution of environmental goods, services, and resources. Eco-feminists have been among the most vocal opponents of a theory of ethics or justice that presupposes abstract individualism, i.e., a theory of human nature according to which humans are what we are independent of and abstracted from any social contexts and relationships. In the present time, eco-criticism grows stronger because of its intersection with environmental politics and philosophy, literacy, and cultural study, and post-colonial theory, globalization theory. The study mainly identifies to bring eco-criticism into closer alliance with an environmental feminist study by drawing upon the sources of the eco-feminists theory and criticism and going beyond their methodologies offering a new practice of feminist eco-criticism that mainly speak in multiple feminist voices and draw attention to several issues such as sexual and environmental justice, the active role of women

in environmental, social justice issue, post-colonial eco-feminist concern, ecology, and green queer theories. Identifying the interrelation among all these diverse topics, create a critical pathway to the poetic and politic of feminist eco-criticism and make a connection between human and non-human environment from a feminist viewpoint. At the same time, it also examined the feminist eco-criticism vision that is more necessary and effective because it includes sustainable discursive practices that help to develop and establish a more ethical position. As a result, it can be said that feminist eco-criticism guides an ethic-based culture that is based on situated values and create gender significance human and non-human (Gaard, Estok & Oppermann, 2013).

II. LITERATURE REVIEW

2.1 Feminism theory and Ecocriticism

Feminist ecocriticism is considered as a substantial history with its roots mainly focus on women environmental writing and social change activism and it also focuses on second-wave feminist literary criticism and eco-culture critic. Yet, as Greata Gaard observed in his book name *New Directions for Eco-feminism* published in 2010 introducing eco-criticism to date, Lawrence Buell's *The Future of Environmental Criticism* (2005) and Greg Garrard's *Ecocriticism* (2004), defining the eco-critical root in development as per feminist and eco-feminist literary perspective (Gaard, 2011). In North America, eco-criticism focuses on providing equality from two roots such as Audubon, Thoreau, Emerson, and Muir, and feminist literary criticism. One of the most prominent feminists, Annette Kolodny explored environmental literature in her landmark studies such as *the Lay of the Land* (1975) and *The Land Before Her* (1984) and found dominant perspective in the environmental narrative such as white, heterosexual male, who used and regularly feminized the land for subordinating nature (Kolodny, 1984).

To focus on feminist ecocritical theory, it defines in the eco-criticism conferences in Turkey, China, Taiwan, Korea, Canada, Germany, and have noted that there is a diverse screen for eco-criticism. As a result, eco-criticism is known as eco-pedagogy to eco-punctual approaches to contemporary and historical phenomena, to the argumentation of eco-critical theories, and finally reaches reflexive interrogation of the eco-criticism subject, matter, and intersection. Feminist eco-critical theory mainly explores the shape of contemporizing feminist ecocriticism that is considered as new material and post-feminist colonialism. In topic, *Epiphanies: Dioxin, Power, and Gendered Bodies in Laura Conti's Narratives on Seveso* explored the question of narrative agency and political factor material by considering the case of at least the first few big ecological disasters that occurred in 1976 (Iovino, 2013).

Feminist and environment justice mainly analyze and provide an important corrective by examining the environment experience of the mainstream because it has served to raise awareness about alternative environmentalism that offers intersectional and cultural specific tools for evaluating the protection of culture by and about women and communities of color. For example, essay work done by Chiyo Crawford in her book named *Stream of Violence: Colonialism, Modernization, and Gender* Mari Cristina Mena's *John of God* and argue the eco-feminism that are inspired by environmental justice and particularly focus on indigenous Mexican women. The

eco-criticism theory in context to the novel of Arundhati Roy's "*The Ministry of Utmost Happiness*" will be also implicated that majorly involves the darkest and most violent episodes of modern Indian history and implicates the ecocriticism aspects (Ganguly, 2017).

2.2 Aspects of environmental justice against gender biases and women critics

Environmental justice is realized by the fair and equitable distribution of environmental burdens across the entire population. Environmental Justice explores the environmental burdens impacting all marginalized populations and communities. Environmental justice mainly examines and composes what is by now a lightening of many ways in which poor women and marginalized group suffer from the brunt of environmental dangers. To support this, the words of representative for the South West Network for the environment and economic justice, target the people of color through racism, sexism, and lack of social and economic justice, especially for women of color who are considered the poorest of the poor and pay the highest try for the politician that increased once and health problem and devastation of the economy. Environmental justice does not believe in insensitivity that occurs randomly because Environmental justice is identified as a product of an American environmental movement that is rooted in the values and interests of the elite society. Several commentators describe environmental movements like the 'women's movement that is considered as a wave. The first wave defines the preservation and conservation movement that was marked by the effort of John Muir in 1890. The second wave defines the individual activism by National Environmental Organization in the late 1960s and early 1970s to protect natural resources and the environment (Verchick, 2004).

There are several women grassroots activists that have developed a powerful critic that portrays on the local level and based on their experience to claim communities fighting. One of the ecocriticism theories of Amitav Ghosh's *Hungry Tide* implicates the clear justification of humanism and environmentalism, especially when they come into a conflict of interest with each other. This novel won the 2004 Cross Word Book prize by portraying the main character Piyali Roy who was a young marine biologist and travels to the Sunderbans in search of rare and endangered dolphins and meets Kanai that is a translator and businessman on the Kolkata suburban railway. Her journey begun with a disaster and shared an uncanny instinct way of the sea (Ghosh, 2005).

2.3 Feminist vision of ecocriticism towards environmental justice

The feminist vision of ecocriticism focuses mostly on ethical perspectives on the interconnections among women, nonhuman animals, and nature. This predicts the feminist vision of ecocriticism towards environmental justice. Environmental justice is considered as a political movement that is related to the public issues of racism and culture movement that redefine the ideology and representation. It is a technical question that how can literature and criticism further make the effort of an Environmental justice movement to make attention in such a way in which environmental degradation and hazards affect the poor people and people of color equally. It also defines a typical question about what are the different traditions in nature writing by the people of color, by the poor in the US, and culture outside it? It also asks the question of how can toxic waste lead to poisoning, uranium mining, and other environmental health issues fully grown in literature and criticism. It also indicates the issue of environmental safety and labor safety and many more. To define all these questions there are two articles set back to back such as the *Eco-criticism Reader*, which neatly stages the problem and indicates the solution. It also examined the first essay written by Scot Russell Sanders, *Speaking a Word for Nature*, plotted several examples of unnaturalness and point out the corrector that expresses by taking the theme of sunset (Sanders, 1987).

Susan A. Mann, an eco women's activist and educator of sociological and women's activist hypothesis, considers the jobs ladies played in these activisms to be the starter for ecofeminism in later hundreds of years. Mann relates the start of ecofeminism not with women's activists but rather with ladies of various races and class foundations who made associations among sexual orientation, race, class, and ecological issues. This ideal is maintained through the thought that in dissident and hypothesis circles minimized gatherings should be remembered for the conversation. In early natural and ladies' developments, issues of fluctuating races and classes were regularly isolated (Mann, Susan 2011). It also defined the moment of the 1970s and 1980s in different countries. For example in Indian in Uttarakhand, in 1973 define a Chipko movement done by women to protect the forest from deforestation (Warren, Karen 2000). Another example, in Kenya, in 1977, the Green Belt movement was initiated by a professor, Wangrai Matahai by initiating a rural tea planting program and preventing desertification in the area by covering a thousand trees around the villages. The eco-criticism towards environmental justice, the novel Indra Sinha's "Animal people" identify the unification of people and presenting a vision towards environmental

justice. This novel talks about by plotting the character of the animal itself that defines as the victim of the chemical industry explosion post by Kampani. The title Animal's Behavior defines the difference in the behavior and attitude of Kaufward and the American doctor, Ellie. A line such as "HEY ANIMAL'S PEOPLE! I DON'T [...] UNDERSTAND YOU!" becomes apparent on page 183 defines everyone's attitude towards her clinic (Taylor, 2013).

III. ANALYSIS

The research aims to explore how the setting influences the movement of the narrative and how the association between humanity and the environment in which it lives affects the creation of stories and storytelling, in *Legends of Pensam* (Dai, 2006). The research would also look at the importance of Nature in creating myths and archetypes. It would also look at the theory of the butterfly effect and how it navigated in the narrative of *Butterfly Effect* by Rajat Chaudhuri. It would also look on at how the theory acts and incorporates itself in the narrative of ecological sustenance and climate change (Otis, 2018).

Legends of Pensam by Mamang Dai

Legends of Pensam by Mamang Dai defines an understanding of the unique position of the northeast concerning the rest of India. This novel also appreciates how the topographical, cultural, and political differentiation creates a unique kind of literature from this region. This novel defines the specialty of Arunachal Pradesh and locates Mamang Dai who belongs from Arunachal Pradesh and comprehends how Mamang Dai handles the existing realities in congestion with the wealth of traditional old literature that is present in Arunachal Pradesh. Apart from this, the *Legends of Pensam* also defines a response to modern and traditional culture. This novel is a work that is relevant in the contemporary turmoil of change because it defines the cultures of North East India that are facing tremendous challenges in the segment of education and modernization. Her novel showed evaluation of cultures and identified that they embody and also examine lots of distinctive identify markers for the types of the regions (Biju, 2018).

Butterfly Effect by Rajat Chaudhury

The novel, *Butterfly Effect* by Rajat Chaudhury define the character of a North Korean agent steal an untested genetically modified rice variety from the UK lab and carry back to Korea to make cross-pollinate crop and highlight an epidemic of rapid aging across the continent with high fertility. The Butterfly Effect is listed

as the “50 Must-Read Novel Disaster Novel” and presented in the museum of Science Exhibition of Washington US and Sahitya Academy New Delhi. Chaudhury believed that he has written an indicate all the issues related to the mainstream media because as a writer and activist it was his duty to spread awareness about the dangers posed by GM food, virus-mediated gene delivery which is used without taking any precaution so that his novel is recognized as danger and amplifies them to a fictional scale.

IV. RESEARCH GAP

The present study has evolved the discussion on the feminist vision of ecocriticism with implications of international and national perception. This has further helped in analyzing the view of the researchers and public regarding the feminist vision of ecocriticism. The discussion on the ecocriticism for environmental justice against gender biases and women’s critics is implicated in detail. The environmental justice against gender biases and women’s critics has been implicated here. The concept of feminism theory and ecocriticism has been implicated in this study. The important information on the relationship between humans and the environment has been discussed here. The discussion on the assumption of women’s relationship of care and compassion with nature has been elaborated in detail. The discussion on the discussion on the literature and studies highlighting the feminist vision of ecocriticism towards environmental justice has been elaborated in detail. All these sections explain the need for pertaining the feminist vision of ecocriticism for environmental justice against gender biases and women critics for the welfare of the society. Therefore, this review will discuss the update on the perception of environmental justice against gender biases and women critics at the national and international level which will be implicated in this paper. The present study analyses the perception of the feminist vision of ecocriticism and the existing literature has helped in explaining its impact on environmental justice against gender biases and women critics that further help in filling the gap.

V. FINDINGS AND DISCUSSIONS

Environmental movements are taking place in the changed places such as kitchen tables that there is a discussion about inner critics about poverty pockets and people of color. The kitchen table highlights the actions that are taken in the favour of poor people at ground level so that they are included in the environmental policies and there is a reduction in the threatening health conditions of poor communities and families. The research highlighted

that environmental justice includes feminist strategies that help in shaping the feminist movement the highly contributes towards the development of the poor and marginalized communities and ensures the safety and social equality among all. In the conductance of environmental justice, the women play an important role because they are the major leaders that work at ground levels with the environmental organizations to seek the care of the impoverished communities. It includes the active participation of different environmental organizations such as "Mother's Air Watch" of Texarkana, "Mothers of East Los Angeles" so that there is the elimination of toxic incinerators (Verchick, 2004). The current research highlighted the active involvement of female activists in social movements and family role activities so that there is a reduction in the hazardous waste incinerator. It will not only help in spreading awareness about environmental preservation but also increase the standard of living of individuals and their quality of life by providing opportunities for children's education, healthcare, and hygiene. Therefore, it can be said that women play an important role in generalities and actively participate in the universalizing of environmental development through personal traits.

VI. CONCLUSION

Environmental justice can be defined as the terminology that is associated with the uniform allocation of environmental goods and services to all individuals. However, in the current scenario, it has been observed that there is a lack of equitable distribution of environmental goods that creates issues in the proper utilization of services by the masses. Under such conditions, it becomes essential to include the participation of eco-feminists that helps in raising the voices of the poor communities so that they receive their share of environmental resources that have been barred off from them. Additionally, Feminist Ecocriticism plays an important role in developing an interrelation between women and nature through different literary theories and criticism so that valuable insights are drawn from different fields in the form of chaos theory and psychoanalysis. It includes analyzing the genres initiating from the 19th-century science fiction so that there is the development of feminism theory and its implication in the environment. Moreover, the present research also focuses on analyzing environmental justice so that there is an equal and uniform distribution of resources among the individuals and improvements are brought in the living conditions of marginalized populations and communities. Based on the above facts, it can be said that feminist ecocriticism plays an important role in developing ethical

perspectives and constructive associations between women, nonhuman animals, and nature. It leads to the promotion of environmental justice that helps in reducing the differentiation between the rich and poor communities and enhances the living standards of the marginalized communities through ecocriticism theory.

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Folk Literature and Social Space: Interdependences and Correlations

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Abstract— “Art is not a mirror held up to reality, but a hammer with which to shape it.” this dictum attributed to famous playwright Bertolt Brecht as quoted by Bleeker et al., (2019) sums up the interdependence and correlation between art and literature and society. The world has never been a singular entity. There have always been groups that lived a powerful, privileged existence and it is their experience that has passed down the generations as literature, as the core narrative of human existence at a given time. For long ‘Literature’ did not include ‘Folk’ or their culture as was relegated to the peripheries of academic discourse as belonging to the savage, subaltern people. However, it is now increasingly being recognised as an archive of vernacular knowledge systems and a great contributor to the social and cultural development of the people. Both social space and folk literature affect and mould each other. What happens in social space gets reflected in folk literature and what folk literature depicts becomes part of social space. Saang as a form of folk performance tradition has been the source of or a defining influence on the various forms of Folk performance traditions of North India. It has been called “a north Indian Folk Opera” by Vatuk, V. P., & Vatuk, S. (1967) because the dialogues between characters are sung. Taking it as a representative form of North Indian folk performative tradition, my paper attempts to analyse issues of representation of culture, society and morality on the Saang stage. The paper, would focus on some selected Saangs of Lakhmi Chand (1905-1945), as compiled by Sharma, P. Chand. (2006) in Lakhmi Chand Granthavali. He is known as the greatest exponent of the Saang form and often referred to as the Shakespeare of North India. His Saangs invariably represent the values and experiences that formed the core of the society of his times. He has taken tales from history, myth and local legends as the basis for his performances. The present paper analyses the content of some Saangs composed and performed by Lakhmi Chand to analyse the knotty question of representation of culture and morality and how one can see reflected in the tales performed by the Saangi, the major social concerns of the times.

Keywords— Culture, Folk literature, Performance, Social space, Saangs

INTRODUCTION

“Art is not a mirror held up to reality, but a hammer with which to shape it.” this dictum attributed to famous playwright Bertolt Brecht as quoted by Bleeker et al., (2019) sums up the interdependence and correlation

between art and literature and society. The world has never been a singular entity. There have always been groups that lived a powerful, privileged existence and it is their experience that has passed down the generations as literature, as the core narrative of human existence at a given time. For long ‘Literature’ did not include ‘Folk’ or

their culture as was relegated to the peripheries of academic discourse as belonging to the savage, subaltern people. However, it is now increasingly being recognized as an archive of vernacular knowledge systems and a great contributor to the social and cultural development of the people. Both social space and folk literature affect and mould each other. What happens in social space gets reflected in folk literature and what folk literature depicts becomes part of social space.

Marginalisation of Folk literature

The online dictionary defines folk as “The common people of a society or region considered as the representatives of a traditional way of life and especially as the originators or carriers of the customs, beliefs, and arts that make up a distinctive culture” and their culture may be referred to as folk culture. However, that is to simplify a very complex debate because folklorists as well as anthropologists have been divided over what constitutes folk culture. Norbert F. Riedal ‘Folklore and the Study of Material Aspects of Folk culture’ (Oct-Dec 1966) rightly points out, “so far no consensus seems to have been reached, and the various and often conflicting interpretations of “folklore” that have been brought forth by folklorists as well as anthropologists have caused much consternation, frustration and even alienation between the two disciplines” (1). Folklore is an inseparable part of culture but the relationship between folklore and dominant culture is not very simple because folklore or folk traditions not only reflect the culture of their folk and are also used as tools to emphasize and reinforce existing power equations but also question dominant social ideologies. The issue gets further complicated when we discuss issues of Indian folk tradition in relation to folkloristic as an academic enterprise, which started in the west.

As Lisa Gabart points out in her article Folk Drama

It easily imposes frameworks of interpretations that are not necessarily grounded in local understandings. When used in non-western contexts, for example, the term imposes western understandings of Drama on traditions that may be more profitably understood as something else, such as worship, sacred retellings, or a visitation by deity, thus drawing disparate performance traditions into the same interpretive sphere. (1)

Indian theorists and researchers too voice the same difficulties.

According to K N Panikkar

"We often come across Western scholars who approach Indian artistic traditions in a meticulously analytical way and create theories on our theatre concepts after their own fashion. I have all respect for their

analytical approach which helps them make their own deductions. But the question which baffles anyone in theatre is whether these deductions can be taken as guidelines for the practice of Indian theatre. A theory is generalised from our experience of doing a thing. Even when an artist practices an art after thoroughly learning its grammar, he cannot neglect the creative impulse which springs up from within, necessarily paving the way for further enlargement of theory."

In Western countries they consider folk forms as rudimentary, as fossils of some bygone age. Many theorists see folk as primarily low-class activity, belonging to illiterate people. It is hardly seen as literature.

As Lisa Gabart posits in her article Folk Drama,

"In the nineteenth century, scholars were interested in the origins of cultural forms they considered to be “folk Drama,” which largely was conceptualized as ancient but degenerated plays that continued to exist in the modern era primarily among the European peasant classes. The plays themselves were presumed to be “survivals,”—that is, leftovers from an earlier era in which fuller, more complete versions had flourished, and where the functions they fulfilled were supposedly more holistically incorporated into society”

But in India the scenario is different. The folk forms are not dead and gone. True that they have suffered setbacks with the coming in of satellite TV and internet but they are not history as yet. According to J C Mathur

"In these circumstances, the question arises how did the contemporary traditional and folk forms arise? In the West the folk form is considered only a community activity of an amateurish kind. This is not so in India because our traditional and folk Drama has very important and strict traditions in some cases and is far more sophisticated than the Western folk Drama. While editing jointly with my friend Dashrath Ojha some medieval plays on North India and Nepal (C 1 300 A D - C 1 625 AD) I (J C Mathur) came to realise that those plays along with similar contemporary traditional forms in other parts of India, actually belong to the corpus of a Dramatic genre which has received scant attention from historians of Drama, including Keith who has rejected them as merely "irregular plays." The same attitude is disclosed in a recent work called “Sanskrit Drama- Its Origin and Decline” by Shekar (published in the Netherlands) "

Saang -as a unique Performance Tradition of North India

Swang or *Saang* developed in the north Indian state of Haryana. Haryana as a state may be of a recent creation (Haryana was constituted on **November 1, 1966**, as a

result of the partition of the former state of Punjab into two separate states—Punjabi-speaking Punjab and Hindi-speaking Haryana.) but the history of the people of Haryana goes back to time immemorial. In fact, the whole reason that the Govt of India found it necessary to create a separate state is reason enough to agree that the distinctiveness of the Haryanvi people was too much to ignore and could not be brushed aside under the carpet of a common state with the Punjabis. Haryana has existed as a separate unit with its own distinct identity and distinct folk culture. It has unique folk practices and performances which take place at villages, at temples, at road crossings, at fields and granaries, marriage ceremonies, festivals etc; and are an inseparable part of the lives of the people. It includes *Saangs* also which are performed on a particular kind of stage or platforms with usual themes of legendary story, historical event or love story at its centre and can keep the public or audience enraptured for the whole night. *Saang* is a balanced combination of acting, dialogues, music, dance, songs, plot, worship and spirituality.

Though the history of folk performance traditions in north India has much in common, the *Saang* from of Haryana (erstwhile Punjab) is unique and different from other performance traditions practiced in the area. *Saang* may be called folk theatre but its status as theatre remains disputed. First of all, as stage it uses a platform of about three and a half meters which is open on all four sides. As Balwant Gargi points out in *Folk Theatre of India*, “life in India is in the streets. Shops, stalls, rituals, bathrooms, all are exposed to the sun and to the glare of people, so is the folk theatre.” (6) There are no curtains or green room attached to the stage and *Saang* hardly uses any props during performance. It is the main narrator or the *sutradhar* who describes to the audience what the stage stands for e.g., a palace, forest, or riverside depending on the scene. Though the characters are well delineated, there are no dialogues; the exchanges between the characters are sung and these songs are called *Ragini*. The performers are all male and sometimes they wear costumes but that is a rarity and in fact a recent practice. Thus, for *Saang*, all the three important constituents of theatre—acting, dialogues and stage are markedly different from practices of the theatre. *Saangs* is also quite distinct from other performing arts in the region. While on the one hand we have narrative traditions like *Alha* which sing epic poetry and the *Nath jogis* who narrate folk stories to an audience, on the other hand we have the *Naqqals* and *Behrups*. While *Behrup* performers disguise and move from village to, the *Naqqal* performers usually perform little skits based on imitation. Therefore, if *Alha* is about musical rendering of poetry, *Behrup* is purely about costume and acting. As per this categorization, *Saang* would fall somewhere in between

because it incorporates elements of both. Like the *Alha*, the *Saangis* sing their *Raginis* and like *Behrup*, the staged performance tells a story using costumes and acting.

Usually, the man playing the lead female character is dressed up as a woman, but the onus of creating the scene and retaining the interest of the audience is primarily on the poet who composes the *Raginis* and who is also the lead actor who sings them. The one after whom the *Saang* troupe is known is more often than not the composer and the lead singer/actor. The *Raginis* are accompanied by *Sarangi* and *Nakkara*. The performances demand great skill and stamina from the artists who perform for as long as six hours and usually there are no loud speakers to amplify their sound. An hour or so before the performance, the musicians begin to create the atmosphere and the artistes sing some religious or other songs connected with the performance till such time when the ‘Guru’ appears and the artistes touch his feet to seek his blessings. The *Saang* begins with the recitation of a *bhet* as pointed out by Ved Prakash Vatuk and Sylvia Vatuk in their article the ‘Ethnography of *Saang*’,

Om(a) Nam(a) sab(a) tai Bada the name of aum is the greatest

Ustai bada na koy(a) no one is greater than he

Jo uska sumiran(a) karai one who remembers Om

Sudha at(a)ma hoy(a) his soul is purified

Ari bhavani bas(a) kar(a) oh bhavani, come and live in me,

Ghat(a) ke par(a)de khol(a) open the gates of my heart,

Ras(a)na par(a) basa karo stay on my tongue, oh mother

Mai suddha sabad(a) mukh(a) and speak the correct words

Bol(a) through my mouth.

Manai sumar(a) liye jag(a) dis(a) I remember the lord

Sat(a) guru mile is my guru

Kahu charan(a) vakai sis(a) I bow to his feet. (23)

With a brief introduction about the play, the performance starts.

Lakhmi Chand's performances as Folk literature and Chronicles of Social Space

Of *Saang*'s exponents, Pt. Lakhmi Chand (1901-1945) is the most celebrated. Shashi Bhushan Singal as quoted by Puran Chand Sharma in his book *Lakhmi Chand Granthavali* describes his contribution to the form of *Saang* as, “Pandit Lakhmi Chand freed the themes of the ‘*Saang*’ from religious and puranic subjects to which they had become confined and included in them a blend of love

themes and of youth. Thus the 'Saang' was made more ornate (17). Lakhmi Chand has been called a 'luminous bard', 'Kalidas', and 'Shakespeare of India' by his numerous fans and followers. It is difficult to even imagine the kind of cult following he inspired in the people of his state. People walked for days or travelled in their bullock carts to see him perform and listen to him. It was no less than a pilgrimage for most people, with the only difference that while on pilgrimages women and whole family travelled, only men had the prerogative to attend performances like *Saang*.

Before Lakhmi Chand *Saangs* were looked down upon by the self-proclaimed custodians of society who declared such entertainment to be obscene and vulgar. All through history folk entertainments had to battle against discrimination as they were looked down upon by the so called literati and respectable high society people. Lakhmi Chand also brought *Saangs* to repute. Not to say that he didn't face any resistance. He did. But slowly he could lift the *Saang* form from the depths of neglect to the height of such popularity that no social occasion was considered complete without his performances. Though he was illiterate himself he didn't let that come in the way of his education. In fact, he kept Tika Ram with himself as his guru, for the purpose of instructing him and teaching him the scriptures. He was able to pour his experience and knowledge in his poetry that he is looked upon not just as a poet composer but as a wise man in the state of Harayana. Other than the *Saangs* he composed lots of Bhajans, and his bhajans have been compiled and recorded in many volumes as 'Lakhmi Chand ka Brahmgyan' or 'Lakhmi Chand's Divine Knowledge'.

One of his most famous *Saangs* Nala Damyanti has left an indelible imprint on the psyches of the local people. Nala-Damayanti is originally a story from Mahabharata.

It is a popular story in literature and there are hundreds or rather thousands of versions of this story. From Himachal Pradesh to Rajasthan to Gujarat to Tamil Nadu, the story can be found in different formats. In fact, the story of Nala Damayanti is a popular story in Persian literature also. As David Shulman points out in his article Damayanti and Nala: The Many lives of a Story

In The *Mahabharata* episode known as the *Nalaopakhyana* is an elegant, fast-paced narrative.... Moreover, the story it tells is one of the most popular in India, existing in all Indian languages, often in many versions in each language. Hundreds, perhaps thousands of Nala stories exist. Wherever one goes in the sub-continent, Nala was there first. (1)

The story is equally popular in folk literature, with every region having its own version. When we are talking about

different versions of the story. Sometimes it is told as a love story, sometimes as court drama, sometimes as a tale displaying fortitude in the face of adversity at other times it is a cautionary tale about going against the wishes of gods, sometimes it is about predestination. In the original story it was narrated by the rishis visiting Yudhishtir when he was living in the jungle. One day he was feeling particularly sorry for himself, wailing at his misfortune. He complained to the rishis about his misfortune and said that no one was probably more unfortunate than him. It was in response to Yudhishtira's wailing and complaining that the Rishis tell him the story of Raja Nala. They tell him that there was one more who suffered more than you and urge him to thank God that even in jungle he is surrounded by his brothers and his wife, while Raja Nala had to battle adversity and misfortune all alone, after losing all his wealth and kingdom. Thus, originally the story of Raja Nala is narrated to Yudhishtira to make him stronger, to have fortitude and to make him count his blessings. The story is narrated to give him hope for a better future and courage to face the difficult time that was coming ahead. However, every Nala story doesn't have the same motive.

In this context it becomes important to analyse how Lakhmi Chand tells his Story. The *Saang* begins by a *Ragini* where Lakhmi Chand talks about the loss of goodness and honesty in the people and how it has led to various misfortunes befalling the people of Haryana.

*Jab te gaarat mahabhart mein attharah akshohini
dal hoya*

*yagya hawan tap daan chhoot gayenyun bharat
pe jaal pade*

*indra bhi varsha kam karte jal bin soone taal
pade*

*bawan janak huye brahma gyani ved dharam ke
khyal pade*

It is after the end of the first *Ragini* that the sutra Dhār tells the context of the story. How the story was first narrated by rishi to Yudhishtira in Mahabharat. But the motives of Lakhmi chand's story is far different from the motive of the rishi as we get to know as the *Saang* progresses. Lakhmi chand's story is a love story. In the initial *Raginis* there is prevalence of the romantic element. The poet gives evocative descriptions of the beauty of both raja Nala and Damayanti as both were famous in all three realms for their beauty. Another thing that the poet stresses is Nala's honesty and piousness. In the Lakhmi chand Granthawali, Pt Poorna Chand Sharma has ended Lakhmi Chand's *Saang* at the point when Nala abandons Damayanti and grief-stricken Damayanti is roaming in the jungle searching for her husband. She tries to follow his footsteps and does so till the end of the day. Then the night

falls and she is forced to abandon her quest. The next morning when the sun comes up, she realises that she is lost. The heroine's pain and bafflement have been very poignantly expressed by the poet but after this the *Saang* ends abruptly.

Pooran Chand Sharma has given a note from Lakhmi Chand's son Pt Tuleram that Lakhmi Chand never performed the *Saang* after this. However, the researcher herself has heard some more *Ragini*'s while growing up ascribed to Pt. Lakhmi Chand and dealing with latter part of the story. One very popular one is

Ulti ganga pahad chadi aur ulta chalya paani

Daasi banke rehna lag-gi khud damaynti raani

(The river Ganga is climbing up the mountain and the water is flowing in reverse direction as the queen Damayanti herself has started living like a maid.)

The *Ragini* starts by comparing the descent of queen Damayanti to the station of a common maid to the reversal of natural order. It is as unnatural as a river climbing up the mountain or water flowing from down to up. The *Ragini* further describes the problems that the queen faces, living a life of want and subservience. The queen Damayanti who was a princess before she was a queen and who has never seen hardship in her life and yet her love for her husband is such that she is ready to face any amount of adversity in order to continue her search for her husband. This *Ragini* deals with the part when Damayanti has been abandoned by Nala and reaches the kingdom of Cedi and starts living with the queen as a maid (daasi)

Ja kite toh le raja Nala ne, main kyun garib sataya gaya

Nala te bhi suthra pati mile, tera swayamvar pher rachaya gaya

(Go and look for Raja Nala! Why are you tormenting me, a poor man? And now that your *swayamvar* has been organised again, you would probably find a man better looking than king Nala also.)

This *Ragini* belongs to the time in story when Nala has been living as an ugly deformed servant of the king of Ajodhya, Rituparna. He is tricked into coming to Vidarbha by Damayanti who sends an invitation to the king for her *Swayamvara*, letting it be known that she is planning to marry a second time, now that there is no hope of her husband Nala to be found. However, she sends the invite at such a short notice that she is sure that only Nala himself would be able to make it in time with the Ajodhya king as the distance is far and time very less. Nala with his expertise of horsemanship would be the only likely candidate. When Rituparna manages to reach Vidarbha on time Damayanti's suspicion is confirmed but the sight of

Nala as *Bahuka* makes it difficult to believe. She tries to talk to him to find out the truth but Nala chides her and tells her to leave him, a poor man alone. In the *Ragini* on one hand he urges her to go and look for Nala her husband instead of bothering him. On the other hand, he taunts her about her second *Swayamvar* and hopes that she finds and a husband better looking than Nala himself.

But even if one ignores these other *Raginis*, which the scholars doubt to have been composed by other composers but named after Lakhmi Chand, one thing becomes clear that Lakhmi Chand has appropriated these stories for the purpose of his own representations. In fact, there is significant evidence that every performance used to be unique and a change in emphasis probably changed the message of the story.

CONCLUSION

Thus, one can see that *Saang* has been the theatre of the people of Haryana. Before television and print media invaded every aspect of our lives, the simple people of villages learned and communicated through the *Saangs*. As WhatsApp has become a university to millions of people of India, *Saang* was a university to the people of villages as it was not just a medium of entertainment but also a source of education to the common people who could neither read nor write. It was a showcase for the local as well as universal problems of life. In fact, the *Saang* were performed by people who shared similar social and cultural backgrounds and so the connect with the audiences was immediate and complete. Lakhmi Chand was one of the biggest exponents of *Saang* and his popularity lay in the fact that he not only depicted the men as well as the morals of the society but also challenged some age-old norms and reinforced the message of good life through his performances.

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Towards a Visual Literacy: *Bhimayana* and the Caste Problem of India

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Abstract— Words tell stories that are readable. When a book is written in words it is available only to those who can read. Caste problem in India has earlier been dealt in verbal mode which appeals only to those who have verbal literacy. *Bhimayana* is an attempt to deal the caste problem in visual medium which approaches even to those who lack verbal literacy. This article argues how with the use of colours, metaphors and subversive pattern, *Bhimayana* has successfully depicted the caste problem in a unique way which has added a greater number of readers. It appeals to the visual literacy to which more people have access. *Bhimayana*'s innovative use of gond painting and its wide range of colours with their extensive metaphorization serve to tell the story from the ground level, from the perspective of the oppressed class. In this paper I have tried to show how the political connotation of the colours help in visual representation of caste and how it demanded for a critical visual literacy in the readers of the novel.

Keywords— *Bhimayana*, caste problem, colours, verbal literacy, visual literacy.

I. INTRODUCTION

In 1988 Hayden White, who coined the term 'Historiophoty', persuasively argued the idea that visual narratives are as much historical truths as historiography. This was echoed by Joseph Witek's influential *Comics Books as History* (1989). Two years after it, Art Spiegelman published his breathtaking graphic novel *Maus* (1991). The book won Pulitzer Prize in 1992 and after this watershed moment the traditional stigma that comics being an inferior medium is inapt to deal with serious issues were gone; rather, it is seen as a prominent form to deal with alternative histories. Spiegelman has chosen the graphic novel form to narrate the traumatic experience of his parents who were Jews and survived the concentration camp at Auschwitz. Spiegelman uses animal metaphors to draw attention to the de-humanization of victims and perpetrators in the genocidal state: his Jews were not persons but mice in the eyes of Nazi cats. The graphic dissonance offered by this novel represented the trauma of the people instead of the conventional mode of representing the trauma of the nation.

The trend is set; and a bunch of artists started telling their narratives of history in graphic style --- Joe Sacco's *Palestine* (1993), Marjane Satrapi's *Persepolis* (2000), Orijit Sen's *River of Stories* (1994), Vishwajyoti Ghosh's *Delhi Calm* (2010) are a few to be named. Navayana's *Bhimayana: Experiences of Untouchability* (2011) is another graphic novel in this tradition. With the help of visual vocabulary depicted through the use of metaphors, patterns and colours *Bhimayana* helped to represent the caste problem of India from a different point of view. Earlier *Amar Chitra Katha* comics has also dealt with the story of Bhim under the title "Babasaheb Ambedkar" where Ambedkar is presented as acult figure; but *Bhimayana* tells the story of Bhim as a little boy who faces caste problem on a daily basis.

II. THE STORY

The story unfurls with a preface like setting titled "One Day in the Recent past, a Bus stop in an Indian city" where two persons in an unidentified Indian metropolis are seen

waiting for the bus and begin talking about reservations and Dalits. One of them (who is of course a representative of Upper Caste society) blames the 'quota' system (the policy through which seats in educational institutions and employment are 'reserved' for particular castes and communities identified as historically depressed and marginalized) that 'favours' the Backward and Scheduled Castes. The other one then highlights the historical inequalities and information about continued caste-based oppression in India and the nature of this oppression (denial of equality, violence directed at particular castes). Then she embarks on Ambedkar's story.

Bhimayana is divided into three parts. Book One, "Water", describes Bhim's childhood and experiences of caste-based discriminations. Being an 'untouchable', he is insulted in school, made to sit apart from other children, denied water to drink and also lack access to the barber. The narrative also focuses upon the sub-human existence of Dalit life where animals have better rights than them. News reports about violence against 'untouchables' in contemporary India are set beside Ambedkar's story, his arrests and campaigns reported. Book Two, "Shelter", opens with the accounts of an adult Ambedkar. He is now posted as a probationer in the Accountant General's Office in Baroda state, but despite his job and his erudition he is denied shelter in the city of Baroda. He encountered hostility from Brahmins and Parsis as a 'lower caste' and was forced to spend hours in a public garden. His experiences are situated alongside that of several thousand Dalits being beaten, killed and denied basic rights. Book Three, "Travel", is set in Aurangabad in 1934, at a time when Ambedkar is a well-established leader of the so called 'untouchables'. The situation of the 'untouchables' is not much changed. They are still abandoned by the Hindu cartmen and are regarded as 'untouchable' in the eyes of other religion. It also details the Ambedkar-Gandhi differences over equal rights and separate electorates --- Ambedkar wanted equality for all sections in society, Gandhi, on the other hand was more concerned with the freedom struggle. While the former hoped citizens at par, the latter promoted only cosmetic changes to the caste system so that 'untouchables' could also be accommodated within the fourfold structure of Hindu caste system. Tired of the regressive caste system within Hinduism, he eventually embraced Buddhism in 1956.

III. REPRESENTATION OF CASTE IN COMICS

Caste been presented through graphics earlier by Srividya Natarajan in *A Gardener in The Wasteland* (2011). With the bold black and white artwork of Aparajita Ninan (which

resembles Satrapi's *Persepolis*) the book depicts the struggle of Jotirao Govindrao Phule and his wife Savitribai Phule who declared war against a religious system that sanctified one class of people trampling over others deemed to be inferior. In the first chapter of the book, we see how a group of Dalit boys been verbally abused while playing by a person of upper caste. The book corporealizes an alternate history of India through the different interpretation of Aryan-centric mythological stories to understand the caste problem better. Stories of oppression is told by Vishwajyoti Ghosh in *This Side That Side; Restorying Partition* (2010). This is a collection of 40 stories told by the survivors of partition whose voices are marginalized. In Sarnath Banerjee's *The Barn Owl's Wondrous Capers* (2007) the historical tales are silently narrated by fringe characters like servants and maids of the British officials whom Banerjee acknowledges as the unsung heroes of history who contributed in their own way for the proper functioning of the society.

IV. FORM AND PATTERN

Bhimayana is another story of oppression told not just in words; the form, the style, the pattern all give space for alternative historiography. It is written in graphic form, that is an amalgamation of images and texts. Graphic form, as described by Scott McCloud in his *Understanding Comics* (1993), is "juxtaposed pictorial and other images in deliberate sequence, intended to convey information and/or produce an aesthetic response in the viewer". But unlike the conventional panel drawing *Bhimayana* breaks the routine linearity of the graphic novel forms. The book maintains no proportion between texts and images. Images are privileged over texts thus subverting the hegemony of words in a page. Even the speech balloons themselves provide a metaphorical understanding of the text and often text boxes are scattered throughout pages instead of being ghettoed in speech bubbles. *Bhimayana* uses 'khulla' art where there is space for all to breathe. It does not maintain left to right reading pattern rather invents its own pattern of reading up and down. It uses pointing fingers to let the reader understand the flow of narration. Often the reading goes zigzagged and the reader is left with the possibility of reading many texts at once.

The artists Durgabai and Subhas Vyam use Digna pattern as a guideline to create structures. One advantage of using Digna pattern is it does not cut the pages in neat, compartmentalized, square boxes rather crisscross the boxes. Here the boxes take various shapes and often the events in one box overflows to the events in another box. In page 28, the page is divided in 6 unequal boxes and in the next page the whole page becomes a box (Figure 1 and 2).

Thus, the artists instead of focusing on the process of storytelling gives importance to the fluidity of the narrative structure and the pattern of the text.

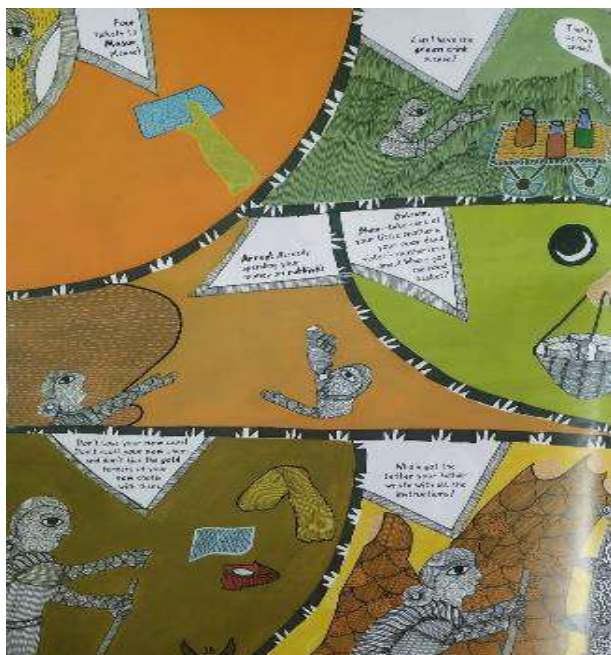


Fig 1: Vyam 28

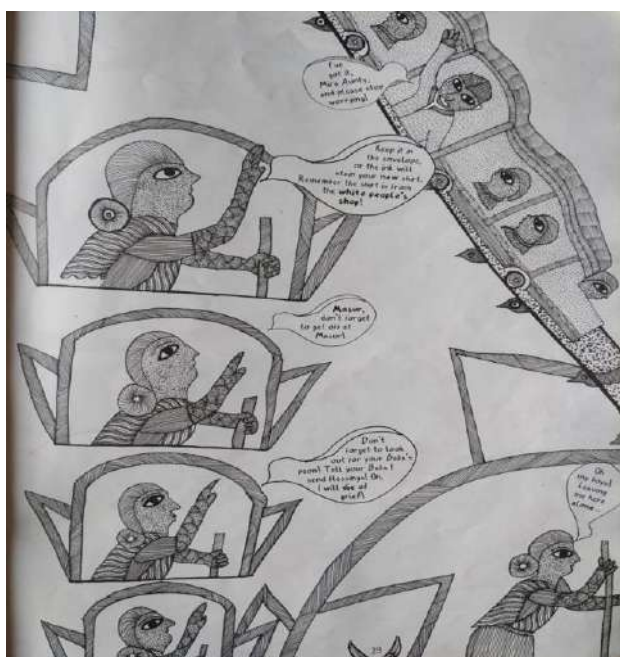


Fig 2: Vyam 29

The texts itself is referential in nature which functions in both a connotative as well as a denotative manner. The meaning does not really emerge only through the characters but takes shape in accordance to the placement of humans, birds, trains, buses, sky, lathi, and even pointed fingers or staring eyes. Beyond this structural

dissonance, the book also employs the newspaper extracts from recent journalism. This unique use of paratexts stitches Ambedkar's experience of discrimination with the present-day caste prejudice where Dalits are bullied and even killed when they try to assert their right to life. All these elements come together to arrive at a comprehensive understanding of Dalit existence, their challenges and their resolve to fight back.

V. METAPHORS

The metaphors and symbolisms used in the text also take part in understanding the problems of Dalit lives in this visual narrative. The book is written with the use of Pardhan Gond art which is rich in symbolism and imagery. In the book, animal imageries are used in abundance to depict the experiences of Dalits. The fish metaphors are especially used to signify the thirst of Dalits for water which they are barred from quenching.

The book opens with two persons sitting on a bench in a public space. The bench is depicted as a smiling person whose legs are stretched out and arms spread out as if inviting the weary to sit and its long extending hair serves as the roof of the shelter. This opening in a public sphere with an inviting smiling face sets the tone of the book. As Joseph Witek says:

A public sphere is a story space that not only enables but also shapes and constrains narrative; moreover, it is not simply a clearinghouse for the publication of personal narrative truth but a kind of story factory in which the norms of public discourse become legible both in the social interactivity of storytelling and in the story forms that it disseminates, conventionalizes, and canonizes.

The recurring fish metaphor is present from the title page of Book One, where Bhim is seen as climbing a yellow fish to reach a blue tube well to quench his inner thirst. Little Ambedkar is seen as taking the shape of a fish in various scenes when he implores for water. Later in the chapter, a water tank whose construction young Bhim's father is supervising in Goregaon appears like a fish containing water, while Bhim is seen contemplating by couching in a fish, which is significantly without water (Figure 3). The other water tanks of Satara are also drawn as fish carrying water in its body. The aquatic representation of events is seen in abundance in the text. In Ambedkar's revolutionary Mahad speech the root of his microphone is dipped within a water body while his voice reaches the audience through loudspeakers which look like lotus seeds and act as sprinklers (Figure 4). In the next page we see Dalit people

has got access to water protected by a fish; in one palm of a hand there is little blue pond where a fish swims freely and in other hand the sea of Dalit people being inspired by Ambedkar's speech now organizing themselves --- this image justifies the historical significance of the Mahad speech which has been compared with the French revolution (Figure 5).



Fig 3: Vyam 25

The most engaging fish metaphor is drawn in page 50 where a massive, ornate fish which bifurcated the panel into the respective domains of the Dalits and the Brahmins. The fish is facing a pond and a bunch of fishes are coming out from the reservoir to the Dalits while a bunch of fishes from the Brahmins are going in the pond. The different direction of movement of the fishes' points to the different narratives of the Dalits and Brahmins. The text in the page refers to the rumors spread by the orthodox Hindus which led to riots. It is important to note that a roaring lion furnished with a menacing set of dentures is used as the symbol of Brahmins while the oppressed position of the Dalits symbolized by a meek cow (Figure 6).

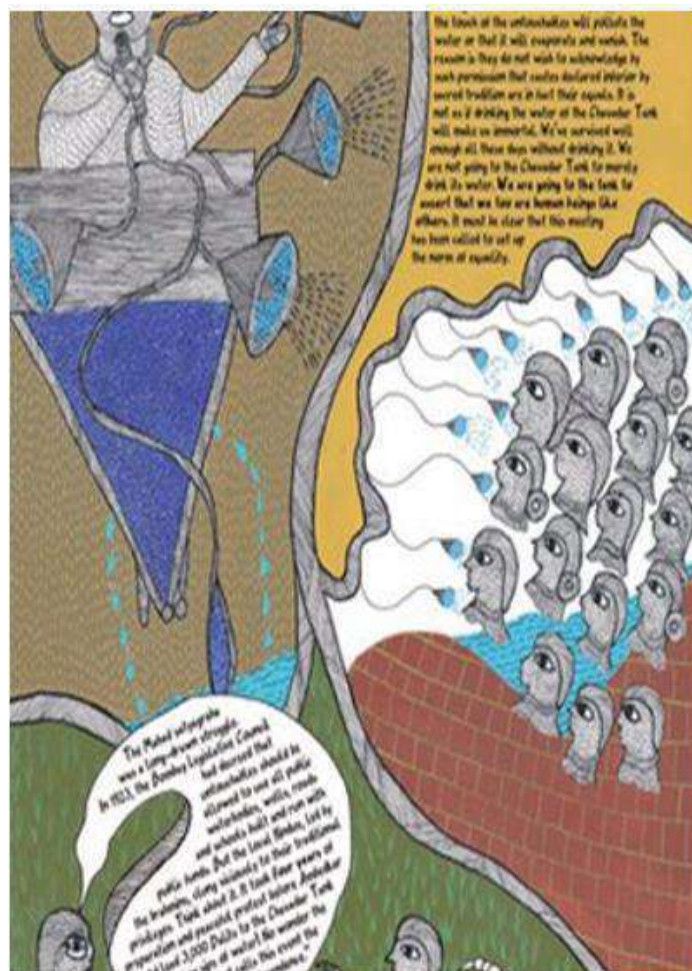


Fig 4: Vyam 48

Later also, the artists took shelter in the fish metaphor to embark on the Chakwara story. The page contains a big fish containing water in its body with Ambedkar's face becoming the eye of the fish. In the left side are the Brahmins and on the right side stands the Dalits accessing the water alongside the Brahmins. The fish carrying water in its body is also signficatory. In the page 17, the fish is yellow, that is, it is out of water or has no access in water and Ambedkar climbing it to quench his thirst. But here, Ambedkar has become the eye of the fish-- his vision to eradicate untouchability has alleviated the position of the Dalits who now has access to public water. The fish is no longer thirsty yellow, rather it has turned to satisfied blue (Figure 7). The fish metaphor is also used in the very font style of the book designed by artist Roshni Vyam. This font style has been named after Ambedkar and is called Bhim font. This fish style has ingeniously connected the fish metaphor with Dalit existence.

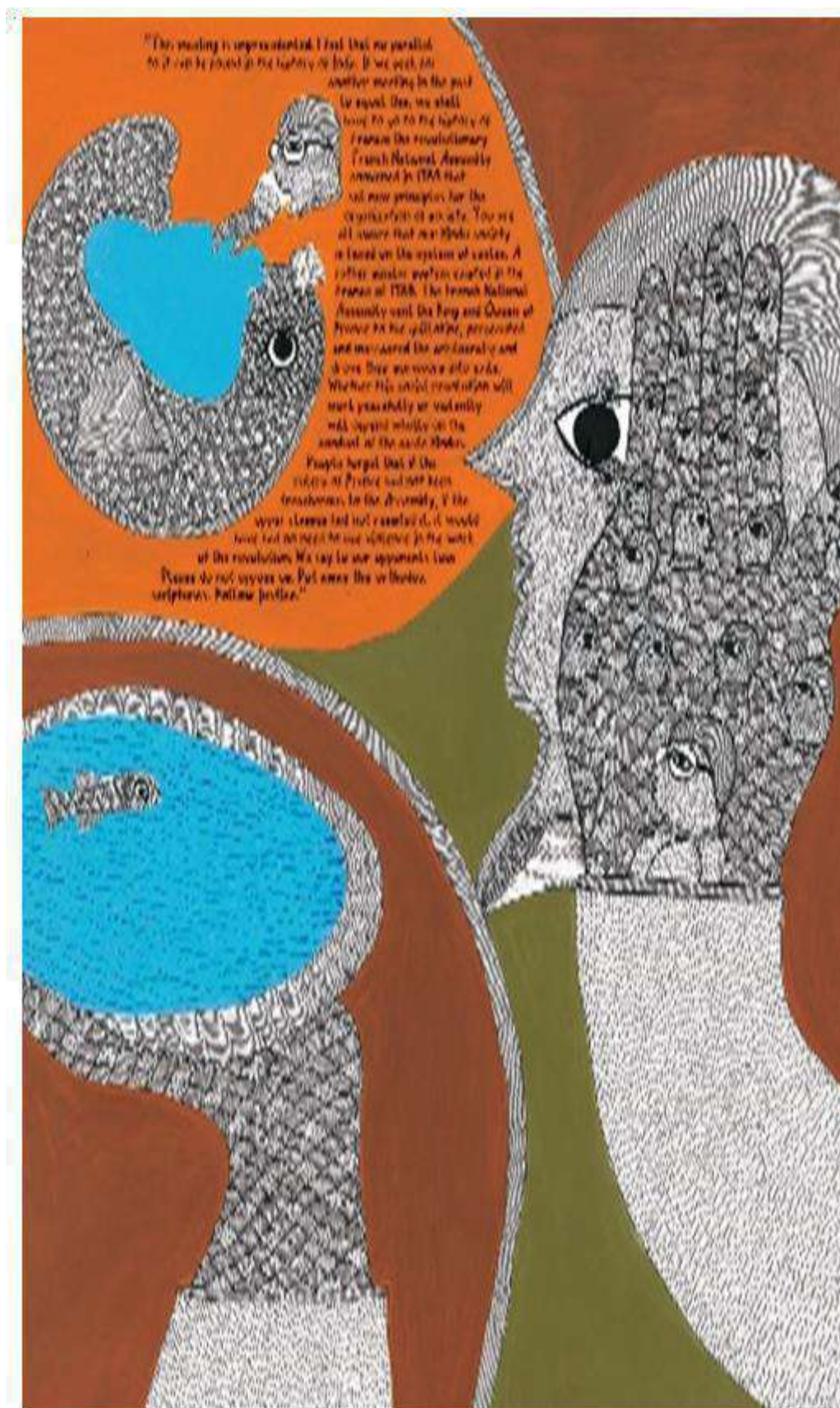


Fig 5: Vyam 49

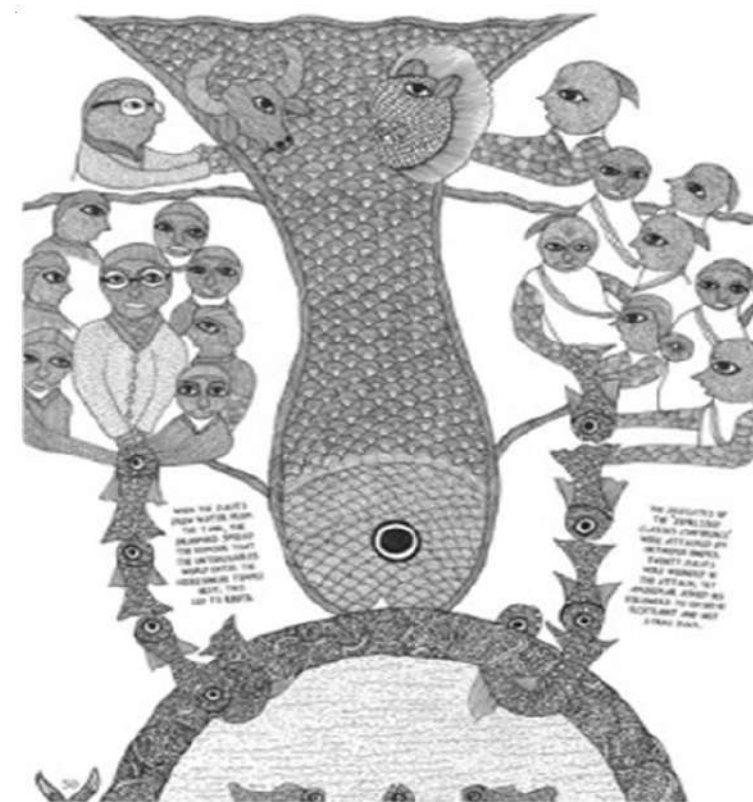


Fig 6: Vyam 50



Fig 7: Vyam 54

Along with the fish imagery, other imageries are used in the text to tell the caste history of India. The flow of water, the turning of wheels and the clocks in the pages are symbolic of the timelessness of caste system. The pointing figures used to accuse the oppressors, the tube well turns to angry elephant when its water is denied to Bhim, people not friendly to Dalits become roaring animals, sticks become the bodies of the violence-makers, crawling snakes the railways and above all these is the depiction of Ambedkar's Kamathi Baug experience. The ingenuity of the artists draws people playing, sitting, reading, exercising in Ambedkar's face which has turned to a public garden. The ecological affinity of the Pardhan Gond Art humanizes the objects--- here, the train becomes a snake, the feet of Dalits turn to birds, the intimidating fort becomes a lion. The happiness of the people of Chalisgaon who receive Bhim Ambedkar is not conveyed through smiling faces but a dancing peacock. An earthmover used by a Dalit, who is killed for digging a well, sheds tear as two cows bear witness. Even the speech balloons are designed to function as metaphors. Unlike the disengaged textboxes of comics here the speech balloons become an integral part of the graphic medium. Following the intricate gond style bird speech balloons are used for characters who belong to the Dalit community and whose "speech is soft". Scorpion's sting like speech balloons used for characters who love caste, whose words contain poison, "whose touch is poisonous". The thought balloons instead of using the conventional cloud style are represented through mind's eye. The artists explain "thinking happens in mind's eye. [These balloons therefore] contain words that cannot be heard but can be perceived".

All these font style, metaphors etc. are inspired by gond art style whose first worldly recognized artist been Jangarh Singh Shyam. The book begins with a tribute to this legendary figure. He started the Pardhan Gond Art Movement in the mid-1990s. He was originally from a remote village of Madhya Pradesh, from where he journeyed to Bharat Bhavan in Bhopal, and later to Pompidou in Paris and the Mithila Museum in Nilgata, rural Japan. Pardhan Gond is a clan belongs to the larger Gond tribal community in central India. Through their singular art practice, they preserve the tradition and heritage of the Gond community. After Jangarh's death his art became more influential and more artists came to seek a livelihood as professional visual artists, including Durgabai and Subhash Vyam. The exploitation of the artists is sure to be noted. E.g. When Jangarh did suicide in the age of 40 he was working in an alienated space for Rs. 12,000 only. The Mithila Museum of Japan is itself a statue of exploitation -- the Madhubani painters whose animated paintings inspired the building of the museum were neglected and the

museum turned to a lucrative business by Hasegawa, the founder of the Mithila Museum. Thus goes the humiliation and exploitation that Ambedkar faced in his day.

VI. COLOUR AND CASTE

The critical literacy of *Bhimayana* as a post-modern and post-colonial text has been much more enhanced by the use of vibrant colours in this graphic novel. Colours help us to look at the text from the artists' viewpoint who are adivasis and experienced a historical disadvantage comparable to the 'untouchable' lower castes. In the book four "The Art of *Bhimayana*" we are told how the artists themselves faced discrimination in the production of the very book. They were called yokels by an urban woman who paid no attention to the international recognition of the artists when mentioned by the editor S.Anand. This incident reminds us of Ambedkar's Baroda days where despite his education he was denied the civil citizenship in the city.

In this last chapter the artists Subhas and Durgabai tells us how gond art is produced. The gond people believes that every element in nature, be it hills, sky or trees are sacred and has close connection to each other. In the time of festival, the artists would draw on the walls of their home. They mostly draw birds, animals and mythic beasts. In every ritual, their paintings try to depict the relation between man and nature. The colour palette of gond art is also a boon of nature. For white colour they use white soil available in the month of January in the Barendra Jungle. The yellow soil of Amarkantaka hill serves as yellow colour. They preserve dark black soil of their 'Ghar ka Matta' and for colour red they go to nearby Dhooti jungle to collect its soil. Throughout season they extract these colours from nature. The ecological circle thus becomes a full when they use natural colours to paint the nature around them.

Bhimayana however is painted in acrylic colours which stand as supplementary to the natural colours found in the environment. Each colour, along with their significance in gond art also used as meaningful metaphors in the text. E.g., colour orange is used for courage, ochre and brown to signify arid earth, green for fertile land and blue signifies life-giving water. Although colour black and white vary throughout, they are well balanced in general, such that every colour page includes some black and white while simultaneously causing readers to recognize the importance of particular story elements, such as climactic moments where Ambedkar's words build upon the narrative. The use of dots and dashes enhances the details and the uniqueness of their art.

The book opens with the portrait of Jangarh Singh Shyam who is painted in abundance of colours and animals. Fishes are seen in the red land, troubling out of water along

with other animals like cows, crocodiles and birds. A man is seen floating in the blue water and other man seen tilling the ground, thus making the barren land a fertile field. A green path followed to the water signifying a link between the water and the tilled land. It signifies as if only a few people have access in the water and the farming field while other humans are not even regarded as human but turned to animals and are caged in the red-orange droughty land--- who are denied water and also habitable green field. The painting brushes in the hands of the artist are his weapons which he uses to fight against this discrimination, and creates a blue pool to quench his thirst through his revolutionary act of painting. The epitaph under the image of Jangarh Singh Shyam reads; “The sky that sheltered us” --- this has aligned the artist with Ambedkar. He is shown as the revolutionary figure who has brought a change in the life of Gond artists like Ambedkar had brought a change in the life of outcaste people. The body of Jangarh Singh Shyam is the body of a community where alternate histories are written. This is the graphic dissonance that is used to subvert and diffuse the histories written in interest of the nation (Figure 8).

The colours convey atrocities and segregation that the Dalits have to face throughout their life. In page 22, the page is divided in two colour pattern --- orange and green. In the green section there is a blue bodied water (again strengthening the relation between water and the well-developed green land) where animals are drinking, but a Dalit boy is seen sitting in the desert-like orange field. The text reads, “...beasts at the trough, may drink till they burst. But the village turns to desert when I try to quench my thirst.” In the previous page the Dalit boy is seen travelling in the green field which suggests a Dalit can live in the society as long as he abides by the rule of uppercaste people and allows himself to be oppressed by them but as soon as he claims for his rights he is debarred from society (Figure 9). Thus, colour is used to remark at the caste-based discrimination of society.

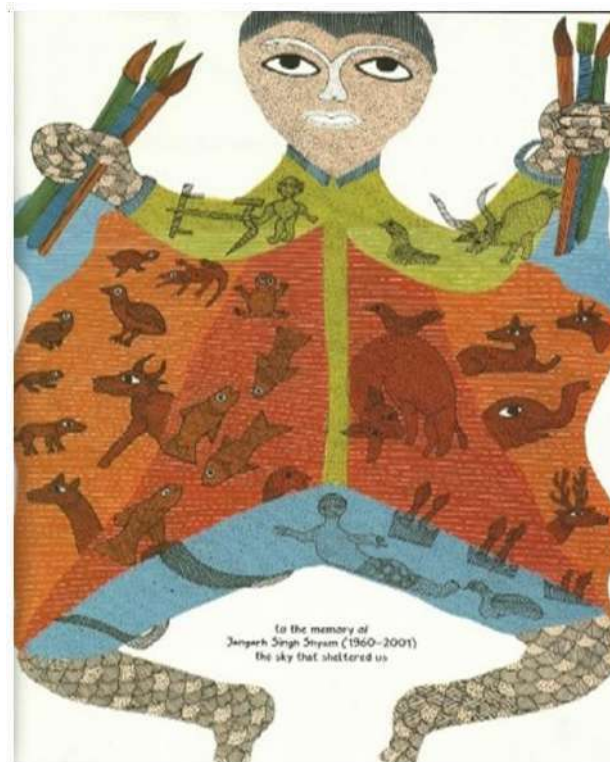


Fig 8: Vyam 5

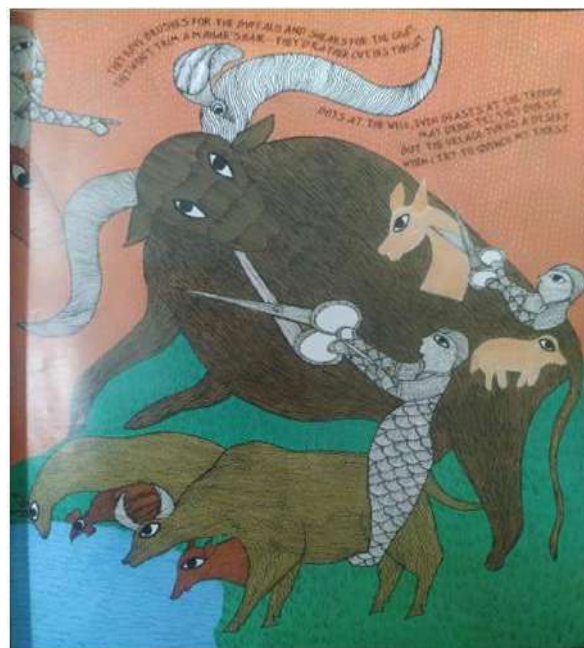


Fig 9: Vyam 23



Fig 10: *Vyam 63*

That the Dalits are always ghettoed even in an open space is depicted in page 27, where people of various castes are walking in the land but the Dalits are caged in the orange field while others travel in a less harsh field. The ultimate thirst of the Dalits for a better and greener land is never missed--- even when they choose a drink, they ask for the green ones knowing that it will be expensive for them.

Such segregations in the name of caste are present throughout the text. In page 32 the otherwise green forest turns to intimidating orange when Dalit boys travel in train. The ultimate segregation portrayed in the train journey of Ambedkar from Bombay to Baroda in 1917. The train coaches are painted with various colours which foregrounds multiple histories and perspectives of India and shows how Dalit perspectives are always enclaved in the archive of national history. The Brahmin and Ambedkar is in the same coach but the engulfing and unmitigable distance between them is strikingly visible.(Figure 10).

This rhetoric of colour continues in Book 3 “Travel” where an amalgamation of various colours like green, orange, brown, yellow, blue, pink, purple, ochre depicts the diversity of Indian society based on caste, religion, culture etc. This caste-ridden society has no place for the Dalits who are always marginalized and whose bird-

soft voices are doomed under the pressure of stiff sting of scorpions.

VII. COLOUR POLITICS

The political connotations of the colours should also be analyzed. E.g., colour blue is associated with the Dalit resistance. Ambedkar is known to have introduced blue flag for his party flag for the independent labor party. It is representative of identifying with Dalit consciousness that is non-discriminatory. Blue is also the colour of the sky – a representation of non-discrimination and also of water that signifies freshness, energy, positivity and power. In the text blue color is used in respect to Dalit’s thirst. In the title page of the chapter “Water” little Bhim dressed in blue struggles to rich a blue tubewell to quench the thirst of his inner fish. Blue, that stands for water has long been denied to the Dalits. The Dalits are first seen accessing the blue water after the enlivening Mahad speech of Ambedkar which been described with abundant use of colour blue and orange. Thus, access to blue water is a significant victory of the Dalits.

Saffron colour long stands for Hinduism. In the text this colour is used to suggest a claustrophobic place. This place marginalizes the Dalits and the Dalits need courage to stand against the discrimination they face everyday in the name of sacred Hindu religion. In the book, the articles of Manu Smriti are written in saffron box. The pointing fingers points to the futility of the antidotes of Manu Smriti. The events of Brahmins purifying water and the Ambedkaraites burning the Manu Smriti are also described within the same box. That these two events taking place within the same box suggests that Dalits are becoming well-equipped to stand against the injustice of Hindus. Significantly in page 82 the anecdote Ambedkar shares with his fellow travelers about Dalit oppression is also in the saffron box. Thus, colour saffron remain in the book as a mark of Dalit oppression. This political appropriation of colours adds yet another texture to the visual literacy of the text which helps to see *Bhimayana* from another standpoint.

VIII. CONCLUSION

The ingenuity of *Bhimayana* is its use of folk paintings to tell the story of Ambedkar’s life and struggle for freedom of the Dalits. Instead of depending on the verbal literacy the book represents the caste conflict in Indian society through visual literacy. With its ‘antique’ art, subversion of form, and the visual vocabulary of atrocity and social inequality, it offers a different voice – the cultural legibility and legitimacy – to the language of oppression and rights. The political connotation of colours, forms and pattern is an

important weapon used in the text against the injustice of Hindu social orders. It helps to start propagating a counter hegemonic discourse of the Dalits by interrogating the curriculum and discipline of upper-class system which cleverly excludes the anti-caste philosophers such as Jotirao Phule and Ambedkar from its History book. The artists took shelter in the paratexts of images for they knew words cannot do everything. They “lack the immediate emotional charge of pictures, relying instead on a gradual cumulative effect.” (McCloud, *Understanding Comics*, 135) The graphic form demands a critical visual literacy in the readers which is an anterior moment to a larger reformatting of the public space through the production, dissemination and consumption of such stories.

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Domestic Violence and Silence of Women with Reference to the Broadway Drama by Tennessee Williams “A Streetcar Named Desire” (1947)

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Abstract— Early in the twentieth century the state of women in the society or in their household was very much peripheral. Choice of living was a myth that the so called modern society waking up from the Victorian norms was conferring to the women's. Women were the weighing tool for the males to measure up their social standard by subjugating, abusing women physically or psychologically. For the sake of getting voyeuristic pleasure the males used to play with the females from their homes as a puppet without identity and any choice to escape patriarchal abuse. The present paper focuses how the female characters of *A Streetcar Named Desire* at the hands of the subjugating males suffered to the core, silence being their key fault. The contrasting form of dealing with male abuse by the two female characters Blanche and Stella are the main focus of the paper. 'Silence' that was considered to be ornament of women's existence was also responsible for violence plotted against women. Blanche's in the drama portrays how women who dared to speak up also gets knock down by the literal streetcar named desire of men.

Keywords— Abusive relationship, Desire, Domestic violence, Modernity, Silence.

I. INTRODUCTION

Domestic violence and abuse is a global issue that needs to be addressed properly. Every three out of ten women worldwide confessed that they have experienced physical or sexual violence by their current or former partner in their lifetime. Growing up at some point of time in life each and every individual having a family goes through the scenes of domestic violence whether for breaking familial norms or for defying the societal agenda. But, the violence that one faces in a marital bond after choosing a companion with animalistic instincts cannot be termed as normal. Where one companion suffers and the other merely enjoys being the subjugator, there exists no peace leading to the unending circle domestic violence. In most of the cases of domestic violence; gender stereotype, patriarchal social structure and the conflicting psychological state of the food and shelter earning male of a family seems to be the assailant who gets peace by

dominating their female counterpart mentally and physically. But, the domestic violence is surrounded by a challenge of stigma and silence in women to raise their voice against their so called 'male gods'.

In the context of American society the issue of domestic violence until the late 1970s was almost something that never got noticed. A woman within the four walls of her spouse's property whether beaten or even killed mysteriously was not considered a serious social issue rather a "family matter"; far from considering it as a punishable crime. Women were expected by all around them even the women themselves to shut their mouth off and heal silently behind the closed doors. Thus, all the issues of women were constantly been covered up and same was the case with the issue of domestic violence against women. The classic work of American literature, the Pulitzer Prize winning drama by Tennessee Williams *A Streetcar Named Desire* (1947) portrays a grim picture of

the state of women who were part of a vicious patriarchal structure of a society in which there was nothing called individuality in the important women characters like Stella Kowalski and Blanche DuBois. *A Streetcar Named Desire* unwillingly or willingly normalized women being subjugated and becoming victim of domestic violence in pregnancy and prey of sexual desire of the a beastly male figure. In the play there is a thin line between women being raped by her spouse and by a brother-in-law who has no authority over the woman. The male sexual desire at its height kills the inner spirit of women and pushes to the point where there is no option left other than being silent forever.

II. DOMESTIC VIOLENCE IN A STREETCAR NAMED DESIRE

Tennessee William was writing about domestic violence in his drama long before the concept of domestic violence was taken seriously. When the drama was published then only the first wave of feminism was rising up to equalize the prefabricated set up for both males and females. In a country where the female's Right to vote, Right to property and Right for the custody of children was off late been given importance it was not beyond possibility to get inflicted with the domestic violence at the hands of their spouse. Hypersexual male character of Stanley Kowalski in *A Streetcar Named Desire* indicates the American society running after achieving the Great American Dream leaving the basic human instincts aside within the family. The blame game starts only with the woman of the family and thus also ends with the woman in every possible circumstance.

In the Broadway drama *A Streetcar Named desire* Tennessee presents the modern sociological perspective that for the first time was directly highlighting the issue of domestic violence against women at such an elaborate extent. Unfortunately, the theme of desire at large was covering this assumed to be minor matter of domestic violence at par. The crying women characters of the play in their psychological and physical pain does not allows the readers of the play to forget that Blanche as well as Stella was the representative of every next women of that society. Uncontrolled patriarchy at the hands of a beast in guise of charming, sensual man with occasional outburst of severe violence was controlling two women who have everything at their hand except masculinity. Stanley Kowalski, the defamed anti-hero of the play shows his hyper-masculinity in Scene I:

STANLEY: Hey, there! Stella, Baby!

.....

STANLEY: Catch!

STELLA: What?

STANLEY: Meat! (Williams 2)

Thus Stanley's first appearance with the "red strained package" of meat tossed to Stella is evident to what extend Stanley was uncultured in terms of mannerisms. Playing the role of a provider for his own wife showing the ill-temperament Stanley seems to be indulged in violence that mentally unclothes Stella's self-respect.

In Scene II Stanley's greed and ego gets clashed with that of women's right to property. When Stanley hears from Stella that Blanche and she lost their ancestral property Stanley asks her about his share by mention about Napoleonic code:

STANLEY: In the state of Louisiana we have the Napoleonic code according

to Which what belongs to the wife belongs to the husband and vice versa. For instance, if I had a piece of property or you had a piece of property- (Williams 18)

Stanley constantly puts stress on Stella for getting the details of the lost property in Scene II itself and violates the privacy of Blanche only for those papers that does not exists;

STANLEY: Then where's the money if the place was sold?

STELLA: Not sold – lost, lost!

[He stalks to the bedroom and she follows him.]

Stanley!

[He pulls open the wardrobe trunk standing in the middle of the

Room and jerks out an armful of dresses.]

STANLEY: Open your eyes to this stuff! You think she got them out of a

teacher's salary? (Williams 18)

In the scene above ignoring it as just another common instance of suspicion could be called a gross mistake as not only Stanley indulges in the act of violating a woman's privacy by blurring the distinction between public and private; but also commits a kind of domestic violence by torturing Stella mentally over a piece of property asking for rights in her ancestors' property.

In *Battered Women, Shattered Lives*, Kathleen Hofeller argues that the low self-esteem of battered wives may also be shown in their selection of a marriage partner—their tendency to “‘marry down’ by choosing men who come from lower socioeconomic groups than they” (80). Same was the case with Stella Kowalski, who leaving her gentry life style and social status; and by giving up the luxuries of Belle Reve marries a working-class aggressive man like Stanley who knows nothing except enjoying carnal desire. In Blanche’s words in Scene IV Stanley’s socioeconomic background made him “survivor of Stone Age! Bearing the raw meat home from the kill in the jungle” (Williams 47) devoid of any humanly instincts.

Tennessee Williams had evolved the play *A Streetcar Named Desire* from the short play *The Poker night*, and the most important scenes of the play occurs within the poker nights. While playing the game of chance and luck most probably the aggression of those males used to reach its height as they tend to forget their being part of a civilized society. By the Scene III the play at the poker party for the first the Stanley physically abuse Stella by hitting her on thighs.

STELLA: Because it is nearly two-thirty. Couldn’t you call it quits after one more hand?

[A chair scrapes, STANLEY gives a loud whack of his hand on her thighs.]

STELLA [sharply]: That’s not fun, Stanley.

[The men laughs, STELLA goes into the bedroom.]

STELLA: It makes me so mad when he does that in front of people (Williams 29).

As in the Scene III Stanley was continuously losing his chances of winning the poker arouses the beast inside the calm and composed man and use Stella as a tool for covering up his outrage starting the as usual blame game upon women for every defeat. This leads Stella to the state of mind where she feels mentally and emotionally exhausted. The domestic violence inside the house when spread out of their premises, it makes Stella embarrassed. Stella’s complaint upon the incident shows it was not the first time she was being abused and humiliated by her spouse. As Williams puts Stanley is the perfect embodiment of masculine power when it comes to sexual superiority over Stella or moral investigation upon Blanche:

[.....Animal joy in his being is implicit in all his movements and attitudes. Since earliest manhood the centre of his life has been pleasure with women, the giving and taking of it, not with weak indulgence, dependency, but with the power and pride of a richly feathered male bird among hens. Branching out from this complete and satisfying centre are all the auxiliary channels of his life, such as his heartiness with men, his appreciation of rough humour, his love of good drink and food and games, his car, his radio, everything that in his, that bears his emblem of the gaudy seed-bearer....] (William 13).

Here, the idea of Williams gets clear for a male character like Stanley Kowalski the word desire has only one meaning – sexual desire. Sex as the whole plays only leveler objectifies female characters as object of sensual pleasure. Stanley’s emotional abuse of Stella also includes the violence upon the non-living household objects; such as slamming of doors, the throwing of dinnerware, the hurling of the radio out of the window etc.

The most vulnerable stage of domestic violence in the relationship between the couple happens in the last part of Scene III where drunkard Stanley Kowalski actually strikes his pregnant wife at the poker night. First tossing the radio out of the window Stanley turns to abuse Stella physically. At a crucial stage of pregnancy when a women need the most emotional and physical support of her husband Stella has to gone through that much of violence. The scene evokes emotion of each and every reader/audience of the drama as the most important significance of the play lies in this episode. Although, William never said that the drama from any angle deals with spousal abuse, marital rape etc. Drunken Stanley bounds her to take shelter in their neighbor’s house without realizing the grave of the crime he had committed.

STELLA: Drunk- drunk- animal thing, you! [she rushes through to the poker

table.] All of you- please go home! If any of you have one spark of decency in you-

BLANCHE [wildly]: Stella, watch out, he’s-

[STANLEY charges after STELLA.]

MEN [Feebly]: Take it easy, Stanley. Easy, fellow. – Let’s all-

STELLA: You lay your hands on me and I'll-

[She backs out of sight. He advances and disappears. There is the sound of a blow. STELLA cries out. BLANCHE screams and runs into the kitchen. The man rush forward and there is grapppling and cursing. Something is overturned with a crash.]

BLANCHE [shrilly]: My sister is going to have a baby!

Mitch: This is terrible.

BLANCHE: Lunacy, absolute lunacy! (William 35-36)

This scene of extreme level of violence against women by a male shows the paradox of a male power worshipping society. Stanley Kowalski's character is the representative of all those effeminate creatures within society who things subjugating women they can gain the ultimatum of power. The abuser only abuses only those from whom they feel threat. It was exactly same with Stanley who constantly wants that Stella should not be influenced by Blanche to speak against him. Thus for making her silent she get help of domestic violence.

The cycle of violence then gets repeated again in Scene X and this time it was not expected by Stanley. Stella completed her course of suffering and it then moved towards Blanche DuBois. Unlike Stella, in Blanche's case due to grave conflict between the two it was not possible for Blanche to subjugate her physically or emotionally thus he tried to violate her privacy and raise her moral issues related to her private life. Fed up with plotting conspiracy after conspiracy against Stella, Stanley decided to destroy Blanche with Sex. Thus, leaving behind every height of cruelty against women Stanley ends up rapping Stella brutally by ripping off her skin and unable to face her own sister. Blanche was forced to become part of the world of lust and brutal desire. Blanche's tormentor evokes fear in her which Stanley wants to see in her:

STANLEY: You think I'll interfere with you? Ha-ha

[The 'blue piano' goes softly. She runs confusedly and, makes a faint gesture. The inhuman jungle voices rise up. He takes a step towards her, biting his tongue which protrudes between his lips.]

STANLEY [softly]: Come to think of it – maybe you wouldn't be bad to –

interfere with....(Williams 96)

At the very moment when Stanley should celebrate his fatherhood he indulged himself in the brutal acts of raping his sister-in-law. This violent behavior of Stanley not only insults pregnant Stella but simultaneously reveals the true horror of Stanley's character. As Blanche is made to face the unpleasant reality so is the audience. The idea of marital rape and battering are adjoined. Researchers of domestic violence found the fact that most often batterers direct violence against their family members moving from the spouse.

The Scene XI of the play which is also the last scene of the play victimizes Blanche pathetically at the hands of her tormentor, the ape-like Kowalski, the representative of Lawrence vitality and the brutal torturer of the lonely spirit. The penniless woman by the end of the Scene XI out of conspiracy of domestic violence and also by the sister's uncertain decision for ironic security in an asylum once again pushes her to be a prey at the patriarchal cycle of violence towards women mentally or physically. Stanley's last gesture towards Blanche is something symbolic of the brutal rape itself:

STANLEY: You left nothing here but spilt talcum and old empty bottles

unless it's the paper lantern you want to take with you. You want the lantern? [He crosses to dressing-table and seizes the paper lantern, tearing it off the light-bulb, and extends it towards her. She cries out as if the lantern was herself.....] (Williams 105)

The cruelest of everything happened in the play this scene tops the violence that mentally tormented a character. Blanche's ultimate acceptance of the harsh reality that Stanley not only rip up her paper lantern but also her spirit and zeal to live further. Thus, through the three character of Stanley Kowalski, Stella Kowalski and Blanche DuBois the playwright Tennessee Williams perfectly depicts the vicious cycle of domestic violence against women.

III. SILENCE OF WOMEN TOWARDS DOMESTIC VIOLENCE IN A STREETCAR NAMED DESIRE

'Silence' in women towards matters that concerns to their rights and ability from time immemorial is the key

factor that makes them weaker. In a patriarchal society where women are by no means considered superior or equal to men, women must fight back for everything and anything they want to achieve no matter that is right to live or to protest against domestic violence. In the play *A Streetcar Named Desire* the major women characters of Blanche DuBois and Stella Kowalski both are victims of domestic violence at the hands of the man of the Kowalski home Stanley Kowalski. Both the character maintains a mysterious silence and never tried to raise their voice for all those brutality they have to face. Stella out of moral responsibility towards her husband bears the pain of violence even when she was expecting a baby. At the Scene I when Stanley throws the blood strained meat package she ignores the immoral behavior of Stanley with a paradoxical laughter as if she enjoys being treated by her husband in that way.

In the Scene III at the poker night Stella beaten by Stanley leaves the Kowalski apartment and Blanche herself leads Stella's way to get rid of Stanley's violence. But when Stanley gets his sense back he craves for Stella and Stella also instantly forgets the animalistic behavior shown towards her and indulges in lovemaking. This silence of Stella is evident that self-esteem can be compromised for physical desire. In the Scene IV Stella justifies her silence thus:

STELLA: But there are things that happen between a man and a woman in the

dark- that sort of make everything else seem-unimportant (Williams 46).

In the case of Blanche's rape by Stanley, Blanche did everything that she could do to get rid of the situation. Blanche has no way left other than being silent towards the matter as the crime was committed by her sister's husband. Blanche's sense of guilt for something that she has to approach made her silent over the whole matter. The downfall of Blanche's character was possible only because she maintains her silence and accepted leaving for asylum rather than suffering in the hands of brutal Kowalski. Blanche tried to convince her sister to get united against the barbarism of Stanley but as Stella Blanche at last was also forced to be silent over everything that both of them by enforcing power of masculinity over the two poor women. Williams puts the whole idea of domestic violence in such a way that as if both the characters knew that departing Stanley's company alone cannot make them free from violence imposed upon women as there is a wide world eagerly waiting outside to exploit them mentally and

physically. So, Stanley cannot be considered as the only escape.

IV. CONCLUSION

How much we criticize patriarchy for subjugation of women there is no good. Because, in a way it can be seen that subjugation is still there due to women's indecision for raising the voice against patriarchy. Domestic violence is also such a matter, until and unless women themselves do not counter the violence systematically it is not possible to root out domestic violence. The only character in the play that voiced against abuse was the character of Eunice:

EUNICE: You can't beat a woman and then call 'er back! She won't

come! And her goin' t' have a baby! You stinker! You Whelp of a Polack, you! I hope they do haul you in and turn the fire hose on you, same as the last time! (Williams 38)

If the way Eunice had raised her voice against the violence Stella also did there was possibility that Blanche would have not been raped. Trapped in the cycle of domestic abuse Stella became so much lose spirited that she was unable to ask for any remedy; so much fallen that cannot even win "the kindness of strangers". The play certainly had opened doors in the mid twentieth century to fling the issue of domestic abuse in the newly rising world full opportunity to prevent the myths of dos and don'ts.

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The Role of Socio-Demographics, Family, and Peer Factors in Adolescent Alcohol Behaviors

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Abstract—Alcohol consumption can be a volatile pastime amongst people, especially among adolescents. The behavior is debilitating and affects the overall well-being of students across varying instances of their daily lives, including their academics and interpersonal relationships. Adolescent alcohol consumption is influenced by internal and external factors, of which the current study focuses on socio-demographic, family, and peer factors. The sample consists of 751 high school students from Istanbul, Turkey. The data on their drinking behaviors were collected by implementing a survey questionnaire. A chi-square test of independence and Multinomial logistic regression analysis was conducted. The results revealed that variables like household income, parental marital status, mother's level of education and work status, family's alcohol use (mother, father, siblings), and peer alcohol use were significantly associated with adolescent alcohol consumption. Furthermore, it was revealed that in the current sample being male, 18 years of age, and having educated mothers, mothers working as laborers, working or retired fathers, and alcohol using family members (father and siblings) predicted alcohol use. These findings indicate the importance of external and environmental factors in influencing adolescent consumption of alcohol.

Keywords—Adolescent Alcohol Consumption, Environmental Influence, Family Alcohol Use, Peer Influence, Alcohol Use in High Schools.

I. INTRODUCTION

Alcohol consumption and drunkenness tend to emerge during early adolescence. The WHO (2018) reports that worldwide 31.4% of adolescents between the ages of 15 and 19 consider themselves to be regular drinkers. Additionally, 12% reported that they had consumed alcohol at least once in their lifetime. Numbers from the United States show that in 2019, approximately 24.6% of adolescents between the ages of 14 to 15 reported having at least one drink, and 7 million 12 to 20-year-olds consumed alcohol occasionally in the past month (NIAAA, 2020). Furthermore, it is said that by the age of 15 or 16 almost 80% of European adolescents would have tried alcohol at least once in their lifetime (ESPAD, 2016). Such overwhelming numbers suggest that

adolescents are at a higher risk of emulating drinking behaviors, leading to social, behavioral, and health problems (Ryan, Jorm & Lubman, 2010; Alikapıfođlu et al., 2004; Donovan, 2004).

Alcohol use in adolescence (roughly 12 to 18 years of age) is an age-inappropriate behavior and is considered illegal in most countries. Consuming alcohol at this age is considered precocious and heavy drinking is deemed deviant in many communities (Oesterle et al., 2004). It is important to note that there exists a clear distinction between alcohol consumption (use) and heavy/binge drinking. Alcohol consumption strictly refers to the frequency and quantity of alcohol use, unlike heavy drinking which involves an excessive amount of alcohol consumed in a relatively shorter period

(Schulenberg&Maggs., 2002). For this research, however, we are looking at alcohol consumption behaviors. Alcohol consumption in adolescents affects the physical, psychological, and social well-being of individuals.

The current study seeks to examine the relationship between adolescent alcohol consumption and socio-demographic variables (age, gender, and household income), family variables (parental marital status, parental education level, parental work status, family alcohol use), peer alcohol use. Further, the study aims to identify the predictors of adolescent alcohol consumption from among these variables. It was important to include a wide variety of factors in the study, which may have a significant role to play in adolescent lives and behaviors. This study sets itself apart from other similar studies by including a wide repertoire of variables including personal factors like age and gender, family, and peer factors. This is important given the understanding that adolescent behaviors are generally shaped by different environmental, social, and biological factors (Ennet et al., 2008; Kliewer&Murrelle, 2007; Grant et al., 2005; Vermeiren et al., 2003; Kilpatrick et al., 2000).

Adolescents are at an age where they are easily manipulated and vulnerable to their surroundings. This stage in their lives is characterized by unexpected, and often confusing changes across multiple spheres of functioning; biological, cognitive, and social (Windle, 2000). The onset of puberty also opens up new experiences in terms of heightened levels of emotional volatility, increased levels of negative affect, and increased risk-taking behaviors (Gunn & Smith, 2010). Additionally, these changes make them highly susceptible to acts of violence, delinquency, and/or risky behaviors (Squeglia et al., 2017; Windle, 2000), owing to the lack of prefrontal cortex maturity (Spear, 2000). Adolescent alcohol consumption typically begins in early adolescence with experimentation and gradually increases to peak usage in late adolescence or early adulthood (Webb, Bray, Getz & Adams, 2002). What's more, earlier drinking behaviors can lead to later alcohol dependence and alcohol-related health concerns (Ryan et al., 2010; Grant et al., 2005; Hingson, Heeren, Zakocs, Winter & Wechsler, 2003). These health concerns may present themselves as brain damage, acute and chronic illnesses, cardiovascular diseases, diabetes, hypertension, cancer, etc. (CharroBaena et al., 2018; Mostofsky et al., 2016).

Adolescents may pick up drinking habits from a couple of different sources, be it peers, family, school, or the neighborhood they are from. As such, adolescent alcohol behaviors are perhaps best explained by Bronfenbrenner's Ecological System's Theory (1997),

which suggests that human development is an intricate process of complex relationships and multiple levels of social contexts. The theory explores adolescent behavior in terms of its relationship with various social institutions like family, peers, schools, and neighborhoods (Bronfenbrenner, 1979). According to Bronfenbrenner, these systems do not influence adolescent behaviors independently, but rather through an intricate web of interrelatedness. Ennett and colleagues (2008) explored Bronfenbrenner's theory concerning adolescent alcohol consumption and relayed that the effect of school, peer, family, and neighborhood contexts significantly predict the development of adolescent alcohol consumption from age 11 to 17. Most of what influences adolescent alcohol use comes from modeling drinking behaviors by parents, peers, and adults alike (Ennet et al., 2008). Likewise, Albert Bandura's Social Learning Theory posits that adolescents acquire drinking behaviors primarily through role models such as parents and peers (Duncan, Duncan & Strycker, 2006). Adolescents consider parents, peers, and school administrators as immediate socializing agents from whom behavior is modeled and learned. Accordingly, the importance of social relationships in adolescent lives is established. Social Learning Theory also demonstrates the role of positive and negative expectancies in initiating and sustaining adolescent alcohol consumption (Chartier, Hesselbrock&Hesselbrock, 2010).

Gender: The bulk of the research on adolescent alcohol use has focused on males and revealed that males consume more than females (Torikka et al., 2016; Kuntsche et al., 2015; Guler et al., 2009; Nolen-Hoeksema, 2004). The results were consistent with high school adolescents as well (Akkuş et al., 2017; Arslan et al., 2012). However, recent studies have reported a steep inclination in alcohol consumption among younger females (Bolland et al., 2013; Chen & Jacobsen, 2012; Kristjansson et al., 2009; Şaşmaz et al., 2006; Tot et al., 2004). This could be because of the rising social acceptability women face in consuming and partaking in the drinking culture in pubs or other public spaces. In females, alcohol use is related to internalizing factors (anxiety and depression) whereas in males alcohol use is associated with externalizing factors (aggression, violence, delinquency, etc.) (Bolland et al., 2013; Webb et al., 2002). This would explain why males tend to drink more than females.

Age: According to Piaget, adolescents are afflicted with a sense of egocentrism called adolescent egocentrism (Alberts, Elkind& Ginsberg, 2006). Elkind (1967) elaborates on Piaget's theory by introducing a sub-construct, the personal fable. The personal fable indulges the adolescent, allowing him to believe that his feelings,

his problems, and his experiences are like none other. This feature in adolescence is also associated with adolescent risk-taking behaviors such as substance or alcohol use (Alberts et al., 2006). Evidence suggests that adolescent alcohol behavior is related to their age and the understanding of alcohol as something bad or good (Herken, Özkan & Bodur, 2000). Studies reveal that alcohol initiation usually begins by the ages of 14 or 15, or earlier even (Doksat et al., 2016; (Bolland et al., 2013; TUIK, 2013; Turkstat, 2012). The consensus within the literature is that alcohol consumption increases with age during adolescence (Ünlü & Evcin, 2014; Arslan et al., 2012; Alikapıfoğlu et al., 2004; Strycker, Duncan & Pickering, 2003; Şaşmaz et al., 2006; Kilpatrick et al., 2000). This increasing trend can be seen in older adolescents and stabilizes during early adulthood (approx. 21-26 years) (Chartier et al., 2010).

Socio-economic Status: Generally, SES is calculated via constructs such as family income, parental education, occupation, and race/ethnicity (Oakes & Rossi, 2003). Adolescent alcohol consumption seems to be more prevalent and frequent in higher-income households (Patrick et al., 2012; Melotti et al., 2011; Tot et al., 2004). Spijkerman and colleagues (2008) found that families with high and intermediate SES enforce strict rules on alcohol-related behaviors. Further, the study also revealed that families with higher SES were more likely to have mothers who consumed alcohol as compared to families with low SES and that alcohol was more readily available in households with higher SES than the contrary. One particular study identified that white adolescents coming from low SES households were related to greater alcohol consumption, cigarette, and cocaine use (Goodman & Huang, 2002). Studies have identified that lower SES is associated with authoritarian parenting styles and are more likely to use physical punishments as a consequence of stress-induced by low SES (Pinderhughes, Dodge, Bates, Pettit & Zelli, 2000). This can in turn cause adolescents to pick up drinking habits as a way to cope.

Parental Alcohol Use: Parent's alcohol consumption often paves the way for the normalization of alcohol culture within the family. Literature shows that most adolescents who initiate alcohol consumption quite early, do so with their parents, family, or at home (Evren et al., 2014; Şaşmaz et al., 2006; Tot et al., 2004; Strycker, Duncan & Pickering, 2003; Herken et al., 2000; Windle, 2000).

Parental Level of Education: A higher social standing and greater parental education have been identified to be associated with greater adolescent alcohol consumption (Melotti et al., 2011; Maggs, Patrick &

Feinstein, 2008). A higher educational qualification in the mother is also a significant factor in adolescent alcohol consumption (Alikapıfoğlu et al., 2004; Tot et al., 2004). On the other hand, an analysis of the Ontario Student Drug Use Survey revealed that adolescents between the ages of 12 and 19 with college-educated parents were not likely to take part in alcohol use or other substance use (Hamilton, Noh & Adlaf, 2009).

Parental Marital Status: Children with divorced parents have been identified to exhibit higher rates of adolescent alcohol use (Kristjansson et al., 2009; Thompson et al., 2008). Children from recently divorced homes drink more frequently, in higher quantities, and are more likely to be drunk than children whose parents have been divorced for 4 years or more and children from intact families (Jeynes, 2001). Studies also show that there is a greater risk for alcohol initiation in adolescents living with a stepparent as compared to those with intact families (Amato, 2001; Flewelling & Bauman, 1990). Single-parent homes also proved to be a risk factor for adolescent alcohol use (Vanassche et al., 2014; Fisher et al., 2007; Karatay & Kubilay, 2004).

Sibling Alcohol Use: Studies reveal that older siblings can socialize adolescents into risk-taking behaviors, substance use, or alcohol consumption (Fagan & Najman, 2005; Windle, 2000). Further, Whiteman and colleagues (2016) found that not only was there a significant association between older siblings and younger siblings' alcohol consumption but also that this association was mediated through social and cognitive pathways. In particular, older siblings' alcohol use paved the way for younger siblings co-use and positive expectations about alcohol consumption (Whiteman et al., 2016). Sibling influences on adolescent alcohol consumption are especially concerning since there isn't much literature written or studies done regarding this matter (Scholte et al., 2008).

Peer Alcohol Use: Peer factors seem to be as important, if not more, in the initiation of alcohol use among adolescents. This is evident from the fact that alcohol or substance-using peers and peer encouragement in using alcohol are influential factors in the early initiation of alcohol use among adolescents (Strycker, Duncan & Pickering, 2003; Maxwell, 2002; Windle, 2000) and cessation over a year (Maxwell, 2002). Studies can also attest to the fact that having a peer who uses substances or alcohol is a predictor of adolescent alcohol consumption (Poelen et al., 2007; Tot et al., 2004). Factors such as the presence of a large number of friends who are into substance use significantly increased the risk of adolescent alcohol use, whereas being excluded by peers reduced said

risk (Shortt, Hutchinson, Chapman & Toumbourou, 2007). Alcohol use is also associated with adolescents spending time with friends after school in areas outside of parental observation such as cafés, the movies, parks, or the city center (Ünlü&Evcin, 2014). Social media plays a huge role in the peer socialization of drinking culture. Studies suggest that witnessing online portrayals of risky behaviors, drinking, and partying by peers can significantly influence adolescents to conform to the same behavior (Huang et al., 2014).

II. Methods

The study takes on a quantitative approach, making use of surveys to explore the trends and factors related to adolescent alcohol consumption. The study aims to understand the prevalence of alcohol use and the predictors associated with it among adolescents in Turkish high schools. Further, the study aims to identify the impact

of demographic, family, peer, and school factors on adolescent alcohol consumption. The data used in the present study is collected from high schools in Turkey. A total of 751 entries were available for analysis. Data analysis is to be conducted using the Statistical Package for the Social Sciences (SPSS) and the STATA software.

III. Results and Discussion

Three types of tests i.e. Pearson Chi-square likelihood ratio and Linear by Linear association had were used to assess the relationship between family and peer variables with adolescent alcohol consumption and the results had been presented below in table 1.1.

Table 1.1 Association of adolescent alcohol consumption with family and peer variables

Family and peer Variables	Pearson Chi-Square	Likelihood Ratio	Linear-by-Linear Association
Household Income	17.881***	19.586***	1.998
Parental Marital Status	23.091***	19.337**	.316
Mother's Education Level	24.508***	24.002***	5.570**
Mother's Work Status	35.015***	30.446***	1.749
Mother's Alcohol Use	60.508***	37.465***	4.843**
Father's Alcohol Use	92.565***	67.755***	2.976*
Sibling's Alcohol use	87.724***	56.059***	7.125***
Peer alcohol use	192.159***	183.633***	13.518***

***, ** and * represents the significance at 1%, 5%, and 10% respectively.

From table 1.1 it can be observed that all of the variables indicating family and peer characteristics are highly related to adolescent alcohol consumption when Pearson chi-square and likelihood ratio tests are used. However, according to the Linear-by-Linear, association there is no relationship between household income and adolescent alcohol consumption. This may be the case that the association between the two is not linear. However, results confidently suggest that family and peer-related characteristics are closely related to adolescent alcohol consumption.

A multinomial logistic regression analysis was conducted to determine the significance of the three variables (gender, age, residence, household income), family variables (parental marital status, mother's education level, father's education level, mother's work status, father's work status, mother's alcohol use, father's alcohol, sibling's alcohol use) and peer alcohol use. The regression results revealed that factors such as being male, being 18 years old, having mothers with any level of formal education and working as minimum wage labor, having working fathers, having retired fathers, having alcohol-consuming peers, and family members (father and siblings), all significantly predicted adolescent alcohol consumption at varying levels of significance.

Table 1.9 Multinomial Logistic Regression Coefficients and Odd Ratios (N=751)

VARIABLES	(1) Logit Coeff	(2) Logit Coeff	(3) Odds ratio	(4) Odds ratio
Male	0.632* (0.359)	0.322 (0.260)	1.882* (0.675)	1.380 (0.359)
Age				
19 years old	-1.343 (0.822)	0.507 (0.862)	0.261 (0.215)	1.660 (1.431)
18 years old	-1.664** (0.791)	0.0511 (0.850)	0.189** (0.150)	1.052 (0.895)
17 years old	-14.83 (931.0)	-14.08 (955.2)	3.64e-07 (0.000339)	7.69e-07 (0.000734)
Marital Status				
Not divorced, separated	0.110 (1.134)	-0.219 (0.945)	1.117 (1.267)	0.803 (0.759)
Divorced, separated	0.857 (0.715)	0.423 (0.639)	2.357 (1.684)	1.527 (0.975)
Divorced, living together	-13.07 (3,709)	-12.64 (3,166)	2.11e-06 (0.00783)	3.25e-06 (0.0103)
One parent passed away	0.780 (1.129)	-0.422 (1.198)	2.182 (2.464)	0.655 (0.785)
Mother's Education Status				
Primary school grad	-1.897*** (0.587)	0.718 (0.666)	0.150*** (0.0881)	2.049 (1.366)
Middle school grad	-1.134* (0.633)	0.680 (0.696)	0.322* (0.204)	1.974 (1.375)
High school grad	-1.385* (0.728)	1.008 (0.734)	0.250* (0.182)	2.739 (2.010)
University grad	0.113 (1.333)	2.028* (1.050)	1.119 (1.492)	7.601* (7.978)
Father's Education Status				
Primary school grad	-1.256 (1.256)	-2.307* (1.196)	0.285 (0.358)	0.0995* (0.119)
Middle school grad	-1.798 (1.294)	-2.202* (1.195)	0.166 (0.214)	0.111* (0.132)
High school grad	-1.649 (1.335)	-2.143* (1.224)	0.192 (0.257)	0.117* (0.144)
University grad	-2.311 (1.522)	-2.933** (1.348)	0.0991 (0.151)	0.0532** (0.0717)

Household Income				
0-1600tl income	-0.0319 (0.722)	-0.439 (0.539)	0.969 (0.700)	0.644 (0.347)
More than 1600tl income	0.805 (0.545)	0.323 (0.382)	2.236 (1.218)	1.381 (0.527)
Mother's Work Status				
Laborer	0.713* (0.387)	-0.206 (0.330)	2.040* (0.789)	0.814 (0.269)
Office holder	-1.164 (1.655)	-0.198 (1.050)	0.312 (0.517)	0.821 (0.861)
Retired	-0.0256 (1.299)	0.926 (1.036)	0.975 (1.266)	2.525 (2.616)
Tradesmen	0.543 (0.997)	1.204* (0.680)	1.721 (1.717)	3.335* (2.268)
Father's Work Status				
Laborer	1.888** (0.767)	1.144 (0.721)	6.603** (5.065)	3.140 (2.265)
Office holder	3.140*** (1.038)	1.381 (0.902)	23.10*** (23.98)	3.978 (3.586)
Retired	2.329*** (0.836)	0.840 (0.811)	10.27*** (8.586)	2.316 (1.878)
Tradesmen	1.910** (0.851)	1.045 (0.767)	6.750** (5.742)	2.844 (2.182)
Peer Alcohol Use				
Closest peer's alcohol use	2.729*** (0.761)	0.324 (0.865)	15.32*** (11.65)	1.383 (1.197)
Some peer's alcohol use	2.151*** (0.547)	1.998*** (0.343)	8.591*** (4.699)	7.378*** (2.529)
Most peer's alcohol use	4.314*** (0.636)	2.874*** (0.474)	74.74*** (47.55)	17.71*** (8.394)
All peer's alcohol use	4.441*** (1.189)	2.198* (1.298)	84.82*** (100.9)	9.007* (11.69)
Family Alcohol Use				
No one	-0.139 (0.849)	-0.259 (0.815)	0.870 (0.739)	0.772 (0.629)
Mother	1.931 (1.280)	1.677 (1.377)	6.893 (8.826)	5.347 (7.363)
Father	1.957** (0.814)	0.673 (0.820)	7.075** (5.757)	1.961 (1.607)

Sibling	2.302*** (0.810)	0.620 (0.849)	9.995*** (8.101)	1.860 (1.578)
Constant	-17.90 (808.4)	-3.292** (1.628)	1.68e-08 (1.36e-05)	0.0372** (0.0605)
Observations	751	751	751	751

The results suggest that adolescents are more likely to consume alcohol if they are males, have mothers working as laborers, have fathers working as laborers, office holders, and tradesmen, have retired fathers, and have alcohol using peers, fathers, and siblings. Furthermore, adolescents are less likely to consume alcohol if they are aged 18, have primary, middle, and high school graduate mothers.

Taking gender into consideration, not only did the sample reveal that more males consume alcohol than females, but also that male adolescents are more likely than female adolescents to consume alcohol. Even, males enjoy a sense of social approval should they choose to drink while women experience social sanctions against drinking (Griffin et al., 2000; Ögel et al., 2000), this finding comes as no surprise. Further, drinking behaviors are also strongly associated with externalizing behaviors, which are in turn related to the male gender (Bolland et al., 2013; Squeglia et al., 2017).

Looking at the variable of age, adolescents aged 18 are less likely than 20-year-olds to consume alcohol. That is young adults aged 20 are more likely to consume alcohol. Hence, it is safe to assume that, alcohol consumption may not be as prevalent during adolescence (17-18 years) in the current sample. The results also reveal ages 17 and 19 are not significant probably because of the disproportionate sample size, which consists largely of participants who do not consume alcohol compared to those who consume alcohol.

Looking at the variable of household income the results revealed that household income is associated with alcohol use in adolescents but is not a predictor of the same. Prior studies have sufficiently highlighted the importance of household income and financial status in determining adolescent deviance, substance use, and alcohol consumption. These studies have shown that adolescent alcohol consumption is more prevalent and more frequent in higher-income households (Patrick et al., 2012; Melotti et al., 2011; Humensky, 2010; Tot et al., 2004). This is because higher-income households are of higher social standing and can easily afford alcoholic beverages despite the heavy prices (Spijkerman et al., 2008). Although adolescents from higher-income families

report more alcohol consumption, the current study was unable to establish a cause-and-effect relationship between both variables. That is, it cannot be conclusively claimed that it is because of a higher household income that these adolescents consume alcohol.

Looking at the variable of the mother's level of education is strongly associated with adolescent alcohol consumption and is identified to predict the behavior as well. The nature of this relationship is such that adolescents with educated (primary, middle, and high school graduate) mothers are less likely to consume alcohol compared to those with illiterate mothers. Educated parents can identify the dangers of early drinking behaviors and are hence able to educate their children appropriately. However, since mothers are usually the primary caretakers, being educated is a huge advantage in managing adolescent behaviors. Education provides mothers with a well-equipped arsenal that can be used to discipline, monitor, and curb adolescent alcohol use. Not surprisingly, adolescents with low education levels parents are liable to have the wrong ideas about alcohol, such, as it is harmless or not constituting a drug/substance (Tur, 2003).

Next is the relationship between adolescent alcohol consumption and a mother's work status. The findings signal a strong association between these two variables, with most alcohol-consuming adolescents in the current sample having unemployed mothers. Moreover, alcohol consumption in adolescents is significantly predicted by having mothers working as laborers. That is, adolescents with mothers employed as laborers are more likely to consume alcohol compared to adolescents with unemployed mothers. A mother's work status as a laborer signifies a potential financial risk within the family given labor work is considered unskilled employment. This also reflects poorly on adolescents who may not have sufficient maternal supervision, paving way for deviant behaviors to emerge (Shortt et al., 2007).

Perhaps the most substantial of findings is the relationship between family alcohol use and adolescent alcohol use. One of the main reasons for adolescents emulating drinking behaviors is because they witness the same from socializing family agents. The current study

looked into the drinking behaviors of fathers, mothers, and siblings to reveal a strong association between adolescent alcohol use and family alcohol use. However, only father's and sibling's alcohol use separately predicted alcohol use among adolescents. In other words, adolescents are more likely to consume alcohol if they have fathers and siblings who consume alcohol. This finding is well supported by prior studies (Donovan 2004; Stryker et al., 2003; Herken et al., 2000). Alcohol consumption among family members normalizes the drinking culture within the family, encouraging adolescents to pick up similar habits. It is important to note that siblings, especially older ones, have a stronger influence on adolescents than do parents (Whiteman et al., 2007; Fagan & Najman, 2005). Siblings, on the occasion of having grown together and having shared life experiences, are likely to influence each other's attitudes, beliefs, and behaviors. Older siblings provide adolescents with opportunities that make alcohol consumption possible (Windle, 2000).

Peer influence is perhaps even more powerful in terms of the impact it has on driving adolescent behavior. The reason why peer influence is more compelling to adolescents is that adolescents identify strongly with peer groups at this age, more so than with their parents or siblings. Consequently, the current results revealed that peer alcohol use and adolescent alcohol use are strongly associated with each other. The results also revealed that adolescents with alcohol use peers are more likely to consume alcohol than adolescents with peers who do not use alcohol. Prior studies have made it clear that adolescents with alcohol/substance-using peers are at a higher risk of early alcohol initiation and consumption (Stryker et al., 2003; Maxwell, 2002; Windle, 2000).

IV. Conclusion

This study helps shed light on the current scenario of adolescent alcohol consumption and attempts to explore the relationship between adolescent alcohol consumption and each of the demographic, family, peer, and school variables used in the study. The current sample of Turkish adolescents revealed that being male, 18 years of age, along with having educated mothers, mothers working as laborers, working or retired fathers, and alcohol using family members (father, mother, siblings) predicted alcohol use. Consequently, it is understood that alcohol influence on adolescents operates within an interrelated web of various demographic, family, peer, and school factors. At varying levels of significance, each of these factors is either related to or impacts adolescent alcohol consumption in the current sample. Identifying the underlying factors of alcohol consumption in adolescents is quite important in tailoring remedial and intervention

strategies. According to the findings, males and individuals in their late adolescence or young adulthood are implicated, raising the need for increased intervention policies aimed at this specific demographic. Middle schools and high schools would benefit from specific behavioral committees that could monitor student deviant behaviors and identify at-risk students showing markers of potential alcohol consumption. According to this study, these markers can be family alcohol use, parental education and work status, socioeconomic status, peer alcohol use, or school engagement. These committees could work hand-in-hand with counselors, teachers, and other administrative staff while also maintaining communication with at-risk students, their peers, and parents. They could also provide alcohol awareness drives, and implement support systems for the students in the form of counseling centers, thereby helping students navigate the turbulent waters of adolescent experiences. Schools should actively work with the community and families in raising awareness about the dangers of adolescent alcohol use. Families who are unable to obtain this information elsewhere should be able to access these "community-wide programs" despite their children not attending said school. That is, these programs aiming for awareness should be open to all.

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Perception of the Criminology Students on the Library Services of Northwestern University Educational Resource Center

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Abstract—*The library is an essential facility of an educational institution that helps students' academic learning and enables them to empower their knowledge. This study assessed the Educational Resource Center library services as evaluated by 144 Criminology students for SY 2019-2020. It used a descriptive method and a document review. Frequency, ranks, percentage and weighted mean were utilized in the treatment of data. Findings revealed that respondents go to the library to work on their assignments, group study and borrow books. They spent two times a week and once a week in the library and often stayed at the reading area. Very few used the serial and audiovisual room. The students mostly asked for assistance on the basic library information to students. The observance of silence is a priority in choosing a library space. The students are satisfied with the services of the educational resource center. The results of this study imply the continual improvement of library services.*

Keywords— *criminology, library, satisfaction, services, utilization.*

I. INTRODUCTION

The library is an institutional asset and a knowledge repository. It is responsible for collecting, processing, organizing, storing, and disseminating information resources in print and electronic format to meet users' needs. The university libraries support teaching, learning and research in ways consistent with the institution's mission and goals. Libraries are recognized as the "heart" of the learning community for students and faculty to conduct their research and advance their knowledge (Oyewusi & Oyeboade, 2009). They are centers for learning on campus and provide expanded informal learning space for the students (James and John,

2018). It provides resources for research projects, gives a sense of scholarship with interactive and collaborative learning, and provides easy access for gathering recent information about new technologies and advancements. The library promotes the advancement of knowledge and is integral to the teaching and learning process (Kiriri, 2018).

The librarians adapted new library operational systems to enhance the user experience to provide better library services. Digital initiatives are emerging to ensure the provision of broader library services. Reference work and collection management are being disregarded as a duty of librarians. Librarian responsibilities include research

support, data management, bibliometrics, digital initiatives, scholarly communication, and user experience (Ducas, Oystryk, Speare, 2020).

Library services are rendered to meet the information needs of their users. Library services are viewed as varied activities for effective and efficient patronage and given the required information for research work. To ensure the functionality of a library several studies have been made.

In a satisfaction survey conducted, library use had improved. However, lack of adequate facilities, inadequate/outdated information resources, internet /ICT services in Nigeria public libraries are the significant factors affecting user satisfaction of public library services in this 21st century of information and communication technology (Ikenwe & Adegbihero, 2014). Utilization of library information resources and library services contributed 49.8 percent and 38.5 percent, respectively, to the prediction of teaching effectiveness of the respondents hence the use of library resources and services is encouraged to improve their teaching effectiveness. Library users engaged for library loan services (52.3%), user-education services (56.5%), electronic services (50.3%) and photocopying/reprographic services (50.8%). They are satisfied with user education photocopying/reprographic services but expressed dissatisfaction with other library services. They are dissatisfied because of outdated library materials, the unfriendly attitude of library staff to users and lack of awareness of the library services offered. The library does not subscribe to recent electronic databases, inadequate seats and reading tables, and unstable power supply affecting the use of electronic library resources. According to the subject area, books are not always found on the right shelves, and challenges respondents face in using library services (Obinyan & Akande, 2019).

Kiriri (2018) disclosed that postgraduate students used the library more often than their undergraduate counterparts. The library is viewed positively to a great extent. The users are highly satisfied with book resources (Rani, 2018). Library collections and resources are good while its library set-up and atmosphere, library staff and accessibility of library services as "very good" (de Polonia et al., 2021), while IT facilities and services as poor (Tuble & Bayoneta, 2019). Students have a low level of knowledge, are slightly satisfied, and experienced challenges in using the OPAC (Caborero et al., 2020). Library information resources are vital in academic libraries. The success of any library depends on its resources and the utilization of the resources. All the listed resources are available. Users go to the library information resources to obtain general information, examination,

assignment, and research (Aladeniyi et al., 2018). The library information resources occasionally, while textbooks were the most utilized library resources. Only a few respondents indicated that they were having challenges utilizing library information resources.

The information resources and services in academic libraries are procured to meet the information needs of the students. It is crucial to assess the library services of the students to determine their needs. The university must be sensitive to the student's requirements from a library and offer services and tailor those services to meet the students' interests. Hence, this survey needs to assess the level of satisfaction of criminology students.

Assessment of university library services is a management tool purposely applied to determine how the library served the needs and expectations of its users. It effectively and efficiently identifies the strengths and weaknesses of its services to sustain and improve the service delivery in an institution. Assessment of library quality service depends on the availability of information resources (both print & electronic), services rendered, and utilization of facilities by the university library users. It also includes the current and relevant information and resources proper arrangement on shelves. The usefulness of its catalogs and finding tools in providing access to its collection, the ability and cooperation of the library staff to use the facilities available in bringing these information resources and services to the attention of the users, the attitude of the staff in rendering services, are some of the requirements necessary for measuring service quality.

Northwestern University maintains its Educational Resource Center (ERC) to support the academic needs of students by providing library services. The center is equipped with a state of the art facilities and offers online services to ensure customer satisfaction. In support of the Quality Management System of the university, the ERC continually improves its services. Therefore this assessment is undertaken to determine its efficiency in delivering library services to the students. This study will serve as an avenue to improve its services and create innovative strategies to encourage more library users. It will also become compliant with ISO and accreditation requirements.

1.1 Research Framework

Total Quality Management (TQM) by William Deming is the continual process of detecting and reducing or eliminating errors in manufacturing, streamlining supply chain management, improving the customer experience, and ensuring that employees are up to speed with training. Total quality management aims to hold all parties involved in the production process accountable for

the final product or service (Barone, 2021). Its a quality improvement body of customer-based and service-oriented methodologies to a set of customer-based practices that intend to improve quality and promote process improvement. It rests upon fourteen points of management he identified, the system of profound knowledge, and the Stewart Cycle (Plan-Do-Check-Act). Customer Satisfaction (CSAT) tracks how satisfied customers are with your organization's products and services. It's a psychological state that is measured by the customer's expectations. Knowing those expectations can dramatically increase your customer's loyalty to your brand.

1.2 Research Problems

This study assessed the Educational Resource Center library services as evaluated by the Criminology students for SY 2019-2020.

It specifically answered the following questions:

1. What are the common reasons for criminology students visiting the library?
2. What is the extent of utilization of the Educational Resource Center by the criminology students as to
 - 2.1 regularity on the use library resources,
 - 2.2 section of the library, and
 - 2.3 assistance rendered by the library staff?
3. What is the degree of importance on the factors in choosing a library space?
4. What is the level of satisfaction of the criminology students to the Educational Resource Center services as to the:
 - 4.1 presence of library resources, and
 - 4.2 librarians?
5. What strategic recommendations are formulated to improve library services?

II. METHODOLOGY

This study used a quantitative-descriptive method and involved the responses of 144 criminology students that was gathered using the survey questionnaire from the Educational Resource Center. Proper coordination was made to the university librarian. Adherence to ethical considerations were undertaken in the conduct of this study like voluntary participation, confidentiality and data privacy. Data were analyzed using frequency, rank, percentage and weighted mean. Four point likert scale was used.

III. RESULTS AND DISCUSSIONS

Common Reasons of Criminology Students in Visiting the Library

The identified reasons of using the library by the Criminology students is hereby presented and answered through multiple checking.

Results revealed that most students (86 or 60.00%) use the library to work on their assignments and group study (82 or 56.9%). Likewise, 66 or 46.00 % of respondents go to the library to borrow books, and 54 or 38.00% did independent research in the library. Of the different services of the library, the viewing room (2 or 1.38%) is the least that is being utilized because students can just watch educational videos using their cellphone, laptops and computers. The students are obedient in doing their assignments and brainstorming with their classmates enables them to learn from each other and the use of library in this endeavor is very essential. It manifests that students maximized the use of the library for their class activities and realized the relevance of library services. They can do many things in the library to be productive in their studies. Library greatly helps in the academic requirements of students. It also shows that the Educational Resource Center is equipped with facilities conducive to learning.

On the other hand, 26 or 18.10% used the library for relaxation. It shows that the school library provides comfort and convenience to the students. A library with a good ambiance helps in the learning process of students. The viewing room obtained the lowest (2 or 1.38%) because the library has an internet connection that the students can just instantly use to watch relevant movies and videos online that are related to their field of study. A study finds that students go to the library to refer to notes kept by the faculty and refer to journals to get the required quality information for their assignments and project work. A library is a place to find accurate and reliable information and access some very rare information not found anywhere else (Cravalho & Mandrekar, 2020).

Extent of Utilization of the Educational Resource Center by the Criminology Students

This part presents the the utilization of the Educational Resource Center in terms of the library resources, library section, and assistance rendered by the library staff.

Most of the respondents avail themselves of the library services two times a week with 47 (33.00%) and once a week with 44 (31.00%). Two (2 or 1.38%) students said that they did not visit the library. Criminology students value the importance of using library resources

and services. They have the interest to learn and gain more knowledge. The respondents often visit the ERC to spend their library hours. Going to the library is a part of the academic routine of the criminology students for them to learn. It shows that students are maximizing the resources and services of the library. It implies that library resources and services are significant to the students' academic development. Most users visit once a week, followed by having it once a month, and few students go if required (Shanmugam, 2012).

In the utilization of the library section, respondents used the reading area with a frequency of 96 or 67.00 %. Next is the Internet section (31 or 22.00%) and the reference section (28 or 19.40%). There are very few students using the serial and Audio Visual Room which obtained the lowest frequencies. Respondents consumed much of their library hours reading because of their eagerness to learn more about their field of study. Faculty require reading assignments, and often it is the area where they also have their review in preparing for quizzes or exams. The internet section is common to the students since it helps them do their research and the internet access is open at the library. Serial Section and AV room are not commonly used. The utilization of the library section depends on the academic needs of students. Students always find time to read their lessons, especially if the faculty members give assignments in the reading area where they usually have their review to prepare for their examinations. The internet is already a part of their learning, and it is mostly utilized because of its easy access. The internet is necessary for libraries, allowing one to enter the electronic information era. The internet has become a boon for library & information professionals (Sahoo & Sharma, 2015). The internet service is an essential component of a digital service in libraries (Atanda et al., 2021).

The assistance provided by library staff on the basic library information to students (47.22%) got the highest percentage, followed by general information for a class assignment (44.44%). Detailed library assistance and extensive research consultation was also availed with 37 or 26.00%. Only 7.63% of the library users did not ask for assistance from the librarian. Results signify that the library staff provides full assistance to the students and is committed to satisfying the needs and demands of the students. The library staff is hands-on in assisting the students. Few students are also doing self-help in availing library services since they are already familiar with the library set-up and they often visit the library.

Degree of Importance on the Factors in Choosing a Library Space

The degree of importance on the factors in choosing a library space is hereby presented.

Silence obtained the highest weighted mean of 3.79 and was found to be Very Important in choosing a study space. The respondents greatly expect silence in the library for them to focus on their studies, and it is their top priority. Silence is the usual impression that is felt in a library setting. They also answered that comfortable temperature, proximity to books, computer access, comfortable sitting and group workspace are important aspects of the library of which it was noted also a Very Important. All these factors plays a vital role for a library to make it functional and to have a significant impact to the students academic development. At the Educational Resource Center all these essential requirements are present and being enjoyed by the students.

Meanwhile comfortable low level noise, natural light, access to power socket, desk space and faculty area were considered as important by the respondents. These requirements highly supports the library in providing quality services to the students.

As evident in its composite mean of 3.49, all the criteria are important for library users in selecting a study space and the ERC is compliant with all these requirements therefore students often visits the library and enjoy all the amenities provided.

Satisfaction of the Criminology Students to the Educational Resource Center Services

This section presents the level of satisfaction of criminology students to the Educational Resource Center as to library resources and services and the assistance being rendered.

Results disclosed that the respondents are satisfied (2.88) that the library had helped them prepare to fulfill the vision and mission of NWU, enriched their education (2.87) and became important to their education (2.86) and provides materials that support their course (2.85). There is a manifestation that the ERC and the university are committed to providing quality education through their services. Continuous acquisition of library holdings is very important to satisfy the needs of students. It contributed to honing students' skills and preparing them for their future careers. However, despite of obtaining a satisfied rating some students commented that references should be updated and latest. Theses of students should be available in the library. Other comments are to improve Internet access. Respondents are satisfied (2.84) with all

the criteria for the library resources and services. It signify that they are expecting more from the library to attain quality services, however the ERC are also exerting much effort for continual improvement. .

In the aspects of librarians, their availability obtained the highest mean, 3.39 of which the respondents were satisfied and observed as courteous (3.33). The visibility of librarians gives a feeling of satisfaction to the respondents. The library staff is bounded with their CHAMPS culture in serving their clients. Their interaction was good enough in assisting the students. The library staff adheres to its ethical standards and decorum in rendering its services.

In its composite mean the respondents are satisfied with 3.30 and they are delighted to the librarians. However, to provide quality service, continual improvement is still needed. It agreed with Kiriri's (2018) findings that library employees are given positive views. Rani (2018) disclosed that library staff should be unassuming, very much carried on and helpful while serving. They are cordial and accommodating. The users are delighted with book resources.

Lastly the level of satisfaction of the Criminology students is manifested in its overall mean of 3.08 which is just satisfied. It implies that they expect to experience a better service from the Educational Resource Center.

Research Output

Strategic Recommendations:

Proposed Strategies to Enhance The Educational Resource Center Services

1. Intensify ERC utilization campaign in coordination with the colleges.
2. All faculty to allocate a simultaneous library time for students during their classes.
3. Push for the utilization of the serial collections, AV Room and e-Book
4. Upgrade the Viewing Room into a 3D digital movie room.
5. Strict implementation on the library rules and regulations.
6. Sustain cleanliness and orderliness.
7. Sustain the CHAMPS culture in the performance of duties and responsibilities.
8. Regular acquisition of new library holdings.
9. Upgrade the internet connections.

IV. CONCLUSIONS

The library became the favorite venue of the respondents to work on their assignment and group study, and very few use the viewing room. The Criminology students value the importance of spending time in the library once and twice a week in the reading area and asked assistance on basic library information and general information for a class assignment. A well-equipped library and observance of silence are considered in choosing a space. Concern on poor internet connection and a need to update library holdings. The respondents are just satisfied with the services of the Educational Resource Center.

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Reframing Translated Chinese Political News for Target Readers—A Study on English Translations of Chinese Political News

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Abstract— Drawing on Baker's narrative theory, this paper explores how the application of framing strategies in the English translation of Chinese political news contributes to the communicative effectiveness and stance mediation to the target readers. After a brief literature review, the theoretical apparatus of this study is presented. Source text has been retrieved from news published by Chinese news agencies including Xinhua, China News Service, People and Chinadaily, while samples of their translations are also presented, with results manifesting effective use of framing strategies to mediate stances and enhance communication effectiveness. The paper concludes with a discussion on the constraints of reframing in the C-E translation of political news.

Keywords— news translation, narrative theory, framing strategies, stance mediation, communication.

I. INTRODUCTION

As the boundary of faithfulness in news translation has been re-examined by some scholars (e.g. Bielsa & Bassnett, 2009), it has been argued that news translation involves rewriting whereby the translators reframe the news events in question for purposes including communicative effectiveness (e.g., Hu, 2013) and stance-posting (e.g., Pan 2015; Zhang, 2013). With elevating economic influence and global status since the Reform and Opening Up, China has been eager to introduce to the world its culture and reform achievement, tempting global attention to its mode and philosophy of development as well as its culture (Heng, 2011). Therefore, to bridge China and the western cultures through communication, it is crucial for China to enhance

the publicity of its culture and ideas to the globe which may be realized through news translation, since the target culture normally adopts a foreign language and different ideologies. Nevertheless, some scholars in China argue that the communicative effectiveness of translated Chinese news is still left to be desired, and the range of theoretical tools used to study news translation as global communication should be broadened(Ning, 2011).

Drawing on framing strategies in narrative theory, this essay investigates the English translation of Chinese news coverage of (once) heated political events between China and other countries. The Chinese source texts have been derived from state-run news agencies upholding the same ideology, including Xinhua, China News Service and

Chinese government websites including that of the Ministry of Defense and the Ministry of Foreign Affairs. By contrasting the Chinese source and the English translations, this study tends to probe in the questions that how the strategies of narrative framing may be used by the translators, and what purposes for which the strategies may serve? This study concludes with a discussion on some possible reasons or constraints behind the translation as narratives reframing.

II. LITERATURE REVIEW

There have been studies analyzing framing strategies in news translation (E.g., Valdeón, 2008; Harding, 2011; Cheng, 2013; Hu, 2013; Pan 2012). In the west, Valdeón (2008) explored how the strategy of selective appropriation is deployed to translate BBC news' themes and texts. Harding (2011) probes into the circulation of translated competing narratives on the wars in Chechnya. Chinese scholars also contribute to the studies. Cheng (2013) studies how the ironic narratives in Chinese translations of English news may be reconstructed by the translators/trans-editors. Pan (2012) integrates appraisal theory and narrative theory to explore how the translation of (politically or culturally) sensitive elements in news meditates stances in communication. Hu (2013) examines how English translations of Chinese political news can achieve better effectiveness in communication from perspectives including framing strategies. However, as far as the author can see, although quite a lot of scholarship is devoted to news translation from the perspective of Baker's narrative theory, the one using her framing analysis is still relatively few, especially the ones focusing on translating Chinese political news into English. Therefore, the author tends to expand the discussion on this topic.

III. RESEARCH QUESTIONS AND METHODOLOGY

3.1 Research Questions

This paper is an exploratory study on how the strategies of narrative framing may contribute the China's global communication through translating Chinese political news into English. It interrogates the following questions:

- 1) How are the strategies of narrative framing, if any, deployed to the English translations of Chinese

political news?

- 2) How do the strategies function to help China communicate and mediate its stance to the target readers?

3.2 Methodology and Theoretical Apparatus

In this study, Chinese political news with English translations is the object of research. As for data collection, the author searches extensively on Chinese government websites and state-run news publishers, such as Xinhuanet (新华网), China News Service (中新社), People.cn (人民网) and Chinadaily (中国日报), for Chinese news reporting on one of the following four political topics: the South Sea, the Diaoyu Island, the Belt and Road Initiative and the Snowden incident. Meanwhile, he has consulted search engines including Google to find their correspondent translations, some of which are found on government websites while others are posted by the state-owned agencies.

The author studies the research questions from the perspective of Mona Baker's narrative theory so that he can better understand and explain the translational decisions made in the C-E news translation in relation to communicative effectiveness in a broader sociopolitical context. In the section devoted to discussion and analysis of exemplified results, they have been classified by the deployed framing strategies proposed by Baker. Under the light of Baker's scholarship on the function of framing strategies, the author also describes how some narrative elements are downplayed or accentuated for certain purposes, be they communicative effectiveness and stance-taking.

Narratives, as defined by Baker (2006, p. 19), are "stories", be them "public or personal", that "we subscribe to" and that "guide our behavior". Four interdependent features constitute through narratives, including temporality, relationality, casual emplotment, and selective appropriation. The notion 'temporality' means that narratives are put into certain contexts of time and space whereby certain meaning can be derived; 'relationality' means that every element, not able to be interpreted on its own, produces certain meaning by relating themselves to other narrative elements in certain ways; casual emplotment, unlike relationality, gives individual instance significance. It refers to the narratives' ability to "weight and explain events rather than simply list them" and to "turn a set of

propositions into an intelligible sequence about which we can form an opinion”; selective appropriation means that narratives can be configured with a set of selected events or elements based on a series of criteria, which in the case of translation of political news are usually communicative effectiveness and stance-taking. These selected events constitute what may be a coherent story.

Framing is defined as a strategy used to realize the configuration of narratives. Different configurations may have varied frames whereby the narrators “present a movement or a position within a certain perspective” and “consciously participate in the construction of reality” (Baker, 2006, p. 106). Therefore, translation may be considered a process of framing whereby translators use different strategies to “renegotiate the features of narratives and strengthen or undermine particular aspects of the narratives”, so as to offer a “politically charged narrative in the target context” (Baker, 2006, p. 105). This is crucial for this study to discuss the intention of the translational choices made in this paper’s examples. Four strategies can be used to frame narratives. As we will examine in the following part, three concerns the most to this study: spatiotemporal framing, selective appropriation of textual materials and labeling. spatiotemporal framing refers to setting a text in a certain context of time and space, which may be different from that of reality but produce meanings and “interpretive potential”; selective appropriation refers to omissions or additions of textual narrative elements to “suppress, accentuate or elaborate particular aspects of a narrative.”; labeling, including rival naming systems and titles, refers to identifying key elements of a narrative, such as a person, a location an event or an object, with lexical items. When achieved by renaming titles, labeling usually entails subtle altering of the text itself, aligning it with the new theme “signaled in the new title” (Baker, 2006, p. 131).

IV. DISCUSSION AND ANALYSIS

This section is devoted to analyze how the framing strategies of spatiotemporal framing, selective appropriation and labeling are deployed in the author’s selected examples by comparing the English versions to their Chinese source text. The author also discusses how some narrative elements are downplayed or accentuated to communicate and mediate stances. As observed,

spatiotemporal framing is used to post stances through altering the implied space and time sequence of events or referring to a specific spatial and temporal context in history that carries meaning. Selective appropriation of textual materials is applied to cases where addition of text is used to reinforce the original news’ stance or to post a specific attitude towards an event, while omission is for removing offensive narrative elements to the target audience. Labeling is deployed to post stances or to highlight the (newly-framed) theme in the translation, with, also, stances and ideological factors taken into consideration.

4.1 Spatiotemporal Framing

As mentioned above, spatiotemporal framing refers to setting a text in a certain context of time and space, which may be different from that of reality, but produce certain meanings and “interpretive potential” (Baker, 2006, p. 105). As observed by the author, there are Chinese and English news narratives competing with each other through different framing of spatiotemporal contexts. Here is a case taking place on 5th, December, 2013, when a Chinese warship conducted a regular maritime patrol in the South Sea and encountered an American warship who claimed to “conduct a regular freedom-of-navigation” operations. On 13th December, Reuters posted a news as follows:

US, Chinese warships narrowly avoid collision in South China Sea

By David Alexander, Reuters

A U.S. guided missile cruiser operating in international waters in the South China Seas was forced to take evasive action last week to avoid a collision with a Chinese warship maneuvering nearby, the U.S. Pacific Fleet said in a statement on Friday.

.....The U.S. Navy said it was conducting regular freedom-of-navigation operations in the South China Sea when the incident occurred.

(Reuter, 2013)

In this piece of news, it has been claimed that a U.S. cruiser was conducting a so-called freedom-of-navigation operation in marine under the sovereignty of China. The spatial setting is “international waters in the South Sea” which denied the absolute sovereignty of China in the South Sea region. Moreover, manifested by expressions “was forced to take evasive action”, the implied temporal context

is that the Chinese warship was invasive and dangerous as to “bump” in the U.S. cruiser’s near water in the first place before the latter one is “forced” to take action. To compete with this narrative containing unfaithful coverage and negativity of China, the Ministry of Defense of China responded to this news on 18th December, thence translated by Xinhua agency shown as follows.

Example 1:

ST:

中美两国防务部门已就军舰相遇事进行了有效沟通

国防部新闻事务局应询就中美两国军舰在南海相遇事表示, 近期, 一艘正常巡逻的中国海军军舰与一艘美国军舰在南海海域相遇。在相遇过程中, 中国海军军舰严格按照操作规程进行了妥善处置。

(People, 2013)

TT:

China, U.S. communicate effectively over warship encounter: ministry

BEIJING, Dec. 18 (Xinhua) --

A Chinese navy warship on a regular patrol mission encountered a naval vessel of the United States in the South China Sea region several days ago. The Chinese warship handled the situation strictly according to relevant operation specifications, according to the ministry statement on Wednesday.

(Chinadaily, 2013)

The English version is a rather faithful translation which sets a spatiotemporal context different from that of Reuters to mediate the China’s stance that the Chinese warship was not an “interceptor” and the South Sea is under the sovereignty of China, not the so-called “international waters”. The translated news describes the incident from a more objective perspective by implying a new sequence of events in which the Chinese warship was conducting a regular patrol when it “encountered”, not intercepted or deliberately charged towards, the U.S. cruiser. After the encounter, the Chinese Government, as mentioned the translation’s title, adopted a cooperative attitude to address the issue with the U.S., which is in contrary to the Reuters’s description of China as being dangerous and invasive. Moreover, the translation follows closely to the Chinese source text to put the incident in the spatial context of “the

South China Sea region”, not “international waters in the South Sea”. This spatial and temporal framing may convey the message that China holds no hostility but to claim and implement its full sovereignty over the South Sea, mediating the stance of China to the Anglophonic readers.

As the spatiotemporal context set in the narratives should produce “interpretative potential”, the translator should make clear the meaning embedded in the arranged settings of space and time since some target readers may not know what information is contained in the place and at the time in question. Here is an example that may fails in reinforcing stances for not elucidating the meaning of the spatiotemporal settings:

Example 2:

ST: 如果日方一意孤行, 错上加错, 继续在钓鱼岛问题上制造事端, 挑战中国, 中方也必将采取有力的措施坚决应对.....需要指出的是, 今天的亚洲已经不是117年前的亚洲, 今天的中国更不是1895年的中国, 不是1931年“九一八事变”和1937年“七七事变”时的中国。中国政府维护国家领土主权的决心和意志坚定不移 (People, 2012)

TT: If Japan should continue down the current wrongful path and take more erroneous actions, if Japan should create more incidents regarding Diaoyu Dao to challenge China, then China will definitely take resolute and strong countermeasures.....It must be pointed out that the Asia of today is not the Asia of 117 years ago. The China of today is not the China of 1895, or the China during the "18 September Incident" in 1931, orduring the "7 July Incident" in1937. The Chinese government has unshakable resolve and will to uphold China's territorial sovereignty.

(Embassy of the People's Republic of China in the Kingdom of Belgium, 2012)

In this example, the source text uses the underlined sentence to contrast the power of China in 2013 to that in different historical event at different historical time, namely the Sino-Japanese war in 1895, the 18 September Incident in 1931 and the 7 July Incident. This framing of time and space reinforces the China’s assertion to protect its sovereignty over the Diaoyu Island. But the historical significance of these events and how China suffered from them may not be so well known by some of the target readers, thereby exerting less effect on mediating the

Chinese government's stance to them. In Example 2, the target text posted by the Foreign Ministry failed to unveil the implicated significance of the historical events. The author thinks it is plausible to add some explanatory information in the TT's underlined sentence as follows:

The China of today is not the China of 1895when the Qing government failed in the Sino-Japanese War and was coerced to agree to and sign the unequal pact of Sino-Japanese Treaty of Shinomoseki, or the China during the "18 September Incident" in 1931 or during the "7 July Incident" in 1937when the Japanese army carried out its malicious military action of invasion against China.

By adding the underlined information including the defeat of Qing court, the unequal treaty and the Japanese invasion, the suffering of China in history due to its lack of national power may be presented to the target readers, helping them understand the meaning implied by the spatiotemporal settings. As a result, a stronger contrast of Chinese national power in today's world and that in history is formed in the translation, contributing to mediate the assertion of Chinese government to protect its sovereignty over the Diaoyu Island.

To conclude Section 4.1, by adjusting the spatiotemporal context of narratives and clarify the meaning of that context, the strategy of spatiotemporal framing function to mediate stances of the Chinese government to the anglophone readers in an effective way.

4.2 Selective Appropriation of Textual Materials

As mentioned, selective appropriation of textual materials refers to the textual operation, including addition and omission, to "suppress, accentuate or elaborate particular aspects of a narrative." (Baker, 2006, p. 114). This suppression and accentuation may contribute to the shaping and effective mediation of stances. This section will explore how this framing strategy is deployed in English translations of Chinese political news.

4.2.1 Addition

As observed, some data uses addition of textual elements to reinforce the original's stance or to re-position the narrator in certain way. For instance, Example 3 shows how addition of textual materials is applied to fortify the narrator stance. The source text posted on the website of

Foreign Ministry of China is about condemning the U.S. intervention in the South Sea question. It is translated by Xinhua agency, shown as follows.

Example 3:

ST:

.....美国在钓鱼岛问题上负有不可推卸的**历史责任(Ø)**。美方上述言论罔顾事实，不分是非，中方对此表示强烈不满和坚决反对。

(Ministry of Foreign Affairs of People's Republic of China, 2013)

TT:

....."The comments by the US side are ignorant of facts and indiscriminate of rights and wrongs," Qin said.

The United States cannot deny *its historical responsibility* on the issue of the Diaoyu Islands, Qin said, referring to the fact that despite opposition from China, the United States put the islands under the control of Japan after the World War II. (Xinhua, 2013)

In Example 3, the italic Chinese words 历史责任 is translated as "its historical responsibility", which is attached with an additional explanation as underlined in the TT to reveal what exactly the responsibility is. The addition of this sentence may be intended by the Xinhua agency to explain the foreign readers that it was the U.S. who initiated the territory controversy over the South Sea, and that only if the U.S. shoulder the responsibility can the controversy be alleviated. Therefore, the addition may be considered a means the agency used to counterattack the false "comments by the US", to reinforce its stance of upholding the sovereignty of the Diaoyu Island and to mediate it effectively to the foreign readers. Again, it may be perceived that addition of textual elements can be a translational tool to fortify and deliver ideological information to the recipient.

Moreover, addition can be applied to help the narrator shape and imply a political attitude towards an event, which is not implicated by the source text. Example 4 exemplifies this point. The original news, posted by Xinhua agency on 12th July, 2013, narrates that Snowden, a former employee in the U.S. Central Intelligence Agency (CIA) and National Security Agency (NSA), escaped to Russia, revealed the massive spy operation of the U.S. over other countries

called Espionage Act, to international coverage outlets, and met with his lawyer and other Russian social activists in Moscow (Xinhua, 2013).

Example 4:

ST: 6月23日, 斯诺登乘飞机由香港抵达莫斯科, 此后一直滞留在谢列梅捷沃机场中转区。(Xinhua, 2013)

TT: Snowden, **charged by the U.S. government with three felonies, including two under the Espionage Act,** arrived at the airport on June 23.(ECNS, 2013)

In Example 4, the Chinese source text illustrates Snowden's route of escaping capture to Russia, in which Hong Kong serves as a hub. The text provides no information about the U.S. charges on his "crimes". However, the target text offered by ECNS added the accusation of the U.S. government on him, with extra expressions "felonies" and "the Espionage Act" deployed to reinforce the added narrative of his being sued by the U.S. government and the high possibility that he may violate the American law by unveiling the spy plan to international medias. Moreover, it can be noticed that Hong Kong as the hub of his travel is omitted in the target text. By accentuating the narrative of his being prosecuted for the "crime" and omitting the textual element of Hong Kong, it may be argued that the translator can intend to indicate that the event is a matter of the U.S. internal affair, shaping and posting the stance that China does not involve in the Snowden's schema and will not intervene in this incident. As we can see, addition and omission of textual materials is applied in this case to construct a new stance and imply it to the target readers.

4.2.2 Omission

Among the news read by the author, some omit certain textual materials to remove narrative elements that either appear to be redundant and irrelevant to the support of the argument, or appear to be offensive to the target readers. Example 5 and 6 illustrate this point.

Example 5 is an excerpt from a news by Renmin.cn condemning the "multiple standards" the US government adopts in cyberspace, as manifested in the American scandal in which the US highly confidential surveillance program, PRISM, is revealed by Snowden (People, 2013; Electrospace, 2014). This example illustrates that omission can be applied to scissor narratives that are redundant and irrelevant to the support of the original argument, so that

the original argument can be better communicated to the target readers.

Example 5:

ST: 多重标准之二: 美国进行网络监控是为了“反恐”, 其他国家的网络监控是别有用心……美国人对别人动不动就举起“道德”大棒, 而对自己则恣意放纵, 为所欲为。(People, 2013)

TT: Example 2 of the multiple standards: The US's implementation of network surveillance is for "anti-terrorism", but the network surveillance implemented by other countries is for ulterior motives……(Ø)(ECNS, 2013)

The original text in Example 5 firstly provides an argument that the US government had malicious motives to monitor the other countries internet, which is faithfully rendered by the translation posted by ECNS.cn. Then, the original presents some facts of Google to support the argument, followed by the metaphor 举起“道德”大棒 to indicate that the American judge other countries' internet activities via strict moral criteria if they violate its benefit. It is again followed by a critical comment saying that the American, nevertheless, indulge themselves in loose moral criteria in cyberspace. As a result, a critical narrative is framed on the US's moral attitudes towards cyber safety. However, all the critical narrative is deleted in the target text along with the original critical stance implied through the narrative. It may be argued that, to conform to the reading and thinking habits of the target readers, the translator did this to present the original argument on the "multiple standards" of American from a more objective perspective without posting any judgement appear offensive, redundant and irrelevant to the support of the argument.

In some other cases, omission of textual materials may be used to delete narratives that may offend the target readers. Example 6 exemplifies this point. This news celebrates the 55th anniversary of the establishment of Sino-France diplomatic relations while giving remarks on the two countries' cooperation through programs including the Belt and Road Initiative.

Example 6:

ST:

27 日是中国和法国建立外交关系 55 周年。
抚今追昔, 中法关系的建立

和发展改变了国际格局走向，树立了国家间相互尊重、互利共赢的典范，对世界启迪良多。在人类社会面临百年未有之大变局的当下，不断拓展中法以及中欧关系的时代内涵正当其时。 (Xinhua, 2019)

TT:

Since establishing diplomatic relations 55 years ago (Ø), China and France have provided the world a model of friendship featuring mutual respect and win-win cooperation. (Ø) (Global Times, 2019)

In example 6, the original text not only contains narratives that illustrate the Sino-France diplomatic relationship as conforming to the principles of “mutual respect” and “win-win solution”, but also contains the ones, as underlined, that focus on the global influence brought by such relationship. Somewhat ambitious expressions are used in the latter type of narratives, such as “改变了国际格局走向”, “对世界启迪良多” and “不断拓展中法以及中欧关系的时代内涵正当其时”. While these textual elements may showcase the significance of the Sino-France diplomacy, they may appear to be offensive to the target anglophone readers, most of whom are based in western societies where the rise of China is considered as a kind of threat (Li, 2021). Therefore, this helps explain why the target text omits all these expressions for the sake of readership.

4.3 Labeling

labeling, including rival naming systems and titles, refers to identifying with lexical items the key elements of a narrative, such as a person, a location an event or an object. When achieved by renaming titles, labeling usually entails subtle altering of the text itself, aligning it with the new theme “signaled in the new title” (Baker, 2006, p. 131). This section would discuss how labeling as a framing strategy constrains the interpretation of narratives to mediate information and stances effectively.

4.3.1 Rival Systems of Naming

MacIntyre (1988) proposes that rival systems of naming co-exist with “rival communities and traditions”, who use a name is “at once to make a claim about political and social legitimacy and to deny a rival claim.” (p. 378, as quoted in Baker, 2006, p. 124).

Rival systems of naming are used to take stances in news (translation) to mediate stance and deny a rival one. The naming of the Diaoyu Island by China and Japan is a

classic example to illustrate this. Below is an excerpt of the introduction to the Diaoyu Island composed by the Ministry of Foreign Affairs of Japan, where “Senkaku Islands” (尖阁列岛) is used to name the place.

There is no doubt that the **Senkaku Islands** are clearly an inherent part of the territory of Japan, in light of historical facts and based upon international law. Indeed, the **Senkaku Islands** are under the valid control of Japan.

(Ministry

of Foreign Affairs of Japan, n.d.)

This Japanese name of the place was inspired by the British who originally call the islands “Pinnacle Islands” (尖阁列岛) (Diaoyudao, n.d.) and named it accordingly in Japanese to show its possession of the islands. However, long before this happened, China had already taken possession of the islands in Ming Dynasty, calling them “Diaoyu Islands” (钓鱼岛). Today, when the Chinese official media translate the name of the islands after how the originating place as mainland China call them: the Diaoyu Islands. Please see Example 7. This naming posts the Chinese stance of its ownership over the islands. It is also noticeable that Chinese official media sometimes translate 钓鱼岛 as “the Diaoyu Dao and their affiliated islands” or “the Diaoyu Island and their affiliated islands”, both of which are suitable for labeling the place as possessed by China.

Example 7:

ST: 钓鱼岛及其附属岛屿是中国领土不可分割的一部分。无论从历史、地理还是从法理的角度来看，钓鱼岛都是中国的固有领土，中国对其拥有无可争辩的主权。(Xinhua, 2012)

TT: **The Diaoyu Islands** are an inalienable part of China's territory, and the Chinese government and its people will absolutely make no concession on issues concerning its sovereignty and territorial integrity. (Xinhua, 2012)

Similarly, as observed, there are also other places in the South Sea that have rival naming systems. Please see Table 1. The counter-naming implies different political views over the Islands, that is, the ownership and sovereignty exercised over them.

Table 1 Rivalry naming of islands in the South Sea, referred to in Hu (2013, p.116)

Naming by the Chinese Mainland	Naming by other parties
黄岩岛 (Huangyan Islands)	Panatang Shoal (named by Philippine officials)
东沙群岛 (Dongsha Islands)	Pratas Islands (originally named by Portugal)
中沙群岛 (Zhongsha Islands)	Macclesfield Bank (originally named by Britain)
西沙群岛 (Xisha Islands)	Paracel Islands (originally named by Portugal)
南沙群岛 (Nansha Islands)	Spratly Islands (originally named by Philippines)

As a translator, we should be aware of translating places like these that are under political controversy and render the Chinese name of these places according to how their originating place, mainland China, call them, so that the stance of the Chinese government that the islands are under Chinese sovereignty and possession can be mediated to the target readers.

4.3.2 Titles

Labeling also involves textual operation over titles. According to Baker (2006, p. 129), unlike rival naming systems in which rival communities and translations compete with each other. Titles of textual and visual products, including books, news and films, can be used to frame or reframe narratives in translation (Baker, 2006, p. 129).

As observed by the author, some English translations of Chinese political news adopt a different configuration of narratives to the original, with certain narrative(s) in the source text highlighted while some are deleted or downplayed. Aligning to this change in text, they rewrite their English title, whose literal meaning is different from its original, to present the highlighted narrative in the reframed target text. The titles in Example 8 exemplify this point. The ST is the title of the original and the TT is the title of the English translation.

Example 8:

ST: 李克强会见巴布亚新几内亚总理奥尼尔 (cf. Hu, 2013, p. 120)

TT: Chinese VP **reiterates Diaoyu Islands** in meeting

(cf. Hu, 2013, p. 120)

The news of the source text in Example 8 contains two major narratives: a review of the intimate diplomatic relationship between China and Papua New Guinea, and Li Keqiang's talk with Papua New Guinea's premier on their agreement on Chinese sovereignty exercised over Diaoyu Island. However, the target text omits the first narrative and maintains the second one to make more prominent the narrative of Li Keqiang's talk on the Island, highlighting the China's stance to uphold Chinese sovereignty over the Island. To align to the English news's reframed narrative configuration and present the prominent thematic narrative in the title at the very beginning of the English news, the TT uses "reiterates Diaoyu Islands" to cohere to the reframed English version, and to highlight the important narrative in the English news. Through this labeling, the China's intention to mediate its stance on the Islands' issue is made explicit to the target readers, while the prominent narrative of Li Keqiang's talk on the issue is introduced and reinforced. Therefore, it may be perceived that labeling through rewriting titles can help promote political stances by highlighting and reinforcing the narrative(s) in the translation that is/are vital to mediate stances and messages and by aligning the title to the reframed text to form a coherent narrative discourse aimed to mediate political stances, in this case that is the China's assertion to protect its sovereignty over Diaoyu Island.

Similar examples are Example 9 and 10, which are translations of Chinese political news under the topic of the Belt and Road Initiative (abbr. as BRI in the TTs). In these two news, the national leaders meet to discuss and promote international cooperation under BRI.

Example 9:

ST: 习近平会见新西兰总理阿德恩 (cf. Li, 2021, p. 55)

TT: Xinhua Headlines: New Zealand PM's China visit **to promote ties, boost cooperation under BRI**. (cf. Li, 2021, p. 55)

Example 10:

ST: 王毅同吉尔吉斯斯坦外长艾达尔别科夫举行会谈 (cf. Li, 2021, p. 55)

TT: China, Kyrgyzstan **vow to strengthen practical cooperation under BRI**. (cf. Li, 2021, p. 55)

The original of these examples, similar to that of

Example 8, contains two major narratives: the close diplomatic relationship between two countries in question, and their agreement on the cooperation under BRI. But unlike Example 8, the translation does not omit any of the two narratives. Nevertheless, TTs of Example 9 and 10 highlight the latter narrative in their body by relabeling their title with additional description of the gist of the meetings as to “to promote or strengthen cooperation under BRI”. In this way, the target audience may be guided by the translator to understand the main idea of the news with only a glance. The cooperative attitude of China is also well delivered by the title relabeling, presenting China’s stance of promoting international cooperation under the framework of BRI.

V. CONCLUSION

To conclude, the framing strategies of spatiotemporal framing, selective appropriation of textual materials and labeling are used in English translations of Chinese political news mainly to mediate stances, deny the rival and enhance the effectiveness of communication. To be specific, the author has major findings listed as follows:

- 1) The strategy of spatial and temporal framing may be deployed in some English translations of Chinese political news to mediate stances of the Chinese government to the anglophone readers by rearranging the implied sequence of events and the spatial context. While using this strategy, the meaning implied by the framed context of time and space shall be elucidated by the translator.
- 2) Selective appropriation may be applied to ensure communicative effectiveness and stance mediation. Addition can be used to reinforce the original’s political stances through additional clarification, and to shape and post a new stance in the translation. Omission may be deployed to remove narrative elements that are, with reference to the target readers’ reading and thinking habits, irrelevant to support the original’s argument, or that may appear offensive to the target readers.
- 3) Labeling can be used to reinforce political stances and to ensure communicative effectiveness of the English translation. The rival system of naming is used to mark the different political attitudes and ideologies of different parties, while the relabeling

of titles can be applied to make explicit the stance and gist, as expressed by the important narratives in the body, and make the reframed translations a more coherent text.

Though it has examined how English translation of Chinese political news may be reframed for mediating stances and attitudes to the target readers, it is equally important for the translators to bear in mind some possible constraints of the reframing process. First, they should know well the reading and thinking habits of the target readers. Critical comments in some Chinese political news may be offensive to the readers if faithfully translated, and the significance of some Chinese historical events may be unfamiliar to them. This may be illustrated by Example 5 and 6. Secondly, international political situations may also be a constraint of the reframing. The translators should be aware that the dynamic state of China’s international relationship with other countries and know what stances China should take and mediate. Thirdly, the translators should also be cautious about the features and political stance of the news agency in which they are based. Though upholding the same ideology, different Chinese news agencies may have subtly different viewpoints, and different preferences of narration and topic selection, constraining the translators’ process of translating the Chinese political news.

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A Reflection of Linguistic Ideologies, Inequality, and Class: Language Shaming Practices on Facebook

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Abstract— *This study endeavored to unpack indexical attributes commonly associated to English as well as language ideologies reflected through language shaming practices online. Speakers of non-standard varieties often encounter this linguistic attack, as their ways of using the language that deviates from the norm are seen as indices of laziness, stupidity, and backwardness (Piller, 2017). It is also noteworthy to mention that the trigger of this widespread phenomenon is attributed to the continuing rise of new modes of communication in the digital space. Language shaming is not an unfamiliar phenomenon; this highlights the fact that this phenomenon of discrimination and shaming users of non-standard English does not only transpire in professional and educational domains, but also inhabits and thrives in the digital space (Nguyen, 2019). However, scant attention has been given to language shaming practices emerging in social media. By analyzing the language shaming practices of Filipino Facebook users through their comments in response to non-standard use of English, common indexical values attributed to English were identified. The identified indexicalities are also entwined with the emerging themes of language ideology that Filipinos manifest towards English. The language ideologies identified are as follows: 1.) English as a requisite for upward mobility 2.) English as an instrument of elitism 3.) Standard American English as the ideal model in the domains of education and workplace.*

Keywords— *Language Ideologies, Language Shaming, Linguistic Insecurity, Philippine English, World Englishes*

I. INTRODUCTION

In Europe, where English has become the lingua franca, there seems to be a trend of mockery targeted at individuals who exhibit ‘poor’ foreign language skills. Even public figures, like politicians, are not spared nor an exemption from receiving this form of censure or disapproval from the public. Exhibit A of this trend is the video of a speech made by the Italian Prime Minister Matteo Renzi, which became viral. The recorded speech attracted viewers and prompted individuals to comment, mock, and ridicule the prime minister, not because of the content of the delivered speech, but because the speech was apparently delivered in what seems to be like ‘bad’ or ‘rusty’ English in the lens of their own citizens. The prime

minister was mauled for his heavy accent, frequent stammering, and apparent ‘distorted’ speech delivered in English. Another public official who was not spared from the same criticism was Germany’s previous foreign minister Guido Westerwelle. He was publicly ridiculed for his decision to refuse to answer a question in English. It is also noteworthy to mention that the disapproval and shaming propelled towards these public figures did not come from native English speakers, but from the politicians’ fellow citizens (O’Sullivan, 2014).

In Nepal, the populace did not spare another public figure from the same disparagement. The Minister for Health and Population of Nepal, the Honorable Dharma Shila Chapagain, faced the same wave of criticism when her

speech during the UN High-Level Meeting in New York went viral in 2011. The speech was live-streamed on the UN's channel, and from there on, made its way onto several multimedia channels, specifically on YouTube. An excerpt of the minister's speech was re-uploaded on YouTube, where it was titled "Nepali Stupid Speech at UN" (Piller, 2017). Similar to the aforementioned events in Europe, the 4-minute video clip of Chapagain's speech also prompted viewers to make comments. Unfortunately, the commenters overlooked engaging towards the merits and substance of Chapagain's presented arguments in the speech, but were rather fixated on lambasting and finding fault with the form in which her speech was delivered. Chapagain's use of English was negatively evaluated and labeled as 'horrible' English. There were also comments made stating that her English use was shameful and that it is an embarrassment to Nepal, noting how the minister's English is not a representative example of Nepalese English or Nenglish (Karn, 2012). Sharma (2014) reported that most of the harsh remarks were made by the educated group of Nepalis' population based outside Nepal.

In Malaysia, a provocative question was posted in a social media site, specifically on Twitter. The tweet posted intends to look for answers as to why Malays are still incompetent in English. The posted tweet has launched an attack on English teachers, identifying them as the biggest reason why Malays' English competency is declining. However, aside from teacher quality, it was also discussed that there is another external factor why most of the population are still 'incompetent' in English. It was identified that there is this decades-old tradition in Malaysia wherein people who speak falteringly using English receive negative judgments from fluent English speakers. The fluent speakers also label non-standard English use of several Malays as 'broken.' As a result, individuals become hesitant to speak and learn the English language fearing that they will be mocked and ridiculed because they are not perfectly fluent (Kata Malaysia, 2019).

Meanwhile, in the Philippines, while it prides itself as a multilingual and linguistically diverse country, the extent of appreciation and respect given to the richness of our languages still remains unfelt, unheard, and unseen. For some Filipinos, the same occurrences of being ridiculed and mocked for using English are still evident even until this modern day. To quote Martin (2014), "for Filipinos belonging to the Expanding Circle category, using English may become a painful, humiliating experience."

The non-standard use of English of Filipinos has become an obsession for humor, giving birth to the label 'Carabao English,' pertaining to the Filipinos' use of English riddled with grammar mistakes. Indeed, the Filipinos has

developed a penchant to subject into a laughing stock any individual who would attempt to speak English but fails to conform to what is 'ideal' or 'standard.'

Take for example, the Filipino professional boxer Manny Pacquiao whose after-fight interviews would often be a subject of comical stunts targeting his 'Carabao English.' Even one of the most celebrated authors in the Philippines, the National Artist for Literature F. Sionil Jose could not evade being a target. In one of his editorials published in *The Philippine Star*, he shared how his English fiction novels were criticized for not being English enough because of the traces of his 'Carabao English' in his works (Jose, 2020). Even in the domain of beauty pageants, the former Bb. Pilipinas World 2008, Janina San Miguel, became a subject of public ridicule because of her 'funny' English during the Q&A portion of the pageant. Another would be Maxine Medina who was crowned Miss Universe Philippines 2016. She received strong criticisms and was bombarded with threads of hate messages all over social media for her 'poor' English skills during a press conference (Custodio, 2017).

And since Philippine English seems to be a spectacle for the Filipinos, it is also often misconstrued as 'deficient' evident in one article published in *The Manila Times* pointing out how 'Broken English' reflects how Filipino students are greatly deficient in the language. Furthermore, as seen in article title, 'Broken English' seems to be labeled as a 'handicap' for young Filipinos- an upfront conviction that non-standard use of English is seen as an impediment, a disability, and worse, as a defect. Truth be told, using English in this country may warrant an individual to be put into a disadvantage if one deviates away from conformity with the 'ideal' and 'standard', often prized as the only correct and acceptable form (Agtarap, 2021).

Indeed, as English continues its dominance around the globe, it has been a trend that any individual whose English fails to meet social expectations and standards will become a target for mockery and ridicule for his/her 'bad' English. English language users, especially those who do not conform with society's 'ideal' model, find themselves pelted and plagued by this linguistic attack called "language shaming."

Piller (2017) describes this phenomenon of "language shaming" as interactions that disparage, degrade, and demean particular ways of using language, may it be in social media or face-to-face encounters. Speakers of non-standard varieties often encounter this linguistic attack, as their ways of using the language that deviates from the norm are seen as indices of laziness, stupidity, and backwardness (Piller, 2017). For Piller (2017), language

shaming is another form of stigma associated with a group or an individual. Like other forms of stigma, language shaming may have a direct negative impact on the groups and individuals affected as it may result in the disruption of self-esteem, disregard for self-worth, and social alienation. Worst, shaming can become a major deterrent for any group or individual to develop a sense of belonging in their community and impede them from developing connections and relationships with others (Kaufman, 1996).

It is also noteworthy to mention that the trigger of this widespread phenomenon is attributed to the continuing rise of new modes of communication in the digital space. Social media has now become a platform in which language shaming attacks can occur. Certainly, nitpicking other people's grammar mistakes has become an internet pastime (Heisel, 2015). It is in the virtual realm wherein a collective group of users worldwide can utilize a medium where they are free to express their criticisms and publicly disparage others often disguised in the form of comments. To quote Armfield et al. (2016), "by posting declarations of inequity and dominance, the internet has reinvigorated the role of shaming in public environments." More so, social media did not only exacerbate this phenomenon of shaming, it also accelerated the speed of how shaming can occur in the digital space. Any negative remarks to humiliate an entity can easily be posted, shared, and reacted upon with just one click. Users, indeed, can strongly assume that their number of followers hold similar perspectives as them, and will likewise laugh, joke, or ridicule as they would (Armfield et al., 2016). Indeed, social media can be a new source of power in which the creation of ideologies, cultural attitudes, and political views can transpire (Al-Salman, 2017). We are now living in an environment saturated with technology-mediated communication that this digital space is accorded with the power to contour the frameworks of our perspectives and opinions, biases, prejudices, and stereotypes.

To quote Martin (2008), "one important reality that many overlook is that students will not learn a language if they fear it." If this type of discrimination will continue to be sustained and propagated, it could lead to irreversible consequences. The worst-case scenario might compel certain minority groups to abandon their language variety, leading to language death and extinction. Indeed, if Filipinos belonging to the minority groups become disempowered and silenced because of their language, they would continue to struggle to embrace their linguistic identities and be forced to abandon them (Canilao, 2020).

Language shaming is not an unfamiliar phenomenon; it transpires in many domains, most especially in workplace and in education. However, scant attention has been given

to language shaming practices emerging in social media. More so, only a few investigations have been conducted aimed at exploring how language shaming practices can reflect language ideology and inequalities in society. To quote Tupas and Rubdy (2015), "inequalities that mediate relations between Englishes, English users, and other languages have been overlooked since we have been seduced into celebrating victories over English but forgetting the massive inequities sustained and perpetuated by the unbridled dominance of English today." Thus, it is essential to survey the dominance of ideologies and the effect of inequalities in society in the use of Englishes (Pennycook, 1994).

II. REVIEW OF RELATED LITERATURE

2.1 Social Media (Facebook) as a Communicative Space and Online Shaming

According to the report made by Statista (2020), as of July 2020, the Philippines ranks 6th among the top users of Facebook worldwide with around 76 million users. In addition, the current pandemic situation has also impacted the social media dependency of Filipino netizens. Data Reportal reported in 2020 that 64% of the respondents from the country have an increased social media usage compared to the global average of 47%. With this ever-increasing use of social media, it was forecasted by Statista that Facebook users would skyrocket around 88.1 million users by the year 2025. Indeed, with Facebook's accessibility and convenience of use, its massive reach has opened its doors to all users regardless of socioeconomic status. More so, with the current pandemic placing majority of the population in isolation, the need to stay connected and updated continues to escalate, so does the urge to participate more in the activities in the virtual space by sharing personal comments, perspectives, and reactions which can provide a window to users' deeply ingrained ideologies.

With the nature of web platforms being 'multimodal, multi-layered and multi-authored,' it has blurred the boundaries of participation roles and borderline of consumption and production (Androutsopoulos, 2010). This culture has led to arming individuals with the power to 'watch, evaluate, and reprimand other people' for their defiance and non-conformity from social norms (Ingraham & Reeves, 2016). Indeed, this mass digital surveillance prompted the re-emergence of shaming as a punishment tool in modern society (Muir et al., 2021). It is noteworthy to mention that with the support of new technologies, language shaming practices can transpire in the form of online campaigns (Piller, 2017). This highlights the fact that this phenomenon of discrimination and shaming users

of non-standard English does not only prevail in professional and educational domains, but also inhabits and thrives in the digital space (Nguyen, 2019).

With the support of online spaces, it provides a platform where local ideologies of English are created affecting the form of local language practices, which will further shape perceptions about language use (Nguyen, 2019). To quote Al-Salman (2017), “social media can create an alternative source of power which supports the creation of ideologies, cultural attitudes, and political views.”

2.2 Language Ideologies

According to Irvine (1989), language ideologies are beliefs and feelings about language. Language ideologies are morally and politically charged representations about language- its nature, structure, and use in society. For Silverstein (1979), language ideology is defined as a system of belief about the structure and use of language which a population of speakers has justified. For a more encompassing view, language ideologies are more than just a belief system as it mediates between language forms and social structures. Language ideologies can be used as “a tool to relate micro-level of language use to macro-level of power and social inequality” (Woolard & Schieffelin, 1994). To quote Meyerhoff (2006), “the study of language ideologies considers how the beliefs and theories that speakers have about different forms of language help them to rationalize and relate highly complex social systems, such as access to power, and what social processes sustain those beliefs.”

This means that language ideologies are not constrained or purely centered around only on the structure and nature of languages. The beliefs and feelings integrated into such structures are of vital importance to institutions that organize and sustain inequalities. It is also noteworthy to mention that in societies, language ideologies are rarely uniform or homogenous. This imbalance and conflict of language ideologies in society may not always be explicitly expressed but are implicitly articulated through behaviors and attitudes since some linguistic features or varieties are favored with greater regard or value than others (Woolard, 2020).

It is also through a community’s language ideologies wherein a line between what is legitimate and illegitimate is drawn. Some language varieties will not be solely judged for the merits of its mere linguistic form, the user’s social image, identity, and group membership will be critically assessed alongside (Irvine & Gal, 2000), and this is where indexicality relates with language ideology. Language ideology and indexicality link the micro-level of linguistic performance to the macro-level of social context

(Mesthrie et al., 2009). Indeed, language is not just denotational but also indexical of one’s social and personal background (Mesthrie et al., 2009).

Moreover, the language ideology which accords language varieties to be endowed with greater value can facilitate language practices into symbolic capital that brings social and economic rewards to those who conform with the dominant language (Woolard, 2020). In contrast, any linguistic practices that deviate from the standard norm will have to endure obliteration (Irvine & Gal, 2000). Indeed, all languages are linguistically equal but not necessarily sociolinguistically equal.

If not given enough attention, these assumptions about language can transform as a tool for oppression. As stated by Hudson (1996), “the material uses of language, discourse and ideology, are where social oppression is imposed and reimposed, or resisted and negotiated.” Thus, it emphasizes that “prejudice and discrimination are discrimination are not social facts in the sense that they simply exist independently of practice, they are perpetuated in particular acts, and touring on those acts gives us an opportunity how people are actually constrained or not” (Hudson, 1996). Undeniably, language ideologies are not merely passive transmitters as they hold the power to shape both the social and the linguistic structures they represent (Woolard, 2020). It is through the study of language ideologies that we can uncover how social judgments may be interrelated with linguistic judgments.

2.3 Language Policies in the Philippine Context

It was during the American colonial period wherein English was first introduced to the Filipinos through the American public school system. The language was embraced and welcomed by the Filipinos as it was deemed as a “necessary solution to the problem of isolation” experienced during the Spanish colonial period. English was endorsed and advanced as the language that will civilize the Filipino natives (Martin, 2020). Because of the public school system of education, the Filipinos learned the English language through pedagogical strategies such as grammar drills, rote memorization, and reading passages aloud which were employed on American native English speakers. Even as of this modern day, our language beliefs and attitude about English still have remnants of the American colonial education (Martin, 2012)

Now, in this present time, the Philippines has welcomed a new education policy as an attempt to advance the use of mother tongue. In July 2009, to recognize and promote linguistic and cultural diversity in the country, the Department of Education Order No. 74 called for the

institutionalization of the Mother Tongue-Based Multilingual Education (MTB-MLE) framework in the whole stretch of formal education (Department of Education, 2009). In the MTB-MLE policy, the learner's mother tongue and additional language are utilized in the classroom to facilitate learning and instruction. One of the salient features of the policy is for learners to develop a strong foundation in their mother language before transitioning to other languages including English. As a result, the MTB-MLE framework, which aims to uphold multilingual education, received a positive response from its stakeholders.

However, it is a truism that there is a gap between the policy and its implementation. As mentioned earlier, the Philippines has yet to graduate from its colonial past. Currently, even if there is an existing framework to promote the country's languages, Philippine Englishes are still not given an equal treatment, especially in the education and professional domain (Canilao, 2020). The General American English is still regarded as the 'Standard Philippine English,' in the academic field and even in the public lens (Canilao, 2020). Thus, it is evident that there is still an obsession over idealizing a standard variety in the use of English language. This idealization of a standard variety is a manifestation of bias towards other linguistic forms which is sustained by institutional practices (Lippi-Green, 2012). Dominant institutions such as media and school take a crucial part in perpetuating and sustaining the ideology that the only standard variety of English is the "Anglo, upper middle-class, and ethnically middle-American" variety (Lippi-Green, 2012). This causes the conflict faced by language teachers in implementing the MTB-MLE framework in upholding and promoting the country's languages.

In a survey conducted by Canilao (2020), it was revealed that while language teachers acknowledge the value of Philippine Englishes, they are still compelled to foster the 'Standard American English' in their classes and their most preferred target model for English was American English. Although there is an existing framework to uphold other varieties of English, the teachers are still constrained by the prescribed syllabi and constant monitoring by their 'schools' gatekeepers' who prefer students to master the 'Standard American English' as it is endowed with greater value in most domains compared to other local varieties. This situation as described by Bruthiaux (2003) is a 'conflict between linguistic norms and linguistic behavior, with widespread perceptions among users that Anglo-American norms are somehow superior and that their own variants are therefore deficient.' In general, this is one of the major concerns in the field of language teaching in the Philippine society that

such obsession with prescriptivism and standard variety is beginning to be counterproductive with the aim to promote the linguistic diversity in the country.

As much as the Philippines prides itself as a multilingual country, the attempts to promote local varieties of language in country seems to be mere tokenisms of progress. English being the definition of success and requisite for economic mobility has become so entrenched in our society that our education system is still predominantly dominated by English, marking it as the country's 'language of power and prestige' (BusinessMirror, 2019). Such notion is greatly manifested in the country that even Senator Grace Poe deemed it necessary to file a resolution to call for an inquiry regarding the decline of English proficiency among Filipino students (Leonen, 2018). The senator even encouraged the academe to review the current curriculum "to improve teaching and learning of English" and urged the government to "adopt global English standards to improve citizens' communication skills" which is a clear manifestation of the ideology that our local standards seem to be lacking and deficient to thrive in the global stadium.

Unfortunately, this traditional concept of success tied to English proficiency leaves some in the periphery, especially those from rural areas. There is a significant mismatch in terms of 'teaching quality, learning outcomes, resources, and facilities' that rural and urban areas receive. In the study of Canilao (2020), students experience a high level of difficulty understanding English because of uneven access to materials and resources. Also, there is a stark difference between students' socio-economic standing. Students from high-income families are well-performing since they receive support and guidance. In contrast, those from financially struggling families are underperforming because they lack access to nourishment and guidance at home. In terms of school resources, leading schools have ideal classrooms for conducive learning, upgraded equipment and facilities, and enough learning materials for students. However, public schools do not share the same quality of resources. Such a trend will lead to a further "English divide," which can intensify the boundary between who has more access to English education and, thus, more social capital (Nguyen et al., 2016).

If such mismatch continues, it compromises the education of those from linguistic minority and further puts them at a disadvantage and may impede their academic performance. For Piller (2016), this is a form of educational injustice in which minority children "have to learn a new language by learning content in that language, and they have to learn new content while learning the language in which the content is delivered."

Indeed, language policies in the Philippines still have a long way to go in incorporating and upholding multilingualism into mainstream education to further cultivate the social and economic fabric of our society. While there are attempts to promote inclusivity and diversity of our languages, our educational policies are still heavily influenced by the language ideology brought about by our reference to General American English as the only ideal model and norm, and any deviation would seem deficient. In this regard, language policies can never be divorced from language practices. Language ideologies are not neutral; they hold power in the formation and enactment of policies (Ricento, 2000). To further emphasize, Ricento (2000) note that language ideologies have far-reaching effects on language policies and practices. It draws the line between what is and is not possible in language planning and policymaking.

III. METHODOLOGY

The dataset used in this study is derived from corpus of posts, comments, and reactions on a Filipino Facebook meme page. Comments, reactions, and posts were collected in Tagalog, English, and/or a mix of both languages. The Facebook Meme Page selected for the study is named "Pinoy Past Tensed." The page intentionally posts grammatical errors and non-standard use of English in social media posts made by Filipino social media users in attempt to "humorize" it. The entries posted in the page are submitted by the netizens themselves who have encountered the posts in their own accounts. The corpus was extracted from the 5, 140 posts found in the main album of the page. The corpus was filtered and selected based on the number of engagements (shares, comments, and reactions) and the date and month they were posted. Among the 5, 140 photos in the album, the final posts used in this study were posts made in the first three months of the year 2021. This narrows down the dataset to a total of 35 posts. The social media corpus gathered was analyzed using a qualitative discourse analysis to determine emergent themes in the comments. The corpus was then examined using the lens of Linguistic Ideologies and Indexicality, and Bourdieu's concept of linguistic capital.

IV. RESULTS AND DISCUSSION

4.1 Non-standard use of English as shameful

Because of a specific mistake in using a verb tense on a post of a customer representative of a telecommunications company in the Philippines, netizens stated remarks that this non-standard use of English is

"shameful," which is a direct negative judgment on one's language proficiency. Thus, this signals that a non-standard use of English is an index of "shamefulness." This index associated to non-standard use of English is a testament that even there is still a widespread perception that Anglo-American norms are superior, therefore, any deviation would be seen as 'deficient' and shameful (Bruthiaux, 2003).

4.2 English as an index of education and/or intelligence level

Other netizens also question a writer's educational attainment based on one's use of grammar. Although not explicitly stated, comments suggested that it is doubtful that the original status writer is a college graduate based on his use of English. Comments insinuate that if one commits a mistake in grammar, it means that one does not possess fundamental skills in English to be able to enter the workforce, specifically in an industry where a good command of English is a demand. These types of comments are signals that mark English as an indexical value associated with education level. This indexical correlation may be derived from language teaching and learning in the Philippines heavily influenced by our reference to General American English as the ideal model.

4.3 Standard American English as the ideal model

There were some commenters who decided to share corrections with the intention to educate the commenters and sharers of the proper convention when using tenses. However, it was clearly that the corrections made were in adherence to the General American English which is a clear indication that non-conformity is not allowed and implies that one should follow the prescribed rule or norm. This also signals the index that Standard American English is still the ideal language model in the country. This also further emphasizes that there is still an existing 'bias toward an abstract, idealized homogeneous language' (Lippi-Green, 1997).

4.4 Language inferiority complex

There were also which are indications of language inferiority complex or linguistic insecurity. One commenter expressed that he/she is experiencing overcorrection in terms of spelling and grammar whenever he/she would use English to express his/her sentiments in social media. These signals of hypercorrection, unease, and uncertainty are signs of linguistic insecurity. More so, linguistic insecurity emanates from the speakers' perspective that their language is deficient, inferior, and inappropriate (Canilao, 2020).

4.5 Disassociation between English proficiency and superiority

Another indexical link emerged from the corpus were comments which surprisingly intend to disassociate English proficiency and superiority. As a response to demeaning comments towards non-standard use of English, one commenter stated his sentiments over disappointment regarding the traits of Filipinos wherein individuals would rather choose to humiliate a person for his/her grammatical errors, instead of educating him/her. The commenter explicitly disassociated English proficiency with superiority by stating that having a good command in English does not equate with the measure of one's intelligence.

Lastly, to answer the question of how these language shaming practices uncover class inequality, it is shown that the condescending corrections and disparaging remarks made towards those who used non-standard American English were expressed by those who obviously have greater access to education and other linguistic resources. While those who were subjected to ridicule and shaming seems to be from the struggling population. This only translates that these language shaming practices also help unveil class inequality. Those who were regularly shamed were from the struggling population, individuals who do not have the capital to access the privileged language. While those who conformed with the dominant variety were rewarded, affirmed, and endowed with a sense of superiority.

V. CONCLUSION AND RECOMMENDATIONS

This study endeavored to unpack indexical attributes commonly associated to English as well as language ideologies reflected through language shaming practices online. Moreover, the language ideologies emergent serve as an overarching context in which we can determine social inequalities. By analyzing the language shaming practices of Filipino Facebook users through their comments in response to non-standard use of English, common indexical values attributed to English were identified: 1.) Non-standard use of English as shameful 2.) English as an index of education and/or intelligence level 3.) Standard American English as the ideal model 4.) Non-standard use of English as a marker of linguistic insecurity 5.) Disassociation between English proficiency and superiority. These indexicalities are also entwined with the emerging themes of language ideology that Filipinos manifest towards English. The language ideologies identified are as follows: 1.) English as a requisite for upward mobility 2.) English as an instrument of elitism 3.) Standard American English as the ideal model in the

domains of education and workplace.

While the present study is only a peek- a glance towards a fuller and more comprehensive understanding of language shaming and how it is interwoven with language ideologies and social inequalities. Although this is just a glimpse, the study was still able to uncover insights over the emergence of language shaming practices which thrives in this digital era. This study resonates well with the argument that the privilege status of English in our country, particularly the GAE variety, is derived from social and attitudinal factors. The issue is that even when our local models of English are linguistically identifiable and functionally valuable, they are still not necessarily attitudinally acceptable. This is a testament that, indeed, we have yet to graduate from our colonial past- from the century-old subordination instilled to us and is continually sustained by the unbridled demand for English as a means for social and economic mobility. If we continue to disregard and not recognize the possible irreversible effects of linguistic shaming, then the cycle of linguistic-socioeconomic hierarchies and inequalities will just continue to be further perpetuated and sustained in the society. Language shaming is not just merely a short-lived phenomenon; it is interwoven in our identity and culture as ideology is rooted in affect. We have to understand that linguistic shaming practices is pivotal to the emergence of social alienation and inferiority- it can disrupt a speaker's self-esteem. It is high time that we dismantle the system of practices that help sustain dominant hierarchies, those which continue to encourage hostility towards our local varieties. We should focus on establishing a system which perceives the structure and elements of our local varieties as positive influence and not as interference.

Thus, change must begin within educational institutions which should be the frontrunners of advocating linguistic diversity. Pedagogical strategies should be contextualized and should not always zero in on obsession over prescriptivism- allow local varieties to thrive in their own accord. Teachers must expose themselves more to the World Englishes paradigm, so they can also begin to acknowledge that they should start embracing the use of Philippine English. Second, language policies and curriculum should be revisited so as to make proper adjustments and modifications to allow flexibility on the part of the teachers - advance and highlight policies which reinforce, promote, and empower local varieties of English both in theory and in practice. Third, this also calls for the government and LGUs to provide better assistance to schools which are struggling in terms of resources and materials. Lastly, this calls for an attitudinal change among Filipinos- to start involving speakers of local varieties of English, acknowledge its legitimacy, and understand that

they are functionally valuable. More so, with the advent of digital technology, this study intends to educate social media users to practice digital citizenship- to encourage them to make more educated and compassionate choices online, especially in terms of how they interact and communicate. This study can educate social media users that their ability to speak hurtful and demeaning words behind the cloak of their devices can have far-reaching effects which may be irreversible.

While the use of English language has been insofar beneficial in our serving as a bridge to engage globally, it might be potentially used as a tool for oppression and elitism. Thus, it is vital that from the result of this study we gain a better perspective that the English language can be promoted in a way which does not compromise our local varieties and the same time realize that language is a tool for social equality and not for social or cultural separation.

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Reflection of the Notion of Materialism in the Selected Works of Samuel Taylor Coleridge- The Rime of the Ancient Mariner and Kubla Khan

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Abstract— *Materialism is a means by virtue of which people belonging to the consumer culture get satisfied with their present life and lifestyle. However, there is a parallel notion that the happiness gained through materialism is short lived. The existing literature that reflects on cultural materialism mainly intends to analyse the historical context of certain socio-political and cultural phenomena from a radical and rebellious point of view. Samuel Taylor Coleridge is among some of the noteworthy litterateurs whose works are rich in philosophical undertones. Thus, the purpose of this study is to explore how Coleridge criticized materialism through the use of these philosophical undertones. After conducting the study, it was found out that Coleridge's works can be considered as tools for expressing the perils of materialism.*

Keywords— *Materialism, Samuel Taylor Coleridge, Xanadu.*

I. INTRODUCTION

Understanding Materialism and Its Application in Literature

The term materialism has been defined from various angles by different scholars. The basic intention of materialism was to explain the purposes of individuals in the world. Materialism states that people search for materialistic happiness through the consumption of material possessions. Materialism is a means by virtue of which people belonging to the consumer culture get satisfied with their present life and lifestyle. However, there is a parallel notion that the happiness gained through materialism is short lived (Manchanda). In the longer run, it ceases the satisfaction that people gain from their life (Roberts et al.). This contradiction regarding the notion of materialism has become the fundamental theme of many literary works. Literature has depicted the notion of materialism from three angles; the first angle is that literature serves as a means of social control. The second belief is that literature serves as a tool for influencing the behaviour and attitudes of people on the parameters of

socially desirable and undesirable. The third angle is that literature depicts materialism by portraying how materialistic culture dominates a specific society (Milton C. Albrecht). In nutshell, literature that reflects on cultural materialism mainly intends to analyse the historical context of certain socio-political and cultural phenomena from a radical and rebellious point of view (Mambrol).

Samuel Taylor Coleridge

Samuel Taylor Coleridge belongs to the genre of late 18th and early 19th Century litterateurs whose works combined both creative and critical faculties (Shalabi and Sadeq). His works deeply influenced many litterateurs of his age. He had a distinctive place in the world of literature particularly due to the unconventional themes and conversational patterns of his works. The everyday languages that Coleridge used in his poetries were rich in imaginative elements, poetic images and ideas that often challenged traditional beliefs (Solomonescu; Shalabi and Sadeq).

II. NEED OF THE RESEARCH

Materialism has been a topic of significance in the literary circle for generations. While some litterateurs have talked about the significance of materialism in human life in their literary products, others have been vocal about the ill effects of materialism and material culture on humans. Samuel Taylor Coleridge is among some of the noteworthy litterateurs whose works are rich in philosophical undertones. Thus, the purpose of this study is to explore how Coleridge criticized materialism through the use of these philosophical undertones. Some of the selected works of Coleridge such as will be *The Rime of the Ancient Mariner* and *Kubla Khan*.

III. DISCUSSION

Kubla Khan is one of the masterpieces of Coleridge that was 1797 and published in 1816. It is said that Coleridge wrote this poem under the influence of opium. As distinctive of the literary style of Coleridge, *Kubla Khan* is also rich in dreamlike imagery and extravagant visions. The poet takes a critical view of dream, imagination and nature in this poem (Shalabi and Sadeq). One of the basic features of materialism is that selfish materialistic pursuits lead to loss of faith and degradation of religiousness (Durvasula and Lysonski; Dollimore). Thus, it can be said that *Kubla Khan* is a subtle call of Coleridge to return to religiousness and reinstate faith. The poem is rich in external symbols through which Coleridge renews the vision of the divine. Again, while mysticism is at the core of *Kubla Khan*, conversion into the image of God is at the heart of Coleridge's mysticism in the poem. The symbolic use of waterfalls, mountains, and caverns in *Kubla Khan* stands for the oriental landscape which facilitates the divine transformation of the soul (Hedley et al.). Thus, some lines in the poem read as,

*In Xanadu did Kubla Khan
A stately pleasure-dome decree:
Where Alph, the sacred river, ran
Through caverns measureless to man
Down to a sunless sea.*

*And there were gardens bright with sinuous rills,
Where blossomed many an incense-bearing tree
And here were forests ancient as the hills*(S. T. Coleridge).

These initial lines of the poem introduce the readers to an imaginary land named Xanadu. Since this study intends to understand how Coleridge criticised materialism and

questioned the fruitfulness of materialistic pursuits, it can be stated that the choice of the setting was deliberate. It was a strategy of the poet to criticise the prevailing societal culture but in an indirect manner. This trend was a common tendency about litterateurs whose works reflected significant social and cultural criticism. But the litterateurs used various techniques such as imaginary settings, calibrated situations and hypothetical incidents to express their views about the prevailing social scenario (Mohammad et al.; Albrecht). Specifically, in the case of Coleridge, the study of (O'Connell) reveals that a link between dream and poetry is a distinctive feature in the works of this poet. The reason is, Coleridge believed that on close reading of these lines, readers could understand that he attempted to establish that a poet is a dreamer who does not pass any judgement. Instead, he intends to make his readers dream so that they can wake up to the reality all around them at the first motion of their will and stop disbelieving. If this understanding of Coleridge's style is applied to the analysis of *Kubla Khan*, readers could understand that the poet has talked about the materialistic desires of a king who wanted a 'stately pleasure dome' at the city of Xanadu as symbol of the prowess of the king. Nevertheless, Coleridge simultaneously expressed the transitory nature of such materialistic desire through the phrase 'a sunless sea.' The next shift in the readers' attention is caused in the poem through the lines –

*But oh! that deep romantic chasm which slanted
Down the green hill athwart a cedarn cover*(S. T. Coleridge)!

These lines are bound to create curiosity in the minds of the readers and make them wonder what could have been that factor which stopped the worldly prosperity and opulence of a powerful king like *Kubla Khan* all of a sudden. Coleridge uses mythical indications to criticise the futility of material gains in the next lines too where he writes,

*A savage place! as holy and enchanted
As e'er beneath a waning moon was haunted
By woman wailing for her demon-lover*(Coleridge)!

In these lines, Coleridge juxtaposes words like holy with enchanted, waning moon with haunted and a woman with demon-lover. Thus, it can be interpreted from here Coleridge intended to express that a supposedly holy place that is filled with all the material extravaganzas will lose

its sheen after some time and become a haunted deserted land where the sun, which is symbolic of the opulence of a king, would transform into a waning moon. Even the aesthetic beauty of a woman would fade with her death and turn her turn into a deceased soul who craves for her demon lover. Basically, this poem by Coleridge intends to draw the attention of the readers towards some distinctive loopholes of materialism through juxtaposed symbols throughout the poem, like “*stately pleasure-dome*,” “*caverns measureless to man*”, “*gardens bright with sinuous rills*”, “*intense bearing trees*”, etc. with “*sunless sea*”, “*savage place, holy and haunted*”, etc. It can be stated that through these imageries, Coleridge intended to highlight a fundamental truth regarding materialism; even though materialistic pleasures garner fulfilment and satisfaction, it is short-lived in nature. Materialistic desires are the manifestation of death based insecurity when individuals make futile attempts to secure their identity, existence and power through the exhibition of material possession (Kasser; Kasser and Sheldon). Thus, returning to analysis *Kubla Khan*, it will be found that Coleridge has shown how the king wanted to immortalize himself through the construction of “*a stately pleasure-dome*”. But his death has shattered the plan, and now whatever exists in its place is hallucination. Thus, Coleridge writes,

“...I would build that dome in air,
That sunny dome! those caves of ice!
And all who heard should see them there,
And all should cry, Beware! Beware!
His flashing eyes, his floating hair!
Weave a circle round him thrice,
And close your eyes with holy dread(Coleridge).”

Similarly, a close analysis of another poem of Coleridge, *The Rime of the Ancient Mariner*, will also show how the poet has criticized the futile outcome of materialism through the combination of both supernatural and natural elements. From the point of view of materialism, the core aspect that is emphasized in this poem is materialistic desires influence selfish greed and destroys ethics and morality (Mead and Stuppy). The pursuit for materialistic gains also makes people depressed and feels lonely at a point in time. These inferences can be established by reading some of the specific parts of the poem. For instance, in the initial reading of the following few lines of the poem, readers would find that a spooky and lonely mariner stops the wedding guest and forces him to listen to his story. The guest does not accompany him willingly. Rather, he stays back out of fear. So, the lines read,

*It is an ancient Mariner,
And he stoppeth one of three.
'By thy long grey beard and glittering eye, ... (Coleridge)*

*...The Wedding-Guest stood still,
And listens like a three years' child:
The Mariner hath his will... (Coleridge).*

*The Wedding-Guest sat on a stone:
He cannot choose but hear;
And thus spake on that ancient man,
The bright-eyed Mariner(Coleridge).*

Through the narration of the story of the mariner, Coleridge portrays that the mariner set his journey into the seas in a fair-weather which suddenly changed and became unfavourable,

*The Sun came up upon the left,
Out of the sea came he!
And he shone bright, and on the right
Went down into the sea...(Coleridge).*

*...And now the STORM-BLAST came, and he
Was tyrannous and strong: ... (Coleridge).*

*...The ice was all around:
It cracked and growled, and roared and howled,
Like noises in a swound(Coleridge)!*

Thus, while the fair weather can be considered as the symbol of prosperity, Coleridge has also depicted its transitory nature through the arrival of the storm blast. While the bright sun can be symbolic of opulence, the arrival of the storm blast and the sudden transition of the bright weather into icy cold depicts the short-lived nature of this opulence. If this is analysed from the materialistic point of view, it can be said that these instances depict materialistic magnificence as short-lived and bound to fade after a time (Kasser). In the next part of the poem, Coleridge introduces an Albatross whose arrival changes this dismal weather and makes it bright and sunny again. Here, initially, the Albatross is presented as a Christian symbol of religiousness and faith because the mariner concludes that the arrival of the bird has made the weather favourable again (Coleridge; Lee). Another feature of

materialism is that selfish desires and craving for opulence gradually causes loss of faith and deterioration of religiousness (Fisher; Hansen and Kainz). This loss of faith is depicted in the poem through the instance where readers could find that the mariner kills the Albatross, which was initially interpreted as a good omen for him, and hung it around his neck. Coleridge also showed through the poem that the mariner killed the Albatross under the influence of some sinister spirits who haunted him in his dreams and influenced him to do so. Thus, the lines read,

And some in dreams assurèd were
Of the Spirit that plagued us so;
Nine fathom deep he had followed us
From the land of mist and snow(Coleridge).

And every tongue, through utter drought,
Was withered at the root;
We could not speak, no more than if
We had been choked with soot(Coleridge).

Ah! well a-day! what evil looks
Had I from old and young!
Instead of the cross, the Albatross
About my neck was hung(Coleridge).

IV. CONCLUSION

The study intended to understand how Coleridge criticised materialism and pursuit of materialistic gains through his poems, Kubla Khan and The Rime of the Ancient Mariner. After conducting the study, it was found out that Coleridge's works can be considered as tools for expressing the perils of materialism. Coleridge mainly depicted these outcomes of materialism in the form of loneliness, futile hope for immortality, un-fulfilment and loss of faith and hope. The key literary techniques that Coleridge used for the purpose include imagery, symbolism, plot construction and setting.

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The Effects of the Cognitive Academic Language Learning Approach (CALLA) on Vocabulary Strategy Use by Moroccan Common Core Graders

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Abstract— Much of the research in the field of English language teaching indicates that not all Strategy-Based Instruction (SBI) studies have achieved successful results. Some SBI programmes have proved their efficiency in some skill areas but not in others, even within the same study (Oxford, 1989). This study explores the effect of vocabulary strategy instruction application with a sample of 40 EFL learners attending a common core class in a Moroccan high school. The student participants were divided into an experimental group, which received vocabulary strategy training, and a control group, which followed the regular English language course. Vocabulary strategy use in both groups was evaluated with the use of the adapted Vocabulary Learning Questionnaire of Gu and Johnson's (1996, pp. 673-679) (VLQ Version 3), which was distributed before and immediately after the intervention. The results indicated that after the completion of the intervention programme, the experimental group showed significant improvement in self-reported vocabulary strategy use as a whole as well as in all strategy groups. The findings of the current study prove the "teachability" of learning strategies and insist that explicit and integrated strategy training should be implemented in the EFL classroom. From a theoretical point of view, the results of the study may lead to a good understanding of the nature of language acquisition in general, particularly in foreign language learning contexts. Furthermore, the results may be very useful for practitioners who are involved in the areas of syllabus design, curriculum planning, and material development.

Keywords— Strategies-Based Instruction; vocabulary learning strategies; common core graders as EFL learners; Vocabulary Learning Questionnaire (VLQ).

I. INTRODUCTION

Wilkins (1972) argues that "although very little can be given without grammar, nothing can be conveyed without vocabulary" (pp. 111–112). As a result, people can interact in a foreign language using only a few helpful words and without having any prior knowledge of its grammatical rules. This is reflected in the educational field, where vocabulary is crucial to English language teaching since learners cannot understand others or communicate their own thoughts without sufficient vocabulary. It is critical for students to acquire more productive vocabulary knowledge and to create their own

particular vocabulary learning strategies as their fluency and expression in English improve. Students usually realize the importance of vocabulary in language acquisition intuitively. Learners carry along dictionaries, not grammar books, writes Schmitt (2010). Vocabulary instruction helps learners comprehend and communicate in English. Learners carry along dictionaries, not grammar books, writes Schmitt (2010). Vocabulary instruction helps students comprehend and communicate in English.

Learning strategies research, which began in the 1970s, shifted attention away from the instructor and the teaching product and onto the learner and the learning

process. Many assertions have been made in reaction to this development concerning the value of strategy-based instruction, which "involves helping students learn more about themselves so they can try out, test, and become experts in employing the techniques that help them the most" (Oxford & Leaver, 1996, p. 228). Some of the most frequently reported benefits of strategy training include skill-specific improvement (Cohen, Weaver & Li, 1998; Macaro, 2001), increased students' metacognitive awareness (Nunan, 1996, 1997), as well as increased frequency and variety of strategy use (Chamot, Barnhardt, El-Dinary, & Robbins, 1996; Dadour & Robbins, 1996). Although there have been cases when the effectiveness of strategy training has been questioned (Dörnyei, 2005; Rees-Miller, 1993), the general consensus is that, under the right conditions and form, it can be effective.

In the Moroccan educational context, pedagogical guidelines reforms also covered the English curriculum in secondary schools, proposing new approaches to teaching English, namely the standard-based approach (M.E.N, 2007) and the competency-based approach (M.E.N, 2009), both of which emphasize learner-centeredness. These recommendations provide a learner-centered approach to teaching EFL that emphasizes the importance of teaching learning strategies and views lifelong learning as a valuable asset for students' future lives as citizens. Although various studies have looked into the use of strategy in Moroccan higher education (El Aouri, Z., & Zerhouni, B. 2017), there has been little research into the implementation and effectiveness of these reforms in EFL high school classes.

II. LITERATURE REVIEW

2.1. Strategy-Based Instruction

The SBI approach's main concept is to make L2 learners more aware of the strategies available, as well as how to organize and employ them properly and successfully in new language learning circumstances (Cohen, 2007). According to Chamot (2004), explicit learning strategy-instruction, which is the focus of this study, is primarily concerned with the development of students' awareness of the strategies they employ, teacher modeling of strategic thinking, student practice with new strategies, student self-evaluation of the strategies employed, and practice in transferring strategies to new tasks. Rebekka Oxford (1993) proposed four models for teaching learning strategies: (1) using a checklist and/or an interview; (2) embedding strategies into L2 learners' pedagogy and then practicing them implicitly; (3) using specific compensatory techniques to help students overcome specific weaknesses immediately; and (4)

introducing some strategy textbooks as part of a content-centered approach (Brown, 2001). The strategy instruction paradigm used in this study is explicit and includes a checklist.

2.2. Vocabulary Language Learning Strategies

In the acquisition of a second language, vocabulary learning strategies are a subset of general learning strategies. The 1970s saw the emergence of studies on the characteristics of good language learners, which led to a boom in interest in learning strategies (Naiman et al. 1978; Rubin, 1975). Learning strategies are "the special thoughts or behaviors that individuals utilize to help them absorb, remember, or retain new information" (O'Malley & Chamot. 1990, p.1). This term raises the question of whether language acquisition is unintentional or intentional, a topic that has sparked significant controversy in the literature. For a variety of reasons, a call has been made for learners to enhance their approach to learning vocabulary. Sokmen (1997, p. 225) advocates assisting students in learning how to acquire vocabulary on their own, stating that "it is impossible for learners to absorb all of the vocabulary they require in the classroom." According to Cunningsworth (1995), helping students establish their own vocabulary acquisition strategies is a "potent strategy" that can be based on language sensitization, development of sound dictionary skills, and reflection on effective learning procedures.

Given the significance of these strategies, it is worthwhile to study vocabulary acquisition strategies and how they aid in vocabulary development, as well as which strategies textbooks should offer to students. Brown and Payne (1994) describe five stages in the process of learning a foreign language's vocabulary: (a) having sources for learning new words; (b) acquiring a clear image, either visual or auditory or both, of the forms of the new words; (c) learning the meaning of the words; (d) forming a strong memory association between the forms and meanings of the words; and (e) employing the words. As a result, all vocabulary learning strategies, to varying degrees, should be linked to these five steps (Fan, 2003).

In summary, a vocabulary learning strategies can be seen from at least three different perspectives. To begin with, a vocabulary learning strategy can be defined generally as any action taken by the learner to aid in the learning of new vocabulary. When a learner needs to study words, he or she employs a technique or strategy. Second, a vocabulary learning strategy could only be associated with acts that increase the efficiency of vocabulary acquisition. As a result, there are actions that students may take that do not improve the learning process—a totally plausible scenario for weak learners. Third, a vocabulary

acquisition approach may be linked to the learner's conscious (rather than unconscious) actions when studying new words. Learners should ideally be made aware of "excellent" and efficient strategies, allowing them to freely and consciously select the ones that suit them the best. It should be noted, however, that a strategy that works well for one student may not work for another, and that one strategy may function better than another in specific learning circumstances.

2.3. The Importance of Vocabulary Language Learning Strategies

The fundamental advantage of all learning strategies, including vocabulary learning strategies, is that they allow students to take more responsibility for their studies by allowing them to take charge of their own learning. As a result, the tactics promote "learner autonomy, independence, and self-direction" (Oxford & Nyikos, 1989, p. 291). Students can choose how they want to deal with unknown words by using a variety of vocabulary learning tools. Nation (2001) argues that vocabulary learning practices can help students of all language levels acquire a substantial amount of vocabulary. Because learning strategies are "easily teachable" (Oxford & Nyikos 1989, p. 291), the time teachers spend teaching learners various methods of vocabulary study and practice cannot be deemed wasted. Moreover, Cameron (2001) believes that youngsters may not be able to implement vocabulary acquisition procedures on their own and should be taught how to do so.

The role of learner autonomy in vocabulary learning has long been recognized by linguists. Gairns and Redman (1986) believe that students should take more responsibility for their education and pay more attention to individual requirements. Time spent on teaching may be misplaced because it becomes increasingly difficult for teachers to find terminology that is equally valuable to all students after elementary school. Schmitt (2000) emphasizes the value of assisting students in developing the skills they will need to learn words on their own. The main purpose of the current study is to provide systematic vocabulary training to allow learners to master specific strategies for acquiring words even outside of their classrooms, as Oxford and Scarcella (1994) suggest.

2.4. Taxonomy of Vocabulary Language Learning Strategies

Schmitt (1997) distinguishes two types of L2 vocabulary learning strategies: discovery and consolidation strategies. Learners use discovery strategies to determine the meanings of newly encountered words, while consolidation strategies are used to consolidate meanings when the words are encountered again. The former is concerned with decision-making and social strategies, whereas the latter is concerned with various social, memory, cognitive, and metacognitive strategies. Schmitt's classification, which is based on Oxford's (1990) categorization of language learning strategies, separates strategies into five categories: determination, social, memory, cognitive, and metacognitive, as seen in the chart below:

Category 1: Strategies for the discovery of a new word's meaning		Category 2: Strategies for consolidating a word that has been already encountered			
Determination Strategies (DET)	Social Strategies	Social Strategies	Memory Strategies	Cognitive Strategies	Metacognitive strategies
<ul style="list-style-type: none"> -Analyze parts of speech; -Analyze affixes and roots; -Look for L1 cognate; -Analyze any available pictures or gestures; -Guess meaning from textual context; -Use a dictionary (bilingual or monolingual). 	<ul style="list-style-type: none"> -Ask the teacher for a synonym, paraphrase, or L1 translation of the new word; -Ask a classmate for meaning. 	<ul style="list-style-type: none"> -Study and practice meaning in a group; -Interact with native speaker. 	<ul style="list-style-type: none"> -Connect the word to a previous personal experience; -Associate the word with its coordinates; -Connect the word with its synonyms and antonyms; -Use semantic maps; -Image word form; -Image word's meaning; -Use Keyword Method; -Group words together to study them; -Study the spelling of a word; -Say new words aloud when studying; -Use physical action when learning a word. 	<ul style="list-style-type: none"> -Verbal repetition; -Written repetition; -Word lists; -Put English labels on physical objects. 	<ul style="list-style-type: none"> -Use English-language media (songs, movies, newscasts, etc.); -Test oneself with word tests; -Skip or pass new words; -Continue to study words over time.

The Vocabulary Strategy Inventory Offered by Schmitt (1997)

Winke (2001) conducted a study that focused on the overall utilization of VLLS. The findings of the study demonstrated that students utilized non-negotiating (direct) and negotiating (indirect) strategies to learn Chinese as a foreign language as well. By taking notes in class and practicing words at home, they modeled and repeated words, learned words, and wrote words. Further, the outcome of the study revealed that most class time was spent with the teacher modeling and the students repeating, or with the students being called on one by one. Neither group work nor discussions amongst themselves in Chinese outside of the normal greetings of the day were practiced.

According to Marefat and Shirazi (2003), learners' use of strategy in short-term retention greatly surpasses their usage in long-term retention. The employment of memory strategies was shown in both short-term and long-term retention. Cognitive and compensatory strategies were the second and third most popular strategies, respectively. Rasekh and Ranjbry (2003) discovered that explicit metacognitive strategy training has a considerable favorable impact on EFL students' vocabulary learning. According to them, the research was important and valuable to both teachers and students since it helped eradicate misconceptions about learning English. Teachers were able to establish a more fascinating learning environment and a better classroom mood. For example, they can tell students about many appropriate VLLS and attempt to persuade them that learning English is fun and exciting. As a result, learners may perform better on their vocabulary tests. Many experts believe that if EFL/ESL students are aware of VLLS, they can focus on one or two specific strategies that are more appropriate for them in order to improve their learning and vocabulary development. In their study, Rasekh and Ranjbary (2003) discovered that explicit metacognitive strategy training has a considerable favorable influence on EFL students' vocabulary learning. According to another study by Ahmadi, M. R., Ismail, H. N., and Abdullah, M. K. K. (2012), a lack of good vocabulary learning skills is a major barrier to learning a foreign language. The explicit teaching of vocabulary acquisition method addresses the issue of poor vocabulary abilities. Researchers identify essential concepts, describe vocabulary process models, follow reciprocal teaching tactics, explore cognitive and meta-cognitive strategies, build on reciprocal teaching studies, and declare the relationship between reciprocal teaching and vocabulary learning. According to their data, reciprocal instruction has a considerable favorable influence on foreign language learning.

This current study will look into how a learner might increase his or her vocabulary and language

acquisition by providing them with enough knowledge about the various VLLS available and advising them on which technique is most practical for them. The goal of this research is to see how VLLS influence English learners' ability to acquire new words. It's crucial to notice that learning is prioritized over memorizing words. Memorization isn't always required for learning. On the contrary, it is unlikely that something taught properly will be forgotten because it will be stored in the long-term memory.

In summary, there is empirical evidence that language learning strategies play a role in learning foreign and second languages; however, there is little actual data and research about Moroccan students' use of VLLS. Thus, this study aims at training EFL learners in the use of VLLS through a strategy-based instruction program seeking to answer the following question: Does explicit and integrated strategy instruction lead to increased self-reported strategy use among Moroccan high school students?

III. METHOD

3.1 The study Design

The current study was carried out using a quasi-experimental research method that included a "pre-test-post-test control-group design" (Dörnyei, 2007). In many educational environments, researchers utilize a "quasi-experimental design" because random assignment of students is rarely possible due to practical constraints, as is the case in ours. Despite the fact that such a design makes a study more vulnerable to validity threats, "it is generally accepted that well-designed and executed quasi-experimental studies yield scientifically credible results" (Dörnyei, 2007, p. 118). The research was done in three stages; in the first phase, both the experimental and control group participants completed an adapted version of Gu and Johnson's (1996, pp. 673-679) Vocabulary Learning Questionnaire (VLQ Version 3). The total number of strategies used, as well as the number of strategies used in each strategy category, were reported in this questionnaire. In the second phase, the experimental group received vocabulary strategy-based training for twelve weeks, whereas the control group received normal FL instruction. The frequency of strategy use was examined for both groups using the same questionnaire in the final stage, which followed the end of the treatment. The dependent variable is the frequency of strategy use in general and for each of the strategy categories, which is expected to be influenced by the independent variables, which are the intervention (experimental and control

groups) and the assessment (before and after the intervention).

3.2 The Study Instrument

The study's questionnaire is based on Gu and Johnson's (1996, pp. 673-679) Vocabulary Learning Questionnaire (VLQ Version 3) with some parts from O'Malley and Chamot (1990) and Gu and Johnson's (1996) classification of vocabulary learning procedures. The reason for this was their thorough comprehensiveness, with a high validity quotient of 0.80 or above in most cases for the questions, and an alpha value of 0.627 in the circumstances where it was slightly less, indicating that they were valid and reliable. The questionnaire was designed to collect information regarding learners' use of vocabulary learning strategies before and after the intervention for both the control and experimental groups. Therefore, the students were instructed to read the statements attentively and tick the answers that corresponded to their opinion on a scale of 1 to 5, where 5 = highly agree, 4 = agree, 3 = undecided, 2 = disagree, and 1 = strongly disagree. The final version of the questionnaire included 38 items that solicited the learner's feedback on vocabulary learning strategies, which were organized as follows:

Cognitive strategies (question items: 14, 16, 18, 30, 31)

Memory strategies (question items: 17, 19, 20, 21, 22, 23, 25, 26, 27, 28)

Metacognitive strategies (question items: 11, 15, 29, 38)

Determination strategies (question items: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, 13, 14, 36, 37)

Social strategies (question items: 32, 33, 34, 35)

The questionnaire was administered to 40 students (20 students from the experimental group and 20 from the control group) in the common core grade to whom English is taught as EFL at Mohamed Chraïbi high school, Morocco. The questionnaire was handed to them in class, and they were given enough time to complete it. It is also worth noting that the questionnaire was translated into Arabic to make it easy to understand and process.

3.3 The intervention Programme

The specific intervention, delivered to the experimental group by the teacher/researcher herself, was based on the incorporation of explicit vocabulary strategy training into the FL curriculum from the beginning of October to the end of December of the school year 2021/2022. The control group, on the other hand, adhered only to the conventional curriculum as provided by the

students' EFL teacher. The identical English textbook was used to teach both groups (Visa to the World). Given the mixed-ability nature of the classroom, strategy training entailed simplifying the usage of the foreign language in order to name the strategy, explain its use, and model it frequently. As a result, all students, regardless of proficiency level, could become familiar with the process of reflection on their learning while the teacher had a more accurate picture of the intervention's impact.

In the course of strategy training, the CALLA (The Cognitive Academic Language Learning Approach) instructional design, which consists of five phases: preparation, presentation, practice, assessment, and expansion (Chamot, Barnhardt, El-Dinary, & Robbins, 1999), was used.

The preparation stage is critical to delivering a learner-centered classroom, which is at the heart of strategy training. To achieve the abovementioned purpose, a pre-vocabulary strategies questionnaire was administered to determine the participants' existing awareness, if any, of vocabulary strategies, as heightened awareness of the learners on the influence of language learning strategies is required to establish a learner-centered classroom environment. The researchers launched a short question-and-answer session while teaching a vocabulary strategy, with the ultimate goal of activating participants' background knowledge related to the strategy. For example, before introducing the vocabulary strategy "guessing," participants were asked, "what do you do to understand unknown words when you are not allowed to consult a dictionary or question a teacher or a peer about them?"

In the presentation phase, vocabulary strategies were explicitly modeled, explained, and named. The vocabulary strategies were chosen and explicitly modeled for the participants based on the content of the vocabulary tasks in the participants' regular course book.

In the practice phase, the experimental group students practiced the strategies that the researcher had explicitly described and modeled. The participants were instructed to use the prepared strategies for the vocabulary tasks that might be better handled by using predetermined strategies.

In the evaluation phase, participants in the experimental group rated the new language strategies they encountered and learned during the training. The students were mostly responsible for assessing the effectiveness of the learning strategy, but the instructor was occasionally present to provide feedback.

According to Chamot et al. (1999), effective strategy learning necessitates the ability to transfer a

strategy from a familiar setting to an unfamiliar one. Throughout the expansion phase, learners should be able to determine which method to employ when confronted with a challenge. As a result, the researcher followed the participants' use of vocabulary strategies during vocabulary tasks throughout their regular English course once the training was completed. They were encouraged to use vocabulary learning strategies to achieve higher levels of English proficiency.

IV. RESULTS

Data elicited from students' responses to the Gu and Johnson's (1996, pp. 673-679) Vocabulary Learning Questionnaire (VLQ Version 3) was analysed with SPSS version 22.0. Descriptive statistics (means and standard deviations) were calculated in order to investigate the central tendency and dispersion of the student answers to the VLQ items. Furthermore, an independent samples test

with the two groups (experimental and control) as a between-subject factor and time (pre-test, post-test) as a within-subject factor was used to investigate the effect of the intervention on the frequency of strategy use between groups. No statistically significant differences were found between the experimental and control groups in the pre-intervention scores for all strategies as well as for overall strategy use (see Table 1). More specifically, before the SBI took place, the mean scores of the two groups varied slightly in each strategy category as well as in the overall strategy use. As a result, the two groups were considered equivalent in the pre-test phase. Moreover, students of both groups described determination strategies as the most used VLLS, with a mean score of 25.35 for the experimental group and 25.10 for the control group. According to Schmitt's classification, determination strategies are used to determine the meaning of new words when learners first encounter them.

Table1: Strategy use for the experimental and control group before the SBI intervention

Strategies	Experimental group		Control group	
	Mean	Sts.D	Mean	Sts.D
Cognitive	12.70	2.342	12.60	2.942
Memory	21.00	4.052	21.25	4.042
Metacognitive	10.65	2.870	10.80	2.090
Determination	25.35	6.596	25.10	6.476
Social	11.20	2.484	12.10	2.504
Total	18.00		17.95	

In the post-test, immediately after the implementation of SBI, the experimental group showed a statistically significant improvement in strategy use both overall and for each strategy group as compared to the students of the control group (see Table 2 and 3). More

specifically, the greatest means were demonstrated in the categories of memory and determination. Therefore, there is evidence that the intervention had a positive influence on the students' frequency of strategy use for all categories.

Table2: Paired sample T-test on VLLS use before and after the SBI intervention for the experimental group

Experimental Group						
Types of Strategies	Source	Mean	Std.D	df	T	sig
Cognitive	Pre	12.70	2.342	19	-10.839	.083
	Post	21.15	1.814			
Memory	Pre	21.00	4.052	19	-13.220	.049
	Post	38.10	6.315			
Metacognitive	Pre	10.65	2.870	19	-15.930	.000
	Post	17.80	1.576			
Determination	Pre	25.35	6.596	19	-20.949	.000
	Post	55.95	9.327			

Social	Pre	11.20	2.484	19	-14.927	.003
	Post	17.65	1.424			

Table3: Paired sample T-test on VLLS use before and after the SBI intervention for the control group.

Control group						
Types of Strategies	Source	Mean	Std.D	df	T	sig
Cognitive	Pre	12.60	2.942	19	576	.577
	Post	12.35	2.084			
Memory	Pre	21.25	4.042	19	-295	.772
	Post	21.30	4.755			
Metacognitive	Pre	10.80	2.090	19	-243	.810
	Post	10.95	2.986			
Determination	Pre	25.10	6.476	19	1.542	.140
	Post	25.00	6.607			
Social	Pre	12.10	2.504	19	-0.89	.930
	Post	12.20	2.594			

V. DISCUSSION

The results of this study are consistent with the general tenor of previous strategy-based instruction research and provide new evidence about the "teachability" of strategies, in particular vocabulary language learning strategies. In fact, the effectiveness of strategy training is closely related to the approach opted for by the class-room teacher. Research studies have shown that explicit strategy instruction informs learners of the value and purpose of learning strategies and provides them with opportunities for practice and self-evaluation, which results, among others, in increased strategy use (Cohen et al., 1998; Daddour & Robbins, 1996; Gavrilidou & Papanis, 2009; Carlo, M. S., August, D., & Snow, C. E. (2005); Rahimi, S. (2014)). The fact that after the specific intervention, the students of the experimental group significantly outperformed the control group in the frequency of strategy use as a whole as well as in each strategy group may well be taken as an indication of the effectiveness of the particular strategy training approach.

According to the results after the completion of the intervention, the experimental group demonstrated the greatest mean in the use of the determination and memory categories, with a high significance of $00.00 < 0.05$ for both determination and metacognitive strategies. It is still believed that the Moroccan educational system has an exam-oriented nature and is still geared towards memorization despite recent reforms (Zakki, S. 2017). Such an environment does not encourage the use of

determination strategies such as trying to understand the meaning of words first encountered or social strategies such as asking questions and cooperating with others that were practiced with the experimental group. Thus, the intervention programme introduced students to and familiarized them with more communicatively oriented strategies and raised their awareness regarding their effective use. This finding supports the claim that students should be encouraged to experiment with a great variety of strategies and to apply them to tasks that promote creative and communicative learning (Oxford & Nyikos, 1989). Our findings also support Yang, C., & Liu, X. (2014)'s argument that increased strategy use is the outcome of explicit strategy instruction, since the specific teaching method enables learners to understand and evaluate how strategies are applied to certain tasks. In addition, the effective application of the intervention confirms Stahl, S. A., & Fairbanks, M. M.'s (1986) claim that a direct and clear presentation of strategy use is likely to be more successful than an implicit presentation.

There is also consistent evidence to indicate that the integration of explicit strategy instruction, to teach the language in general, not only vocabulary, in the regular foreign language course contributed to the effectiveness of the intervention. This can be interpreted with regard to O'Malley and Chamot's (1990) assumption that learning in context is more effective since learners can better understand how language can be applied in various situations. The specific results also support Oxford and Leaver's (1996) argument that strategy instruction is most

beneficial when woven into regular and everyday foreign language learning. In addition, our findings are in agreement with those reported in an intervention study by Gavrilidou & Papanis (2009), who also report a significant improvement in students' overall strategy use as well as in each strategy category after the completion of strategy training. The post-intervention results reinforce the claim made by numerous researchers that strategies can be taught (Chamot, 2005; Cohen, 1998; Cohen & Macaro, 2007; Grenfell & Harris, 1999; O'Malley & Chamot, 1990; Oxford, 1990; Oxford, 2011; Psaltou-Joycey, 2010), while at the same time supporting the need to raise students' strategic awareness and, consequently, strategy use.

VI. LIMITATIONS

Although the specific study's findings are quite promising, there are a few limitations, which suggest useful directions for future research. First of all, the current study was based on a quantitative research design involving a questionnaire survey. The combination of quantitative and qualitative methods via, for instance, structured questionnaires and semi-structured interviews, could have reinforced the internal validity of the study and could have provided further insights regarding the learners' ability to choose appropriate strategies for the given tasks. In addition, the effect of the intervention on the frequency of strategy use must be interpreted cautiously as study subjects were not randomly assigned to research conditions. It should also be noted that the post-test took place shortly after the intervention and may have measured only short-term differences in strategy use, which may not have been found on a delayed post-test. Moreover, it is concerned only with one part, which is teaching VLLS, whereas it could be more fruitful if it entailed training students on the four skills through the SBI approach. Finally, replication of the intervention in other population samples is still necessary in order to establish validity and reliability.

VII. CONCLUSIONS

This study examined the effectiveness of an intervention programme based on explicit and integrated vocabulary strategy training for Moroccan common-core students to learn English vocabulary. The increased frequency of strategy use by all strategy groups in the post-intervention stage is an encouraging sign of the positive impact of the specific teaching approach and reinforces the claim that strategies are teachable.

The present research can contribute to current discussions concerning the future design of the English language curriculum in secondary education, which point out that the goal of life-long learning is closely related to the integration of strategy training. In addition, it can help teachers realize the need to redefine their role and practice learner-centered teaching approaches so that, along with their students, they also become more metacognitively aware. Nevertheless, further analysis of new data to be collected will provide additional information about the effectiveness of direct integrated strategy instruction programmes vs. embedded or separate programmes or the interactions among various variables such as gender and age (attended class) taken under consideration in other studies.

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Utopian Learner - Centric English Classroom in Outcome-Based Education

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Abstract— *There has been a shift in the methodology of teaching from teacher- centric approach to learner-centric approach in all levels of education; however, the curriculum and syllabus designed as well as method of evaluation force the teachers and students to follow the teacher-centric approach in English language classrooms. This article discusses the reforms to be made in the curriculum, syllabus and evaluation methodology in English language teaching and learning in outcome-based education .*

Keywords— *teacher- centric, learner-centric, curriculum, syllabus, evaluation, outcome-based education, English language classroom.*

INTRODUCTION

Outcome-based [OBE] is a learner-centric teaching and learning methodology in which the curriculum, syllabus, course delivery and evaluation system are planned to achieve the stated objectives and outcomes. It is based on the performance of the learner at different levels. The curriculum and syllabus should cater to the needs of the learner in real life situations, which in turn would foster an interest in the learners to learn and master English language, which is the need of the hour. The syllabus should focus on enhancing the learner's speaking, writing, reading and listening skills in English language in an interesting way.

UTOPIAN ENGLISH LANGUAGE CLASSROOM: SUGGESTIONS

Speaking, being more performance oriented can be improved only by way of oral drills. So the English language classroom should be a platform for verbal interaction for the learners to improve and refine their speaking skills. The activities may include role play, group discussion, running commentary of a video clipping, narrating a story, delivering welcome speech, vote of thanks and so on in an imaginary situation. Since the role of

a teacher is to guide the learners, the teacher should be a competent speaker with the standard pronunciation and proficiency in English language. Moreover, there should be an effective continuous comprehensive evaluation system to evaluate the speaking skills of the learners. Most of the evaluation systems followed at present lack provisions for assessing speaking skill.

Writing is the visual representation of speech. It is a productive skill which involves manipulating, structuring and communicating. The learner should be trained to use variety of sentence patterns and constructions, rhetoric language, integrate the pieces of information or ideas to achieve coherence and cohesion. The classroom activities to improve the writing skill should include creative writing addressing contemporary issues by each student like poetry, novels, articles, essays, letters, book reviews and film reviews. Here, the learner is free to explore his or her area of interest and produce something worth of his/ her own. The educational institutions can keep the works of their students in the library which would be a portrait gallery of the different ages that can tell the future about the past. Evaluation of writing skill should focus on the productive skills rather than memory. In most of the current evaluation systems followed at present, the learner's writing skills are mainly assessed by giving

questions based on a text in the syllabus, which can be learned by heart. Such systems promote rote learning and give no room for improving the productive skills of the learner.

Listening is hearing and perceiving a message. Of the four basic language skills, listening is usually given the least importance in the curriculum. Listening can enhance the speaking skill. The learners should be given an opportunity to listen to conversations or monologues from a range of native speakers, watch English movies so that he /she can understand the tone, melody, rhythm, stress and intonation of English language. A method of evaluation should be devised to assess the listening skill of the learner like answering questions based on the recordings of a conversation, monologue or announcement.

Reading is the act of perceiving the meaning from the written form. Both intensive and extensive reading should be encouraged so as to enable the learner to enrich his /her vocabulary and improve comprehension skills. Even loud reading can be encouraged as it helps the learner to identify the defects in pronunciation, articulation and stress, which add to the beauty of spoken language as well. Usually, reading has been given a short shrift in our evaluation system. The evaluation system in outcome-based education should be designed to test a wide range of reading skills which include reading for gist, reading for main ideas, reading for detail, skimming, understanding logical argument and recognising writers' opinions, attitudes and purpose. According to Francis Bacon, "Reading maketh a full man; conference a ready man; and writing an exact man."

CONCLUSION

Hence, our curriculum, syllabus and evaluation system should be in tune with the need of the hour. With the advancement in technology, a resourceful teacher can give numerous tasks to the learner to develop all the four basic language skills and create a language learning environment of ease and comfort. The objective of an utopian English classroom should be to enable the learners to use English language competently and comfortably in their social, professional and everyday life.

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The Research of Strategies on the Cultivation of Thinking Quality in English Reading Teaching in Junior Middle School

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Abstract— *Language is a part of culture and it is also the carrier of culture. With the development of the globalization of world economy, more and more people are aware of the important role of cultural awareness in language learning. English Curriculum Standards of Ordinary Junior Middle Schools (2017) has stressed the importance of the cultivation of students' cultural awareness, which includes cultural knowledge, cultural understanding, cross-cultural awareness and cross-cultural communication. The cultivation of cultural awareness helps students enhance their national identity, strengthen cultural self-confidence, and become civilized and socially responsible people. English reading plays an important role in English teaching and the cultural instruction should be closely connected with reading teaching, which can help students improve their cultural awareness and communicative competence. This paper firstly makes an introduction of cultural awareness in English reading teaching in senior high school, elaborates some relative concepts and then advocates some strategies on the cultivation of cultural awareness in junior middle school.*

Keywords— *cultural awareness, English reading teaching, strategies.*

I. INTRODUCTION

With the promulgation and implementation of *Curriculum Standards for Ordinary Junior Middle Schools (2017)*, great changes have been made in English language teaching classroom. What matters a lot is that core competence of English subject has been widely advocated, including language ability, cultural awareness, thinking quality and learning ability. As an important part of core competence, thinking quality refers to the ability and level of thinking in terms of logicity, criticism and creativity.

English reading plays an essential role in English teaching and English reading teaching is the main place where students' thinking quality can be appropriately cultivated.

More importantly, the improvement of thinking quality is also very conducive to the cultivation of language ability, cultural awareness and learning ability.

However, in the real English reading teaching classroom, thinking quality has not been widely emphasized. Many junior middle school English teachers just see language contents itself as the main teaching contents, ignoring the essence of language knowledge. In this case, students just extract the information from the original text in a very superficial way. Students read the passages or articles very slowly and they are not good at thinking and imagination, which cannot assist them comprehend the text deeply and form their own cognitive structure of a certain knowledge. Therefore, in English reading teaching, junior middle

school teachers not only need to impart knowledge and extract information in the original text, but also design deep-reading activities and make a combination between thinking quality and reading skills. According to the problems stated above, it is imperative to help students cultivate thinking quality in English reading teaching. And some strategies should be provided for students on the cultivation of thinking quality in junior middle school, which can help students develop reading skills and promote the development of core competence for students.

II. RELATIVE CONCEPTS

1. Thinking quality

The definition of thinking quality has aroused many sparkling views among different scholars.

Lin Chengde (1979) holds that thinking quality is one component of the system of mind and it refers to the individual characters in the mind of human beings. It reflects human beings' different levels in the aspect of intelligence and thinking. What's more, he also defines six characteristics of thinking quality: profundity, flexibility, agility, criticalness, openness and creativity.

In the *Curriculum Standards for Ordinary Junior Middle Schools (2017)*, thinking quality is firstly advocated in a very dominant way, which refers to the ability and level of thinking in terms of logicality, criticism and creativity. That is to say, thinking quality can be divided into three dimensions: logical thinking quality, critical thinking quality and creative thinking quality. Logical thinking quality means that students can analyze and infer logical relations of information. Critical thinking quality refers to the ability to judge and evaluate ideas or opinions correctly. Creative thinking quality is to construct new meanings and express's one views or opinions creatively.

From the above definitions, we can see that thinking quality is a symbol of one's intelligence, including logical thinking, critical thinking and creative thinking and so on. It is necessary for students to cultivate thinking quality so that they can grasp the knowledge better, solve the problems better and develop in an all-round way.

2. Thinking recognition in reading

It is universally acknowledged that reading is a positive process of information processing. But from the aspect of the essence of reading, it is a complex cognitive and thinking process which means readers need to extract, infer and generalize the information in the text and then they need to construct the information based on their own existing knowledge. But in the real English reading teaching classroom, many teachers have some

misunderstandings about what and how to teach reading. In this case, many teachers are prone to teach vocabulary and grammar in isolation, which separate them from the text, thinking and language. It is not helpful for students thinking ability, thus hindering the students' comprehensive ability.

The process of reading, in essence, is a process of text interpretation. That is to say, readers need to reconstruct the text based on his/her own previous experience so that they can explore the deep meaning behind the text, which can make the realization of the efficient interpretation the text. In this sense, there is an interactive relationship between the reader and the text in the process of reading.

Thinking recognition in reading is in accordance with Bloom's Taxonomy. Therefore, the process of positive thinking can be regarded as an efficient reading.

3. Thinking quality and English reading teaching

Reading teaching is an important part of English teaching in junior middle school, but also an essential way to promote students thinking quality. On one hand, in English reading teaching, students can observe the phenomena between language and culture, analyze and compare similarities and differences, summarize language points and discourse features, identify discourse structures, evaluate the views, attitudes, emotions and intentions of discourse so that it can enhance students' logical, critical and creative thinking. On the other hand, the improvement of thinking quality will benefit students in the aspects of language ability, autonomic learning and cross-cultural awareness.

As an English teacher, we can easily find that reading teaching classroom is a suitable place for students to cultivate students' thinking quality and thinking quality is a good platform to employ an efficient reading. From the investigation, we also can find that students' reading ability often reveals their language competence and thinking ability. Therefore, in the real English reading teaching, we need to give equal emphasis on students' thinking ability while developing students' language ability.

III. STRATGY FOR CULTIVATING STUDENTS' THINKING QUALITY IN ENGLISH READING TEACHING IN JUNIOR MIDDLE SCHOOL

According to Bloom's Taxonomy of Educational Objectives, educational objectives can be divided into three parts: cognitive objective, affective objective and motoring objective. Cognitive objective is categorized into six components: knowledge, comprehension, application, analysis, synthesis and evaluation. And thinking quality is

discussed from four aspects: observation and comparison, analysis and inference, induction and construction, and criticism and innovation. To some extents, Bloom's Taxonomy of Educational Objectives is in accordance with thinking quality which is strongly highlighted in the *Curriculum Standards for Ordinary Junior Middle Schools* (2017). Therefore, the paper analyzes the strategies for cultivating students thinking quality in junior middle school from the aspect of memory, comprehension, application, analysis, assessment and creative thinking.

1. Strategies for memory

Memory means that students can memorize the knowledge and also can identify the newly-learned knowledge. In English reading teaching, refined memory activities should be advocated. That is to say, students need to memorize something related to the topic/theme, including the background information, relevant details and the transferring knowledge in order to get a better understanding of the discourse features and the structure of the passages.

In junior middle school English reading teaching, it is important to guide students to understand relevant cultural background knowledge, which can help students have a better understanding of the passage. Furthermore, it can raise student's cross-cultural awareness. To some extents, the enhancement of cross-cultural awareness can promote students' thinking quality.

What's more, students need to locate the passage to find out and identify more details of the passage and answer some questions, which can help students explore the questions in a deeper way. In other words, it can promote students' logical development.

Questioning, in fact, plays a vital role in cultivating students' thinking quality. Teachers should design questions carefully and push their questioning in an appropriate way in the reading teaching so as to inspire students think and express actively. In terms of cultivating thinking quality, different kinds of questions should be involved in reading teaching, such as display questions, referential questions and evaluative questions. Display questions lay a foundation for students to study the texts further by finding out meanings of new language knowledge, structure of the texts, detailed information and so on. They are used to make students remember and understand some basic information of the texts, and the answers of certain. referential questions contribute to promoting students' ability of applying acquired knowledge to express their own feelings and solving problems to work out the answers. Referential questions are the analytical and comprehensive questions. It aims to form "question chains" to guide students to elaborate the discourse deeply, realize the development of the passage,

conceptualize and reorganize the discourse, and then build the related connections between prior knowledge and the new knowledge. Evaluative questions can facilitate students make correct judgements of things and form their own attitudes in order to promote the development of students' critical thinking. All these questions should be involved in reading teaching, teachers should take full advantage of questioning skills to promote students 'thinking quality.

In addition, teachers can make full use of visualized tools, such as pictures, tools, mind maps, conceptualized graphs and so on to aid students to retain the knowledge in their memory. According to the investigation, visualized tools can help students retain information in their mind for a longer time. Therefore, teachers need to refrain memory activities and make full use of visualized tools to lay a foundation for the development of students' thinking quality.

2. Strategies for comprehension

The objectives of comprehension in English reading teaching are to construct the intended meaning that the author wants to convey based on his/her previous real-life experience, build a connection between the previous knowledge and the new knowledge and then enrich the schema and knowledge.

In English reading teaching, students should be trained to interpret the text deeply instead of just understanding the basic structure and literal information of the texts. At the beginning of the reading, teachers can direct students to make predictions based on the topic, title and pictures of the article. Prediction is a very important reading technique, which helps students develop logical thinking ability. In other words, under the information provided by teachers, students can make an appropriate prediction of the reading texts. Therefore, teachers can design some activities of prediction to develop students thinking ability.

What's more, teachers need to take the responsibility to guide students to categorize the text into different genres. *Curriculum Standards for Ordinary Junior Middle Schools* (2017) promotes that junior middle school students can understand different genres of the texts. In this case, teachers need to help students identify and recognize some characteristics of a certain genre.

Furthermore, the meaning of key words or sentences should be understood. Teachers need to guide students to comprehend the meaning of key words or sentences and change them into a different format or medium in order to check students' understanding of a certain text.

Therefore, teachers can do a lot to help students have a better understanding, which brings about great benefits to promoting students' logical thinking.

3. Strategies for application

Application means that students can use the newly-learned knowledge to solve the problems on their own in a certain situation. Situation often involves familiarized and unfamiliarized situation. In other words students can use the newly-learned knowledge to solve different kinds of problems which they are familiarized or unfamiliarized. It is very important and significant for students to apply the knowledge into the actual use. It can be regarded as an efficient English teaching classroom when students are engaged to solve the actual problems based on what they have already learned.

Therefore, teachers need to create the similar situations of the discourse contents and guide students to use the reading strategies appropriately. In English reading teaching, students should be allowed to participate in the role-play, interviewing and rewriting, which serves as an assistance to promote students' divergent thinking and creative thinking.

4. Strategies for analysis

In English reading teaching, students need to interpret and analyze the text and identify the intrinsic relationship among different parts, which includes comparison, organization and attribution. Students should be allowed to sort out the information from the text, get the main idea of each paragraph and then construct the intended and implied opinion of the author.

Teachers need to make full use of the plot analysis diagram to make students have a deeper understanding of the text. A complete plot analysis diagram may include exposition, rising action, climax, falling action and denouement. The plot analysis diagram can clearly clarify the process of plots and the casual relationships, which can help students have a clear idea and structure of the text, which also can promote students' thinking ability.

5. Strategies for assessment

In terms of assessment, it means students can make some judgements about the given topic and express their own ideas, such as the appreciation of the sentences or the assessment of a certain opinion. The assessment competence requires students to have some accumulated existing knowledge and grasp some methods of assessment.

In English reading teaching, teachers can guide students to make judgments to the author's viewpoint, emotional attitude and writing intentions to better grasp the structure of the article and promote the development of critical thinking. What's more, evaluative questions should be utilized, which can enhance students to make correct judgements of things and form their own opinions to promote students' critical thinking.

6. Strategies for creative thinking

Generally speaking, creative thinking is the highest level of thinking. Students are the active participants of meaning-construction. Teachers can create different situations, design the creative activities to help students think and improvise freely.

Teacher can set up some situations and design some open activities to activate and stimulate students' creation. Setting up different kinds of the situations related to the theme of the text is conducive for students to build the connection between the previous knowledge and new knowledge. The situational teaching activities can help students establish an effective connection between the reading tasks and their actual life, so that they can internalize the reading content, integrate the information into a specific situation and improve their thinking quality.

IV. CONCLUSION

Thinking quality is of great significance in English Reading Teaching and it is very conducive for students to cultivate their language ability, cultural awareness and learning ability in order to meet the requirements of core competence. Therefore, in the real English reading teaching classroom, teachers need to cultivate students' thinking quality from the aspect of observation and comparison, analysis and inference, induction and construction, and criticism and innovation in a more conscious and responsible way in order to promote the improvement for students' logicity, criticism and creativity. Of course, this paper also has some limitations. In the future, more and more researches of thinking quality should be explored and a more comprehensive understanding of thinking quality and the application of other English teaching classes should also be needed.

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Tintern Abbey to Westminster Bridge: Exploring Spatiality, Temporality and Liminality in Select Poems of William Wordsworth

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Abstract— “The highest priest of nature”, William Wordsworth, who helped in forging a new poetic sensibility in English literature, is more or less synonymous with the Romantic Movement he belongs to. The beauty of his lines and his radical departure from the earlier sensibilities, giving primacy to the rustic over the classic, the nature over culture, and the ordinary over elite leave space for further analysis of the multiplicitous binaries that the poet tries to address and resolve. Tintern Abbey, which is located on a rustic landscape overlooking the Wye river is spatially antithetical to the Westminster Bridge that overlooks the Thames river in bustling London. Unlike the general notion that romantic poetry invariably captures the rustic landscape, a close reading of Wordsworth’s poems would reveal a more slippery spatial reality that transcends the boundaries of the countryside. Oftentimes, the poet is trapped between fantasy and reality or in an imaginary liminal space from where there is no escape. Navigating between the past and the present, the poet is equally trapped in the temporal liminality of birth and prenatal existence. The landscapes of liminality in Wordsworth’s poems can be better understood through the various dualisms it tries to resolve. There is a genuine attempt to resolve the binaries of modernity and antiquity, happiness and grief, life and death, youth and old age as well as Christianity and Paganism. This paper attempts to locate (or rather understand) the boundaries of space, time, and emotions in the poetry of Wordsworth. The poems selected for analysis include: “Tintern Abbey”, “Resolution and Independence”, “Upon Westminster Bridge”, the Lucy poems (“Three years she grew”, “She dwelt among untrodden ways”) and “London, 1802”.

Keywords— *Liminality, Spatiality, Temporality, Wordsworth.*

"Myself will to my darling be
Both law and impulse: and with me
The Girl, in rock and plain,
In earth and heaven, in glade and bower,
Shall feel an overseeing power
To kindle or restrain"

- (Three years she grew)

One of the most celebrated nature poets, William Wordsworth, who embodies the zeitgeist of the Romantic

age through his sensory lines, emotional depth and incomparable devotion to nature has an equally compelling idiosyncratic way of addressing a plethora of apparently unresolvable binaries which he attempts to synthesize and make sense of. The binaries wouldn't seem intelligible to someone who has a myopic historical vision that wouldn't let them see the various socio-political as well as economic conflicts that impelled the age like no other. The transition from the neoclassical to the romantic age was not an isolated literary phenomenon; rather it was part of a much greater schema of socio-political shift that undermined the

earlier oppressive social order of Continental Europe and beyond.

This paper attempts to understand the various binaries in the works of Wordsworth and the kind of phantasmagoric boundary lines it creates. Such blurred boundaries often lead to the formation of a liminal space, be it of time, space or emotions. Liminality, a term largely associated with postcolonial literature, traces its origin to anthropology. Citing the British anthropologist, Victor Turner, who coined the term as part of his extensive research on the rituals of Ndembu people of Central Africa, Fetson Kalua, in the article “Homi Bhabha's Third Space and African identity” writes:

“Turner observed that the entire ritual process revolves around one term: limen or liminality- the preeminence and dominance of the median or in-between stage during which time ritual initiates go through a period of disorientation and inhabit new forms of identity at any point in time, slipping in and out of determinate identity at will and generally displaying protean, ambiguous and sometimes diametrically opposed attributes such as alienation, confusion, amorphousness, ambiguity and/or individuality, among other things”. (Kalua 24)

The ruptures as well as slippages in Wordsworth's poems don't undermine either its aesthetic beauty or its philosophy; rather they leave space for a better analysis of the multiplicitous internal turmoils that surface when the disjunctive realities cross space.

Spatiality:

There is a general notion regarding the spatial configuration of Wordsworth's poems as a romantic work that it invariably captures the local and rustic landscape of the English countryside. City and modernity are often seen as antithetical to the innocence and tranquility of nature and the rustic life. However, only a closer look at his poems would reveal the real spatial contours that transcend the countryside.

There are poems that exclusively invite the readers' attention to this problem zone. “Earth has not anything to show more fair”(Composed) – this opening line of the poem, “Composed upon Westminster Bridge” is a romantic description of a space that is generally not associated with Wordsworthian poems. The poet goes on to describe the morning in London city as a “sight so touching” that only a person with a dull soul could turn a blind eye towards it. The ontology of anything that has fluid edges is problematic so much so that the description of the contours of the London city in the poem leaves space for such an analysis. The city is described as “silent,

bare,/ Ships, towers, domes, theatres, and temples lie/ Open unto the fields, and to the sky” (Composed). The open borders of the city warrants a closer examination of the extent of the city landscape that ‘essentially’ demarcates it from the countryside. These fluid borders create a liminal space that is not quite a city or countryside rather an “in-between” territory that offers the possibility of both and none. The existential question of the city is connected to its temporal movements as much as it is to the frontiers. Explaining the ambiguous nature of the city and its temporal ontological shifts, Peter Larkin in his article “Wordsworth's City Retractions” argues that, “The “Westminster Bridge” sonnet ponders what a sleeping city can mean- not just as dreaming of its own elsewhere but one that lays bare its exteriority which seems able (while remaining inert) to re-encounter its interior life.” (Larkin 54)

The spatial ambiguity in his poems is not simply physical; rather it is equally that of the mind and emotions. The mental as well as emotional space of the poet is equally scattered and splintered between the corruption of the city life and the angelic innocence of the countryside. This binary is addressed and attempted to resolve in a number of poems of which the most prominent one is his celebrated poem, “Lines composed a few miles above Tintern Abbey”. Revisiting the Tintern Abbey that is situated on the banks of the Wye river after five long years, the poet illustrates the power of nature in offering a safe retreat to the human race that is lost in the dullness and desolation of modern life. The poet finds solace in the presence of nature which lightens “the weary weight/ of all this unintelligible world”. Lost in such a wearisome world, his spirit would transcend the limits of the physical body. It yearns to cut across the physical spaces of the city to reach the Wye river which offers the poet a “tranquil restoration”. The poem reads:

“In darkness and amid the many shapes
Of joyless daylight; when the fretful stir
Unprofitable, and the fever of the world,
Have hung upon the beatings of my heart—
How oft, in spirit, have I turned to thee,
O sylvan Wye! thou wanderer thro' the woods,
How often has my spirit turned to thee!” (Lines
Composed)

The space invariably has a deep impact on the psyche of the poet which is precisely why he longs to escape the monotony of the city life to find consolation in the lap of nature. The internal spaces of the poet are intertwined with his external ones and the invocation of

nature is an attempt to break free of this unpleasant, yet deeply interconnected reality of the spaces.

Life v/s Death:

Liminal Space, in Wordsworth's poems, finds an expression between the state of Life and Death as well. The death of Lucy, for instance, doesn't make much of a difference in the life of many who barely felt her presence when she was alive. In the poem, "She dwelt among untrodden ways" it is said that "she lived unknown, and few could know/ When Lucy ceased to be" which implies the non-difference such an event has in the life of those around Lucy, however, with the exception of the poet who finds her absence as an irreconcilable loss. The poet, who is affected by the death of Lucy, exclaims "But she is in her grave, and, oh,/ The difference to me!" (She Dwelt).

To the general collective, Lucy has a liminal existence wherein she is neither alive nor dead, which in derridean terms is an "absent presence". Lucy was absent to the general public even when she was physically present, on the contrary, for the poet, she is present even when she is dead (or absent). It is hence difficult to pin down Lucy's state of existence as merely presence or absence instead it is safe to assume that it occupies a liminal space where presence could be absence and vice versa. Even when she is dead, Lucy finds a mediated presence through the poems of Wordsworth. In other words, Lucy finds a presence through 'text' which, according to Derrida, is the only possibility of existence which he asserts in his seminal work, *Of Grammatology*, that "there is nothing outside the text" [there is no outside-text; *il n'y a pas de hors-texte*] (Derrida 158). The closing lines of another Lucy poem, "Three Years She Grew", read:

"How soon my Lucy's race was run!
She died, and left to me
This heath, this calm and quiet scene;
The memory of what has been,
And never more will be." (Three Years)

Even though Lucy is dead, her memory lingers around and even finds an absent presence in nature. The spectral presence of Lucy is seen in the "calm and quiet scene" which makes her resurgence possible even when she is physically absent. Nature, in Lucy poems, is a liminal space where one could witness the bending of time, space and even the state of being.

Death also leaves a void to be filled; a gap that validates the need to resuscitate the dead ones. Realizing the pitiful state of England, Wordsworth invokes the dead poet Milton, in "London, 1802", as he is the only one who

could save the country which he considers as a "fen of stagnant waters"(London). The poet says, "Milton! thou shouldst be living at this hour... Oh! raise us up, return to us again"(London). Invocation of the dead is equally an invocation of the old values when the new ones are taking a disastrous turn.

Youth v/s Old Age:

Where do the borders between youth and senility lie? Can someone be both at the same time? Is it possible to transgress the barriers of age through one's attitude? Is old age a premature form of death? This is a binary that Wordsworth addresses in the poem, "Resolution and Independence" which deals with the paradox and cruelty of life that prematurely took away the young Chatterton, at the same time, presents the indomitable will and resolution of a drooping old man who is a Leech gatherer.

The old man seems to be dead even when he is alive. He is too old to be alive, however, he is still breathing. The poem reads: "Such seemed this Man, not all alive nor dead,/ Nor all asleep—in his extreme old age"(Resolution). This liminality of his existence makes him a curious figure for the poet who is moved by the undying spirit of the old man. Initially, however, the poet chides the old man saying, "What occupation do you there pursue?/ This is a lonesome place for one like you"(Resolution) suggesting that he's overstepping his boundaries as an old man. This old man, however, doesn't respect any boundary that limits his being; there is a strong desire to push his limits to live his life as originally as possible. The boundaries of age, the bodily limits set by his waning health condition, the societal expectations of a 'dignified' occupation are challenged or even subverted by the resolution of the old man.

The poet feels that it is his mental willpower that subdues the leech gatherer's bodily limitations. Furthermore, he critiques the boundary between dream and reality.

"And the whole body of the Man did seem
Like one whom I had met with in a dream;
Or like a man from some far region sent,
To give me human strength, by apt
admonishment" (Resolution)

The old man, who appears to be sent from elsewhere, breaks the boundaries of the region and thereby exists in a state of flux. This fluid ontology of the decrepit man gives strength to the poet who has resolved to think about him when life gets difficult.

Spaces of Composition:

The fundamental philosophy of Wordsworth's poetry as "the spontaneous overflow of powerful feelings; (it takes its origin from emotion) recollected in tranquility" warrants a closer examination of the mental as well as physical space of poetic composition. Wordsworth's sister, Dorothy, has written on her brother's compositions even though her generalizations of the places where such compositions take place are criticized to be lacking attentiveness. He "walks backwards and forwards", Dorothy writes in a letter, "and though the length of his walk be sometimes a quarter or half mile, he is as fast bound within the chosen limits as if by prison walls". "He generally composes his verses out of doors". (Letters Vol. 1). Such perambulatory compositions are however not the norm; in fact they are surprisingly rare. Dorothy writes in February 1808 that her brother has been "confined" to writing indoors when "in a milder season he would have composed his verses in the open air" (Letters Vol. 3).

There are other testimonies as well which describe the nature and space of Wordsworth's poetic compositions of which Charles Greville's "Memoirs" are important. In his Memoirs (1875), Greville recollects Wordsworth's own words that "he never wrote down as he composed, but composed walking, riding, or in bed, and wrote down after" (Memoirs 504). The final result of Wordsworth's creativity was neither extemporaneous nor necessarily in the presence of nature; rather it was largely a practice in recollection. Across the poetic career of Wordsworth, the spaces of his composition are not constant; instead it is in a flux. Andrew Bennet observes that:

"Wordsworth's effusive, alfresco, extempore, spontaneous, perambulatory mode of composition focuses on just a part of his practice, which in fact involves writing, re-writing, deleting, scratching out and overwriting, murmuring, "bumming and booing about", revising and dictating, in a variety of places and postures that include walking, sitting, lying down, standing still, riding a horse or sitting in a carriage as well as, finally, sitting at a table in a house, pen or pencil in hand, to write out words that - after revision and replacement, deletion review, re-revision, alteration, correction and editing - become completed poems." (Bennet 7)

Thoughts break the boundaries of the past and visit the poet who would compose poetry that would surpass the boundaries of his temporal existence. "My former thoughts returned", Wordsworth writes in "Resolution and Independence" which is suggestive of the

thought process behind his compositions. Events are hence not restricted by its temporal field of occurrence rather it spreads along its temporal axis which is the productive force behind Wordsworth's poetic compositions that have an existence beyond the poet. W.H Auden's meta-poetic, yet pessimistic lines from "In Memory of W.B Yeats", sums up this boundless nature of poetry that surpasses the life and death of its creator. Auden writes:

"You were silly like us; your gift survived it all...

For poetry makes nothing happen: it survives
In the valley of its making where executives
Would never want to tamper, flows on south
From ranches of isolation and the busy griefs,
Raw towns that we believe and die in; it survives,

A way of happening, a mouth" (Auden)

CONCLUSION

The antithetical images of Westminster bridge and Tintern Abbey are used as entry points to understand some of the conflicting themes in Wordsworth's poems, specifically that of Life and Death as well as Youth and Old age, apart from problematizing the ideas of time, space and the nature of composition. The binaries also help in understanding the fluid borders that create a hybrid space that renders a new identity to the poems.

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A Study of E-C Translation of International Brand Names from the Perspective of Linguistic Relativity

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Abstract— Nowadays, more and more brands are eager to open overseas markets with the development of economic globalization and the increase of international trade. As the important marketing means and cultural carrier, an appropriate translation of brand name plays an important role in the transmission of brand concept and the expansion of sales. Brand name translation should not only try to convey the accurate information and cultural connotation of the brand itself but also fully consider the cultural context and consumer psychology of the target country, to achieve the effect of unity of form and spirit. From the perspective of “linguistic relativity” by Benjamin Lee Whorf, this paper selects several famous brand names as examples and analyzes the factors of information, language, aesthetics and cultural taboos that influence brand name translation. Some translation methods for brand name are also provided, including transliteration, literal translation, free translation, the combination of sound and meaning, creative translation, and zero translation.

Keywords— E-C translation, international brand names, Linguistic Relativity, translation methods.

I. INTRODUCTION

In the 1950s, American anthropologist and linguist Edward Sapir and his student Benjamin Lee Whorf devoted themselves to a study of the close relationship between language and thinking. After their deaths, some linguists summarized their related theories as a proposition—the Sapir-Whorf Hypothesis. As the most important point in the hypothesis, “linguistic relativity” has been deeply studied by scholars in linguistics, cross-cultural studies, translation studies, and other fields. It was found by Whorf that “the background linguistic system of each language is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas, the program and guide for the

individual’s mental activity” (Whorf, 1956: 212).

The brand name is used to distinguish an operator’s commodities or services from other operators’ commodities or services, reflecting corporate culture, development history, product information and other contents. In addition, aesthetic function and marketing function also need to be considered. Nowadays, with the increase of international trade and fierce market competition, brand name shoulders the multiple tasks of expanding the consumer market, establishing the brand image, conveying the brand concept, and stimulating the desire to buy. Brand name translation in import and export trade becomes an important factor affecting whether a brand can seize the market opportunity.

Translators are not only required to master two languages but also need to understand the deep-thinking structure and cultural connotation so that the translated names can influence the psychology and thinking of consumers to enhance brand awareness and expand sales.

This paper selects some international brand names as examples to analyze the factors that need to be considered in brand name translation and summarize the translation methods from the perspective of “linguistic relativity” by Benjamin Lee Whorf.

II. “LINGUISTIC RELATIVITY” BY BENJAMIN LEE WHORF

2.1 Sapir-Whorf Hypothesis and “Linguistic Relativity”

“Sapir-Whorf Hypothesis” has been discussed, questioned, and even misinterpreted by many scholars for decades since it was proposed by Harry Hoijer at a conference in 1954 (Koerner, 2000: 2). Gao Yihong (2000), Ji Yuhua & Xu Qichao (2003), Pan Wenguo & Tan Huimin (2005) and other scholars held that the hypothesis included two basic viewpoints. One is linguistic determinism (strong hypothesis)— language determines thinking. The other is linguistic relativity (weak hypothesis)— language affects thinking. They criticized the strong hypothesis for overemphasizing the decisive role of language in thinking mode and culture. However, Whorf himself never claimed that language played the decisive role in thinking. According to Whorf (1956: 239), language is only the surface decoration of deeper processes of consciousness, which are necessary before any communication, signaling, or symbolism can occur. Communication can be achieved without the aid of language or symbols, which showed that he also opposed linguistic determinism.

However, the “linguistic relativity” proposed by Wolff is both scientific and innovative. Whorf lived in America at the time of great progress in modern physics and was gifted in linguistics and physics (Zhu & Wang, 2021). In 1940, inspired by Einstein’s relativity, Whorf proposed “a new principle of relativity”— linguistic relativity, which holds that “all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar, or can in some way be calibrated” (1956: 214). Later, Whorf (1956: 221) further elaborated on this principle, arguing that people who speak different

languages were not equal as observers, and hence different world views were bound to arise.

The real value of “linguistic relativity” lies in revealing the bidirectional connection between language and thinking, thus breaking the stereotype that language belongs to thinking. This dynamic connection with thinking reveals the essence of human language, and also constitutes the prerequisite for language to influence national spirit and cause cultural differences.

2.2 “Linguistic Relativity” and Translation

Sapir-Whorf Hypothesis is also instructive to the development of translation studies. For example, the hypothesis is one of the theoretical sources of the hermeneutics proposed by George Steiner, a famous scholar in the field of western comparative literature and translation studies. It was by exploring the connotation of hermeneutic translation theory from the perspective of Sapir-Whorf Hypothesis that George Steiner gradually enriched and consolidated his theoretical construction (Duan, 2020). Language influences thinking and carries culture. Translation is not only the transformation of different languages but also the integration and dissemination of different thinking and culture. Therefore, it is very important to scientifically understand and deal with the relationship between language, thinking and culture in translation activities. The famous translation theorist Eugene Nida has pointed out that familiarity with two cultures is even more important than mastering two languages for truly successful translation because words only have meaning in the cultural context (1993: 10).

Brand name translation is undoubtedly one of the decisive factors affecting product awareness and sales when products enter overseas markets for consumers with language and cultural differences. Countries differ in language, geographical location, economic level, social form and other aspects, resulting in people’s different ways of thinking, psychology, values, consumption concept, aesthetic taste, etc. These differences also affect language. Therefore, translators should correctly understand the relationship between language, thinking and culture to lay the foundation for brand name translation.

III. ELEMENTS OF BRAND NAME TRANSLATION FROM THE PERSPECTIVE OF “LINGUISTIC RELATIVITY”

From the perspective of “linguistic relativity”, the cultural differences of countries and nations can be reflected through language. In the brand name translation, translators need to be familiar with two languages and cultures and increase their knowledge. Therefore, several elements need to be fully considered and analyzed by translators.

3.1 Information

The basic function of the brand name is to show the information of category, specification, use, effect, etc. Therefore, the translator can combine the words with the products to offer a clear impression to consumers. After entering the Chinese market, “Comfort”, a well-known clothing care brand, was translated as “金纺”, which not only has a similar pronunciation but also indicates the product category and performance through the word “纺 (textile)”. The famous hair care brand “Clear”, is known in Chinese as “清扬”, which reminds people of the clean, hair-flying effect after using the shampoo. “Polaroid” is an international camera brand with fast imaging as its main selling point. It has many translated names such as “宝丽来”, “拍立得”. Among them, “拍立得” has gained popularity because it fully embodies the performance and effect of the product— people can get the photo immediately after pressing the shutter. This translated name has been widely accepted and even extended to the category name of the product.

3.2 Language

The translated brand name should be as concise and vivid as possible to attract consumers’ attention quickly. Linguistic relativity holds that groups who speak different languages form different thoughts and ideas. Foreign brands prefer to directly choose the name or surname of the brand founder, which symbolizes the respect for family and commitment to consumers in their view. However, complicated transliterations affect Chinese consumers’ first impression of the products. For example, “Hewlett-Packard (HP)”, a world-renowned brand for its printers, computers, and other products, was named after two founders— William Redington Hewlett and David Packard. It was transliterated as “休利特·帕卡德” when it first came to

China. Chinese people usually prefer simple names with two to three characters. Foreign names with difficult pronounce are not easy to recognize for Chinese consumers. The revised translated name “惠普” corresponding to “HP” in *Pinyin* is not only easy to remember but also conveys the positive meaning that the product can benefit the general public. “Volkswagen”, an internationally renowned German automobile brand, was transliterated as “伏克斯瓦根” for the first time. It was later changed to “大众” through free translation because “Volk” means “people” and “Wagen” means “car” in German, which embodies the founder’s desire to make affordable and convenient cars for everyone.

3.3 Aesthetics

Whorf believed that the relationships between words produced semantic effects, which depended on language in the process of thought (1956: 67). For example, when Chinese consumers see the Chinese character “福”, they will associate with words such as “幸福(happiness)” and “福气(lucky)”, and the positive meaning of words will stimulate consumption. When translating the brand names, translators should know the aesthetic tastes and preferences of target language consumers in advance. Chinese people prefer the names with auspicious characters like “福”, “乐”, “利”, “康”, such as “Carrefour” (“家乐福”), “Unilever” (“联合利华”) and so on. In addition, different sort of commodities can use different types of words to cater to consumer psychology. In the pharmaceutical and health care industry, Chinese characters like “健”, “康”, “安”, “壮” are used to imply good health and robust physique, such as “Amway” (“安利”) and “Diflucan” (“大扶康”). In the cosmetics industry, “诗”, “黛”, “美”, “蔻”, “芳”, “姿” and other characters are commonly used in translated brand names to show the expectation and pursuit of elegance and beauty, such as “Clarins” (“娇韵诗”), “Maybelline” (“美宝莲”), “Estée Lauder” (“雅诗兰黛”), “Lancôme” (“兰蔻”) and “Avon” (“雅芳”). The chocolate brand “Dove” is translated as “德芙”, whose pronunciation is similar to “得福” in Chinese, implying that consumers will feel happy when eating the chocolate. However, the washing and care brand “Dove” is translated as “多芬” to make consumers have a good association with the sweet smell and effect of the product. All these examples show that the influence of language on thinking will unconsciously make us have positive association to the translated names and play a

promoting effect.

3.4 Cultural Taboos

“Language relativity” holds that there are differences among language systems, and language has “the shaping influence” on culture to some extent (Whorf, 1956:147). Different languages are the reflection of the “personalities” of different nationalities. Consumers in different countries have different associations with words such as numbers, animals, and colors, which are common in brand names. Therefore, translators need to pay attention to the choice of words to avoid the violation of cultural taboos. For example, as an auspicious animal in Chinese culture, dragon is often used in Chinese brand names, while in the West, dragon is mostly associated with evil and fierce descriptions. Therefore, special attention should be paid to the translation of export products including “龙”. Another example is the number. Chinese people do not like the number “4” because the Chinese character “四” has a similar pronunciation with “死(death)”. However, under the influence of Christian culture, the number “13” become taboo in the West because they hate Judas, the 13th disciple who betrayed Jesus.

The change of the Chinese translation name of “Coco-Cola” also reflects the influence of language on thinking. When Coco-Cola first entered the Chinese market, it was translated as “蝌蚪啃蜡(tadpole eating wax)”, which was farfetched and complicated. The image of “tadpole” is irrelevant to food, and the word “啃蜡” reminds people of a Chinese idiom “味同嚼蜡(tasteless like chewing a wax candle)”, which refers to the food with terrible food. Later, the translation name “可口可乐” was collected. Based on keeping consistent with the English pronunciation, this name is simple and easy to remember with containing the implication of tasty and happiness, which is a classic successful case of the Chinese translation of brand names.

IV. E-C TRANSLATION OF INTERNATIONAL BRAND NAMES

There are three main naming forms for international brands. The first is to directly use the surname or first name of the brand founder. The second is to choose words or phrases related to commodities, and the third is to invent new words or phrases that do not exist in the dictionary. For the first two naming forms, transliteration and the combination of sound and meaning are usually adopted. For

the third naming form, the translation method is more flexible, literal translation, free translation, the combination of sound and meaning, zero translation, and creative translation can be used.

4.1 Transliteration

Transliteration is one of the most common methods in brand name translation, which refers to the direct transition of brand name into the target language according to its pronunciation in the source language. This method is mainly used in brand names composed of people’s names or invented words. It can not only retain the original pronunciation and create an exotic atmosphere but also “realize the unity of the same brand in the domestic and international markets” (Zang, 2018: 92), which is conducive to enhancing the international popularity. In the process of transliteration of foreign brand names, translators should transfer the pronunciation and pay attention to the selection of appropriate Chinese characters with positive meanings. For example, the well-known automobile brand “Ford” (“福特”) was named after the surname of its founder, Henry Ford. “福” was chosen in translation, which is one of the Chinese people’s favorite characters. The famous hair care brand “Pantene” (“潘婷”) is an inventing word without practical meaning. The common Chinese surname “潘” and the common female name “婷” with beautiful and elegant were combined so that the brand translation is like a name of a beautiful Chinese girl, which immediately gives consumers the sense of kindness with local characteristics. The Chinese translation of “Revlon” (“露华浓”), an American cosmetics brand, not only matches the pronunciation of the original word but also is borrowed from the poem of the famous Tang Dynasty poet Li Bai—“云想衣裳花想容, 春风拂槛露华浓”, which describes the beauty and grace of Yang Yuhuan. While the translation is poetic, it also creates expectations about the beauty effect of cosmetics.

4.2 Literal Translation

Literal translation refers to finding the corresponding words in the target language directly according to the meaning of the brand name in the source language, which can maintain the original meaning to the greatest extent. Translators can use literal translation when translating the brand names with similar meanings in the target language. For example, the automobile brand “Crown” is translated

directly into “皇冠”, which reflects the luxury and comfort of the car. The popular social networking site “Facebook” was literally translated as “脸书”, showing its main function of sharing photos and texts.

4.3 Free Translation

Translators can use free translation when translating some brand names related to the products themselves but not suitable for literal translation. Through appropriate adjustment and innovation, the translated brand name not only retains the meaning of part of the words themselves but also contains cultural connotations corresponding to the brand concept, function, and effect. The Chinese translation of the American cosmetics brand “Origins” is “悦木之源”, reflecting the meaning of “源(origin)” and adding some characters to including “悦” that implies pleasure, “木” that conveys the brand concept of pure natural, and “之” that commonly used in ancient Chinese, to form a four-character word Chinese people prefer. “变形金刚” is the Chinese translation of “Transformers”, a global brand of games and toys. With the meaning of “变形 (changing the shape)”, the vivid and childlike name of “变形金刚” can greatly stimulate the interest of children and occupy the market rapidly.

4.4 The Combination of Sound and Meaning

The Combination of Sound and Meaning refers to the use of free translation based on transliteration, so that the translated name is not only close to the original pronunciation, but also reflects the specific effects and characteristics of the product. Translators using this method are usually required to have a high level of translation and innovative spirit. For example, Mercedes-Benz, an international famous automobile brand, was simply transliterated as “本茨” at the beginning, and then changed to “奔驰”. The new name fits the brand positioning better with the meaning of high speed and free. Another famous automobile brand BMW used to be translated as “巴依尔” in German transliteration but later changed to “宝马” in response to the Pinyin of “B” and “M”. “宝马” means the good mount in Chinese and reminds consumers of “香车宝马” in ancient Chinese poetry. The Chinese translation of “Pampers”, a famous baby care brand, is “帮宝适”. The word “pamper” means “meticulous care and indulgence” in the dictionary. The combination of transliteration and free translation conveys the concept of meticulous care for the

baby to make them feel comfortable and secure. Microsoft’s search engine, Bing, translates as “必应”, which is both phonetically consistent and shows that the search engine is responsive to demand. The Chinese name of “Safeguard” is “舒肤佳”, which is similar to the English pronunciation and shows that the product can make the skin more comfortable. Other examples include “Johnson’s” (“强生”), “Subway” (“赛百味”), “Ikea” (宜家), “Simmons” (席梦思), to name but a few.

4.5 Creative Translation

The brand name is a kind of creative product. Creative translation is often used in brand name translation to make beautiful images as much as possible. The translated name is usually different in pronunciation and meaning from the original brand name, but it is intended to express the brand concept and characteristics. “Smart” is the car brand of a creative collaboration between Mercedes and Swatch. The letter “S” stands for “Swatch”, “M” for “Mercedes”. Its Chinese name is “精灵” because of its small size and agility. Another well-known car company, JEEP, once promoted a car called “Cherokee”. “Cherokee” is the name of a tribe of North American Indians known for their bravery and strength. The car was named with this word, which means that the car has good performance. After entering the Chinese market, it was translated as “自由光” through creative translation, which means the speed change of the car is fast enough to chase freedom.

The cosmetics brand Shiseido is translated as “资生堂” in Chinese, inspired by “至哉坤元，万物资生” in *The Book of Changes*. The meaning of “资生” is to generate new life and create new value. The brand also adds a Chinese character “堂” at the end of the name, imitating some old Chinese brands as “同仁堂”, “九芝堂” to win the trust of consumers.

4.6 Zero Translation

According to linguistic relativity, there are no two languages that are so similar that people can use them to identify the same social reality. The heterogeneity and the unique mode of expression are inherent features of language, the translation goal should be “reserving differences” rather than “seeking similarities”. Therefore, the zero-translation method has become a trend in brand name translation these years. For example, European fashion brands such as H&M, C&A and ZARA all take fashion and simplicity as their

sales concepts. After entering the Chinese market, the brands directly retain their English names instead of translating them into Chinese characters, which is impressed the consumers.

V. CONCLUSION

As a dynamic process, translation is closely related to social development and people's value orientation. "Linguistic relativity" holds that language influences and even shapes thought. The translation of brand name affects consumers' association with the product and further affects the sales. Therefore, translators are not only required to understand the linguistic and cultural similarities and differences, but also try to cater to the preferences of consumers and avoid taboos, so as to reduce the negative impact caused by cultural mistranslations. Multiple translation methods can be used in the process of brand name translation to conform to the aesthetic taste of Chinese people and lay a foundation for the expansion of product sales and the transmission of concept.

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Challenges Encountered by the Students in Online Learning Platforms Amidst Pandemic

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Abstract— *This study aimed to identify the problems and issues met by the students in the online learning platform during COVID 19 Pandemic. Specifically, it sought to describe the learners' profile in terms of gadgets used in the online class, location of the house, and type of internet connection used. Finally, based on the results of the study, online interventions were proposed to develop learners' motivation and enthusiasm for learning.*

Keywords— *online learning, equity, internet connection, gadgets, Pandemic*

I. INTRODUCTION

With the emergence of the COVID-19 pandemic, people all over the world have been affected. One of the most affected is the school especially the students. Face-to-face is not allowed so online learning must be adopted. However, with this kind of approach, many problems are faced like having no gadgets to be used, unstable internet, no internet connection and financial problem.

Due to the current pandemic, the face-to-face learning engagement of students and the teachers in the school has been suspended. This pandemic has paved the way for the implementation of the different distance learning modalities as an urgent response to ensure the safety of the students and continuity of education. According to Quinones (2020), Distance Learning refers to a learning delivery modality, where learning takes place between the teacher and the learners who are geographically remote from each other during instruction. This modality has three types: Modular Distance Learning (MDL), Online Distance Learning (ODL), and TV/Radio-Based Instruction.

The learners used to attend to the classroom everyday as their traditional learning environment but the pandemic has brought enormous changes in the lives of the people, especially in education. As a result, education has changed

dramatically, with the distinctive rise of e-learning, whereby teaching is undertaken remotely and on digital platforms. Different learning modalities have been used as an alternative for face-to-face classes such as modular learning and blended learning and online learning.

Due to the quick transition to online learning, the Department of Education crafted guidelines on learning activities, revised assessment measures, and set promotion policies. Consequently, the learning experiences of students varied in their own homes. Students faced countless challenges with this change particularly poor internet connection, limited access to gadgets, and lack of study space at home. Finally, lack of support or assistance from the family can be one of the challenges that make learning more difficult in times of crisis.

II. METHODOLOGY

This research used a qualitative design. Qualitative research is a scientific method that involves collecting and analyzing non-numerical data to understand concepts, opinions, or experiences. It can be used to gather in-depth insights into a problem or generate new ideas for research (Busetto, 2020).

III. RESULTS AND DISCUSSIONS

The salient findings of the study are the following:

1. 220 students used a cellphone in their online classes while 80 students used laptops. Furthermore, 210 learners lived in rural areas while 90 of them lived in urban areas or in the cities. Finally, among the learners, 150 of them used cellphone load while 150 learners had an access to *wifi* during an online class.
2. The majority of the problems and issues met by the learners during online class include unstable internet connectivity, lack of gadgets to be used, power interruption, and financial problems.

IV. CONCLUSIONS

Based on the gathered data, the following conclusions were drawn:

1. The students used cellphone and laptops in their online classes. Most of them lived in rural areas and this made them lose their internet connection. Also, most of them consumed cellphone load during class. Unfortunately, if they have no money, they cannot attend classes. Finally, some learners had *wifi access* however if the signal is unstable, they also cannot join their classes.
2. The students were encountering the following difficulties in online classes: noise in their surroundings that distracts them to listen; poor internet connection that interrupts their connection and leads them to be absent in class; difficulty in understanding the lesson because of having no contact with the teachers; the household chores hinder them to concentrate in their online class; unstable internet connectivity degrades their motivation; lack of feedback from teachers; lack of money for cellphone load; lack of consultation with teachers; and too many loads or assignments.
3. Online interventions to improve learners' motivation were proposed.

V. RECOMMENDATIONS

Based on the findings of the study, the following recommendations are hereby offered:

1. According to Bautista and Manuel 2020, "Not only during the pandemic, money is always the problem of the people in the society. A financial problem like budgeting is not easy to solve knowing that most of the students belong to the marginalized family." Thus, the researcher wants to recommend to the Local Government to extend financial support like scholarships to students for their online classes and other school-related activities.

2. Teachers may balance the provision of assignments and projects, if not totally eliminate, but at least lessen the stress among learners. According to Tamayo and Caber 2022, Since the majority of the students had overrated exposure to social media, teachers may use social media platforms in their public speaking classes that will encourage students to use authentic language that they may use in speaking... and also in other subject related to their field of study. If social media is the trend nowadays, the researcher recommends using it to attract the attention of the students by coordinating the topics into activities that use social media such as TikTok, Instagram, Twitter, and Facebook.
3. Parents may boost their children's morale and motivation to study by giving them moral and financial support.
4. Students may motivate themselves to study despite the challenges and difficulties they encounter during online classes.
5. Future researchers may replicate this study for a deeper analysis of the education system in the midst of the current global crisis.

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The Corporeality and Magical Reality of Cuban Women in Cristina García's *The Agüero Sisters* (1997)

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Abstract— *The image that every individual holds for his body is a retrospective socially constructed reality. In fiction, however, the body image is to reflect the body shape ideals of society for the consolidation of its perpetual mores in a fictional manner. This fictional image, moreover, is to have an accentuated antinomic representation if blended with elements of magic. The female versions of magical realism, in this sense, try to take advantage of the hyperbole and uncanny in order to transcend their feminine and feminist readings of their reality. This endeavor that is essentially femino-centric, seeks a portrayal of a socially constructed body image and a re-creation of female magic that suggests an alternative feminine corporeality. The present paper aims to deepen a discussion about the magical corporeality of the Cuban women in the work of Cristina García, *The Agüero Sisters* (1997). Through feminist and socio-psychological readings, this article concludes that García makes best use of the magical elements in the portrayal of the Cuban female corporeal ideals that are essentially unrealistic and earthy. The author, in this sense, tries to take advantage of an original and natural magic for pronouncing a social reality, a racial verity, and a cultural veracity.*

Keywords— *Body Image, Corporeality, Cristina García, Magical Feminism, Magical Realism, The Agüero Sisters*

I. INTRODUCTION

The Cuban-American author Cristina García is one of the most recognized Cuban American authors whose literary writings tend to reveal the hidden lacunas of the female Cuban history that has long been characterized with man domination, social disturbance, and political turmoil. All of these conditions attributed to the emergence of a social condition of uncertainty and confusion. García, by means of illustration, was a daughter of a Cuban family that left Cuba in 1960 for a life of exile in the United States after the armed revolt led by Fidel Castro that caused a confiscation of private properties and political upheaval in Cuba.

Cristina was born in Havana, Cuba, on 4 July 1958, the same year that sparked the start of a revolution against the dictatorship of the Cuban president Fulgencio Batista.

Cristina and her family settled in New York City, grew up in the American culture but she never lost her roots and immense love for her country, the matter that makes her stories to be so vivid and close to the Cuban reality. In her writings, Cristina García tends to accentuate the Cuban and the Cuban-American unique experience by focusing on their hyphenated identities torn between the haunted memories of the island, the western world and the newly adopted lifestyle.

The publication of her debut novel *Dreaming in Cuban* (1992) paved the way for a rich and stimulating literary writing career. Dreaming, henceforth, has become the “coming of age”, and “one of the best-known Cuban-American works written to date” for both Cuban American literature in particular and Latina/o literature in general (Álvarez Borland 1998, 137). The Time magazine and

Publishers Weekly described this narrative as a captivating piece of writing due to its capabilities in improvising the story of living between two cultures. In fact, all of García's works are based on the idea of acculturation, significantly departing from "Dreams and imagination". *The Agüero Sisters* (1997), which is García's second narrative, resembles its predecessor in demonstrating the complexity of the Cuban American social and cultural experience, besides the political circumstances that created the possibility of exile.

II. THE AGÜERO SISTERS AND THE ANTINOMIC REALITY

The Agüero Sisters is, remarkably, full of binaries that are present throughout the novel, through a feminist standing point. Like *Dreaming in Cuban*, *The Agüero Sisters* is marked by a two-fold estrangement, from the writer's native Cuba and the Cuban American community. Yet, the construction of difference, as Stevenson explained, is found not only at the geographical level only. That is true, as there is an essential time-space conception that is based on the representation of the land of origin or the new place of exile versus the time bond that is framed for the irrational. Notwithstanding, the narrative extends this unexplained twist to a well scrutinized set of dichotomizing Latino / Anglo American, body / soul, and past / present relationships (146). In this vein, Alejandra Bronfman in *The Washington Times* (25 May 1997) reviewed:

The story of the convergence of all these characters, as they zero in on Miami and on their shared past, is told in many registers, and the novelist's deft manoeuvres through them reveal a brilliant send of narrative. She moves seamlessly from the subtle ambiguities of emotion to Miami's raucous absurdity and overabundance, surprising us with lively satire.

Indeed, as there is a wealth of satire, ironies, magical and mystical significance in her works, García is an accredited magical realist. The inclusion of the magical elements is to underscore and to understand the very nature of the human perception of reality and the use of magical real technique is to accentuate the existing binaries not to contradict them with the creation of an irrational world. In this context, Luis Leal (2017, p. 121-122) claims that magic realist authors, like García, do not "distort reality or create imagined worlds, as writers of fantastic literature or science fiction do; [...] the principal thing is not the creation of imaginary beings or worlds but the discovery of the mysterious relationship between man and his circumstances".

Another important point to highlight, at this level, is that García tends primarily to heighten the feminist reality by focusing on the relationship between the Cuban woman and her social conditions in a marvelous juxtaposition of realities and possibilities through the display of magic. The organic nature of the oxymoronic magical realism that deals essentially with the real in a marvelous real is believed to be the best suiting the mode of expression for contradictions and volatilities of the exotic Latina vis a vis the Western woman as a manifestation of difference.

III. GARCÍA'S FEMINO-CENTRIC NARRATIVE

García's second novel, *The Agüero*, like its predecessor, focuses on female characters that look for their existing both in their homeland and in exile. These emotional instabilities felt by characters in both novels led to the rise of nostalgic emotions demonstrated by the author as various illnesses imposed on the characters who keep moving back and forth between island and mainland, home and exile, memories and dreams in a well-structured binary novel.

Reina and Constancia are the Agüero Cuban sisters that have been separated for thirty years by familial loyalties, and later by political issues preceding the rise of Fidel Castro in Cuba. The two sisters are quite different, as they are modelled by their childhood and haunted by the memories of their father and their deceased mother. The story opens with a murder committed by the father Ignacio Agüero, a famous ornithologist. Ignacio killed his wife Blanca with a double-barreled gun, the fact that kept secret, yet confessed only to his diary. He killed himself shortly after.

The novel bounces back and forth among the sisters, in an outstanding journey for reconciliation of both personal and national history. Constancia, the elder sister, chose to leave Cuba at the outset of Castro's revolution to the United States, where her husband, Heberto, sells the finest yet illegal cigars to his best customers. Reina, however, the half-sister of Constancia, is the offspring of Blanca's affair with a mulatto. Reina works as a talented electrician in Castro's Cuba, and remains fiercely loyal to the memories of her parents. She is described as a dark, sensual and a beautiful member of the revolution, before being struck by lightning while she was repairing a high-voltage cable; this accident unsettled her life. Consequently, she decided to join her sister in Miami. Furthermore, their meeting created a series of divisions that were apparent in their quest for truth.

IV. THE CUBAN FEMININITY AND BODY IMAGE

Throughout the above briefly summarized story of *The Agüero*, it is clear that the author tends to show the social feminist consciousness, through which she seeks the revelation of the silenced history of the Cubanas. It should come as no surprise for García as a female Latin-American author, whose origins are deeply rooted in an empowered male society, to take advantage of the magical feminism. Feminist discourse, in this vein, is the outreached voice of liberation that transcends the Cuban social reality of inequity and gender inequality. The use of magic namely through exaggeration and imagination to portray the feminist reality is what Patricia Hart (1989) referred to as *Magical Feminism*. Hart defines *Magical Feminism* as, “magical realism employed in a femino-centric work” (p.30). Noticeably, the magical story of the Agüero sisters, as the novel’s title suggests, is all about the two estranged female Cubans who struggled through the experience of a divided family that is in essence a mere reflection of Cuba division of pro/against Castro’s revolution. García, moreover, has given a quite clear synthesis of the modern history of Cuban womanhood that is defined essentially by body image.

4.1 Body Shape Ideals of Constancia

Constancia and Reina took two intersectional destinies for the rediscovery of their female Cuban reality that their shattered selves try to portray. Constancia’s story starts with her departure from Cuba during the first two years of Castro’s regime, “No, Constancia thinks, she could not have been happy in Cuba after 1959” (García, 2007, p.48). When arriving the U.S, Constancia could perfectly relate to the western life and culture as she shares quite similar mental, moral, and physical qualities of the American counterparts. As per character, she shows unique “Puritan”-like attitudes that permitted her to create her own business. In accordance to her discipline, the pale and very petite Cuban emigrant also proves to have similar physical characteristics to that of the western women, which essentially contradict the Cuban femininity. Constancia’s body resembles to a good extent the outer features of the desexualized white women who are described by García as “breastless and hipless mannequins” (Ibid, p.61).

For Veronica Popescu (2017), Constancia “[...] is very correct in appearance and speech, she is very hard-working and precise, with ‘a low threshold for disorder’” (p.165). Such characteristics helped Constancia be a successful person, “she excels as a businesswoman, selling expensive cosmetics at a ritzy department store” (García, 2007, p.87). Fancy beauty products are another means through which the Cuban woman manifests her obsession with body and face treatment for the eventual optimal result of obtaining

an acceptable body image. Despite the fulfilled life she enjoyed when leaving Cuba, her past has decisively overlaps her life in Miami in an extreme magical way as she has experienced a marvellous substantial morphosis that ends up in face “invent[ing] the architecture of her face” (García, 2007, p.104). When she woke up, she figured out that her face was replaced with her mother’s, “she rubs her eyes, pinches her cheeks. Her eyes seem rounder, a more deliberate green. Then it hits her with the force of a slap. This is her mother’s face”. This incident made radical changes not only on her outer look but also on her belief agenda. Eventually, the transformed facial image of Constancia was to remind her of her past that she had simply left behind exactly as her real face did.

On the racial perception of women, Stevenson accredits Claudette M. Williams’s study that highlights the main prominent corporeal difference between white and dark-skinned women that the Agüero sisters come to embody. Following this line, Williams states that, “Implied in this construction of race is the desexualisation of white women that Romantic literary discourse had engendered [...] the fiery sensuality of the ‘dark woman’ depended for its expression on the contrasting coldness of the ‘fair lady’ ” (qtd. In Stevenson 147). García, in this respect, constructs a solid background for the reader’s understanding of body image in accordance to race conception. Constancia has permeated roots in Cuba but has different corporeal features, the matter that excludes her from the Cubanas circle. Yet unlike Constancia, Reina is fully privileged with ‘the fiery sensuality of the ‘dark woman’ that is identified essentially as an exotic beauty.

4.2 The Exotized and Idealized Reina Agüero

Unlike her elder sister, Reina is a vibrant, tall and dark-skinned girl with an endowed magnetic appearance. Her hourglass body is ideally the exotic shape that the author stresses its magic to represent the Cuban feminine archetype. García reveals some details about Reina’s character and physique,

Reina is detrenched, and her jumpsuit clings to her still-curvaceous form. She is forty-eight years old, but her body appears many years younger. She ignores the men who linger behind her, mesmerised by the size and swing of her buttocks. (García, 2007, p. 10)

Essentially, Reina’s recognition and praise of her body image and femininity was not possible during the revolutionary Cuba, as she was preoccupied with the politics’ ethos over her own life. It was not until she decided to detach herself from the depleting revolution that she could eventually feel privileged over her sister and her sisters’ counterparts.

The Amazonian woman kept loyal to the revolution and stayed in Cuba as a strong adherent of El Líder, working for the revolution as a government electrician. Yet her faithful socio-political beliefs were doomed to refusal shortly after, as she witnessed a near-death experience of an electric shock that left deep psychological and physiological scares. García describes the incident in a magically minutes way,

The doctors tell her that she is lucky to have survived a direct hit of lightning in the mahogany tree. Already they've scraped acres of cinereous flesh from her back, charred a foreign gray. The tools on her belt branded their silhouettes on her hips. Her hoop earrings burned holes in her neck. For weeks, her pores oozed water and blood, until Reina thought it might be better to die. (García, 1997, p.35)

When arriving to Miami, Reina was astonished at the Miamian and Cuban-Miamian women who had different interpretation of reality as body shape is concerned. Unlike the Cuban Reina, the Cuban women in Miami have come to be much more westerners than Latinos. They are obsessed with their body image and outer appearance, yet they are characterized as the "Other". García says, "Reina is perplexed by the obsession women in Miami have for the insignificant details of their bodies, by their self-defeating crusades. All those hipless, breastless mannequins, up to their scrawny necks in silk. Don't women understand that their peculiarities are what endear them to men?" (García, 1997, 161). Indeed, the original and natural beauty of Reina, whose body image is not on the top of her priorities, is what seduces men and induced women's jealousy as whenever she is out "people watch her, whisper, point behind her back [...] Constancia's female acquaintances have pleaded with her to keep Reina under lock and key. We have enough trouble keeping our husbands in line without your sister coming around like temptation incarnate" (Ibid, p.172). According to women's confessions, a wave of nostalgia swept over men in Miami who were mesmerized by the lure of the Cuban female irresistible body that is portrayed in the novel as simultaneously real and magical.

The depiction of the natural exotic female in the novel could also be regarded as a negative reference to the Afro-Cuban woman who is perceived by the western world as a negative model of the primitive nature of the sexualized Cubana. On this matter Pascha Stevenson (2007, p. 147) talks about García's representation of the mulata Reina, he holds "García's depiction of Reina is largely sympathetic [...] She is the classic exotic type, embodying the very heart of wild, untamed Cuba, something to which García's nostalgic Miami exiles are uncontrollably drawn".

Notwithstanding, the validity of this analysis may not be totally credible as García tries to give a wide array of describing the Cuban female in the character of the mulata Reina and the hybrid Cuban-American Constancia.

The projection of the Cuban female experience in the narrative of García is aimed at accentuating the organic magic that features the Cubana natural corporeal treats. At this level, we can say that García's Magical techniques used in *The Agüero* are to reveal the storylines of the Cuban women in and out of the island. However, García's magic is not to create imaginary possibilities or hard to believe certainties but to recreate reality and uncover the magical physical and nonphysical realms of the Cuban reality. Accordingly, the demonstration of the body image, which is an essential part of femininity, is to focus on the socially constructed ideals of an ideal body shape that would be accredited and recognized by both genders in a given society. García's description of the two sisters' body forms and physical changes is a free ticket for a good understanding of the important role that body image could play under any pretext.

In the aim of representing the womanhood of the main female characters of Constancia and Reina, García here wants to delineate the socially constructed ideals in revolutionary Cuba as the feminist perspective and the feminist perception are concerned. On this point, the author accentuates two female realities, one of those adherents of the revolution and loyal to their island who have managed to maintain their biological features and the lineaments of the Cuban originality. And the other of those who were not in alignment with the Cuban political doctrine and, hence, chose to change their lives and identities to have their bodies, ultimately, falling into the same new order.

Continuing on this line, the representation of the social experience of the two characters stresses the magic that for the author is an essential part of the Cuban story, the fact that makes Reina and Constancia magical feminists. Accordingly, the female magical experience could perfectly fall into Patricia Hart's 'magical feminism' that is defined as "magical realism employed in a femino-centric work." (Hart, 1989, 30). This proves García's crucial use of reality that is magically described within a feminist context. Eventually, we can say that notwithstanding the assumed ambiguities about magical realism, García has successfully managed to get out of the exaggerated version of magic to a natural way of advancing her characters' magic corporeality.

V. CONCLUSION

The Agüero Sisters is a magical yet real narrative of womanhood that highlights the social and psychological state of La Cubana, and it does so by exploiting the discrepancy inherent to magic realism. Apparently, García provides a complex modern perspective of the womanhood that have been challenged throughout the history of the island. She draws a magnificent picture for the political, historical, and social states of Cubans who went through tough times during and after the waning years of the revolution. Those manifested events set the ground and form the backdrop for the female characters who were in search for their real place, their unforgettable history, culture and national memory. As a matter of fact, the Agüero sisters come to incarnate females' beliefs and convictions about the ill constructed social values and ideals through body image translation. Ultimately, we can say that Constancia and Reina hold widely differing ways of visualizing, perceiving, and believing in their body image and that their both satisfaction and dissatisfaction is essentially related to the socio-political spectrum as magic tries to demonstrate.

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Shakespeare in the Orient screen: Cinematic adaptations in China, India and Japan

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Abstract— *This article presents the subtle coalescence of Occidental text with Oriental vision, our conception of Shakespeare's 'modernity', which is ever-changing, ever-progressing and being further enriched with cross-cultural revisions of form, content and character. It aims to assess Asian (Chinese, Indian, and Japanese) film adaptations of Shakespearean plays, of how perpetually universal themes have sustained the interest for re-creating these works. In other words, it investigates how narratives have evolved across different spatial and temporal dimensions, offering new perspectives, introducing different 'voices' and echoing certain sentiments characteristic of that sphere.*

Keywords— *cross-cultural, film adaptations, narratives, oriental, Shakespeare.*

INTRODUCTION

Margherita Laera describes adaptation as a “kind of interpretive intervention”, with “the act of returning and rewriting” adapting itself “to present contingencies and situations.” According to Judy Wakabayashi, the issues of originality and derivativeness, reverence towards the authority of written texts were familiarized in Japanese, Chinese and Indian thinking on translation as a consequence of cultural contact with the West. In *A Theory of Adaptation*, Linda Hutcheon writes that “as a process of creation, the act of adaptation always involves both (re-)interpretation and then (re-)creation”, which she says has been called both “appropriation and salvaging”, depending on individual perception, and crucially writes that adaptation is “extended intertextual engagement” and that we experience them as “palimpsests through our memory of other works that resonate through repetition with variation.”

Cross-cultural adaptations of Shakespearean plays stand as one of the many testimonies of the Bard's timeless appeal. The world is but a reactive and dynamic stage; what holds it together in a Pangea of cohesion is a consistency in the patterns of human action and behavior. There is forever a

tantalizing precariousness in the balance between order and anarchy, conscience and decadence, the practical and whimsical, the frivolous and grim, love and hatred. Whether it is the capricious Lear or the vacillating Hamlet, the cynical Melancholy Jacques or the fatally ambitious Macbeth, the farcical Falstaff or the green-eyed Othello, there is a larger-than-life ‘humanness’, that we cannot help but empathize with because these are characters into which the very core of our own identities are deeply rooted. In his penetrative scrutiny of human intractability and intractable humanity, Shakespeare wields his pen with a sheerness that is almost prophetic; such that the very persona of his characters, when transplanted and reflected into a relocated spatiality and re-historicized temporality, shows little to almost no change. Shakespeare's plays are not fixed and stable anymore; they are “fluid and plural”, as Poonam Trivedi puts it, being subsumed and submerged into a host of different cultures. In *Orientalism*, Edward Said famously declared that: “rather than the manufactured clash of civilizations, we need to concentrate on the slow working together of cultures that overlap, borrow from each other, and live together in far more interesting ways than any abridged or

inauthentic mode of understanding can allow."

The history of theatre adaptations of Shakespeare in Asia goes a long way- whether it is the "Xiqu" Opera in mainland China or Singapore, the *Noh* in Japan, or integration of Indian folk elements into the Shakespearean vein. Wole Soyinka famously pointed out the relevance of Shakespeare while pillorying those among the Arabs who would appropriate Shakespeare by claiming that he was literally an Arab called "Shaikh Zubeir"(or variants thereof).

CHINA: (THE TWO HAMLETS)

The Banquet (2006) embraces a highly stylized, sumptuous milieu where the story of Hamlet gets reintroduced in new allegories and re-historicized within a wuxia world. It progresses in rhythmic slow-motion that is almost anticipating of the impending death and destruction. The drama works an initial illusion of loosening the intrigues and intricacies, and in the process, getting further ensnared in a new mesh of knots that ultimately smothers the life out of all the characters. Wu Luan's (Prince Hamlet) feverish fretting, intense introspection and ear-splitting ruminations about duty, honor, resistance and survival are realistically rendered in the strife- ridden 10th century China, towards the end of the Tang dynasty. Life is fickle and vulnerable, ambition thicker than blood and things are liable to get bloody if one lacks insight and intuition. Molly Hand elucidates how the film is "sometimes poetic but sometimes tries too hard in its attempts at poeticism...The ghost is not a troubling figure in any theological or metaphysical sense. In addition, Horatio is absent, as are Rosencrantz and Guildenstern. With no friends to talk to, Wu Luan reveals little in dialogue and he does not soliloquize." It also circumvents the Oedipal-incestuous dynamic, Hamlet's misogynistic treatment of Ophelia, the ghost of Hamlet's father by replacing family ties and slackening tensions.

Hamlet wore his madness like a 'mask', as an act of escape rather than rebellion. In *The Banquet*, Wu Luan dons a literal mask, whereby the difference between the shadow and ego is made conspicuous. Director Feng Xiaogang reverts Hamlet's philosophical broodings by situating him away from the court, not in a university, but an outdoor theatre where he divulges himself into the thespian world. Nevertheless, Wu Luan, like Hamlet, is weary, unobtrusive, retiring and passive like a recluse with a refined mind. Such characterization foresees his subsequent disillusionment and fatalistic farcicality, as Foucault propounded: "...madness fascinates because it is knowledge...all these absurd figures are in reality elements of a difficult, hermetic, esoteric learning."

The aesthetic atmosphere soon descends into a scenario of bloodbath with two groups of assassins, one sent by Emperor Li (Claudius) to kill and the other by Empress Wan (Gertrude) to shield Prince Wu Luan. Ben Logan points out that the masked theatre has a long tradition of concomitance in Chinese culture, as Shaolin martial artists were also opera performers. The mask operates as metaphor, costume, concealment and cultural object. J. E. Cirlot in *A Dictionary of Symbols* (1958) propounds: "*All transformations are invested with something at once of profound mystery and of the shameful, since anything that is so modified as to become 'something else' while still remaining the thing that it was, must inevitably be productive of ambiguity and equivocation. Therefore, metamorphoses must be hidden from view—and hence the need for the mask. Secrecy tends towardstransfiguration: it helps what-one-is to become what-one-would-like-to-be...*"

Wu Luan explains how the mask "transports an actor to the highest state of his art. Without a mask, happiness, anger, sorrow and joy are simply written on his face. But with a mask, a great artist can convey to the audience the most complex and hidden emotions." Wan reasons differently saying, "Your sorrow, anger, bitterness and uncertainty are there for all to see ... You think hiding behind a mask can elevate your art. The highest level is to use your own face and turn it into a mask." The imitation is complete only then. If the mask is equivalent to the passiveprotection of a chrysalis, the sword is an open defense against physical destruction and psychicdecision of safeguarding the spirit.

Oscar Wilde wrote: "...there is no such thing as Shakespeare's Hamlet. If Hamlet has something of the definiteness of a work of art, he also has all the obscurity that belongs to life. There are asmany Hamlets as there are melancholies." In *Prince of the Himalayas* (2006), Prince Lhamoklodam, the Tibetan Hamlet, plunges into the pitfall of death, if not as "passion's slave", but as a man who yearns to free his soul from the piercing pangs of betrayal. He resists action, but at the same time, is unable to rise above the ascendancy of emotions that upsets the equilibrium of his being.

Hui Wu observes, "While Feng Xiaogang identifies China with ancient civilization, Hu Xuehua identifies Tibet with glorious nature." A sacred harmony persists in the snow-clad mountainsand crystalline lakes, but also its traditional rituals such as like sky, fire and water burials.

However, the microcosm of interpersonal relationships exhibits a more tempestuous clime,coupled with misplaced identities and a fatal error of judgement (hamartia) stemming from innocuous ignorance (with the Himalayan Hamlet becoming a picture-perfect emblem of Aristotle's tragic hero). As psychological treatises, *The Banquet* is an

edition of Kydian anarchism while *Prince of the Himalayas* is a sermon that culminates in a Buddhist vision of love and philosophy. However, the latter's tragic refrain doesn't end with death; instead it is revived with the birth of Lhamoklodam's son, insinuating that the cycle of samsara has not been broken.

INDIA: (MACBETH, OTHELLO, HAMLET)

Julie Sanders claims, "...adaptation and appropriation are fundamental to the practice, and indeed, to the enjoyment, of literature." The Bard's presence and appropriation in India has come a long way, especially in local theatre, with its ever-relevant themes of forbidden love, conflicts of kingship, and religious conflict.

Vishal Bharadwaj's version of Shakespeare is recoded, contemporized, commercialized and indigenized as political statements to be read in light of current events. Relocated in the underworld domains and disputed diaspora, Bharadwaj intended to shake his audience out of complacency with all the grime and grisliness he could percolate into his films, in a tone tactfully adjusted between realism and melodrama. The sense of bitter apocalyptic endings is a break from the relatively elegiac, allegorical antiquity of the other films; it is a realm where lawlessness is the norm, and corruption is all-conquering.

The first of his trilogy *Maqbool* (2003) draws upon the tale of *Macbeth*, manifesting the same level of murkiness, with its people thriving upon superstitions, depravity and a conscious, deliberate Machiavellianism. *Maqbool* stood at the center of a collision of ambition and love; his assassination of Abbaji (who was like a father-figure to him) borders on patricide, so that his love for Nimmi (Lady Macbeth) bears semblance of an oedipal complex.

The image of the three 'Weird Sisters' is reincarnated in the form of two crooked, clairvoyant police officers, Pandit and Purohit. Poonam Trivedi points out the sardonic significance of their names: Purohit (literally, "a family priest") may be defined as "a sanctioned practitioner of religion with immense power wielding capacity in society" while Pandit (a scholar specialised in Sanskrit and Hindu philosophy) is "a producer of knowledge: one who is entrusted with the task of rationalising" thereby reinforcing their status and clout. Together they forebode ill-omens checking the 'kundal', a horoscope grid used by Indian astrologers. The film is replete with indigenous signifiers, and showcases the multi-ethnic, many-faced aspects of its people. Blair Orfall observes: "Like many contemporary film adaptations of Shakespeare, *Maqbool* uses no Shakespearean language. Instead, regionalized Urdu, which requires a bit of effort from Hindi viewers, marks the characters' Muslim identity and social world. The film

is filled with Islamic signifiers, ranging from clothing and eating and fasting practices to a dramatized trip to a darga, or Sufi temple, which includes a religious musical sequence.

Likewise, in *Omkara* (Othello), the debased jargon, use of expletives and sexist remarks reflect the rustic, uneducated subaltern station of his community. The gangs reek of liquor, chauvinism and are liable to erupt in criminal aggression anytime things go out of their control. Here, Langda (Iago), far from being the outsider, is one of Omkara's own; he takes his cue from his delinquent lot, venting his vengeance by carefully playing out his schemes with Dolly (Desdemona) as the pawn. Here, 'caste' (instead of 'race') becomes the determinant of cultural purity and privilege; and the film explores the fluctuating positions of victim and perpetrator, with one group enacting dominance and revenge upon the other. The constant reminders to Omkara's lineage as a half-caste resonate strongly with the prejudices of Indian society at large and sensitize its deeply ingrained fears of miscegenation.

Indian patriarchs are analogous to Shakespeare's fathers in their dominant, conservative nature, and face immense difficulty accepting "their replacement in their daughters' affections and as a result, they abuse their political power over their daughters ...behaving coercively and destructively" (MacEachern, 1988).

By her liaison with the racialized/oppressed 'Other', Desdemona seals her fate, will and being with Othello. In *Omkara*, we see the alienation most conspicuously, as both family and society turn their backs on and repudiate all responsibilities for Dolly, for her decision which was a private domestic matter. Othello/Omkara, like the disdained father, demands absolute control over and unconditional loyalty from Desdemona/Dolly- he prepares to cast her out at even the slightest speck of doubt. Marjorie St. Rose avows:

"Othello's blackness in no diminishes his power over Desdemona-in an almost perverse it increases it. Desdemona's pariah status leaves her totally unprotected by the patriarchal power of Venice, her father, or her kinsmen. She is therefore totally at the mercy of Othello, to whom she has given absolute power to decide her fate by the rebellious act of marrying him... The pathos of Desdemona's position is that she has simply exchanged one sort of dependence on a man for another."

In *Haider* (2014), the predicament at the individual level operates as the symbolic mood of the state at large: with controversies, conspiracies and martyrdom looming large, the conflict is both intercommunal and intra-communal. Samik Bandhopadhyay elucidates its "unexpected

transitions from the farcical to the melodramatic to the discursive to the fantastic to the grimly naturalistic, allowing Death itself a presence in a political scenario". Jammed between the counter-insurgency and government-run forces, Haider (Hamlet) is compelled to act impulsively, tips off (or seems to) the edges of sanity as a coping mechanism and bide his days for murdering his father's assailant. He seems to be at war with the vicissitudes of fate, encumbered with exacting justice but nothing he can do would avert his tragedy or lessen his own agony.

Here, Ophelia is honorably empowered (though she eventually succumbs to sorrow) and Polonius a practiced actor rehearsed in the ways of serving the self, like "a cyclops with one eye, and that eye placed in the back of his head" (Coleridge). The scene of the grave-diggers represents a droll morbidity about their circumstance: for all its connotations about suicide and carnage, they are seen through the lens of one whose feelings of revulsion have numbed. They go about their vocation, singing and digging as they have their whole lives, and for whom death and trepidation are familiar guests.

JAPAN: (MACBETH AND KING LEAR)

Akira Kurosawa's empire 'writes back' Shakespeare by analyzing the behavior of his "so many separate selves" (Harold Pinter) in *Throne of Blood* (1957) and *Ran* (1985). Whether it is the blinking contrasts of light and dark (in *Throne of Blood*) or the "blood-stained painting" (as Kawamoto Saburo called *Ran*), Kurosawa stirs to life the visual delicacy and poetic sobriety that is buoyant in Yamato-e scrolls. The sheer translucence, luminous yet placid quality is reproduced in style in conversation scenes as well as the battle episodes, with warriors clashing down slopes in a rain of arrows. Minami was insightful in observing the Japanese proclivity of treating Shakespeare "as source material rather than as authority" and how playwrights do not "read Shakespeare for contemporary meanings, but they write contemporary meanings into Shakespeare."

Kurosawa revitalized the tradition of 'noh' into the Shakespearean panorama of feudal Japan by setting the action on bare thresholds, incorporating chorus sequences (that serve as both fable and interpreter) and employing theatrical stylization of manner, wherein facial expressions were caricatured as *noh* masks. In *Throne of Blood*, Washizu's (Macbeth) brusque dance-like movements, his puckered façade (characteristic of the *heida* mask) are juxtaposed against the slow, more calculated gait and frozen, furtive gaze (*shakumi*) of Asaji (Lady Macbeth), whose conflict is more internalized.

Throne of Blood, as its name suggests, refers to the internecine politics of warlords in their resolve to seize control and authority. Its original title *Kumonosu-jo* or "The Castle of Spider's Web" has morbid implications of death and ambush. Cirlot writes: "Because of its spiral shape, [the cobweb] also embraces the idea of creation and development—of the wheel and its centre. But in this case death and destruction lurk at the centre, so that the web with the spider in the middle comes to symbolize what Medusa the Gorgon represents when located in the centre of certain mosaics: the consuming whirlwind. It is probably a symbol of the negative aspect of the universe, representing the Gnostic view that evil is not only on the periphery of the Wheel of Transformations but in its very centre—that is, in its Origin."

The image of a mandala is also reconstructed in the scene where the witch enrobed in silk mumbles her oracular oration at her spinning wheel, decoying the two samurai into a labyrinth of fog and wilderness. The witch, despite her human form, seems less a corporeal entity than a seamy apparition of imagination ("we dream of what we wish"); thereby reinforcing it was but the disquieting shadow of Washizu's inner ambition. The Japanese Macbeth draws on the mythical traditions of *shuramono* and *senki bungaku* that sing about the ephemeral glories of battle and rebellion; the cycle of mutiny and betrayal revolves perpetually unlike in *Macbeth*, where Macduff's victory heralds a restoration of order, at least provisionally. The ending of *Kumonosu-jo* is a retraction from Shakespeare's original in that it explores more explicitly the duplicity and mutability of human nature: the samurai "gokenin" were bound to their lord not only with ties of property and military tradition but with familial piety and gratitude. Washizu is the first to violate the samurai code of "Bushido" and karma rebounds on him as his death takes on the tone of execution carried out by society. Like Shakespeare, Kurosawa presents the state of affairs, not as a pamphleteer or political activist, but at with the same strokes of subtlety and ambiguity that involves us intellectually just as it moves us emotionally.

According to Gunji Masakatsu, how a character is killed in kabuki is much more important than the dramatic plot element of the killing or dying itself, especially in the case of evil characters. While Washizu finds himself locked in the claustrophobic cage of action and circumstance,

Kurosawa's Lear stands in a catatonic trance deserted in his own universe, with only his guilt to gulp. Samuel Crowl reflects:

"*Lear and Macbeth are a study in contrasts: expanse and impasse; expression and repression; wasteland and labyrinth. Lear opens up and out; Macbeth constricts and*

closes in. Lear overflows; Macbeth contains. Both plays are driven by power and appetite but from widely divergent engines. Lear is a lightning bolt; Macbeth runs on alternating current. Both feed upon the body of the king and transform the sacred into the profane. Lear's terror is reflected in the universe; Macbeth's in the mind...If Throne of Blood seems permanently shrouded in fog and mist and rain, Ran is conceived all in vivid colors: blue, green, red, yellow, and black."

In *Ran*, ("ran" meaning "turbulence") Kurosawa relegates the father-children discord to the margins and focuses the limelight on the struggle of power with his daughter-in-law, Lady Kaede, who, in her part, acts as an avenger. However, revenge begets revenge and tragedy ensues. Tragedy, in turn, implies loss, a break with the natural order and chaos, external and internal. In one of the most memorable scenes, Hidetora Ichimonji (King Lear) plods in an endless expanse of outgrown reeds spiraling in madness, like blades or tentacles, to the ominous beat of his own heart as it flutters and falters. G. Wilson Knight observed: "a tremendous soul is, as it were, incongruously geared to a puerile intellect... Lear is mentally a child, in passion a titan."

As in the play, Lear's only companions in the heath are a fool (a fractured self that is still sane) and a madman; his fortress of pride is in pieces. The imagery is frothing; a conscious frenzy persists all through the buffeting, strain and strife, and at moments, of bodily tension to the point of agony. His face seems phantasmal, distraught from betrayal by his own blood and haunted by the manifest specter of senility. In addition, his clinical narcissism that blinded his judgement is symptomatic of his psychosis: "self-attachment is the first sign of madness, but it is because man is attached to himself that he accepts error as truth, lies as reality, violence and ugliness as beauty and justice." (Foucault, *Madness and Civilization*) His mental and physical grip on this world is blurred in a blotch at the back of his mind; his abuse of authority seems to get back at him, in a galvanized gall of massacre. The film's color palette burns in brilliance as clouds of conflagration rage above combating armies. Stephen Prince posits these moments as the zenith of Kurosawa's cinematic prowess:

"These images have a ferocity, a dynamic rhythm, and a compositional richness that nothing else in the film attains. Ironically, Kurosawa musters his greatest energy for the bleakest and most unsparing section of the film."

CONCLUSION

Marjorie Garber rightly proclaimed:

"The word "Shakespearean" today has taken on its own set

of connotations, often quite distinct from any reference to Shakespeare or his plays... 'Shakespearean' is now an all-purpose adjective, meaning great, tragic, or resonant: it's applied to events, people, and emotions, whether or not they have any real relevance to Shakespeare."

The issue of Shakespeare's modernity has been best described by Ben Jonson in his poem prefixed to the 1623 Folio of *Shakespeare's Plays*: "He was not of an age, but for all Time". His willful dramatization of plots is telling of a wider perspective on community, disaster, isolation and social etiquettes, bringing out unpleasant truths in light of a general state of affairs that never ceases to be contemporary. As such, Shakespeare 'holds a mirror' (as his immortal brainchild Hamlet said we ought) to the paroxysms of mind and body, and sees deadlocks, discrepancies and inevitabilities essentially as parts that make up the ultimate reality. Kenneth Muir noted that "the subtlety of his [Shakespeare's] characterization survives the process of translation, the transplanting into alien cultures and the erosion of time."

Reality is protean and mutable, yet the theology of reason and tragic implications of human experience, the prison of the self and issues of loneliness and absurdity that constantly plague existence are explored in their most explicit, engulfing state. Shakespeare film adaptations, as José Angel Garcia Landa explains, have "multiple intertextual dimensions, connecting them — unlike most adaptations, or remakes — to the original text, to previous films of the same play and to stage productions, which in turn have an intertextual history of their own".

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Language Laboratory: Communication Skills

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Abstract— *Language lab is essential according to the All India Council for Technical Education (AICTE) for technical institutions. Language lab provides the scope to the students to improve their communication skills with the help of the technology. The present study aims at finding out whether language lab activities help the budding engineering students of Bihar to improve the communication skills along with the confidence in expressing the ideas or thoughts at any platform. Results show that the use of language lab helps the engineering students in language skills enhancement, if students do the regular practice.*

Keywords— *Language Lab, Listening Skills, Speaking Skills, Reading Skills, Writing Skills.*

I. INTRODUCTION

Four years stay of the engineering students in the respective departments of the college and their involvement in various activities helps the teacher to observe their problems like stage fear, problem in expression, lack of confidence, writing the script of the program, reading the introduction of the guests etc. These are the common problems in the Engineering Colleges and if these problems are neglected, the employability skills and ultimately placement of the students will be hampered. Confidence in communication skills is the base of successful professional career. Employable engineers have huge opportunities in the engineering job market. Communication skill is the main component of employability skills. Engineering colleges, specially, Training and Placement Officer puts much effort to organize the placement. Many times companies are interested to hire the fresher Engineers but they get disappointed with the performance of the students in the form of soft skills, especially in the form of clear expression of the ideas which are in their mind.

This study aims at answering the questions

1. Is language laboratory useful in teaching communication skills to the Engineering Students of Bihar?

2. Do language lab activities help the student to gain the confidence in Communication Skills?

Thus, the study assumes that the language lab activities will probably improve the listening, speaking, reading and writing skills to the engineering Students of Bihar and boost the confidence among them while using English language as a tool for communication skills.

II. RATIONAL FOR THE STUDY

Students Induction Program, according to the AICTE mandates, have been organized in Gaya College of Engineering, Gaya which provided the opportunities to analyze the status of the soft skills of the newly admitted students for Engineering courses practically. As a part of this program, Diagnostic test for English was conducted by the department of English. The test was designed in such a way that the language components required for the improvement of Reading, Writing, Speaking and Listening are to be evaluated. In the evaluation of this test it is found that the students have sufficient knowledge of grammatical entities. 81 students were participated in this test out of which 69 students scored more than 50. Apart from the formal diagnostic test, the students were evaluated on practical base by involving them in various activities like anchoring of the program, interacting with the guests,

preparing the short introduction of the guest, giving introduction of the invited guests, giving the welcome speech, expressing vote of thanks and so on. As the duration of the program was 21 days, near about all the participating students had more or less opportunities to come forward. Observations of the student's involvement convinced that the students were facing the stage fear, problem in expression, lack of confidence, writing the script of the program, reading the introduction of the guests etc. which are needed to be improved.

III. LITERATURE REVIEW

Buchanan and MacPhee (1928), Bagster-Collins, (1930) state that from 1893, there were commercial record sets available in Spanish and English as a foreign language, but phonograph was only used in regular classes and for self-study at home. Later, it started by teaching of mathematics, science and foreign languages in America's schools by 1958, but Derthick (1965), and Hocking (1967), had first launched in 1957 and then in 1958 by the military organizations. Later, Leon (1962), Peterson, (1974) & Saettler (1990) state that the first lab was established at the University of Grenoble in 1908 (P. 187). Brink (1986), Church (1986) Huttchinson (1964) and Vanderplank (1985) agreed with Hayes 1963 that "the language laboratory works and produces better results than would be possible without it...[which]....probably does not need documentation" (as cited in Hocking, 1967, p.61). Otto (1989) pointed out, "the computer is a powerful tool for the language laboratory (p.39). Delcolque, et al, (2000) adds that the first audio device welcomed in the phonograph and have immediately adopted other advances in audio technology such as magnetic tape and digital media.

Parker (1962) defines the language laboratory is: "an area containing equipment designed to facilitate second/foreign language learning" (p.67). The Webster's New World College Dictionary defines language laboratory as "a classroom in which students learning a foreign language can practice sound and word patterns individually or under supervision with the aid of audio equipment, etc". Cesar (2006) defined language laboratory as: "...a teaching tool requiring the implementation of well-constructed tasks based on the students 'needs'". Beder (2008) in defining language laboratory stated: "A Language Laboratory is a room in a school, college, training institute, university or academy that contains special equipment to help students learn foreign languages by listening to tapes or CDs, watching videos, recording themselves. etc"

So far, to the best knowledge, all the research conducted on Language Lab have indicated a positive response from

the students. None of the research has focused on taking into account the study of Gaya college of Engineering, Gaya. Bihar.

IV. METHOD

The present research has been carried out in Gaya College of Engineering, Gaya which is a Government Engineering college run by Department of Science and Technology, Bihar and affiliated to Aryabhata Knowledge University, Patna. There are four engineering branches in this college named Electrical & Electronics Engineering, Civil Engineering, Mechanical Engineering and Computer Science & Engineering. The college has many laboratories to perform the practical of the respective branches.

Apart from branch wise laboratories, College has a well-equipped language lab with 30 computers which are linked with LAN and internet facility, a licensed software, Television, camera, podium and other necessary things. Other than first year, other students of the college can use language lab to learn and develop their communication skills. For first year of first semester students of Computer Science & Engineering branch and Electronic & Electrical Engineering Branch has the special timing for the language lab in their time table. For the experiment, the students of these two branch have been made the participants.

As the language lab has the special software with huge study materials for listening Skills, Reading Skills, Speaking Skills and Writing Skills, a separate course have been designed by not only including most appropriate activities and study material from the software but also from different sources for the research. The help has also been taken from the faculty members of the college in this matter. For listening skills, the ear training activities by playing the videos based on News, Presentation, Advertising, Grooming and Group discussions, special worlds, etc. have been included. For taking care of writing skills the study material based on how to write essay, writing on experience of Induction Program, Grooming, Advertisement, News Writing, editing the given contain, Does and Don'ts of Group Discussion, If you were_____. have been included. To improve the Reading skills, the pdf and slides based on the information about Grooming, Advertisement, Newspaper, paragraphs from the books, interview questions and answer have been given the priorities. For the development of speaking skills, the activities of giving self-introduction, sharing experience of Induction Program, presentation on Grooming and Advertising, participation in Group Discussion and giving the summary of the News have been included.

For the implementation of the planned activities, the time slots allotted for the English Practical subject have been used. In the college time table of the First Semester 2022-23, the time slot 02.00 PM to 05.00 PM on Monday and 02.00 PM to 05.00 PM on Wednesday has been dedicated to the Electrical & Electronics Engineering and Computer Science & Engineering respectively. The sessions have been running smoothly for three months (January to March 2022). Students are highly enthusiastic to attend these sessions. They gave their dedicated participation in every activity specially in the group discussion, speeches, presentations, writing activities, news listening, news reading etc.

V. FINDINGS

After given above said duration's training for the improvement of Communication Skills in the language lab to the participants or the students of CSE and EEE, at the end, the feedback form was circulated among the participants to get the information about the progress in terms of communication skills. 51 students / participants of Computer Science & Engineering (47.1%) and Electrical & Electronics Engineering (52.9%), all are from First Year (2021-25 batch), submitted their feedback out of which 11.8% are females and 88.2% are male. In the feedback form, various types of questions had been asked to get the proper information about the satisfaction of the participants.

After analyzing the collected feedback, the surprising data came up. 98% of participants attended the language lab sessions and 02% participants recorded the opinion that they did not attend the sessions. 41.2% participants are strongly agreeing that the language lab activities improve their speaking skills. 52.9% participants are agreeing, 02% participants are disagreeing and 03.9% participants can't say. 45.1% participants are strongly agreeing for the language lab activities have helped them to improve the listening skills. 51% participants are agree for the point but 02% participants are disagree and 02% participants cannot decide. 41.2% and 51% participants are in the group of Strongly agree and agree that the language lab activities have been helpful them to improve the Reading Skills. 6.9% participants cannot decide and 02% participants are disagree. 39.2% and 54.9% participants have opted strongly agree and agree groups by admitting that the conducted activities have helped them to improve their writing skills and 6.9% participants cannot have decided.

On the basis of communication skills, some questions have been asked through the feedback form. According to the data, 39.2% participants and 54.9% participants are strongly agreed and agree that the reading speed and

understanding capacity have been increased due to the activities conducted by using the language lab but 5.9% participants are neutral on this matter. 25.5% participants and 62.7% participants are admitting (strongly agree & agree) that conducted activities have helped them writing logically and coherently but 11.8% participants are in the group of undecided and disagree. 29.4% and 58.8% participants (88.2% participants) have opted Strongly agree and agree category respectively by admitting that the Conducted activities have helped them writing syntactically correct but 9.8% participants cannot have decided and 02% participants are disagree to this point. 43.1% and 39.2% participants are strongly agree and agree respectively to the statement that the conducted activities have helped to improve the participant's pronunciations. 17.7% participants have opted neutral option on this point. 47.1% Participants and 43.1% participants have opted strongly agree and agree option when they have been asked whether the conducted activities have helped to gain the confidence in Communication Skills but 09.8% participants are neutral. 25.5% participants and 54.9% participants are combiningly admitting that the conducted activities have helped them to improve the vocabulary but 19.6% participants have accepted the neutral and disagree option.

When the participants have been asked about the frequency of the usage of language lab, 88.2% participants said that Language lab should be always used to teach communication skills in the college for the Engineering Students but 11.8% participants were with the opinion that it should be used occasionally.

VI. CONCLUSION

At the beginning, there were two aims of the present research. The first aim was "language laboratory is useful in teaching communication skills to the Engineering Students of Bihar". On the basis of above data (Para 2 of Findings), it can be said that 94.13% participants have admitted that the language lab activities have helped them to improve their communication skills. As these students are from Gaya College of Engineering, Gaya, all admitted and participated students are from Bihar only. Therefore, it can be said that language laboratory is useful in teaching communication skills to the Engineering Students of Bihar. The second aim of the present research was to find out whether language lab activities help the student to gain the confidence in Communication Skills. On the basis of above data (Para 3 of Findings) it can be said that 87.2% participants have given positive response. On the whole, it can be said that language lab plays the important role in

the development of communication skills of the engineering students.

VII. LIMITATIONS AND FUTURE SCOPE OF THE STUDY

This study is to be carried out in one Engineering college of Bihar in which English subject has been taught only for the branch of Electrical & Electronics Engineering and Computer Science & Technology of First Year. Further study may involve all the students of the same college. Questions were asked only with the students and not the teachers.

ACKNOWLEDGMENT

I express my thanks to the Ministry of Education, Government of India for implementing TEQIP-III project due to which I got the opportunity to work in Gaya College of Engineering, Gaya Bihar and do this research. I am thankful to The Principal, Gaya College of Engineering, for providing the opportunity to organize the Student Induction Program which helped me a lot in the close study of the newly admitted students in terms of Communications skills. I take this opportunity to express my thanks to all teaching and nonteaching staff of the department of English, Gaya college of Engineering for helping in this research. I express my thanks to the students of semester 1 of CSE & EEE for participating in this research and has given the feedback which has been utilized for this research. I am thankful to my son Chi. Adarsh and my wife Sau. Archana for providing the encouragement for this work.

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Language Lab activities: Communication Skills

51 responses

[Publish](#) [analytics](#)

Name of the participants

51 responses

Abhishek raj

Nitesh Kumar

Niranjan tiwari

RAHUL SHARMA

Vikash kumar

Shivam Kumar

Ritesh Mandal

JAY PRAKASH KUMAR

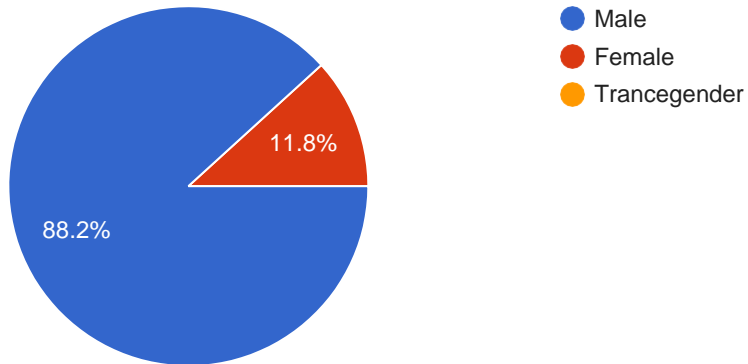
Isha



Gender

51 responses

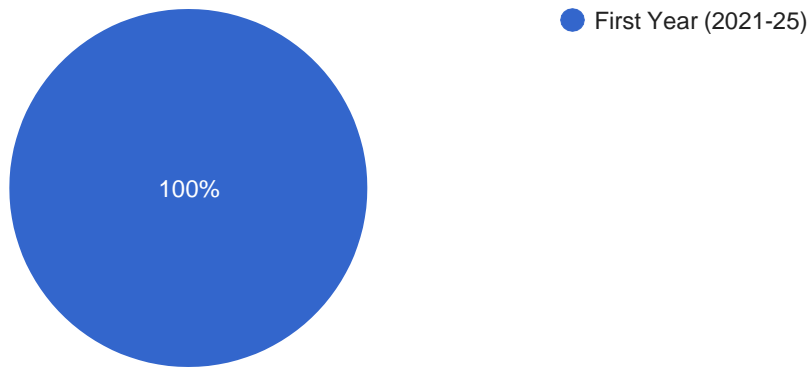
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Year

51 responses

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College Roll No.

51 responses

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21-EEE-05

21-CSE-08

21-EEE-67

21-cse-26

21-CSE-23

21-CSE-56

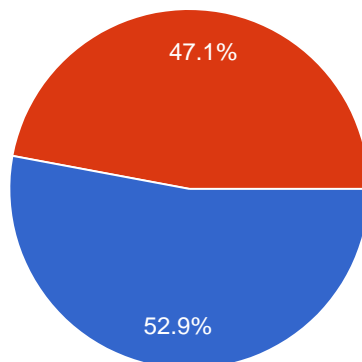
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21-cse-62

Name of the Branch you are studying

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51 responses



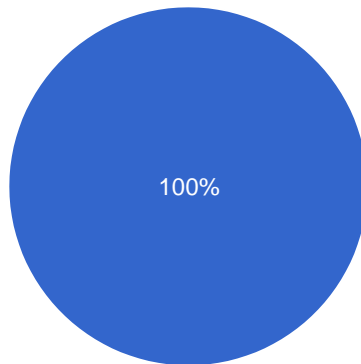
- Electrical and Electronics Engineering
- Computer Science and Engineering



Name of the College



51 responses



● Gaya College of Engineering, Gaya



Mobile No. (Whatsapp only) only one

51 responses

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6203472272

8986994435

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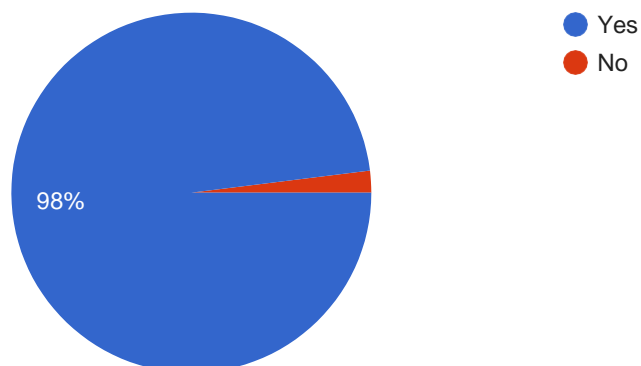
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Language Lab activities: Communication Skills

Have you attended language lab sessions in your college?

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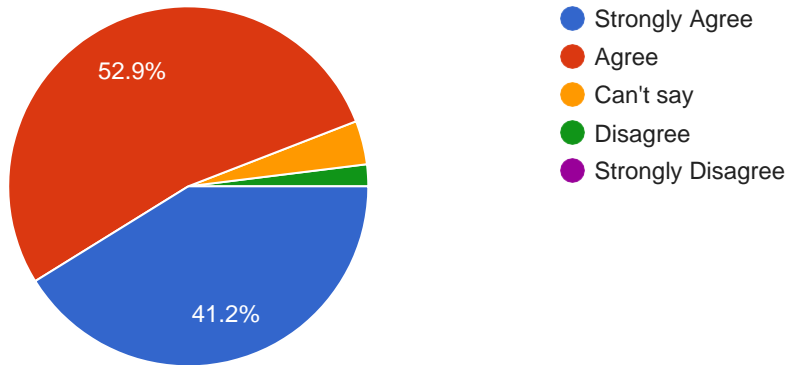
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Activities conducted in language lab helped to improve your speaking skills

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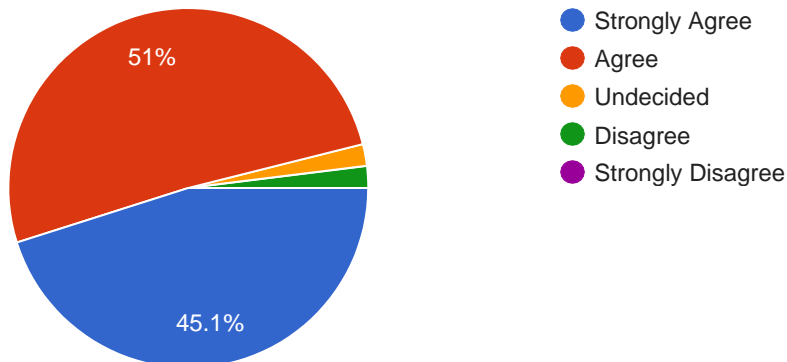
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The language lab activities helped to improve your listening skills

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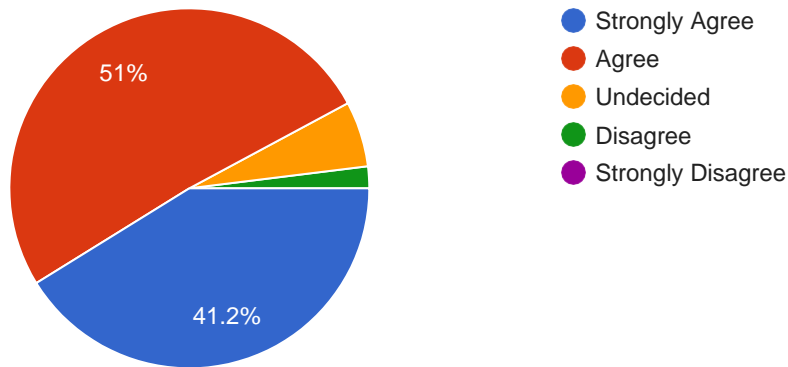
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Do you think that the language lab activities were helpful to improve your Reading Skills?

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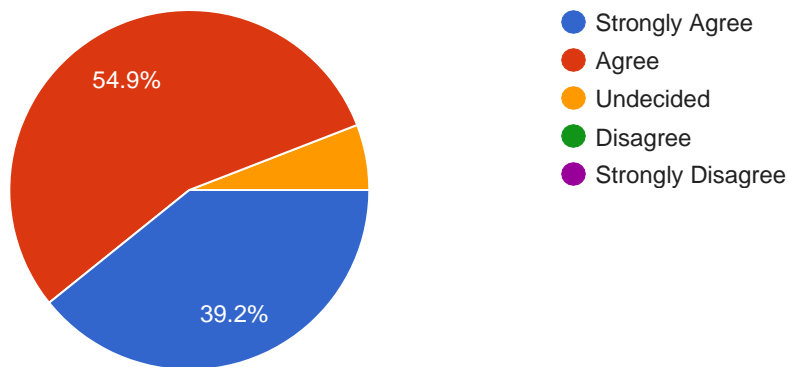
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Your reading speed and understanding capacity have been increased?

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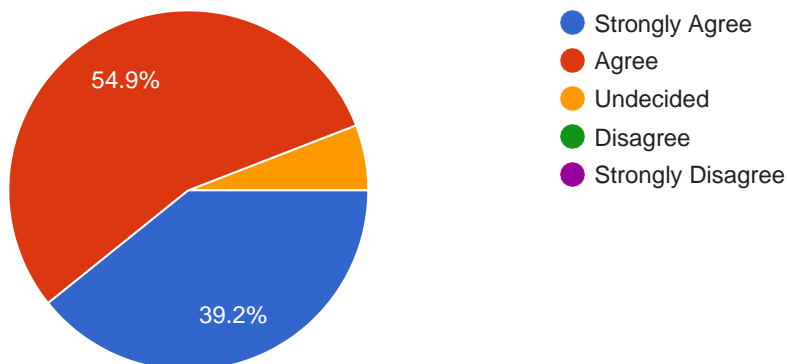
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Do you think that the conducted activities helped to improve your writing skills?

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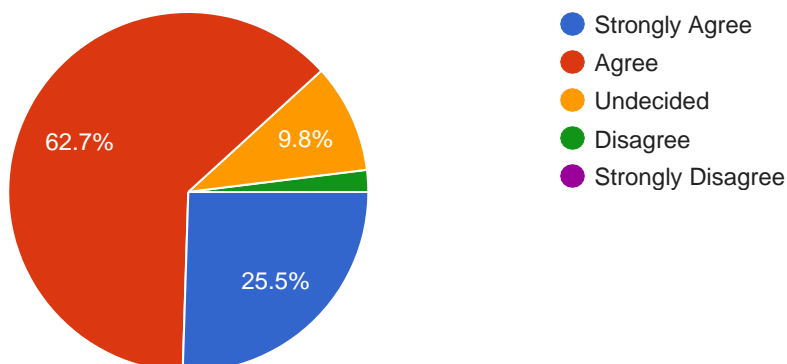
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Conducted activities helped to write logically and coherently.

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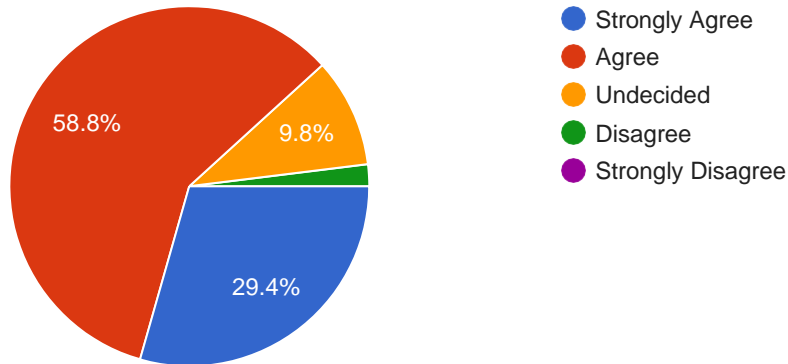
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Conducted activities helped to write syntactically correct.

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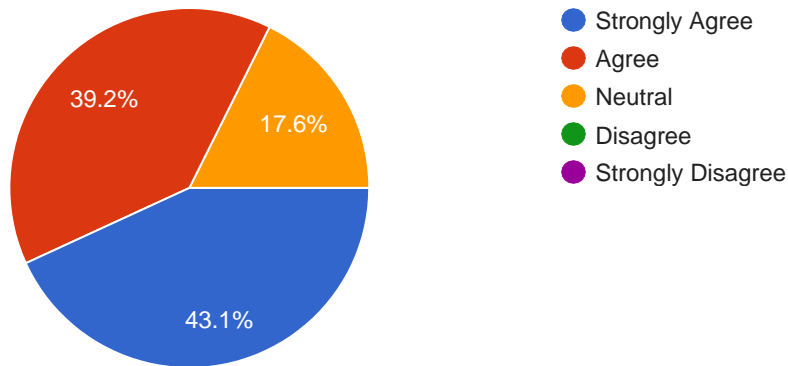
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Activities helped to improve your pronunciations

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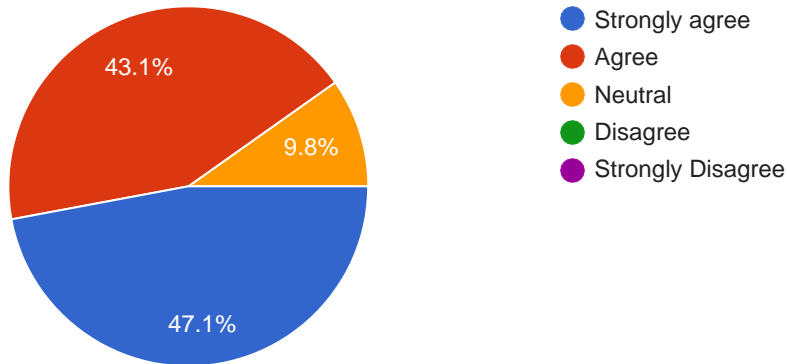
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Activities helped to gain the confidence in Communication Skills

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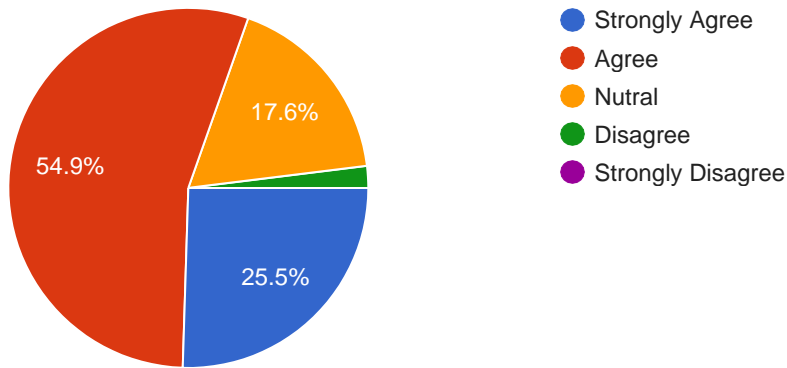
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Activities helped to improve the vocabulary

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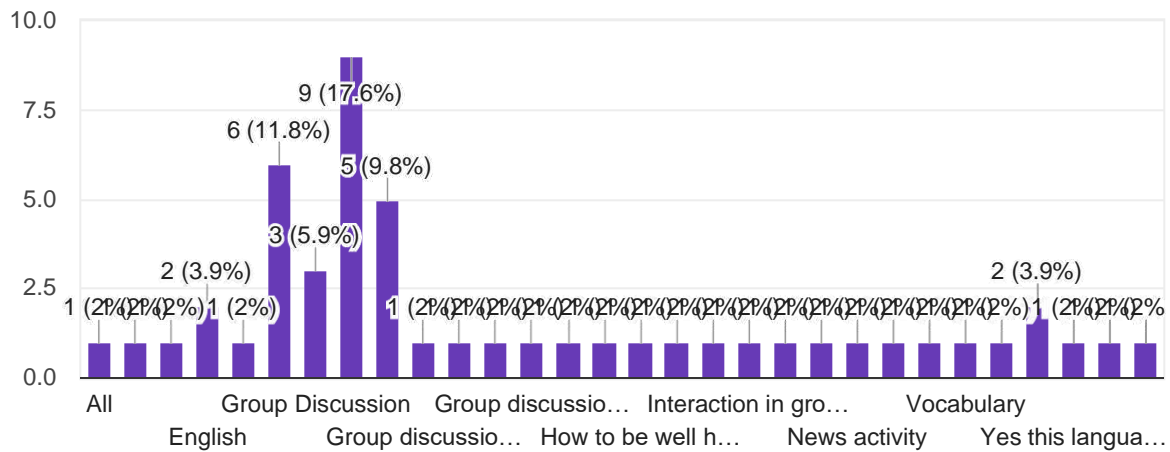
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Which language lab activity / activities helped you most to improve your Communication Skills

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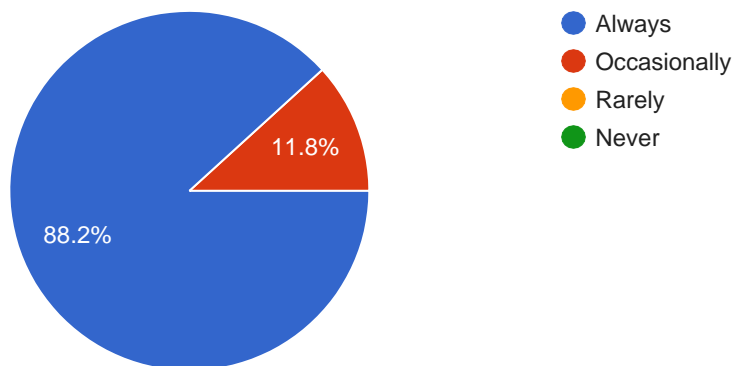
51 responses



According to you, Language lab is ----- use to teach communication skills in the college for the Engineering Students

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51 responses



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Google Forms





A cognitive approach to review Ontological phenomenon and its existence in the domain of romance

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Abstract— *The branch of metaphysics dealing with the nature of being, a complete supernatural field of Philosophy is Ontology. I shall be lawful during the presentation of my arguments which I do believe. I believe present world needs to apply its thought in a positive way and that will give birth to 'being'. This will accelerate our well-being to achieve our aims, aims for the better world – a new oxy-world. Romance and love may merge inside the soul to touch the first morning Sun for a new tomorrow.*

Keywords— *Being, Ontology, Philosophy, Romance, Thought.*

I. INTRODUCTION

Nothing comes from nothing being and which is something – till date we are in search this notable idea of Parmenides, a great Philosopher of c. 515 BC¹. Parmenides's original works was a poem and its title is unknown. He was the first person who introduced an Ontological characterization of the fundamental matter of reality. Metaphysics vs Epistemology a known concept – but whenever we deal with the nature of being, metaphysics plays a major role and there's the success of Ontology. The word "success" is here quite appropriate as the concept of it, now deals with modern information science including Artificial Intelligence (AI). It encompasses a representation, formal naming on all domains of discourse. When we culture with AI, it has retained the maximum attention regarding application of Ontology. I have not abstained to express my views about metaphysical and physical existence. It is true that Ontology deals with the branch of metaphysics, but it is the branch of Philosophy that extensively studies concepts of existence, being, becoming and reality. It obeys all the rules, formulae of substances, properties, relationships, states of affairs and events. All of these categories are characterized by fundamental ontological concepts. I perceive some ideas or concepts like particularity &

universality, abstractness & correctness and necessity which are the chief characteristics of Ontology obviously these include later to preserve Ontology in the physical world.

I shall elaborately discuss the terms which are mentioned relating to metaphysical and physical aspects of Ontology and how it can change the entire notions or rather how it creates storms in the modern technology also. The phenomena of movement and changes are simply appearances of changeless eternal reality and that's why appearance and reality are two consequences of Ontology. Romance or love is a metaphysical feeling when we stretch it to ethereal state – a highly delicate in appearance. But reality is a physical sensation where the carnal love appears. I am not interested in this reality while my ontological characteristics are much more concerned to intervene in the ethereal phenomena. We cannot deny the reality concerned matters and it is true that these are all the first appearances – apart from all other correlated matters. I shall concentrate to review the term "Ontology" in the sphere of celestial beings which are completely a wide and vast domain of self-realization. I would like to mention the Philosophy of Sri Ramakrishna Paramhansa² where he had repeatedly uttered embodied or corporeal & unembodied Brahma – a visible and an imperceptible observations. We

can realize the existence of water by our natural feelings & visible too. But we can feel steam only even without visibility. Both cannot be ignored – it completely defined by our normal wisdom. Here we get the reciprocal relation of wisdom and being – both are very much important phenomenon of Ontology. I will illustrate article wise and will try to my level best to correlate the two terms metaphysical love and carnal love in the conclusion and that too establishing an ethereal realization for the sake of the mankind.

II. ANALYSIS

I shall analyse the key matter in the form of some articles and these are as follows:

1.1 METAPHYSICAL CONCEPT

1.2 COMEDY AND TRAGEDY

1.3 EROS AND LOVE

1.4 ANALYTIC AND SYNTHETIC

1.5 THOUGHT AND BEING

1.6 PHYSICAL CONCEPT

1.1 Metaphysical concept: Two common terms we usually use in our day-to-day life: touched and untouched. A human brain is tangible in some special condition as we know. But the wisdom, sense, consciousness is intangible. As Ontology is the branch of metaphysics, dealing with the nature of being³, we must concentrate on ‘being’. The studies on the concepts such as existence, being, becoming and reality are included in Ontology. In 515 BC which we know the era of Pre-Socrates Philosophy, Parmenides was the first to propose an ontological characterization of the fundamental nature of reality and being. He had also described the sense in the light of thought and being. He explained that “Being is like a sphere”. Being is the material or immaterial (abstract) existence of thing⁴ and here we can include the concept which encompasses objective and subjective features of existence⁵. Being touches both the brain and the wisdom too. Parmenides wrote poems on nature, wisdom and necessity which concluded the metaphysical aspects of Ontology. He thought about Goddess and her residence – beautifully explained his haven, a place where Night & Day have their meeting place. We struggle with the laws of mass and energy – but never struggle with metaphysical changes which is my actual topic. While romance and love mix with each other, a

human being proceeds towards the world of strange invisible destination, a total different world of visible daytime. Here is the success of metaphysics and that too of Ontology.

1.2 Comedy and tragedy: We often use the term “man proposes and god disposes”. Then is it not true that we believe in God and the decision of our proposition depends on God’s proposition? Even if we don’t want to accept or admit His influences, it comes unnoticed metaphysical activities in our life. Gradually we start to believe His existence and ultimately surrender ourselves to Him. We try to promote our mind and thoughts from a carnal love to an ethereal love which was very nicely explained by Plato and we get “Platonic love”. And these two extremities that are carnal love and ethereal love actually give birth to comedy and tragedy. Two simple words: mortal and immortal; these two facts are ever true and in my sense these are axioms of life. The outcome of carnal love which is comedy, is nothing but the offspring of true virtue and that too essentially lead to a mortal achievement of immortality. If we ask, is it possible to become immortal for a mortal? I am in favour of the motion as I believe His creation, His power for the achievement to gain or to reach the ethereal which is the reflection of carnal love – we reach to tragedy. Its essential character is that here all opposites are undivided or one⁶.

Let me explain more clearly these two terms: If we start to walk in the night, day will come after a certain time, and it is obvious which we cannot deny. Equally likely comedy precedes tragedy. Ontology believes in “it is” not in “it is not”. It was Parmenides who was the first bearer of torch of Ontology said: two wonderful phrases in his poems: first one is “for never shall this prevail, that things that are not, are” and the second one is during the explanation of phases of the moon:

Bright in the night,
With the gift of his light,
Round the earth she is erring
Evermore telling her gaze
Turn towards Helios’ rays.

The phenomena of appearance (comedy) and reality (tragedy) in my opinion truly followed. The moon is in the sky but not visible at daytime. A complete reality – a tragedy for the moment as we fail to drink the beauty of moonlight, we cry,

our innate souls suffer. But its appearance at night (comedy) excites us, make us romantic and we fall in love – love which penetrates our soul – as a result one may create or invent if it is possible to reach the metaphysical state. Simply appearance of changeless changed to ethereal reality. Ontology perceives its application in the light of romance, a true love itself. Slowly but in a steady approach we proceed towards the symposium of Plato that is nothing but ‘Platonic love’.

1.3 Eros & love: This term in my opinion a completely mystic one. It is hidden inside a person which comes out but in a different way and varies person to person. ‘Love’ is a very broad in nature – a mystical experiences. Eros and love reciprocate each other. In one end the evolutionary theories that hold love is a part of the process of natural selection and on the other end love to be a gift from the god which can be considered as spiritual theories. Again we are approaching towards the metaphysical state where Ontology deals with nature and being. Here I would like to mention Plato’s sublimation theory of love – “mounting upwards.....from one to two, and from two to all fair forms, and from fair forms to fair actions, and from fair actions to fair notions he arrives as the notion of absolute beauty”.⁷ I am trying to nurture the word Eros instead of love as I would like to stress on divine Eros instead of earthly love and this idea will present the actual manifestation of Ontology. Someone also make friendship, affection with his or her love or Eros which rather told by Aristotle and his emphasis on ‘phila’ (friendship) than on Eros⁸; and the relationship of friendship and love would continue to be played out into and through the Renaissance⁹ with Cicero for the Latins allude to that “it is love (amor) from which the word ‘friendship’ is derived¹⁰. A true friendship is a kind of Eros because of its divinity to love. It touches the heart from within; soul feels the love of friendship or goodwill which often met with mutual benefits and Plato told that it is phila. Ultimately we have reached to platonic love and a total metaphysical perspective in nature.

1.4 Analytic & Synthetic: Both are closely related to the necessary-contingent distinction. Ontology requires both of these two as it explains physical statements which may be true or false to achieve our goal, metaphysical concepts. Analytical statements are those that are true (or false) in virtue of the way the ideas or meanings in them

fit together. While synthetic statements are also statements of true (or false) in virtue of the experiences. This virtue of the experiences helps a person to achieve his or her goal – I mean to say a fine tune of Philosophy plays a vital role here. As we know that a ship goes astray without a rudder, like analytic & synthetic judgements it is not possible to realize the metaphysical intelligence of Ontology.

1.5 Thought and being: Plato’s Philosophy explained widely the term ‘Philantia’, sel-love. It has both healthy and unhealthy features and facts. It builds self-confidence, a thought to get its result, a healthy feature. But when oneself thinks himself/herself above God then it is unhealthy and a destruction of ‘being’ is inevitable. Thought and being are like cause and effect by nature. These two occur simultaneously and one after another. ‘Thought’ is pragmatic in nature while ‘being’ obeys a supernatural aspect. Sometime we observe that thought fails – as for example playful and uncommitted love, with no resulting consequences (‘Ludus’ as told by Plato). One might be inclined to a metaphysical power without thought. But ‘being’ is there as he or she may achieve his or her ultimate destination. Initially I told that Ontology deals with the nature of ‘being’. When both thought and being merge, a wonderful creation, a heavenly creation may take place in this world and in this regard we have many instances.

1.6 Physical concept: It will be no exaggeration to say that without physical ‘being’ no one can promote himself or herself to metaphysical state. Firstly one has to look or keep in mind regarding his or her physical entity. Then one can gradually penetrate the nucleus of Philosophy that is learnt by heart or by soul. He or she then will be bonded with love and that love will be completely erotic in nature as it will give birth to Platonic love – a nascent metaphysical phenomena.

III. CONCLUSION

I have learnt Ontology and tried to explain in a different manner, looking from many sides into it. Its sphere of appearance is limitless and I suggest here that sky is its limit. Apart from all it teaches us a very practical and realistic lesson regarding our life style, our better tomorrow. We can make ourselves much more inevitable for the better world. One will think twice to escape from the sphere of being, a metaphysical world. I am sure

Ontology will compel us to drink the beauty of dawn when Night and Day merge to sacrifice their divine romantic¹¹love.

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Voice for the Oppressed: A Comparative Study of the Poetry of Kazi Nazrul Islam and Faiz Ahmed Faiz

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Abstract— *Subalterns, the palpable fuel of society's power structure, are always marginalized by the tormentors from the corridors of power. The oppressors use their life force to make them oppressed. One of the main tasks of literature is to reveal the truth of society. Kazi Nazrul Islam and Faiz Ahmed Faiz, two prominent revolutionary poets in the Indian subcontinent, spoke on behalf of the masses but in two different languages (Bengali and Urdu). Their poems still carry considerable importance in the context of contemporaneity. The exploitation of the power-centric society and resistance of the subaltern have come alive through their poetry. The poets undertaken for the present research consistently speak out against ethnic violence and political exploitation in their verses. The words for the wretched are always uttered in their voice. They have portrayed the misery of the marginalized people and suggested the way of achieving true freedom. Their poems transcend their time because of the universality of their contents and themes. Their poems intrinsically support subaltern studies worldwide. This study aims to compare Kazi Nazrul Islam and Faiz Ahmed Faiz on the grounds of their concerns for the subaltern and their resistance infusing with three theoretical concepts, subaltern, power, theory of resistance. The study will further focus on how the two poets with their similarities have depicted the marginalized voice of the subalterns.*

Keywords— *Kazi Nazrul Islam, Faiz Ahmed Faiz, subaltern, power concept, theory of resistance, oppression.*

INTRODUCTION

Poets have always been proponents of historical and current events in their unique style. They can study the political and social issues of their time in depth. Instead of focusing solely on aesthetics, the most famous poets throughout history have used their poetry to further a social cause. It has to be understood that society is not just made up of those who rule society from the center of power. The poets must bring out the voice of the ordinary people who give life force for the survival of the society from behind the political structure. But marginal can never be enlightened in the light of history just as there is

darkness under the lamp. They are the power source for the powerful in this society, but they are outside the power structure. Kazi Nazrul Islam and Faiz Ahmed Faiz are the most prominent poets from the Indian subcontinent who wrote poetry for oppressed people outrageously without any fear. Their poems speak of ethnic violence and political exploitation, which have been used to subdue the masses for years. Their poems are not only about the rights of the unfortunate but also encourage them to be optimistic and to fight for freedom. Their poems used different types of symbols like; prison, flower, natural elements, etc., which added poetic beauty and used them as a weapon to raise voice against the exploiters. Their poetry never

bowed to power. They have spoken the truth against political atrocities in their poems proudly. In their time, both of them were destined to become a symbol of rebellion and dissent. As much as their existence, their poems came to reflect the longings of the people who had come into their lives so briefly and then cynically vanished. Surprisingly, both of them grew to be influential ideological figures. Their voice always rang high and clear, and their words remained a beacon of light that could not be extinguished even amid the grave-like silence of martial law control. The purpose of this study aims to compare the political strain in the poetry of Kazi Nazrul Islam and Faiz Ahmed Faiz for the tussle for the subaltern. It focuses on both of these poets' political themes in their poetry so deftly and without losing sight of the inherent element of poetic aesthetics. They used symbolic and figurative language to depict the invaders' oppression and horrors against the subalterns. The purpose of this study is to compare Kazi Nazrul Islam and Faiz Ahmed Faiz in terms of their concerns for the oppressed and their resistance based on three theoretical frameworks, subaltern, power, theory of resistance. The research will also look at how the two poets, with their similarities, depicted the marginalized voice of subalterns.

APPROACHES OF KAZI NAZRUL ISLAM AND FAIZ AHMED FAIZ

Kazi Nazrul Islam and Faiz Ahmed Faiz were nationalistic because of their anti-colonial attitude and resistance to imperialism through writing during the colonial period. They spoke up against the misery of the exploited masses who were victims of British colonialism on a local level. For Nazrul and Faiz, nationalism was a lifelong love and preoccupation, and they were active in cultural and political nationalism, eventually emerging as decolonization prophets. They achieved this by their non-communal voice for equality and brotherhood, which propelled them to international prominence even in the postcolonial age. In the field of international literature, they share remarkable parallels not only in their universal thinking about freedom and nationalism but also in their anti-colonial mentality, which may be summarized simply as a "miracle." From the beginning to the end, they struggled against the 'grain' and brutal reality in this mortal world. Readers can see their places in anti-colonial conflicts and resistance to colonial control, and this defiance to colonialism is regarded as a nationalist discourse. As a result, they would be a part of the postcolonial circle. Leela Gandhi stresses the point that even the "most cosmopolitan" postcolonial scholars

recognize that nationalism has been a significant aspect in third-world decolonization campaigns.

They were enormously struggling people who fought alone against everything unjust, everything working against humanity. Their central concept was secularism, which allowed them to objectively honor every religion, caste, gender, and race in the world. As a result, they provided spiritual freedom to individuals who were bound by their beliefs and actions.

COMPARATIVE STUDY OF KAZI NAZRUL ISLAM AND FAIZ AHMED FAIZ

Despite his terrible poverty and wandering life, Kazi Nazrul Islam never became self-centered like many of his contemporaries; instead, he possessed a keen insight into the heart of mankind's suffering. He discovered that the root of the problem is a nation's reliance on another country, and he screamed at the British Raj. According to Mohammad Nurul Huda, he was sentenced to one year in prison on January 16, 1923 for delivering his *Deposition of a Political Prisoner* in the court of the chief judicial magistrate in Calcutta (7). The entire nation was outraged by the decision, and Rabindranath Tagore himself sent a telegraph from Shilong to the effect that "give up your hunger strike, our literature claims you" (qtd. in Huda, 7). Tagore also dedicated his drama *Basanta* (Spring) to Nazrul, who had gone on a forty-day hunger strike inside the jail. At the insistence of the main literary and political figures of his period, he finally ended his protest. Professor Winston E. Langley of the University of Massachusetts, author of the book *Kazi Nazrul Islam: The Voice of Poetry and the Struggle for Human Wholeness* describes Nazrul as,

"A moral giant, Indeed, Nazru was a moral giant and wrote boldly on human rights and dignity and against religious fanaticism." (*Two Genius from the East and West*, 2014, p.23)

About Faiz Ahmed Faiz, a professor from University of Kashmir, Ahsan UL Haq, sates in one of his articles,

"There are no qualms, in stating that Faiz Ahmad Faiz (1911- 1984) is the voice of the revolution, one of the greatest and renowned Urdu poets of the subcontinent in the twentieth century. He is often credited as the poet of protest, resistance and the iconic voice."

Regarding Faiz's universality, Carlo Coppola, professor in Oakland University, remarks,

“ A spokesperson for the world’s voiceless and suffering people – whether Indians oppressed by British in the ’40s, freedom fighters in Africa, the Rosenbergs in cold-war America in the ’50s, Vietnamese peasants fleeing American napalm in the ’60s, or Palestinian children living in the refugee camps in the ’70s – Faiz wrote painfully, stunningly, and compassionately of the human aspirations for freedom: a hallmark of his verse. (qtd. in Ali xiii-xiv)”

Noami Lazard observed about Faiz that when he became the editor of *The Pakistan Times* he used that position to speak in prose as well as poetry for peace and social justice. He made himself known as opponent of oppression.

In 1943 Faiz was sent to the British Indian Army, Nazrul was in British Indian Army, and Faiz was awarded the British Empire Medal for the service he served in World War 2. After the partition of India in 1947, Faiz resigned from the army and became editor of *The Pakistan Times*, a socialist English-language newspaper. Nazrul also edited a newspaper named *Langol, Dhumketu*, after returning from the war. Faiz was arrested together with a group of army commanders on March 9, 1951, under the Safety Act, and charged with the failed coup attempt known as the Rawalpindi Conspiracy Case. He was sentenced to death and was imprisoned for four years before being released. He wrote two books at the time of his imprisonment. One is *Dast-e Saba* and the other one is *Zindan Namah*. Both of them are focusing on the life of prison. But through his imprisonment, his way of thinking for the subaltern became more sharpened.

CONCEPT OF SUBALTERN IN NAZRUL AND FAIZ’S POEM

The subaltern, according to Gayatri Spivak, is unable to talk. She points out that in Gramsci’s original hidden meaning, the term meant “proletarian,” a group whose voices could not be heard because they were systematically excluded from the capitalist bourgeois discourse. Everything which limited or has no access to the cultural imperialism is subaltern – a zone of difference in postcolonial terms. Same definition is also found in Nazrul’s and Faiz’s poem. In “Song Of the Workers” Nazrul Islam addresses the identity of the subaltern,

“We bring moonlight, light the oceans
Yet getting thirsty we keep thirsting
Not a drop of water we receive” (Nazrul, *Poet of Tolerance*, 2013, p. 78)

Faiz also reveals the identity like Nazrul in his poem “As We Are” where he sates,

“Like the fading image of beauty once loved
Clasping to us the cloak of our obscurity.” (Faiz, *100 Poems by Faiz Ahmed Faiz*, 2002, p. 37)

Both of these poets had spoken out for the commoner and had been imprisoned by the government. The similarity of their thoughts for the subaltern that is being sought in this article can be understood through their uncompromising attitude towards the exploiters.

RESISTANCE IN NAZRUL AND FAIZ’S POEMS

Their poems speak of the resistance of the subaltern. They speak against power dominance. Resistance against this power dominance can be seen inside Foucault’s Theory of Resistance. One of the most popular passages in Volume I of the *History of Sexuality* concerns the relation between power and resistance in the ‘Method’ section. There, Foucault says:

“Where there is power, there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power.”

The way Faiz speaks of resistance in his poem “Speak” underlines the same. In the poem, Faiz says,

“ Locks will soon open wide their jaws,
The loops of chains will be out-spread” (Faiz, *100 Poems by Faiz Ahmed Faiz*, 2002, p. 35)

In another poem “As We Are” Faiz states same flame of resistance,

“ And a vague, confused, search for remedy,
A desire of revolt, prison, a desert where to flee.” (Faiz, *100 Poems by Faiz Ahmed Faiz*, 2002, p. 37)

Kazi Nazrul Islam is also thinking of resistance in same way as Faiz. In his Poem, “The Song of Destruction”, Nazrul States,

“Let the flag of Nemesis fly over the walls
Who is master, who is king
Who dares punish the unshackled truth” (Nazrul, *Nazrul: An Evaluation*, 1997, p.15)

In the poem “Ovation to the prisoners” Nazrul expressed his ecstatic delight at the youth sharing their desire for liberation.

“Who is this I hear
At the red dawn of light?

I hear the roar of liberation" (Nazrul, *Nazrul: An Evaluation*, 1997, p.15)

CONCEPT OF POWER IN NAZUL AND FAIZ'S POEMS

Power, according to Foucault, can be found anywhere and comes from anywhere. According to J. Gaventa, Foucault is one of the few thinkers on power who recognizes that power may be a necessary, creative, and good force in society, rather than only a negative, coercive, or oppressive one that forces people to do things against our will. To inspire this positive force, Faiz and Nazrul have encouraged and inspired the exploited in their poems so that they can speak their minds.

In Nazrul's poems, the exploitation and deprivation of the commoner and encouragement for the rights of the exploited are expressed. One of Nazrul's inspirational poems is "The Rebel." In this poem, the poet urges the subaltern to raise their voice about their rights, their courage, about their strength. They should make the atrocities remind the real power on which this society is standing. They have to talk about their struggle against oppression. The poet wants to explain that the path of their liberation will be sharpened by raising their voices. In the poem,

"Proclaim the valiant one,
Proclaim that "my head is eternally held high"
Proclaim that
"My rebellious look and bravery
Makes the Himalayan peaks bow before me""

(Nazrul, *Poet of Tolerance*, 64)

A similar inspiration for the subaltern, which is found in Nazrul's poem, can be seen in Faiz's poem "Speak." In this poem, the poet has repeatedly said that now is the time to speak out against the exploiters. Exploiters must be informed of the exploited people's rights. It is also said that we have to speak for ourselves before the complete death of the soul. In this poem,

"Speak, for your lips are free
Speak, for your tongue is still yours
Your upright body belongs to you
Speak, for your soul still yours"(Faiz, *The Colors of My Heart*, 2017, p.13)

Another poem that can be said to be inspirational for freedom and liberation is "Crossing the Rough Terrain," Where Nazrul has told the hopeless nation that the deprived people will get a taste of independence in a few

days. So now they have to cross this inaccessible path of freedom consciously. Nazrul says,

"The sun of India, which plunged in Ganges
Will rise again with bloody red color stained with
our blood
The martyrs who sang the song of life on the
hanging altar
Have quietly returned to make another sacrifice
Time has come for us to surpass the challenge
To rescue our motherland
The ship is rocking, water is rising, Captain,
beware!" (*Two Genius from the East and West*,
2014, p.41)

The exact meaning is observed in Faiz's poem "A Few Days More," where he says to survive amid this exploitation for a few more days. The light of liberation will shine. Faiz says,

"Only a few days, dear one, a few days more.
Here in oppression's shadows condemned to
breath,
Still for a while we must suffer, and wipe, and
endure
.....
Yes, but to tyranny no many hours left now;
Patience, few hours of complaint are left us to
bear."(Faiz, *Poems By Faiz*, 2000, p.79)

Discrimination was practiced based on religion, ethnicity, caste, and gender, as well as economic and political connections. Nazrul frequently said in his poetry that all human beings ought to be free and treated with equal respect based on two criteria: morality and self-dignity. Belief in equality, truth, and fairness is the path to the summit of character and self-dignity. Nazrul wrote extensively on the issue of equality and human rights-based on this philosophy.

The feelings that Nazrul sought to express via his poems may be found in Faiz Ahmed Faiz's poetry. Faiz Ahmad Faiz is one of the most famous revolutionary poets in the world. Faiz is a word that conjures up images of protest, struggle, freedom, revolution, and optimism. His poetry isn't only for fun; some truths, most notably social realities, lay the path for social change and the creation of more faithful creative works. The more his poetry is dismantled, the more hidden messages in it may be discovered. One of his most famous poems against Zia's regime is "We will see" ("Hum Dekhenge") –

When the heavy mountains of injustice
Will blow away like cotton-wool
Beneath the feet of us oppressed
Like a heartbeat this land will beat
And above the heads of the people-of-power
When lightning cracks and crackles
We will see! (Faiz, *The Colours of My Heart*, 2017, p. 10)

In his poetry, Faiz employs Islamic etymological terms. However, it would be incorrect to assume that his poetry is agnostic about religion. In his poems, he constantly favours humanity. His awareness talks of equality in all areas, which is reflected in Nazrul's poetry as well. The most famous *Ghazal* in the collection, 'Slate and Pen' (Lauho qalam), is about Faiz's zeal and determination to actualize his perfect desire and attain his aim. Faiz says,

I will go on the nurturing the Tablet and the pen
I will go on the recording what the hearts go through
I'll go on providing reasons for the sorrow of love
I'll keep going kind to the desolation of the times
(Faiz, *The Colours of My Heart*, 2017, p. 25)

It is very surprising that same expressions can also be found in Nazrul's poem "The Rebel" where Nazrul utters,

I am the Bedouin, I am the Chengis,
I salute none but me!
I am thunder, I am Brahma's sound in the sky and on the earth,
I am the mighty roar of Israfil's bugle,
I am the great trident of Pinakpani,
I am the staff of the king of truth,
I am the Chakra and the great Shanka,
I am the mighty primordial shout!
I am Bishyamitra's pupil, Durbasha the furious.
(Nazrul, *Poet of Tolerance*, 2013, p. 64)

Nazrul's communist ideology was strong. Nazrul's communism can be understood perfectly through his poem "Proclamation of Equality." In this poem, it is repeatedly said that there is nothing better than equality. Equality is the natural way of human liberation. This equality is the bearer of true freedom. In this poem, Nazrul uses different symbols from every religion so that his religious equality could also come out. In that poem,

"Why go through all the trouble?
And Why haggle in the market?
You can find the fresh flowers blooming just on the roadside!

I sing of equality." (Islam, *Poet of Tolerance*, 49)

In his poem "We Will See", Faiz also says that the end of the regime will one day bring equality. The power of the mighty will end. The thrones of kings will fall. Everyone will stand in the same row. This thought is not only his revolutionary thought but also communism.

"Then we of clean hearts-condemned by Zealots
those keepers of faith,
We, will be invited to that altar to sit and govern-
When crowns will be thrown off-and over turned
will be thrones
We will see
Certainly we, too, shall see
That day that has been promised to us" (Faiz, *The Colours of My Heart*, 2017, p.10)

CONCLUSION

Instead of focusing exclusively on aesthetics, these poets, Nazrul and Faiz, expressed their ideals through poetry to serve a social purpose. The purpose is to support mankind and wage a protest against dictators who oppressed the innocent. They devised and invested in different social and economic paradigms in order to portray the various patterns of violence. They have depicted the suffering of oppressed people and suggested a path to ultimate liberation. Because of the universality of their content and subjects, their poems transcend time. Although they spoke in two different languages for the rights of the subaltern, yet the essence of their poetry is one and the same. The liberation of humanity was their main objective. Digging further into the political themes reveals that the two poets are adamant that the sacrificial deaths of ordinary people to maintain and safeguard the country's freedom are not ordinary deaths; rather, their deaths in the service of a cause make them eternal beyond the ages and times. Both the poets address the oppressed and encourage them not to feel ashamed or humiliated as a result of the oppressors' actions. The poems have undertaken deal with the issue of socially and politically oppressed subalterns and whose voices are not even heard in the stately, columned halls of authority. Kazi Nazrul Islam and Faiz Ahmed Faiz were the agents of social transformation who attacked the dominant ideologies and were committed to raise the voices of the subalterns.

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New Woman ideology in Tagore's Fiction

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Abstract— *There has been a whole range of both male and female writers who have advocated the cause of women and portrayed the diverse shades of their personality in inventive works. Rabindranath Tagore has been the most countless-minded personality of modern India. He was the first writer to give equal or perhaps more place to women in his writings. The wave of new woman ideology was not only limited to the Western world. It affected women around the world and even men who were sensitive to women's issues. Rabindranath Tagore was a personality who clearly dealt with issues like women's will, their rights and freedoms in his novels. The approach adopted in the present study is not a follow-up to Western feminist ideas, but a synthesis of the concepts available within the Indian sociological system. In India, feminism is a debatable concept. Indian feminist researchers or women studies researchers have not been able to define what Indian feminism exactly is? Indian feminists are not very comfortable in creating a strict definition of theories such as writing and Western feminism. He was a personality who dealt with issues such as women's will, their rights and freedoms clearly in his novels. In Tagore's narrative, there is a reflection of courageous women in women. One can call them the 'New Women'.*

Keyword— *Rabindranath Tagore, feminism, India Society, Women.*

INTRODUCTION

Literature reflects the ever-changing reality of life. Society and creative sensibility of the writers come into collective play to present an authentic picture of social, cultural, economic and psychological set-ups of the inhabitants of any place and era. In 'The Image of Woman in Indian Literature', Yamuna Raja Rao stated, "Literature can have the breadth and throb of life only when it keeps pace with changing image of the women" (09).

The social set-up of any society is an important aspect that allows or inhibits participation in the process of creation of the image. Human history is full of events, ideas and movements which have triggered momentary or long-lasting effects on the fate of both dominant as well as subjugated sections.

NEW WOMAN IDEOLOGY

The woman is one such section of the society which has been subjugated for centuries irrespective of caste, creed, era and race. The images of women are captured by the writers. These writers have witnessed the continuity of life cautiously and have foreseen the consequences. Writers are the first to capture it, whenever an upheaval in the ranks of society is witnessed. In the book 'Image of Women in Literature' Mary Anne Ferguson stated:

"One peculiarity of the images of women throughout history is that social stereotypes have been reinforced by archetypes. Another way of putting this would be to say that in every age woman has been seen primarily as mother, wife, mistress, sex-object—their role in relationships to men" (4-5).

The status of women in India can be traced back to the early Vedic Age. During the Rig Veda period,

women were given equal rights and status with men. In her thesis work '*Images of woman in the selected fiction of Rabindranath Tagore*', Ms Sonia Soni stated:

"Religious documents have hailed men as powerful and all-encompassing in the image of God himself, thereby fit to be worshipped by the devotees who have only one choice, i.e., to accept the role handed over to them for the smooth functioning of the society since any deviation is declared blasphemy by the dominant section leading to negative image creation. All this leads to suppression of women at the hands of men." (2)

The real condition of women of all times was presented by Kailasbasini Devi in her celebrated book '*Hindu Mahilaganer Hindbastha (The Degraded Condition of Hindu Women)*'. She said:

The birth of a boy is heralded with music; offerings are made to Brahmins; the poor are fed; many rites and rituals are observed; gifts are widely distributed, all in the hope and prayer for the boy's long life . . . No such celebration marks the birth of a daughter; on the contrary, much is said and done lamenting her arrival. Dear God! Are women such inferior creatures that their birth and death are treated in the same mournful manner? Such is the contribution custom of our country, a custom that bewitches and blinds our people. Alas! When will our Bengal be a land of joy and happiness? When, oh when, will this despicable discrimination be eliminated? (02)

It is only in the later Vedic period, '*Varna Ashrama Dharma*' and the caste system became prominent in society and women were pushed back which resulted in the degradation of their position in the social set-up. In an article '*An Ecumenical Question: The Status of Women*' Arlene Swidler said, "Man is the principal and end of woman, as God is the principle and end of man . . . Woman exists for the man, not man for the woman" (115).

Women were allowed all liberties which were permissible to men and no discrimination based on sex existed. In *Women in England 1760-1914: A Social History*, Susie Steinbach revealed:

"Most theology and religious practice ... was unkind to women or even misogynistic; many religious leaders held that, spiritually and otherwise, women were probably subordinate to men; most faiths had explicit bans on women as leaders of any kind" (141).

Education was denied to women in general as it was a luxury available only to men. It was considered useless

to waste time and money on the education of a girl-child because she was destined to serve the powerful male in all spheres of life. Atin and Sudhir said:

"Discrimination between a son and a daughter is almost universal. In our country, if a couple is successful in producing a series of sons, the sons attract the benediction of long life from friends and relations. On the other hand, just two successive daughters are so unwelcomed that the last-born daughter is named either Khanto (stop) or A / Na (No More) or similar such appellation. A sole sister among many brothers may receive some attention from the family. And if a brother does not follow a sister's birth, then very often the unfortunate sister is blamed for the calamity" (119)

In her book '*Abarodhbasini (The Women Confined)*', Begam Rokeya stated:

"Muslim women were only allowed to cram Koran like a parrot and they did not have the liberty to go to school, while Muslim men were free to learn Arabic, Persian, Urdu and English. She was secretly taught by her brother, whom she refers to as her only instructor '. He taught English to her as he believed, —If you can learn English, the doors of the world will be wide open to you" (11).

The Indian socio-cultural arena of the late nineteenth and the early twentieth century was the transition phase when different pulls were active. English education brought rational attitude and individual. In the book '*A History of Indian English Literature*' M. K. Naik stated, "[. . .] the Indian ethos gradually underwent a sea-change from the shock of defeat and frustration and the trauma of inferiority feeling to a newfound self-awareness and self-confidence" (35).

Rabindranath Tagore's time was the time of great convulsions in the Indian political arena. He has been the most myriad minded personality of modern India. The wave of New Woman ideology was not only limited to the Western world. It influenced women around the world and even men who were sensitive to the issues of women. Rabindranath Tagore was one such personality who frankly dealt with issues like women's desire, their rights and freedom in his novels. In the book '*Problems of Indian Creative Writer in English*' Paul Verghesere marked about the genius of Tagore:

"Its humanistic essence combined with spirituality, a love of nature and man and the expression of the beauty and splendour of the earth. The poet's spiritual message does not, however, enjoin us to run away from the fret and fever of life and seek shelter in a hermitage, but insists on our full

participation in the joys and sorrows of life. Stress on Tagore's mysticism has led to a neglect of his poetry as poetry; it has tended to obscure his greatness as a poet and artist. He perfected a kind of incantatory rhythmic prose and demonstrated that Indian sentiment, thought and imagery can be as well expressed in English as in any Indian Language." (52)

In her famous article, "The New Aspect of the Woman Question" published in the *North American Review* in 1894, Sarah Grand coined the term "New Woman". In the book *'The New Womanhood'* Winifred Harper Cooley asserted:

"The new woman, in the sense of the best woman, the flower of all the womanhood of past ages, has come to say – if civilization is to endure. The sufferings of the past have but strengthened her, maternity has deepened her, education is broadening her—and she now knows that she must perfect herself if she would perfect the race, and leave her imprint upon immortality, through her offspring or her work." (31).

Diverse channels of liberalization were claimed by women, some in collaboration with men and some against the conservative spheres crafted by men. The New Woman could survive even after shunning relationships and still maintain social status protected by legal rights. She was intelligent, confident, educated and self-supporting. In an article 'The New Woman: Fiction and Feminism at the Fin de Siècle', Sally Ledger said:

"The New Woman was a very fin-de-siècle phenomenon contemporary with the new socialism, the new imperialism, the new fiction and the new journalism. She was part of cultural novelties which manifested itself in the 1880s and 1890s" (12).

Sally Ledger further stated:

"The elusive quality of the New Woman of the *fin de siècle* marks her as a problem, as a challenge to the homogeneous culture of Victorianism which could not find a consistent language by which she could be categorized and dealt with. All that was certain was that she was dangerous, a threat to the *status quo*." (11)

Tagore's personal life shows how difficult it would have been for him to deviate from the compelling pressures of traditional and social conditions of the conservative society of his time. He had sensed the changing stream of time much ahead of his contemporaries. He trenchantly puts in *Rabindra Rachna Vali Vol. 13*:

"She [woman] is not in the world of the fairy tale where the fair woman sleeps for ages until she is touched by the magic wand (. . .) At last, the time has arrived when woman must step in and impart her life rhythm to this reckless movement of power" (226).

His radical attitude gave him the courage to swim against the current. He was the first writer who gave equal or perhaps more space to women in his writings. This liberal-minded writer had no objection to women performing on the stage, which was a highly controversial issue in contemporary society. Bandyopadhyay said:

"The Brahmo women had started to become unorthodox several years earlier, but this was the first well-known example of traditional Hindu women disregarding the custom of female seclusion. Jagadananda and his family were severely criticized by both the traditional Hindus, for having violated *purda* and by educated young men who had recently become imbued with a strong sense of nationalism, for having invited the Prince into the *zenana*." (172-73).

In Tagore's fiction, Women have a reflection of courageous women. One can call them the 'New Women'. Several women of remarkable traits encouraged the novelist to give a new vision and scope through his social work as well as creative writings. In Tagore's narrative, his women stand apart from contemporary women of society and slowly and steadily pull out the conservative track of traditions. That is why their women are considered more modern than contemporary women of Bengali society. In *'Swadesh O Samaj'* (Rabindra Rachnavali Vol. 06), Tagore said:

"Of course, women do resort to a deception that is also another aspect of women's strength. The demands of men when they exceed the women's resources are often met by machinations. It is we men who have dubbed women as an enchantress. Indeed, we wanted them too so. If they come short, we give them a bad name, when they are useful, we sing their praise." (21)

Though he was against any direct participation of women in the national movement, his heroines like Bimla and Ila are brave enough to participate in the mainstream of the national movement. The multi-dimensional interests and intellectual engagements of their female characters challenge the shibboleths and stereotypes of Bengali culture and thus they become spokespersons of the author.

Tagore's narrative and non-fictional views of gender equality and justice. He also felt that women should first fulfil their roles and responsibilities towards their

families. Tagore emphasizes having a balanced perspective to fulfil the interest of the masses. No common girl of a Hindu family could dare to register her objection so vividly but Lolita is courageous in this regard and quite eligible to be Tagore's, new woman. She openly calls Binoy, Gora's satellite:

"Gora, Gora, Gora day in and day out . . . His friend Gora may be a great man. But isn't he a man also? His friend has overshadowed him so completely . . . It is as though a cockroach had swallowed a midge. I have no patience with the midge for allowing itself to be caught, and it does not heighten my respect for the cockroach." (G 89-90)

He, undoubtedly, achieves an intended goal to make people believe what he tries to put in words. The identity of a woman in our society is of weak, insignificant and delicate creature that needs to be protected. However, sometimes woman uses certain tricks to axe her grind. Interestingly, Tagore has no disapproval for the tricks employed by women. In his essay *'The Nation and its Women'*, Partha Chatterjee said:

"Applying the inner/outer distinction to the matter of day-to-day living separates the social space into *ghar* and *bahir*, the home and the world. The world is the external, the domain of the material; the home represents one's inner spiritual self, one's true identity. The world is a treacherous terrain of the pursuit of material interests, where practical considerations reign supreme. It is also typically the domain of the male. The home in its essence must remain unaffected by the profane activities of the material world—and woman is its representation. And so, one gets an identification of social roles by gender to correspond with the separation of the social space into *ghar* and *bahir*." (120)

Many of his essays such as *'Indian Marriage'*, *'Women'*, *'Hindu Marriage'*, *'Women's Education'* and *'travel narratives'* like *'Diary of a Traveller to Europe'*, *'Diary of a Traveller to the West'* and *'Letters from Europe'* interrogate the role of women, their liberation and criticism of patriarchy in a humorous manner. Chatterjee stated:

"But the crucial requirement was to retain the inner spirituality of indigenous social life. The home was the principal site for expressing the spiritual quality of the national culture, and women must take the main responsibility for protecting and nurturing this quality. No matter what the changes in the external conditions of life for women, they must not lose

their essentially spiritual (that is, feminine) virtues; they must not, in other words, become essentially Westernized . . . There would be a marked difference in the degree and manner of Westernization of women, as distinct from men, in the modern world of the nation." (126)

Women characters of Tagore's novels always play a vital role in the development of male characters. Sucharita's contribution in making Gora realise the true meaning of nationalism and patriotism cannot be overlooked. She drags him from the suffocating and stiff boundaries and transfers to a new vision. With her support, Gora leaves the imaginary burden of staunch notions and says, *"Today I am free. I need no longer fear being contaminated or becoming an out-caste I shall not now have to look on the ground at every step to preserve my purity."* (G 405). Tagore has highlighted the strong individualistic personality of Anandamoyi, but this individualism has nothing to do with the image of patriarchy. While describing the modern attitude of Anandamoyi, the novelist deliberately highlights her dress sense, she is a 'new woman' even the way she dresses:

"One thing about her struck all her acquaintances, namely, that with her sari she wore a bodice. At the time of which we are speaking, though certain modern young women had begun to adopt it as part of their dress, ladies of the old school looked askance at the wearing of a bodice as savouring of Christianity. Anandamoyi's husband, Krishnadayal Babu, had held a post in the Commissariat Department, and Anandamoyi had spent most of her days with him, from childhood, away from Bengal. So, she had not the idea that to cover the body properly was a matter to be ashamed of, or to laugh at." (G 11)

Another woman character 'Kumudini' in Tagore's fiction *'Relationships'* stands apart from the common Bengali women. She emerges as a winner or what we call Tagore's 'New Woman'. She has strong willpower and firm determination. Tagore said:

At the time, he had thought Kumudini was like ordinary girls, easily tamed by discipline—even, perhaps, liking to be disciplined, he had realised today that there was no telling what Kumudini might or might not do. There were only one means of trying Kumudini's life securely to his own; by making her the mother of his children. This dream was his consolation. (R 111-12)

Tagore's new woman:

" . . . When the day comes. Dada, make me free as well. By then I'll have handed over their child to

them. There is something one can't lose even for the sake of one's child . . . Do you remember our mother? She died of her own free will. She could not find her place in her household, so she could easily leave her children behind and go. When a person wants to be free, nothing can stop her. I am your sister, Dada, I want freedom. One day the bond snaps. I can assure you of that." (R 252)

Tagore projects a very bold image of the woman through the character of Mrinal in "*Letter from a Wife*". Tagore has taken up the women's cause for emancipation with the portrayal of Ela's character. He breaks the traditional set of images of the Indian woman. Ela is an integrated Indian woman's voice against the age-old practices of patriarchy. Tagore exposes the lack of decision-making power in Bengali *bhadralok* boys through Anupam's character, which added to the miseries of young girls. In song XXXV of *Gitanjali*, defines Tagore's views about freedom and this quest for freedom is also reflected in his image of women.:

Where the mind is without fear and the head
Is held high, where knowledge is free,
Where the world has not been broken up in
Fragments by narrow domestic walls,
Where words come out from the depth of Truth,
Where tireless Striving stretches
its arms towards perfection,
Where the clear stream of reason has not lost
Its way into the dreary desert sand of dead habit
Where the mind is led forward by thee
Into ever widening thought and action
Into that heaven of freedom, my father,
Let my country awake. (01-13)

CONCLUSION

Tagore's women are not passive characters; They stand for justice and truth and if they make a mistake they feel and try to rectify it. Bina Biswas remarks in this regard, "Tagore's heroines and his feminism stance did not bring forth any cultural and social revolution in the society but it successfully stirred the thought process of the elitist society" (188). Tagore's heroines outdo his heroes in the declaration of love. We witness this courage in the character of *Binodini* and *Saudamini*. The women of Tagore's narrative fall prey to situations and suffer a lot but once they realise their mistake, they take no time to fix it.

The unique imaginative power of Tagore's New Woman is a touchstone of sorts to humanity.

The women of Tagore's narrative are not ready to accept any fear or bondage. They are courageous like *Sucharita* and *Lolita*, educated like *Charu* and *Binodini*, truthful like *Kamala* and *Mrinal*, innocent like *Kalyani* and *Haimanti*, rebellious like *Kumudini* and *Ela*, benevolent like *Bimala*, smart like *Sohini* and lovable like *Annapurna* and *Anandamoyi*. They are all intellectuals and know the difference between right and wrong. Their female characters have the reasoning mind and want to keep their heads held high in dignity.

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Basic Human Rights Violations in Sudha Murty's *Three Thousand Stitches*

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Abstract— A Padma Shri awardee, chairperson of Infosys Foundation, and an active member of public health care initiatives of the Gates Foundation, Sudha Murty, is a multidimensional character. Her journey of coming from a small town in Karnataka to becoming the first female engineer hired at TELCO, itself is a story of breaking stereotypes and fighting gender inequality. *Three Thousand Stitches (Ordinary People, Extraordinary Lives)*, an autobiographical writing, was published in 2017. The book has eleven chapters, among them "Three Thousand Stitches", "How to Beat the Boys", "Cattle Class", "No Place Like Home", "A Powerful Ambassador" and "I Can't, We Can" deal with basic human rights violations, devadasi culture, female health, communal animus, social judgement. The article looks into the social animus and social judgement along with human rights issues in the text. Sudha Murty recorded the real-life incidents from her own experiences in these chapters which are studied to understand the social beliefs of the time and to identify the instances of basic human rights violations.

Keywords— Human rights, Social judgement, Devadasi culture, Communal animus, Gender bias, Women.

I. INTRODUCTION

Background of the Project:

Sudha Murty is a prolific writer in Kannada and English and a social activist. *Mahashweta*, *The Day I Stopped Drinking Milk: Life Stories from Here and There*, *House of Cards: A Novel*, *Gently Falls: The Bakula*, *Dollar Bahu*, *The Mother I Never Knew*, *Wise and Otherwise: A Salute to Life* are some names of her book titles which deal with different social issues including gender bias, inequality, urban lifestyle, poverty and human rights violation.

Three Thousand Stitches is a collection of eleven short stories sketching Sudha Murty's real-life experiences as a student, and chairperson of Infosys Foundation. In chapter one of the novel *Three Thousand Stitches*, Murty talks about the age-old devadasi tradition. And throughout her narration, we find images of multiple basic human rights violations.

II. LITERATURE REVIEW

The name of the book's title is taken from the title story, the title story deals with the lives of devadasis from the northern belt of Karnataka, or sex workers as their fortune led them. Young Sudha Murty brought different changes in their lifestyle and became their dear 'Akka', meaning 'elder sister'. Different book reviews illustrated this book in different ways:

A review by Seemita Das in Times of India of *The Three Thousand Stitches* on 2nd November 2017 identified the book as:

The book, *Three Thousand Stitches* is much like its title - a couple of events on the same canvas, each adding some value to the canvas it helped weave and in the end, giving a texture that is fine and coarse, in parts.

Suktara Ghosh's article was published in The Quint, on 18th August 2017, with the title 'Three Thousand Stitches': Sudha Murty Roots Her Book in Reality, which noted:

The stories can be clearly divided into two sections - personal and philanthropic. And what's interesting is how often her personal interactions and chance encounters lead to identifying "problem" areas, which can be addressed through the aegis of Infosys Foundation.

Sudha Murty is appreciated throughout her career and all of her works are specimens of social reflection, most of them are based on real-life experiences:

Her writings are embedded in Indian Culture and incidents are drawn from day to day realities, events, and experiences. These realities reveal that women are unable to speak out on what they richly deserve. Passive sufferings, stoic sacrifice, family relationships, silence, social indifference, negation, loneliness, fear, isolation, rejection, failure acceptance, individualism, loud protest, violating the social norms have remained dormant. (Alyahya 667)

Women characters like Mahasweta, Shrimati, and Mridula are the victims of human rights violations and social justice.

In all her writings, Sudha Murty felt that a woman has to break the barricades of psychological capacity situated within. Enclosed domestic restrictions suppressed the lives of women and exploited female subjectivity forms the basis in all these novels. (Alyahya 667)

In the first two chapters: *Three Thousand Stitches* and *How to Beat The Boys* we find evidence of male-dominated ideologies and restrictions. Sudha Murty is a successful writer to establish her position in a challenging society. Dr Vanshree Godbole identifies the purpose of *Three Thousand Stitches* as:

Her language is simple first-hand experience with no ornaments used; purpose is to be understood by masses. Other women writers at large are concerned with the inner world, psychology, inner consciousness, and little emphasis is laid on social needs whereas in this particular book only social reforms, social set up is of major concern. (851)

III. RESEARCH QUESTION

Almost all the research works on Sudha Murty and her social novels address the women's question and their

status, and challenges in society. In this paper, the reflection of human rights violations and devadasi tradition is studied in the select chapters of *Three Thousand Stitches*. The article looks into the above mentioned social issues in the chapters: "Three Thousand Stitches", "How to Beat the Boys", "Cattle Class", "No Place Like Home", "A Powerful Ambassador" and "I Can't, We Can" and establishes the fact that in this novel basic human rights violations in different ways are reflected and addressed.

IV. REFLECTION OF BASIC HUMAN RIGHTS VIOLATIONS IN THREE THOUSAND STITCHES

The Sanskrit word 'devadasi' means "female servant of deity or handmaiden of God". The real-time of the beginning of this tradition is not definite but sometimes around the 3rd century or 5th century A.D. Devadasi tradition is very old and going on for ages. Indian states like Tamil Nadu, Andhra Pradesh, Karnataka and Maharashtra have a long drawn history of the tradition. From the research entitled *Exploitation of Women as Devadasis and its Associated Evils* by Dr V. Bharathi Harishankar and Dr M. Priyamvadha, submitted to the National Commission for Women, New Delhi, we come to know how young girls were dedicated to temples and with time how they were abused:

Majority of girls who were dedicated are from the Schedule Cast, dedication is a forced act, poverty is a significant factor which aids dedication. Poverty, illiteracy, heredity, caste system combine together and facilitate dedication. Begging and prostitution are two important social evils resulting out of devadasi system. Many devadasis work in commercial sex industry and practice prostitution till the age of 40. Devadasis are subject to different forms of abuse, children of devadasis face problems, such as branding and stigma. There are no uniform policies, programmes and schemes for the welfare and benefit of devadasis in the four states. There are no policies, programmes and schemes for children of devadasis. Lack of awareness is the major reason for the poor/non implementation of legislations. Rescue and rehabilitation become problematic because dedications happen within the closed family unit. Devadasis are not ready to reintegrate into the family and society because it is their family which forces them into the evil practice. (4-5)

In ancient times, devadasis had seven different categories, but in present, we find most of them as "Dutta Devadasi",

"Hruta Devadasi", "Bhakta Devadasi" but regardless of their categories, their ultimate fate and lifestyles were no different, they all had to suffer different human rights violations:

In ancient times, devadasis were divided into seven categories. When a man offered his daughter to temple, she is called as "Dutta Devadasi". When a lady is kidnapped and made as a devadasi, she is called as 'Hruta Devadasi'. When a is sold to temple for the purpose of being a devadasi, it is called as "Birkrita Devadasi". If a woman voluntarily becomes a devadasi, she is known as "Bhrutya Devadasi". When a woman is devotionally offered as devadasi, she is called as "Bhakta Devadasi". When a woman, after a degree of competence, is offered as devadasi, she is known as "Alankara Devadasi". If a devadasi gets payment for her dance and music, she is known as "Gopika" or "Rudraganika". (Harishankar and Priyamvada 12-13)

Crime and judgement are undefined and dynamic, uniform judgement as a legal task of courts is a new development. But society is the ultimate judge and determines which is good and bad, acceptable and not. For hundreds of years, judgement was dictated by the kings and emperors based on the ongoing traditions, and several unrealistic social animuses were found in their judgements. Judgement and logos have close relations with each other. And being indefinite crime was judged based on practice, tradition, religion, sex, and personal point of view until people went for a judiciary system for all. But still, social judgement, gender bias, communal animus are present in society.

The first chapter of the book is the title chapter in "Three Thousand Stitches". It deals with devadasi culture. The devadasi culture is as old as the Chola empire. In Tamil, Devadasis were known as Devar Adigalar. Both male and female Devadasi were dedicated to the service of a temple and its deity. (Temple Run)

The word devadasi means 'servant of the Lord'. Traditionally, Devadasis were musicians and dancers who practiced their craft in temples to please the gods. They have a high status in society. We can see the evidence of it in the caves of Badami, as well as in stories like that of devadasi Vinapodi, who was very dear to the ruling king of the Chalukya dynasty between the sixth and seventh century in northern Karnataka. The King donated enormous sums of money to temples. However, as the time went by, the temples were destroyed and the tradition of the devadasis fell into the wrong hands. Young girls

were initially dedicated to the worship and service of a deity or a temple in good faith, but eventually, the word devadasi became synonymous with sex worker. (Murty 2)

Devadasis were exposed to different social evils like prostitution, prostitution can not be defined easily because of its multiple characteristics, and reasons, but it is an engagement in sexual relations for some desired gains.

Prostitution is defined as "the act or practice of a person, female or male, who for some kind of reward - monetary or otherwise - engage in sexual relations with a number of persons, who may be of the opposite or same sex" (Moni 36)

The reason for the sacrifice was normal and curable diseases like hair infections or ringworm. The culture of devadasi emerged out of a lack of education, where the innocent girls had to go through multiple difficulties and even involved in sex for survival. Their basic human rights like the right to equality, freedom from discrimination, right to life, liberty, personal security, freedom from torture and degrading treatment, right to fair and public health, right to marriage and family, right to opinion and information, right to social security, right to desirable work and to join a trade union, right to adequate living standard, right to education, right to participate in the cultural life of community were violated immensely in the hand of society, on the other hand, the same society left no chance to judge them fiercely. The development of the idea of basic human rights and fundamental rights gave us a new way to look into the tradition and examine their problems differently and liberally. All these basic human rights in the Universal Declaration of Human Rights by the General Assembly of the United Nations (UN) as UN Resolution A/RES/217(III) [A] on 10 December 1948 are newer developments in comparison to the age-old devadasi tradition. But modern study finds a higher level of violation of them in devadasi tradition. Murty said, "Prostitution was carried on in the name of religion." (Murty 2). Initially, the devadasis did not allow Murty to interfere in their private life, they threw chappals and then tomatoes to her to avoid the interference. Thinking of her as a journalist they said, "She'll write about us and make money by exploiting us" (Murty 5) Their initial behavior towards Murty decodes that they lost their belief in social good and humanity to some extent.

To build an initial connection with the devadasis the author following her father's advice wore a two hundred rupees shari, mangalasutra, a big bindi, and glass bangles instead of a t-shirt or jeans. She sat down on the floor and ate local foods. Once the connection was built the author came to know their life stories:

Innocent girls had been sold into the trade by their husbands, brothers, fathers, boyfriends, uncles or other relatives. Some entered the sex trade on their own hoping to earn some money for their families and help future generations escape poverty. (Murty 9)

After joining the devadasi community with time their difficulties get more prominent:

'Our greatest difficulty is supporting our children's education.' they said. 'Most of the time, we can't afford their school fees and then we have to go back to what we know to get quick money. (Murty 11)

With the help of Murty, they managed to get loans from the local banks, and the education expenses of their children were taken care of, and they said no to their sex work. It resulted in an acid attack on three of the devadasis, which is a strong reflection of the communal animus that the devadasis must and only live their lives by prostitution, and any attempt to develop their lifestyle is not acceptable from the social end in ease. This is an instance of basic human rights violation, particularly the violation of the right to life, liberty, personal security, freedom from torture and degrading treatment, right to social security, right to desirable work, and right to adequate living standard. With time they started a bank and 3000 devadasis changed their lifestyles as prostitutes and welcomed a more acceptable future.

The second chapter of the book *How to Beat the Boys* is a true journal to reflect gender biases and communal animus. Gender inequality, right to privacy, right to education, and right to dignity, right to liberty are seen to be violated in this chapter. Murty completed her pre-university exam with excellent marks and expressed her desire to pursue engineering, and that resulted in unexpected and demotivating responses from everyone. Murty narrated the gender inequality present at that time. Engineering was taken solely as a male task:

Engineering was clearly an all-male domain and hence considered a taboo for girls in those days. There was no questioning the status quo, wherein girls were expected to be in the company of other female students in a medical or science college. The idea of a woman entering the engineering field had possibly never popped up in anyone's mind. (Murty 19)

Murty's family members responded differently, the grandmother with a look of disdain said, "If you go ahead and do this, no man from north Karnataka will marry you.

Who wants to marry a woman engineer? I am so disappointed in you." (Murty 19) In her statement the objectification of women in contemporary society is evident. It was believed that the ultimate goal of a girl is to get married somehow.

Her grandfather who was a history teacher said, "My child, you are wonderful at history. Why can't you do something in this field? You could be a great scholar one day. Don't chase a dry subject like engineering" (Murty 19)

Her mother was well versed in mathematics, she said 'You are good in math. Why don't you complete your post-graduation in mathematics and get a job as a professor? You can easily work in a college after you get married instead of being a hard-core engineer struggling to balance family and work" (Murty 19)

Her father, a professor of obstetrics and gynecology in Karnataka Medical College at Hubli, a liberal man who supported education for women said, "I think that you should pursue medicine. You are excellent with people and language. To tell you the truth, I don't know much about engineering. We don't have a single engineer in our family. It is a male-dominated industry and you may not find another girl in your class."

B.C. Khanapure, the principal of Basappa Veerappa Bhoomaraddi College of Engineering and Technology in Hubli, said to Murty's father in person, "As a father of two daughters, I am concerned about yours too. Can you tell her to change her mind for her own sake?" (Murty 21) Later he also added:

I have a small request. Please ask her to wear a sari to college as it is man's world out there and sari will be an appropriate dress for the environment she will be in. She would not talk to the boys unnecessarily because that will give rise to rumours and that's never good for a girl in our society. Also, tell her to avoid going to the college canteen and spending time there with boys. (Murty 21)

Because of some established myths or beliefs her right to equality, right to education, right to liberty, right to participate in the cultural life of community, and right against discrimination are violated. Though the words of the principal may sound innocent, they are as prejudiced as a person without having any formal education.

When Murty got a key to a special room for her from B.C. Khanapure, she found it dusty, the cleaner said to her:

I'm so sorry. Principal Sahib told me yesterday that a girl student was going to join the college today, but I thought that he was joking. So I didn't

clean the room. Anyway, I will do it right now.
(Murty 24)

The college experience at the beginning was not pleasant as her male classmates of Murty couldn't accept a girl at a glance, and there we find the communal animus regarding male supremacy, even in the youth, they called her 'Ms Flowerpot' (Murty 26), and even expressed their opinions written in paper, throwing on her, "A woman's place is in the kitchen or in medical science or as a professor, definitely not in an engineering college." (Murty 26) Some even wrote with reference to Hindu myth: "We really pity you. Why are you performing penance like Goddess Parvati? At least Parvati had a reason for it. She Wanted to marry Shiva. Who is your Shiva?" (Murty 26) These comments from the learned youth classmates are really brainstorming and establish the fact that women are made to perform household work, take care of children and can not compete with men in skillful domains like engineering. Women are objectified in the last comment as it denotes clearly that a woman is born to marry and reproduce and for a man's service only. Though Murty explained a probable reason for that saying:

I Know that my classmates were acting out of reason. It was not that they wanted to bully or harass me with deliberate intention as in the norm these days. It was just that they were unprepared - both mentally and physically to deal with a person of the opposite sex studying with them. Our conservative society discourages the mingling of boys and girls even as friends, and so, I was as interesting as an alien to them. (Murty 28)

In the annual 'fishpond' (Murty 26) activity where anonymous notes (fishes) were kept in a bowl (pond), Murty faced humiliation from almost every participant, they wrote different mocking texts about her:

Mom Mom, there is a sweet potato,
Please give me a black sari and send me to my
husband's house,
This is because I'm always wearing a white sari.
(Murty 27)

This text is the English translation by Murty of a Kannada limerick, originally:

Avva genasa,
Kari seeri udisa,
Gandana manega kalisa. (Murty 26)

Some modern movie songs from movie like *Teesri Kasam* were modified and written to attack her:

Dear, come on, don't lie

I want to go to Sudha
I neither have an elephant nor a horse

But I will go walking (to her). (Murty 27)

Overcoming all these obstacles, and without having any privacy on the campus as she said "I have absolutely no privacy" (Murty 28), Murty finally broke the myth and realized that engineering is not a man's domain, "Over the course of my studies, I realized that the belief engineering is a man's domain is a complete myth." (Murty 28)

At Heathrow International Airport Murty faced humiliation for her dress, her class was determined by two luxurious ladies who judged her as 'cattle class' and asked her several times to go for the economy class instead of the business class. One of them said, "It is hard to argue with these cattle class people." (Murty 67) Social animus or judgement is evident in society in different ways, and most of them are direct attacks on one's basic rights.

In the same chapter Murty shares another experience at one upscale dinner party where she happened to talk in Kannada, as she always preferred to talk in her mother tongue if one understands the language. (Murty 67) A man wanted to introduce himself in English, and as Sudha asked him to go ahead in English, the man replied, "Oh, I'm sorry. I thought you weren't comfortable with English because I heard you speaking in Kannada." (Murty 67)

This reply is brainstorming because people are too quick to judge a person, and the seemingly smart man represents society.

Murty left India to deliver some speeches in the middle eastern countries and Dubai and Kuwait. During that time she came across experiences of some women who were abused by their agents or employers. One of them was Gracy from Kerala, an educated, well-spoken and beautiful lady who got a job as a tutor to children in the abroad country. She wanted to earn money to get married and build a house of her own. After some years, the teen male students started abusing her physically and mentally, tried to kiss her and when she confessed that to one of them, he replied, "I can't blame my friend for not being able to control himself. If you were ugly like the cook, Fatima, then nobody would want you." (Murty 100) This reply to one's teacher is honest, at the same time makes us think that how deep-rooted the objectification of women is in a society, a teacher's identity does not matter to a student, rather the physique matters. Then we also find two women who were raped by their employers:

Roja from Tamil Nadu and Neela from Andhra Pradesh - shared their stories with bouts of tears. Their experiences were worse. Each had travelled

a different path but both had been raped by their employers. (Murty 101)

Their stories show the violation of the right to life, liberty, personal security, freedom from slavery, freedom from torture and degrading treatment, right to fair public health, right to free movement in and out of the country, right to marriage and family, freedom of opinion and information, right to social security, right to rest and leisure, right to adequate living standard.

Murty liked to watch movies, but they were allowed only to "see religious and inspiring movies such as Sri Krishna Tulabharam, Rama Vanavasa and Girija Kalyana." (Murty 106) It was taboo to watch romantic scenes in a movie for teenage girls, girls were kept innocent, a virgin and a pious one just for their future married life and their husband. Murty confessed:

And yet, the taboo remained - a teenage girl shouldn't see romantic scenes. So while I happily saw them when I went with friends, I had to listen to my aunt and close my eyes when I saw the same scene with her or other senior members of the family. (Murty 106)

And for these social taboos and animus about girls, the author found a communication gap developing even among friends, "All of us had secret crushes on the heroes but we felt awkward sharing this with each other." (Murty 107)

Murty met a young petite girl named Jaya, her father was an alcoholic. In her story, the social perspective and animus regarding a married Indian woman's life are reflected. Man can abuse his wife physically and mentally, and it seems not abnormal in married life, marital crimes are not considered in society but girls are asked to adjust to all that. Jaya narrated, "He would often get drunk and abuse my mother. She went through so much, and I had no idea what I could do to help her. I grew up scared of my father's temper and in an unhappy and tense atmosphere." (Murty 197) Murty replied, "I think I can understand your mother's concerns. Many in our society still judge women who are separated from their husbands and she's probably concerned about how that might impact her daughters' marriage prospects." (Murty 157) The institution of marriage is the only destiny of many women even in today's society. And if a woman is living on her own without her husband's company, it is judged by society and the imaginative blames are thrown towards the woman only. In the narration of Jaya, the violation of her mother's right to dignity, right to life, right to free movement in and out of the country, freedom from torture and degrading treatment are significant in the hands of her husband and society.

V. CONCLUSION

Throughout her life Sudha Murty came across several incidents of human rights violation, gender inequality, social animus and social judgement, she became the victim of all of these multiple times. In a short story titled 'Appro J.R.D' Sudha Murty voiced against gender discrimination when she went through a job requirement notice by TELCO:

It stated that the company required young, bright engineers, hard working with excellent academic background, etc. At the bottom, there was a small line: 'Lady candidates need not apply. (Murty 19)

Murty addressed human rights violations and social justice in her different writings, she identified the social judgement regarding a woman without a child. In her short story collection *How I Taught My Grandmother to Read and Other Short Stories* (1st ed., Vol 1). we find:

In India, particularly in villages, even a few decades back, women without children were looked down upon. Such women were not invited for naming ceremonies and were taunted as barren women. (Murty 45)

The article establishes that in Sudha Murty's novel *Three Thousand Stitches* chapters titled: "Three Thousand Stitches", "How to Beat the Boys", "Cattle Class", "A Life Unwritten", "No Place Like Home", "A Powerful Ambassador", "I Can't, We Can" deal with the same issues of human rights violations, social judgement, communal animus.

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Comparative study of JK Rowling and Stephenie Meyer

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Abstract— *"Comparison of JK Rowling's Harry Potter and Stephenie Meyer's Twilight: The Multiculturalism and The Werewolf Tradition", This essay will think about and investigate the social values in JK Rowling's Harry Potter and Stephenie Meyer's Twilight. There are two social aspects that will be discussed in this essay which is about Multiculturalism: Race Relation and the werewolf custom. It will look at the multiculturalism: race connection and the werewolf custom in USA and UK through examining JK Rowling's Harry Potter and Stephenie Meyer's Twilight. Two aspects that will be discussed from novels are The Blood Status and Werewolf custom and two aspects which will be discussed from Twilight novels are the race connection among werewolf and vampire and Werewolf custom.*

Keywords— *J.K. Rowling, Stephenie Meyer.*

INTRODUCTION

He is among the most successful novelists of the last several decades; so is she. He is known for composing blood-soaked tales loaded up with dreadful monsters and supernatural beings; she dabbles in the domain of vampires, werewolves, and phlebotomy. So, for what reason is Stephen King loathing on Stephenie Meyer?"The genuine contrast is that Jo Rowling is a breathtaking essayist and Stephenie Meyer can't compose worth a darn," King told USA Weekend magazine, looking at "Harry Potter" author J.K. Rowling and the "Sundown" mastermind. The meeting will be published as the main story of the mag's March 6-8 issue. "She's not generally excellent."

Stephenie Meyer "is no J.K. Rowling," said Denise Martin in a Los Angeles Times blog. The creator went for an "epic" finale to her well-known *Twilight* vampire series in the fourth and last installment, *Breaking Dawn* just as Rowling did in the last chapters of her *Harry Potter* series. However, not at all like Rowling, Meyer blew it by forgetting about "a bigger story bend" and by "rapidly and disappointingly" resolving every one of her conflicts.

Assuming anybody doubts that "Meyer has every one of the chances of turning into the following J.K. Rowling,"

said Raoul Railey in eFluxMedia.com, they should consult the "in excess of 225,000 fans" that "went to 12 PM release parties" cross country for *Breaking Dawn*. They overwhelmed "costume contests, random data competitions," and "debates," and should run to a film based on the first book in the *Twilight* series turning out in December.

In light of the numbers, however, Meyer has quite far to go, said Julie Bosman in The New York Times. *Breaking Dawn* sold 1.3 million copies in its first 24 hours on sale. That broke all previous first-day sales records for its publisher Hachette Book Group, however it didn't "approach the 8.3 million copies that the last book in the *Harry Potter* series sold in its first day last summer."

Valid, however it was Meyer who last summer "finished Rowling's rule at No. 1 when *Eclipse* thumped *Harry Potter and the Deathly Hallows* off the best position on USA Today's list," said Carol Memmott in USA Today. "It's anything but a stretch to suggest" that "Rowling might be giving her enchanted wand off to Meyer."

Stephenie Meyer:

Stephenie Meyer is an American novelist. She is best known for composing the vampire sentiment series *Twilight*, which has sold more than 100 million copies, with translations into 37 distinct languages. Meyer was the bestselling writer of 2008 and 2009 in the U.S., having sold worth of 29 million books in 2008, and 26.5 million out of 2009. Meyer got the 2009 Children's Book of the Year grant from the British Book Awards for *Breaking Dawn*, the *Twilight* series finale.

An enthusiastic youthful peruser, she went to Brigham Young University, wedding at the age of 21 preceding graduating with a degree in English in 1997. Having no related knowledge as a creator, she considered the thought for the *Twilight* series in a fantasy. Affected and crafted by Jane Austen and William Shakespeare, she composed *Twilight* soon from there on. After numerous rejections, Little, Brown, and Company offered her a \$750,000 three-book bargain which prompted a four-book series, several spin-off novels, and novellas, and a series of industrially successful film adaptations. Aside from youthful grown-up novels, Meyer has wandered into grown-up novels with 'The Host' (2008) and 'The Chemist' (2016). Meyer has worked in film creation and helped to establish the creation organization Fickle Fish Films. Meyer delivered the two parts of *Breaking Dawn* and two other novel adaptations.

Meyer's membership in The Church of Jesus Christ of Latter-day Saints (LDS Church) shaped her novels: there are no drinking, smoking, or unequivocal sex scenes, and the characters Edward and Bella in her *Twilight* series remain sexually abstinent until marriage. Themes consistent with her religion, including organization, mortality, enticement, and everlasting life, are noticeable in her work. Meyer's work has been scrutinized for her excessively simplistic composing style, and feminists assert that the novel encourages customary orientation roles and that moreover, Bella and Edward's sentiment has signs of an abusive relationship. Despite this criticism, Meyer considers her a feminist. Meyer's stories have also gotten praise and she has gained a fan following. Meyer was remembered for Time magazine's list of the "100 Most Influential People in 2008", and was remembered for the Forbes Celebrity 100 list of the world's most remarkable celebrities in 2009, with her yearly earnings surpassing \$50 million.

Early and Personal Life:

Stephenie Meyer was brought into the world on December 24, 1973, in Hartford, Connecticut, the second of six children to monetary official Stephen Morgan and Candy Morgan, a homemaker. Meyer was raised in Phoenix, Arizona and went to Chaparral High School in Scottsdale, Arizona. In 1992, Meyer won a National Merit

Scholarship, which aided asset her under graduation studies at Brigham Young University in Provo, Utah, where she got a BA in English Literature in 1997. In spite of the fact that she started and finished her certificate at BYU, she took classes at Arizona State University in fall 1996 and spring 1997. Meyer met her future husband, Christiaan "Pancho", in Arizona when they were the two children. They wedded in 1994 when Meyer was 21. Together they have three sons. Christiaan Meyer, previously an examiner, resigned to deal with the children. Prior to thinking of her first novel, *Twilight*, Meyer had considered going to graduate school because she believed she got no opportunity of turning into an essayist; she later noticed that the introduction of her oldest son Gabe in 1997 adjusted her perspective, saying, "When I had Gabe, I just needed to be his mother. Prior to turning into a creator, Meyer's just professional work was as a receptionist at a property organization.

The Twilight series:

The Twilight novels:

Twilight (novel series)

As indicated by Meyer, the thought for *Twilight* came to her in a fantasy on June 2, 2003 with regards to a human young lady and a vampire who was infatuated with her yet thirsted for her blood. Based on this fantasy, Meyer composed the draft of what became section 13 of the book. She composed from part 13 to the furthest limit of the novel and afterward refilled the first 12 chapters, in secret, without an optimal crowd at the top of the priority list or the aim to publish the novel. Meyer researched the Quileute Native Americans to remember their legends and traditions for the novel, however some Quileute clan members found her use of their legends offensive. Meyer joined the American Night Writers Association (ANWA) for aspiring LDS female writers. In 90 days, she had transformed the fantasy into a total novel. Her sister's response to the book was enthusiastic and she persuaded Meyer to send the manuscript to artistic agencies.

Of the 15 letters she composed, five went unanswered, nine brought rejections, and the last was a positive response from Jodi Reamer of Writers House. Eight publishers vied for the rights to publish *Twilight* in a 2003 auction. By November, Meyer had signed a \$750,000 three-book manage Little, Brown and Company. 'Dusk' was published in 2005 with a print run of 75,000 copies. Bimonthly books signings and events at the Changing Hands Bookstore in Tempe, Arizona right off the bat in her composing career developed her fanbase. 'Sundown' arrived at No. 5 on The New York Times Best Seller list for Children's Chapter Books inside a month of its release, and later rose to No. 1. The novel was named the Publishers

Weekly Best Book of the Year and a New York Times Editor's Choice. Despite its success, *Twilight* was quite possibly the most tested book of 2009 as indicated by the American Library Association for being sexually explicit, being age-improper, and for religious views; some schools and libraries were asked to eliminate the books from their shelves.

After publishing *Twilight*, Meyer had effectively laid out a story for a sequel. Nonetheless, her publisher insisted that she follow *Twilight* with two sequels following Bella and Edward in school. Consequently, Meyer extended the story into a series with three additional books: *New Moon* (2006), *Eclipse* (2007), and *Breaking Dawn* (2008). The unique story she pitched for the sequel would later be published in *Breaking Dawn*. In the mean time, Meyer composed a short story "Terrible", about demons at prom night which was published in April 2007 in *Prom Nights from Hell*, an assortment of stories about awful prom nights with supernatural effects. Meyer's fans encouraged her to grow "Terrible" into a full novel, however Meyer was involved finishing *Eclipse*.

In its first week after distribution, *New Moon* arrived at No. 5 on The New York Times Best Seller list for Children's Chapter Books, and in its second week rose to the No. 1 position, where it stayed for the following 11 weeks. Altogether, it spent worth of 50 weeks on the list. In May 2007, Meyer held two limited time prom events at an Arizona State University gymnasium to commend the special version release of *New Moon* and the release of *Eclipse*. For the occasion, Meyer wore a crimson evening outfit and signed north of 1,000 books. Meyer's red dress was subsequently unloaded for \$5,500 at a fundraiser for a book shop's fight with breast malignant growth called Project Book Babe.

After the release of *Eclipse*, the first three "Sundown" books spent a consolidated 143 weeks on The New York Times Best Seller list. The fourth installment of the *Twilight series*, *Breaking Dawn*, was released with an underlying print run of 3.7 million copies.[44] Over 1.3 million copies were sold on the first day. The clever won Meyer a British Book Award for Children's Book of the Year, despite contest from J. K. Rowling's 'The Tales of Beedle the Bard'.[46] In 2009, Meyer confronted plagiarism accusations for *Breaking Dawn*. Creator of The Nocturne, Jordan Scott, guaranteed the circumstances around Bella's supernatural pregnancy and subsequent transformation into a vampire were similar to the storyline of her novel and demonstrated that Meyer appropriated the plot of The Nocturne. Meyer dismissed the accusation, asserting she had not known about the author nor the book. Scott neglected to deliver a duplicate of the novel to

support her accusation; The Nocturne is not accessible on Amazon and is listed as "briefly sold out" on her website.

The series has sold more than 100 million copies worldwide in 37 languages. In 2008, the four *Twilight* books were in the best four spots on USA Today's year-end bestseller list. Meyer was the bestselling writer of 2008, and the first writer to have books in every one of the four of the top-selling spots. The *Twilight* novels held the best four spots on USA Today's year-end list again in 2009. The success of the *Twilight series* has been credited to the Internet which permitted Meyer to straightforwardly contact her fans, driving the series to be classified "the first social systems administration bestseller. According to scholar LykkeGuanio-Uluru, the *Twilight series* "advocated and reclassified the paranormal sentiment subgenre".

Subsequent *Twilight* publications:

In August 2009, USA Today uncovered that Meyer broke J. K. Rowling's record on their bestseller list; the four *Twilight* books had spent 52 straight weeks in the top 10. In every one of, the books have spent over 235 weeks on The New York Times Best Seller list. Upon the finishing of the fourth section in the series, Meyer demonstrated that *Breaking Dawn* would be the last novel to be told from Bella Swan's perspective. In 2015, she published another book out of appreciation for the tenth anniversary of the best-selling franchise, named *Life and Death: Twilight Reimagined*, with the genders of the first protagonists switched.

On March 30, 2010, it was declared that Meyer had composed a 200-page novella *The Short Second Life of Bree Tanner*. The book was released on June 5, 2010, by Atom and was accessible for nothing between June 7 and July 5 on the authority website. Following the release of *The Short Second Life of Bree Tanner*, Stephenie Meyer gave \$1.5 million to the American Red Cross Relief Fund to help victims of the earthquakes in Haiti and Chile. Those who exploited the free digital book were also urged to make donations to the Red Cross.

12 PM Sun was to be a friend novel to the series, planning to be a retelling of the events of the original *Twilight*, yet according to the perspective of Edward Cullen. Meyer had expected to have *Midnight Sun* published shortly after the release of *Breaking Dawn*, yet after a web-based hole of a work in progress of its first 12 chapters, Meyer chose to defer the venture indefinitely. Upset by the release of a draft she called "messy and defective". Meyer chose to pursue books disconnected to *Twilight* as a result of the leak. She made the unedited and unfinished manuscript of an extended person advancement exercise of *Midnight Sun* accessible on her website.

The release of *Midnight Sun* was probably rethought after returning to the *Twilight* series with *Life and Death*, an orientation swapped retelling of the novel in 2015. Nonetheless, the release of *Gray: Fifty Shades of Gray* as Told by Christian in 2015 ended and soured Meyer's plans to release the *Midnight Sun* because *Gray* was also told according to the male perspective. Meyer stated in a New York Comic-Con board that it was "an exacting flip the table second", conceding that "12 PM Sun is somewhat cursed". This prompted the novel being on endless hold. According to an article from *The Guardian* in 2018, *Midnight Sun* was "presently not in the pipeline". However, in May 2020, it was declared that *Midnight Sun* would be released on August 4, 2020. Following its release, it sold more than 1,000,000 copies, was number two on Amazon's "most sold" list, and was number one on USA Today's bestseller list multi week after its release date.

Meyer mentions having several other book ideas on record, including a ghost story named *Summer House*, a novel including time travel, as well as one more about mermaids.

Style and Influences:

Style:

Since the release of *Twilight*, Meyer has been described as composing with "all plot and no style" and including "very little portrayal", and her composing described as "fairly poor". Meyer's prose lacks a consistent style or voice; for instance, her short story "Terrible" is driven more by exchange alone, in contrast with the elaborate descriptions found in the *Twilight* series. Meyer relies on itemized expository descriptions in her novels, and on dynamic voice; she regularly opens her sentences with the most significant information. While a stylistic focus of most novels is character advancement, Meyer has stated that she purposefully tried not to describe her characters exhaustively, which she believes allows the peruser to all the more easily "step into [their] shoes". In some works, such as *New Moon*, in which Bella is to a great extent all alone, Meyer offers "further insight into Bella's psyche" through the section titles, rather than the prose itself.

Meyer's work is regularly classified as acting. In *Twilight*, Meyer makes allusions to authoritative texts such as the *Book of Genesis*, *Wuthering Heights*, *Macbeth*, *Pride and Prejudice*, *Sense and Sensibility*, and *Songs of Innocence and of Experience*. Meyer has said that the singular style of every one of her novels came from various genres of music she listened to while writing. A corpus stylistics analysis of the *Twilight* saga uncovered that quite a bit of Meyer's description and portrayal spun around the physical attributes of the characters as shown through eyes, face, and expression. Some of Meyer's most continuous descriptions connected with eye tone and expression, the

juxtaposition of warmth and cold, and the words "dark" and "dim". The study authors inferred that the consistency and superficiality of Meyer's descriptions show that Meyer's composing style is unremarkable and the success of her novels was connected more to astute marketing.

Influences:

Stephenie Meyer has named Mormonism as her greatest influence. However, as per entertainer Robert Pattinson, Meyer didn't expect to incorporate Mormon references in the novels and films. However, professor of film and religion Angela Aleiss noticed numerous reasonable impacts of Mormonism in the *Twilight series*. Meyer has said, "Unconsciously, I put a ton of my basic beliefs into the story. Free organization is a major theme." Meyer referred to BYU professor Steven Walker as having affected her work; she clarified that he uncovered another way for her to see and study writing which impacts her writing.

Meyer cites numerous novels as inspiration for the *Twilight series*, including *Jane Eyre* by Charlotte Brontë and L. M. Montgomery's *Anne of Green Gables* and its sequels. Each book in the series was also inspired specifically by an alternate artistic classic: *Twilight* by Jane Austen's *Pride and Prejudice*; *New Moon* by William Shakespeare's *Romeo and Juliet*; *Eclipse* by Emily Brontë's *Wuthering Heights*; and *Breaking Dawn's* topic by Shakespeare's *The Merchant of Venice* and *A Midsummer Night's Dream*. Although Meyer claims to have based *Twilight* on *Pride and Prejudice*, film studies scholar Anne Morey claims that the clever bears resemblance to *Jane Eyre*. The decision to name Edward came from the works of Charlotte Brontë and Jane Austen and her novels are impacted by both archaic elegant love and nineteenth century etiquette. Although Meyer has guaranteed that she didn't peruse vampire writing and thus couldn't be affected by it, scholars Anne Klaus and Stefanie Krüger contend that Meyer's characters bear similarities to "conventional vampire figures" and that Edward resembles both gothic villains and Byronic heroes. Meyer has demonstrated that despite the supernatural and vampire themes in her novels, she was impacted definitely more by Austen and Shakespeare than by Anne Rice or Stephen King. Meyer has described Austen, Shakespeare, and Orson Scott Card as her most loved authors.

Meyer cites music as a conspicuous impact of her composition, and she posts playlists on her website of songs which specifically inspired her books. Bands included most regularly in her playlists are Muse, Blue October, My Chemical Romance, Coldplay and Linkin Park. Meyer cites Muse as a specific inspiration because

she uses the various emotions depicted in their songs as influences for various genres of scenes.

Recurring Themes:

Agency:

As indicated by professor of American religious history Jana Riess, a conspicuous topic in Meyer's novels is office. In *The Host*, the Seeker believes that she is saving humankind by consummating and controlling, similar to the Latter-day Saint conviction that Satan's arrangement for human salvation was to "save" all souls by eliminating their organization and capacity to sin. Seeker plays a Satan-like job in the novel, as Meyer attempts to pass on the message that the support of office is crucial. Additionally, Meyer's novels contain the themes of opposition. In *The Host*, Wanda learns that despite the lows and evils of mankind, magnificence and pleasure couldn't be found on her previous planets because darkness didn't exist. Wanda learns in the original that it is just in confronting darkness and sorrow, that light and bliss could be capable, repeating a citation from the Book of Mormon, "It must needs be that there is an opposition in all things". However, "engraving" in her *Twilight* series, the compulsory arrangement of a mate relationship, undermines Meyer's productive subject of free agency.[181] According to writing and ladies' studies scholar Natalie Wilson, the juxtaposition between Bella's office to choose her mate and Jacob, a Native American male's, failure to choose has racial and social implications.

Mortality and Temptation:

One more topic is conquering the circumstances and temptations of mortality alluded to in the Book of Mormon as defeating the "regular man" which is exemplified by Meyer's personality Edward. As a vampire, Edward's purpose is to be lewd, killing and benefiting from human blood. As driven via Carlisle, Edward chooses to surrender this life and transcend his circumstances by turning into a "veggie lover", choosing to take care of just on animals. He chooses to maintain these values despite the everyday enticement which possibly augments when he meets Bella; he finds her blood almost irresistible. Edward undergoes a transformation where Bella's trust in Edward allows him to trust his own capacity to beat allurements and keep Bella safe. Self-control is a noticeable topic in the *Twilight* series, the word appears 125 times all through the novels, as the principle characters struggle to control their emotions, fascination, thirst, or jealousy.

Immortality and Eternal Life:

Obvious in Meyer's *Twilight series* is the topic of the distinction among everlasting status and timeless life. In Meyer's novels, vampires are unfading and have

superhuman gifts and abilities; notwithstanding, the Cullen family longs for things they can't have. Their circumstances keep them from shaping significant relationships with humans or different vampires, isolating them inside their small faction. Besides, the couples in the Cullen family can't multiply which causes severe bitterness in Rosalie who envies Bella's capacity to be pregnant. According to Riess, the distinction between everlasting life and interminability is represented by Bella, who in *Breaking Dawn*, has accomplished timeless life rather than interminability because she accomplished the Mormon tenets of everlasting life: interminability and a culminated body, everlasting being a parent, and an everlasting marriage. Riess indicates that Bella receives eternity in a demonstration of self-sacrifice rather than self-service as she dies for the introduction of her child. Bella is subsequently resurrected in an idealized vampire body. In Mormonism, resurrection occurs with regards to relationships, exemplified by Bella who enjoys her resurrected body in the organization of her husband, child, and the rest of the Cullen family. The titles of the novels serve to support this thought. Toward the start of the series, Bella discusses passing on Phoenix and going to Forks where she says, "[goodbye] to the sun". The titles of the first three novels: *Twilight*, *New Moon*, and *Eclipse*, serve as regular peculiarity in which the sun is obscured. Be that as it may, the last novel is named *Breaking Dawn*, which symbolizes the start of another day and Bella's transformation into a vampire and subsequent transcendence of her previous lifestyle.

J. K. Rowling:

Joanne Rowling, pseudonyms J. K. Rowling and Robert Galbraith is a British Novelist best known as the creator of the Harry Potter fantasy series. She was conceived 31 July 1965, in Yate Gloucestershire England. Rowling was functioning as a researcher and bilingual secretary for Amnesty International when she considered the thought for the Harry Potter series while on a postponed train from Manchester to London in 1990. The seven-year time frame that followed saw the passing of her mom, the introduction of her first child, the separation from her first husband, and relative destitution until she finished the first novel in the series, *Harry Potter and the Philosopher's Stone* in 1997.

Her Works:

J. K. Rowling is experiencing childhood in a small town: Rowling seems to have driven a somewhat unexceptional life. A large number of her previous teachers said there was nothing they could truly recollect about her. Subsequent to moving on from the University of Exeter as a French and classics major, she signed up for a bilingual secretarial; course at the asking of her reasonable parents.

She worked at various secretarial and showing positions prior to turning into a full-time essayist. There were six sequels the last *Harry Potter and the Deathly Hallows* in 2007. Since then, at that point, Rowling has composed four books for grown-up readers and *The Casual Vacancy* (2012) and under the pseudonym Robert Galbraith. The wrongdoing fiction, *The Cuckoo's Calling* (2013), *The Silk Worm* (2014), and *Career of Evil* (2015) In 1997, the book won its first honor a Nestle smarty's Book Prize. In February, the clever won the British Book Award for children's book of the year.

As a Writer:

Rowling maintains an ideal harmony between giving clues to her readers and keeping up with the secrecy of the novels. Most readers are surprised toward the finish of the novels, yet additionally can't help thinking about how they missed clues that seem obvious with hindsight. Rowling's sharp mind, humor, and creative mind are unparalleled in children's writing. Rowling has said that Jane Austen is her cherished creator. The *Harry Potter and the Philosopher's Stone* uncover the game shrewd mind and keen eyes for humorous incongruities. She as often as possible junta poses lefty enchantment and everyday reality. The scene where youthful wizards attempt to ride broomsticks yet tumble off and have accidents is average of her humor. The vagrant Harry Potter lives with his repulsive auntie and uncle until he is eleven years old. A monster appears suddenly removing Harry to school black magic and Wizard, truth be told, a famous one. His life in this enchanted world prepares him for a sensational gathering with the shrewd sorcerer who killed his parent.

Harry Potter and the Philosopher's Stone:

Harry Potter and the Philosopher's Stone is a unique blend of fantasy novel, mystery story, school story, adventure novel, humorous story and epic. The major advent age of fantasy is that it can open up possibilities; it is not confined to the boundaries of the real world. The fantasy genre involves a different way of apprehending existence but it is no less true than realism. Fantasy stories can suggest universal truths through the use of magic and the supernatural. *Harry Potter and the Philosopher's Stone* including fantasy coming of age and the British school story. The novel published in some significant event has taken place in the Wizarding world an event. so very remarkable, even the muggles notice signs of it. The full background to this event and Harry Potter is past is revealed gradually through the novel. The technologies of the Wizarding world appear medieval in character. The society of the Wizarding world is centered on two facts that the members can use magic due to inborn capabilities to also otherwise impossible things and that it is not

possible for muggles society to co-exist peace alongside Wizarding society and therefore it is kept secret. Harry Potter is the most miserable, lonely boy. He's shunned by his relatives, Dursley that have raised him. Since he was an infant. He's forced to live in the cupboard under the stairs, forced to wear his Cousin Dudley's old clothes. Harry's world gets turned upside down on his eleventh birthday. Against Hagrid tells him turns out to be true, and with a joyful heart. Harry starts wearing school in September. He quickly becomes best friends with Ron Wesley and Hermione Granger. Quidditch is a popular sport among wizards and Harry is the youngest Quidditch player in over a century. It's also Harry loves more than anything else at school. As the year progresses, the three.

Friends set out to solve the mystery of the gigantic three-headed dog that is guarding something in a deserted corridor in the school. They figure out that a very valuable object, the sorcerer's stone, is being hidden in the school, although they don't know why. when one of the professors starts acting as if he's trying to steal it, they quickly take action to circumvent the theft Ron and Hermione help Harry get through the challenges set forth to stop thief, but Harry must go on alone to battle the Professor. Harry forced to do battle with the wizard that tried to kill him so many years before; Lord Voldemort. He's able to save the Sorcerer's Stone, although he's almost killed in process. The school headmaster Dumbledore, arrive just in time to save Harry. The school year ends spectacularly Harry, Ron, and Hermione are honoured for their service to the school, and Harry leaves to go back to the Dursleys for the summer feeling as if he's finally found a place where he really belongs. The book is dedicated to three female relatives of the author, Jessica her eldest daughter, Anne was her mother, who died of multiple sclerosis and Di is her sister. For Jessica, who loves stories? For Anne, who loved them too? And for Di, who heard this one first. (Rowling HPPS 5) Harry Potter has never played a sport while flying on a broomstick. He's never worn a cloak of invisibility, befriended a giant or helped batch a dragon. All Harry knows is a miserable son, Dudley. Harry's room is a tiny cupboard under the stairs, and he hasn't had a birthday party in ten years. But all that is about to change when a mysterious letter arrives by owl messenger: a letter with an invitation to a wonderful place he never dreamed existed. There he finds not only friends, aerial sports, and magic around every corner, but a great destiny that's been waiting for him... Harry can survive the encounter. In the book, Rowling introduces an electric cast of characters. the first character to be introduced is Vernon Dursley, Harry's uncle. Most of the actions centered on the eponymous hero Harry Potter, an orphan who escapes his miserable childhood with the Dursley family. Rowling imagined him

as a Scrawny, black haired, bespectacled boy who didn't know he was a wizard and say she translated part of her pain about losing her mother to him. Love plays a curial role HPPS, as well as all of the remaining books in the series Rowling demonstrates the power of love from the very beginning of the narrative by explaining that Harry's ability to survive Voldemort killing curse is a direct result of his mother's love. By scarifying her own life to save that of her son, Lilly Potter gave Harry a magical from of protection that shielded him from Voldemort curse and nearly destroyed the dark wizard. As professor Dumbledore asserts, Voldemort incapable of understanding love, particularly in comparison the strength of his own dark power and so he was taken entirely by surprise when it came to lily's sacrifice. Harry's own ability to love and be loved are the key traits that distinguish him from Voldemort and ensure that Harry will never be seduced by the Dark Arts. Harry's love for his parents instils him with an earnest determination to defeat Voldemort underbelly against anything associated with the dark arts. Harry's ability to love also provides him with a support system of friends that Voldemort can never hope to match. Harry's first contact with the Wizarding world is through a half giant, Rebus Hagrid, keeper of grounds and keys at Hogwarts. Hagrid reveals some of Harry's history. Harry survived with only a lightning shaped scar on his forehead as a memento of the attack and Voldemort reign of terror, Harry has become a living legend in the Wizarding world. Wizards represent all that the true Muggles most fears: They are plainly outcasts and comfortable with being so nothing is more unnerving to the truly conventional than the unashamed misfit. Harry's eleventh birthday a series of very bizarre events lead to the discovery of Harry's true identity, he's a wizard.

Objectives of the Study:

1. The study sought to analyze the writing style of J. K. Rowling in her Harry Potter series using Noam Chomsky's Transformational Grammar Theory.
2. Study on JK Rowling and Stephenie Meyer

Multiculturalism: The Race Relation

Race Relation: The Blood Status

Firstly, I will dissect how JK Rowling represents the possibility of multiculturalism in her novels. In this paper I will emphasize the blood status of wizardry world; pureblood, half-blood and muggle blood. In her novels, JK Rowling describes that some of the unadulterated blood wizards truly opposed to the existence of muggle in their reality, they say, the muggle's existence will debase the unadulterated blood wizard and the wizardry world. Malfoy and Black family are two from whatever other family who oppose to the existence of muggle blood. Both

of the old family truly curse the muggles and strongly don't permit their descent to wed or have connections with muggles. They appreciate their unadulterated blood and behave like the superior animal than the others. As per the unadulterated bloods extremists such as Sirius Black's parents, a wizard is not simply a person who happens to have some genes in a specific mix that results in that enchanted power. As per this philosophy, wizards are really a separate race from Muggles (the "wizarding race."), it was clarified in the novel, *Harry Potter And The Order of The Phoenix* Chapter Six page 113-137. - just because some unadulterated blood families take this position does not demonstrate that it has any scientific legitimacy. As an equal case, consider that as per Scamander in the book of *Fantastic Beasts* by JK Rowling, there are wizarding people of a significantly more outrageous persuasion who have lobbied for the classification of Muggles as "beasts" rather than "beings". Nonetheless, there is still some of the unadulterated blood wizard whom still appreciated and respected the muggles such as the Weasley family, yet as we can see, the Weasley family don't have an extremely elevated place in their work and don't bear as much as the Draco family. So, the Weasley existences as the great individuals who acknowledge muggles don't contribute truly a lot. However, in this novel, JK Rowling put those racism pureblood wizards as the miscreant in her story and furthermore she made the personality of Hermione Granger, as a splendid genius muggle. So, we can see that those racism pureblood wizards however most of them have power and extraordinary position yet they are lowlife and that is not something to be thankful for I accept so.

What's more how is the connection back to the multiculturalism issue in UK? From the manner in which JK Rowling shows the blood status in wizardry world I assume she believes that there is still racism in UK. Also from her novel, I accept that she encourages the multiculturalism, she opposes to racism and obviously she describes an alternate person like Hermione, however she doesn't have wizard blood yet she's great in sorcery and surprisingly she's over the normal skill. Also, it does demonstrate that really blood is not a truly serious deal in wizardry stuffs but rather there are still many individuals who make serious deal with it. Well, the same thing happens with the multiculturalism in UK. Westman (2002) tells us that, "The wizarding scene struggles to arrange an extremely contemporary issue in Britain: the tradition of a racial and class caste system that, however not no doubt stable, is still viewed by a minority of influential individuals as the means to proceed with power and control" (p. 306). And furthermore, Joyce W. Fields tells that, other authors have addressed these issues in the Potter series, Smith (2003) discusses classism;

Ostry (2003) discusses racism; Carey (2003) discusses slavery; Anatol (2003) discusses nationality; Park (2003) discusses socioeconomic status; and Gallardo-C and Smith (2003) and Dresang (2002) discuss orientation. One of the salient themes of these works is the affirmation of Rowling's working-class biases and the impression of her own childhood on social constructs. Most authors concur that she exhibits an endeavor of liberal acknowledgment between mud-bloods, or those who are brought into the world of nonwizard parents, and purebloods as she portrays the pureblood Malfoys as classical representatives of privileged conservatism with every one of the negative intentions of an individual from the working class. (p.5)

And How About the Multiculturalism in USA

Race Relation: Vampire and Werewolf:

Presently we should continue on to the multiculturalism issue in sundown. I will clarify how Stephenie Meyer describes the connection and position of the vampire and werewolf. As we can see that in the dusk novels, she shows us, how these two tribes oppose one another. Based on the history, the Quileute clan was said to be descended from wolves and presently some of the Quileute are werewolves, since they are werewolf then it can't be stay away from that they are in the contra of the vampire existence. Vampire, whom described as the white and the werewolf whom described as the shading, truly show us how the creator of this novel reflects the issue of multiculturalism between the local America or we can say an Indian and the Europe immigrants for what we know are the white. She describes the vampire as the cutting edge and first-class tribes, they live in abundance and have high instruction level, they move from places to places to stay away from individuals bias with regards to their phenomenal maturing, as we realize that the vampire don't age so they appearance will looks the same for eternity.

In the interim the werewolf especially the Quileute tribes describe as the indigenous individuals who like to stay at their area to safeguard their human progress and more connect with the nature. The werewolf relates with the physical stuffs and less instructive foundation. What's more it is plainly describe from this original that the vampire and Quileute clan truly oppose to one another. The Quileute disdain for the existence of the vampire thus does the vampire who does not actually like the Quileute. Furthermore, assuming we reflect it to the truth in USA, what we can find is almost the same that the white immigrants don't actually like the local Indians thus do the local Indians. In the approaching of white immigrants to the area of Native Americans or usually called Indians was happened quite a while back, as the European comes and presented new technologies.

The United States government drove Indians away from their antiquated homelands and endeavored during the nineteenth century to kill Indian traditions through and through. Indian communities persevered and today keep on praising their rich social legacy. Nonetheless, the race connection between the European or simply called the white and the local Indians or called the shading are not actually great. As we realize that in the past there was a lot of racism actions occurred. Numerous local Indians were being killed by the white immigrants and furthermore in people in general, the shading was dealt with contrastingly by the white government. However, presently in the present day, the racism has as of now decreased. Stephenie Meyer brings the history of Quileute and its way of life to the mainstream society. In her authority site, Stephenie Meyer stated "The Quileute (Quill-yoot) legends Jacob tells Bella in section six of Twilight are on the whole real Quileute stories that I realized when I was researching the clan (which is a genuine clan with a really fascinating and mystical history). All genuine Quileute legends, with the exception of the vampire fantasy about the 'chilly ones.' ". She tells the peruser about the legend of the Quileute itself and afterward combines it with the history and makes the story of the everlasting foe between the vampire and the Quileute tribes. She stuffed the ideas of Quileute antiquated history into a mainstream society in her novels.

So, from the clarification above we realize that both of the countries are a multicultural nation yet they have different multiculturalism problems which is described in the Harry Potter and Twilight Novels. The problems of the multiculturalism in UK is about the senior or some local British whom truly opposed to the immigrants existence, what they disagree about the existence of the immigrants is about the various cultures that they have brought to the UK which as they would see it will debase the first UK culture and furthermore will abolish the ethnicity, we can see how they oppose to the multiculturalism in channel BBC 3 Program Mindfield: One Country One Culture 27 March 2006. So, we can observe that some local British treat some immigrants who have different religion or culture in an unexpected way, and I figure it in all actuality do check out since they are live and they attempt to safeguard their own territory and culture however they are self-important, individuals will understand that since they are a superior nation and they have colonized so numerous countries in the past. In any case, as the world foster, they need to concede that the globalization is things that they can't stay away from and furthermore they need to figure out how to be more lenient to one another because this is not the time where they have so many colonized countries and they controlled, this is an autonomous time where everybody should be treats equivalent and the world should be open

minded to one another. It is almost similar to the issue of blood status, that the unadulterated blood families consider the muggles shouldn't have known came or found out with regards to witch and wizardry stuffs because it will defile their wizardry race.

The issue of the multiculturalism in USA was about the race connection between the European immigrants and the local Indians. That the European peer down to the local Indians since the white individuals have more innovation, the local Indians was started to be uncommon and some of them in any event, being killed by the shading skin racism. The racism happened 5 not to the immigrants like the case occurred in UK, yet the opposite the racism happened to the local Indians, considering that the local Indians in the past didn't have high innovation like the European and furthermore they were still crude then it's a good idea that this sort of racism was occurred however I think this is very amusing, since the European started report that they were the person who discovered America and furthermore their racism to the local Indians were truly out of line. Notwithstanding, nowadays, the racism has been decreased and individuals are dealt with similarly, despite the fact that we can discover some individuals who still have discrimination thought in their psyche however what they do is not as horrendous as individuals in the past has done. Also, this race connection issue between The European and Indians become one of the settings in famous novels the Twilight saga.

Feminism:

As indicated by an article from The Guardian, Meyer considers her a feminist. Meyer has stated that, "the world is a superior spot when ladies are in control." Additionally, she supported the massive success of Catherine Hardwicke, the overseer of Twilight and liked working with a virtually all-female creation for Austen land. Meyer has clarified that her meaning of feminism is the capacity for a lady to choose and the meaning of hostile to feminism is eliminating the decision, whether or not it fits orientation stereotypes, from the lady totally. She preceded with that some cutting edge feminists go against their message of balance for ladies by restricting or shaming specific ladies' choices. Besides, she stated that ladies who choose to stay home or have children are especially scrutinized and that limitations on how ladies can treat hostile to feminist in nature. Women's studies scholar Donna Ashcraft argues that Meyer is not a feminist, by definition, because her novels empower conventional orientation roles. Notwithstanding, in spite of the fact that Ashcraft qualifies Meyer as customary or no feminist, she clarifies that Meyer is not antifeminist.

Notwithstanding, Meyer has been reprimanded by feminists who consider Meyer an antifeminist essayist. They say that the series romanticizes a physically abusive relationship, highlighting warnings that incorporate as long as Bella can remember rotating around Edward; never being in charge of her own life; being absolutely reliant upon Edward's capacity to safeguard her life, her virginity, and her mankind; and the physical injuries Bella suffers from at last consummating her relationship with Edward. Meyer has dismissed such criticisms, saying both that the books revolve around Bella's decision, and that her damsel in distress persona is expected distinctly to her humanity.

Noah Berlatsky of The Atlantic, in contrast, viewed Meyer's characters as gallant. He proceeded with that Meyer is an alternate sort of feminist that values parenthood, sentiment, and relationships and consequently, her characters miss the mark on independence that comes from keeping away from investment in relationships. After being asked in a meeting with The Guardian whether she is hostile to early termination, Meyer refused to straightforwardly answer the question, insisting that she dislikes to discuss politics and that she abhors when celebrities use their ubiquity to impact voters. Berlatsky argues that her refusal to answer the question was not to try not to uncover her political position, yet rather out of "respect for ladies' lives and ladies' choices"

CONCLUSION

USA and UK are multicultural countries and the two countries have various problems in their multiculturalism. JK Rowling and Stephenie Meyer describe how the issue of Multiculturalism occurred in their countries through their novels. The Multiculturalism issue in the UK is about the conservatives of British society who peer down to the working class and oppose the newbie or we can say Immigrants with the reason that the migrant's existence will taint the beginning society of Britain and abolished the identity. In the mean-time, the multiculturalism issue in the USA is the racism treatment to the local Indians by European immigrants since the European immigrants have a bigger number of technologies than the local Indians, the local Indians were pushed somewhere near European immigrants. J. K. Rowling transformed the lives of an age with her supernatural Harry Potter book yet presently the writer is chipping away at freeing 1,000,000 children from case homes. J. K. Rowling that has named the cause after the nurturing spell in Harry a child denied of parents' adoration and trust that fights to survive harassing and isolation. The peak of the story is the fight among Harry and Quirrell over the Philosopher's Stone. This is the most significant occasion of the book because the result of the

fight is an incomprehensibly important issue not exclusively to Harry yet for the entire Wizarding world.

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Breaking the Fetters and Taking Charge: A Reading of an Aboriginal Woman's Memoir

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Abstract— *Twenty-first century Australia is a multi-cultural and multi-ethnic democracy, a developed and prosperous nation. However, it's history of 'settler colonialism' has its own shades of grey. The original inhabitants of Australia were the Aboriginals who resided in the island territory for about more than 40,000 years till 1788, that is, about 234 years from now. However, their share in the total population of Australia has dwindled to about 2.5%. Even today, they are at the fringes of society, both economically and politically. The mainstream discourse, which is white, male and written from a Euro-centric perspective, brushes under the carpet such inconvenient facts. The dominant narrative presents a much distorted picture of Australian history and culture, eulogizing the colonizers and demonizing the Aboriginals as barbarous heathens who were in dire need of being reformed, civilized, cultured and Christianized. Few Aboriginals, who have managed to ascend the economic ladder take this responsibility of speaking up and revealing their community's story, history, culture and what was and is being done to them.*

The present paper is a reading of one such memoir by an Aboriginal woman, Am I Black Enough for You? (2012) by Anita Heiss. What is unique about Heiss is that unlike majority of her people, she is educated, urban, economically independent, an academic and an established author. Her predicament is also unique, which is, the accusation from her white peers of false claims to Aboriginal heritage for upward mobility by grabbing government doles for the minorities. The paper is a humble attempt to contest the pervasive cultural stereotype which portrays the Aboriginal race as primitive, backward, illiterate, unhygienic, savage and doomed to extinction. The paper attempts to analyze the historical, social and economic reasons for their post-1788 disadvantageous position. The paper also strives to emphasize that with support from the government and the people, the same Aboriginal race could once again be an engine for nation-building. Moreover, besides demolishing the lies propagated by the colonizers and presenting their own truth, authors like Heiss reach out to the larger community beyond the individual self.

Keywords— *Aboriginal, memoir, settler-colonialism, cultural stereotype.*

Twenty-first century Australia is a developed and prosperous nation, a multi-cultural and multi-ethnic democracy. Historically, it is a 'settler-colony' of the British. The original inhabitants of Australia were the numerous Aboriginal tribes who resided in the island territory for about more than 40,000 years till 1788, that is, about 234 years from now. However, their share in the total population of Australia has now dwindled to about 2.5%

and they are at the fringes of society, both economically and politically. The mainstream discourse, which is white, male and written from a Euro-centric perspective, brushes under the carpet such inconvenient facts. The dominant narrative presents a much-distorted picture of Australian history and culture, eulogizing the colonizers and demonizing the Aboriginals as barbarous heathens who

were in dire need of being reformed, civilized, cultured and Christianized.

The present paper is a reading of one such Aboriginal woman's memoir, *Am I Black Enough for You?* (2012) by Anita Heiss. What is unique about Anita Heiss is that unlike majority of her people, she is educated, urban, economically independent, an academic and an established author. That is why, it is all the more incumbent upon her to speak up and reveal her community's story, history, culture and what was and is being done to them. Her predicament is also unique, which is, the accusation from her white peers of false claims to Aboriginal heritage for upward mobility by grabbing government doles for the minorities.

Anita Heiss' memoir opens with an outrageous article by Andrew Bolt published in the mainstream media, in which he questions the author's Aboriginal lineage owing to her light skin and accusing people like her of securing professional and monetary advancement by falsely claiming to be Aboriginal. Anita's mother too was declared part-Aboriginal in the article. Anita's grandmother belonged to the stolen generations and her mother was born on a government mission. From here stems Anita's desire to use her position for the betterment of Aboriginal people through self-expression and self-representation to demolish the stereotype of Aboriginals being only backward, uneducated, unhygienic and savage, etc. The general belief was that they could never be professionals, tech-savvy and smart. During her school years, racial profiling and name calling were common and only a selected Australian history was taught, the ugly part being brushed under the carpet. She not only moves from the individual to the collective but also from the local to the universal as she talks about and compares Australian Aboriginals with the indigenous people of Canada, New Zealand and America, their common issues being oppression, segregation, racism, dispossession of traditional land and an undocumented history of people of colour. Her personal experience of working with children in different schools made her believe that if nurtured properly since childhood, black children too could become responsible and productive adults like their white counterparts. As a woman, she also contests various stereotypes associated with black women, such as being rustic, physically strong, pastoral, submissive, rude, poor, illiterate and married with lots of children.

The colonial powers laid the foundation to the colonizing juggernaut by creating false psychological fetters in the form of 'myths' about the inferiority of the non-white race across the globe, including the indigenous people of Australia, the Aboriginals. The doctrine of 'post

colonialism' serves as a fitting tool through which the onerous task of exposing and contesting the lies manufactured and propagated by the colonizers is undertaken. Myth, within a culture, refers to any story or plot, whether true or invented. M H Abrams defines it as follows:

It is 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 why the world is as it is and things happen as they do, to provide a rationale for social customs and observances, and to establish the sanctions for the rules by which people conduct their lives. (170-172)

One such myth is the myth of peaceful settlement, especially in the context of British settlement in Australia. The official history maintains that the founding fathers of the British penal settlement found the land 'terra nullius' (Bourke and Cox 59), that is, desert and uninhabited or at the most inhabited by a few nomadic tribes always on the move without any settled laws, customs or real ownership of the land. Aboriginal authors like Anita Heiss take this responsibility upon themselves to break the fetters of false discourse foisted upon the world by the colonizers to shirk off the guilt of colonization and massacres. They reveal the truth behind England's nefarious designs to occupy foreign territories. They say that in the 18th century England, the socio-economic situation was anything but rosy. Poverty forced thousands to migrate to cities such as London in search for livelihood. The limited infrastructure of the cities was stretched beyond limit. Unemployment, poverty, malnutrition, violence, alcoholism and abuse were rampant. The have-nots started exhibiting "traits of brutality, mistrust, misogyny and social alienation, born of broken families and dismal social and economic conditions" (Broome 21). As the jails in Britain were already bursting at the seams, the British government had been transporting these anti-social elements to its New England colonies in America as 'indentured labour' since 1717. However, the growing resentment and rebellion there which was soon to acquire the shape of 'American Revolution' discouraged Britain to send any more convicts there. Therefore, the government began to look for a new penal settlement and a Pacific base outside England. It was then that the government pondered over the new land discovered by Captain James Cook in 1770 who christened it for Britain as New South Wales. Thereafter, under the charge of officers and marines, these convicts were transported to Australia.

The invading contingent hoisted the Union Jack on the foreign land on 26 January 1788. The colonizers

came here to settle down and hence Australia like the United States and South Africa came to be known as a 'settler colony' unlike other colonies such as India where the main motive was to loot the resources of the land and fill the coffers of the mother country. The colonizers brazenly exploited the land and labour to advance their selfish empire-building design at the cost of the sweat and blood of the natives. The Aboriginals put up their best resistance against the subjugation but could not match up to the economically, politically and technologically superior English invaders. As a result, thousands got slaughtered in the large-scale killings. Their trauma became unbearable owing to further loss of hope and will due to the displacement and dispossession of the land which had been central to the existence of the native tribes. They considered the natives half-humans or half-animals, therefore they "kept Aborigines inferior, aberrant, inept, oppressed, depressed, suppressed both in image and in reality" (Tatz 75).

Women were exploited brazenly and the children produced from such forced unions being light in skin colour were called as 'mixed-bloods' or 'half-castes'. They became part of the 'Stolen Generations' later. These 'half-castes' or light skinned indigenous children —the "honorary whites" (Bourke 41) through blood quantum---the children of exploited indigenous women, were allowed to be abducted by the State to assimilate them into the white culture. The callous colonizers tore apart these children from their mothers' breasts, segregated and confined them to orphanages, to be raised to work on the fields and as domestic helps in the English houses, apart from being mentally, emotionally, psychologically, physically and sexually exploited. It was believed by the racist ruling elites that the mixed-blood children had much more chances of becoming an asset to the Australian nation and economy. Many of these children, ranging from being a few months old to teenagers, could never see their families or loved ones again after their removal. The scars lasted for a whole life time. Moreover, they faced existential dilemma or a crisis of identity as they had been brought up in institutions disparaging Aboriginals and Aboriginality. Anita Heiss in her memoir refers to a government report entitled *Bringing Them Home: The 'Stolen Children' Report* (1997) which acknowledges the removal of indigenous children from their families. It was this enquiry which recommended that 26 May be observed each year as 'National Sorry Day' "to commemorate the history of forcible removals and its effects...as a mark of respect and remembrance" (195).

Another cleverly crafted psychological fetter on the basis of which the colonizers attempted to legitimize their appropriation of foreign land, is the 'myth of

civilizing and assimilating' the barbarous heathens of the third-world nations. However, in the name of civilizing, the colonizers brutalized, enslaved, subjugated and exploited the natives.

In *Am I Black Enough for You?* Anita Heiss poignantly remarks that she always wondered why her maternal grandmother, Amy Josephine Talence, looked so solemn and grave in her picture hung on the wall. The documents she managed to access from the New South Wales Department of Aboriginal Affairs revealed that her grandmother and her four-year old sister Florence were removed from their family by the Aborigines' Protection Board in 1910. Such children were deprived of filial love, blood relations, home, language, culture, tradition, heritage, roots and identity. These children virtually grew up without any roots to gain strength from, without any support to fall back on, without any family member to share their pain with, without any concrete memory of the past to draw solace from, and without any hope or help to make their present and future life any better. Heiss estimates the number of such 'stolen generations' to be around 15-20,000 in New South Wales alone (31). It is not that the Aboriginals did not put up resistance to save their children from being kidnapped, but their strength was no match to the State's fury. Carmel Bird exposes the real motive of the Welfare Department behind institutionalizing the native children:

By seizing children of mixed descent, institutionalizing them, teaching them to despise their Aboriginal inheritance and sending them out to work as station hands or domestic servants, authorities wanted to sever the cultural connection between the children of mixed descent and their aboriginal families and communities and to prepare them for a place in the lower strata of European society. (144)

The 'myth of successful assimilation' of the Aboriginals in the dominant white culture is contested and exposed time and again by activist authors like Anita Heiss. The truth being, that the Aboriginals are still on the fringes of Australian society, everyday facing racial bias, discrimination and inequality. Lending support to the argument, Jenny Burden says:

Feelings of hopelessness, powerlessness and helplessness of life empty of meaning and purpose resulted in wide spread apathy among the Aboriginal population. All too often escape into alcoholic oblivion became a panacea for the psychological pain experienced by vast number of Aboriginal people. It remains so for many to this day. (196)

In the twentieth century, the entrenched racism manifested itself implicitly rather than explicitly. Heiss recounts an experience from her past when an Anglo housewife as well as her neighbour in Matraville advised her to identify herself as anything but Aboriginal. Heiss says:

But in telling me I was stupid for identifying as Aboriginal, and therefore opening myself up to be discriminated against (when I could just as easily *choose to be Spanish* instead), demonstrated how she understood the way racism worked in Australia. (9)

Heiss worked as a baby-sitter for this woman for a brief period and it seems that Heiss' light colour was an added qualification for the job. Heiss says that it was the white community she moved around with, who made her realize her aboriginality. Since her early childhood days, she had experienced discrimination vis-à-vis the white children. Equality and assimilation, therefore, were plain myths in an environment that left her psyche scarred. That was the time when she realized it for the very first time that she was different. Name-calling was rampant and Anita Heiss, a five-year old, would often be reduced to tears. She found herself increasingly becoming sensitive to taunts of "...abo, boong and coon" (88).

Further rejecting the claims of successful assimilation and acceptance of Aboriginals in the mainstream by the vast majority, Heiss reveals that only selected history of Australia was taught in educational institutions, largely leaving out the Aboriginal heritage. Children would learn about the World Wars and the Cold War and the like, but invasion of pre-contact Australia and the genocide were never taught.

Anita Heiss shares a personal anecdote which had a very profound influence on her psyche. At the time of the 1967 referendum, her father, and her elder sister who was just two years old at that time, were counted on the census but her mother was not. Her father and sister were granted citizenship in 1968, the year Anita Heiss was born. A deeply moved Heiss says that though her father was an Austrian immigrant, he and his daughter were counted and granted citizenship because of their 'fair' complexion. However, her mother, who had her roots in Australia since generations, was not counted because she was coloured and Aboriginal. To add to the misery and pain, citizens were encouraged to enumerate and register their dogs and cattle and they were indeed counted, but the Aboriginals were not and that too in the land of their forefathers. Heiss says it pricked her hard that "the government considered animals more valuable than my mum" (100-1).

Heiss in her story consistently keeps shattering the myth of assimilation and exposing rampant racism. She moves from the individual to the collective and from the local to the universal in solidarity with indigenous tribes across the globe who have been at the receiving end and alienated in the land of their ancestors. Heiss says that even in the developed west, governments divided indigenous people on the lines of "a caste system defined by blood quantum (half-caste, quarter-caste, full-blood, quadroon)" (123). These derogatory and divisive terms were used "as a means of watering down and eliminating Aboriginal peoples in Australia.... Slangs like 'abo, nigger, half-caste, part' et cetera are exclusively reserved for 'the other'" (123). They forget that all white Australians have migrated from England, Ireland, France, Germany and other countries. But they would never call themselves as "'half-caste Australian' or 'Part-Australian'" (124). Heiss rightly questions that when white Australians claim for themselves one identity with mixed heritages, then why the Aboriginals are not allowed that one identity, that is, Australian with mixed heritage. In other words, Anita Heiss would want to be recognised as Austrian-Australian Aboriginal just as Barack Obama is seen as a proud African-American.

Anita Heiss is of the opinion that it is education and the right upbringing given by parents, teachers and society which produces generations who can be an asset to their nation. If this essential constituent of a healthy society is lacking, then children, whether white or black, are an antithesis to the concept of demographic dividend. She forms this opinion on the basis of her interaction with students across races as a touring Aboriginal writer. She observes that white students and teachers could be ill-mannered and racist as well without any gender and cultural sensitivity.

Heiss quotes the 1951 Aboriginal Assimilation Policy of the government, which was later amended in 1965 at the Native Welfare Conference:

The policy of assimilation seeks that all persons of Aboriginal descent will choose to attain a similar manner of living to that of other Australians and live as members of a single community-enjoying the same rights and privileges, accepting the same responsibilities and influenced by the same hopes and loyalties as other Australians. (158)

Howsoever noble and idealistic this declaration of intent may appear, it smacks of rigidity, conformity, superiority and passive acceptance of the majority community's ways at the cost of losing one's own distinct identity, whether linguistic or cultural. The lofty promises were never delivered as the indigenous Aboriginal

community was never treated as equal partners for cohabitation and nation-building. Heiss rightly says, "We don't appear on the national identity radar as anything other than a problem to be solved or an exotic fantasy, and we have no defined role in the Australian political infrastructure" (160).

Referring to Bolt's defamatory article against her, Heiss says that Aboriginality and culture are not just skin deep. Moreover, the dominant and majority community should not nurse grudges against the long marginalized and backward, if, owing to their sheer hard work they ascended the ladder educationally, socially and economically. Referring to a lot of nasty comments and trolls online to Bolt's article, Heiss says that those accusing her of using her Aboriginality for "a leg-up" (79) should remember that being a doctorate and an established writer, she was well qualified for whatever jobs she had taken up till date. Besides, she has done many voluntary and unpaid jobs, as in Koori radio, for the sole aim of service to her community. The most ironic line in Bolt's article demeaning Heiss and other Aboriginals was, "I think it is sad if we harp on about differences and rights based on trivial inflections of race" (79). Bolt and his ilk realize this basic as well as supreme truth only out of jealousy after seeing Aboriginals like Heiss secure respectable positions professionally. Had they realized and accepted it much earlier, there would have been no reason for Bolt's heartburn and he would not have regurgitated his grudge against her in the form of a condescending article. And what more could Aboriginals ask for? That is precisely what they had been saying since years that they are not children of a lesser God. Further expressing her angst and exposing the prevalent hypocrisy, Heiss says when people like Bolt see her prosper professionally, economically and socially, they compare her to other whites and call her a 'fair aborigine'. However, when it is not about jobs or positions but about equality and respect, she is reduced to just being Aboriginal. She questions as to why the whites do not always accept her as one of their own in all situations and circumstances if she is so fair? She says very emphatically that it is time the people of her country realized that Aboriginals could be "educated, professional, savvy and smart" (80). In her own words, "I feel we are often still regarded by many in the broader community (propelled by the media) as only being *really* Aboriginal, or *really* Black, if we are desert-dwellers, poor, uneducated, at risk and dark-skinned" (81).

To conclude, renowned theorists like Ashcroft et al correctly say about deliberately constructed myths and their impact on history and society, "The unfortunate truth seems to be that however discredited the pseudo-scientific basis of racism may be, its power to form discriminations

remains potent" (211). However, as we have seen in the life-narratives by Aboriginal women such as Anita Heiss, 'race' could be employed as a tool of resistant identity too, as also in the Negritude movement in Africa, which was a proud assertion of black identity and it was employed as a counterforce to the denigrating effects of racial bias on colonized black peoples.

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The Dual Consciousness of Edna Pontellier in Kate Chopin's *The Awakening*

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Abstract— Kate Chopin's *The Awakening* deals with the conflicting discourse on gender and sexuality proliferating in Nineteenth-Century American society. Published in 1899, the novel deals with the story of Edna Pontellier who is caught between the prevailing ideals of femininity closely associated with domesticity, filial duties and motherhood, as opposed to the more radical ideas of individualism, sexual emancipation and transgressive femininity emerging in the age. *The Awakening* radically questions and unsettles the patriarchal configuration of a woman's life who is caught between two hostile voices, the oppressive societal voice and her own radical transgressive voice. These two contradictory ideals of femininity in Postbellum American South, is primarily manifested in the figures of Adele Ratignolle and Mademoiselle Reisz. This paper explores the conflict between individual autonomy and social conformity as represented in these two characters and how they influence the trajectory of Edna Pontellier's life. Unable to negotiate between the two, Edna Pontellier is driven to the precipice and forced to annihilate her own self. This paper will try to locate Kate Chopin amongst the different ideological positions propagated by the antebellum novelists and discuss the politics of gender and identity in postbellum American South.

Keywords— American Literature, Gender Politics, Identity Politics, Kate Chopin, Nineteenth-Century Women's Writings

I. INTRODUCTION

Kate Chopin's *The Awakening* (1899) is often characterised as a polemical novel because of its proto-feminist sensibilities which provoked a lot of controversy at the time of its publication. As the title of the novel suggests, the narrative deals with the self-discovery or "The Awakening" of Edna Pontellier, the main protagonist of the text. Set in New Orleans in Postbellum American society, Edna Pontellier is a member of the Southern Creole Community, caught up between an intricate web of social constraints and her innate desires to break through them. "Mrs. Pontellier was beginning to realize her position in the universe as a human being, and to recognize her relations as an individual to the world within and about her" (Chopin, 2009, p. 17). These contradictory influences

within Edna are further fuelled by her interactions with two women, Adele Ratignolle and Mademoiselle Reisz, who both occupy two diametrically opposite extremes of contemporary feminine ideals. Through her experiential encounters with these oppositional characters, Chopin presents us with a radical female protagonist who violates social taboos and discards the societal obligations expected of her. However, the text neither condemns this act of transgression nor does it applaud the main character's endeavours to break through the restraints. Rather, Chopin refuses to authorise any moralistic judgement on her female protagonist who calmly walks into the sea in the light of her "awakening".

The Awakening deals with the "conflict between individual autonomy and social conformity" expected of women in

that age which is manifested in the dual consciousness of Edna Pontellier. The narrative is embedded in an identity discourse where Edna is forced to choose one identity and reject the other. Her inability to compromise results in the ultimate act of annihilating her existence. Many critics have argued that Chopin's resolution of the novel proclaims an ultimate act of defeat against patriarchal ideals. As Susan Wolkenfeld says, "Chopin places Edna's suicide as a defeat, a regression, rooted in a self-annihilating instinct, in a romantic reality" (Wolkenfeld, 1976, p. 220). However, Edna's suicide can also be interpreted as a valiant act of reclaiming feminine agency and power, as she refuses to limit herself to any socially sanctioned role enforced upon her. This paper will argue that Edna's ultimate act of self-destruction is not an act of surrender to the societal norms, rather it is to be seen as an act of protest and rebellion in itself.

"At a very early period she had apprehended instinctively the dual life – that outward existence which conforms, the inward life which questions" (Chopin, 2009, p. 18). One consciousness derives from the dominant culture of nineteenth century Creole community and from the prescribed image of an ideal woman promoted by that culture. The other consciousness derives from that part of herself which resists acquiescence to these cultural prescriptions. Adele Ratignolle and Mademoiselle Reisz represent these two consciousnesses respectively, and exert contradictory influences on Edna Pontellier. Adele appropriates the Creole idea of a "mother-woman", while Reisz is the model of an emancipated but isolated woman artist. Maternity and artistic creativity are set in opposition to each other, as the contemporary nineteenth-century Creole community did not provide any vocabulary of negotiation to women. As Jennifer B. Gray notes, "The hegemonic institutions of nineteenth-century society required women to be objects in marriage and in motherhood, existing as vessels of maternity and sexuality, with little opportunity for individuality" (Gray, 2004, p. 53).

Chopin draws on ideological positions of her literary predecessors whose voices are intricately interlaced into a heteroglossia. Adele Ratignolle is a quintessential representation of the figure of "mother-woman" propagated by the antebellum novelists who celebrate motherhood. The antebellum novelists of 1850s and 1860s America, celebrated motherhood and intimate homosocial bonds between women. This period observes a proliferation of sermons, conduct books, sentimental fiction and child-rearing instruction manuals for women thus called "The Empire of Mother". Adele Ratignolle is a product of this culture of "mother-women who has internalised these matriarchal ideals and demeanour, and

idealised the idyllic mother-child bonding. On the other hand, the Post-Civil war period (1870s-1880s) witnesses the advent of women into what was then considered "masculine" domains as artists, professionals and politicians. Mademoiselle Reisz voices the concerns of the "epoch of single women" of Post-Civil War era, who believe that "...artistic fulfilment required the sacrifice of maternal drives, and maternal fulfilment meant giving up artistic ambitions" (Showalter, 2000, p. 207).

At the same time, Mademoiselle Reisz represents the ideals of "Self-ownership" prevalent in the age. According to critic Emily Toth, "Self-ownership connoted a woman's right to have possession of her own fully realized human identity. Inherent in this concept was not only sexual freedom and other aspects of person hood, but also "a sense of place in the community and the universe at large," through love, connection, maternity, and other aspects of fulfilment (Toth, 1976, p. 242). Reisz's identity is defined by her artistic sensibilities. However, this artistic independence comes at the cost of social ostracization for women. While Adele is hailed as "faultless Madonna", Reisz is associated with "deformity". She is characterised as anti-social, asexual and non-maternal. Adele is epitome of "self-sacrifice" while Reisz is the embodiment of "self-possession".

Edna's "awakening" as the New Woman of the 1890s is facilitated by both these women but she resists submitting to either of these exclusive ideological positions. Edna's intimate sojourn with Adele triggers a bout of self-exploration where she analyses her first act of childhood defiance against the Presbyterian Service imposed on her by her father. Interestingly, this also enables an intense response to Reisz's music which "awakens" Edna and provides her with a taste of liberation leading to her exhilarating experiences of the midnight swim and her solitary expeditions.

Motivated by her interactions with Reisz, Edna engages in romantic excursions with Robert Lebrun and Alcee Arobin. She removes her wedding ring and stamps upon it as an act of aggression against matrimony. She refuses to attend callers on her reception day and sets out on solitary expeditions without any male "guardian". She thus defies, normative rules of patriarchy and gets a taste of emancipated womanhood momentarily. Both Adele and Reisz inspire Edna to paint but with different purposes. Adele plays the piano and rationalises her 'art' as a maternal activity that enhances her duties. She rationalises her 'art' as a maternal project, so as to brighten up her home and entertain her husband and children. Art for her is an activity that enhances a mother's duties. Reisz, on the other hand, is an accomplished artist who possess "the courageous soul that dares and defies". The contrary

influences of Adele and Reisz brings out the conflicted notions of fragmented identity deeply rooted in Edna herself. As the narrator notes, "She could only realise that she herself – her present self – was in some way different than the other self. That she was seeing with different eyes and making the acquaintance of new conditions in herself that coloured and changed her environment, she did not yet suspect" (Chopin, 2009, p. 45).

Edna is both drawn to and repulsed by these women. Reisz "sets her spirit free" but Edna is repulsed by her sordid life. She is physically attracted to Adele but satirises her as a "ministering angel" who has effaced her individuality. Unlike Adele, Edna considers her children as antagonists impeding her development. "The children appeared before her like antagonists who had overcome her; who had overpowered her and sought to drag her into the soul's slavery for the rest of her days. But she knew a way to elude them" (Chopin, 2009, p. 120). In another such instance, Edna witnesses Adele's "blissful" labour as a "scene of torture" but however, is careful enough to not portray Edna as "non-maternal". There are times in the narrative where Edna considers motherhood as obstruction to her personal emancipation. She relishes in their absence of her children, as she can devote more time to herself and do what she likes. But there are also instances where she ardently misses them and longs to hug them, touch and kiss their cheeks. Patriarchal institutions demand absolute devotion from women as mothers and wives, leaving no room for exploring their own selves. Women who do not perform their marital and maternal duty are either considered mentally ill (as suspected by Leonce Pontellier) or "monstrous" in nature. This conflict leads to the fragmentation of the inner self.

"One of these days," she said, "I'm going to pull myself together for a while and think—try to determine what character of a woman I am; for, candidly, I don't know. By all the codes which I am acquainted with, I am a devilishly wicked specimen of the sex. But some way I can't convince myself that I am. I must think about it." (Chopin, 2009, 87). Edna's tragedy lies in the fact that the society that she inhabits cannot and will not allow her to realise any of her hopes and desires. The picture-perfect depiction of marriage as demonstrated by Adele Ratignolle leaves Edna quite dissatisfied and unsettled. As Chopin writes, "Edna felt depressed rather than soothed after leaving them. The little glimpse of domestic harmony which had been offered her, gave her no regret, no longing. It was not a condition of life which fitted her, and she could see in it an appalling and hopeless ennui" (Chopin, 2009, p. 61).

Edna's newly awakened consciousness allows her to momentarily escape the socially sanctioned roles as a

"mother woman" but her experimentation with alternative modes of being as a "free-woman" exploring her own sexuality and identity makes her an outcast in the patriarchal society that she inhabits. She tells Dr. Mandelet that "nobody has any right" to force her to do things, however, this assertion is soon undercut when she says, "Children, perhaps" (Chopin, 2009, p. 116). In choosing her role as a free-woman, Edna needs to give up her role as a mother and vice-versa. Edna is unable to find a middle ground to tread upon where she can synthesise both her individuality and maternity, as well as explore plurality of identity and subjectivity. Unable to choose between such extreme warring faculties, Edna then, chooses to abdicate both roles and retreat into the only source of her awakening, the "vast expanse of the sea".

II. CONCLUSION

Edna Pontellier is like the disabled bird who is uncaged, but its freedom is restricted because of its broken wing. The enunciation of female desire for individual emancipation is considered an act of feminine transgression by the overtly masculinist society. Edna's tragedy lies in the fact that she vehemently desists from choosing, limiting and dedicating herself to any one single societal position. Edna's maternity comes at the cost of her individuality which is a price she is unwilling to pay. She gives up her life but does not sacrifice her 'self' for her children. Edna is thus, "...a solitary, defiant soul who stands out against the limitations that both nature and society place upon her, and who accepts in the final analysis a defeat that involves no surrender. (Ringe, 1972, p. 206)".

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Implementation of Principal's Entrepreneurship Competency in Building Competitive Advantage (Case Study at SMK 7 Malang, East Java, Indonesia)

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Abstract— *This study aims to analyze and describe the entrepreneurial competence of principals in building a competitive advantage at SMK 7 Gondanglegi, Malang Regency. This research approach uses a qualitative approach with the type of research being a multi-site study. Data collection techniques using in-depth interviews, participant observation, and documentation. The steps of data analysis consist of data collection, data reduction, data presentation, and drawing conclusions. The technique of checking the validity of the data is done through credibility, dependability, confirmability, and data transferability. The results of this study found the following new findings: the entrepreneurial competence of school principals in building competitive advantage in schools requires optimizing internal production loving and sustainable innovation, this can be done with the following notes: 1) Principals must be able to work hard in an effort to achieve school success as effective learning organization. 2) The principal must have a strong motivation to achieve success in carrying out his main duties and functions. 3) The principal never gives up and always looks for solutions in dealing with obstacles at school. 4) The principal must have an entrepreneurial instinct in managing school production/service activities as a source of student learning.*

Keywords— *Personality Competence, Principal/headmaster, Competitive Advantage, Vocational High School.*

I. INTRODUCTION

The principal is a central figure in improving the quality of education in schools. The success or failure of an educational institution, especially in educational units, is strongly influenced by the competencies of the principal.

The principal's competence as an education manager actually goes hand in hand with his ability in many ways, which ideally must be able to synergize management abilities and leadership abilities simultaneously. In this context, it must be properly understood that the principal is not the sole ruler and not the sole servant, therefore he

must be able to carry out management functions (Sudarwindan Suparno, 2009).

Decree of the Minister of National Education No. 045/U/2002 asserts that competence is a set of intelligent and responsible actions in carrying out tasks in accordance with certain jobs. Meanwhile, Eriyanto (2014) states that competence is knowledge, mastery, skills, attitudes, and values that are manifested in thinking, acting, and displayed through performance.

Vocational education is directly related to the preparation of a person to be better able to work in a work group or one field of work than in other fields of work, both for

himself, the world of work, and the development of his nation. Vocational education is secondary education that prepares students primarily to work in certain fields. Meanwhile, vocational high school which is part of vocational education is a form of formal education unit that organizes vocational education at the secondary education level. Government Regulation No. 37 of 1991, Article 3 paragraph 6 states that vocational education is education that prepares learning citizens to be able to work in certain fields.

Based on the results of research at SMK 7 Gondanglegi Malang, according to the observations of researchers this school has progressed very rapidly in the academic and non-academic fields. The school was founded in 1994. Several years ago it was classified as a less developed suburban school. Even from year to year the number of fans is decreasing. However, in a relatively short period of approximately five years, this school has made very significant progress due to the influence of the principal's leadership.

At least a series of achievements and reputations from 2013 to 2018 were achieved by this school, namely: (1) Leading trusted quality school from the global development foundation in 2015, (2) The best vocational school improvement from Anugrah Citra Indonesia in 2015, (3) The best inspiring leader from the Indonesia achievement center in 2015, (4) As the education and tutoring program from the Indonesia award center in 2016, (5) reliable Indonesian educator from the Indonesia development efficiency foundation in 2014, (6) The best education and educator from the Indonesian achievement award year 2017, (7) Indonesian award of education from the 2016 human achievement award, (8) Special international Islamic school robotic olympiad award in Malaysia in 2017, (9) National reference vocational school from the PSMK directorate of the Ministry of Education and Culture of the Republic of Indonesia in 2017, (10) Launching of Suryawangsa microbus by Ministry of Education and Culture of the Republic of Indonesia in 2017, (11) 1st place at the national level LKTI at the 2016 Olympics, (12) 3rd place at the 2016 Kemenristek RI national level robotics Olympiad, (13) 3rd place at the 2016 olympic national level PTK, (14) International gold medal islamic schoolrobotic olympiad in bandung 2016, (15) special award international islamic school robotic olympiad in bandung 2016, (16) overall winner ME Award in 2013, (17) 1st place indie film ME award in 2016, (18) 1st place mathematician ME Award in 2016, (19) 1st place in automotive skill contest ME Award in 2013, (20) 1st place in robotic theater ME award in 2013, (21) Anugrah energy from the Ministry of Energy and Mineral

Resources RI in 2013, and (22) Tallent scouting for the best principal national in 2013.

Based on the above background, researchers are interested in examining the entrepreneurial competence of principals in building competitive advantage at SMK 7 Gondanglegi Malang. However, to get an idea of the position of the problem under study with the problems studied previously, the researcher traced the results of previous studies that were relevant to the research that the author would do.

Based on this explanation above, the focus of this research is the entrepreneurial competence of school principals in building competitive advantage, with the formulation of research questions as follows: How is the implementation of the principal's entrepreneurial competence in technical skills in building the competitive advantage of SMK 7 Gondanglegi Malang Regency?; How is the implementation of the principal's entrepreneurial competence in human relation (human skills) in building the competitive advantage of SMK 7 Gondanglegi, Malang Regency?; and How is the implementation of the principal's Entrepreneurship competence in conceptual skills in building Competitive advantage at SMK 7 Gondanglegi Malang Regency?

II. LITERATURE REVIEW

2.1. Competence of the Principal

Competence comes from the word "competency" which is a noun which according to Powell (1997, p. 142) is defined as: 1) skill, ability, 2) authority. The adjective of competence is competent which means capable, adequate and agile. The definition of competence is in principle the same as the notion of competence according to Stephen Robbin (2008, p. 38) that competence is "the ability or capacity of a person to carry out various tasks in a job, where this ability is determined by 2 (two) factors, namely intellectual ability and physical ability.

The definition of competence as a skill or ability is also put forward by Robert A. Roe (2001, p. 73) as follows: (1) Competence is defined as the ability to adequately perform a task, duty or role. (2) Competence integrates knowledge, skills, personal values and attitudes. (3) Competence builds on knowledge and skills and is acquired through work experience and learning by doing". Competence can be described as the ability to carry out a role or task, the ability to integrate knowledge, skills, attitudes and personal values, and the ability to build knowledge and skills based on experience and learning carried out.

Based on the Regulation of the Minister of National Education No. 13 dated April 17, 2007 concerning the standard of principals/madrasahs, it is explained that a

school principal must master five dimensions of competence, namely, 1) Personality Competence, 2) Managerial Competence, 3) Entrepreneurship Competence, 4) Supervision Competence, 5) Social Competence

Based on Law no. 20 National Education System and PP. No. 19 of 2005 which is related to the articles that regulate the competence of school principals and refers to the decision of the Minister of National Education of the Republic of Indonesia Number 162/13/2003 concerning the assignment of teachers as principals, article 9 paragraph (2), it is explained that the aspect of principal assessment on the basis and responsibility of the principal as, 1) leader, 2) manager, 3) educator, 4) administrator, 5) entrepreneur, 6) creator of work climate, 7) supervisor

An entrepreneur is an innovator (Hisrich & Peters, 2002, p. 71). The skills required by an entrepreneur according to (Hisrich & Peters (2002, p. 32) are:

1. Technical skills

Ability to write, speak, listen, monitor the environment, business techniques, technology, organize, build networks, management style, train, work together in team work.

2. Business management

Ability to make business plans and set business goals, decision making, human relations, marketing, finance, bookkeeping, management, negotiation, and managing change.

3. Personal entrepreneurial spirit

Discipline, dare to take calculated risks, innovative, change oriented, hard working, visionary leader, and able to manage change.

Entrepreneurship involves three behaviors, namely creativity, commitment, and the courage to take risks from failure (Diktendik, 2009) which is supported by three competencies, namely knowledge, skills, and entrepreneurial nature. These three competencies are interrelated. Knowledge is a collection of information that is stored in the brain and can be recalled if needed. Skill is the ability to apply knowledge. Traits are a set of character qualities that make up a person's personality. According to Kuratko & Hodgetts (1989, p. 21), Kao (1991, p. 34), Hisrich & Peters (2002, p. 15) entrepreneurship is a process of energetic innovation and creation, broad-minded, has a business plan, aggressive, tenacious, sociable, enthusiastic, thrifty, negotiable in line with opinion (Anonymous, 2002, p. 1).

In detail, entrepreneurial competence in Permendiknas No. 13 of 2007 consists of five competencies, namely:

1. Creating innovations that are useful for school/madrasah development.

2. Work hard to achieve the success of the school/madrasah as an effective learning organization.
3. Have a strong motivation to succeed in carrying out their main tasks and functions as a school/madrasah leader.
4. Never give up and always look for the best solution in dealing with obstacles faced by schools/madrasah.
5. Have entrepreneurial instincts in managing school/madrasah production/service activities as a source of student learning.

If a leader has and masters and implements entrepreneurial competencies in real action, the organization he leads will have quality assurance as expected by all stakeholders. Both external and internal stakeholders (students, educators, and education staff).

The principal who has an "entrepreneurial" spirit reflects the personality that gives the school the strength to have a sustainable culture of achievement (Sagala, 2010, p. 91)

2.2. Competitive Advantage

Competitive advantage has the same meaning as competitive advantage. According to Kotler (2001, p. 95), competitive advantage is an advantage over competitors that is obtained by delivering greater customer value, through lower prices or by providing more benefits that match higher prices.

According to Tangkilisan (2003, p.51) that competitive advantage refers to the ability of an organization to formulate strategies that place it in a favorable position related to other companies. Competitive advantage arises when customers feel that they receive more value from transactions made with a competing organization. Then in the Indonesian Dictionary by Zain (1994) it is stated that competitive advantage is competitive and competitive.

Day & Wensley (1998) argues that increasing the high capability of sources which results in lower costs and increases value for customers, this is a controlling position of advantage. In addition, it is also said to achieve competitive advantage, a company or organization must be able to recognize the various basic elements to achieve competitive advantage as follows:

- a. Price or value
- b. Pleasing consumers
- c. Consumer Experience
- d. The product attributes obtained are recorded.
- e. Unique service benefits

Competitive advantage develops from the value it is able to create for its buyers that exceeds the firm's costs of

creating it. Competitive advantage stems from the many different activities a firm undertakes in designing, producing, marketing, delivering and supporting its products. Each activity can support a relative cost position and create differentiation.

2.3. Efforts to build competitive advantage

Efforts to build a competitive advantage according to Hermawan Kartajaya's version, the manager (principal) must build a grand design which is contained in the nine core elements of marketing, namely: (1) Market segmentation, (2) targeting, (3) positioning, (4) differentiation, (5) marketing mix (product, price, place, promotion) (6) selling, (7) brand, (8) service, and (9) process. Then Hermawan Kartajaya made the nine marketing elements a strategy to build a competitive advantage of a brand and corporation. The nine marketing elements are made into the core strategy of building competitive advantage into three main elements including positioning, differentiation, and branding. Every successful product or brand must have succeeded in gaining a unique and strong position in the minds of consumers, because the process of determining positioning is a fundamental part of any marketing strategy. Because the success of something is influenced by the strength of its positioning.

WTO gain a competitive advantage, it must also be supported by a strong infrastructure, superior human resources and the technology used is more sophisticated than other organizations. In terms of human resource infrastructure, Emma-Sue Prince (2013) says that to achieve success and excellence, superior human resources must fulfill seven potentials, namely: 1) adaptability, 2) critical thinking, 3) empathy, 4) integrity, 5) optimistic, 6) proactive, and 7) toughness

III. METHOD

This research uses a qualitative approach which studies about the existing problems and working procedures with the aim of describing what is currently happening to obtain information about the existing situation. In fact, researchers determine the research approach used in order to solve research problems, this is reinforced by the opinion of Denscombe (2007, p. 3)

The type of research used in this study is a case study. This type of research was chosen because it is a form of qualitative research that can be used primarily to develop theories adopted from several similar research backgrounds, so that theories can be generated that can be transferred to a wider and more general situation. This is as stated by Tellis (2015, p.89)

According to Miles & Huberman (1992, p.226) argue that qualitative research aims to obtain an overview with respect to the characteristics of research subjects, such as the achievement of learning standards. Thus, this research is a qualitative research which has the following characteristics, 1) descriptive in nature, 2) process analysis, 3) more attention to process, and 4) the researcher is a key instrument.

The object of research is the entrepreneurial competence of the principal in building competitive advantage at SMK 7 Gondanglegi Malang. Which includes Technical Skills, Human Skills, and Conceptual Skills of principals in building a school's competitive advantage.

The research locations here are: SMK 7 Gondanglegi Malang which is located on Jl. KH. Ahmad Dahlan No. 20 Gondanglegi Malang district. The reason researchers are interested in doing research here is because in the midst of the proliferation of SMK that are established in Malang Regency, SMK 7 can be excellent among the community, besides that there are many achievements that have been achieved both academic and non-academic achievements, the changes are very prominent at SMK 7 so that they are able to compete with public and private SMK in the Malang Regency, even being able to create a competitive advantage that is the main attraction of the community to encourage their sons and daughters in the SMK. This research was conducted April 2021-Nov 2021.

Because the scope of this research is qualitative research, the sources of data in this study are informants, namely school principals, teachers, student school supervisors and school committees. The data used in this study are primary data and secondary data. Primary data is data obtained directly from informants and direct observation at the research location, namely about the entrepreneurial competence of school principals in building competitive advantage at SMK 7 Gondanglegi Malang. While secondary data is data that has been processed in the form of written texts/documents, in this study secondary data is very necessary, because secondary data in the form of syllabus, lesson plans, and other documents related to the entrepreneurial competence of principals in building competitive advantage in SMK 7 Gondanglegi Malang.

Then, for the data collection techniques in this study used three data collection techniques, namely participant observation, in-depth interviews, and study of documents. The data analysis technique in this study uses descriptive analysis techniques with more descriptions and results of interviews and documentation studies. The data obtained will be analyzed qualitatively and described in descriptive form in order to obtain data related to entrepreneurial competencies, principals.

The steps of data analysis techniques in this study used two stages as follows: Single site data Analysis for data condensation and data display for conclusion drawing/verification.

IV. RESULTS AND DISCUSSION

Based on the overall description of the data exposure that has been stated previously, the notes found by the researcher relate to several indicators of competence, namely: 1) create innovations that are useful for school development, 2) work hard to achieve school success, as an effective learning organization, 3) have a strong motivation to succeed in carrying out their main tasks and functions as school leaders, 4) never give up and always look for the best solutions in dealing with obstacles faced by schools, 5) have entrepreneurial instincts in managing school production/service activities as a source of student learning, 6) endless innovation is proven by new innovations that can attract public attention.

The school is an organization that has the function of providing services to the community in the field of education. As an organization, of course, schools have goals that are always strived to be achieved optimally. Success in achieving educational goals in schools, is very dependent on the efforts made by schools. Likewise, schools in attracting the sympathy of parents and the community in order to seek support for the smooth implementation of education, this is also very dependent on the efforts made by the school.

In accordance with the function and position, the principal who must be responsible for carrying out the various efforts referred to above is the principal. One way that is directed at the problem of the principal's ability to make efforts in achieving educational goals, is by means that the principal must have entrepreneurial or entrepreneurial competence. Entrepreneurial competence is very important for school principals, because attitudes, personality, behavior, and entrepreneurial principles will be very useful for managing schools. The characteristics of being persistent, confident, active, creative, dynamic, daring to take risks, not easily discouraged, always result-oriented, sensitive to change and development, etc. These are characteristics that should be owned by the principal as an education unit manager.

By paying attention to the challenges of change and the characteristics of entrepreneurial leaders, as well as the role that school principals must play as educational leaders, it appears that the world of education in this case schools requires leadership that can face various challenges of change and entrepreneurial leadership will be able to make a significant contribution to school

organizations, in responding to the challenges of change. this is as stated by Caldwell and Spinks in their research on creativity, confidence, and an enduring contribution to the community

To apply entrepreneurial tips in building a competitive advantage at SMKM 7 Gondanglegi, Malang Regency, the principal must have a minimum competence on entrepreneurship which includes the following activities:

- 1) The principal must be able to create innovations that are useful for school development.
- 2) The principal must be able to work hard in an effort to achieve school success as an effective learning organization.
- 3) The principal must have a strong motivation to achieve success in carrying out his main duties and functions.
- 4) The principal never gives up and always looks for solutions in dealing with obstacles at school.
- 5) Principals must have entrepreneurial instincts in managing school production/service activities as a source of student learning.

Based on the research findings, the principal of SMKM 7 has mastered entrepreneurial competence well, this can be seen from the fast progress of the school, from the various kinds of businesses built by the school, but there is only a slight difference in terms of courage, the principal of SMKM 7 is very brave in take risks, but that does not mean without consideration, everything is still considered properly and with good mastery as well. In principle, trying but failing is better than not trying at all.

At SMKM 7 Malang, several skill competencies were opened, with the hope that what was needed would be provided, like a salesperson selling something that was not available in other stores, and each of these skill competencies had already collaborated with several business and industrial worlds, so that It is not feared that graduating students have not found jobs, because most students graduate directly to work, even being recruited for work before graduating. This shows that the school has collaborated with several businesses and the industrial world, and it has been confirmed that the principal of SMKM 7 Gondanglegi Malang has mastered the entrepreneurship competence of the principal.

At SMKM 7 Malang instilling an entrepreneurial spirit in students not just getting theory but directly practicing for students created to become people who can open up business opportunities so they don't become people who just get jobs, this is reflected in teaching and learning activities every Thursday students wear batik uniforms with different colors and motifs because what they wear is the result of their own work, this is done so that students

have skills and can respect their own work and the work of others. The opinion above is in accordance with the opinion of Barnawi (2010, p. 15) that to awaken the spirit and entrepreneurship of students must start early, starting from school.

The development of SMK 7 Gondanglegi which from a suburban school became a favorite school cannot be separated from the entrepreneurial spirit of the principal who is so strong who dares to take risks, so with this courage, SMK 7 becomes an excellent school, has several business fields created by the school and is able to have buildings and facilities. Other infrastructure that is not owned by SMK in general. And never stop innovating, almost every year there are innovations starting from the creation of the Suryawangsa 1 electric car, and continued on Suryawangsa 2, in the past few years, to the successful construction of the highest vocational high school building at the national level, all of which is based on mastering the entrepreneurial competence of the principal school.

Still based on research data at the school, the principal always innovates in order to develop the school in accordance with the ideals of the vision and mission that was developed which was built according to the developing context at that time, the innovation carried out was a form of hard work with strong motivation and never giving up through various efforts. Creative activities aimed at building a school's competitive advantage.

Hisrich, R.D. & Peters, M.P. in his book *Entrepreneurship* asserts in his grand theory that the skills needed by an entrepreneur are: 1) technical skills which include the ability to write, speak, listen, monitor the environment, business techniques, technology, organize, build networks, style management, training, working together in teamwork, 2) business management, which includes the ability to make business plans and set business goals, decision making, human relations, marketing, finance, bookkeeping, management, negotiation, and managing change. 3) personal entrepreneurial spirit includes discipline (self-control), dare to take calculated risks, innovative, change-oriented, hard working, visionary leader, and able to manage change.

Research findings on the entrepreneurial competence of school principals to build school competitive advantages, researchers can contribute to the theory of Hisrich, R.D. & Peters, M.P, namely the need to add new indicators, namely the need to optimize internal production loving and sustainable innovation, namely loving the production of the nation's children and continuous innovation, which can attract public attention.

V. CONCLUSION

Based on the focus of research and exposure to research results on the entrepreneurial competence of principals in building competitive advantage in vocational schools, it can be concluded to apply entrepreneurial tips in building a competitive advantage at SMK 7 Gondanglegi, Malang Regency, the principal must have a minimum competence on entrepreneurship which includes the following activities: The principal must be able to create innovations that are useful for school development; The principal must be able to work hard in an effort to achieve school success as an effective learning organization; Principals must have a strong motivation to achieve success in carrying out their main tasks and functions; The principal never gives up and always looks for solutions in dealing with obstacles at school; and Principals must have entrepreneurial instincts in managing school production/service activities as a source of student learning.

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Orientalism in Laila Halaby's *Once in a Promised Land*

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Abstract— In this paper, the researcher show how Laila Halaby presents informative perception into the conflicts confrontation Arab Americans in post 9/11 America. Halaby turns the Western look upon the Arab societies. Laila Halaby symbolizes an America which is conspiratorial and submerged with religious enthusiasms. After 9/11, Halaby's American characters become increasingly fanaticism and mistrustful of Arabs and Islamic cultures. Halaby, then, portrays intolerant and xenophobic American characters overwrought with doubts and discloses a post 9/11 America that is widespread with anti-Arab racism. Halaby also propounds that the widespread American perception of a world patently divided between East and West only arouses global crises such as drought, poverty and war. She also declares that the juveniles that occurred on September 11, 2001, were a direct result of these epidemics. Moreover, Halaby offers a perspective of Americans as ignorantly perceiving the United States as alienated from crises impending all nations. For this reason, Halaby's novel functions as a cautionary story decreeing Americans to transcend a binary frame of reference for avoiding further crises from escalating within or beyond American borders.

Keywords— Orientalism, Eastern and Western cultures, Racism, Arab Americans.

I. INTRODUCTION

Many authors of the Arab American have been published their works since the events of 11 September 2001. These authors imagined how these works' characters of the Arab American struggled to keep their identity in the middle of the anti-Arab society. This 11 September events spurred Arab Americans to get out of the invisible world a "highly visible community that either directly or indirectly affects America's so-called culture wars, foreign policy, presidential elections, and legislative tradition" (Salaita, 2011: p.110). Arab American authors have portrayed characters trying to come to terms with the complicate of both their crossbred identity and fraught position in the United States, finding themselves alienated from Arab and American cultures alike. The characters of Arab American who cannot put themselves in position either Eastern or Western cultures are common to many fictional accounts of post 11/September in America, and this rendering is undoubtedly applicable to the central characters in Laila Halaby's 2007 work, *Once in a Promised Land*. Before the 11/September attacks,

Halaby's protagonists, Jassim and Salwa Haddad, had stayed in the rich suburbanites just outside of Tucson, Arizona. After the attacks, Jassim becomes the focus of an unsubstantiated FBI investigation, and Salwa begins to experience longing for her homeland, feeling ostracized by the inhabitants of the country in which she was born.

The post 11/September time finds Jassim and Salwa isolated from the lifestyle to which they were once accustomed and estranged from one another; eventually, their marriage begins to fall apart. Although the challenges which faced her central characters after the attacks of 11/September, Laila Halaby's novel draws more attention to the mansions of the American individuals who react with her Arab American protagonists than the identity challenges facing the protagonists themselves. When it put in a post 11/September environment, increasingly, Halaby's Arab American characters realize that many Americans have adopted the oppositional discourse propagated by the discourse of American politicians at the beginning of the war against terror, which aggravated the American

misunderstanding of Arabic and Islamic immigrants already in America before to the 11/September attack.

Once in a Promised Land is an especially compelling account of post 11/September in U.S.A because she moves the American stereotypical picture of Arab countries, she displays Western extremism, introducing an indictment of American society as it is full with conspiracy and religious fundamentalism. Halaby also proposes that the pervasive American perception of a world starkly divided between East and West only exacerbates global crises such as drought, poverty, and war. According to Halaby, the actions that took place on September 11, 2001, were a direct result of these worldwide pestilences, which cannot, ultimately, be contained within the third world. Halaby's novel, therefore, works as a cautionary story, directing Americans to exceeds the binary discourses to avoid further crises from spiraling either within or beyond American borderlines. Halaby emphases that the U.S. is as susceptible to crises as nations currently perceived as third world. She draws attention to class inequalities, environmental disasters, and a troubled population that exist within U.S and offering sometimes, the American public and mainstream media overlook and underestimate epidemics taking place within U.S. boundary.

Halaby's valuation of the 11/September in U.S attacks as a significance of a broad spectrum of worldwide concerns is again proved in her application of techniques and imagery used by Leslie Marmon Silko in her groundbreaking 1977 work, *Ceremony*. Silko merges traditional Native American folklore with contemporary poetry to assert her theme of growing transnational conflict. Similarly, Halaby compares Arabic mythology and Western fairy stories to expose causes of the struggle between Eastern and Western countries that, according to Halaby, are imperceptible to many Americans and Arabs alike. Halaby focuses much of her novel on the growing universal water unavailability, concentrating on regions in the Middle East and the southwestern United States. Her implication that the potential for worldwide disasters unites all universal inhabitants in a common fate is recollection of Silko's warning that the possibility of nuclear extermination affects all cultures unrelatedly of location

II. LITERATURE REVIEW

Since then, many scholars influenced by Said have continued to probe and develop

the study of Orientalist phenomena. Orientalism as a discourse functions as an example of the postcolonial predicament of Asians and Westerners alike. In Western

scholarly work the West has been either implicitly or explicitly, but nevertheless often rather uncritically, accepted into a dichotomous relationship with "the Rest." The Western imagery of the Orient has been required to make the image of the Occident possible, and it has produced a discourse that has evolved into a kind of imagined binary ontology. This ontology has remained surprisingly strong, although at the same time it has become more obvious that the "two parts" are less distinguishable because of reasons like globalization and its interconnecting phenomena like large labor movements, global markets, ethnic tensions, diseases, the mass media and so forth.(James,1992)

There is also a direct connection between Laila Halaby's *Once in a Promised Land* and Leslie Marmon Silko's 1977 work, *Ceremony*. Both Halaby and Silko texture traditional stories with their own narratives. In addition, Halaby's conclusion that the latent for universal disasters unites all worldwide citizens in a common fate is reminiscent of Silko's cautionary that the likelihood of nuclear annihilation affects all cultures, nonetheless of position. Consequently, both authors encourage cooperation between Eastern and Western states and put onward that it is indispensable for all civilizations to surpass country wide boundaries and cultural partitions in order to solve universal crises.

Abdallah (2016) conducted a comparative study on the portrayal of the Arab Muslim character in Laila Halaby *Once in a Promised Land* writings. Hence, topics on stereotyping should be incorporated in this study as he claims that: "It clarifies and explains the issues being examined from varying perceptions, through numerous cultural perceptions, endeavoring to mark the demarcation between the discourse which spreads stereotypical images of Arab Americans, and the alternative which illustrates the inherent human principles of the portrayed characters" (p.2). Consequently, the writer utilises Orientalism lens in the analysis of the aforementioned novels that are to be analysed from the Arab and Western perspectives.

Laila Halaby's *Once in a promised Land*, as a diverse of secession politics is major to her work. Furthermore, whereas some of her Arab American character's practice Arab beliefs and conventions, Jassim and Salwa are infrequently portrayed as doing so. They are enthusiastic contributors in American consumer culture, and their home is representative of a prosperous American couple, lacking almost any indication that they once exist in another part of the world:

That afternoon, driving up recently repaved asphalt to his

nestled-in-the-hills home, Jassim pulled up his glinty Mercedes next to one of many identical expectant mailboxes, each painted a muted rusty brown ... in the coolness of his house, Jassim removed a gleaming glass from a glossy maple cabinet and filled it with the purest spring water money could buy ... [h]e pulled the trashcan out from under the right side of the sink (the spot where 92 percent of Americans keep their kitchen trashcans, he remembered hearing somewhere, though he doubted the statistic) so that he could reach the recycling basket, into which he deposited a handful of direct mail and ads (except for Salwa's overpriced-underwear-catalogue ...) Salwa's two magazines (one ... with a photograph of someone's pristine white living room) found themselves on top of the underwear catalogue. (Halaby, 2009: p.23-24)

Halaby places her novel on both sides of the critical discussible outlined by El Said and Aboul-Ela. She depicts some Arab American characters exercising Arabic conventions, yet in some segments of *Once in a Promised Land*, Halaby portrays Jassim and Salwa as almost decreased-cultured on the contrary to her other Arab American characters. Halaby refers to that the expatriation Jassim and Salwa experience post the attacks is escalated because of their sponsoring of an American lifestyle and endeavoring of the American dream. Halaby perceives Salwa's friend, Randa, for instance, as more satisfied with her existence in America than Salwa because of her devotion to Arabic habits Salwa does not practice. When Salwa's marriage starts to destroy, she feels in homesick and endeavors solace in Randa's company. Randa prepares Arabic coffee for the two women:

Randa pulled the pot off the burner and added two spoonful of coffee, each heaped to the ceiling. She stirred them in, reached across the continental

United States, stretched her arm across the Atlantic until she found Beirut, and ... the coffee boiled away thousands of miles of homesickness. (283-284)

Banita deduces both of two characters, Jassim and Salwa, are faced by "citizens spurred by Bush's invitation to work as the spies of USA government" and emphasis Halaby's intent is to cast Arab Americans as "one step behind other social outsiders" in the eyes of the Americans they encounter (p.246). Banita emphasis in his article "Uses and Abuses of Trauma in Post-9/11 Fiction a Contemporary Culture," Ulrike Tancke suggests that Salwa and Jassim bear the shock has not any issues with 9/11, but he ignores to consider the racism that directly resulted from the attacks and its impact on their lives:

It is not the repercussions from 9/11 as such that causes Salwa and Jassim's life to disintegrate. The traumatizing events in the novel are the result of coincidence and only vaguely connected events, and of the propensity of human beings to ... inflict pain on each other. Hence, once in a *Promised Land* critically and self-consciously explores the contemporary fascination with trauma: we tend to sweepingly apply ubiquitous and simplistic categories such as "9/11," while the traumatizing potential of violence and guilt inherent in human relationships are impossible to predict. (Georgiana, 2012).

Simon Gikandi presents a viewed didactic to Halaby's work. In his essay "Globalization and the Claims of Post-colonial," he refers to the tendency of colonized countries to come back to other time frames to re-formulate their history from an opinion which precedes the reach of the colonizers (615). So, colonized countries create a few or local histories that depict their community in a style that the West would not discriminate them (p.615). Colonized countries can re-establish their true identity and refuse the

identity that the colonizer has coerced upon them. (Simon,2005)

Both aspects of the critical engraver relating the turn of Arab American writers in a post 9/11 timeframe which makes Gikandi's theory especially pertinent to Laila Halaby's novel which situated between the two arguments. El Said proposes that Arab American authors almost concentrate their interesting on affairs of family life to keep their hybrid identities and Self. (201). Aboul-Ela refuse the view of El Said, this also can be considered as application for Gikandi's theory to Arab American writers: alternatively requiring Arab American writers to create "little histories" to regain their identity which forced upon them by colonizing nations.

III. CRITICAL DISCUSSIONS

Despite there were little published criticism of Halaby's novel to date of this day, an analysis of her novel *Once in a Promised Land* is especially germane to the critical inscriber surrounding post September,11, U.S 2001 Arab American literature. Many scholars suggested the events of September 11, U.S 2001 such as Evelyn Alsultany, Nadine Naber, and Steven Salaita (2007), led Arab Americans who were once perhaps the most invisible members of U.S. society into a realm of "hypervisibility." Naber points out, nonetheless, that in the months following the events of September11,U.S.2001 in spite of the "hypervisibility" that Arab Americans encountered, the starting of state-sponsored attacks against Arab Americans, such as the "PATRIOT Act, special registration, and FBI investigations" received little attention (Naber, 2000,p:2, 3).

Instead of, most mass media outlets concentrated their coverage on "individual hate crimes that took place in the public sphere while downplaying attacks against those targeted by state violence at detention centers, airports, immigration and naturalization service centers, and the workplace" (Arab Americans 3, 2). The traditional U.S. media overlooked the reality that Arab Americans who hadn't have any relationship with the attacks were under attack themselves. Halaby's novel pays specific consideration to the very examples of state-sponsored violence that Naber mentions in (2008). She opens her novel with a scene exposing the treatment of Arab Americans at U.S. airports, and one of her central characters, Jassim, becomes the theme of an FBI investigation due to unconfirmed suspicion over his work as a hydrologist.

Most critics involving into an argument of Arab American literature in a post September 11,2001milieu build off Edward Said's seminal 1978 work, *Orientalism*. For

example, Maha El Said, in her article "The Face of the Enemy: Arab-American Writing Post- 9/11," points to the fact that, since 9/11 "Arab-Americans, who are a mélange of Arab and American, become trapped in an attempt to redefine their identity, and reconstruct a hybridity that seems impossible in a world that is divided into 'we' and 'them'" (El Said ,2008. p:201). While Maha El Said concentrates on Arab American poets attempting to represent their identity on their own terms, her description of Arab Americans can also be applied to Halaby's protagonists, Jassim and Salwa Haddad. Though Alsultany, Naber, and Salaita (2011) properly propose that Arab Americans were undistinguishable members of American society before to the attacks on the World Trade Center and Pentagon. So, the characters Jassim and Salwa are able to keep an identity that is both Arab and American through this timeframe. By comparison her wealthy protagonists with less financially fortunate Arab Americans who are initially invisible to even Jassim and Salwa, Halaby suggests their ability to maintain cultural hybridity is directly related to class structures. On the one side, they sometimes cook distinct foodsto their homeland and create friendships with other Arab American families; on the other side, they eagerly adopt the life of American way, engaging in American consumerism by surrounding themselves with luxuries like high-priced cars, expensive silk pajamas and towels larger than sheets. Nevertheless, after the attacks had finished, Jassim and Salwa find it increasingly difficult to maintain their accepted place in American identity. Their Arab American identity becomes all the more tenuous as their interactions with Americans become progressively more strained.

Whereas El Said emphases on the issue of Arab American identity in post September 11,2001,U.S. Hosam Aboul-Ela calls for Arab American novelists to suggest an openly political response to anti-Arab discrimination. In his article "*Edward Said's Out of Place: Criticism, Polemic, and Arab American Identity*," Aboul-Ela notes, "The post-September 11 moment in Arab American history has seen an acceleration of interest in [a] 'multicultural' view of Arabs in the United States" one that "treat[s] the Arab American experience as a set of specific anthropological details related to cuisine, courtship, religion, language, and various social practices" (Aboul-Ela, 2008.p:16). Aboul-Ela believes that this attitude is possibly hindering, and therefore argues that "a dissident relationship to United States foreign policy in the Middle East is foundational to the experience of many Arab Americans and to a potential sense of Arab American community"(p:15) Aboul-Ela maintains that Arab American literature since September 11,2001,

America is often written from a “multicultural” and sometimes counterproductive perspective:

[E]ven a few novels have appeared by writers of Arab descent; while the

vast majority of this work has held to a high artistic standard that suggests

Arab American diversity, its packaging has been opportunistic and openly ethnic. (p:16)

Aboul-Ela's representation should not be applied to Halaby's novel of Arab American fiction post September 11, 2001, America, as a diversity of dissident politics is central to her work. Furthermore, while some of her Arab American characters' practice Arab traditions and cultures, Jassim and Salwa are seldom depicted as doing so. They are avid participants in American consumer culture, and their home is typical of a wealthy American couple, lacking almost any indication that they once resided in another part of the world:

That afternoon, driving up recently repaved asphalt to his nestled-in-the

Hill home, Jassim pulled up his glinty Mercedes next to one of many

identical expectant mailboxes, each painted a muted rusty brown ... in the

coolness of his house, Jassim removed a gleaming glass from a glossy

maple cabinet and filled it with the purest spring water money could buy

... [h]e pulled the trashcan out from under the right side of the sink (the

spot where 92 percent of Americans keep their kitchen trashcans, he

remembered hearing somewhere, though he doubted the statistic) so that

he could reach the recycling basket, into which he deposited a handful of

direct mail and ads (except for Salwa's overpriced-underwear-catalogue

...) Salwa's two magazines (one ... with a photograph of someone's

pristine white living room) found themselves on top of the underwear

catalogue. (pp:23-24)

Although Salwa and Jassim are theist consumers, one still might expect them to preserve their dedication to Islam;

instead of, they seldom occupy in religious practices.

Jassim, in fact, is depicted as not mainly spiritual:

Jassim delighted in the stillness the morning offered, a time before

emotions were awake, a time for contemplation. This day was no

exception as he got up, washed his face, brushed his teeth, and relieved himself, the beginning of a morning ritual as close to prayer as he could

allow. (p:3)

Laila Halaby portrays some Arab American characters involved in Arabic traditions, in some parts of the novel, she depicts Jassim and Salwa as nearly de-cultured in compare to her other Arab American characters. Laila Halaby indicates that the alienation Jassim and Salwa experience after the attacks is heightened because of their implementation of an American way of life and pursuit of the American dream. Halaby imagines Salwa's friend, Randa, for example, as more content with her existence in America than Salwa due to her devotion to Arabic customs Salwa does not practice. When Salwa's marriage begins to untangle, she becomes nostalgic and seeks solace in Randa's company. Randa prepares Arabic coffee for the two women:

Randa pulled the pot off the burner and added two spoonfuls of coffee,

each heaped to the ceiling. She stirred them in, reached across the

continental United States, stretched her arm across the Atlantic until she

found Beirut, and ... the coffee boiled away thousands of miles of

homesickness. (Halaby, 2009. pp:283-284)

As well as offering a unique adjacency of Arab American characters' commitment to habits with her protagonists who are less traditional. Laila Halaby in the same time, engages in the political oration that Aboul-Ela asks. For example, she portrays short-sighted American characters laying flags on their cars alternatively coming to a comprehending of the actual crisis at hand. One of Salwa's colleagues in the work offers her an American flag decal in an effort to face the racism she is sure Salwa is bound to face: "You should put one on your car, on the back window. You never know what people are thinking, and having this will let them know where you stand" (p:55):

Each time the president spoke about the War on Terror [Penny] was

outraged, sickened that there were people so sinister that
they would want

to harm innocent Americans ... As the president said,
Americans were

bringing democracy to places that knew only tyranny and
terror, that

didn't have freedom to choose. (Halaby, 2009, p: 280)

Whereas Halaby's Arab American characters are not
openly political Halaby's novel itself is acutely political.
By depicting American characters' recurrence, the
xenophobic and split oration put forward by U.S. media
outlets and politicians, Halaby is practicing the objecting
to American foreign politics that Aboul-Ela calls for.

In spite of the Goerge Bush administration and
American main mass media were not exclusively in
charge of racializing the post September, 11, 2001
moment. Laila Halaby concentrates on these two
particular channels of communication in her novel. in her
article "Race, Risk by Georgiana Banita, and Fiction in
the War on Terror: Laila Halaby, Gayle Brandeis, and
Michael Cunningham," examines what she refers to as the
"second wave" of post September, 11, U.S ,2001
literature—authors who choose to concentrate on the
implications of the war on terror rather than on the days
directly following the attacks:

The division of the world into good and evil as proposed
by the Bush

administration in the days leading up to the invasion of
Afghanistan and

the start of the war on terror culminated in what may be
called moral

racialization, that is, the articulation of a racially
suspicious enemy figure

propagated through the visual media and intended to
imbibe and redirect

as much public resentment as possible. (Banita, 2012, p:
245)

Banita deduces that Jassim and Salwa are confronted by
"citizens galvanized by Bush's call to act as the eyes and
ears of the government" and emphasizes that Halaby's
intent is to cast Arab Americans as "one step behind other
social outsiders" in the eyes of the Americans they
encounter (p:246).

In the article "Uses and Abuses of Trauma in Post-9/11
Fiction a Contemporary Culture," Ulrike Tancke suggests
that the upheaval Salwa and Jassim afford has little to do
with 9/11, but he neglects to consider the state-sponsored

racism that directly resulted from the attacks and its effect
on their lives:

It is not the repercussions from 9/11 as such that causes
Salwa and

Jassim's life to disintegrate. The traumatizing events in
the novel are the

result of coincidence and only vaguely connected events,
and of the

propensity of human beings to ... inflict pain on each
other. Hence, Once

in a Promised Land critically and self-consciously
explores the

contemporary fascination with trauma: we tend to
sweepingly apply

ubiquitous and simplistic categories such as "9/11," while
the traumatizing

potential of violence and guilt inherent in human
relationships are

impossible to predict. (Tancke ,2010. p: 85)

Whereas Tancke is right to point out that
September, 11, 2001 should not be considered as the
motivation for all of Salwa and Jassim's marital
problems. There is much evidence in the novel to reffer
that the events following 9/11 contribute to their divided
relationship. Tancke overlooks the suffering the two
characters directly encounter resulting from the post 9/11
American image of Arabic culture propagated by
government-sponsored racism. After all, Laila Halaby
opens her novel with the observation that "Salwa and
Jassim are both Arabs. Both Muslims. But of course they
have nothing to do with what happened to the World
TradeCenter. Nothing and everything" (Tancke ,2010. p:
viii). Banita would also argue with Tancke's position:
"Certainly the attacks have a powerful impact on the
couple's lives" (Tancke ,2010. p:246).

Salwa and Jassim meeting after the World Trade
Center and Pentagon attacks become

increasingly intolerant and suspicious. Even the American
characters, Laila Halaby portrays as ethnically accepting
and open-minded earlier in the novel begin to either
distrust Jassim and Salwa or engage in anti-Arab racism
as a result of the actions of the American government. For
instance, Jassim's boss, Marcus, who defends at first on
his friend of fifteen years at the onset of an FBI
investigation, starts to question Jassim's innocence
through a conversation with his wife:

Something had been different in Jassim lately, something
Jassim was not

talking to him about. It could be anything, he had told himself over and

over. It could be medical, or something in his marriage ...

Not for the first

time, his wife had brought to the surface the very thing that was nagging at

him, harvested that vague doubt that had been lodged way back in his

brain, undercutting the faith he had in others. (Halaby, 2007.p:237)

Despite Marcus firstly trusts his close friend Jassim, his distrust in him grows after he learns of the FBI investigation, and Jassim's otherness subsequently becomes all the more clearer to him.

In a short time after the attacks of September, 11, 2001, one of the employees at the mall named Amber follows Jassim and calls a security guard. Amber is a sales clerk at the mall. Salwa seems angry of Amber and she said: "Excuse me, young lady ... Why did you call that security guard on my husband?" (p: 29). Amber answers, "He just scared me ... He just stood there and stared for a really long time, like he was high or something. And then I remembered all the stuff that's been going on" (p:30). When Mandy, Amber's manager, asks Amber about the actions and he said: "You told us to report anything suspicious, and I just thought he looked suspicious" (p:31). Amber's misplaced distrust is based simply on Jassim's non-Western appearance, and for the first time since the attacks, Salwa comes into contact with anti-Arab racism meted out in the form of suspicion.

Other American characters in the novel are only able to see Jassim and Salwa as non-Western others even before the events of 9/11 transpire. Jack Franks, for example, reveals his crushing ignorance of Islamic culture shortly before the attacks occur. Jack meets Jassim at the fitness center, and is distrustful of him instantly solely based upon his appearance. When Jack begins to probe into Jassim's background, Jassim discloses that he is from Jordan, to which Jack responds, "I went to Jordan once ... followed my daughter there. She married a Jordanian. Not one like you, though. This one was from the sticks—the sand, as the case was ... [s]he's converted. She's an Arab now" (6).

In reverse of Jack and Marcus, Penny has and obtains faith in Jassim, but Laila Halaby finds out that Penny does not extend the same sympathy to Arabic cultures as a whole. Through an interlocution she has with her mate, Penny reveals the firm reaction to Arabs she forms after the attacks on the World Trade Center: "Jassim is a good guy, he's not like them, shouldn't be

judged like them. But those people over there, they oppress women and kill each other. They're the ones who should be bombed" (Halaby, 2009. p:281). Laila Halaby refers that Penny does not include Jassim in her sweeping classification of "them" because of his wealth. By depicting American characters using such racially charged language, Laila Halaby, instead of focusing wholly on the identity struggles of her Arab American characters, also chooses to portray Americans viewing the world with an "us" versus "them" mentality. This binary divides both East from West and rich from poor alike. Laila Halaby's point is that, unless Americans are able to consider themselves as universal citizens, Eastern and Western cultures will remain isolated and estranged, perpetuating the current crises of drought, poverty, and war occurring in all corners of the globe.

Given the attention Laila Halaby pays in pestilences all over the world as well as Edward Said's Orientalism and post colonialism in general, it is particularly valuable to apply globalization theory to Halaby's novel. Simon Gikandi offers a perspective instructive in particular to Halaby's work. She points to the tendency of colonized countries in his article "Globalization and the Claims of Post-coloniality," to revert back to other timeframes in order to refashion their history from a point of view that preceded the arrival of the occupation (Gikandi, 2005.p: 615). so, colonized countries create "little" or "local" histories that portray their society in a way that the West would not mark them (p:615). Colonized nations are then able to both re-establish their true identity and reject the identity that the colonizer has forced upon them.

Both parties of the critical debate on the role of Arab American authors in a period after September, 11, 2001 in America adhere to Gikandi's position. This position makes Gikandi's theory particularly pertinent to *Once in a Promised Land*, a novel of Halaby which situated between the two arguments. El Said, on the one hand, proposes that Arab American writers often focus their attention on affairs of family and domesticity to maintain their mongrel identities and sense of "Self" (p:201). Aboul-Ela, while seeming to disagree with El Said, can also be viewed as applying Gikandi's theory to Arab American authors: instead of requesting Arab American authors to create "little histories" to restore an accurate identity that has not been imposed upon them by colonizing nations, he asks them to engage in dissent in order to participate in and reconnect with a shared identity, thus separating themselves from an often overwhelming Western culture (Aboul-Ela, 2008.p:15).

The opening scene of Halaby's novel had shaken all the Americans and American street. This scene in a Washington airport when an Arab American passenger is put under the questioned. The airport security guard asks the passenger to place personal possessions in a recycle bin. Instead of responding to the security guard's information and questions, the passenger takes on the role of a narrator, asking readers of the story that is about to follow to place preconceptions into a small box:

And for good measure, why don't you throw in those
hateful names as

well, ones you might never even utter: Sand Nigger, Rag
Head, and

Camel Jockey. You don't need them for this story, and
you might find

they get in the way, like a small child who's just
had a candy bar and a can

soda and has to attend a funeral ... I don't need to lock
the box, for it

has a power of its own and will stay closed for the
duration of our story?

Do you feel lighter now, relieved of your excess baggage?
(Halaby, 2009)

The narrator works as the novel's security guard and he asked the readers to apply any stereotypes into the box before their journey. During this detour, Halaby deploys yet another reflection and sets the tone for the rest of her narrative.

IV. CONCLUSION

Halaby's novel *Once in a Promised Land* remains as relevant as it did when it published in 2007 at the first time. This novel occurred after eleven years of the events of September 11, 2001. The significance is due not only to Halaby's verdict not to shy away from broaching controversial subjects, but also to the cruelty of American consternation and prejudice. Halaby's novel, *once in a Promised Land*, discriminates from other literature works written by Arab American authors which follows 9/11 due to her deep connection of the attacks to a theme of persistent global crises through the war on terror and orations surrounding it. However, Halaby's accusation of American society seems to stand the test of time. For instance, the reaction to the so- well known "ground-zero mosque" stands as a witnessing to the fact that many Americans still realize all Arabs and Muslims as "the enemy." The opening scene of Halaby's novel had shaken all the Americans and American street. This scene in a Washington airport when an Arab American

passenger is put under the questioned. Also Pastor Terry Jones's intent to burn the Koran on the anniversary of 9/11 and the recent Koran burning carried out by U.S. troops in Afghanistan serve as further proof of American Islamophobia.

All these tendencies of some Americans to fear all Middle Eastern peoples during the acts of a few extremists proves that the American misplaced reaction to terrorism is not likely to change in the immediate future. And this will be a further evidence of the lack of change in American sentiment toward Arab Americans.

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The use of Electronic Dictionary Strategies among English as a Foreign Language (EFL) Learners

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Abstract— *It is true that dictionaries have played an indispensable role in the process of language acquisition, and in the case of EFL learning, this is not an exception. However, in Vietnam, there have not been many studies, research, and materials exploring the use of electronic dictionaries (EDs) as well as instructing EFL learners to employ them effectively. Hence, the aim of this paper is to investigate EFL learners' use of electronic dictionary (ED) strategies at an English center in Ho Chi Minh City, Vietnam. The study involved 98 EFL learners who were asked to complete the given questionnaire. The quantitative data were analyzed by SPSS to extract their mean, standard deviation, and frequency. The results indicated that the EFL participants only made use of an average number of ED strategies. It is hoped that these introductory findings can be beneficial for other researchers in their studies related to dictionary use as well as providing potential ideas for EFL teachers who want to implement dictionary training into their lessons.*

Keywords— *electronic dictionary, electronic dictionaries, electronic dictionary strategies, English as a Foreign Language (EFL)*

I. INTRODUCTION

Ever since the production of its first prototype in the 1960s (De Schryver, 2003), EDs have developed in leaps and bounds, becoming available in various forms and devices such as smartphones, E-readers, laptops, or desktop computers. Such an expansion has led to studies related to the process of dictionary consultation (Nesi, 2014). This could be due to two reasons. Firstly, the novel construct and various features of EDs would require users to possess a particular set of strategies or skills to employ them efficiently and avoid making mistakes (Fraser, 1999; Scholfield, 1999; Gavrilidou, 2013). Secondly, dictionary reference is not a simple task since it involves language skills, knowledge of lexicography, problem-solving as well as information-processing skills (Tono, 2011). Regarding EFL learners and ED, it is observed that the majority of

previous research has focused on the effects of this device on language learning and learners' attitudes, perception, or habits of using them (Kent, 2001; Boonmoh & Nesi, 2008; Chiu & Liu, 2013; Amirian & Heshmatifar, 2013; Rezaei & Davoudi, 2016). Hence, it is true that few studies have investigated the EFL learners' understanding of ED and how they employ this tool for consultation.

Regarding the context in Vietnam, a lack of research into this particular topic has also been observed with only few existing studies like those of Nguyen (2014) and Lien (2019). In addition, there are several problems when EFL learners use EDs which could lead to linguistic errors. For example, Tono (2011) found that some would immediately jump to a section in an entry page without any consideration and end up being lost within a vast amount of information. Additionally, Nguyen (2014) revealed that

a number of her EFL participants could not decipher the meaning and usage in a dictionary and give up halfway through. It is obvious that these issues can also be true for EFL learners whose lexicographical comprehension are still limited.

Besides the above explanation, it was also recorded that a majority of high-school and university students in Vietnam possessed at least one electronic device (e.g., laptop, smartphone, or tablet). For example, according to a survey made at a Vietnamese university by Nguyen (2016), almost all of the students there had at least one electronic item and 67% of them utilized these gizmos into their language learning. Another similar observation was made by Tran (2018), who stated that a great number of university English-majored students possessed hi-tech devices but lacked the necessary competence to exploit their full potential. Thus, with such a wealth of electronic devices available to EFL university students and learners, it would be a tremendous waste not to harness the available power of technology into English study. Because of the aforementioned reasons, this study aims to answer the following question:

- Do EFL learners use ED strategies when studying at an English center in Ho Chi Minh City, Vietnam? And if they do, which strategies do they use?

II. BRIEF REVIEW OF LITERATURE

2.1. Electronic dictionary

According to Nesi (2000), an ED “can be used to refer to any reference material stored in electronic form that gives information about the spelling, meaning, or use of words” (p. 839). Nesi’s description has highlighted important characteristics of ED: a structure of digitalized data that can be harnessed and accessed through different means, improved with numerous functionalities, and employed in various settings. Another fundamental characteristic of any EDs that Nesi (2000) added is the system of retrieval and storage. Between them, the emphasis was placed on the former which revolutionarily distinguishes between EDs and their traditional paper counterparts. This was also emphasized by De Schryver (2003) and Dziemianko (2018). When a user looks up information in a hard-copy dictionary, several hurdles can arise. To start with, the

compulsory requirement of alphabetical navigation will render the task of lookup extremely time-consuming and tiring for those lacking this skill. Even for the capable ones, repeating a task for numerous times during consultation may also cause demotivation. Additionally, the A-Z listing system is also meaningless when the target of consultation is words relation (e.g., synonyms, antonyms, or collocations) as they are not always alphabetically close to each other. Strikingly, the birth of EDs has efficaciously resolved all of these problems with instant access to the desired data with just a few clicks. Nowadays, a dictionary application on our smartphone could easily supplant a collection of collocation, thesaurus, or idiom dictionaries, highlighting the powerful implication of the retrieval system that ED offers.

2.2. Electronic dictionary strategies

Among preceding studies on EDs and dictionaries in general, the two literature works below were specifically chosen to become the foundation for this study:

- “Development and Validation of the Strategy Inventory for Dictionary Use (S.I.D.U.)” by Gavriilidou (2013)
- “Development and Validation of the Strategy Inventory for Electronic Dictionary Use (S.I.E.D.U.)” by Mavrommatidou et al. (2019)

The first study (S.I.D.U.) produced a 36-item questionnaire aiming at necessary strategies to employ paper dictionaries proficiently. The second study is S.I.E.D.U., which could be considered as the analogous version of S.I.D.U., but instead of for paper dictionaries, it dealt with electronic ones. In this research, the authors devised a questionnaire with 32 Likert-type items to evaluate users’ strategies for ED consultation. Both of these questionnaires were meticulously crafted from previous literature, assessed by lexicography experts, and put through multiple pilot tests so as to ensure their validity and reliability. However, since their primary targets are not EFL learners, certain modifications were made. More specifically, Table 1 compares the source material and the adapted version for the EFL learners of this study.

Table 1: Comparison between the source material and the adapted questionnaire for this thesis

Source material	Adapted version	Changes
Dictionary use awareness (Gavriilidou, 2013)	Strategies for dictionary use	<u>Kept:</u> looking up meaning, spelling, pronunciation, synonym, antonym, usage, word family, expression <u>Omitted:</u> looking up etymology, syntax, translation, knowing time and location of use <u>Added:</u> looking up IPA pronunciation
Familiarity with different types of EDs and the conditions of their use (Mavrommatidou et al., 2019)	Strategies for different types of EDs and the conditions of their use	<u>Kept:</u> knowing ED platform (mobile or desktop), subscription choice <u>Omitted:</u> knowing location of use, using EDs in DVD-ROM or CD-ROM form <u>Added:</u> knowing ED type (monolingual or bilingual)
Acquaintance with dictionary conventions (Mavrommatidou et al., 2019)	Strategies for ED conventions	<u>Kept:</u> knowing ED abbreviation, structure, using recorded pronunciation, bookmark, help page <u>Added:</u> knowing ED symbol
Look-up strategies (Gavriilidou, 2013)	Look-up strategies	<u>Kept:</u> bearing the word in mind, distinguishing homonyms, checking for context appropriacy, using did-you-mean search, sound search <u>Omitted:</u> understanding alphabetical navigation (for paper dictionaries), keyword search, wildcard search, boolean search, filtered search, inflected form search, searching through menu list <u>Added:</u> using hyperlinking
Look-up strategies in new electronic environments (Mavrommatidou et al., 2019)		

III. METHOD

3.1. Research setting and participants

The research was conducted at ALT GIASU Center (ALTC). Established in 2015, they are a group of English centers whose aims are to prepare learners for the International English Language Testing System (IELTS) and overseas study. Each course lasts for two months and is divided into 24 lessons. Each lesson is two hours long and takes place three times a week. During every course, a mid-term test and another final one is conducted to assess learners' progress. These tests are designed to imitate the real IELTS test as close as possible. Another noteworthy feature of ALTC is its in-house online website/application named Starkcamp on which a wealth of materials pertaining to IELTS and English are provided for self-study. Learners can access Starkcamp to download multifarious types of books into their computers and

attempt simulated IELTS reading and listening tests with automatically generated scores afterwards. The purpose of Starkcamp is to facilitate the learning process of learners both inside and especially outside classroom.

100 learners coming from four different levels namely Foundation (basic users), PRE 2 (targets at 4.5 IELTS band score, equivalent to B1 in the CEFR scale), IELTS 2 (5.5, equivalent to B2), and IELTS 4 (6.5, nearly equivalent to C1) were asked to complete the questionnaire by convenience sampling method. However, only 98 answers were received, which is the total sample size of this study. Table 2 illustrates the background information of the participants.

Table 2: General information

Background information		n (learners) = 98	
		Frequency	Percentage
Gender	Male	45	45.9%
	Female	53	54.1%
Age	Below 16 years old	6	6.1%
	16-18 years old	34	34.7%
	19-24 years old	43	43.9%
	Above 24 years old	15	15.3%
Class level	FOUNDATION	24	24.5%
	PRE 2	26	26.5%
	IELTS 2	25	25.5%
	IELTS 4	23	23.5%
Years of learning English	Less than 1 year	16	16.3%
	1-3 years	27	27.6%
	5-7 years	14	14.3%
	More than 7 years	41	41.8%
Daily hours for learning English	Less than 1 hour	44	44.9%
	1-3 hours	48	49.0%
	3-5 hours	5	5.1%
	More than 5 hours	1	1.0%
ED use	Yes	95	96.9%
	No	3	3.1%

3.2. Research instruments

Quantitative method with the employment of questionnaires was conducted to gather the desired data. The questionnaire form was created based on previous literature of Gavrilidou (2013) and Mavrommatidou et al. (2019) with modifications adjusted for EFL context. It included 34 questions in total and was divided into two sections A and B. In part A, the learners were asked to give information about their personal information namely gender, age, class level, years of learning English, daily hours of learning English, and whether or not they used EDs. Section B entailed items examining their use of ED strategies with Likert-type questions. The responses are 1 for Never, 2 for Seldom, 3 for Sometimes, 4 for Usually, and 5 for Always. The questionnaire was translated into Vietnamese to avoid any ambiguities.

3.3. Procedures for data collection and data analysis

Regarding data collection, Google Form links of the questionnaire were sent to 100 EFL learners at four campuses of ALTC, and 98 answers emerged. This was achieved thanks to the help of the admin staff at ALTC. Each learner spent five to ten minutes reading the instruction and filling out the questionnaire. All of these activities were carried out in the January of 2022.

As for data analysis, the quantitative data from all of the questionnaires were processed through SPSS 20, which, according to Saunders et al. (2019), is a software for “advanced data management and statistical analysis” (p. 556). The quantitative factors considered were frequency, mean, and standard deviation. Cronbach’s alpha measurement returned an excellent score of .90, suggesting a high internal consistency amongst the items. The meanings of the mean scores for the EFL learners’ use of ED strategies were interpreted as:

- 1-1.80: Never
- 1.81-2.60: Seldom
- 2.61-3.40: Sometimes
- 3.41- 4.20: Usually
- 4.21– 5.00: Always

IV. RESULTS

It is evident from Table 3 that the participants' use of ED strategies was neither high nor low ($M=3.27$; $SD=.56$). This total mean score indicated that the EFL learners only made use of an average number of ED strategies.

Table 3: Total mean score of the use of ED strategies

No.	Learners' use of ED strategies	n = 95	
		Mean	St. D
1	Learners' use of ED strategies	3.27	.56

Table 4 demonstrates the mean scores of each ED strategy group. It is apparent that the "Strategies for different types of EDs and the conditions of their use" ranked first in terms of the most common strategies ($M=3.50$; $SD=.46$), followed closely by "Look-up strategies" ($M=3.40$; $SD=.74$). While "Strategies for dictionary use" took the third position ($M=3.29$; $SD=.66$), the least frequently used ones were "Strategies for ED conventions" ($M=2.90$; $SD=.83$).

Table 4: Total mean scores of each ED strategy group

No. The four strategy groups	n = 95	
	Mean	St. D
1 Strategies for dictionary use	3.29	.66
2 Strategies for different types of EDs and the conditions of their use	3.50	.46
3 Strategies for ED conventions	2.90	.83
4 Look-up strategies	3.40	.74

Amongst the 98 EFL learners at ALTC who returned the questionnaire answers, three of them stated that they did not use EDs. This is a rather surprising outcome

considering the ubiquity of EDs in the EFL environment. Moreover, they all had different reasons for not using EDs. The first learner believed that the fast and excessive consultation would hamper his or her word retention while the second thought EDs contained inaccurate information. The last learner chose not to use EDs as they required Internet connection to use. Although their data on EDs could not be collected, their dissatisfaction with EDs could serve as valuable insight for lexicographers to improve their products. After depicting the overall picture of ED strategies in the EFL environment of this study, the below section would dissect them in four strategy groups.

4.1. Strategies for dictionary use

Concerning the first strategy group, Table 6 illustrates the ten types of lexicographical information that a dictionary user could look up. The total mean score of these items ($M=3.29$; $SD=.66$) indicated that the EFL learners taking part in this study had a relatively good grasp of the items in this category. Undoubtedly, word meaning was the most searched data (item 1.1: $M=4.27$; $SD=.68$) since it is the primary function of a dictionary. It was followed by spelling (item 1.2: $M=3.63$; $SD=1.05$), IPA pronunciation (item 1.3: $M=3.46$; $SD=1.06$), synonyms (item 1.4: $M=3.44$; $SD=.92$), word usage (item 1.6: $M=3.33$; $SD=1.03$), and antonyms (item 1.5: $M=3.22$; $SD=.99$), which were also typical reasons for dictionary consultation. However, more advanced linguistic items received noticeably lower mean scores. They were phrasal verb (item 1.9: $M=3.08$; $SD=1.08$), word family (item 1.7: $M=2.93$; $SD=1.02$), collocation (item 1.8: $M=2.81$; $SD=1.11$), and idiom (item 1.10: $M=2.71$; $SD=1.08$).

Finally, except for word meaning, the remaining items (varied from .92 to 1.11) all had high standard deviations, which came as no surprise given the wide range of English levels of the participants. Such a dispersion can be explained when considering the fact that there were different needs for consultation amongst learners of different levels. For example, low-level learners were less likely to make use of phrasal and idiomatic expressions while the opposite was true for the advanced ones.

Table 6: EFL learners' use of strategies for dictionary use

No.	Strategies for dictionary use	n = 95	
		Mean	St. D
1.1	I use EDs to find the meaning of a word	4.27	.68

1.2	I use EDs to find the spelling of a word	3.63	1.05
1.3	I use EDs to find the IPA pronunciation of a word	3.46	1.06
1.4	I use EDs to find the synonyms of a word	3.44	.92
1.5	I use EDs to find the antonyms of a word	3.22	.99
1.6	I use EDs to check how a word is used	3.33	1.03
1.7	I use EDs to find the word family of a word	2.93	1.02
1.8	I use EDs to find the collocation of a word	2.81	1.11
1.9	I use EDs to find the phrasal verb of a word	3.08	1.03
1.10	I use EDs to find the idiom of a word	2.71	1.08
Total		3.29	.66

4.2. Strategies for different types of EDs and the conditions of their use

In respect of the second set of strategies, which is concerned with the selection of EDs, as can be seen from Table 7, the EFL participants showed great frequency of use for each category except for “pay[ing] money to gain access to premium content or features in EDs” (item 2.5: $M=1.77$; $SD=1.05$). As for the choice between

monolingual and bilingual EDs, monolingual products (item 2.1: $M=3.41$; $SD=1.09$) were noticeably lower than bilingual ones (item 2.2: $M=4.07$; $SD=.84$). The same was true for desktop EDs as more learners “use[d] EDs on [their] smartphone or tablet” (item 2.4: $M=4.26$; $SD=.73$) than those who “use[d] EDs on [their] desktop computer or laptop” (item 2.3: $M=3.96$; $SD=.90$). Nonetheless, the total mean scores of both of them were still markedly high.

Table 7: EFL learners' use of strategies for different types of EDs and the conditions of their use

No.	Strategies for different types of EDs and the conditions of their use	n = 95	
		Mean	St. D
2.1	I use monolingual EDs for studying English	3.41	1.09
2.2	I use bilingual EDs for studying English	4.07	.84
2.3	I use EDs on my desktop computer or laptop	3.96	.90
2.4	I use EDs on my smartphone or tablet	4.26	.73
2.5	I pay money to gain access to premium content or features in EDs	1.77	1.05
Total		3.50	.46

4.3. Strategies for ED conventions

It is evident from Table 8 that the use frequency of these strategies was not as high as the others since the total mean score only remained at 2.90. More specifically, moderately few learners “carefully stud[ied] the list of abbreviations and symbols” inside EDs (item 3.1: $M=2.61$; $SD=1.09$). Likewise, the acts of studying their structure were not a common sight (item 3.2: $M=2.63$; $SD=1.11$ and item 3.3: $M=2.78$; $SD=1.17$). Regarding ED novel features, synthesized speech or recorded pronunciation was highly utilized as an assistive tool for pronunciation checking (item 3.4: $M=3.86$; $SD=1.11$). One underlying cause for

this can be owing to the lack of knowledge about IPA phonetic transcription; hence, simply tapping or clicking on the enunciation button (usually appears as a speaker icon) would be a preferable choice. In a similar vein, a decent number of EFL learners also used the “History” or “Bookmark” feature in EDs to review recent searches (item 3.5: $M=3.23$; $SD=1.22$). The least prevalent feature was “Help” pages (item 3.6: $M=2.43$; $SD=1.19$). While the first assumption for this is that most of them did not meet any difficulties, the second one would be because they did not even know the existence of these pages.

Table 8: EFL learners' use of strategies for ED conventions

No.	Strategies for ED conventions	n = 95	
		Mean	St. D
3.1	While using an ED, I carefully study the list of abbreviations and symbols (if there are any)	2.61	1.09
3.2	While using an ED, I study the information describing the structure of the dictionary and its entries	2.63	1.11
3.3	While using an ED, I browse the webpage to understand its main structure	2.78	1.17
3.4	While using an ED, I use the application of synthesized speech or recorded pronunciation to check the pronunciation of a word	3.86	1.11
3.5	While using an ED, I use the feature "History" or "Bookmark" to have access to the most recent searches I have carried out	3.23	1.22
3.6	While using an ED, I use the feature "Help" to solve questions and problems I may encounter	2.43	1.19
Total		2.90	.83

4.4. Look-up strategies

As shown in Table 9, "Look-up strategies", which is related to how EFL learners look up new words in EDs, received the second highest total mean score ($M=3.40$, $SD=.74$). The strategy which required the learners to identify the correct definition of a word having multiple meanings claimed the highest mean score (item 4.2: $M=3.78$; $SD=.87$). In a similar fashion, the other two look-up strategies related to thinking process also possessed high mean scores: "While looking up for a word, [they] constantly bear[ed] it in [their] mind during the search" (item 4.1: $M=3.56$; $SD=.88$) and "While looking up for a word, when [they found] the word that [they were] searching for, [they] return[ed] to the text to confirm that the word matches the context" (item 4.3: $M=3.73$; $SD=.93$). Such findings indicated that a large number of EFL learners were attentive and had conscious thoughts in the process of ED consultation.

The last three strategies involved the abilities to utilize technological functions in EDs to assist lookup. "Fuzzy search" or "Did-you-mean?" function was averagely used (item 4.4: $M=3.12$; $SD=1.23$). In addition, sound search was not a prevalent function amongst the learners (item 4.5: $M=2.82$; $SD=1.23$) despite its convenience. One explanation for this can be owing to the learners' struggle to enunciate English words in order for EDs to recognize the correct words. Additionally, the function of hyperlinking only received a moderate score (item 4.6: $M=3.47$; $SD=1.17$).

Finally, it is observed that first three strategies (which dealt with the inner thoughts of learners during lookup) had noticeably lower standard deviations than the last three ones (which concerned the digitalized features in EDs). Hence, while the thinking process of EFL learners during consultation were similar (to a certain extent), the use of technological search functions varied dramatically amongst them.

Table 9: EFL learners' use of look-up strategies

No.	Look-up strategies	n = 95	
		Mean	St. D
4.1	While looking up for a word, I constantly bear it in my mind during the search	3.56	.88
4.2	While looking up for a word, when I realize that the word I am looking for has various different meanings, I go through them all one by one, assisted by the example sentences	3.78	.87

4.3	While looking up for a word, when I find the word that I was searching for, I return to the text to confirm that the word matches the context	3.73	.93
4.4	While looking up for a word, when listening to a word I do not understand, I look it up even without knowing the proper spelling, utilizing the “Did-you-mean?” function of my ED	3.12	1.23
4.5	While looking up for a word, to find a word in EDs, I attempt sound search	2.82	1.23
4.6	While looking up for a word, when I encounter an unknown word in EDs, I click or tap on it to immediately access its entry page.	3.47	1.17
Total		3.40	.74

V. DISCUSSION

In light of the quantitative analysis of EFL learners at ALTC through questionnaires, it was revealed that they only employed an average number of ED strategies, which was in line with preceding research by Nguyen (2014) and Kunnu et al. (2020). Moreover, there were no distinct differences amongst the use of ED strategies amongst the four class levels, except for the FOUNDATION classes, which had a comparatively lower mean score than the other three. On the one hand, the case of the FOUNDATION classes was expected since the learners had not had much knowledge of English, and therefore, of how to use dictionaries properly. On the other hand, the outcome similarity of the other three can be rationalized by the fact that the questionnaire items were concerned with not only linguistic knowledge but also the technical understanding of EDs. Thus, the categorization of English levels might not be proportionate to that of ED strategies.

With respect to the first group “Strategies for dictionary use”, while the learners frequently searched for rudimentary items like definitions or spellings, more advanced information such as collocations and phrasal verbs received noticeably lower attention. These results are similar to those of Chi (1998), Hamouda (2013), Nguyen (2014), and Alhaisoni (2016). One reasonable explanation for this can be due to the lack of English proficiency for a number of elementary or intermediate learners. It is unlikely that these learners would look for phrasal or idiomatic expressions if their focus was still on how to use the correct nouns or verbs in a sentence.

The results from the second group “Strategies for different types of EDs and the conditions of their use”, which aims to find out how learners selected different types and platforms of EDs, revealed that bilingual dictionaries were more commonly used than monolingual ones, which came as no surprise since bilingual dictionaries can be harnessed by learners from almost every level. By reading the Vietnamese definitions and

explanations of a word, they could work out its meaning and usage without having to exert too much mental effort. This result bore a strong resemblance to that of the research by Nguyen (2014) and Lien (2019). Nonetheless, monolingual dictionaries, despite being less favored than bilingual ones, also possessed a fair number of users, which signified a positive learning strategy. This is because native dictionaries can contain more accurate and detailed linguistic information (Laufer & Hadar, 1997) and expose the learners to the target language, leading to more incidental learning (Turnbull, 2001). As for the selection of EDs on mobile or desktop platforms, the learners were more in favor of using EDs on mobile/tablet devices instead of EDs on computers and laptops. However, the mean scores of these two items were both above average, suggesting an existing awareness of using EDs on multiple forms. Ultimately, there were very few learners who paid money to have premium content or upgraded features in EDs.

With respect to the third group “Strategies for ED conventions”, which delves into how EFL learners understood ED construct and its features, the results from the questionnaire showed that the majority of them did not exert the time and effort to study the helpful abbreviations and symbols inside EDs. This opens up two possible conclusions: whether they had already known such information or simply lacked the awareness to use it for navigation or learning purposes, which calls for further investigation. In terms of the technological facet of EDs, the feature receiving the highest frequency of use was the application of recorded pronunciation, which can be a lifesaver without the knowledge of IPA. Chen (2010) explained that such a result was due to the lack of confidence in pronunciation of students in the L2 environment. On the other hand, other features were noticeably less utilized.

The final group is “Look-up strategies”, which targets at finding out how the learners located desired words within EDs. Unexpectedly, the strategies related to the cognitive

process during consultation were decently employed. The quantitative data showed that a great number of the learners knew to bear the word in mind during the search, read through various definitions and examples of a polysemous word for the needed information, and returned to the context to check for appropriacy. These strategies were well regarded by Tono (2011) who claimed that the act of processing all of the meanings and examples in dictionaries could contribute to more learning. On the other hand, the look-up strategies employing the technological features of EDs namely “Did-you-mean” search, sound search, and hyperlinking were not commonly implemented.

It is noticeable that the strategies dealing with the technological features in EDs in both of the third and fourth group were not as highly used as the others. This can be because when consulting dictionaries, EFL learners’ main focus was only on the lexicographical information that helped them decode a linguistic problem or produce meaningful sentences. Hence, these technological features, which could potentially make their consultation process faster and easier, were ultimately neglected.

VI. CONCLUSION

Quantitative data gathered from the participants at ALTC revealed that the use of these strategies was only average. The statistics of the first group “Strategies for dictionary use” indicated that fundamental information (e.g., meaning, spelling, and pronunciation) was noticeably looked up more than advanced items like collocation, phrasal verb, and idiom. While word meaning was the most searched information, idiomatic expression remained the least. The data on the second group “Strategies for different types of EDs and the conditions of their use” depicted a disparity between monolingual and bilingual dictionaries with a higher frequency of use for the latter. In a similar vein, EDs in mobile devices were the more common choices than those in computers and laptops. In addition, only a minimal number of learners chose to pay money to possess the upgraded or advanced version of their EDs. Concerning the third group “Strategies for ED conventions”, a majority of the learners did not read or study the information describing lexicographical abbreviations, symbols, and structure. The features of recorded pronunciation and bookmark were decently used while the “Help” page received little attention. In terms of the last group “Look-up strategies”, the participants showed a decent awareness for the necessary cognitive process during consultation as well as returning to the context to check for appropriacy. However, the look-up

strategies related to the technological facet of EDs like sound search, “Did-you-mean” search, or hyperlinking were not highly utilized.

From the above findings, some implications of this study could be made. As expected, the EFL learners of this study did not employ a large number of ED strategies. This could be due to the fact that the teaching of ED or dictionary strategies in general has been neglected by the majority of teachers and instructors (Chi, 1998; Lew & Galas, 2008; Kondal, 2018). Hence, the training in this matter should be encouraged not only in English centers but also schools and university. Admittedly, the training in dictionary use should just be a supplementary section in the whole curriculum so as not to take away too much time from the primary lessons. In this regard, González and Martínez (2011) believed that ED strategies should not be instructed all at one. Instead, they should become regular training sessions during the course so that the learners can acquire a good habit of using EDs and an adequate understanding of their strategies. This could be an effective approach to teaching ED strategies as it would ensure that the learners can become competent ED users without interfering too much in their studying. Finally, teachers should also equip themselves with sufficient knowledge of this tool and how to effectively impart its strategies to the learners.

Although the author has tried his best to produce a reliable, generalizable, and informative study as much as possible, it is inevitable that this study can still contain limitations. First of all, the study only employed one data gathering instrument, which was a questionnaire, to gauge the EFL learners’ use of ED strategies. Thus, a more elaborate experiment with a pretest and a posttest would be definitely better for the job. Another shortcoming of this research was the limited number of participants, which was only 98. There is no doubt that with an additional research design and a larger sample size, the study would have depicted ED strategies in the EFL context more accurately.

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Poiein and Infinite Identity: A Meta-critical Inquiry into Marginality

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Abstract— *The paper argues that the theoretical 'definitions' of marginality assume a fixed essence to the experience of marginality. And such definitions necessarily contradict the experience of marginality: the social experience as well as the experience performed in literature. The paper traces the evolution of different theories of marginality to locate the inherent contradictions caused by the mismatch between theory and experience. Following that, the paper explores the representations of marginality in S Hareesh's novel Meesha (Moustache (2018)) in the Malayalam language. The protagonist Vavachan belongs to a lower caste community and he often violates the caste equations and terrorises the social order with his uncanny appearance. This reading consequently shows that the literary experience of marginality does not 'fit' to a framework that theorises the 'marginal' as a finite category, and it necessitates a new framework to understand the 'marginal' as well as the dynamic relation between the margin and the centre. To accommodate the dynamic nature of the centre-margin relations, we need a formative critical framework that changes itself when it encounters a new possibility of centre-margin relations. The critical framework is perpetually formative in relation to new readings and experiences; such a framework transcends all predetermined models of centre-margin relations in a community. Jean-Luc Nancy adopts a similar approach in his work The Inoperative Community (1986). According to him, the predetermined conception of society as an 'essence' or constituted in an essence leads to the 'closure of the political'. Admitting the lack of an 'essence', the framework becomes open to differences and nuances of the experiences. The departure from 'essence' is also the departure from the theoretical fixities. In contextualising this idea in literary criticism, the primary inspiration of my paper is Stathis Gourgouris' conceptualisation that critical frameworks are in 'poiein' state. The framework is always in a perpetual reworking or 'in the making' state and never finite. By incorporating the 'infinite identity' of the community within a 'poiein' mode of criticism, my paper attempts to forge a new critical framework that understands the dynamic nature of the centre-margin relations.*

Keywords— *poiein, infinite identity, marginality, formative framework.*

I. INTRODUCTION

This paper attempts to locate the concept of 'marginality' in the domain of literature and juxtapose the 'literary' approach to marginality with the theoretical approach towards the same. In the first part, the paper addresses these questions: what is marginality?, what constitutes the domain of literature?, what is the nature of

theoretical approaches to the idea of marginality?, what is the nature of marginality that is performed and experienced in literary works? Having discussed the elementary ideas, the second part of the paper focuses on the detailed comparison between the literary and theoretical approaches to marginality. This comparison demands and facilitates the creation of an inclusive and formative framework to locate the concept of marginality in literary

criticism as well as literary studies.

The critical theory defines marginality in multiple ways. Often the metaphor of space gets evoked in which case the definition of the margin is dependent on its relation with the centre. Also, the centre-margin relation is a relation of power and the margins or the entities in the margin are 'othered'. In the second edition of the book *Post-Colonial Studies: The Key Concepts* authored by Bill Ashcroft, Gareth Griffiths, and Helen Tiffin, the definition of marginality is given as: "The perception and description of experience as 'marginal' is a consequence of the binaristic structure of various kinds of dominant discourses, such as patriarchy, imperialism and ethnocentrism, which imply that certain forms of experience are peripheral" (121). The existence of a specific type of power relation is fundamental to this kind of definition because the location of a specific entity is determined by the access that entity has to the power. That is to say that it is possible to identify if it/he/she is marginalised or not according to the "subject's access to power" (*Post-Colonial Studies* 121). This tendency to locate any relation(s) on a space of unbalanced power relations is general to all theories of marginalisation. However, various frameworks approach marginality differently based on how inclusive those frameworks are towards the possibility of change in power relations. For example, certain frameworks assume that the marginalised subjects have no access to the power and hence the centre is permanently in the possession of power. Whereas, certain frameworks admit the possibility of the subjects in the centre not always being at the centre of power relations. Likewise, the subjects in the periphery are not always incapable of accessing power. This possibility changes the permanency and unidirectionality of power relations: the marginalised can also potentially influence the 'marginaliser' and reverse the power structure at least in certain contexts.

To understand the change happening across different frameworks concerning marginality, this paper looks at the evolution of the term 'marginal'. Robert Park's essay "Human Migration and the Marginal Man" published in 1928 introduced the term 'marginal' to the critical discourses. Such takes on the term proposed that the experience of marginality is limited to those who live on the periphery of society. And hence the centre executes its power on the powerless others who are the migrants in this case. Later Marxian criticism and different schools of thought under its influence theorised the pivotal role of the economy in determining the power relations between the marginalised and the centre. However, sociologists such as Franco Ferrarotti had a more dynamic conceptualisation of power relations. He introduced the idea of 'social

marginality' in which it is possible for the subjects to "move from a proletariat to an under-proletariat condition" (Dennis 31). Here the subjects in the set of 'marginalised community' have relative freedom to move beyond the set and challenge the notion of a 'stagnant set of marginalised people'. By the 1980s, the idea of a dynamic set of marginalised communities gained prevalence in critical discourses.

In addition to this, another question emerged: is marginalisation always unidirectional? For example, is the coloniser always the executor of power and the colonized the receiver of it? Or is the coloniser capable of executing the power and dominating any instant of the power relations? Certain theories that still dominate the theoretical exercises of our time were evolved as an answer to this question. For example, Homi Bhabha's idea of 'mimicry' proposes that "colonial discourse encourages the colonized subject to 'mimic' the colonizer, by adopting the colonizer's cultural habits, assumptions, institutions and values, the result is never a simple reproduction of those traits" (124 *Post Colonial Studies*). The act of 'mimicry' is a particular instance of the coloniser-colonised power relations. Unlike the common theorisations about a dominant and powerful coloniser, Bhabha theorises that "Mimicry therefore locates a crack in the certainty of colonial

dominance, an uncertainty in its control of the behaviour of the colonized" (125 *Post Colonial Studies*). In this scenario, the coloniser is no longer the imposer of power and the direction of power relation is nuanced. Other contemporary theorists in the field including Franz Fanon and Gayatri Chakravorty Spivak proposed theories that tend to admit the nuances in the experience of marginality. Generally, most of the contemporary frameworks of marginality agree that the nature and the constitution of the marginalised community are more nuanced. The same applies to the conceptual category of 'marginalisers' as well. Also, the power relation between the marginalised and the 'marginaliser' is dynamic and not unidirectional.

Having discussed the intricacies in categorising the marginality and the power relations involved in marginalisation, the paper tries to locate the concept in the broader context of experience and relations. An experience by definition transcends any theorisation. For example, the colonisation experienced by subject A is necessarily different from the colonisation experienced by subject B. Even if both A and B belong to the same country or community, the difference in their experiences is a necessary condition for them to be different subjects. Experience is singular whereas theory tends to generalise the experience. And hence the more theory gets exposed to

the singularity of experience the more it is forced to rearrange the framework to admit the nuances of experiences. Similarly, each relation is singular. The relation between A and B at a particular instance is unique. The literary theory makes exceptions to accommodate the singular, and at some point, it reaches the realisation that human experience is full of exceptions. And hence, in contrast to a theory that begins with generalities and tries to admit the singularity of experience at a later point, only a new framework that begins by accommodating the singularity of experience can properly address the nuances of marginality. Efforts to forge such a new framework can follow different methods. One of those methods can involve literature.

II. LITERATURE AND MARGINALITY

According to Derek Attridge, literature ‘comes into being’ as an event: “we can’t identify the work with any particular embodiment in a physical object.... The literary work comes into being only in the event of reading (2)”. For Attridge, a literary work is performed in a reader’s relation to the work. Before the relation, the work’ does not exist but the ‘text’ exists. A ‘text’ could be any linguistic entity. In the event of literature, the reader enters into a specific relation with the text and performs the text as a work of literature. So any story that the reader encounters in a literary work is singular to the specific event of reading. For example, when I read Mulk Raj Anand’s *Untouchable*, the image of Bakha that I perform in my reading of the novel is singular to that specific reading. The image of the protagonist will be different for another reader. Also, the image of Bakha that I experience in my first reading of the novel will be different from Bakha’s image I experience in my second reading. Each reading is a different relation and the experience of untouchability performed in each reading is specific to that relation. Generally, literature starts with the singularity of each encounter with marginality whereas theory starts with the generalisation of the experience of marginality. Then the reader’s relation with a work of literature performs the nuances of marginal experience; the power relations are not unidirectional. The mode of literature is capable of accommodating the singularity of marginality. Also, the centre and periphery undergo perpetual change making it impossible to have permanent sets of the marginalised and the ‘marginaliser’. However, as theory begins with generalisations about the permanency of categories and fixity of power relations, each encounter with the complexity of marginal experiences contradicts its fundamental assumptions.

As an example to demonstrate how a work of

literature performs marginality differently, this paper considers a reading of the novel *Moustache* (2020) by S Hareesh. Since the novel is originally in Malayalam (*Meesa*), the paper considers the translation of the book by Jayasree Kalathil. The protagonist Vavachan belongs to the Pulaya community (a lower caste community in Kerala). In a drama, Vavachan gets a chance to enact the role of a police officer and his appearance with a big moustache terrifies the upper caste audience. The story evolves as Vavachan gets banished from the community because of his reluctance to shave the moustache. Now as an outcast, he dwells in swamps and deserted areas. The novel attains a mythic dimension because Vavachan’s moustache grows and covers the earth like a thicket. He becomes the nightmare of the upper-class community and the government orders to hunt him down. The story unfurls through strange but thought-provoking events as the government officials try to track Vavachan. The theoretical take on the story will locate Vavachan in the periphery and the upper-class authorities at the centre. But a reader can say that in his/her reading of the novel, Vavachan occupies the centre because s/he experienced the protagonist as the powerful and supernatural entity which executes his power to terrify and control the upper caste society. For example, the third chapter in which Vavachan meets the drama troop is titled “Ravanan”. The title evokes the role of Ravana in the epic of *Ramayana*. In the ‘general’ reading, Ravana occupies the periphery whereas Rama occupies the centre. However, contemporary readings and representations of *Ramayana* tend to break these fixed locations and even reverse the power relations. In this context, the title of the third chapter could be read as a reference to the same tendency to break fixities and conceptualise the categories of marginality as dynamic.

The author elevates the moustache to a mythic proportion which exposes the nuances of centre-margin relations. The moustache offers a significant threat to the authorities and it ‘empowers’ the character Vavachan to dismantle the power hierarchies. Towards the middle of the story, the power relations become so intricate that the label ‘marginal’ no longer suits Vavachan. This shift in power relations has to be understood in the context of the caste hierarchies that existed and still exist in Kuttanad; the landscape where the story evolves. In his author’s note, S Hareesh gives a detailed account of different castes in Kuttanad: “as in other parts of India, the division of society in castes based on rules of pollution and purity existed in Kerala.... At the time period covered in the story, the impact of caste on everyday life was felt even more acutely” (Hareesh 5). By birth, the protagonist is located in the lower strata of the society: “Vavachan-moustache is a Pulayan converted to Christianity.... Until the end of the

eighteenth century, upper-caste landowners treated Pulayans like property and exchanged them along with the land” (Hareesh 6). From this state of being an object of the transaction, the enormous moustache elevates Vavachan to mythic state with a divine status:

Tonight, I had an interesting story to tell my son, the story of a Moustache who could simultaneously appear in different places, and disappear at will. He had a magical moustache with curved ends that touched the sky, and a spotted eagle had built a nest in it. (Hareesh 47)

‘Moustache’ with a capital ‘M’ refers to the character of Vavachan. The transformation of the character from Vavachan to Moustache is comparable to the transformation of the mundane to the divine. The plot expands to an epic scale and the expansion radically alters the power structures. This movement through the power hierarchy, from being an object with no dignity to the status of a mighty epic hero, problematises the conventional theorisation of marginality.

But does the character of Moustache ‘reverse’ the power relations and the experience of marginality? Generally, does the reversal in the power structure inevitably lead to a reversal in the experience of marginality? The paper argues that the reversal in power structures does not necessarily result in the reversal of the experience of marginality. Instead, as it happens in the plot of the novel, the reversal of power hierarchies disturbs and dismantles our unidirectional conception of marginality. In the space of a novel, such a reversal forces the reader to attend to the nuances and multi-directionality of the experience of marginality. From the reading of *Moustache*, the paper argues that a framework of marginality should be inclusive of the dynamic nature of the experience of marginalisation. However, a theory from the perspective of subaltern studies can argue that any novel that portrays a marginalised caste or class inevitably comes with a dominant subaltern community that executes the power over others. This theorisation is another form of generalisation which limits the possibility of plural meanings and readings. Conclusively, this paper argues that the understanding of literature as an event with plural possibilities necessitates a new framework that is inclusive of the dynamic nature of marginality. In literature, the reader’s experience of marginality is singular. That is to say that the experience of marginality is a singular event performed in a particular relation between the reader and the text.

The paper derives inspiration from Sthathis Gourgouris’ idea of *Poiein* in the constitution of a formative framework to understand marginality. For

Gourgouris, *Poiein* is a practice of reading which is open to the plural possibilities and alterities of reading. *Poiein* could also be understood as a framework of reading that is open to the dynamic nature of the reading experience. Instead of imposing a defined and fixed theory over the experience of marginality, *Poiein* works as a framework that changes and ‘reforms’ as the experience of marginality are performed in the event of reading: “Its working is a perpetual reworking, a thorough reworking, which would not spare even itself as an object of that work” (Behdad 80). So the framework of reading always undergoes a ‘thorough reworking’ as the reader reads a new work. Such a framework can understand and accommodate the intricacies of marginality including the dynamics of power roles and hierarchies that we experienced in *Moustache*.

III. THE SOCIAL EXPERIENCE OF MARGINALITY

Will this framework of marginality in literature help other domains (such as the social and political domains) to modify and broaden their understanding of marginal experience? Are the political and social domains capable of including the dynamic and singular nature of marginality? Like *Poiein* that accommodates the nuances of marginal experiences in literature, is it possible to conceptualise a sociological framework that accommodates the dynamics of marginality? French philosopher Jean Luc Nancy’s book *La Communauté désœuvrée* (*The Inoperative Community* 1986) introduces a new way of conceptualising a community. For him, the ‘political’ is “is the place where community as such is brought into play. It is not, in any case, just the locus of power relations, to the extent that these relations set and upset the necessarily unstable and taut equilibrium of collectivity” (38). So the power relations are in a perpetual ‘reworking’ state and they ‘set and upset’ the equilibrium of collectivity. The dynamic power relations of the novel *Moustache* could be understood in the context of Nancy’s idea of the ‘political’.

Similarly, the real-life experience of marginality will gain a clearer comprehension with the help of this concept. Whereas imposing theory over society is assuming an essence for the society. For example, a postcolonial framework that universally assumes the subjugation of the ‘colonised’ citizen ‘essentially’ imposes that identity over each citizen. However, the experience of colonisation is different for each individual across the globe and the construction of a common colonial identity is almost impossible. The imposition of the ‘essence’ results in the closure of the ‘political’: “the thinking of

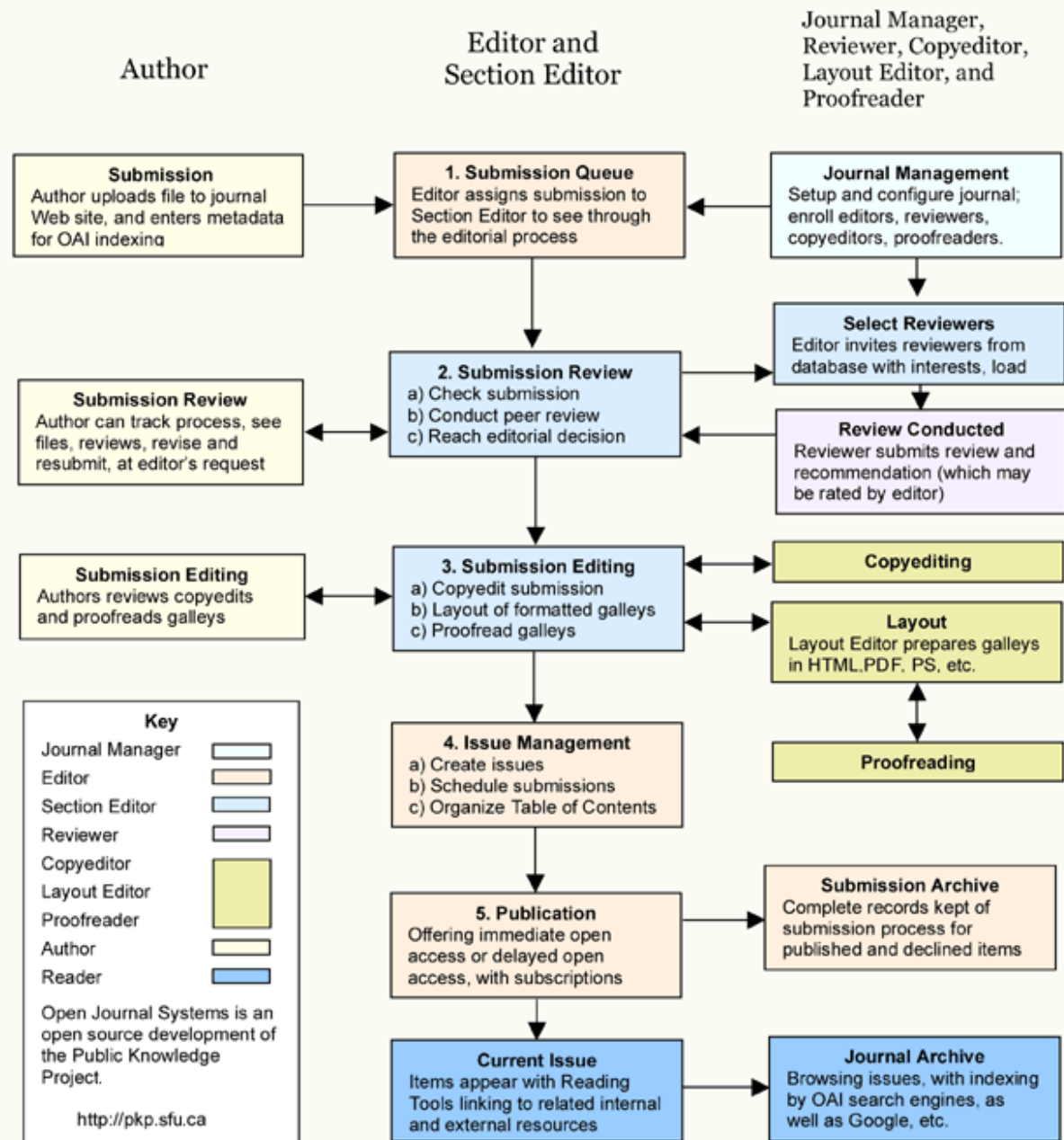
community as essence-is in effect the closure of the political” (Nancy 39). Nancy’s idea of community is rooted in the recognition of differences: “Such a thinking constitutes closure because it assigns to the community a common being, whereas community is a matter of something quite different...” (Nancy 39). The community should not be described in terms of an imagined ‘common being’. Instead, a clearer understanding of the community could be derived by admitting the ‘narcissistic’ lack of ‘substantial identity. Hence ‘infinite’ identity which is continually at ‘work’ creates the foundation for the concept of a formative community. On the contrary, theories, whether it be literary or sociological, start from the assumption of an imagined essence. The willingness to admit the lack of essence will inevitably lead to the conceptualisation of a framework that is open to differences. And in that case, the framework becomes formative as it accommodates the differences. Such a framework in the state of perpetual reworking could be established through the practice of ‘*Poiein*’.

In conclusion, the experience of marginality necessarily transcends the definitions and fixities proposed by theories. A clearer understanding of society and marginality necessitates a new framework that accommodates the dynamic nature of marginalised categories as well as the nuances of the marginal experience. A formative framework that admits the lack of an essence and a ‘substantial identity can be inclusive of the differences. The inclusion of differences and nuances of the experiences of marginality continuously ‘reforms’ the framework through the practice of *Poiein*.

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